

ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَعَلَىٰ عِبَادِ الرَّسُولِ
تَوَكَّلُوا وَتَعَلَّقُوا بِرَبِّكُمُ الْكَبِيرِ

لا اله الا الله محمد رسول الله

Ameer and
Missionary
Incharge, U.S.A.

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

يَسْتَبْشِرُونَ

بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ ۗ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُؤْمِنِينَ ۗ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ
عَظِيمٌ ۗ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا
لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ ۗ فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ ۗ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَتَأَفَّوْهُمْ
مَخَافَتَهُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۗ وَلَا يَزْنُكَ الَّذِينَ يُسَارِعُونَ
فِي الْكُفْرِ إِنَّهُمْ لَنْ يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَكُمْ
حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۗ إِنَّ الَّذِينَ
اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ يَصُرُوا اللَّهَ شَيْئًا ۗ وَلَهُمْ
عَذَابٌ أَلِيمٌ ۗ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّكَ لَهُمْ
خِيبَةً لَا نَفْسِهِمْ ۗ إِنَّمَا نُمَلِّكَ لَهُمْ لِيُذَادُوا ۗ وَإِنَّمَا لَهُمْ
عَذَابٌ مُّهِينٌ ۗ

They rejoice at the favor of Allah and His bounty, and at the realization that Allah suffers not the reward of the faithful to be lost.

Those who responded to the call of Allah and the Messenger despite their having received an injury, for such of them as perform their duty in all respects and act righteously there is a great reward; those who were told: People have mustered against you, so fear them; but this only added to their faith and they affirmed: Sufficient for us is Allah, and an excellent Guardian is He. So they returned with a mighty favor from Allah and a great bounty, having suffered no harm; they followed the pleasure of Allah, and Allah is the Lord of great bounty. It is Satan who seeks to frighten his friends: so fear them not and fear Me, if you are believers.

Let not those who advanced rapidly into disbelief cause thee concern; surely, they cannot harm Allah in any way. Allah designs to assign them no portion in the Hereafter; and for them there is a severe chastisement. Those who have chosen disbelief in place of belief cannot harm Allah at all; for them is a grievous punishment. Let not the disbelievers imagine that Our granting them respite is good for them; Our granting them respite will only cause them to increase in disobedience, and for them is a humiliating punishment. (3:172-179).

Then he proceeded: Every person has an ideal on which he models his conduct and life-style. For instance, a poet would try to emulate the works of an earlier well-known poet, while another person who bears some resemblance to a famous personality would try to imitate his actions, mannerism, mode of dress, etc. to enhance the similarity. Similarly, a religious person would model his life-style on that of a religious personality. In every case, however, while the ideal may never be achieved, great satisfaction is

derived in the efforts to reach the goal.

Most fortunate are those who try their best to bring their conduct into complete accord with that of Hazrat Muhammad Mustapha, peace be on him, and his Companions, may Allah be pleased with them. Such efforts cover all aspects, their appearance, demeanor and conduct. The verses that I have recited refer to the trials and tribulations through which they had to pass while still in Mecca. Their condition was such that it attracted the loving glances of God Almighty Himself. This spectacle has been indelibly recorded in these verses. However, a similar picture is beginning to emerge again. The individuals appearing in this new episode are the most fortunate members of the Ahmadiyya Jama'at who can, with justifiable pride, claim that their conduct is in line with that of the followers of Hazrat Muhammad, peace and blessings of Allah be upon him. Our religion does permit us to take pride in declaring that we are the people who bear great similarity to the group referred to in the Holy Quran in Sura Al-Fatah in the following terms: *Muhammad is the Messenger of Allah. Those who are with him are unyielding towards the disbelievers, compassionate towards one another. Thou seest them single-minded in their devotion and obedience to Allah, seeking His grace and pleasure. Their identification mark is visible on their foreheads in the impression of prostrations.* (48:30).

The verses that I recited in the beginning further explain the above verse. Allah says: There are many who claim to follow Allah and His Messenger. However, how many of them remain steadfast in their claim after suffering injuries or undergoing hardships? Those who continue to be steadfast despite being injured and being subjected to hardships achieve distinction in this field and excel in *Taqwa*. For such people there is a great reward from Allah.

A similar pattern is emerging in Pakistan today. One can understand that those who had proved steadfast in the past should have again achieved this distinction. But we also notice that some who were apparently weak and were never in the forefront, have also displayed some admirable qualities. I regularly receive letters citing instances of youngsters who were previously seen in our mosques only on the occasions of the two Eids, but who now visit the mosques regularly. Consequently, mosques that once appeared to be more than adequate for our needs are now too small to accommodate even the local members. Now, we see worshippers in prostration in the courtyards and areas where shoes are normally kept.

This phenomenon applies not only to the five obligatory Prayers, but also to the *Tahajjud* Prayer as well. The greater the effort on the part of our opponents to dissuade and prohibit us from praying, the greater is the admirable urge in our young, old and children to pray. This is in exact accord with the picture painted in the Holy Quran 1400 years ago. How fortunate are those who bear such great resemblance with those who were the recipients of the loving glances of Allah. We read in the Holy Quran: Those who were warned of the formidable combined strength of their opponents, did in fact achieve great firmness in their faith, and they said: Our Allah is more than enough for us. We entrust ourselves to Him and there is no better Trustee.

In certain areas in Pakistan where only a few Ahmadies reside, and even in a place where only one recently converted Ahmadi lives, admirable patience and steadfastness has been observed. Recently after participating in our question and answer session in Rabwah, one gentleman from the Sargodha region accepted Ahmadiyyat. In fact, it would be true to say that due to his noble character, Allah's angels left him no option. Subsequently, he faced severe opposition in his village. His boundary wall was demolished, the supply of his food and water was cut off. No one would talk to him. When an Ahmadi from elsewhere visited him to encourage him, he would say: I need no sympathy. I am really enjoying the apparent hardship being inflicted on me as I know this is due to my faith. There is no need for any anxiety on my account as I am really enjoying this life. Apparently, the harder people tried to frighten him, the firmer became his faith. This is not an isolated case. There are thousands of similar occurrences in Pakistan right now. Added fear has directly resulted in firmer faith. For such people, Allah pronounces: These are the people who returned after having faced dangers and hardships with great blessings of Allah and without being harmed.

Were they not strange people who returned from a battle field with manifold blessings and bounties of Allah, where normal expectations were of death, torture and hardships? They enjoyed complete protection from misery and hardship. The faithful do suffer discomfort, but as has been explained in numerous verses of the Holy Quran, they are spared agony and the evil affects that normally result from such experiences. The faithful, normally, are subjected to hardships by their opponents in the hope that their faith would be shaken and instead of fearing God,

they would begin to fear their fellow men, and would return to the old fold. The net result of all these discomforts, hardships, trials and tribulations eventually turns out to be completely contrary to the oppressor's expectations. The believers are, therefore, referred to as a group who follow the course that would win them the pleasure of Allah and Allah is of course the Bestower of greatest bounties.

The Holy Quran, being a truly revealed book, contains no unfounded claims praising a certain people in disregard of relevant facts. It is a perfect Book, which does not omit any point of view. It does make a pointed reference to those fortunate groups in which millions of our Pakistani Jama'at are included. At the same time it refers to some most unfortunate people and, addressing the believers, says: It was Satan who appeared to frighten you, but he only succeeded in frightening his own associates and only those fear him who have something in common with him. This verse suggests that amongst every people there are some who, by virtue of their natural inclinations are closer to the opponents than they are to the faithful. Their normal conduct, their manner of speech and their innermost reactions contain clear indications. It would not be correct to describe them as believers. Inwardly, they were always allies of the opponents, but only when they are severely shaken do they openly associate themselves with the opponents. The truly faithful, to whom a reference has already been made, find that after such an experience their faith is further strengthened. Allah says: Satan frightens his own associates, so if you are faithful do not be afraid. A stage is reached when the associates of Satan can be easily identified as they involuntarily shudder when he frightens them. Those who are true in their faith lean towards Allah in greater humility and piety. Allah then addresses thus: If you are believers, fear Me alone.

After referring to these groups, addressing the Holy Prophet, peace be on him, Allah says: even the "leaders of disbelief" who are in the forefront will not succeed in their efforts to harm you in any way. There is a loving message in this verse and also a glad tidying that you will be immune from any mischief originating from your opponents. In referring to the "leaders of disbelief", Allah says: They cannot in any way harm Allah. This is not an empty claim but is well supported by a valid proof. He says: You know well that no human being can harm Allah. Whoever, therefore, voluntarily accepts all trials and hardships for winning the pleasure of Allah may be deemed to

be under His protection and consequently no harm can come to him. Allah says: In no way will those who strive hard in the matter of *Kufr* will be able to harm you, because they are unable to harm Allah. Allah Wills (and whatever Allah Wills always comes to pass) that they will have no reward on the Day of Judgment, and His severe chastisement is destined for them.

Here, chastisement does not only point towards that which is in store for them for the Day of Judgment, but also contains a consolation for the believers that even if some temporary harm comes to them, in the end, the opponents are destined to fail. History of the past thousands of years supports the argument put forward in this Divine claim.

In referring to those associates of Satan who, on such occasions, by apostacy, trade *Kufr* (كفر) for *Iman* (ایمان), Allah again assures the believers that the former will not in any way be able to harm them. As a result of their mischievous designs even some good may accrue for the believers. But, ultimately, painful chastisement is destined for the disbelievers. Having accepted *Kufr*, they remain for a while engaged in celebrations. This period coincides with that of trials for the faithful. Through this process, true believers are distinguished from hypocrites. Allah reminds the disbelievers that this "respite" is allowed as He wishes to give the hypocrites a long rope, but that the delay will not benefit them in any way.

A period of postponement of chastisement by Allah has a close link with *patience* displayed by the believers. The attributes of patience and steadfastness have two facets. The first relates to a helpless human being, incapable of extracting revenge. If he does not wail, does not spread his tale of woe and does not advertise his helplessness, he could be described as *patient*. The other facet is that where, in spite of his ability to take revenge, he conducts himself as if he were helpless. Even a weak person can retaliate in the use of abusive language. On occasion, emotions do create unbearable inner turbulence. Under great emotional stress, not once or twice, but on many occasions, some young men have, with tears in their eyes, and with pitiable sentiments, pleaded with me that they can no longer tolerate abusive language being used for the Promised Messiah, peace be on him. Entirely on their own responsibility, in order to satisfy overwhelming and overpowering emotions, they sought permission to give vent to their feelings. With great determination and in very clear terms, I have prohibited them. Not one of them has disobeyed me.

This is another form of *patience*. They were by no means helpless. In spite of their willingness to lay down their lives, a firm command put a stop to their intent. These are the people who show exemplary "patience".

Allah can punish offenders any time He wishes to, but He grants them *respice*. Somewhat similar conduct by human beings can also be described as "patience" and by God Almighty as "granting respice". The disbelievers, obviously under a misconception, seem to react in the same old way. Instead of desisting from their evil designs, they persist. They wrongly believe that the faithful are weak and can cause them no harm. So they act without fear of retaliation. Allah, the Almighty, however, declares that their being granted *respice* will not save them from His chastisement. Allah makes it very clear that He deliberately permits them to do their very worst and then demonstrates that they cannot escape humiliating chastisement. It was revealed to the Promised Messiah, peace be on him:

اِنِّي مُهَيِّنٌ مِّنْ اِرَادِ اِهَانَتِكَ

I will humiliate those who seek to humiliate you.

Steadfast patience by believers invites action from the High. The unjust are humiliated in exact accord with the measure of unjust treatment they mete out to the believers. That is why it is stressed that the chastisement will not originate from the believers, but from God Almighty Himself, Who alone is competent to determine who is to be honored and who is to be humiliated. It is also made clear that no power on earth can save wrong-doers from Divine chastisement. In the end, He explains the reasoning behind this phenomenon. It is not easy to understand why Allah grants the disbelievers respice while the believers are being subjected to untold hardships. They wail and cry and their agony is indescribable. Why does He not immediately make the opponents the target of His wrath and direct His mercy and grace towards the believers? Allah explains that He does not react like human beings and there is great wisdom behind His actions. He continues this practice until He distinguishes the evil-doers from His pious servants.

It is a sad fact that some hypocrites and impure persons did associate themselves with the believers even during the life-time of Hazrat Muhammad Mustapha, peace be on him. In a gust of wind, dry leaves fall and dead-wood breaks away, while strong and healthy parts of a tree survive. It is explained that turbulent phases are programmed so that the weak

and the unworthy who associate themselves with the pious, should fall apart. They are like dead-wood, which can only harm the health of the tree to which they are attached. During the period of every prophethood this phenomenon of distinguishing the evil from the pious has always been repeated. You will never find a single occasion when a Messenger of God appeared but this phenomenon did not occur.

The trial is, however, always accompanied by a monumental piece of good news. Whenever the followers of a Messenger of Allah are subjected to trials and tribulations, the pious amongst them never fall apart. The same cannot be said in regard to the worldly associations. Is it not strange that whenever Ahmadiyyat has been subjected to trials and tribulations, only those fall apart who were either suspects or were financially indebted to the Jama'at, or had been disciplined for being guilty of some misdemeanor or were very lax in their financial subscription to the Jama'at. It is from this group and this group alone that people desert the Jama'at. Could the desertion of such a people, in any way, be considered detrimental to the Jama'at's interest? Allah enquires that if, as a result of trials and tribulations, your pious people become even more pious, and their faith is further strengthened, and the weak and the unworthy amongst you desert you, have you any cause for complaint?

In the brief history of our Jama'at, we have always found that the weak and unworthy alone desert us. Once, a Ghair Mobaey (غير مباح) friend visited Rabwah, and he asked if we had noticed that those who desert them and join us are invariably upright men of standing and stature, such as Master Fakirullah Khan, Yaqoob Khan, Maulvi Ghulam Hussain and others. On the other hand, those that desert us and join them are invariably those who had been, or were, in the process of being disciplined or were guilty of defalcation or some other misconduct. He explained this phenomenon in most unexpected terms. All your waste, he said, flows towards us and our clean, and pure water flows towards you.

During trials and tribulations, impurities are always separated, and subsequently, many pious and pure from amongst our opponents join us. This phenomenon is again being witnessed in Pakistan and elsewhere at this very moment. The momentum of Tabligh has gained strength and the number of new converts is on the increase. Except for those who have firm faith, to join the Community at a time when immediate and unbearable hardships stare you in the

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During trials and tribulations, impurities are always separated, and subsequently, many pious and pure from amongst our opponents join us. This phenomenon is again being witnessed in Pakistan and elsewhere at this very moment. The momentum of Tabligh has gained strength and the number of new converts is on the increase. Except for those who have firm faith, to join the Community at a time when immediate and unbearable hardships stare you in the

face, would be completely inconceivable. He who joins in these perilous circumstances would obviously be pious and pure. On the other hand, if by joining a Community, feasts and celebrations welcome converts, even the weak and the unworthy may join. Both spectacles can at present be seen in Pakistan. A few amongst us who were weak, unworthy and useless, have deserted us and are being welcomed by our opponents. They are being garlanded and feasted. Those that join us are being tortured, abused and dispossessed of their belongings and are being separated from their wives and children. Some are being severely beaten up by their own parents and are being turned out of their houses without any means of livelihood.

Recently, two or three of the weak and unworthy deserted us, and on the same day, nine joined the Jama'at by taking the Vows of Allegiance. Since then, they have been discharging all their obligations with due care and diligence. After hearing my broadcast through the BBC, quite a few people have been in touch with members of the Jama'at, saying: "Your message had not so far reached us, however, having heard the broadcast, we have come to the conclusion that you are on the right path, so please arrange for the acceptance of our Vows of Allegiance (بیعت)." How can the Jama'at complain when, in compensation for the loss of a handful of weak and unworthy members, hundreds or thousands from amongst the pious and steadfast, who are determined to offer maximum sacrifices to prove their faith, have, by the grace of Allah, joined us?

Like any other verse of the Holy Quran, the following also contains a claim which is supported by an irrefutable argument. Allah says "You cannot observe the unseen, but when those to whom Allah chooses to disclose His secrets convey them to you, why do you hesitate?" Since you are incapable of seeing even the current events, how can you imagine what is destined in the shape of victories and successes for the faithful? There is only one way, *i.e.*, with due care and attention, listen to the predictions and then faithfully follow His Messenger. If you believe and practice *Taqwa*, you can be certain of a great reward that will be bestowed on you.

This is how the Holy Quran describes the events through which Hazrat Muhammad Mustapha, peace be on him, and his Companions, may Allah be pleased with the, passed. Similar conditions prevail in Pakistan today. How fortunate are those who in this manner bear resemblance with Hazrat Muhammad

Mustapha, peace be on him, and his companions, may Allah be pleased with them. With great pride, a poet says: My presence is visible throughout the garden in the shape of buds, blossoms, flowers, petals and pods. The Jama'at is most fortunate in that its affairs find mention in the various parts of the Holy Quran. Not only is their mention found in the Holy Book relating to certain pleasing aspects of their lives, but also to their problems, trials and tribulations. These are the people who can never fail.

In his second Sermon, he said: Another glad tidings— In response to my appeal for the establishment of two Centres in Europe, the Jama'at has been enabled to offer remarkable sacrifices. With our own eyes, we have seen a spectacle of "Vie with each other in good deeds." Women are offering their ornaments. Men are donating their entire savings. In a letter that I received from a young man, he says: Over many years, for a special purpose, I had saved a few thousand German Marks. With great humility and earnestness, he has begged me to favor him by accepting the entire sum. He assured me that he can regain tranquility only on hearing of the acceptance of his donation. I have, however, accepted only a part of what he has offered, and have told him: May Allah accept your sacrifice and bestow His bounties on you and enable you to participate in a generous measure even on subsequent occasions.

Such examples are not to be seen elsewhere on the face of the earth today. In Germany, most of our members have modest means and they are faced with multifarious problems. Some are involved in court cases. From them, by His mercy and grace, we have received promises totalling nearly D. Marks 500,000. The speed of payments is also incredibly fast. In England, the gentleman who promised 50,000 pounds Sterling has, by the mercy and grace of Allah, paid the entire sum yesterday. Sometimes, people are prepared to make promises, but it requires considerable efforts before payments are made. On this occasion, however, no one has made the slightest move for realization, and yet large sums are pouring in. You can be sure that when Allah says that these deeds strengthen faith, it is not an idle claim. When the standard of devotion and sacrifices is elevated, it is clearly a visible sign of firming up of faith. It is indeed, a great bounty of Allah that He has, through His mercy and grace, given such a wonderful group of followers to the Promised Messiah, peace be on him.

AHMADIYYA NEWS

Hazrat Khalifatul Masih IV

By the Grace of Allah, Hazrat Khalifatul Masih, Hazrat Begum Sahiba and all members of the family are well.

Eid Celebrations:

Eid-ul Fitr was celebrated on Saturday June 30, 1984. Huzur Aqdas led the prayers. In his yet another inspiring sermon, he recited verse 101 of Sura "Taubah" and verse 115 of Sura "Maidah" and said: "this was an Eid the like of which we have never witnessed before. This was mentioned in one of the revelations (Ilham) of the Promised Messiah who said: It was an Eid, you may or may not celebrate. But we would certainly celebrate this Eid. The other Eid, mentioned in the Holy Quran, was for the people whose hearts were full of sorrow and grief to achieve Allah's pleasure. They were prepared to undergo all forms of ordeals for Allah's sake. The Eid of the disciples of Jesus Christ was the Eid full of pains and tribulations. One thing I could assure you with certainty that the victory would be yours, and yours alone. I however, could not tell you when this victory would come."

About 3500 persons attended the congregation. Besides the mosque, Mahmood Hall and the Nusrat Hall, three marquees were also installed in the compound of the Mission House. About 300 persons were accommodated in the Tennis Court across the road opposite the Mission House. The Management Committee of the Tennis Club were very kind to provide the space free of charge.

Majlis-e-Irfan: After Ramadhan:

Hazrat Khalifatul Masih has again started holding the Majlis-e-Irfan between Maghrib and Isha prayers. Younger generations of the Community have been taking keen interest in these sittings and deriving full benefit from Huzur's presence in this country.

Audience (Mulaqats):

Besides the two British Members of the European Parliament who called on Hazrat Khalifatul Masih, members from Pakistan, India, Bangladesh, Algeria, Abu Dhabi, Ghana, Sharja, Libya, Gambia, Azad Kashmir, USA, Norway, Nigeria, Sweden and Greece had an audience with Hazoor.

PUNJAB

Rabwah:

One of our missionaries who was carrying some religious books from Rabwah to Lalian was arrested and beaten up by our opponents. He was accused of carrying books which were proscribed by the Ordinance and was handed over to the police for further investigation. The matter was immediately reported to the Deputy Commission and the Superintendent of police.

Muree:

The "Khatib" of Jamia Masjid Murree has demanded the removal of the Manager of Cecil Hotel on the grounds that he was a "Qadiani".

Sheikhupura (Nowan Kot):

It was announced in the local mosque that people should not pay land revenue (malia) to the local Headman (Numberdar) because he was a member of the Ahmadiyya Community.

Rawalpindi (Ilaqa Pindi):

An Ahmadi was arrested, being accused of calling himself a *Muslim*. He was refused bail by the Session Judge and was also dismissed from service. A delegation of Khuddam met him in the Prison. His and that of his wife's morale is very high indeed.

Haripur:

Ahmadi employees of the Fertilizer and Telephone Company have been expelled from the hostel and refused food in the Mess.

Sargodha: (Chak 2.117)

Hafiz Muhammad Shareef, a *Hafiz-e-Quran* and completely blind, is the only Ahmadi in this village. Great pressure is being put on him by the members of his family to renounce Ahmadiyyat, but he is rock-firm in his faith. One day a delegation of 200 non-Ahmadis went to his house to persuade him to give up Ahmadiyyat otherwise they would boycott him completely, and that his wife who was a non-Ahmadi will be asked to divorce him. Hafiz Sahib asked them to convert him to the fold of Islam. The Imam of local mosque asked him to do ablution, which he did. He then told Hafiz Sahib to recite *Kalima* which he did, and said if they wanted him to become a *Muslim* then they should tell him what was their *Kalima*. To this, the Maulvi said that they should believe that Hazrat Muhammad Mustafa (peace and blessings of

Allah be upon him) was *Khatamun-Nabiyeen*. Hafiz Sahib replied he already believed in that. The Maulvi then asked him to accept that there would be no prophet after Hazrat Muhammad (peace and blessing of Allah be upon him). To this Hafiz Sahib replied "How could he say this when Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him) had four times called a person *prophet of God*". At this the people started throwing stones and then left. Some window panes were damaged.

Multan District:

In village Bazar, the local Maulvi was inciting people and making inflammatory statements but other villages around Basargana were very much in favor of the members of the community.

Ahmadpur Sharquia:

There was renewed opposition to the Jama'at. Earlier an Ahmadi lawyer was expelled from the Bar Association for his religious beliefs.

District Rahim Yar Khan:

In Chak No. 32/NP there was opposition to and boycott of the Jama'at and the Ahmadi students were prevented from reciting the Holy Quran.

Chak DNB 23:

There was opposition to the Jama'at from a section of the local community but on the whole there was no cause of anxiety.

Bahawalpur Division: (Chak 327/HR)

There was some opposition to the Jama'at. The Assistant Commissioner has ordered the construction of our mosque stopped.

One Rashid Ahmad, a former Depot holder of Factory Area Rabwah, has complained to the Deputy Superintendent of Police Chinyot, that his son has become a *Muslim* and member of the Jama'at were putting pressure on him to renounce this, otherwise he would meet a terrible fate. He also complained that his life was in danger and he has accused the Local Ameer, Nazar Amoor-e-Amaa, the Local President, the President, Khuddamul Ahmadiyya, the President Ansarullah, Mirza Khursheed Ahmad, Mirza Ghulam Ahmad Saheb and some other leading members of the Jamaat all totalling 27. The case has been referred to the Officer i/c of the Police Station for investigation.

Karachi:

At a press conference held in the city the Secretary of *Motamere Aa'lme Islami* was asked by a journalist

under what law Islam allows that a person who is *Kalima-go* could be declared a non-Muslim. The Secretary replied he had no answer to this question. The Government has stopped the publication of this incident.

Faisalabad:

A complaint was made to the DIG Faisalabad that Ahmadies were still using Islamic terminologies, and that the word *Sahaba* was being used in our cemeteries. The complainant also asked that the name of Ziaul Islam Press and Al-Shirkatul Islamia should be changed. The matter has been referred to the S.P. Jhang for further investigation, who ruled that the complaint was without any foundation.

Chinyot

During a Friday sermon, Maulvi Monzoor Ahmad Chinyoti demanded of the Government that unless Maulvi Aslam Qureshi was found within a month, a complaint would be lodged against the Investigation Team. *Speaking at a reception* given in his honor Raja Zafrul Haq, a Central Government Minister said that the people should assist those agencies who were working for the enforcement of Islamic system. He also told the people that the Government had to promulgate the Ordinance in order to end the *Qadiani's Islam enmity*. He urged the public to cooperate with the Government in this respect.

Gujranwala

The Sub-Inspector of Police in a village near Gujranwala stopped the Ahmadies from saying their Friday prayers. At this the Ahmadies went to Gujranwala and offered their prayers there.

Azad Kashmir

At Babra village there was social boycott of the Jamaat but the members are steadfast in their belief and were carrying out with their normal activities.

Samundri

The Police has removed the *Kalima* written outside our mosque.

Lalian (Jhang)

On June 27, during the forenoon, about 100 men took out a procession raising inflammatory slogans against the Jamaat, forcing people to close down their shops. As the procession moved ahead the shopkeepers immediately reopened their shops. The processionists surrounded the telephone exchange office, cut all telephone lines and stoned the office, where the operator was an Ahmadi. He locked himself in

and immediately informed the authorities. The Deputy Superintendent of Police arrived with a police party and brought the situation under control. They also damaged the D.S.P.'s car. The telephone operator was taken to Rabwah by the police and the disturbance ended by about 2 p.m. No further action was taken by the police.

Chunian (Kasur).

An Ahmadi lady who was appointed acting Principal of the local girls college was forced to revert to her original post by the other members of the staff due to religious beliefs.

Chinyot

On June 26, a procession was taken out in Chinyot against our Jamaat, but inspite all efforts, only sixty men participated. The Quaid Khuddamul Ahmadiyya Chinyot, was assaulted by some of the participants. The father of one of the boys who assaulted the Quaid called at his house in the evening and begged his pardon.

Gujranwala

The newspaper *Afa'iq* has published news that four Qadianees have murdered a *Muslim* in a certain village. The news is obviously false because no village of that name exists in that District.

Mandi Bahauddin, Gujrat

At about 10 p.m. on the 10th of Ramadhan, some unknown persons broke into the house of an Ahmadi lady teacher whose husband was serving abroad, gagged and bound her to the bed. When she put up a struggle, the intruder stabbed her on her shoulder with a knife and escaped. No arrest has been made so far.

Sargodha (Chak 46. Shamali)

On June 7, after the people had left the Ahmadiyya mosque, having said their Friday prayers, a handful of men remained behind to listen to Hazoor's tape. A notorious local Ahrari accompanied by his friends entered the mosque and attacked them. Five Ahmadies received minor injuries. The assailant admitted this and said they did so because the Ahmadies were listening to the cassettes. No arrest has been made.

Takht Hazara

The house of an Ahmadi was set on fire and was completely gutted.

Dawar

On the day of Eid, the villagers assembled to demonstrate against Ahmadies when suddenly a fight

ensued between two parties among them and knives were freely used.

Sargodha

In a village of Sargodha District the local non-Ahmadies have made an application that two acre plot of land which the Government had earlier allocated to the Ahmadies to build a mosque should be taken back from them and handed to non-Ahmadies.

Sargodha

An Ahmadi travelling from Rabwah to Sargodha was assaulted by four persons and asked to get off from the bus halfway, as he was an Ahmadi. The other passengers in the bus did not take part in this incident.

Takht Hazara

An Ahmadi whilst arresting a thief who was stealing fruit from his master's farm had a scuffle with him. At this the local Maulvis reported to the Police and instead of arresting the thief the Police arrested him with four other Ahmadies. These five Ahmadies are very poor persons.

Gujrat City

Our opponents have been throwing fire balls into the house of an Ahmadi, but he has taken necessary precautions to avoid any damage.

Dera Ghazi Khan

On June 5, just after "Isha" prayers three non-Ahmadies armed with pistol and knife came to our mosque, but when challenged by the Khuddam on duty they left accusing Ahmadies of committing atrocities at Rabwah.

Sahiwal

In a village in Sahiwal District a non-Ahmadi youth indecently assaulted a non-Ahmadi girl who had gone out in the fields to relieve herself. She raised an alarm. Some Ahmadi youths who happened to be in the vicinity came to her help and rescue her. In the meantime the villagers assembled and gave a jolly good hammering to the culprit and detained him so that he could be taken before a "Panchiat". Her relatives reported the matter to the police who arrested four persons including the President of the Ahmadiyya Jamaat because the Ahmadi youth had left the village by them. They also implicated other Ahmadies in the case who had nothing to do with it.

Sialkot City

Two youths who were members of the Majlise Khatm-e-Nubuwwat forcibly entered our mosque but

were driven away by the Khuddam on duty.

Khairpur, Sialkot District

There are only two Ahmadi families living in this village but an Ahmadi leads all the prayers. There is no opposition to his leading the prayers.

Ghaziabad, Sahiwal

The non-Ahmadis have socially boycotted the five Ahmadi families residing there. A plan was hatched to set fire to the Medical Store owned by one of them but despite all the efforts by our opponents to ruin his business, by the Grace of God, his business is flourishing. Non-Ahmadis visit his shop to read Al-Fazal and a non-Ahmadi Maulvi, many a times, gives Friday sermons from Al-Fazal.

Kot Para, Sialkot

The mosque in the village is jointly owned by the Ahmadis and non-Ahmadis. Both sects offer their prayers in the same mosque without any trouble.

Chak 126/12L Sahiwal

There is only one mosque in the village owned by non-Ahmadis. They have asked our members to offer prayers in their mosque.

Rawalpindi

At a school function held in honor of a Central Government Advisor (Musheer) an Ahmadi girl was asked to recite a poem. She recited Hazrat Khalifatul Masih's poem which was read at last year's Annual Convention (Jalsa Salana). She received repeated applause from the guest of honor. When asked by him, she told the Adviser that the poem was written by the Head of the Ahmadiyya Community. At this he was stunned and just kept quiet.

SIND PROVINCE

Nawabshah

The police have removed "Kalima" from the Ahmadiyya mosque and Mahmood Hall.

Nawabshah (Darar)

An Ahmadi Science teacher of a local High School was accused of preaching Ahmadiyyat.

Panu Aa'kil

There was strong opposition to the Jamaat and people are being instigated to murder members of the Ahmadiyya community.

Tali, Mahmoodabad Estate

An Ahmadi who had slaughtered an animal for a butcher was arrested and made to pay the cost of the

animal on the grounds that his slaughter was prohibited for consumption by "Muslims".

Tali, Mahmoodabad Estate

A non-Ahmadi has reported that Ahmadis were trying to abduct his two sons, whereas one of them is serving abroad.

N.W.F.P.

Peshawar

In spite of all the efforts, the *thanksgiving* meeting held by the Majlise Khatm-e-Nubuwwat in Jamia Masjid Namak Mandi was very poorly attended. Only a handful of Mullahs were present. There was no public response.

An Ahmadi Executive of a Textile Mill has been relieved of his duties as he was a member of the Ahmadiyya Community.

BRIGHT ASPECTS

1. A renounced "Fakir" in Sind Province has strongly condemned the Ordinance. He said that one night whilst in meditation he got an indication to look at Verse 53 of Surah "Ana'am". When he studied it, he was convinced that the Ordinance was an unjust piece of legislation. He then wrote to President Ziaul Haq informing him on this.
2. A leading non-Ahmadi landlord of Jassowal, District Sargodha, has publicly said that the Ahmadiyyat is true because such treatment is accorded to Godly Jamaats only.
3. Some police officers have been heard commenting that great injustice is being done to Ahmadis for which the President himself was responsible.

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AHMADI WINS FORD RESEARCH ASSOCIATE AWARD

Mr. Maqsd ul Hasan Nuri, a graduate student at the University of South Carolina, has received a Ford Research Associateship at the University of Illinois at Urbana. This position was made available through a grant from the Ford Foundation, and is for the advanced training of South Asians in the field of security studies and arms control. The position carries with it a stipend of \$10,000 per year.

All brothers and sisters are requested to pray for Mr. Nuri's continued progress in completing his doctoral studies and to enable him to serve the cause of Islam in a more effective manner.

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From the Press:*Chicago City News*, July 28, 1984**Reagan Tied to Political Repression in Pakistan**

A multi racial Muslim group whose mission is based on Chicago's Southside has charged President Reagan with supplying military aid to the repressive government of Zia Ul Hag in Pakistan. Dhul Waqar Yaqub, leader of the American Ahmadi Muslims in Chicago, said in a telegram to Senator Charles Percy, "The brutal slaying, beating and imprisonment that is being perpetuated against innocent Ahmadies in Pakistan must end." Yaqub, whose mission is located at 4448 S. Wabash, heads the oldest Muslim mission in the United States. The mission was started in 1923. Yaqub said, "The government of Pakistan has outlawed our religion, our places of worship, and even the speaking of our religion." There are 4 million Ahmadies in Pakistan, and 10 million worldwide. Pakistan was created as a Muslim state when the Hindu controlled India gained its independence from Britain in 1947. Yaqub is urging groups to force President Reagan to cut military aid until human rights are restored in Pakistan.

The Saturday Press, Binghamton, N.Y., August 11, 1984**Pakistan persecution could backfire****Zia's restricting sect of Ahmadi a bow to mullahs**

Your July 1 column by Richard Reeves "U.S. Bond" to Pakistan's Zia recalls Iran and shah—threw some light on the way things happen in Pakistan.

I am surprised he did not touch one most important event; the persecution of the Ahmadies. Mention has already been made in the world press that the recent ordinance on Ahmadies bars them from professing their religion of Islam. They cannot practice their religion. They cannot call their fellow members for prayers. They cannot exchange even the customary Islamic greetings...anybody can go and tell the authorities that a particular person has tried to exchange the greetings and hence get him imprisoned for three years.

General Mohammad Zia holds himself up as a "champion of Islam" but he is just creating hysteria against one sect of Islam. What will be next? The ordinance against Ahmadies is obviously the result of ostracizing over the last few years, a process in clear violation of the country's vision of a democratic Pakistan with free and equal citizens.

I think Reeves will agree that Zia is under pressure

KHUDDAMUL AHMADIYYA IJTEMA

The National Qaid, Khuddamul Ahmadiyya U.S.A., Br. Nasir M. Malik, informs that the *National Ijtema* of the Majlis Khuddamul Ahmadiyya, U.S.A., will be held during October 12, 13, and 14, 1984 in Detroit. Both the Khuddam and the Atfaal will participate in this event.

The details of the Ijtema are being mailed to all the office holders separately. If you have any questions, get in touch with one of the national officers or call (313) 961-1169 for further information.

to hold elections, and the mullahs, having seen his weakness, now want to share in the loot, and register their right and power. Zia has inadvertently succumbed to their pressure, just like Zulfikar Ali Bhutto. But where is Bhutto today? Did these mullah who applauded him for passing the second amendment (declaring Ahmadies as "not Muslim"), spare him? No. Will they spare General Zia? That is a big question. They did not spare the Shah of Iran or his close friends... (Daud Munawar, Binghamton)

Far Eastern Economic Review, July 5, 1984**Zia and the Ahmadies**

Your article *Zia casts out the heretics*, (17 May) epitomises the tragedy of Pakistan when one considers the vision of its founding father and the actions of its current ruler. Pakistan's founder, Muhammad Ali Jinnah, declared in the first constituent assembly on 11 August 1947: "You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this state of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the state ... There is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are all citizens of one state."

The 26 April martial-law decree of President Zia-ul Haq places total restrictions on practicing or preaching of their religion by the Ahmadi community of Pakistan. This prohibits the Ahmadies from: calling themselves Muslims; calling their places of worship mosques; using the traditional Muslim call to prayer, and any "spoken, written and visible expression" of Islamic terminology. The punishment for these "crimes" is set at three years' imprisonment and a fine. One cannot help but have sympathy for the people of Pakistan. They deserve better.

(D. Ahmad, Potomac, Md.)

AHMADIYYAT

(This lecture was delivered at Sweet Briar College in April, 1984 to a class of about 40 students of religion.)

Ahmadiyyat is the divinely promised revival of Islam prophesied in the Holy Quran (9:33, 62:4) and by the Holy Prophet of Islam. It is not only the true revival of Islam but it sets forth the essence of Islam without the frills, customs and dogmas that have through the centuries begun to be identified with the Islamic faith.

Ahmadiyyat does not depart from Islam in the least nor does it add to the doctrines of the teachings of Islam. It seeks to present the wisdom and philosophy of the doctrines and the teachings of Islam based upon the Holy Quran and practices of the Holy Prophet. It is not a new religion nor is it an innovation.

The Ahmadiyya movement was established in March, 1889. There is a Tradition of the Holy Prophet which says that "in the beginning of each century (of the Muslim era) God will raise one who shall reform the faith." In accordance with this prophecy, the founder of the Ahmadiyya movement, Mirza Ghulam Ahmad, announced in 1880 that he was the reformer who had to appear in the beginning of the fourteenth century of Hijra.

Mirza Ghulam Ahmad came from the small town of Qadian located in northern India. He belonged to a noble house of ancient lineage, whose fortunes were at an ebb. He did not receive much formal education but made a deep study of the Holy Quran and of the Scriptures of other faiths.

His claim of being a recipient of revelation in an age steered in materialism made him an object of ridicule in the eyes of the worldly and it also aroused bitter opposition.

The following are the main points on which Ahmadiyyat differs from orthodox Islam:

1. The Ahmadiyya movement holds that Islam is a living religion, by which it is meant that in Islam the door to Divine revelation is always open and that a true Muslim begins to lead a heavenly life in this very world.

2. It denies the principle that religion may be propagated by means of a sword. This is based on the Holy Quran which plainly states that there is no compulsion in faith.

3. It holds that the Holy Prophet is the Seal of all prophets, and no other prophet can appear after him,

except one who is spiritually his disciple and who receives the gift of prophecy through him.

4. This movement lays great emphasis on the natural death of Jesus Christ.

5. The Ahmadiyya movement denies that divine attributes are possessed by others.

6. It makes the Quran a judge of the Traditions of the Holy Prophet and rejects any Tradition which may be opposed to the Holy Quran as fabricated and false.

Disciples being initiated into the movement are required to believe the following:

1. He shall not be guilty of any kind of *shirk* (associating others with God).

2. He shall avoid all evils—falsehood, fornication, transgression of divine commandments, cruelty to any creature of God, rebellion against movement etc.

3. He shall be regular in saying the five daily prayers.

4. He shall not in any way injure mankind in general and Muslims in particular by his hand or tongue or otherwise.

5. He shall remain faithful under every circumstance—in affluence or in need, happy or sad and shall submit totally to the will and way of God.

6. He shall not follow the sensual desires and shall submit to the Holy Quran and take the words and deeds of the Holy Prophet as the pattern of his life.

7. He shall entirely forsake self-conceit and hautiness, and lead his life in submission, humility and meekness.

8. He shall consider the interest of his religion dearer than all his other interests.

9. He shall sympathize with all the creatures of God, only for His sake and so far as it is in his power benefit mankind with his God-given faculties and blessings.

10. Finally, he shall remain faithful to the promise which he makes at the time of initiation as long as he lives for the sake of God.

Today the branches of the Ahmadiyya movement are strung all around the globe. It enjoys the allegiance of more than 10 million people from all regions of the earth and comprising all races and colors.

Branches in Europe are located in England, Holland, Switzerland, W. Germany, Denmark, Norway, Sweden and Spain.

U.S.: Washington D.C., Chicago, Dayton, Pittsburgh, etc.

Africa and Asia.

Prominent members: Sir Zafrullah Khan Choudhury, Prof. Abdus Salam, 1979 Nobel Prize Winner for Physics.



EIDUL FITR CELEBRATION of the Washington Metro Jamaat

Washington Metro Jamaat celebrated its Eidul Fitr 1984 in the beautiful cafeteria of Thomas Wooton High School, Rockville, Maryland, on June 30. Place, time, and directions were given to Jamaat members orally as well as through letters. In addition to local Jamaat members many members came from far off places and enhanced the joy of Eid. The huge parking lot of the school became very handy for this large gathering. Separate arrangements were made for the ladies in the same cafeteria. However the proceedings were appropriately broadcast through the loudspeaker.

The finance secretary was present there early in the morning to collect Fitrana and Eid Fund from members. Members were reminded to recite appropriate prayers before and after Salaat. Salaat was led by Sheikh Mubarik Ahmad Sahib, Ameer and Muballigh Incharge, who also gave an English and Urdu sermon afterwards. After Dua an important recorded sermon of Hazrat Khalifatul Masih IV was played in Urdu for the members. Then Br. Munawar Saeed delivered the English translation of the same sermon very eloquently.

After meeting and embracing each other, the members were served with refreshments which were organized through the good efforts of some sisters and our Secretary Ziafat, Br. Mohammad Riaz.

Even though this happy occasion went a little overtime, it seemed to be enjoyed by all the members. May Allah grant us the real Eid, i.e., victory of true Islam all over the world, soon. Ameen.



EIDUL FITR CELEBRATION by the New York Jama'at

The Eidul Fitr Festival took place on June 30, 1984 in New York at P.S. 165 in Flushing, Queens. Alhamdulillah, it was a grand event for us. Close to 600 men, women and children attended this festive occasion, making it a grand success. The attendance was from New York, New Jersey, Connecticut and some from upstate Rochester, despite heavy rainfall on Eid day. We had a record rainfall since 1915 of 6½" of rainfall in a period of 2½ hours only. The rain was intense in the morning hours, causing a lot of flooding on major roadways, which resulted in traffic tie-ups, trains going out of service and making travel a nightmare. In spite of all this, our members were there for the Eid Namaz. The Eid Namaz originally scheduled for 9:30 A.M., actually started at 10:45 A.M. when most of the members were present.

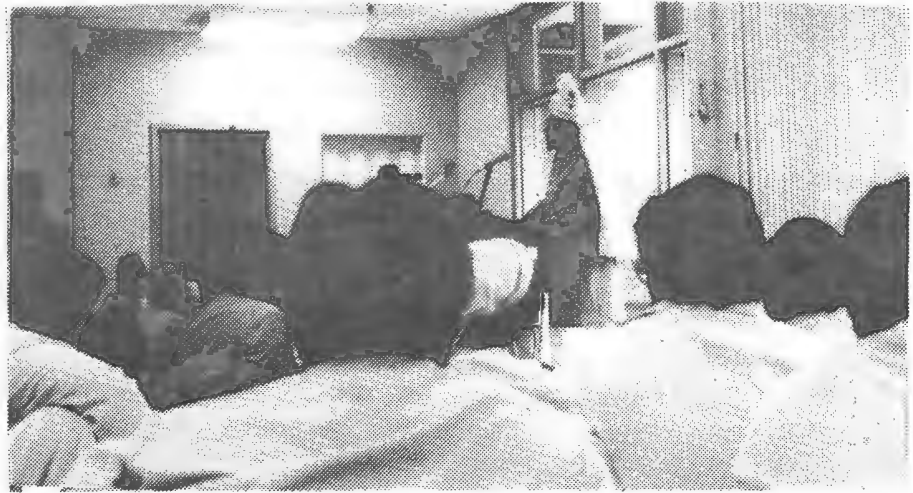
Our Missionary of the Northeast Region, Maulvi In'amul Haq Kauser Saheb led the Eid prayers and gave the Eid Sermon. After the Ijtamai Dua, we tried to play Huzoor's Sermon delivered at London Mosque on the occasion of Eidul Fitr.

Dr. Mir Mubarak, spoke to the gathering and urged the members to donate generously for the New York Mosque. He gave particulars on the funds collected and what was needed. Maulvi Kauser Saheb also urged the members to donate in this noble cause and Alhamdulillah members donated generously on the Eid day occasion.

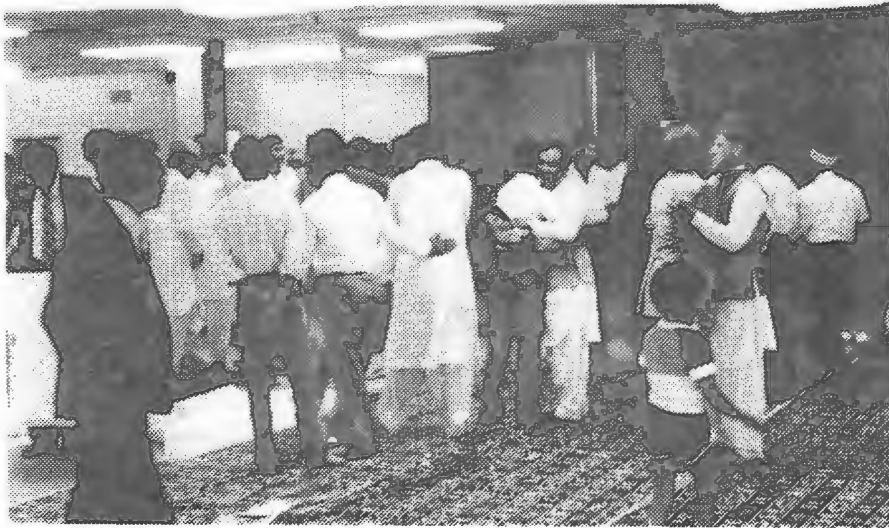
We then had refreshments, provided by the New York Jamaat and we greeted one another with Eid greetings on this happy occasion.

Our President Mr. Nazir Ahmed Ayaz, made some important announcements and informed the Jamaat of the recent developments in Pakistan and asked members to continue to pray for the Jamaat members in Pakistan and to keep writing in protest to what is taking place there.

The arrangements for the Eidul Fitr were made by our Quaid Khuddamul Ahmadiyya, Brother Zaffar Malik assisted by several khuddams and the co-operation of the Lajna President Mrs. Saleh Ruksanna. Catering arrangements were made by Brother Salam Jamil, who was also assisted by several diligent Khuddams. May Allah give them the rewards for their sincere and honest efforts and service. Amin.



Maulana Sheikh Mubarak Ahmad delivering the Eid Sermon to the congregation at Washington D.C.



Members are greeting each other and exchanging Eid Mubarak after the Eidul Fitr service was over

VERY IMPORTANT

If anyone has a copy of Urdu Tazkirah published in Rabwah in 1977 (Fourth edition) please get in touch with Maulana Sheikh Mubarak Ahmad, the Missionary Incharge, at Washington, D.C. (2141 Leroy Place, N.W., Phone (202) 232-3737). We are in the process of reprinting this edition and will need to borrow a copy to photograph its pages for reproduction. A copy of Tazkirah is urgently needed.



Eidul Fitr was celebrated on June 30, 1984. A view of the Washington Jamaat listening to the Khutba after offering the Eid prayers. The Eid services were conducted at Rockville, Md. Maulana Sheikh Mubarak Ahmad led the prayers and delivered the sermon.

AHMADIYYA ANNUAL CONVENTION, USA

Held at Madison, WI, during August 3-5, 1984

INAUGURAL ADDRESS BY THE MISSIONARY INCHARGE

Maulana Sheikh Mubarak Ahmad

Supplicating to my God, first of all I thank Him who enabled the Ahmadiyya Muslim Community of United States of America to hold this convention. We must all bow before our God for His benevolence and Grace.

It should always be remembered that we are the devotees of Hazrat Masih Mauood Alehissalam and as such try to understand the wisdom which he had in holding this gathering. These conventions are now held all over the world in fulfilment of the aims and purposes for which it was initiated by Hazrat Promised Messiah. Today's gathering is a reflection of the one which is held every year at Qadian (India) and Rabwah (Pakistan), the Headquarters of the world-wide Ahmadiyya Muslim Community.

Although I have the opportunity of addressing the 36th Annual convention of the Ahmadiyya Movement in Islam in USA which is held today at Madison, but it is the first one in which I am participating with you. Painfully speaking, today, the Ahmadiyya Muslim Community is passing through a very trying period, particularly the Ahmadies of Pakistan who are facing persecution and passing through unbearable hardships with great steadfastness. We must all pray for their safety.

The foundation of such conventions was laid in 1891 by Hazrat Promised Messiah in Qadian, a village unknown to the World. 75 followers attended that convention.

Next year, in 1892, the strength of participants grew to 327.

In 1947, at the time of partition of Indo-Pakistan sub-continent nearly 34,000 attended the convention.

Last year in 1983, inspite of Government restrictions on communication etc and agitating and harrasing attitude of the public in the country, almost 300,000 attended the convention in Rabwah, the International H.Q. of the Ahmadiyya Muslim Community.

It was in 1880, when in a revelation to Promised Messiah, he was informed

فَعَانِ اِنْ تُعَانِ وَتُعْرِفَ بَيْنَ النَّاسِ

that soon he would get God's help and would be ex-

haulted among people and be singularly known to the World.

In another revelation he was promised that he would be given "A large party of Islam".

My dear brothers and sisters, these revelations were made a century ago. You are today witnessing their truthfulness. The time has yet to come when the light will penetrate into the souls of people and they will join the movement in hundreds and thousands and the standard of Ahmadiyyat will hoist with its full glory in every nook and corner of the World.

The Promised Messiah says:

"I have come to establish the truth of Islam and to convince men of its bounties, and to lead them to the fountain of its teachings and to refresh the souls with its waters. I have brought no new law or commandment. The Holy Quran is the final code of divine laws and the Holy Prophet Muhammad His last law bearing Prophet. I am His Messenger but without a book; and the sole object of my advent is to serve Islam and to propagate it and to remove from its bright face the dust that has settled there as a result of the stormy thoughts of man during the latter days."

The Promised Messiah and Mahdi Alaihissalam, the founder of the Ahmadiyya Movement in Islam, had the following aims in holding such august assemblies:

1. To listen to divine addresses and to join in mass prayers.
2. To hold discourses on religious subjects which would be the means of strengthening our faith.
3. To offer special prayers for the grant of righteousness on behalf of those who participate in the gathering so that they attract the grace of Heaven and sincerity of faith accepted by the Compassionate God.
4. To furnish, as a secondary advantage, an opportunity to those who may have joined the community as new members during the previous year to make themselves acquainted with the fraternity and thus strengthen mutual bonds of love and friendship.
5. To offer prayers for the repose of the souls of those who may have died in the course of the year,

for the unity of spirit among all members of the fraternity and for elimination from them of strangeness, hypocrisy and curtness of manner.

The Promised Messiah and Mahdi Alaihissalam has offered special prayers for those attending the conference in these words:

“May Allah, the Exalted, be with all those who set out for this conference which is held purely for the sake of winning His Pleasure. May he reward them mightily and have mercy on them and resolve their difficulties and remove their anxieties and distresses and relieve them all of their troubles and bestow upon them fulfilment of their objectives, and on the Day of Judgement raise them up along with those of His servants who are the recipients of His grace and mercy, and may He safeguard their dependents during their absence. Accept all these supplications, O Lord of grace and bounty. O compassionate One and One Who resolves every difficulty and make us triumph through bright signs over those who are opposed to us for Thou has all power and all Strength.”

And now in the name of God, the Merciful, keeping in view the aims and objects which the Promised Messiah had set out, I declare this religious convention open, and I pray:

May Allah, the Exalted, be with all of us who have come to attend this conference which is held purely in the fulfilment of the aims of Harat Promised Messiah and to win Allah's pleasure.

May Allah strengthen the bond of our fraternity, our love and friendship.

May we be the recipients of His grace and mercy.

May we seek the recognition and full realization of God, for therein and therein alone lies the success.

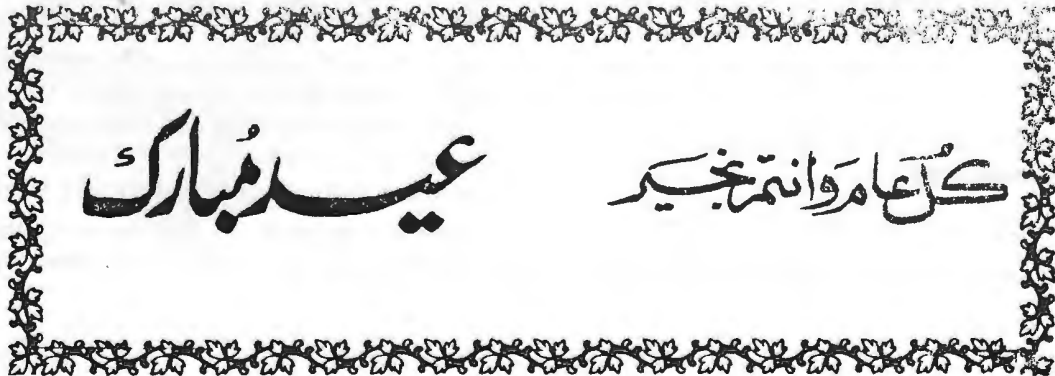
May He eliminate from us the strangeness, hypocrisy and curtness of manner.

May we have the commendable virtue of sacrifice for the cause of God that becomes the source of contentment and spiritual bliss. *Aameen!*

OUR 36th ANNUAL CONVENTION SUCCESSFULLY CONCLUDED

On Sunday, August 5, with the special Grace of Allah, the 36th U.S. Ahmadiyya Convention concluded successfully at the beautiful town of Madison, the capital of Wisconsin. Approximately 1000 participants came from far and near representing more than 30 cities of U.S.A. and Canada. It was a soul uplifting and motivating experience for all Ahmadi Muslims who began arriving at the Towers, Madison, early Friday Morning, August 3, 1984. Most of them came by car, some traveling more than 1000 miles, some flew in and a few arrived by boat. All of them had the common attraction to seek blessings by attending a conference which was a replica of the Ahmadiyya Jalsa Salana initiated by Hazrat Masih-e-Maood, peace be on him, almost a century ago at Qadian. They came to pray together, to learn and increase their knowledge of religion, to discuss other important matters of concern to the Ahmadiyya community and to see and meet each other to enhance in mutual love. They stayed together and prayed together. Keeping the Islamic tradition of Purdah, the ladies also had their full share of all the blessings of Convention.

On Friday, August 3, Salat-e-Juma was led by Maulana Sh. Mubarak Ahmad Sahib, the Amir and Muballigh Incharge of U.S. Ahmadiyya Jamaat. As the Amir Sahib had come to the States in November 1983, it was the first Annual convention he attended in America. In his Juma Khutbah, he emphasized the importance of observing congregational daily prayers, and exhorted the members to remain ever vigilant to obey this very fundamental commandment of Allah. After Juma and Aser prayers, a Funeral Prayer was conducted for a very sincere sister, Sister Kalu, mother-in-law of brother Dr. Bashir-ud-Din Usama, President of Cleveland Jamaat, who expired only one day before the convention. In the evening, several special professional groups of Jamaat met.



The Managing Committee of U.S. Jamaat also met under the chairmanship of the Amir Sahib.

Early next morning, the prayer rooms were full at Tahajud time. Tahajud prayers were led by Molvi M. Afzal Mirza Sahib, Muballigh Chicago. Fajr prayers, led by the Amir Sahib, were followed by Dars-ul-Quran by Mufti Ahmed Sediq Sahib and Darsul-hadith, by M. A. Mirza Sahib.

The first session of the Convention started at Wisconsin University, only a few blocks away from the Towers. Men were seated at the Great Hall and ladies at the Tripp Commons; loudspeakers and audio-visual systems were hooked to the ladies meeting area. This session was presided over by our respected Egyptian brother, Mustafa Sabit Sahib, at present a member of Canada Jamaat. The session started with recitation of the Holy Quran by Ahmad Sadiq Mufti Sahib, Muballigh Washington D.C. Area. It was followed by Hazrat Musleh Mauood's poem (may Allah be pleased with him) melodiously sung by Zafar A. Sarwar Sahib, Muballigh St. Louis Area. English translation of the poem was read out by Mubashar Ahmad of Washington D.C. Jamaat. Then the Amir Sahib read out a Message of Hazrat Ameerul Momineen Khalifatul Masih IV, May Allah be his Helper. In the message, the U.S.A. Jamaat was advised to give special attention to implement and to act upon Hazoor's previous directives (Hazoor's message is given elsewhere in this issue of Ahmadiyya Gazette.) After Hazoor's message, the Amir Sahib made his Inaugural Address, in which he expressed the need to rapidly move forward in the field of spiritual progress under the guidance of our beloved Imam and Khalifa, Hazrat Ameerul Momineen, may Allah be his Helper, and give special attention to the training of our coming generations by setting high standards and personal examples for them in accordance with the teachings of Islam as elaborated by the Promised Messiah, peace be on him. A collective Dua was made to reach the goals of the Convention and for the progress of Ahmadiyyat in U.S.A. Thus the Convention started in a highly charged spiritual atmosphere. In the first session, other speakers were: Br. Mustafa Sabit, who gave a very scholarly discourse on the Existence of Allah, basing his arguments on the Holy Quran and reason, appealing to modern scientific mind. Br. Abid Haneef of Boston presented before the audience the noble attribute of tolerance of Holy Prophet's character (peace and blessings of Allah be on him). In the end, Br. Munir-ud-Din Shams, Amir and Muballigh In-

charge, Canada, spoke on "Ahmadiyya Beliefs" proving them to be the true and original Islam.

The Second Session was conducted separately but simultaneously by brothers and sisters. Men's session was chaired by Alhaj Muzaffar A. Zafar, National President, U.S. Jamaat. The topics covered in this afternoon session were "Zikr-e-Haib" by Saeed A. Malik Sahib of Chicago; Br. Yahya Sharif of York addressed the issue of World Turmoil in Islam and suggested some practical, reasonable and truly Islamic solutions to remedy the present agony of the Islamic world. Br. Habib Shafiq informed the members very impressively about the beauties of Islam that are sources of attraction for American youth. Br. Alhaj Muzaffar A. Zafr spoke on the Future of Ahmadiyyat in U.S.A. and made it very clear that the promise of Allah made through the Promised Messiah, peace be on him, will definitely come true, but it demands constant sacrifice on the part of Ahmadies living in the United States.

The final session of the convention started at 9 a.m., Sunday, with Maulana Sheikh Mubarak Ahmad in the chair. Br. Abid Hanif recited verses from the Holy Quran, followed by a poem recited by M. A. Mirza. Then the National General Secretary, U.S.A. Jamaat presented a comprehensive Annual Report, covering Jamaat's progress in areas of Tableegh, Social Services, Financial Sacrifices, and Auxiliaries and affiliated Associations activities. Areas like National Mosque Project, Buyutul Hamd Scheme, and the protests launched against violation of Human Rights by the Government of Pakistan were covered. After the Annual Progress Report, a video tape of Hazrat Khalifatul Masih IV's 27th July Jumua Khutba was relayed on T.V. sets provided in both the halls. This tape was prepared by B. Tahir Abdullah of Philadelphia. A summary translation of Hazoor's Khutba was rendered into English by Br. Munawar A. Saeed Sahib of Washington D.C. Then Br. Saeed Jameel Sahib recited a recent poem of Hazoor; the contents of the poems were so moving that the entire audience were overwhelmed with emotion and many were crying loudly. At the end, Maulana Sheikh Mubarak Ahmed Sahib made a scholarly and highly motivational closing address informing the membership about the great expectations to be met by Ahmadies residings in USA. He also referred to the designs of our enemies who are trying their level best to capture the growth of Ahmadiyyat. But, he said, they have always failed in their evil designs and will once again see the face of defeat this

THE 36TH ANNUAL AHMADIYYA CONVENTION IN PICTURES



A section of the audience during the Ahmadiyya Annual Con



Speakers at the Convention: (Right to left) Dr. Khalil Munirud Din Shams, Missionary Incharge, Canada; Al Boston; Habib Shafiq, Dayton; Saeed A. Malik,

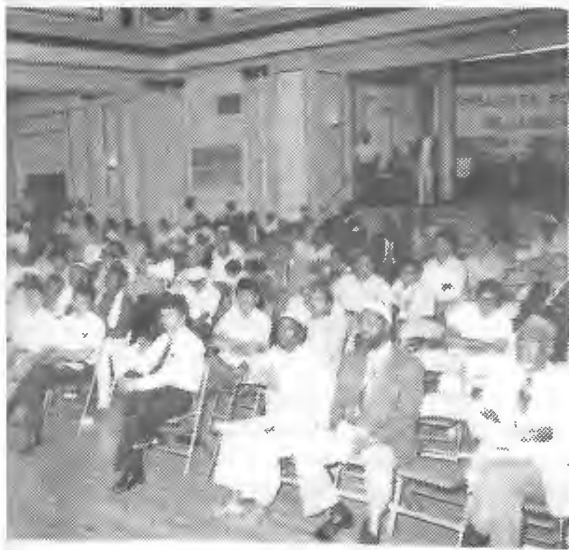




ention. Maulana Sheikh Mubarak Ahmad is at the podium at right.



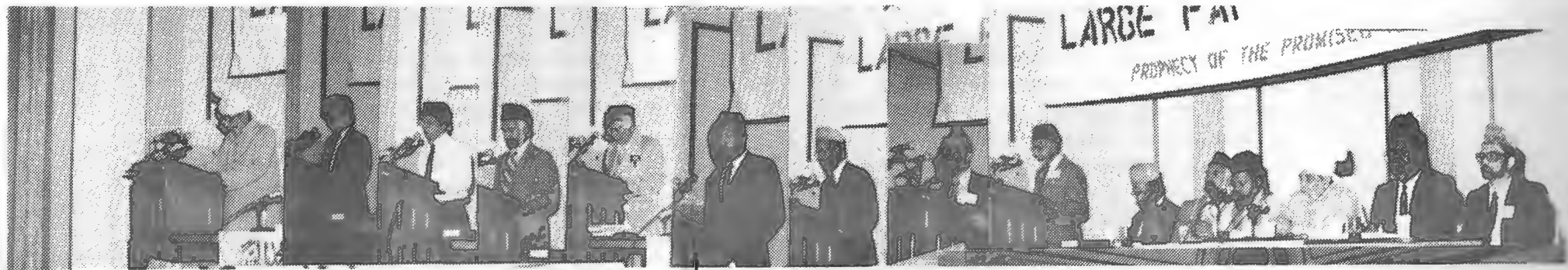
Nasir; Mubashir Ahmad, General Secretary, USA; Jameel Saeed, Canada;
 Hanif; Munawar Saeed, Washington, D.C.; Amir & Missionary Incharge,
 Chicago; Maulana Sh. Mubarak Ahmad.



On the podium at the Convention: (from right) Muzaffar Ahmad Zafr, National President, USA; Yahya Sharif, York; Muhammad Afzal Mirza, Missionary Chicago; Laeeq Butt, Detroit; Rafiq A. Bhatti, Harisburg; Ahmad Sadiq Mufti, Missionary, Washington.



A section of the audience during the Ahmadiyya Annual Convention. Maulana Sheikh Mubarak Ahmad is at the podium at right.



Speakers at the Convention: (Right to left) Dr. Khalil A. Nasir; Munirud Din Shams, Missionary Incharge, Canada; Abid Hanif, Boston; Habib Shafiq, Dayton; Saeed A. Malik, Chicago;

Mubashir Ahmad, General Secretary, USA; Jameel Saeed, Canada; Munawar Saeed, Washington, D.C.; Amir & Missionary Incharge, Maulana Sh. Mubarak Ahmad.



On the podium at the Convention: (from right) Zafr, National President, USA; Yahya Shari; Afzal Mirza, Missionary Chicago; Laseeq Du Bharti, Harrisburg; Ahmad Sadiq Multa, Mu

ANNUAL AHMADIYYA CONVENTION IN PICTURES



A section of the audience during the Ahmadiyya Annual Convention. Maulana Sheikh Mubarak Ah



Speakers at the Convention: (Right to left) Dr. Khalil A. Nasir; Munirud Din Shams, Missionary Incharge, Canada; Abid Hanif, Boston; Habib Shafiq, Dayton; Saeed A. Malik, Chicago;

Mubashir Ahmad, General
Munawar Saeed, Washing
Maulana Sh. Mubarak Ah



time. Ahmadiyyat will always be victorious. At the same time, he emphasized, we have to take stock of our actions and we must advance in all directions. His speech was full of vigor and passion and was morally and spiritually uplifting. After that two resolutions were unanimously approved by the USA Jamaat. (The details of the resolutions are appearing in this issue of the Gazette). The convention was concluded with collective Dua: humble supplication made to Allah Almighty to help us to progress.

The Mid West Region, and especially the Milwaukee Jamaat and its president, Br. Rashid Ahmad Sahib worked hard to host the convention and to make it a great success. May Allah reward them abundantly for an excellent job done. All praise belongs to Allah, the Best Helper.



A TELEGRAM TO PAKISTAN PRESIDENT ON THE INHUMAN POLICIES OF PAKISTAN

President of Pakistan General Zia Haq
Presidents House
Islamabad (Pakistan)

The Ahmadiyya Muslims of the United States of America assembling in Madison Wisconsin from all corners of the United States of America wish to express their deepest concern and indignation on the recent brutal and inhumane policies of the Pakistan Government which have unleashed unlimited persecution of the Pakistani Ahmadies. The present regime has deprived the Ahmadies of their fundamental Human Rights, denied them the right to profess and preach the faith of Islam which they believe in, stopped them from calling their places of worship as masjids as they did throughout their entire history. It has forbidden them even to recite the Kalima, proclaiming the Oneness of God and the Prophethood of the Master Prophet Muhammad. In addition the Government of Pakistan has transferred all powers to implement this most horrible ordinance to the lowest ranks of the police thus causing frequent heart rending incidences of torture, persecution, brutality and even wanton murders in cold blood. We the assembled delegates from across the United States of America strongly urge the Government of Pakistan to rescind this most inhumane ordinance and restore the fundamental Human Rights as enacted in the Great Declaration of Human Rights promulgated by the United Nations Organization. We strongly urge the Pakistan Government to restore these basic

human guarantees and be allowed to proclaim and propagate the faith of Islam and to protect the Pakistani Ahmadies in this most basic guarantee outlined in the constitution of Pakistan.

The Ahmadiyya Muslim Association of the United States of America.

TELEGRAMS TO HAZRAT KHALIFATUL MASIH IV

Hazrat Khalifatul Masih
London (England)

With Grace of Allah the Exalted, the 36th Annual Convention of USA Jamaat, held at Madison, Wisconsin, successfully completed on August 5. Important topics for Jamaats training and Education were discussed by US Jamaat Scholars. Annual Progress Report submitted to members. A record gathering attended delegates coming from more than 30 cities of the United States and Canada. Sh. Mubarak Ahmad Sahib Amir and Muballigh Incharge closed the convention with heart warming address motivating the entire Jamaat. Hazoor's Friday Khutba of July 27 was shown on video tape with English translation. Two resolutions were unanimously passed.

1.To the Government of Pakistan condemning the blatant abuse of Human Rights and Religious Freedom of Ahmadies in Pakistan.

2.Submission to Hazoor expressing our utmost loyalty and readiness for every sacrifice under Hazoor's command. Prayer request for future progress of Jamaat.

Wassalam Mubasher Ahmad General Secretary USA Jamaat.

Hazrat Mirza Tahir Ahmad
16 Gressenhall Road
London (England)

Several hundred delegates men women and children who have gathered in Madison Wisconsin representing all U.S. Jamaats reaffirm and renew our pledge of loyalty obedience and unbound affection to you. We American Ahmadies are ready and willing to offer all of our energies, our belongings and our lives to the Religion of Islam to be utilized in any form and at any time you wish. we sincerely pray that under your Khilafat that all the ordeals trials and tribulations we have been facing may mercifully end and that the day of the marvellous victory of Islam may dawn on all Ahmadies. We humbly beseech that Allah may grant you a long healthy productive life so that we may continue to serve the cause of the true banner of Islam.

The U.S American Ahmadi Community

LETTER FROM HUZOOR

(The following letter was received from Hazrat Khalifatul Masih IV, in response to the above telegrams sent to him.)

My dear Mubasher Ahmad

Assalamo Alaikum

Thank you very much for your telegram dated 6th August relating to me the successful completion of the 36th Annual Convention of the U.S.A. Jamaat-e-Ahmadiyya. Alhamdo Lillah.

I have also noted the resolution condemning the Government of Pakistan for her blatant abuse of power against Ahmadis in Pakistan, and the resolution expressing your loyalty and readiness to offer any sacrifice in the cause of Ahmadiyyat and Islam. Jazakumullah.

Allah bless you all. Please convey my salam to all Ahmadis.

Wassalam.

Yours sincerely,

(Sd) Mirza Tahir Ahmad
Khalifatul Masih IV

MESSAGE FROM HUZOOR

Sheikh Mubarak Ahmad, Ameer and Missionary Incharge, USA requested Hazrat Ameerul Momeneen, Khalifatul Masih IV, to grace our convention with his message.

Hazrat Ameerul Momeneen has sent his most affectionate Salaams to all those who are attending this convention.

As you all know he has a very busy schedule, but inspite of that he has sent a brief but a very precious message for us.

He says that his Friday sermons are the messages for every Ahmadi. The time has come when we must devote the whole of ourselves to the propogation of Islam and Ahmadiyyat. We must now analyse as to how far have we achieved our goal with our actions in this regard. It is futile, he further said in his message to give a new message unless the old ones are taken care of.



Maulana Sheikh Mubarak Ahmad leading in special prayers offered for the protection of Ahmadies all over the world, seeking help of the Almighty God. He recited the same prayer offered by the Holy Prophet Muhammad, peace be on him.

SUMMARY OF FRIDAY SERMON
Delivered at the Fazl Mosque, Washington, D.C.
by Maulana Sheikh Mubarak Ahmad

ACQUIRE KNOWLEDGE: SUBSCRIBE TO
THE AL-FAZL AND THE BADR

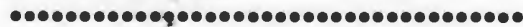
In his Friday sermon delivered on August 16, 1984 in Washington Mosque, Ameer and Missionary Incharge, Maula Sheikh Mubarak Ahmed, emphasized the importance of acquiring knowledge for a Muslim. He pointed out that the major tasks appointed by Almighty Allah for the advent of the Holy Prophet (SAW) was to teach the Book and Wisdom. True source of all knowledge and wisdom is the Holy Quran. The traditions of the Holy Prophet and, in our present times, the writings of the Promised Messiah and the sermons and messages of the Hazrat Ameerul Maumineen provide a living commentary of the Holy Quran.

The ideal for every Ahmadi family would be to acquire the writings of the Promised Messiah and make it a part of daily family routine to read from them. The daily organ of the Jamaat—Alfazal—is also very important. It not only keeps us informed about the affairs of the Jamaat, but is also like having a regular ‘Murabbi’ (teacher) in every home in which it comes. The cost is very modest—\$65.00 per year. Every Ahmadi family must subscribe to Alfazal.

Badr, a weekly published from Qadian is also very important. Preferably, both should be subscribed to by families which can so afford. But those whose means are modest should at least subscribe to Badr.

REQUEST FOR PRAYERS

Sister Maryam, the wife of Ch. Ghazanfar has requested all the brothers and sisters to please pray for her mother who is very sick. All the brothers and sisters are requested to kindly offer special prayer for sister Maryam’s mother. May Allah grant her a very speedy recovery. Amen!



CAR DONATED TO MISSION

Dr. Khaled Parwez has very generously donated a 1983 Toyota car to the West Coast Mission for use of the Missionary West Coast region. In his letter to the Missionary Incharge, he wrote that he had felt that the West Coast Missionary had severe transportation difficulties. To alleviate these difficulties, he is donating his Toyota car as a gift to the West Coast Mission. May God give him many rewards for this generosity.

AHMADI YOUTH, AN EAGLE SCOUT

York, Pennsylvania. Ahmad Tariq Sharif of York has been awarded the highest rank of the Boy Scouts of America, the Eagle Scout Award, for which he earned 27 merit badges and completed a service project. Tariq has been the Senior Patrol Leader of Troop 32 of York, sponsored by the Pennsylvania Army National Guard.

He also shares the Islamic ‘In the Name of God Award’ with four other former Boy Scouts of York — Yasin Sharif, Khalid, Harun, and Musa Collidge. One of the questions to be answered by the Scouts to receive this award from the Federation of Islamic Associations is ‘Is there any Prophet after Muhammad?’ The Ahmadi boys put forward the claims of the Promised Messiah with such ability, that they were given the award by the non-Ahmadi Ulema of USA.

Tariq, along with his brother Yasin and cousin Qasim, is also a member of the Order of the Arrow, Boy Scout Honor Camper society.

For several years, the Ahmadiyya Jama’at in York sponsored Troop 53 and offered Scouting as a service to non-Muslim boys as well. Tariq and his brother had earned the Life Scout rank, the second highest, and five others earned Star Scout rank, but Tariq is the first of the Jama’at Atfal programs and presently serves as Khuddam Secretary for Talim-o-Tarbiyyat in York where he is a freshman student at Pennsylvania State University.



VERY IMPORTANT

If anyone has a copy of Urdu Tazkirah published in Rabwah in 1977 (Fourth edition) please get in touch with Maulana Sheikh Mubarak Ahmad, the Missionary Incharge, at Washington, D.C. (2141 Leroy Place, N.W., Phone (202) 232-3737).

We are in the process of reprinting this edition and will need to borrow a copy to photograph its pages for reproduction. A copy of Tazkirah is urgently needed.

