



إِن الدِّينَ خَدَّاهُ الْإِسْلَامَ لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُهُ

The

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ عَمْدًا وَنُصْرًا عَلَى رُسُوْلِ الْكَلِمِ
وَعَلَى الْعَبْدِيَّةِ الْمُسْلِمَةِ الْمَوْجُوْدَةِ

AHMADIYYA

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

Gazette

SEPT.-NOV. 1987

TABUK-NABUWWAT 1366

MESSAGE FROM KHALIFATUL MASIH

On His Arrival In London at the Conclusion of U.S. Tour
Conveying His Affectionate Salaam to All the Members

My dear Shaikh Sahib,

Assalamo Alaikum:

I have arrived back in London alongwith my entourage safely by the grace of Allah. Alhamdulillah. I would like to take this opportunity to thank you and all the friends who received me and my companions so warmly and looked after us during our 7 week long tour of the U.S.A so caringly. You worked so hard to make this tour a success and you sacrificed your comfort for our sake. There were many workers who were around and visible and there were many who were equally hard at work for us behind the scene. I appreciate all of them and all are deserving of my, heartfelt thanks and prayers.

I thoroughly enjoyed this tour. The schedule was packed and busy. I met many new friends and also revived old acquaintences. I heard our members' views and learned of their problems and difficulties. This tour has enriched me in every respect. All praise be to Allah for granting me this wonderful opportunity and for His grace and blessings throughout the journey.

May Allah reward you all with His infinite grace and mercy. Please convey my affectionate salam to all the friends.

Wassalam.

Yours sincerely,

(Sd/) Mirza Tahir Ahmad

HUZOOR'S TOUR OF U.S.A.

It was the good fortune of the American Ahmadiyya Jamaats that Hazrat Khalifatul Masih IV graced us with his presence from September 30 to November 14, 1987.

Huzoor arrived in New York on September 30 and after a visit with the New York Jamaat, arrived in Washington, DC, on October 4, 1987. From Washington, he made trips to Philadelphia, PA and Willingboro, NJ.

On October 10, Huzoor paid a visit to Dayton, Ohio, where he met with members of various Ohio Jamaats. Then he went on to Chicago, IL and Detroit, MI, before he returned to Washington.

In the next trip, Huzoor went to Miami, FL, St. Louis, MO, Tucson, AZ and reached Los Angeles, CA on October 24. From Los Angeles, Huzoor went to San Francisco and on to Portland, OR, where he performed the opening ceremony of the first Mosque which was built as a Mosque on the West Coast of the U.S.A.

Huzoor then made a trip to Calgary, Canada and returned to Washington, DC, around November 8. Huzoor returned to New York, NY, where he graced us with his presence during the Majlis Shura on November 13 and 14.

Huzoor left for London on November 14, 1987, leaving New York at 6:05 p.m. by a KLM flight.

FRIDAY SERMON OF KHALIFATUL MASIH IV

Delivered in Detroit, MI, On Friday, October 16, 1987

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرِيكَ إِلَّا
بَشَرًا مِثْلَنَا وَمَا نَرِيكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بُادِي
الرَّأْيِ وَمَا نَرِي لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَذِبِينَ
قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَنْتُمْ
رَحِمَةٌ مِّنْ عِنْدِ رَبِّكُمْ فَعْبُدُوا إِلَهُكُمْ أَنْتُمْ لَهَا كُفْرًا
كِرْهُونَ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَأَنْ أَجْرِي إِلَّا عَلَىٰ
اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا لَأَتَّبِعُوا رَبَّهُمْ وَلَكِنِّي
أَرَاكُمْ قَوْمًا تَجْهَلُونَ وَيَقَوْمِ مَنْ تَنْصُرُنِي مِنَ اللَّهِ إِنْ
طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزَادَرَىٰ أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا مِنَ اللَّهِ أَعْلَمُ بِمَا فِي
أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ

These verses from the Holy Quran, which I have just recited, do not merely narrate an ancient historical episode, but along with other Quranic verses and historical evidence are meant to describe a permanently established psychological phenomenon. Time and again, conditions of Noah's era are repeated, and every time human response to them remains the same. As indicated by the Holy Quran, a great civilization and rich culture flourished at Noah's time. The Promised Messiah (peace be on him) has elaborated in detail that a rare and magnificent civilization existed in the age of Noah (peace be on him). One of the arguments put forward by the people to reject Noah was, as described in these verses:

وَمَا نَرِيكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بُادِي الرَّأْيِ

'In our view, we find only low and insignificant people as your followers. None of our learned, rich and honorable persons follows you. What superiority, if any, do you have over us? How can we take him who is a leader of the poor, the weak, the low, and the distressed and his followers as better and greater than us?

وَمَا نَرِي لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَذِبِينَ

Under the circumstances, we are compelled to conclude that you are a liar. Were you a truthful person, people with honor and dignity, powerful leaders and great nations on earth would have followed you.'

Noah's response to this objection is recorded verbatim in the Holy Quran:

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَنْتُمْ
رَحِمَةٌ مِّنْ عِنْدِ رَبِّكُمْ فَعْبُدُوا إِلَهُكُمْ أَنْتُمْ لَهَا كُفْرًا

'O my people, do you not realize that God has sent me with cogent arguments and bright signs, and He has bestowed upon me a great mercy. If you are unable to recognize this mercy, and are unable to see my closeness to the Creator and His love for me, then how can I help cure your blindness. Things which you value as great are insignificant in my eyes and the great blessings which God has bestowed on me remain obscure to you. How can I impose these favors upon you. His love and bounties are supreme over everything. And one who enjoys the blessing of our Lord, he alone is indeed to be counted as great.

He further said:

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَأَنْ أَجْرِي إِلَّا عَلَىٰ اللَّهِ

'And o my people, I do not ask of you any monetary reward for my services to the nation. My reward is due from Allah alone. I teach goodness, I give you advice day and night without demanding any favors in return. That is, if your wealth was of any value to me I would have asked for money in return for my good works.'

Here, the Holy Quran has given us a sound criterion based on great insight and wisdom which always makes a distinction between the truthful and the liars. People who work in the name of goodness can be one of two kinds: Those who spend out of their own pockets and make personal sacrifices prior to preaching, or those who receive millions of dollars from big governments before providing guidance or service to humanity. In this latter category, service is conditional on receipt of money. If the flow of funds ceases, so does their service to humanity. Obviously, such people give real value only to money and not to the service.

If the history of the Ahmadiyya Jammāt is studied from this point of view, it becomes clear that the Jamaat embarked on its mission to spread the

message of goodness to nations in the West as well as in the East even when it was utterly poor and without any resources. There was no one in the world to financially help the Jamaat. At the time when Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) was sent to give the message of guidance to the great and mighty nation of America, Qadian was in such an impoverished condition that sometimes the Jamaat functionaries could not even be paid their meager allowances for more than six months and their families even faced starvation. As he could not bear the pangs of the suffering of Jamaat workers, Hazrat Musleh Mauood (may Allah be pleased with him) would make special appeals to some well-to-do members of the Jamaat for a loan or trust money which would be refunded in due time.

In response to his distressful calls, God would show mercy and some members would send generous donations while others presented refundable trust money. A study of the Ahmadiyya Movement would reveal that for years financial constraints were of such great magnitude that the functionaries were paid their meager allowances out of loaned and borrowed funds. Allowances given to the present day devotees bear no comparison with allowances paid at that time. The allowances paid in those early days were hardly enough for survival, and as I have said, the Jamaat barely managed to give them after several months. Under these strained and desperate circumstances, a dervish devotee was sent by the Ahmadiyya Jamaat to the United States with the message of Islam.

This indeed was the point that Hazrat Noah (peace be on him) was trying to explain to his people. He was least interested in their wealth. He and his followers were making sacrifices even before giving any advice or guidance to others. Why then didn't Noah's people understand that greatness was not in being wealthy. Real greatness lay in man's nobility, and his relation with God. Noah's nation wanted him to notice and honor the rich. How could Noah honor the rich and turn away from the poor who were ready to offer everything for the sake of God and who came to him to serve God's true religion! Should he throw them away because they were penniless, or because they had no worldly status, or discard them because the color of their skin was black, or because they were slaves?

Even at that time, powerful and rich nations had slaves which not only included blacks, but also all other races. Noah (peace be on him) told his people that although in their eyes those who have neither

wealth nor worldly status nor national superiority were a despicable lot and should be ignored, but they were wrong in asking him to adopt their criteria before they agreed to listen to him. This dialogue between Noah and his people also indicates that Noah himself belonged to an elite ruling class which enjoyed a high status and authority, and people of his class felt embarrassed and disgraced when Noah started embracing the low and the poor. Therefore, the elite wanted nothing to do with him. They would have gladly accepted him if Noah had confined his work to the elite group and excluded the poor and the lowly. By not adopting their course, they claimed that Noah had disgraced his class of people. In response to this, Hazrat Noah (peace be on him) said:

إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا

You are unaware of the greatness granted to my followers by God. My reward is due from Allah alone. In no case will I reject or drive away those who believe in God.

إِنَّهُمْ مَلْفُؤًا رَتْبُهُمْ

They will surely attain closeness to and love of God. And none has a greater status than those who have found nearness to their Lord.

وَلِكَيْ أَرَكُمُ قَوْمًا تَجْهَلُونَ

As a matter of fact, I consider you extremely ignorant and foolish. You do not realize at all how many blessings were to be bestowed upon you, which you have forfeited by being involved in matters low and mean.

He further said:

Not only do I love those poor people who have become servants of Allah, but I would also like to make you aware of another truth. Those who do not have a natural inclination to love the poor, and choose to regard them low and mean, will not be spared of God's punishment, and no one will be able to help them.

وَيَقْدِمُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ وَإِنْ طَرَدْتُمْ أَفَلَا تَذَكَّرُونَ

If I reject and repel these poor people, who is going to safeguard me from Allah's chastisement? Why then you do not understand and take heed?

Then reverting to the matter of wealth, he said:

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنَ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ

I do not claim to possess any worldly treasures, and I cannot give you any wealth. Neither do I claim to have the secrets of the unknown, nor do I claim to be

an angel.

وَلَا أَقُولُ لِلَّذِينَ تَرَدُّونَ أَعْيُنَكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا

Yet I cannot say that God will not bless the poor people that you despise with wealth and status.

This is a way of expression used in Arabic and in English as well. In a sentence with a double negative, the intent is to give more force to the idea in the positive. It means that Noah (peace be on him) was saying that he did not claim to be an angel or to have the knowledge of the unknown or to possess wealth,—he was merely a human being who was a recipient of many blessings from God—yet he was absolutely sure that his followers would also receive “*Khair*”—wealth and prosperity of the world.

The word *Khair* means worldly wealth, as *Hasanah* initially means spiritual and moral blessings. Worldly blessings also are included in the meaning of *Hasanah* but as a secondary meaning. Fundamentally, *Hasanah* indicates virtues, excellences, spiritual and religious blessings. The term *Khair* in the Holy Quarn fundamentally means wealth and material possessions, although other related meanings are also implied. This matter indicates that Hazrat Noah (peace be on him) was giving the message that despite his limited knowledge and resources he was certain God would grant in abundance even the wordly wealth to his followers and to their coming generations.

In other words, if his nation was interested in matters of material wealth and status, then they were being warned that they would become poor and low, and likewise the poor followers of Hazrat Noah (peace be on him) would become rich and high. At the end he says:

اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنَِّّي إِذَا أَلَيْنَ الظَّالِمِينَ

God looks into the hearts and bestows His blessings and glory on the basis of real intentions nourished by people in their hearts. God knows best what is in thier hearts, and how much they love Him in thier hearts, and to what extent they are willing to offer sacrifices. Though they do not have much materially, they are ready to offer whatever they have for the sake of God. God values and loves what is in the hearts. And if I do not give due consideration to all these matters, and I do not treat them in a manner ordained by God:

إِنَِّّي إِذَا أَلَيْنَ الظَّالِمِينَ

then I would be a great loser and may become one of the transgressors.

From this brief interpretative translation of these verses, it is clear that although Noah’s period is far-off in history, the subject matter still relates to the

present day condition in America. Here too lives a race who is looked down upon by others. Their own countrymen who are of white color mistreat them. Although the law of the land establishes some rights and liberties and gives equal opportunities, in actuality these people remain impoverished. They are seen doing the lowest jobs in the streets and in factories. The fact is that the actual power and authority are still in the hands of the whites. Consequently, the blacks live in an agitated state of extreme distress.

As far as Islam is concerned, it is a universal religion which does not discriminate between races. It forbids mistreatment of people due to their race or color. Yet at the same time it does not allow the discriminated to take revenge or act unjustly. Islam is a religion of balance and does not allow any injustice. Therefore, I am making it clear that Ahmadiyyat does not take sides or discriminates among people. According to Ahmadiyyat, all human beings are equal and enjoy the same status. If Ahmadiyyat makes any discrimination, it is between the oppressor and the oppressed. Discrimination is not based on the color of the skin.

At the moment, I do not intend to go into the details of this subject. Presently, I would like to say a few important things in the light of these Quranic verses to all Ahmadies regardless of their color—be they black, white or any other color.

The fact of the matter is that immigrant Pakistanis who have setteled here are victims of a type of complex, namely, the inferiority complex. In fact, this inferiority complex has nothing to do with shade of your color—may it be pure black or lesser black. This complex develops due to narrowness of heart and mind. Narrowness of heart and mind of a person, regardless of his color, always expresses itself in a feeling of inferiority. Many ills of human society grow out of this complex, but the consequences are extremely devastating if people become its victims in the realm of religion.

These verses of the Holy Quran tell us that the truth and an inferiority complex cannot exist together. The two are in direct opposition to each other and cannot flourish together. Truth suffers greatly at the hands of this complex. Like a thing destroyed by termites, one looses faith due to an inferiority complex. It preys upon truthfulness and nobility of character. However, at times it may be temporary.

For example, immigrants from Pakistan, Bangladesh, or any Arab country may feel that they are

financially better off as compared with the blacks, and further may feel that their color is lighter. Thus, unconsciously they tend to become a part of the social set-up of the whites. By making closer relationships with the whites, they may feel a kind of superiority over others. In my opinion, this is not a consciously developed attitude in most cases, for if it was a conscious effort, they could not remain true Ahmadies. They would immediately become untrue and faithless because they would contradict the Holy Quran's fundamental teaching.

However, as I have stated, man is a victim of thousand deceits. He does not realize his own weaknesses throughout his life. Sometimes, at his death-bed, he is amazed to realize how he has spent all his life in ignorance. Therefore, it is necessary that after a thorough analysis of the situation, he should be made to face the reality in such a way that he is helped to understand what and why he is doing something wrong. It should then be explained to him why he should stop what he is doing wrong. However, I am not blaming all of the immigrants for making a conscious mistake; nevertheless, this is happening due to a lack of understanding, and a vast majority of them do become prey to such ills.

Quite a long time ago, when there were not many Pakistanis in America, one person told me that in his opinion, the greatest problem in America was, God forbid, that our missionaries had made a blunder by first going to the blacks for *Tabligh*. Consequently, the blacks were joining Ahmadiyyat in great numbers, and thus, the doors were being closed for the whites to join Islam. This statement depicted the same inferiority complex which existed in Noah's nation. It was foolishly being implied that people with relatively lesser social status remain disreputed even though they had accepted God. Religion would be honored only when the whites would join it; and without the whites, the religion would not be honored.

I felt nauseous after hearing such rubbish and inane talk. The Holy Quran explains that even thousands of years ago, God's intelligent servants possessed such brilliant understanding that they realized where true greatness lies. They knew when God blesses the poor and those wrongly perceived to be insignificant, they gain the highest position and status in the world. Religion is honored by them coming into it, and if they leave the religion, it would be a disservice to the faith of God.

Those who do not give any importance to religion

do not dishonor the faith by not joining it. How can the doors of religion be closed to those who are honored by God? If they strive to grow in righteousness and to offer greater sacrifices, they cannot be stopped because of their color, their nationality or their financial standing. These doors are not closed outwardly but the hearts are locked. Attitude is changed. They are being perceived unkindly. Instead of embracing them with love, they are kept at a distance. A curtain is drawn.

Obviously, no one ever saw that the doors of any mosque were physically closed to any Ahmadi who came from these people. His entrance was never forbidden. Nevertheless, if you really search your hearts, it is possible that you may find that unfortunately you had locked your soul's door to them. Or if you had not locked it completely, you had at least closed it halfway to them. You did not desire to keep it wide open so that they could gladly enter into it. Due to this attitude, Jamaat Ahmadiyya suffered a tremendous loss beyond your imagination. What a truthful statement Hazrat Noah (peace be on him) had made:

'If I drive them away, this would be such a great sin in God's sight that none among you would be able to help me when Allah's decree would be enforced.'

What a glorious time it was—full of glad tidings—when Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) came here. He threw wide open the gates of Ahmadiyyat for those who are called the blacks, and received them warmly with open arms. In those days sending a telegram was a rare thing. Usually people would write letters. Telegrams were sent only as an exception. Even on an urgent occasion people would write a letter but ask the addressee to consider it as a telegram. It was a common practice to do so in the villages of the Punjab. In those days Hazrat Mufti Muhammad Sidiq Sahib (may Allah be pleased with him) got so excited that he started sending telegrams one after another to Qadian telling the Jamaat about a revolution here and a revolution there. People were joining in great numbers, and entire communities were being converted.

The Khutbas (Friday Sermons) of that time of Hazrat Musleh Mauood (may Allah be pleased with him) are full of Allah's praise that a representative of a very poor community, whose workers do not have food in their homes, goes to the richest country in the world and conveys good news that by the grace of God, hearts of the people are opening up towards Islam. No one ever asked him whether they were blacks or whites who were joining Islam.

No one ever asked Mufti Muhammad Sadiq Sahib what his policy and approach was—was he converting only the blacks and leaving the whites behind? Whoever came forward to join Ahmadiyyat was a servant of God, and as such was greeted and embraced by the servants of God. Every newcomer brought with him blessings of righteousness, and every righteous person enhanced in his light of righteousness all the more.

If the pace of progress of that time was maintained, it was not improbable that today, by the grace and mercy of God, a great number would have been in Ahmadiyyat/Islam. And America would have been distributing blessings to the world instead of being a source of all sorts of evil. The world would have been receiving mundane as well as spiritual blessings from here. This country would have emerged for the rest of the world as a great benefactor. It is such a great and powerful nation that if it adopts true Islamic civilization and values and links itself with Khilafat, It will definitely become the greatest nation on earth. No worldly intrigue or power will ever be able to subdue it. It will rise up with such a force that it will be impossible for the entire world to suppress it.

The use of words 'rise up with such a force' should not be interpreted literally because Islam does not allow any aggressiveness, and forbids revolt, and teaches humility. It exhorts us to become humble human beings, and tells us that God loves meekness and humility. But still therein is a profound secret. In consequence, the nations that become humble in the wake of God's love, they grow and acquire attributes of God's power. Upon them God bestows His own greatness and glorious strength and thereafter no other nation in the world can suppress them.

Therefore, I am saying that today the course of human history would have been different, today the Sun of Islam would have risen from the land of America. You could have witnessed the prophecy that the Sun will rise from the West.

It is unfortunate that some, due to their own sick mentality, feel themselves superior over servants of God who are less privileged, and treat them with arrogance. You may not be one of the insolents, yet you did not exhibit the desired love and affection to them. Later on, many false versions of Islam began to surface. Organizations came into existence in the name of Islam, and were financed to propagate Islam in America. Noah's statement proves them wrong since they did not come forward to propagate Islam

until they received huge amounts of money. Therefore, their intention was not to help other nations through goodness but were induced to undertake their work through greed of money and wealth.

Nevertheless, people in great number turned to these organizations which gained significance and strength because Ahmadiyya Movement left the field open to them. But as these organizations lacked true and righteous leadership, they started to use new converts for wrong purposes. For personal or political ends, they encouraged them to commit crimes and heinous deeds. They are given wrong perception of righteousness, and are trained in an organized way to do things forbidden by Islam. Various people become Muslims under different labels, and each financier has his own personal or political axe to grind, knowing that they are a potent force.

If this force had entered Ahmadiyyat, it would have become a much greater power because this would have been in the hands of God. A power in the hands of people tends to be misused, but in the hands of God it becomes a source of countless and universal benevolence for the whole world. I cannot put the fault on anyone either of the past or of the present. But I can say that in the narration of this incident (of Noah's time) the Holy Quran presents a universal truth. The Holy Quran, being the Word of God, looks at the hearts. Whatever is happening today has already occurred at Noah's time and can be repeated again, therefore its truth can be tested by the results. I cannot attribute excesses to anyone, errors to any missionary, or faults to any newcomer. But I know for certain that a collective mistake has been committed, otherwise we would not have found Ahmadiyyat as it is today in the United States.

Therefore, change your attitude not because you want to gain the new converts but because you yourselves will be annihilated if the present attitude prevails. It will be futile to plan your actions just to increase your numbers. If you are being driven away from God due to a certain behavior, your main concern should be your own selves. If you take care of yourselves and become Godly, God Himself will take care of others and you won't need to devise plans to attract them. Open up your hearts towards God. To win His love, become righteous, humble and compassionate towards human beings and try to make them yours. Beware of all kinds of arrogance in the same way as people are scared of touching a leper. Have a greater fear of arrogance than you fear a ferocious lion.

There is nothing deadlier than insolence. It creeps in imperceptibly through concealed openings and overpowers you in entirety. And more often the preachers of humility and claimants of meekness are themselves a prey to arrogance. Therefore, it is extremely essential for immigrants to modify their outlook. They should be thankful to God that He has given them the opportunity in a foreign land to make fortunes that can be diverted towards the service of their faith. If this cannot be done, their coming over here is useless. Then they have sold their souls and offsprings to this country. Therefore, if God has bestowed plenty upon you, bow down before Him expressing thanks that He has filled your heart's desire. You longed for the provisions so that you could offer them to God. You asked for the wealth so that you could spend for the betterment of mankind. When you were empty handed, you had a thousand desires. God has provided you with everything, now is the time to make your dreams come true, to attain all your wishes. With this feeling, your hearts will be filled with deep gratitude. Therefore, lift up your deprived brothers—these deprived people and embrace them.

This is the way of the Holy Prophet Muhammad (peace and blessings of God be upon him). In the most magnificent way he embodied all that he learnt from the Holy Quran, and he left an unparalleled precept of extreme beauty for others to follow in this world. The Holy Prophet (peace and blessings of Allah be upon him) has shown such a great love towards the poor that '*Ashaab-i-Suffa*' came and started living in the mosque just for the sake of love for the Holy Prophet (peace and blessings of Allah be upon him). It was indeed an expression of love in response to the Holy Prophet's initial love. Some people mistakenly think that '*Ashaab-i-Suffa*' neither had any work nor any skills and they, like other indigents, flocked to a place where food was available. This is totally an untrue and baseless thought. They were, in fact, men of knowledge and dignity. Many among them had skills to earn money, but they offered themselves in entirety to the Holy Prophet (peace and blessings of Allah be upon him) out of sheer love. They accepted poverty in exchange for his love because they knew they would earn more of his love if they were poor.

Look at Abu Hurairah (may God be pleased with him). He had lived a life of great style but, after accepting the Holy Prophet (peace and blessings of Allah be upon him), he stayed constantly at the

mosque so that he would not miss any loving talk of his beloved master, and thus compensate himself for what he had missed earlier. The only way he could think of attaining this objective was that he should stay permanently at the mosque so that he could see the Prophet whenever he came out, to listen to him whenever he spoke, and to be looking at his face all the time. Abu Hurairah, because of his desire to be constantly on the lookout for the Holy Prophet (peace and blessings of Allah be upon him), did not move away from the mosque and as a result used to pass out because of starvation. This was the real cause of his poverty. And due to poverty he earned more love from the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet used to say, "If you wish to locate me, you will find me among the poor and the destitute."

Moreover, he observed that on the Day of Judgement, God would raise him up among the poor and the weak because he loved them abundantly. A companion asked the Holy Prophet to pray that he be raised up on the Day of Judgement in his company. The Holy Prophet enquired what specific quality did he possess. He replied that he loved the Holy Prophet and had nothing else but love for him. The Holy Prophet responded: on the Day of Judgement a person would be raised along with the one he loves. Thus the Holy Prophet's assertion that he would be raised up among the poor proves that his love for the poor was greater than their reciprocal love. This was the reason why the poor flocked around him. Even the rich forsook their wealth and assembled around him. Because of their great love for the Prophet, people accepted to remain poor for the sake of his company. Consequently, they gained great treasures and blessings from God, so much so that the richest among the Muslims, be he a monarch, takes their names with great reverence and affection seeking God's blessings for them.

These are the people that Hazrat Noah (peace be on him) talked about briefly. In short, to love the poor sincerely is an exemplary precept of the Holy Prophet Mohammad (peace and blessings of Allah be upon him). As far as race and color are concerned, you know well the dignity bestowed on Hazrat Bilal. He was a black slave. But Hazrat Umar, at the time when he was Khalifa, would address him saying "Our Leader, Bilal" and showd great respect by standing up in his honor.

What a magnificent religion it is for which the Holy Prophet Mohammad (peace and blessings of

Allah be upon him) was chosen to be its mirror who, in return, annihilated his own self and presented the Holy Quran all in all. The love and compassion of the Holy Prophet (peace and blessings of Allah be upon him) for mankind and particularly the poor is reflected through this incident:

There was a black person who was very poor and his features were so grotesque that he was counted among the ugliest. Some people would not look at him because of his repelling features. He was a poor laborer. Once he was standing alone and thinking with heavy heart about his depressing life. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) happened to pass by and, approaching this man from behind, like a mother would do to her own child, he covered his eyes with his hands to see whether he would recognise him.

The man realized that no one except the Holy Prophet would be so loving to a miserable wretch like him. But seizing upon this rare opportunity, he started rubbing his sweaty body and odorous clothes with that of the Holy Prophet, and started to touch and feel him with his hands. When asked by the Holy Prophet whether he had recognised him, he said that no one but the Holy Prophet would treat a poor person with such affection and he was merely taking advantage of the good fortune to touch him, to hold him close and to fondle his loving body with his hands. He said he was taking full advantage of a golden and rare opportunity. Afterwards he said, "O Prophet of God, who else other than you would be so much concerned about the down trodden? I am a wretched man of no value at all; no one will buy me even as a slave in the market." On this the Holy Prophet replied, "No, not at all. God in heavens has owned you, you enjoy His love and respect."

This is Islam. This is what we have learnt from the Holy Prophet (peace and blessings of Allah be upon him). If you go out in the streets of America with this Islam, you will then be certainly the winners. No power on earth can arrest the influence of attraction and charm of this Islam. People will come to you for this Islam because you will then be indeed the true ambassadors of the Holy Prophet rather than mere conveyors of a hollow message. The present day world does not care for envoys who indulge in lip-service only. Today many heads of states falsely pretend to be emissaries of peace and love. Should you truly endeavor to represent and reflect the moral excellences of the Holy Prophet, then you will see how much dignity and glory God confers upon you. Learn

to love these people.

When I meet them the thought of any distinction by color never ever passes through my mind. I see them neither black nor white. I see them all full of God's light. I personally know that among them are those whose hearts are full with the love of God. They get up at night to offer *Tahajjud* prayer. In spite of being poor they always come forward and are in the forefront in matters of financial sacrifices. Their love of Ahmadiyyat is reflected from their faces and their eyes. Sometimes, losing control over their emotions, they embrace me crying, and between their sighing and sobbing I cannot understand what they say. I see nothing in them other than God's light shining upon their faces. My heart goes out for them; my soul dances in their love.

You have pledged allegiance at my hand and I have made a pledge at the hand of the Holy Prophet (peace and blessing of Allah be upon him). You should become like this or you will not be true to your pledge of allegiance. Until you adopt this attitude you will not be able to bring change in the destiny of America. Hundreds of thousands of Pakistanis, Arabs, Indonesians, Malaysians or Bengalies may come and settle down here, yet they cannot win this country until they come with the light of the Holy Prophet (peace and blessings of Allah be upon him).

The people you may think to be low or those who are taken to be low by the world are in fact real gems with great potent force. To win God's love, they are ready to advance faster than other nations because they have a strong sense of deprivation. Other people who are contented because they have everything become arrogant. As described earlier, Noah (peace be on him) informed his people that their wealth had made them blind. How could he show and convince them that God's blessings were not attracted by material possessions, rather these descend upon the deprived and the meek. Because of their sense of loss, God had sharpened the insight of the poor to recognise His blessings and accept those blessings when they descend upon them. Therefore, let them take advantage of this situation and you should not stand in their way. Convey to them the message of love, beauty, and moral excellence of the Holy Prophet.

You will then see how God changes their fortunes with His grace and bounty. These are the people who are wasting away their lives in alcoholism, music and drugs. Out of the same people many will join Ahmadiyyat, and you will see a dramatic change for the better in them. There is an Ahmadi who was a

musician by profession and in a short time became well known throughout America. According to experts he was to become all time best. When he became an Ahmadi, he cared neither for music nor he craved for wealth which a musician's career would have brought him. He discarded all. He is now a *Der-vish*. He offers *Tahajjud* prayers regularly. Tears flow from his eyes when he utters the name of the Holy Prophet (peace and blessings of Allah be upon him). He loves the Promised Messiah (peace be on him) just as much as the Promised Messiah loved his Master, the Holy Prophet (peace and blessings of Allah be upon him). He is an entirely transformed person. He is changed so much that the people can not recognise what a gifted and talented man he is. I have known him for a long time and talked to him often. God listens to his prayers and answers him, and treats him with love and affection.

You know not how many magnificent gems of great value are hidden here. And if, God forbid, we failed to appreciate their worth, God too will not care a bit about us. So transform yourselves and change the present state of affairs.

For those Ahmadies that I am referring to, who have transformed themselves and are very dear to me, because I know they are dear to God, my message is: Try to attain grandeur of character through practising real Islam. Learn to be self-confident. Islam teaches a very special mode of life. Islam tells you that you are free — free from all complexes including inferiority complex. When you found God with full conviction, there is no room left for feeling inadequate. Why do you become over-sensitive if someone views you either in a peculiar way or neglects you.

Why was Hazrat Noah not over-sensitive, and why his followers who were poor did not take offence in a similar situation. These very verses of the Holy Quran are also giving you a clear message: Being God's glorious servant, Hazrat Noah was extremely close to Him, and his handfull of followers were so dear to God that for their sake He annihilated all others in that land. The eminent personage of Noah and his followers were severely ridiculed and looked down upon by others. The Holy Quran records their plight: When they were building the Ark, the chiefs as well as the vulgar people of the ill-fated nation contemptuously cut bitter remarks and constantly mocked at them calling them dense-headed, insane and paupers who, inspite of being constantly ridiculed, claimed that they would be saved and the rest of the nation would be destroyed. Nevertheless, these persecuted

few never suffered from any inferiority complex because their faith was firm and true and they knew that they were one with God, and cosequently they treated others with mercy.

If someone mistreats you, you do not have to feel frustrated and react in a negative way, rather you show mercy towards that person. If you react to someone's misbehavior by withdrawing yourselves from doing good, then you will draw yourself away from your own Lord. You will turn away from what is good for you and you will display insincerity to yourselves.

Why then you do not understand that Islam belongs to you and God is yours. And if, in matters of morals and values, an outsider turns his back on God and Islam, what right you have and what sense it makes that you too should draw yourself away from God and Islam. You should have a strong feeling that God has become yours and you should not be concerned about what others think of you. When you inculcate this grandeur of character then you will become dominant in this country.

Leaving aside religious values, I can say on psychological grounds that it is imperative for a nation to prosper that it should get rid of its inferiority complex and it should advance on a straight path. It should be disintrested in the attitude of others towards it. It should not concern itself whether someone honors it or not. Such nations are born through Prophets of God who upbringing and train them in such a way that they not only survive but flourish while other contemporary dominant nations meet destruction.

You are the fortunate nation, and therefore you should feel above the need of someone else embracing you. In fact, as God has chosen you for His favors and blessings, you are the one who should embrace others and show benevolence and graciousness by embracing others. Therefore, it is imperative that each and every Ahmadi should get rid of all sorts of inferiority complexes. Those who are of a comparatively lighter color and who are financially better off, their feeling of inferiority complex can and will certainly destroy them if they do not deviate from the present course. And those who are apparantly considered to be of a lower status, if they remained a victim of inferiority, this complex will also certainly destroy them.

The Holy Prophet (peace and blessings of Allah be upon him) has already divulged to us all profound

facts of human nature. The greatest psychologist ever born, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) knew God the best, and God—the Creator of human nature—taught him all about human nature. The Holy Prophet (peace and blessings of Allah be upon him) is the only true source of understanding human nature. It becomes easy to learn man's nature if one looks at man free from all prejudice through the eyes of God. Therefore, I am saying with perfect certainty and guidance, that there is none more knowledgeable than the Holy Prophet in understanding human nature. No one before or after him can attain the height of his knowledge. Once he said that among those disliked by God are the poor who despite their poverty are arrogant.

This explains what inferiority complex really means. The poor who are being despised by others, if they respond with pride and arrogance, then this is because of their inferiority complex, for they begin to retaliate by looking down upon others. The Holy Prophet (peace and blessings of Allah be upon him) said, Allah dislikes such people, too. In this case instead of winning the love of God, why earn His wrath. If you are one with God, then by God you are great, because he who attains nearness to God, he becomes great. Why then do you allow yourself to fall prey to false inferiority complex. Why do you allow Satan to sow this harmful feeling in your hearts. Why do you give a chance to Satan to infuse erroneous thoughts in your mind that the others are greater than you. If you enthuse the feeling of true greatness in you, and adopt the qualities of the character of the Holy Prophet (peace and blessings of Allah be upon him), I can tell you that no one can succeed in creating any disharmony in Ahmadiyya community.

Today some hypocrites, some foolish, some ignorant and some planted by your opponents have infiltrated among you to create disunity and disharmony. Satan always tries to create such disorder. Remember that no power on earth can bring disunity among true believers. Therefore, anyone either due to his inferiority complex or under satanic influence attempts to bring ill feelings in your hearts against your brother, and consequently if you feel that your love for your brother, or your respect and sense of obedience to duly designated representative of Jamaat are affected, then beware that such a person is not from God; he is from Satan. Reject this person with full force.

If everyone follows this way, no satanic influence can ever harm Ahmadiyyat. But I am surprised that some people are easily influenced and they bring to me petty complaints. Such as, for example, that a teacher gave passing grades to a student only because he was a Pakistani or had a fair color or he was rich, and our child was failed though he was more deserving to win in the recitation of the Holy Quran or in a poem contest. I look at them in amazement. If it was really the case, why do you forget that you belong to God and God will treat you with love. If a nation or a person sacrifices his right for the sake of God, he is elevated in ranks in the sight of God. Even if you were mistreated in the manner described, you are still winners. Be merciful to that foolish person who undeservingly received some prize. He is unaware of what he is really getting. The Holy Prophet said:

'When two parties bring their dispute to me and one of them pleads the matter in a deceptively convincing fashion or in a cunning way so that I may give my verdict in favor of underserving party, do not think that the underserving became deserving because of my decision. He indeed has earned merely a portion of Hell. He got nothing more than that.

Therefore, if the Holy Prophet (peace and blessing of Allah be upon him) could conceivably (God forbid) give a wrong verdict based on misinformation,—and my personal belief is that he would not do so, the story is by way of illustration only—then it is possible that other much smaller people can also make a wrong decision because of lack of information. Therefore, when you react to such matters, you become guilty of two things: First, you entertained a suspicion against your brother; you do not really know why he made that particular decision. Secondly, you considered yourself inferior as if something was taken away from you. No one can take away anything from you.

All these matters are based upon the pleasure of God and no one can snatch away from you the pleasure of God. When you are denied of your deserving right, your status is raised in the sight of God. And he who wrongfully acquires someone else's share, his status is lowered in God's sight. Islam is a well-secured sanctuary. A true Muslim never feels any danger from any direction. Therefore, inculcate self-respect which is a definite outcome of strong relationship with God. Those who know how to live in humility, God walks with them.

The Holy Prophet (peace and blessings of Allah be

upon him) knew his exalted status and commanding respectability, yet he was extremely humble. This is the balance created by Islam. Humble as well as exalted, such attractive personalities manifest themselves and emerge on horizon through Islam. May God bless America with such a community. All weaknesses may be removed by sheer grace of Allah. Try to examine your present condition by profound self-analysis. With compassion and love, after looking thoroughly into their condition, make your brothers understand. It is urgent. A great task is in front of us. We are far behind the pace of time and we need to address our weaknesses immediately to become a foot soldier in God's army. If we do not measure up to the challenge, then in place of winning others over, we will lose our own children to Satan. If you do not learn to grow and do not attempt to make your society dominant over the other society, the other will definitely overcome you. You will become weak and less in numbers.

Take heed from these lessons of history. These are immutable laws which are being taught to us by human history. You will not be treated differently. This is nation's unalterable destiny—past and future. Therefore, reexamine the situation with prayers and seeking forgiveness, and develop strength of character based upon humbleness. Anyone who apparently belongs to a specific group should resolve that he will attribute himself to the Holy Prophet (peace and blessings of Allah be upon him) in such a way that superficiality of different colors disappears completely and there remains not even the thinnest veil in between brothers. May Allah give us the strength to achieve this goal. Ameen

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AN APOLOGY

We are sorry that the Ahmadiyya Gazette and An-Noor did not get out in time during the last three months. We regret very much the interruption. However, it was unavoidable. We will try to bring the newsletter back on time as soon as possible. Our apologies to our readers.

—Management.

AHMADIYYA MOSQUE IN HOLLAND DAMAGED

Imam of Ahmadiyya Jamaat says we will put ten times bigger Baituz Zikr

Do not take it to heart and be not dejected

Gird up your loins and strengthen your courage

The historical distinction that you have achieved must be maintained

On the 21st of August, 1987 Hazrat Mirza Tahir Ahmad Imam of the Ahmadiyya Jamaat, led Friday Service at Ahmadiyya Baituz Zikr "An-Noor" Holland. Huzoor referred to this Baituz Zikr being set on fire by some mischievous persons.

Huzoor said: A few days ago this Baituz Zikr was damaged by mischievous people and I received letters from the members of the Jamaat which showed that they had been very much touched by this event. Most of the members in Holland had gone to London for the U.K. Conference. It was in their absence that some bad characters tried to damage the Baituz Zikr and burnt some of its valuable documents and other articles.

Apparently the loss is great but, Huzur said, my answer to all of you is that these kinds of events have always to be confronted by the living people. Such damages are very small as compared to our strong determination. There are 114 Ahmadiyya Jamaats all over the world which are steadily progressing. It is only a pin prick that the Ahmadies in Holland have been made to feel. You will see that God the Almighty will shower His blessings on you. You should, therefore, not be dejected. You have joined the people who are thrown into the fire for their love of God.

Huzoor said: Since the creation of Adam there have been some people who set fire to the houses of God. There are some others who are thrown into the fire for the sake of God. What pains us most on this present occasion is that the place for worship has been set on fire in the name of God. But let me tell you that there is nothing that you have to lose. You are to gain a lot from it. What I fear is the loss of spiritual aspect in the human life. We do not want to accuse anyone without a conclusive proof. We must take care of our morals and our faith. We must remember that the people can build Baituz Zikr with

tens of millions of rupees but unless the people who go there for their servitude to God have good morals, these buildings are of no use at all.

Huzoor further remarked that the Jamaat was being blessed by God ten times. A few Baituz Zikrs have been pulled down in Pakistan and in lieu of them God the Almighty has granted us hundreds more all over the world. This Baituz Zikr in Holland will be rebuilt — and much bigger than before.

Huzoor invited all the members to take part in the building of new Baituz Zikr and also remarked that since the Jamaat in Holland was not in a position to build a bigger Baituz Zikr the Jamaats all over the world should come forward with donations. The members in Holland should offer their manual services too. Anybody who knows any skill should also come forward and render his help. Those who can spare time should do so. Hazrat Ibrahim and Hazrat Ismail, peace be on them, jointly put up the building of Ka'ba. The father was a prophet and the son was also a prophet and both of them offered their services to put up that building. God the Almighty liked it so much that He has preserved the description of this event in the Holy Quran.

Huzoor said: I therefore invite all of you to take part in this great task.

HIGHLIGHTS OF HUZOOR'S TOUR

In this issue and succeeding issues, we will attempt to give the highlights of Huzoor's tour of the U.S.A. In this issue, we will give events during his stay in Washington, DC.

There were interviews with the Press (page 13); October 7, 1987 was declared the Mirza Tahir Ahmad Day in Washington, DC (pages 14-15); there was a reception held by the Washington Jamaat in honor of Hazrat Khalifatul Masih IV on October 7, at 7 p.m. at the Washington Hilton Hotel (pages 16-18); and then there was the ground breaking ceremony of the new Washington Mosque-Mission House on October 9 (pages 19-20)

HUZOOR GIVING PRESS INTERVIEWS



Huzoor giving Press interviews. (Above) an interview with the representative of Voice of America, taped and broadcast later; (below) an interview with the reporter from the Daily JANG. This interview was published in Lahore and Rawalpindi.



OFFICE OF THE MAYOR
WASHINGTON, D. C.

Proclamation

HAZRAT MIRZA TAHIR-AHMAD DAY

OCTOBER 7, 1987

BY THE MAYOR OF THE DISTRICT OF COLUMBIA

WHEREAS, on Wednesday, October 7, 1987, to mark the 100th anniversary of the worldwide Ahmadiyya movement, Hazrat Mirza Tahir Ahmad, spiritual leader of the Ahmadiyya Muslim community worldwide, is visiting the United States; and

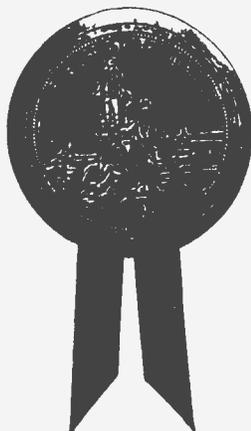
WHEREAS, Hazrat Mirza Tahir Ahmad was born in Qadian, India in 1928, and was subsequently educated in Government College, Lahore, Pakistan, the Ahmadiyya Muslim Seminary called Jammia Ahmadiyya, and at the School of Oriental Studies of the University of London; and

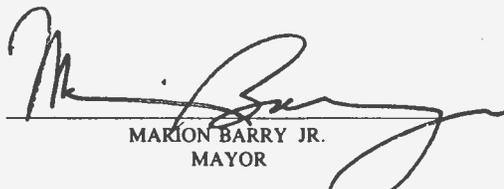
WHEREAS, Hazrat Mirza Tahir Ahmad is the grandson and fourth elected Khalifa (successor) of Hazrat Mirza Ghulam Ahmad, who founded the Ahmadiyya movement, a missionary sect of Islam in 1889; and

WHEREAS, Hazrat Mirza Tahir Ahmad has served as a member of the Central Executive Directorate of the international Ahmadiyya Muslim community, as President of Majlis-e-Khudam-ul-Ahmadiyya, and of the Board of Directors of the Fazle Umar Foundation, an institution promoting academic research and new mission ventures; and

WHEREAS, Under this Khalifa's leadership the Ahmadiyya Muslim community worldwide has diligently striven to better mankind through material as well as spiritual means:

NOW, THEREFORE, I, THE MAYOR OF THE DISTRICT OF COLUMBIA, do hereby proclaim Wednesday, October 7, 1987, as "HAZRAT MIRZA TAHIR AHMAD DAY" in Washington, D.C., and call upon all the residents of this city to join with me in welcoming a great spiritual leader to our community.




MARION BARRY JR.
MAYOR

*To Your Ahmadiers,
Best Wishes,
M. J. [Signature]*



Huzoor In Conversation With the Honorable Mayor of Washington, DC.

RECEPTION IN HONOR OF HUZOOR

Given by the Washington Metropolitan Jamaat at the Washington Hilton Hotel, October 7, 1987, at 7 P.M.



(above) Mr. Vance Hartke, former U.S. Senator, welcoming Hazrat Khalifatul Masih IV; (below) a few of those present at the reception.



Washington Metropolitan Area Jamaat of the Ahmadiyya Movement in Islam, U.S.A., arranged a magnificent reception in honor of Hazrat Ameerul Momeneen Khalifatul Masih IV (May Allah strengthen his hands) at the Washington Hilton Hotel, Washington D.C. on Wednesday, October 7, 1987. at 7:00 p.m. Nearly 300 ladies and gentlemen attended. There were about 250 non-Muslim or non-Ahmadi guests, who came from different strata of society and included top Executives of the World Bank and IMF and other International organizations, University professors, senior government and business leaders, physicians, lawyers and other professionals, diplomats, church leaders and elected representatives of the people.

Br. Dr. Muzaffar Ahmad Zafar, Naib Amir introduced the Holy Guest to the audience. He used the text of Mayor Barry's Proclamation, declaring Wednesday, October 7, 1987 "*Hazrat Mirza Tahir Ahmad Day*", in which a brief life sketch of Huzoor and his tremendous achievements in promoting harmony among the followers of different faiths and among people of different colors, creeds and ethnic origins as well as the services of Ahmadiyya Muslim community to the suffering humanity all over the world in general and to the people of the United States and the residents of Washington D.C. in particular were recognized.

Thereafter Dr. Charles Vetter, an Educationist and retired officer of the United States Foreign Service expressed his deep gratitude to Ahmadiyya Muslim community for being a source of strength and immense help to the residents of Leroy Place neighborhood. He informed the audience that during his tour of duty in Pakistan in 1956, he visited Rabwah and had the opportunity of meeting Hazrat Musleh Mauood (May Allah be pleased with him). He stated that his meeting with Hazrat Musleh Mauood left such an infallible mark on his mind that after that, wherever in the world he went, he kept some contact, some association, with Ahmadiyyat. He mentioned in detail the human services being rendered and harmony, peace and peaceful coexistence being promoted by Ahmadiyya missions and other institutions of the Jamaat, the world over.

Senator Vance Hartke, who has been a United States Senator from Indiana for over 18 years, welcomed Huzoor and paid glowing tributes to the tremendous social, educational and health services being rendered by the Jamaat in different regions of

the world. He presented an Insignia of the United States to Hazrat Khalifatul Masih, in recognition of his outstanding services to humanity and for his struggle towards mutual understanding and harmony among and love for people belonging to different religious, political and cultural orientations and beliefs.

While addressing the audience, Hazrat Ameerul Momeneen pointed out how Materialism was prevailing overwhelmingly on the moral and spiritual values. He gave the example of the period of Prophet Noah, while everything, including mountains submerged into water. He said that a similar flood is taking over the world today. This flood is not the flood of water, it is rather the flood of dry sand of Materialism which is swaying human beings. It seems as if helpless people are boarding the floating boards of sand and are being driven away from place to place, without being aware of what is happening to them.

He explained and elaborated the concept of Materialism, how it is destroying life in the realm of religion as well as the social and economic fabric of the society. He advised his audience to judge each injunction or advice or action emanating from any religious leader, and for that matter from any leader, on the touchstone of their conscience. He asserted that the Holy Quran has clearly stated that human beings have been granted the capability to distinguish between right and wrong. He deplored the tendency among some religious leaders, who prefer to have a large number of hollow and spiritually dead followers. He exhorted upon the audience to listen to the voice of their conscience and follow it. He stated that whatever God you believe in, His teachings have a reflection on your hearts and conscience. Evaluate every stimulus on this touchstone and follow it. At the end Huzoor gave an illustration of a great Muslim saint and explained how a small incident changed the entire course of his life.

Huzoor's scholarly address was followed by some very interesting questions from the audience. Huzoor gave exhaustive and fulfilling replies to each questioner. The questioners had the liberty of asking questions on any topic or concern agitating their minds. Some of them asked a series of follow-up questions. Huzoor kept his usual pleasant repose and gave detailed replies, quoting extensively from the Holy Quran, writings of the Promised Messiah (may peace be on him) and the scriptures of other religions. He reproduced various historical facts in support of



Huzoor answering questions posed by those attending the reception. People were free to ask question on any topic or concern to them.

his assertions.

At the end, Huzoor took a round of the room and very informally met with the guests. He stayed among the guests till very late in the evening and exchanged views on a variety of subjects. The guests were entertained to hot and cold drinks. Most of the guests enjoyed the delicious refreshments.

The organizers received scores of telephone calls from the guests, congratulating and thanking them for providing such an inspiring and rewarding occa-

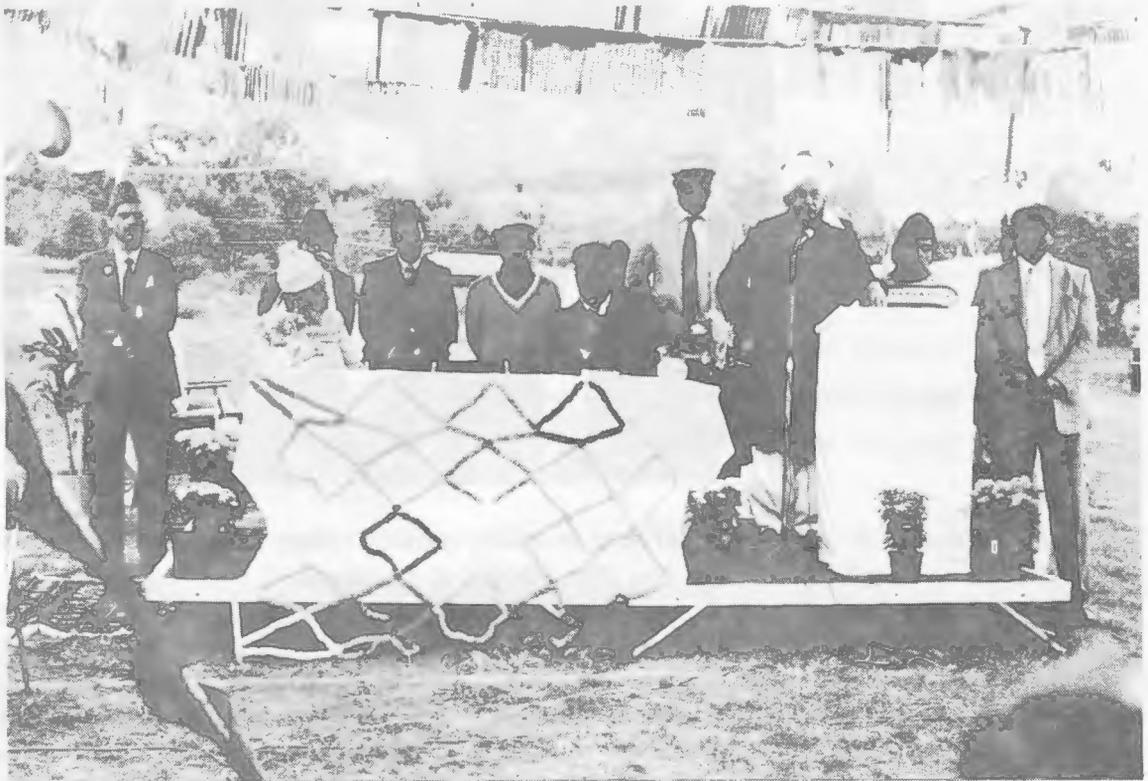
sion to them. Most of them expressed a pleasant surprise and deep appreciation of Huzoor's insight into the most intricate and complex spiritual, scientific, social and cultural issues facing human beings today. Most of the members of the Jamaat are unanimous in their view that such a successful and fruitful tableeghi event has never been held in Washington D.C. before. The numbers, the calibre and the diversity of the guests has also been unprecedented.

Allah Bukhsh Chaudhry



A view of the audience in the question-answer session during the reception at the Washington Hilton Hotel. A lady from the audience thanking Huzoor for a very enlightening session.

GROUND BREAKING CEREMONY FOR THE NEW MOSQUE FOR WASHINGTON DC



Huzoor addressing those present at the groundbreaking ceremony; (below) a section of the audience.





Huzoor, shovel in hand, getting ready to pour the first shovel of concrete.

By the grace of God Almighty, the ground breaking ceremony of the Washington area Ahmadiyya Mosque/Mission house took place on Friday, October 9, 1987, at 5:00 P.M. The occasion was blessed by the presence of Hazrat Ammeerul Momeneen, Khalifatul Massih IV. Nearly 400 members of the Jamaat and selected outside guests participated in the ceremony.

The land for the proposed site was acquired in June of this year. It is a 9-acre plot located about 15 miles north of Washington D.C. Members of the Washington Jamaat performed a series of *viqaar-e-ammal* to clean up the site and prepare it for the ceremony.

The function started with the recitation from the Holy Quran and a poem of the Promised Messiah. Shaikh Mubarak Ahmad, Amir & Missionary In-charge of the U.S.A. Jamaat, gave a welcome address to Hazrat Ameerul Momeneen. Shaikh Sahib gave a brief account of the proposed project and other activities of the U.S.A Jamaat in acquiring new mission houses/mosques. Since the initiation of the National Mosque Project by Hazrat Ammeerul Momeneen five years ago the U.S.A Jamaat had acquired land/buildings at the five centers originally planned as well as 9 other locations. *Alhamdo Lillah.*

Hazrat Ammeerul Momeneen then delivered a very moving address on the Islamic concept of the 'beauty of the mosque'. Huzoor said that the real beauty of a mosque is only reflected in the spiritual state of the worshipers. A mosque may have a very impressive physical look, but it is meaningless in the eyes of God unless the worshipers are sincere and dedicated in their worship. Huzoor also emphasized the need to observe collective prayers in every house when it is not possible to do so in the mosque. Afterwards, Hazrat Ammeerul Momeneen poured the first shovel of concrete to symbolically lay the foundation of the minaret of the mosque. Huzoor then asked the Missionary Incharge and other missionaries present to join in pouring of concrete. Hazarat Begum Sahiba also participated in the ceremony. Members of National Majlis Aamela, local and regional Presidents, representative of Lajna, Khudaam, Nasirat, Atfal, as well as elders of the Jamaat were honored by Huzoor to join in pouring of concrete. The ceremony was concluded by Huzoor with collective prayers. Sweets were distributed to the guests as a token of joy and gratitude which were sent by Mr. Abdul Hameed Shaheen from New York especially for this occasion.

1988 CALENDAR OF EVENTS

The calendar of events for the activities of the Ahmadiyya Movement in Islam during 1988 is given below. Please note the different dates and save this calendar. All members should try their best to participate in the scheduled activities.

January 1	Friday	Presentation of 1988 Program	Muqaami Jamaats
February 20	Saturday	Musleh Mauood Day	Muqaami/Regional
March 23	Wednesday	Masih Mauood Day	Muqaami/Regional
April 2-3	Saturday-Sunday	Majlis Shura	National
April 10	Sunday	Seeratun Nabi Day	Muqaami/Regional
April 17	Sunday	Ramazan (Subject to appearance of new moon)	
May 16	Monday	Eid-ul-Fitr (Subject to appearance of new moon)	
May 22	Khilafat Day	Muqaami/Regional	
May 28-29	Saturday-Sunday	Ijtima Ansaarullah, U.S.A.	Nazim A'la Ansaarullah
June 24-26	Fri.-Sat.-Sunday	40th Annual Convention	National
July 15-22		Nasiraat/Atfaal Summer Schools	Regional
July 23	Saturday		Eid-ul-Azha
July 29-31		U.K. Jalsa Salana	U.K.
August 12-14		Khudamul Ahmadiyya Ijtima	National Qaid Khuddam
September 25	Sunday	Religious Founders Day	Muqaami/Regional
October 23	Sunday	Seeratun Nabi Day	Muqaami/Regional
December 4	Sunday	Khataman Nabieen Conference.	Regional
December 24	Saturday	Family Day	Regional

From the Press:

Philadelphia Daily News, October 14, 1987

A PROPHET-ABLE VISIT

Muslim Sect Leader Bolsters Faithful on 1st Official Stop Here

by Tyree Johnson, Daily News Staff Writer

The Hazrat, as his followers call him, let out a giant laugh that filled the room, and when he spread his long arms, he seemed to embrace everything and everyone within range of his voice.

"How many wives do I have?" he asked, repeating the question of a reporter who said he had heard members of some Muslim sects have several wives.

"How many here have more than two wives?" he jested, searching in vain for one of his followers to hold up his hand.

Then he smiled politely, amused that such a mundane question would be posed to the leader of 10 million Muslims, many of whom are being persecuted in Pakistan or are struggling to prosper in America.

"I have only one wife, and that is enough for me," he said, "But if a Muslim wants more than one wife, the option is there."

Hazrat Mirza Tahir Ahmad is the Supreme Head of the Ahmadiyya Movement in Islam, a Muslim missionary sect that was founded in India in 1889 by his grandfather, Hazrat Mirza Ghulam Ahmad, and whose members are called Ahmadis.

He is on a worldwide tour of his Ahmadi communities, and he stopped for a few hours last week in Philadelphia to visit 300 followers at the Nasir Mosque, on 10th Street near Lindley Avenue, in Logan. He said there are about 10,000 Ahmadis in America.

His grandfather claimed to be the "Promised Reformer" sent by Allah to unify Christians, Buddhists, Jews and members of other faiths under what Hazrat calls the "complete code of life for all mankind—Islam."

In June 1982, he was elected by a 137-member electoral college to be the fourth "khalifa," or successor, since the missionary sect was founded.

"A hundred and thirty-three voted for me," said Hazrat, 58 and the father of four daughters.

A robust and muscular man with a gentle demeanor, Hazrat said he was making his first official visit to the Philadelphia mosque since he became the Supreme Head of the Ahmadis, who are found in 114 countries.

He has lived in London since leaving Pakistan, where, he said, the sect's largest community—4 million followers—is being persecuted by the country's strongman, President Mohammad Zia ul-Haq.

"We have become the scapegoats for the government," he said, "Thousands are in jail, people are being beaten up" and are banned from practicing their religion.

Hazrat said there are only minor differences between the Ahmadis and the other Muslims in Pakistan.

But Beverly McCloud, a Temple University professor of Islamic and Black Theology, said other Muslims shun his relatively young group because Ahmadis believe in "an additional prophet."

McCloud said most Muslims recognize Muhammad, who lived in the seventh century, as the last prophet from Allah.

She added that the Pakistani government has stepped up its persecution of the Ahmadis because that country is moving toward religious fundamentalism.

According to Hazrat, any Ahmadi caught observing traditional Muslim practices in Pakistan can be imprisoned for up to three years and fined, and have his property confiscated.

In Philadelphia, Imam Shamsud Din Ali, leader of American Muslim Mission, or the American Muslims, the area's largest Islamic community of about 40,000 in the Delaware Valley, said the Ahmadis "stay to themselves...or at least, they stay away from us."

Imam Ali said that the Ahmadis had become "estranged from the path of Islam," and that most Islamic nations and communities do not recognize their teachings.

Hazrat said some Muslim sects have put a price on his head and have been told "by their elders" that if they kill him they would automatically go to heaven.

India Abroad, Oct. 2, 1987

Jurists Support Ahmadiya Demand

Special to *India Abroad*

London—The International Commission of Jurists in Geneva has condemned the government of Pakistan for its persecution of the Ahmadiya Muslims and its attempts to "curtail their fundamental rights and to restrict their religious freedoms."

In a 157-page report the commission negates the government's claims that Ahmadiyas are not being discriminated against in Pakistan and adds that the

members of the sect are "suffering violence both to their person and their places of worship with no serious attempt being made by the government to afford them protection...the government has in fact encouraged the feelings of hostility."

The report says that the government "appears to be either ignoring unprovoked attacks on Ahmadiya places of worship or allowing public order to be used as a pretext for stopping acts of worship."

The plight of the Ahmadiyas was contained in one section of the report that comprehensively examined civil liberties in Pakistan in General Zia-ul Haq's eight-year rule of martial law. The report was compiled by a special fact-finding team that included international lawyers.

Intolerance against Ahmadiyas reached persecution level in 1984. When Gen. Zia passed an ordinance providing for prison terms, fines and confiscation of personal property of Ahmadiyas for simply practicing their faith.

Conference Airs Fears

The annual Khatme-Nabawwat conference held last weekend in London has led to renewed fears of persecution among the 10,000 strong Ahmadiya community in Britain. The conference, supported by the Pakistani government is part of a campaign to eradicate Ahmadiyaism.

The Ahmadiya community in Britain who fled persecution in Pakistan has in the past been subjected to hostility by the orthodox Muslim community following the annual conference with vehement anti-Ahmadiya leaflets being circulated in the midlands and northern England.

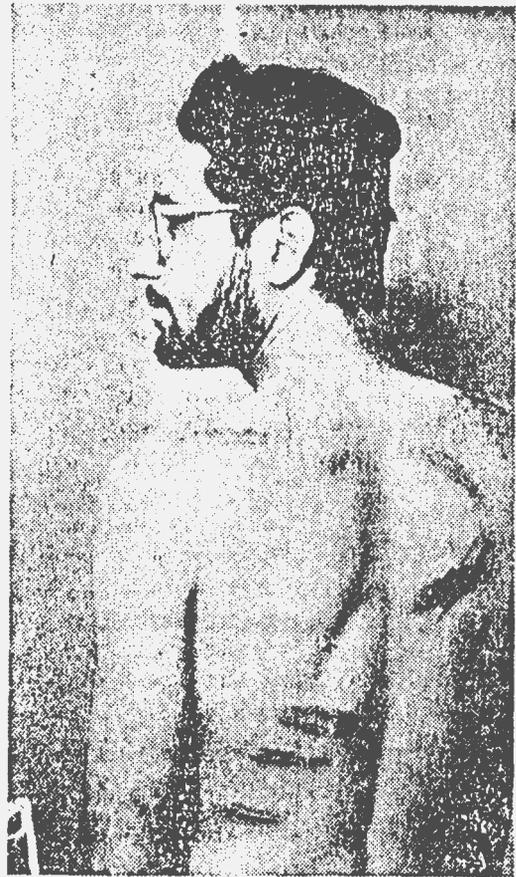
Asian Times, Sept. 25, 1987

Atrocities continue in Pakistan

According to reports the atrocities against the members of the Ahmadiyya Community in Pakistan continue unabated.

In Sargodha, Pakistan, an Ahmadi scholar, Hafiz Muhammad Amjad Arif, was waylaid and beaten severely by three mullahs.

In Hazara, houses of various Ahmadi Muslim were raided amidst Eid-ul-Adhiya festival celebrations to make certain that the Ahmadies are effectively forbidden from the traditional rituals. Last year it was on this same festival when, in the middle of the celebrations, as many as ninety Ahmadies, including children, were arrested from the local Ahmadiyya mosque of Mardan, and the mosque itself was razed



Ahmadi scholar **Hafiz Muhammad Amjad Arif** after being beaten by Mullahs

to the ground. On the first anniversary of the destruction of this main Ahmadiyya mosque, the mullahs held a meeting in which they passed a resolution that the mosque should not be returned to the Ahmadies; the site should be allotted to them, instead.

In Jhang, the main Ahmadiyya mosque was raided by the City Magistrate accompanied by a police party, and posters and charts containing verses from the holy Quran were removed from the walls and taken away.

The Ahmadiyya Muslim Community have condemned these violations of basic human rights which have been going on against their Pakistani counterparts for more than three years. They have drawn the attention of world bodies concerned to put pressure on the General Zia regime for putting an end to such hostilities.

The Times, London, Sept. 21, 1987

Muslim sect fears attack

Cliffor Longley, Religious Affairs Correspondent

Britain's 10,000-strong Ahmadiyya movement is anticipating renewed communal tension in the

Pakistani community after a conference in Wembley at the weekend which marks the start of an annual campaign against them.

In previous years the campaign has been followed by outbreaks of hostility from within the orthodox Muslim community, particularly in the Midlands and the North.

Already this year leaflets in Urdu have been circulated in a northern town with a substantial Muslim population, stating that the Koran authorizes Muslims to kill Ahmadiyyas, and likening the sect to Aids.

The community has taken refuge in Britain with Mirza Tahir Ahmad, its leader, after the passing of draconian laws against them in Pakistan in 1984.

The annual Khatme-Nubuwwat conference in Wembley is an extension of the campaign in Pakistan, supported by the Government, to stamp out Ahmadiyyaism, regarded as a break-away sect which has lost the right to call itself Muslim.

About a dozen Pakistani imams (religious teachers) are said to be in Britain to take part in the conference.

Platform, U.K., 15-30 Sept., 1987

Pakistan Arrests 'Muslim' Student

An Ahmadi student in Mansehra, Pakistan, has been arrested for allegedly declaring himself as a Muslim on his college admission forms.

The student, Syed Saleh Shah, was arrested after his last examination, in the college premises.

Application for bail was refused by the local magistrate.

In refusing bail, the magistrate remarked: "This is a sensitive matter, which deals with the religious feelings of Muslim community of the area and would injure feelings."

The Ahmadiyya Muslim Community in the United Kingdom has condemned the prejudiced attitudes in courts under the Zia regime. It called on all advocates of human rights and fundamental freedoms to "join us and raise their influential voices in bringing an end to the predicament of the peaceful Ahmadiyya community."

Indian Express, India, Aug. 30, 1987

Desecration of Mosque Decried

Express News Service

Amritsar: The Ahmadiyya Muslim Association in India has strongly condemned the incident of the desecration of the local Ahmadiyya Muslim Mosque at the Hague, Holland, which was set ablaze by non-Ahmadi Muslims on August 8 last, ostensibly attributing this act to the allegation that "Ahmadies do not present correct picture of Islam".

Mr. Sayad Tanveer Ahmad, additional press secretary, Sadr Anjuman Ahmadiyya Qadian (Gurdaspur) in a press release issued here on Friday accused that a non-Ahmadi Muslims organization had reportedly owned total responsibility for the attack on the mosque.

The Ahmadiyya Muslim Association, India, expressed serious concern over the increasing violence in the name of religion.

The Muslim Sept. 28

REPORT CONTRADICTED

Bureau Report

Lahore, Sept. 28: Shakura J. Nooriah, Public Relations Secretary of the Ahmadiyya Movement in U.S.A, in a Press statement has contradicted a news item appearing in a section of the Press, that the U.S administration had invited Mirza Tahir Ahmad to address a meeting of the Joint House Committee.

The Public Relation Secretary said that the news item was totally unfounded, baseless and mischievous. She said that the Ahmadiyya community is a religious community and is not involved in any political game.

The Nation, Sept. 28, 1987

CLARIFICATION

Washington, Sept. 28: Apropos of the story "U.S. House Committee invitation to Mirza Tahir regretted," the Public Relation Secretary of the Ahmadiyya Movement has clarified in a Press release that the story is without any foundation.

"we categorically refute that no such thought has ever been entertained or attempted," the Press release adds.