



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَا الْإِسْلَامَ مُحَمَّدٌ سُبْحَانَ اللَّهِ

The

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَمْدًا وَنَصْرًا عَلَىٰ مَنَافِقِكُمْ
وَحَسْبُ الْعَبْدِ الْمُتَّقِينَ

AHMADIYYA

An Official Organ of the
Ahmadiyya Movement in Islam, Inc.

Gazette

JULY 1987

ZIQA'DA 1407

WAFA 1366

HUZOOR'S SPECIAL MESSAGE ON 39TH ANNUAL CONVENTION, U.S.A.

My Dear Ahmadi Brothers, Sisters and Children:

Assalamo Alaikum wa Rahmatullahe wa Barakatohu:

I am very much pleased to know that U.S.A. Jamaat is holding its 39th Annual Convention on 26, 27, and 28th of June, 1987. It is a pleasure to know that American Jamaat is progressing in certain ways. Establishment of new Centers and Mosques and a notable increase in the financial sacrifices of a certain group are all pleasing signs. There is an increasing interest in the Jamaat affairs by the members. By the grace of God some young men who had lost contact are comparatively getting closer. Jamaat's contact with mission, interest shown in the Jamaat affairs and devotion of time, particularly in New York region, is exemplary. May God help us not only to establish such examples everywhere but also to develop a true zeal to excel each other in good deeds. These are pleasing signs and we are utmost thankful to God for that.

As there has been extraordinary progress in financial sacrifices, it has also blessed those who have sacrificed financially in their actions, in their spiritual condition and has strengthened their bonds with religion. This is a most pleasing advantage of financial sacrifice. It is clear from the Holy Quran that Zakat not only purifies wealth, it purifies actions also. By the grace of Allah this promise of the Holy Quran is gloriously fulfilled in favor of those who have given financial sacrifices.

But there are some matters of concern which should not be overlooked. Otherwise, you will become self-deceptive and will not pay any attention to your weaknesses. According to my opinion the

majority of U.S.A. Jamaat still does not meet the least demands of financial sacrifice. The payment of fixed rate subscription is the first step towards financial sacrifice. Thereafter, the future voyage of sacrifice begins. It cannot be said with certainty that the majority has taken this first step of financial sacrifice piously. It is evident that when a person gives away his wealth in difficult times only for the sake of God, he is not only blessed in his actions but attains the pleasure of God also, and the only person who attained the pleasure of God has achieved everything. It is not a small loss that a large segment of the community is deprived of this blessing. I do not know why people feel scared to give something in the way of God out of what God has given them, and think that they won't be able to pull on. This wrong presumption costs them heavily, materially and spiritually, but they do not understand.

This is one point of concern. Remind and advise each other repeatedly. Take out the excerpts from previous sermons on this topic, translate those into American English and edit in such a manner that both new and old Americans may utilize it fully.

The second point is the upbringing of the new generation and how to safeguard them from the poisonous surroundings. It is sad that there exists a big gap in this matter too. To produce modern and high class educational literature for children, to adopt the means for inducing the young men to take interest in the religious affairs through Khuddam-ul-Ahmadiyya and other means, to assign some responsibility to each and every person, to make him realize that he is spending his time in engagements more useful than before so that this feeling should

make his life meaningful.

These and many other educational affairs cannot be solved by casual advice. The spiritual ailments, like physical ailments, are sufferings of life. Wise and courageous nations struggle against the disease continuously while unwise and lazy nations give up after a brief struggle to the extent that they are overpowered by the sickness. You are in the first row of living and wise nations. Adopt a way worth your dignity and give a constant attention to the education of not only the youth but also the elders. There are many gaps to be filled yet. Whenever the attention is drawn towards the obligatory prayers, it raises the standard for awhile. If you go on exhorting constantly it will become permanent by the grace of God. So, raise the standard of prayers and keep it high forever.

There is a large number of young men in Jamaat who have not been assigned any service. Like wasteland, they are a source of loss instead of gain because of this deprivation from community service. So, make programs that the maximum members of Jamaat may have the honor to serve the community in one way or another. This is a very useful way of training.

U.S.A. Jamaat is progressing in many ways by

the grace of God. Pakistani or non-Pakistani, each and every American Ahmadi is showing signs of a new life, but there is still more potential left to be utilized, and to enhance your strength.

While there are many good qualities in U.S. Jamaat, there is a sad weakness that this Jamaat is lagging behind from most of the other countries in its Tabligh activities. At this time, the areas that need Tabligh the most in the world, are being ignored due to extreme sluggishness. Publication of literature on a wide scale or supply of books to others by the missionaries is not enough at all. I have repeatedly drawn attention to the fact that "Invitation to God"—*Dawat-illalah* is, in fact, an individual effort. Unless the members of Jamaat, by taking more interest in this regard, start bringing their immediate surroundings into the fold of Islam, there will be no success. May God be your guide and enhance your capabilities. Give attention to all these matters and lay stress on prayers and relationship with God because this makes everything work. May God be with you.

Wassalam

Yours Affectionately
MIRZA TAHIR AHMAD
Khalifatul Masih IV

FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV

(The following is a summary of the Khutba Juma delivered by Hazrat Khalifatul Masih IV on July 3, 1987, at the Fazal Mosque, London, England.)

The Fiscal Year of the Ahmadiyya Jamaat has ended on the 30th of June, 1987. This year has been a year of trial for the Jamaat all over the world. In addition to the usual chandas, Jamaat had to make several other contributions. It was feared that Jamaats may not be able to pay their monthly contributions as usual; particularly because of the approaching of the Centenary Jubilee celebrations and many Jamaats had a lot of outstanding payments of Jubilee Fund. Naturally the attention will be focused on its payments and the payment of monthly contribution may be neglected as only one year now is left in Centenary Jubilee Celebrations. In Pakistan it was a very difficult year. On account of opposition the financial position of the Jamaat has been adversely affected. The trade and business has suffered badly. Hundreds of the Ahmadi have been put into jails, simply for pronouncing Kalima Shahada

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Their crops were left behind unattended and unharvested. They have suffered a severe loss.

But surprisingly, although in the beginning of the year the percentage in the payment of Jubilee Fund inside Pakistan and outside Pakistan was almost the same — Pakistan has now left all the Jamaat of the world behind in payment of the Jubilee Fund.

This has not been achieved by the efforts of men; it was through Allah's help and grace and not merely through our own efforts. There are such individual Arabs who can pay more in a month than what Ahmadiyya Community can pay together in a whole year. Indeed it is a great achievement for a poor Community like ours to continue faithfully making sacrifices continuously without break. Unless a man has complete faith in Allah he cannot help wavering and staggering. Despite the problems, Allah helped us and according to the reports reaching yesterday Pakistan has kept its tradition alive. In certain areas

they have even surpassed their targets. So we praise Allah and are grateful to him. The extent of our gratefulness cannot match His favor. God says:

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

If you are grateful I will multiply my favors on you. Huzoor said Allah, our Lord is so gracious with us that we feel that He is always with us. Allah says

إِنِّي قَرِيبٌ

“I am near”. The success we have achieved this year is through the sheer grace of Allah.

The Ahmadies of Pakistan are passing through a very painful time. On the other hand they are the people who have gone ahead in payment of Chandas. They deserve to be remembered in our prayers. When you pray for your brothers, the angels in Heaven pray for you. Your prayers come back to you in manifold blessings. The system of the spiritual world is different from that of the material world. When you pay something in the cause of Allah—Allah multiplies it and returns it back to the believer manifold. Sometime a very small act of goodness becomes exceptionally great in the sight of Allah. So pray to Allah that He may enable you to fulfil your obligation.

In the end Hazrat Khalifatul Masih particularly

drew attention of the Jamaat towards the payment of Centenary Fund. These promises were made 14 years ago and still the payment has not increased more than 60 percent. For the past ten years the financial sacrifices of the Jamaat have increased by 4 to 5 times. Also, new earning hands have entered into the fold.

Taking into view the increase in the earning capacity of the Jamaat and the new entrants, it is not difficult to fulfil the promised target. Under present circumstances, the amount of collection can easily be increased 4 to 5 times more.

Now the time left in the Centenary Celebrations is very short. The projects that we had in mind are enormous. They have started taking shape and we urgently need money for them. If with sincerity and devotion you make a promise that whatever balance you owe you will pay, Allah will help you. Huzoor said that when you have paid all that you have promised, surely your financial conditions will be much better than it was when you started paying. This is our experience for the last 100 years. Allah has been helping us in that way and He never fails us. Have patience, trust Allah and pray Allah at the same time. Allah will provide you.

May Allah enable us to fulfil our obligations and whatever we have promised, we are able to pay.

NEWS FROM PAKISTAN

In Mardan, Pakistan on June 7, 1987, when there was a hearing of some of our Ahmadi brothers under Section 298-C, Major Qasi Akbar Khan was attacked in Mardan's courtyard by some hooligans and was injured on his head. Major Saheb drew his pistol in defense. Since the event was pre-planned (the attackers had put some pamphlets in Major Saheb's car), the goondas called the police and had Major Saheb and his nephew arrested on false charges of attacking with a pistol and doing Tabligh. Such kind of atrocities are being done by the government of Pakistan against innocent Ahmadies. Please remember your Ahmadi brothers of Pakistan in your prayers and protest wherever possible against injustice.

A BLESSED BIRTH

The Ahmadiyya Muslim community will be pleased to know that Sahibzada Zahir Mustafa Ahmad and Begum Tazeen Ahmad have been blessed with their first son on June 15, 1987. He is the grandson of Sahibzada Mirza Muzaffar Ahmad and great great grandson of the Promised Messiah on the paternal side and is the grandson of Dr. Jaffar Hassan on maternal side. He has been named Muhammad Ahmad. May God give him a long and fruitful life. May he be blessed for his parents as well as for the family.

We the editorial staff of *The Gazette* and *Al-Noor* extend our heartiest congratulations to Sahibzadi Amatul Qayyum and Sahibzada Mirza Muzaffar Ahmad as well as the parents of the new born.

OBSERVATIONS AND COMMENTS ON THE 39TH ANNUAL AHMADIYYA CONVENTION USA

1. *Alhamdo Lillah* for a well-organized, successful and inspired annual Convention. Congratulations to all members of the Convention Committee, workers and participants.

2. Special thanks to the staff of the University of Maryland who provided excellent support. The audio-visual equipment technicians, the rescue squad and the dining hall workers were especially efficient. (Linda and Sharon, who served Friday night dinner on the ladies side, and the young lady and man who served Sunday lunch were outstanding).

3. Favorable comments were heard about all of the speakers and their topics, particularly Sahibzada M. M. Ahmad, Maulvi Sheikh Mubarak Ahmad, and Dr. Muzaffar A. Zafar. Lajna was unfortunately not able to hear all of the speeches.

4. The Lajna and Nasirat program, organized by national president Salma Ghani was very successful and heart-warming. Many commendations were received concerning the program.

Unfortunately, due to a change in schedule due to the failure of the audio system, Lajna had to rearrange its program and so our Nasirats were unable to take part in the Jamaat Youth program. Nevertheless, our Nasirats were shining stars in their program performances.

5. Only part of the Youth Program was overheard, the segment which took place in the Gym. It was most impressive.

6. Reception and registration were efficiently and courteously handled. No complaints were heard by this writer.

7. Physical accommodations were pleasant and generally clean. Rest rooms, water fountains, and seating arrangements were satisfactory. Residence hall staffs were helpful.

8. Meals were nutritious and ample; there was much less waste this year. Dining hall facilities were excellent. Planning, briefings and organization helped immensely to expedite food lines on Lajna side. Most ladies and girls removed their trays after eating. Assistance was given to mothers with small children and to senior sisters.

9. Security was alert and reliable on the Lajna side, cooperative and courteous. Particularly in the case of injuries received by three sisters.

10. The technical crew receives high marks for skill and effort to keep the program running smoothly. The audio repairs were taken care of without undue delay.

11. Lajna very much appreciated the exhibits which were beautifully displayed. Lajna could have used more tables for displaying the handicrafts which our members had worked so diligently to prepare. The exhibition committee, especially the chairman, are to be commended for their good taste.

12. The transportation system worked well. The drivers were courteous and efficient and no complaints were heard about their service.

13. The on-site signs and directions to the site were easy to follow and most helpful. All of the signs were in excellent taste.

14. The literature tables were well-located and well-stocked. Sales were apparently brisk.

15. Recommendation: for next Convention, each auxiliary may be requested to prepare part of the exhibit relating to their particular activities, looking toward Jubilee Year (sort of rehearsal for Centenary Year).

Equipment be tested in the morning of opening of Convention to be sure it is in good working condition.

16. Conclusion: May Almighty Allah shower abundant blessings upon all who attended Annual Convention USA (1987), for their dedicated effort, sincerity and cooperation. May the inspiration and spiritual peace of Jalsa remain with us throughout the year, until next Jalsa Salana USA. Insha Allah. Amin. (Shakurah Nooriah)

Do not think that God will let you perish. You are the seed sown by the hands of God in this earth. This seed shall grow and bear fruit... Blessed are they who have faith in what God has said and who are not afraid of the difficulties... Tribulations along this path are indeed necessary so you should be well tested.

(The Will, by the Promised Messiah, p.18)

39th ANNUAL AHMADIYYA CONVENTION, 1987—A BRIEF REPORT

The 39th Annual Ahmadiyya Convention USA was held on 26, 27, and 28th of June, 1987 at the University of Maryland, Baltimore campus. By the grace of Allah, approximately 2000 men, women and children attended the convention.

The accommodation was arranged in the university hostel dormitories and apartments. Two dormitory buildings and seven apartment buildings had reservations, for the guests by name, in advance. All the guests were told of their room number, building name and directions how to get there by a map prior to their arrival. There were two separate dining halls for Lajna and one for men. The prayers arrangements were made in the Gym, in separate sections for both men and women. The men's jalsa was arranged, in Ballroom, in the University Center building. The Lajna jalsa was arranged in the recital hall with additional arrangements for "mothers with young children" in two separate rooms which had close circuit TV facility for both audio & video. There was a separate program for young children on Saturday, 27th in lecture hall II.

There were two separate book stalls and exhibitions for Lajna and men's section which had extensive number of Promised Messiah's books and an extraordinary collection of various pictures, letters to the Jamaat from eminent figures in the USA, dating back to early 40's, on display.

There was an arrangement of a "Jalsa Shuttle" for the convenience of elderly and women with children for transportation to and from accommodation halls, dining hall and prayers room. Two mini buses and two cars with big signs posted "Jalsa Shuttle" were on the frequent rounds, making stops at each building for transportation. There were a lot of signs posted on all highway exits, roads and within the university campus for easy directions leading to the jalsa site.

Men's jalsa hall was decorated with magnificent banners and flags. The whole jalsa site atmosphere was filled with spiritual joy and harmony. There was an information center outside both men's and Lajna jalsa halls. The jalsa program timings were also being displayed on the university internal CCTV information channel.

Friday morning jalsa guests started arriving by cars, buses, by air and by train. Friday lunch was

served in the dining halls followed by Juma prayer in the gym. By the evening almost all the guests had checked into their rooms.

Some auxiliary meetings were held in the evening. Tahajjud prayer was arranged in the morning at 4:00 am. All the guests had individual telephones in their rooms and were given a wakeup call for Tahajjud prayer. Dars-e-Quran and Dars Hadith was conducted both days after Fajar prayers.

Jalsa program started on Saturday, both in men's and Lajna jalsa halls. Part of the meeting from men's section was relayed on cable to the Lajna's hall. The bookstalls were situated outside men's and Lajna's jalsa halls and were open only before/after the meetings.

The security task was performed by active Khudams, equipped with radio communications transmitters/receivers. They also had access to the university's internal telephone system within every building. A comprehensive medical service was being arranged with the help of Ahmadi doctors, who were on call 24 hours.

The convention ended very gracefully with the closing address by the Amir & Missionary Incharge, Sheikh Mubarak Ahmad on Sunday noon time. This was indeed very inspiring occasion for everyone who attended the convention. The atmosphere throughout was very spiritual and had blessings of Almighty Allah.

AHMADI STUDENTS HONORED

Rizwan Alladin, son of Rashid Alladin, New York, got the "smartest student award" in his class. Keep it up Rizwan, Congratulations! May Allah give the opportunity to all our Ahmadi students to out perform everybody.

Also Shiraz Ahmad, son of Mobasher Ahmad, of New York, has been promoted from 5th to 7th grade. Congratulations, once again to our Ahmadi student. May Allah give everyone of our students success in their educational careers!

A RESOLUTION

**adopted by two thousand participating delegates at the 39th Annual Convention,
condemning the nefarious acts of the Pakistan government.**

**(Copies of the resolution were sent to all the members of Congress of the U.S.A., as well as
the President of Pakistan, Prime Minister, and Governors of all the provinces.)**

We, the 2,000 delegates representing all the Chapters of the Ahmadiyya Movement in Islam USA, Inc. attending this, our 39th Annual National Convention, 28th June, 1987, on the campus of the University of Maryland Baltimore County, by unanimous affirmation, hereby declare:

Whereas, in April 1984, the Government of Pakistan established by Presidential Decree, Martial Law Ordinance XX which provides that any Ahmadi may lose his or her property, be fined, and be imprisoned for three years if that Ahmadi suggests or behaves that Ahmadies are Muslims;

Whereas, Martial Law Ordinance XX violates Article 20 of the Constitution of Pakistan and is contrary to the obligations of Pakistan under the United Nations Universal Declaration of Human Rights and the United Nations Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief;

Whereas, in a message to the International Khatme-Nabuwwat (Finality of Prophethood) Conference in London, August 1985, President Muhammad Zia-ul-Haq of Pakistan stated that his Government had taken several stringent measures to prevent Ahmadies from practicing Islamic rites and will exterminate the "cancer" of Ahmadiyyat;

Whereas, the imposition of death sentences and lengthy prison terms on Ahmadies by special military courts in Pakistan are clear evidence of state-sponsored persecution and terrorism against Ahmadiyyat;

Whereas, Ahmadies are discriminated against with respect to education, employment, and participation in a free and democratic process in Pakistan;

Whereas, the Government of Pakistan encourages individuals and groups to commit acts of persecution against Ahmadies, including murder, attacks on mosques, and defacement and destruction of Ahmadi

property;

Whereas, the United Nations Organization, Amnesty International, and numerous worldwide private Human Rights organizations have verified and condemned the continuous repression of Ahmadies since the promulgation of Ordinance XX;

Whereas, despite international censure, the Government of Pakistan has intensified the level of persecution and discrimination against its Ahmadi citizens;

Whereas, the failure to respect the religious freedom of its peoples aggravates intolerance and sectarian strife and impedes the orderly social development of Pakistan;

Therefore, we are resolved that the Government of Pakistan should:

- 1) Immediately repeal Martial Law Ordinance XX and all other statutes, orders, decrees, and laws repugnant to international conventions of human rights;
- 2) Release and exonerate all Ahmadi Muslims held in Pakistani jails under the provisions of Martial Law Ordinance XX, especially the four awaiting execution in the so-called Sahiwal and Sukkur cases;
- 3) Cease the persecution of and discrimination against its Ahmadi citizens;
- 4) Eliminate all forms of religious fanaticism under the disguise of Islam; and,
- 5) Restore all internationally recognized human and civil rights to all the citizens of Pakistan.

We are further resolved to thank all the Governments and various International Organizations for the moral support they have provided to the persecuted Ahmadi Muslims of Pakistan and earnestly pray to Allah Almighty that their efforts will be rewarded and enhanced.

SOME QUESTIONS FOR CLARIFICATION AND THOUGHTFUL CONSIDERATION BY OUR CHRISTIAN BROTHERS.

1. What is the connotation of Jesus being "son of God" — symbolic and spiritual or physical and literal? If symbolic and spiritual, so much so good. But if physical and literal, how?
 2. What is the difference between Jesus being the son of God and those receiving and believing him becoming the sons of God (John 1:12) and the peace makers being the sons of God (Matt. 5:9)?
 3. The Jews said to Jesus "We were not born from fornication we have one father—God (John 8:41). Did it mean that God was literally the father of Jews? or converseley the Jews were sons of God in that sense? was it not a pointed reference to the birth of Jesus which was alleged to have been the result of fornication? How, besides faith, this allegation can be repulsed and refuted?
 4. Will the possibility of Godhead being divisible into three and yet remaining one, not lead to the possibility of more Gods than three? for instance, Rama, Krishna, Buddha are believed by their followers to be the incarnation of God. How then the Christian doctrine of Trinity can be singled out for Godhead to the exclusion of all others?
 5. Is the death of Jesus Christ on the cross alone sufficient for the salvation of mankind, irrespective of faith and without consideration of good and bad deeds? If yes, does it mean that nobody is obligated to believe in the accursed death of Jesus on the stake, or do good deeds or abstain from bad deeds? If not, does it mean that only the faithful and they too with good deeds will be saved? If good deeds even for the faithful are a pre-requisite for salvation, what good has been done by the accursed death of the poor son of God?
 6. If faith in Jesus Christ as son of God and his death on the cross is a pre-requisite for salvation, how will the merciful God arrange for the salvation of those who did not in the past and do not now believe in Jesus at all or as son of God, or believe him only as prophet of God?
 7. How the merciful God judge a Christian having firm faith in Jesus but no good deeds, rather bad deeds, as compared to a non-Christian having no faith in Jesus at all or lesser faith as a prophet of God, but otherwise righteous, upright and doing good deeds?
 8. God in His mercy, in order to save mankind from eternal condemnation, and at the same time, to uphold his sense of justice, sent his only begotten son and got him executed on the cross. Was this gesture on the part of the merciful God, qualified or unqualified?
 9. If salvation is qualified, such as with good deeds, inspite of Jesus's accursed death on the cross, what would be the fate of those who do not keep up those qualifications? and if unqualified, would faith or no faith, deeds or no deeds, good or bad, be of any consequence? Besides, what would be the fate of those who passed away before Jesus?
 10. If Jesus, by his death on the cross, took our sinfulness on himself, are we now released from the commission of sins or retribution of sins?
 11. How far is it in keeping with the norms of justice to hang John for the muder committed by James?
 12. Is God vulnerable to death, accursed or otherwise? If so, what good can be expected from a mortal God? If not, and surely not, then how the doctrine of atonement based on the expiatory sacrifice and accursed death of the son of God (who in fact was he Himself) can stand on its legs?
 13. The criterion laid down in the Bible for the determination of a true or false prophet is as follows: "However, the prophet who presumes to speak in my name a word that I have not commanded him to speak or he speaks in the name of other Gods, that prophet must die." (Deut. 18:20)
- The prophet of Islam, Mohammed (pbh) claimed to be the prophet of God. His enemies tried their utmost and made every effort to kill him but could not succeed. On the contrary the prophet lived until final victory against all odds. Is this not a conclusive proof of his truthfulness in terms of the criterion prescribed in the Bible.
14. The Bible further states: "and in case you should say in your heart how shall we know the word that the Lord (God) has not spoken: when the propeht speaks in the name of the Lord and the word does not occur or come true, that is the word that the Lord did not speak. With presumtuousness the prophet spoke. You must not get frightened at him." (Deut. 18: 21-11)

Muhammed (pbob) claimed that the Holy Quran is the Book, word by word, revealed to him by God. It contains a prophecy in the following words "We have sent down this Exhortation (the Quran) and most surely we will be its guardian (Surah 15:10). This prophecy stands vindicated by the fact that has been universally accepted by all, Muslims and non-Muslims, that the text of the Quran, under the guardianship of Almighty God, remained intact, without any innovation or interpolation whatsoever throughout the cen-

turies, as stated on page 264 of encyclopedia of Funk and Wagnals in the following words "both Islamic and non Islamic scholars agree on the essential integrity of Koran (Quran) throughout its history." Does this fact not confirm unequivocally that the Quran is the word of God spoken to Muhammad (pbob)? Is this not a definite proof of the fact that what Muhammad spoke in the name of God was true and correct which in turn proves that Muhammed was a true Prophet of God?

AHMADIYYA CENTENARY CELEBRATIONS IN 1989

March 23, 1889, is a memorable day in the history of the Ahmadiyya Movement, it being its birthday. On that blessed day, the Promised Messiah, peace be upon him, took the first *Bai'at* (Initiation), and the Movement was formally founded. Thus in two years' time Ahmadiyyat will be completing its first hundred years, an occasion for celebrations worldwide, since Ahmadiyyat has now spread to scores of countries. According to one estimate Ahmadiyyat is now found in 100 countries of the world, an apt number in relation to the life of the Movement.

In 1974, Hazrat Khalifatul Masih III announced a scheme for the celebration of the first century of Ahmadiyyat which should also be a welcome to the second century which he called the "century of Islam".

A fund was established to meet the cost of the celebrations, and Ahmadi-Muslims all over the world have been contributing towards that fund for the last 13 years. In a recent Khutba, Hazrat Khalifatul Masih IV has urged the Jamaat to pay up all dues as soon as possible. He has also called upon those who did not take part in the scheme for various reasons (earning age, economic conditions, new Ahmadis, and so on), to join it now, as the funds required for the purpose are so big that we can only reach our goal with concerted effort.

Now what will the celebrations look like? They should be worthy of the occasion and compatible with the objectives of the Ahmadiyya Movement. With this in view, arrangements are under way to spread the message of Islam and Ahmadiyyat on the widest possible scale. For one, excerpts from the Holy Quran will be published in 100 languages of the world, along with translations of the Holy Quran in some more languages.

The missionary activities will be enhanced—to the chagrin of our opponents who are determined to stop the growth of Ahmadiyyat at all costs. More literature will be published and disseminated.

Of course, there will also be festivities of different sorts, but our real festivities lie in works which promote the cause of Islam, because apart from the community of Ahmadi Muslims there is no other community in the world which is devoted to the cause of Islam.

Although the celebrations will be held worldwide, every country taking part in the celebrations according to a set program extending the whole year 1989. But the climax will be apparently in a central place. And what better venue could there be for the central activities than the Headquarters of the Movement, Rabwah? As things stand today, the cruel treatment of Ahmadis in Pakistan by the present regime has in the past gone to the extent of not allowing even purely religious gatherings of Ahmadis in Rabwah.

Hazrat Khalifatul Masih IV has said that should it not be possible for us to hold our jubilee gathering in Rabwah, even the central part of the celebrations will be held in all regions of the world with such enthusiasm that the enemy will become dumbfounded and surprised at the dynamics and the vitality of the Ahmadiyya Movement. The celebrations of the first centenary will be a resounding success and the opponents will know for certain that they have no power to suppress Ahmadiyyat or to hamper its march forward.

We should, in the meanwhile, pray to Almighty God for the success of our centenary celebrations in a most befitting manner which brings the day of the ultimate triumph of Islam ever closer.

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From the Press

A KHALIFA VISITS SWITZERLAND AND HOPES FOR NEW FOLLOWERS

(Translation from German of a news item circulated by the Swiss News Agency about the visit of Hazrat Khalifatul Masih IV. It appeared in several Swiss newspapers.)

Reported by Maria Eisler, Swiss News Agency, Zurich, June 7, 1987.

SDA. A Khalifa is visiting Switzerland these days. Hazrat Mirza Tahir Ahmad, the spiritual head of the Ahmadiyya Movement, founded in 1889, condemned the persecution of Ahmadis in Pakistan and showed himself convinced that Europe sooner or later will accept Islam and also declared that the followers of his community are protected from AIDS. During the next weekend Mirza Tahir Ahmad will travel to the Netherlands where about 3000 Ahmadi youth will expect him for a three-day meeting.

The 59 year old Khalifa in turban and white dress, comes from Pakistan and lives for the past three years in exile in London. His movement with a following worldwide of about 10 million, understands itself as a renewal movement of Islam. The other Muslims consider the Ahmadis, on the other hand, a sect that moved away from Islam. Mainly the Ahmadis differ from the mainstream of Islam by seeing in their founder Hazrat Mirza Ghulam Ahmad (1835-1908) the expected Messiah.

"I am a Muslim" said the Khalifa last week in Zurich in front of the press. It was irrelevant to him what others see in him. He was speaking from the point of view of the Quran and Islam. During a dinner he was questioned about the intensive missionary activities of the Ahmadiyya Movement. Some Ahmadis in Zurich also had expressed their view that in 100 years Switzerland would belong to Islam. Whether the Ahmadis were interested in inter-religious dialogue or in making new converts to Islam?

"The Christianity has reached its end", said the Khalifa. He compares the role of Ahmadiyyat to that of the early Christianity which unexpectedly was able to spread in the West. Dialogue or conversion? If a dialogue did not have the aim to convince the other person it was without sense and hypocritical, expressed Mirza Tahir. It was "naturally his ambition" that the world will accept Ahmadiyyat, but each approach should be made through love, without force, and by respecting the freedom of conscience.

In Switzerland live about 80000 Muslims but only about 120 Ahmadis, about half of them are Swiss. On the average the Movement was now gaining about one member per month, said one spokesman. The Movement had started in Switzerland in 1946 and had opened its Mahmud Moschee on Forchstrasse in Zurich in 1963. In expectation of its 100 year anniversary in 1989, the construction work to enlarge the mosque building will be started in June. In a monthly Gazette, the lectures of Mirza Tahir are being circulated, which call mainly for "moral improvement", family life, honesty and prayer.

Since the persecution of Ahmadis in Pakistan was increased Mirza Tahir lives in London. "The Movement has doubled and tripled its efforts in exile" he explained. Worth mentioning are the Quran translations which the movement is pushing forward with. Until the Centenary Celebrations in 1989, it is expected that 50 translations will be available. 17 are already printed. In 100 languages parts of the Quran will be distributed free. The cost of the translations are being born by the Community. Some individual wealthy followers or some families take together this responsibility.

The Khalifa, a relative of the founder of the Ahmadiyya Movement, is an appealing personality—who does not like criticism. Uncomfortable questions he only touches briefly, "Correct" questions he rewards with devotion. He recounts anecdotes, speaks "en famille". Also with a large audience he is used to the audience paying attention, arguments often with examples from the Christian cultural spheres and comes to surprising statements such as the claim that Europe has copied the improved position of woman from Islam. Always surrounded by a group of (male) followers, his visit was photographically documented for the future step by step.

MIRZA TAHIR IN FRONT OF THE PUBLIC PUBLICITY AND PROTEST

An appeal for Islam and Ahmadiyya sounded in

Ahmadiyya Annual Convention 1987 in Pictures



Maulana Sheikh Mubarak Ahmad, Missionary Incharge, during a Speech



Bro. Fazl Ahmad pres



Sections of the audience at the Convention



ing over a session



Sahibzada M. M. Ahmad, giving a Speech



the completely packed Assembly Hall of the University of Zurich, where Mirza Tahir Ahmad spoke last Thursday by invitation of the Ethnological Museum of the University of Zurich. The Quran had warned of nuclear weapons and genetic engineering, said the head of the Ahmadiyya Movement. The founder of the Movement on his part had foretold a "kind of pestilence" which easily could be recognized in the disease of immune deficiency (AIDS). Anyone, however, who would seriously join the Ahmadiyya Movement would be protected from the dangers of this disease.

Sharp words of protest the Khalifa found during a press conference in Zurich. Through a decree issued by the military rule of Zia Ul Haq during 1984, it was prohibited to Ahmadis to call themselves Muslim and openly recite their confession of faith (in Pakistan). The religiously and politically motivated persecution is also seen as shocking by Sunni Muslims who do not otherwise have much sympathy for the propaganda and missionary activities of the Ahmadis, stated the renowned Swiss Muslim and Editor Mr. Ahmad Huber.

Asian Times, London, July 3, 1987

Ahmadi Arrest Condemned

Qazi Akbar Khan, an Ahmadi retired senior army officer, and a well known personality in Mardan, was attacked and severely wounded within the compound of the local courts allegedly by mullahs hired from outside the area. The major had gone to the courts in connection with the year-old cases, currently being tried under section 298-c of the Pakistan Penal Code, (PPC) against Ahmadis who had been implicated on the auspicious occasion of the annual Eid festival last year during which all the attendants who had gathered in the Ahmadiya Mosque for rituals, including children, had been arrested and the mosque demolished.

According to reports, the Ahmadi major was forced out of his car and struck on his head with a solid metal rod. The mullahs then reportedly placed some pamphlets in his car, which consequently led to the major being arrested under section 298-c of the PPC on the charge distribution of literature for preaching purposes'. In addition to this, the major and his nephew, Qazi Azhar Anwar, have been implicated for allegedly threatening with a revolver, under section 306 of the PPC. Latest reports confirm that they are still in jail and their application for bail are in the process of being turned down.

The worldwide Ahmadiyya Muslim Association have condemned this barbaric attack on the Ahmadi army officer and have strongly protested against the treatment meted out to the victim, and the "cleverly manipulated implication of the two Ahmadis under the Pakistan Penal Code." The residents of Mardan have also voiced their anger at the ugly attacks and the arrest, both of which came about due to religious intolerance.

Asian Times, London, July 10, 1987

Will Pakistan Survive?

That Pakistan is in deep trouble internally is accepted by all except Zia's zealots (*Asian Times* July 13).

While Zia is fighting America's war by proxy in Afghanistan, separatism at home has grown alarmingly; particularly in Sind. "Jiye Sind Movement" seeking separation of Sind has struck deep chords in the hearts and minds of alienated rural Sindhis. 'Bandung File', produced by Mr. Tariq Ali, the very well respected writer for Channel 4 on Sunday June 28 beyond doubt proved this.

Let's hope this could turn out to be Zia's undoing in the end. Those like me who worked hard in our youth for a separate Muslim state in the sub-continent stand disappointed today!

Will Pakistan survive? One of Zia's zealots can reply to me.

Mansur Akhtar, Ealing Road, Wembley, Middx

Concept of Justice and Freedom in Pakistan

I wonder what are Mr. Safdar Hussain's qualifications to appoint himself as the interpreter of Islam by calling Ahmadis non-Muslims and claiming Pakistan as a land of freedom and justice (*Asian Times* June 26, 1987).

I am not an Ahmadi myself but I will fight for the right of any individual to define his own faith and it is not up to Mr. Hussain or myself (or any one else for that matter) to say what someone's religion should be called. The religion of Islam is submission to God which needs no approval from any human being. If Ahmadis are wrong in their interpretation of Islam then they are answerable to God and not to Mr. Safdar or anyone else. It is this kind of attitude that can deny people even their very basic human rights.

The definition of a Muslim has often created much confusion among the fundamentalists. In 1954 Justice Munir of Pakistan tried to meet this question

head-on during a court of inquiry. He asked every Muslim leader who appeared as a witness to define the basis on which a person can be accepted as a Muslim. Ironically, every definition was different. In view of this Mr. Safdar, not claiming himself to be a religious scholar, can hardly be expected to do any better.

There is no doubt that Ahmadis are persecuted in Pakistan and their life and property has been destroyed without mercy. I am sorry Mr. Safdar that is not my concept of justice and freedom.

M. Qureshi, Roehampton Vale, London SW15 3PG

THE TENETS OF AHMADIYYAT

(Taken from *The Retriever*, a student newspaper, published by the students of the University of Maryland, Baltimore County, June 1987)

Founded in the late nineteenth century by Hazrat Mirza Ghulam Ahmad of Qadian, India, the Ahmadiyya Muslim Community has built over 700 mosques, most of which are outside of the Muslim world. The most recent and notable constructions include Australia and Spain. In the case of Spain, it was the first mosque to be built in that country since the moors were expelled in the Inquisition established roughly 500 years ago.

Hundreds of books and pamphlets have been written and translated into many languages of the world. A few of the subjects covered are: simple lessons in morality, explanation of basic articles of faith, the role of women in Islam, why Muslims don't eat pork or drink wine, and examples from the lives of saintly Muslims. Special emphasis has been placed on relating forgotten truths such as the death of Jesus in Kashmir, the reasons why modern usage of the term *Jihad* (commonly translated as "holy war") excludes the use of warfare, and that the true meaning of the "Seal of the Prophets" in no way terminates God's communication with man.

Commentaries and translations of the Holy Quran have also been offered in many languages. When the first translation was produced, most Muslim leaders declared it an act of heresy. Now, many other communities considered to be more main-stream Islam have followed the Ahmadi's lead and published their own translations. Yet, no one has been able to match the scholarship, fervor, or extent of the small Ahmadi Muslim Community's effort to make God's book available to the millions of people who could not otherwise have come to know its contents had it remained only in Arabic. Today, they offer the Holy Quran in French, English, German, Spanish, Dutch, Hindu, Swahili, Italian, and many other languages. Soon, it will be published in Russian, Japanese, and Albanian.

Ahmadiyyat has extended the frontiers of Islam. There are many places in the world where they were

the first to introduce Islam. In other places (such as Ghana, Sierra Leone, and Nigeria) where they were not the first, local historians credit them with being the most effective.

Ahmadiyyat has been in the U.S. since the days of its founder. The first American to embrace Islam did so under the auspices of Hazrat Mirza Ghulam Ahmad of Qadian. His name was Muhammad Alexander Russell Webb and he was a diplomat, serving as U.S. Consul in the Phillipines and in Australia, and a tradesman most noted as a publisher and jeweler. He established a printing press in New York City and published Ahmadi literature for many years. In 1898, he was the only Muslim to address the World Parliament of Religions held at the Columbia Exhibition of the Chicago World's Fair. The founder of Ahmadiyyat has been invited to speak before the parliament, but was unable to attend; so, Mr. Webb was sent as his representative.

The first missionary to the U.S. was Dr. Mufti Muhammad Sadiq, who arrived at the beginning of America's "Roaring twenties". Newspapers of the day followed the travels of this scholarly man as he visited the major cities of this country, drawing crowds with his symbolic green turban, personal charm, and irrefutable logic. The *Ashland Daily Independent* (Ashland, Kentucky) presneted the hypothetical view of two friends observing one of Dr. Mufti's public speeches: "A Mohammedan missionary? Why, what is he doing here?" These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith. Perplexity grows as the passerby remembers that only a few Sundays ago, he made a contribution in his church to send a missionary to Arabia... But the answer to his unspoken question lies in his own mind. What is so puzzling about Americans sending missionaries to foreign lands to secure converts for their religion? Their's would not be a religion without faith among its members, and it

has millions of followers in India, Arabia, Africa and numerous other countries attest their faith." In three short years of Dr. Mufti's preaching, over 700 Americans embraced Islam.

Today, there are over ten million Ahmadi Muslims in the world. There are several major centers in the U.S. with mosques, missions, and local organizations throughout the country. Ahmadies have had an organized presence in Baltimore and Washington, DC for over half a century. Other nearby centers include York, Pittsburgh, and Philadelphia. The current Missionary-in-charge for the U.S. is Shaikh Mubarak Ahmad, a veteran of many years' missionary efforts of the movement from an office in Washington, DC. The National President for the U.S. is Dr. Muzaffar Ahmad Zaffar of Dayton, Ohio.

The annual convention will draw members from all over the U.S. and visitors from overseas as well. There will be a major press conference, sessions for the professional auxiliaries, and general meetings to discuss topics of broad spiritual, social, and societal concern. Books, audio tapes, and other items of interest will be on display and offered for sale. The public is cordially invited to visit the convention and attend the general sessions.

KHUDDAMUL AHMADIYYA AND ATFALUL AHMADIYYA IJTEMA, USA

The National Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya Ijtema will be held on July 17, 18, 19, 1987 at Alpine Scout Camp in Alpine, New Jersey. All Khuddams and Atfal should attend this national event of great importance for their Tarbiyat and Talim. Parents make sure that you prepare your children to attend this Ijtema. Details have been sent by our Quaid Khuddam-ul-Ahmadiyya, Tahir Hamid.

We are happy to announce the arrival of Mahmood Ahmad Saheb, Sadr Majlis Khuddam-ul-Ahmadiyya Markaziya, Rabwah.

TALIMO TARBIYYAT REPORT

A meeting of Talimo Tarbiyyat Office Holders was held at UMBC as scheduled at the occasion of the Annual Convention (6-26-87). The secretaries of the following Jamaats were present.

1. A. Shamim Ahmad (National)
2. Jamal Murtaza, Pittsburgh, PA
3. Nasrullah Ahmad, Milwaukee, WI
4. Saleem Abdul Muhaimin, York, PA
5. Syed Jafar Ali, Cleveland, OH
6. Rashid Ahmad Bhatti, Philadelphia, PA
7. Daud Manawer, Rochester, NY
8. Rashid Alladin (NY, Sitting in for Sec.)

The things discussed were:

Emphasis was put on Salaat.

Those who know Salaat should know its meaning. Congregation of Salaat at least once a day.

Very specific attention was paid to our younger generation to save them from the outside social influence.

The points presented before the year 1986-87 were discussed and the backbone was again:

Salaat and Tarbiyyat of our children

In the next six months of this year (up to November) Salaat should be known by everyone.

An account of individual and collective offering of prayers in Jamaat should be reported.

A National Integration day is to be celebrated to be declared later on, with special emphasis to be made in getting together and making an active effort to resolve our differences keeping in mind the spirit of:

"They are united like wall of molten lead."

A suggestion was made by a brother to hold a program for the training of Secretaries of Talimo Tarbiyyat. The meeting concluded with collective prayers.

This message is according to the wishes of Huzoor (may God strengthen his hands) as given to our Missionary Incharge just before convention to be relayed to you.

Your brother in Islam,

July 2, 1987

A. S. Ahmad
National Secretary
Talimo Tarbiyyat



The Sadr, Majlis Khuddamul Ahmadiyya Markaziyya, Mr. Mahmood Ahmad Saheb, with Sheikh Mubarak Ahmad during his recent visit to the USA

