
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى عَائِلَتِهِ الْمَصِيحِ الْمَعْرُودِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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A SINISTER MOVE AGAINST AHMADIES IN PAKISTAN

By
Alhaj Muzaffar Ahmad Zafr, the National President

Among the Muslims of the world the Ahmadiyya movement in Islam enjoys the reputation of a liberal and enlightened denomination. Starting from Qadian, India, about ninety years ago, it has spread in many countries around the globe. Its followers, more than ten million at present, are dedicated to the goal of bringing better understanding and closer relations between Islam and the world. Its guiding motto is: **Love for all Hatred for none.**

In 1947, at the time of the partition of the Indian sub-continent, hundreds of thousands of the Ahmadiyya Muslims, along with several million others displaced refugees, were forced to flee from their center, Qadian, India.

After much suffering and hardship they founded a new town called Rabwah in Pakistan as their new international headquarters.

Since 1947 the Ahmadiyya Muslims have untiringly served Pakistan and promoted her cause with dedication. Notwithstanding the Ahmadiyya Muslims endeavors, the fanatic extremist mullas and popularity-seeking politicians have deliberately and systematically spread hatred and hostility against them among the Pakistani masses. Several times during the last 35 years, waves of killing, arson, destruction of businesses and properties and persecution of the Ahmadiyya Muslims have swept over the entire country.

This vicious and venomous propaganda came to its climax in 1974 when at the instance of Mr. Bhutto the Pakistani legislature took an unprecedented step of declaring the Ahmadiyya Muslims as non-muslims.

Never before a political body in the history of the world has taken such an arbitrary step to pass judgement on a people's religious rights.

Since then the members of the movement have been treated virtually as second class citizens. Almost all the key positions of the civil or military nature are denied to them, no matter how well qualified they may be. By virtue of the 1974 legislation, they are forced to declare themselves—against their will and convictions—as non-Muslims.

Economic boycott and social segregation of the Ahmadiyya Muslims is connived at by the responsible officers of a government which otherwise claims to protect individual rights of all citizens.

Latest in this series of systematic actions against this movement is an interview given by the retired Lt. General Azam Khan, Martial Law, Administrator of Lahore area in 1953. He makes unsubstantiated allegations that in 1953:

1. Arms and ammunitions were stockpiled in Rabwah.
2. Mr. Sikandar Mirza threatened that if a raid was made on Rabwah the Foreign Minister, Ch. Zafrullah Khan, would resign.
3. A raid was made on Rabwah.
4. And in addition to the seizor of arms and ammunitions,
5. a son of the head of the Ahmadiyya Jamaat and other important leaders were arrested.

The truth is that during the period of his limited Martial Law, retired Lt. General Azam Khan never raided Rabwah; therefore all the above-quoted five allegations are pure fabrications.

It is feared that these rumors are being deliberately concocted as part of a sinister move by certain authorities in power to prepare for a new crackdown against the innocent and peaceful Ahmadiyya Muslims.

We appeal to the international community not

SAVE YOURSELVES AND YOUR FAMILIES FROM FIRE

Rabwah, Pakistan: Hazrat Ameerul Momineen Hafiz Mirza Nasir Ahmad Khalifatul Masih III in his Friday Sermon delivered here on March 5, 1982, at Masjid Aqsa has exhorted the members to save themselves and their families from a Fire.

Explaining a verse of the Holy Quran: *Yaa Ayyohallazeena Aamanoo Qoo Anfusakum Wa Ahleekum Naaran*—"O ye who believe! Save yourselves and your families from a Fire" (Surah Tahreem 66:7). Khalifatul Masih said, the Quran says that you should make efforts in securing yourselves and your people of the fire of the wrath of God. The warning it contains is that at times a man has faith in his heart and he does try to act accordingly but his housefolk become a trial for him. Therefore, it is not sufficient to reform oneself alone rather the training of the new generations is also essential to save from the fire of the wrath of God.

In the ninth verse of Surah Tahreem, Khalifatul Masih continued, the ways of securing of this fire have been described too. The first way is to turn towards God the Exalted sincerely and completely at each moment. This sincere repentance would bring this result that God the Exalted would efface your past evils and even remove the possibility of the commission of evils in the future. Man is weak, he committs mistakes but he should never boast that he cannot commit mistakes. He should at every moment make efforts to get his carelessness removed through repentance.

The second result of this repentance and turning towards God would be that God the Exalted would create means for paradise. The Paradise is of two kinds, one in this life and the other in the hereafter. It means you should have heavenly bliss in this life in your homes and you should also have eternal life which would be after the passing away from here. That life would not be of God's wrath but of His love.

Continuing the commentary of the above men-

A SINISTER MOVE AGAINST

to close its eyes to this massive genocide being carried on so blantly. It is a moral obligation of all those who believe in human rights to call upon the government of Pakistan to help restore the basic human rights of this religious minority.

Only prompt appeal to the authorities from the American Government and people, who are historically known for championing the cause of human conscience and have special interest in Pakistan affairs, may stop the imminent danger facing the law-abiding Ahmadiyya Muslim citizens of Pakistan.

tioned verse, Khalifatul Masih remarked that evil is disgrace and the greatest disgrace is to see hatred in the eyes of God for man.

Besides, the third thing disclosed by God in this verse is that He shall never let His Prophet suffer disgrace and not even to those who believed with him.

The fourth thing is that those who repent in belief and in practice and follow the paths chalked out by God and perform actions devoid of mixture, show, pride and ostentation, and their entire acts are gushing forth from the boiling fountain of God's love and are accepted by Him, God favors them with light which will be illuminating not only today's time but shall also be running before them. It means it will also illumine the future and consequently create inclination towards appropriate actions and generate courage, determination and power to give precedence to religion over the world, and thus the end would be good through the Grace of God the Exalted.

Hazrat Khalifatul Masih said, the concluding portion of this verse says that such people's prayers would be accepted, and this accepted prayer would attract the Mercy of God. and a man whatever height he attains he cannot reach the last height due to deficiency which remains in him, he would be empowered to pray: "O Lord perfect that light which Thou have given through Thy Mercy. This prayer would be accepted and their light would continue increasing from one height to another. They shall always be passing the life of righteousness in this light, and shall observe new manifestations of God's Mercy and that of His attributes. And this procedure would continue in this life as well as in the hereafter after their demise.

In conclusion, Hazrat Khalifatul Masih prayed, that, may Allah the Exalted enable us all to join this multitude. Amen.

(The Daily Alfazl March 6, 1982)

ANNOUNCEMENT

All the Presidents of the Jamaats are requested to dispatch the reports of their Jamaat's activities before the 20th of each month for publication in the subsequent issue of the *Ahmadiyya Gazette*.

CHANGE OF ADDRESS

All the members are requested to inform in writing to the Editor whenever any change takes place in their addresses.

ISLAMIC PHILOSOPHY OF GAMES

Rabwah, Pakistan: Hazrat Ameerul Momineen Hafiz Mirza Nasir Ahmad Khalifatul Masih III in his Friday Sermon delivered here on March 12, 1982 at Masjid Aqsa recited Tashahhud, Ta'awwuz and Sura Fatihah and then said, today, the Basketball tournament (Reference to All Pakistan Nasir Basket Ball tournament annually held at Rabwah since 1967) has started, hence, he will describe the Islamic philosophy regarding game and exercise.

Khalifatul Masih said, some games are played for the sake of pleasure and joy, others for earning money and yet others are played to provide happiness to people. The players of such games do not strengthen their bodies for any higher object, rather the object of their life is only to pass time in games. Islamic philosophy is far from it.

The commentary of Surah Fatihah explained by the Promised Messiah (peace be upon him) does point out to its philosophy. Khalifatul Masih said, Islam advocates that God is *Rabbul Aalameen*. Whatever He has created He nourishes it and favors it with appropriate powers and capacities. For instance, billions of years before the creation of mankind, He arranged the means for the creation of those things which man had to had after billion of years. Allah the Exalted has made all the things for the service of man. Islam says, that play games in such a way which may enable you to nourish your body to bear the burden which would be laid upon you due to your other capabilities. In this respect, Khalifatul Masih continued, the first burden on man is that which is put upon his intellect. Hence, Islam says, take part in such games which could physically nourish your bodies in accurate and best way. The intellectual height is part and parcel of physical nourishment and it does result in good morals.

Besides its link with intellect, Khalifatul Masih pointed out the moral power has deep link with the body too. For instance, a person wishes to help his brother but as he himself is sick and it is hard for him to go out of his house, then how can he go to the homes of widows and orphans to help them, notwithstanding the desire of good in his heart.

Khalifatul Masih said, the next step after the achievement of moral progress is to advance in spiritual field. As long as a body has not acquired complete nourishment there does not arise a question of achieving the spiritual height. Therefore, Khalifatul Masih said, he exhorts the Ahmadi children, the youth and all those who attribute themselves towards Islam to take part in games

with this motive that you should achieve more nearness to God.

Islamic philosophy has nothing to do with those whose advocacy in games is to achieve pleasure and joy, or earn money, or provide happiness for others. Contrarily, Islam says, that take part in games in order to shoulder that responsibility which is heavy and high. Man is not playing and taking part in exercise to make his body well like animals, but rather he advances a step further and acquires intellectual light. Again, he steps ahead and achieves such morals which reflect the excellent morals of the Holy Prophet Muhammad (peace and blessings of God be upon him). Then, he takes another step forward and wins the love of God the Exalted, and consequently hears the lovely voice: *Je Toon Maira Ho Rahen Sab Jag Taira Ho* (Revelation of the Promised Messiah in Punjabi language)—If you will become of Mine the entire universe would be at your service.

Deducing from the commentary of Surah Fatihah made by the Promised Messiah (peace be upon him) Khalifatul Masih elucidated a lot of subtle varieties and sciences. He said, God the Exalted says, We wished to exalt man but he turned himself into a worm of the earth. Khalifatul Masih asked the congregation to pray that God the Exalted may secure us from becoming worms of the earth, and we may win His pleasure through accepted appropriate actions. Therefore, we have not to sit idle but to make a start to achieve spiritual heights stage by stage by making our bodies strong through games. Our goal in game should be of religion and not of the world. Our object is that our intellect should not turn weak due to the weakness of our body. Rather, we should enhance our intellectual organs by making our bodies strong and healthy, in order to advance in morals and consequently march forward in spirituality.

Hence, Khalifatul Masih said, his message to the participants of the Basketball tournament is, that they should play, realizing the spirit of the game and the exercise. As through game we have to win the love of God the Exalted hence, all people must take part in games. It is not limited to children and youth. The people of grown up age too need to go to paradise, nevertheless, with the age the type of exercise do change also.

Believer is he, Khalifatul Masih remarked, whose body supports him in offering sacrifices till his last breath. May Allah empower us of this. Amen.

(The Daily Alfazl March 13, 1982).

WHY AHMADIES DO NOT PRAY BEHIND NON-AHMADIES

By
Hazrat Khalifatul Masih II (Allah be pleased with him)

My answer is this that the Islamic law is not based upon fancy and imagination. Islam does not intend to shackle a man in empty forms, ceremonies and rituals. All the injunctions of Islam point to one goal and one purpose—submission to the Divine will. No work in itself possesses the intrinsic value of entitling a person to any reward here or thereafter. It is obedience and willing submission to God that does so.

Prayer is no doubt a very excellent kind of worship and forms, as it were, a practical law in itself. Yet if a person were to pray at the time of sunset or sunrise, he would incur the wrath of Heaven instead of any reward. It is a sin to pray at this time. At least so goes the Islamic law. Fasting is one of the means of attaining the nearness of God. But he who fasts on the day of Eid has been termed as satan in the traditions. So no act is good in itself: it is the spirit of willing submission that underlies the act that entitles a person to any reward.

In the battle of *Ahzab* the Prophet of God had to combine the four prayers together, although there is not even an indirect allusion to doing so in the Holy Quran. Yet the act of the Holy Prophet was not against the Islamic law. Neither was it against the spirit of Quranic teaching. That was an act of temporary necessity. Even now if a person is compelled by necessity he can do so and that would be permissible in his case.

It is not lawful for the Muslim males to wear gold ornaments, yet Omar made a companion to wear Chosroes' solid bangles under threats and, when he refused, admonished him saying that the Holy Prophet of God has said that he saw Chosroes' bangles about that companion's wrists. Similarly on another occasion when Chosroes' crown and his silken garments were brought before him among the spoils of war, Omar ordered another person to bedeck himself with those Chosroes' spoils. When he had done that Umar wept aloud and said, but a few days ago the Persian wearing these garments and crown held an undisputed sway over the whole of Persia. Today he is flying for life through woods and jungles. This is what worldly things come to. To one who takes things for what they seem, this act of Omar may not appear lawful. But to bring home a lesson and inculcate it upon the people, he for the time being made the man dress himself in silk clothes and wear gold ornaments.

The aim of all these laws is the fostering of *Taqwallah*, i.e., the fear of God and willing submission to His laws, doing of good and avoidance of evil. If

for the sake of this *Taqwallah*, we are forced to leave one thing undone, we shall have gained our object—though that forsaking may imply the leaving of an act which has an outward association of piety and worship with it.

I have mentioned above that leaving fasting on the day of Eid or abstaining from praying at sunrise or sunset entitles a person to heavenly rewards, while their observance in these specified times makes a person deserve the title of Iblis.

Keeping this principle in view, let us take up the question of saying our prayers in congregation. The Promised Messiah comes. His truth is manifested by heavenly signs. We find him truthful; Almighty God commands him to the effect that his followers should not pray behind non-Ahmadi. Now what do you think should an Ahmadi do? Is it right for him to follow the behests of his master under Divine commandment or should he act against it? No doubt prayer in congregation is a meritorious act, but with the reservation that it is according to the Command of the Almighty God.

If the same prayer is said in contravention of the orders of the Almighty God, that same prayer becomes a curse and a heinous sin. Some of the Ulemas have forbidden their disciples to pray in the lead of their opponents but such conduct on their part is clearly unlawful; since it was not under Divine instruction. But if a person accepts the Promised Messiah who under the orders of Almighty God issues certain rules for guidance, then clearly it is in the spiritual interest of that person to act up to and not against those instructions, since in the former case it is a meritorious act, whilst in the latter case it is a clear instance of the breach of the Divine laws which cannot but involve the wrath of God. We find it recorded in the Traditions that the Muslims are allowed not to say their prayers in congregation if it is raining; *Salloo Fi Rehaalekum*, runs the tradition, i.e., Say your prayer in your homes. When one can relinquish prayer in congregation on an ordinary occasion like rainfall, why should there at all be any scruple or hesitation in following the Divine commandment.

The same God who has ordered prayer in congregation, has now ordered through His Messiah that we should not follow other than an Ahmadi Imam in prayers. If the Promised Messiah is true then it is only in observing prayers separately and not behind non-Ahmadies that the prayer is acceptable and the reward assured.

It cannot be objected here that no new regulation can be issued since the Islamic law has been declared as perfected, for in the present case no new regulation has been issued. What we point out is that it would have been regarded as truly an innovation on the part of the Promised Messiah if he had laid it down that in future prayers were never to be said in congregation. But what he has ordered is only this that Ahmadis should not pray behind non-Ahmadis. This is no innovation. As a matter of fact the Ahmadis do say their prayers in congregation. He who sincerely believes in the Almighty God and accepts the Promised Messiah, cannot long remain companionless. God somehow or other creates companions for him for congregational prayers.

There is one point which requires your earnest attention. Would you accept a man as your leader in prayer if you know that he is unclean or he has not performed his necessary ablutions? I believe, never; for you know that the person in question has been guilty of grave violation of the sacred law of Islam. Now consider for a while what the Holy Prophet (May peace and blessings of God be with him) says: "He who does not recognize the spiritual leader of the age dies the death of ignorance."

Man Lam Yaarif Imama Zamanehi Faqad Maata Mitatal Jaahilyyata. So runs the tradition. Now how far away from Almighty God is the person who does not accept the Promised Messiah. Our Holy Prophet has gone the length of comparing the death of such a person to those pre-Islamic times in Arabia when nothing but idolatry and corruption were rife. He dies the death of a grossly superstitious and ignorant fetisher of Arabia. Then how can we expect a man who has accepted the Holy Prophet of Arabia and the Promised Messiah, to follow a non-Ahmadi Imam, who not only rejects the claims and behests of his revered leaders but also repudiates them?

The leader in prayer is, as it were, our Representative before Almighty God. Should we then select such a person as our Representative who has incurred the wrath of the Almighty God and is under the special displeasure of that Supreme Ruler of the universe. To make such a man as our Leader is tantamount to our depriving ourselves of the acceptance of our prayers. When we intend that our deputation should wait upon some Government Officer, we take care to select him as the spokesman of the deputation who we think is held in high esteem by the Government, and is in the good graces of that Government Official. We never depute a robber, a highwayman or a hardened criminal, for we are afraid of losing even the chance of receiving any favorable hearing. That is

why the Holy Prophet of God (may his soul be blessed) has directed us to select him for our Imam in prayers who is the most virtuous as well as most learned. How can a person who has rejected the Divine Messenger of his age and has turned his back upon the orders and behests of the Holy Prophet be deemed as a leader in prayers of a people who have accepted the Promised Messiah and have thus submitted to the Divine decision? Their leader should be from among them.

God teaches us in the Holy Quran that believers should say: *Wajalnaa Lilmuttaqina Imaaman.* i.e., our followers should also be pious and Godfearing. Truly the Promised Messiah never issued the order that his followers should not pray in congregation. His only instructions have been that the Ahmadis should abstain from praying in the lead of the non-Ahmadees for they do not deserve this leadership. They have displeased the Almighty God. There is danger of the Ahmadee's losing his own faith by praying after them. Where there are two or more Ahmadees then the order of the Holy Prophet for congregation of prayers is as binding upon them as on anybody in the world.

Now we should turn our attention to the sayings of the Holy Prophet (May the blessings of God be with him). They also indicate that the followers of the Promised Messiah should only pray in conjunction with and in the lead of their own kind. He says: *Kaifa Antum Iza Nazala Ibno Maryama Fikum Wa Imamokum Minkum*, or as the wording of another tradition goes: *Wa Ammakum Minkum* when the Promised Messiah will come down to you, then your Imam shall be from among you. It is obvious that a Hindu, a Jew, or a Christian never conducts our services. Otherwise one could say that these people should cease leading Muslim prayers. A leader was ever to be a Muslim.

To interpret the tradition in the way as some have done, that is, the leader of your prayers should be from among the Muslims, is obviously ridiculous and untenable. That would make the tradition absurd and non-sensical, God forbid. So the only reasonable interpretation is that upto the advent of the Promised Messiah, the differences among the Muslims will not be such as to cause cleavage in matters pertaining to prayers even. The one special feature of his disciples would be that they will follow the lead of their own Imam.

In short, abstention from following a non-Ahmadi Imam does not imply foregoing a religious principle, i.e., the saying of prayers in congregation. According to the Quran and traditions our leaders in prayer should be persons deserving of this rank and position.

Since the rejection of the Heaven-Elect Divine Messenger, the Promised Messiah, is a heinous sin

which consigns a person to everlasting perdition, which cuts asunder the one tie that exists between man and his Creator. Hence a disbeliever in the claims of the Heavenly Messenger is not entitled to lead the prayers of the Ahmadees; the sworn disciples of Ahmad, the Messenger of the Latter days. According to the traditions of the Holy Prophet (May the choicest blessings of God rest with him) the leader of the Ahmadees should be one of the members of the community. God Almighty has given this command to the Promised Messiah. The decision is not a canonical decision arrived at by doctors of law; but it is based on Divine revelation.

There is one more point worth considering. The Holy Prophet of God calls the Promised Messiah

as *Hakaman Adalan*, i.e., a true and equitable judge, that is he would be sent by Almighty God to settle the disputes and all his decisions would be just and fair and equitable. When the Holy Prophet of God declares his decisions as based on truth and justice, what right has anybody in the world to say that in accepting the Promised Messiah one has to forego some of the principles of Islam or its main practices. Can a Heaven Inspired Elect err in his judgment, especially when he has been raised to settle once and for all the disputes and differences amongst the Muslims. All his decisions would be in consonance with the spirit of the Islamic law. Of course one has a right to investigate his claim to Messianism but can never say that his decisions go against the spirit of Islamic Law after one has accepted his claims.

FROM THE PRESS

MUSLIMS SHOCKED BY PAKISTAN REPRESSION

Muslims throughout the world are once again shocked by yet another act of repression by the Pakistan government against members of its Ahmadiyya Muslim community. In early February, 1982, the Home Department of the Punjab, a provincial arm of the Pakistan government, banned the use of the Maulawi Sher Ali translation of the Holy Quran. This translated edition is published by the Ahmadiyya Movement in Islam, a missionary organization with its international headquarters in Rabwah, Pakistan.

This recent attack against the Ahmadiyya community follows by only a few months earlier, restrictions against our Arabic-Urdu translations. With these recent orders Pakistan seeks to halt publication of the Arabic-English version of the Maulawi Sher Ali translation.

According to Pakistan officials, the Ahmadiyya publication is 1) wrong, 2) arbitrary and 3) not in accordance with the accepted translation of the Home Department.

Ahmadiyya claims are to the contrary. The group outright disputes the Pakistan government's reasons for banning the publication of the Quran and cites that: 1) no violation in Arabic-English translation has been made; 2) no contradiction exists between the Ahmadiyya version and Islamic teachings; and 3) there exists other translations accepted by Pakistan Government but which contain erroneous interpretations of Islamic dogma.

Ahmadi Muslims throughout the world are very concerned about this continued harassment from

the Pakistan Government, which in 1974, declared the Ahmadi Muslims non-Muslims, and imposed a host of restrictions against them. Among these restrictions is a law which does not allow a Pakistani Ahmadi Muslim to make the sacred Pilgrimage to Mecca. This Pilgrimage is an important goal for millions of Muslims throughout the world. It is an important act of faith for Muslims to go to Mecca, yet the Ahmadi Muslims in Pakistan (who number about five million) are denied this opportunity.

In a special Resolution drawn up by local members of the Ahmadiyya Movement in Islam, it is noted that "Maulvi Sher Ali's translation of the Holy Quran... has been published in Holland, Pakistan, India, Ghana, Hong Kong and U.S.A. for more than a quarter century," and that the decision to ban its publication "cannot be sustained on any legal, moral or ethical grounds, considering that 1) it is without merit, because it contradicts the very teaching of the Holy Quran which declared there is no compulsion in the matter of religion and 2) it is malafide...and 3) ill. The Resolution further indicts the government of Pakistan for violating its support of the Charter of Human Rights guarantee which call for freedom of speech, freedom of expression, freedom of religion and freedom of worship.

The St. Louis group hopes to bring wide-spread attention to this situation and perhaps see a swift end to this violation against our Pakistan Ahmadi Muslim brethren.

Munir Ahmad, President

MUSLIMS PROMOTE ISLAMIC BELIEFS ON CAMPUS

Editor's note: This is part three of a three-part series examining some of the various religions that appear on campus.

by Pat Hensiak, News Editor

The prophet Mohammad was born in August of 570 A.D., at Mecca, a town in Arabia. He is the founder of Islam. The religion taught by this prophet (Islam) was given the name by God Himself. The Muslims (followers of Mohammad) feel that they are the only religion that can claim their name as God given. Christianity and Judaism and all of the other religions were given names by their followers.

The God the Muslims worship is Allah. The word Allah actually means supreme being, and possessing all perfect attributes. "There is no God except Allah," said Jalal Nuruddine, a member of the Muslims Student Assoc. at Parkside. He belongs to the Ahmadiyya sect of Muslims. "Allah is not used as a plural, like the Greek gods. He is singular and the supreme being. It is the only name for a supreme being of all mankind. Jehova, for instance, is referred to as the God of Israel, not mankind."

Mohammad is thought of as Allah's servant. Jalal continued, "The prophet is only a man, he was working directly for God. We believe in all of the prophets of God. Moses was a prophet, Aaron, Job, even Jesus was a prophet, not the son of God. We believe in everyone's prophets. There were probably 100,000 prophets. The master prophet was Mohammad. He brought the first religion for all of mankind. It will be the last religion for all mankind. There will be no more new religions from God."

Intoxicants are forbidden in Islam. The Holy Quran, the revealed book of Islam, says, "They ask you about intoxicants and games of chance, say: In both of them there is great sin and means of profit for men, and their sin is greater than their profit." This substantiates its commands with a cogent argument. Also, it does not indulge in wholesale condemnation of things, that there is no good in them. What it says is that there is far greater evil than there is good and nobody should do something that is more evil than good.

The Holy Quran is the revealed book of Islam. One of the reasons that this is believed to be a revealed book is that the Holy Quran contains prophecies which have come to pass, it shows that the book is from God, according to the Muslims.

The status of women in Islam is different from Christian religions. Polygamy is acceptable to the Muslims, but the abuse of polygamy is considered

deplorable. Equal rights are a demand on the Islam nation, and as far as spiritual life is concerned, men and women are altogether equal to each other. That is to say that they are both rewarded for their deeds, not that men would be rewarded more.

Women in Islam can own property, have a share in inheritance and are given equal opportunity of developing their interests. The only religion that claims to offer equal rights to women is Islam. The Holy Prophet showed how to treat women with tenderness and respect and to give them equal rights.

"We don't believe that paradise is exclusive to Muslims," said Jalal. "If a man never has the opportunity to become Muslim, or never has the opportunity to learn about us, he won't be judged for not being. He will be judged according to and be held responsible for his actions and determination of good and evil. A man will be tried for his deeds.

"Men call themselves Christians, and yet they attack us, and persecute us for being here. It's forgotten that we are all in the same boat—humankind. We are all exposed to the same crime and corruption. We are victims. We would not go and rape someone, yet we are the victims of rape, or our wives or children are.

"In Islam, there isn't a separation of church and state. Religion is taught in the schools. The government doesn't control the religion. The religious leaders don't control the government. Here, when a statement like: "Thou shalt not kill" is brought up in an educational institution, it automatically accused of being religious. Really, it's law, it's moral, and it isn't taught today."

"Many things in everyone's lives is Islam. Many rules that are lived by. People consider us harsh, because if you are a repeated killer, you are put to death. Crime is so out of control today, it's the only way to control. God shows us calamity daily. Five planes crash into water, freezing rain in Florida, earthquakes in Maine, mudslides in California—they all are signs from God. He warned us twice and we chose not to accept His warning both times. We had WWI and WWII. If things don't start to change, we'll have number three. People need to change their ways of thinking, and learn that good is right, learn to make the determination of good and evil."

(The *RANGER*, Parkside University
February 25, 1982)

ISLAM

By Ishmael Lateef Ahmad

Through the centuries after the Prophet Muhammad, Islam had become many things to many people. This is not unique to Islam alone. It is reported that there exists some 71 Jewish sects, 72 Christian sects and 73 Islamic sects. Social, political and personal forces have all contributed to the different interpretations within each religion.

Muslim Missionary, Imam Munir Ahmad Chaudhry, who administers from the Sadiq Mosque at 4401 Oakwood in Pine Lawn, is on his first assignment outside his home country, Pakistan. His comments reflect his response to the value of Islam and its role in the world.

"People think Islam is a religion of cruelism from the wrong attitudes such as Khomeni or Libya," the Ahmadiyya Muslim Missionary said. "Actually, it is not a part of the teachings. If anybody does wrong things, it is the fault of man, not the religion. Actually, Islam is a religion of peace and blessings for mankind. When the Prophet Muhammad," he continued, "conquered Mecca, he forgave all his enemies, even though many were bloodthirsty opponents to Islam and all Muslims. This is a symbol of the peace of Islam."

The Missionary, Imam Ahmad, having only been in America for a few months, believes the European/Western culture is good in worldly developments but lack peace in the homes, where he notes there is a lot of unhappiness, abused children and broken families. "Generally and comparatively, there is more peace in the Muslim home," the missionary said.

Historically, Islam has a reputation of being a restrictive religion, with a host of prohibitions. Yet, the growth of Islam has been phenomenal. It is the youngest of all the major religions, yet is second in size.

Imam Ahmad credits this rapid growth to the logical teachings Islam projects. He maintains that even with such restrictions against common Western habits as gambling and drinking, and intermingling of the sexes, Islam is an easy religion and based on man's natural inclinations.

"There are examples of actions controlled by Islam because of their bad results," the Imam said. "Take drinking for example. It was prohibited for 1400 years under Islam. Now science is proving that drinking is not good for the body. Men seek mental peace through alcohol, but that is for a short time. It leaves bad effects on his body and it destroys physical and social life. This prohibition is not a hard thing once a man understands the philosophy of this Islamic rule."

Gambling is actually a waste of time, the Mis-

sionary said. According to him, more people lose than win and Islam enjoins that hard work promotes careful use of time and spending of one's earnings.

As far as the separation of men and women in Islamic society, "This is not only for women," Missionary Ahmad said. "This thinking is a mistake of the people. We do not hide our women. If a woman cannot go in a men's crowd, a man cannot go in the women's crowd." Why has Islam made this order? "Mixing of sexes present moral problems," the Missionary said.

"Islam has made lines for women and men living in the world, and if they cross these lines, there will be problems in society," said the Missionary. "Muslim women can go about, work/play in the world, but are required to cover themselves in modest dress as a form of protection.

Women are not garbage to use as we like. Like jewels and precious treasure, we are required to treat them with care."

Missionary Ahmad predicts a final victory for Islam in the world and said that because Islam is for all mankind, regardless of color, race and nationalities, people know this and will respond. The biggest problem according to the Imam, is western materialism. Islam has to overcome that in order to reach the people.

"The final victory of Islam will come at the hand of the Promised Messiah and Mahdi through the Ahmadiyya Movement in Islam," said the Imam, who is a member of that sect. "The Movement is doing work throughout the world, on all continents, among all peoples," he said.

What does he mean by the victory of Islam? Does that mean a religious war will be fought?

"The victory of Islam is when most people in the world accept Islam as their religion, based on its beauty and rationality. There will be no forced acceptance of Islam," the Missionary said.

In summary, Islam is not new to America. Many African slaves brought to the Americas were Muslims. Islam is not a religion devoted to racial and ethnic hatred. Europeans are accepting Islam in ever increasing numbers. And Islam is a living religion, based on belief in a living God. Islam and science does not conflict. Islam and Communism does.

Everything done in the name of Islam does not necessarily reflect the true color or teaching of the religion. Just as everything done in the name of Christianity does not necessarily reflect the teachings of doctrinal Christianity.

The St. Louis Metro Vol. No. 10 March 1, 1982.

MUSLIM SECT ASKS PROBE

The Dayton chapter of a Muslim sect is calling for local support to persuade the United States to investigate alleged persecution of its members in Pakistan.

And an official of that group said he fears persecution could spread to this country.

The Jamaat-i-Ahmadiyyat sect, which has more than 150 members in the Dayton area, wants local residents to write their representatives and senators about sanctions the Pakistan government has taken against Ahmadi Muslims in that country, said Abdul Zafr, a Dayton man who is national president of the Ahmadiyya movement.

The Ahmadies want the United States to withhold aid to Pakistan until it can study the alleged violations, Zafr said Thursday.

Several Ahmadi leaders are to meet in Washington this week to discuss ways to gain support for their cause while legislators are debating an aid package to Pakistan that would include 40 F16 warplanes and \$3.2 billion in credits for aid.

The Ahmadies also have filed a petition with the United Nations to try to stop the persecution.

The Pakistani government confiscated the English version of the Ahmadi Koran last week and impounded another version of the holy book in May, Zafr said.

Since 1973, he said, members of the non-orthodox Ahmadiyya sect have lost their jobs, been forced to resign from high government positions and have been restricted from buying food.

Zafr said he fears more orthodox Muslims will persecute Ahmadi Muslims in this and other countries because of the action taken by Pakistan, which is predominantly Muslim.

"They will think burning our property or harming us will please God," Zafr said. "We feel agitation will definitely spread. We will have confrontation with other sects."

There are 12,000 to 15,000 Ahmadi Muslims in the United States and 13 million in the world, he said.

JOURNAL HERALD DAYTON OHIO SAT, FEB:27, 82.

SIR DAWDA OPENS FIRST PHASE OF AHMADIYYA HOSPITAL IN GAMBIA

The President, Sir Dawda Jawara, yesterday performed the formal opening of the first phase of the Ahmadiyya Hospital at Talinding-Kunjang attended by a large gathering including Cabinet Ministers and distinguished guests.

The President said that since the first Ahmadiyya Missionary arrived in The Gambia two decades ago, he and his government were pleased to note that apart from the solid spiritual foundation laid by the Movement, they had been involved in other key sectors so vital to this country's objectives as a developing nation, particularly in the fields of education and health.

"This Hospital that I am about to open therefore," he said, "is but the highest points of these efforts".

He traced the Movement's participation in the medical and health area back to 1968 when the first Ahmadiyya Medical Health Center was opened in Kaur.

He said that similar centers were now in N'Jawara and Basse.

Sir Dawda expressed delight that the new Hospital comprised a dental surgery unit and medical and tuberculosis departments. He said that he was informed that construction work was under way for the launching of the second phase, which would accommodate an operating theatre and

a 20-bed ward among others.

President Jawara said that his government regarded caring for the sick and the disabled a priority area, and efforts were being made to deliver health services through a national primary health care program to as many Gambians as possible, in spite of limited national financial and manpower resources.

"I am, therefore, encouraged by your contribution towards the achievement of our community's goal of health for all by the year 2000," he commended the Movement.

Sir Dawda expressed the belief that since the hospital was strategically located on the edge of a major catchment area with well known problems of access to health care facilities caused mainly by rapid urbanization and population increase, he hoped it would help reduce the pressure on Government medical services in the Serrekunda/Brikama area.

He was also hopeful that the happy cooperation existing between the Movement's medical services and those of the Government would be further strengthened to serve those needing it, especially the lower income groups, both farmers and workers in the surrounding area.

In his welcome address, the Amir, Mr. D.A. Hanif, briefly outlined the objectives underlying

this project. "The construction of this hospital under the aegis of Ahmadiyya Movement in Islam is in line with its plans throughout the world," he said.

The Movement believes that Islam does not restrict itself to the spiritual sphere of society, but offers a complete code of life and leads to physical, moral and intellectual progress of mankind through the Quran, the Amir said.

Mr. Hanif reported that the mission had been able to go well ahead with the second phase also which would house all the facilities of a modern operation theatre and a 20-bed ward, covering a roofed area of 5140.5 sq.ft.

Education and health—two major sectors contributing to the overall social progress, Mr. Hanif said, the Supreme Head of the Ahmadiyya Movement, Hazrat Hafiz Mirza Nasir Ahmad conceived under divine revelation the launching of a scheme called *Nusrat Jahan Scheme* during his sojourn in The Gambia in 1970. This scheme aims at building hospitals and schools in the various countries of West Africa.

Mr. Hanif expressed gratitude to the President, Sir Dawda Jawara, "whose continued interest has been a source of inspiration for all of us in the movement".

(The Gambia News Bulletin, March 24, 1982)

PRAYERS REQUESTED

- 1 Sahibzadi Amatush Shakoor, daughter of Hazrat Khalifatul Masih III, is suffering with a liver ailment which has not been fully diagnosed by the doctors. Members are requested for her speedy and complete recovery.
- 2 Br. Siddiq Qamruddin, a member of San Francisco Bay area Jamaat, had a car accident in which his spinal cord was broken and he is in intensive care. Members are requested to pray for his speedy and complete recovery.
- 3 Alhaj Bashir Ahmad Malik of Los Angeles Jamaat has had open heart surgery and is in the hospital. Members are requested to pray for his speedy and complete recovery.
- 4 Br. Noorud Din Alhadith, a member of Washington Jamaat, has had his two ribs broken and is suffering with severe rheumatism, etc. Members are requested to pray for his speedy and complete recovery.

A MISUNDERSTANDING REMOVE

The exhortation of Hazrat Khalifatul Masih III to the Jamaat and his own practice in reciting *Laa Ilaha Illallah* as often as possible particularly after the obligatory prayers has been misunderstood by some of the members. They have the apprehension of breaking the Kalima Shahaadat: *Shahadato un Laa Ilaha Illallah wa Anna Muhammadan Rasoolullahi* (The bearing of witness that there is none worthy of worship except Allah and that Muhammad is His Messenger).

As a matter of fact, in accordance with the Traditions of the Holy Prophet Muhammad (peace and blessings of God be upon him) *La Ilaha Illallah* has been declared as the best remembrance of Allah. Hence, the Holy Prophet (peace and blessings of God be upon him) has enjoined of its recitation and himself recited it:

An Abee Hurairata Raziyallaho Anho Qaala Qaala Rasoolullahi Sallallaho Alaihi Wa Sallama La An Aqoola Subhaanallah Wal Hamdo Lillah Wa Laa Ilaha Illallah Wallaho Akbar Ahabbo Ilayya Mimma Tala'at Alaihish Shamso (Muslim)

i.e.: Hazrat Abu Hurairah relates that the Prophet (peace and blessings of God be upon him) said: Glory be to Allah, and to Allah belongs all praise, and there is none worthy of worship save Allah, and Allah is Great; is dearer to me than the whole universe.

An Jaabirin Raziyallaho Anho Qaala Sami'ato Rasoolallah Sallallaho Alaihi Wa Sallama Ya-qoolo Afzaludhikri Laa Ilaha Illallah (Tirmidhi)

i.e.: Hazrat Jaabir (Allah be pleased with him) relates that he heard the Holy Prophet (peace and blessings of God be upon him) say: *The best remembrance of Allah is: There is none worthy of worship save Allah.*

Besides, the Promised Messiah (peace be upon him) received this sentence in his revelation from God and was enjoined by Him to write it. Hence, the Ahmadies are reminded to repeat this sentence as often as possible keeping its meaning and significance in their hearts and minds.

By this drive of Hazrat Khalifatul Masih III for the dominance of Islam, it is wrong to assume that the recitation of *Laa Ilaha Illallah* is in any way a substitute for *Kalimah Shahaadat*. The members are advised that they should have complete *Kalimah Shahaadat* in poster forms in their houses and meeting places to remove any kind of misunderstanding. Nevertheless, it is urged that the blessed drive of Khalifatul Masih in declaring the Unity of God by reciting *Laa Ilaha Illallah* should continue to be implemented with the best efforts in this age of atheism and materialism.

JMAATS REPORTS

Dayton Ohio: Musleh Maud Day was jubilantly celebrated Sunday, February 22nd. Heartfelt speeches were delivered by Brothers Shakur Ahmad, Mahboob Hafeez, Habeeb Shafeek, Dr. Sadjid, and Hajjie AminUllah, respectfully. The inspiring program was concluded with light refreshments and Prayers.

The Sisters of Nasiratul Ahmadiyya held the Jamaat in rapt attention as they presented a program commemorating "The Musleh Maud Day". The affair was held Saturday, Feb. 21. The Nasirats elegantly and comprehensively depicted the outstanding personage of Hazrat Musleh Maud, Khalifatul Masih II. (May Allah be pleased with him). This wonderful presentation was concluded with salutations of gratitude to the Nasirats and assisting members of Lajna by the President Sahib Brother Zafr.

Special Program: On Sunday March 7, at 1:00 p.m., The Religious Studies Department of Wright State University was at the Mosque for a lecture on Ahmadiyyat and its comparison with other Islamic Movements. Al Hajji Muzaffar A. Zafr facilitated. A slide-film presentation was given on Jalsa Salana and the Tomb of Jesus in Kashmir.

In light of the recent reoccurrence of the confiscation of another edition of our Holy Quran (Maulawi Sher Ali) by the bigoted Pakistan government, the Jamaat held a press conference Thursday, February 25, at 11:00 a.m. at the Mosque, in which the Jamaat President issued a strong statement decrying this dispiteous violation of human and religious expression, by the present Pakistan Regime. All Jamaat members are encouraged to write letters to the President of Pakistan, General Zia ul Haqq, Islamabad, purporting our profound outrage at this unfortunate act.

The warmest welcome to the family of Muhammad Shahid upon their signing the Baiat^o on February 15, 1982. May Allah Bless and increase Bro. Shahid, his wife, and two daughters in knowledge and faith and allow them to excell in the conditions of Baiat.

Congratulations to Sister Amatul Hadi upon her marriage to our new Ahmadi Brother Nur-ul-Haqq. May Allah bless their union in every respect. (Amin.)

The Jamaat visited Milwaukee Jamaat with Al-Hajj Muzaffar Ahmad Zafr as guest speaker while on visit.

New York, NY: Masih Mauood Day was celebrated with due devotion by the Jamaat at Nasir Mosque. Malik Saleem Ahmad Nasir described the wretched condition of the Muslims in particular and non-Muslims in general before

the advent of the Promised Messiah which called for the appearance of a World Reformer to redeem mankind. Tahir Hamid followed Saleem Nasir and presented the Mission and achievements of the Holy Founder of Ahmadiyya Community with the fever of his conviction. Zindah Mahmud Bajwah (a guest from Pakistan) read extracts from the writings of the Promised Messiah on the future of Ahmadiyyat and exhorted the members to fulfill responsibilities laid on them by the Reformer of the Age. Mubarak Ahmad Jameel in his learned discourse dwelt on the reformations wrought by the Promised Messiah removing the misconceptions and misinterpretations of non-Ahmadies about the true teachings of Islam and discussed a few of them in order to establish the superiority of the Promised Messiah's interpretation of the tenets of Islam.

Mian Muhammad Ibrahim, Missionary of the Northeast Region summarized the salient points of the preceding speakers and presented the criteria from the Holy Quran by which claims of a divine Messenger could be judged. There was not a single objection against the claims of the Promised Messiah which had not been raised against earlier reformers. Similarly his claims can be attested on the same basis and standard by which the truthfulness of earlier reformers had been verified.

The three hour long session in which very well prepared and enlightening speeches were heard with rapt attention was chaired by the local President, Nazir Ahmad Ayaz.

Washington, D.C.: By the Grace of Allah, Washington Jamaat has been pretty active in many areas during the last month. Jamaat held a very successful Musleh Mauood Day, in which other Jamaats in South East region also participated. Colored photographs of the function and recorded cassette tapes of the speeches were made as usual. The details of the meeting had already appeared in the Ahmadiyya Gazette. One regular Jamaat meeting and one executive committee meeting were also held. Jamaat also helped the Mubaligh Incharge in hosting the Board of Directors and Presidents of Jamaats, who came from all over the U.S.A. for a special meeting held on February 28, 1982.

Br. Mubasher Ahmad, president of the Jamaat led a group of Ahmadi members to attend and participate in a series of lectures on Islam arranged at Bethesda Public Library. He availed of a beautiful opportunity to distriute about 50 copies of the Holy Quran along with introductions to the Ahmadiyya Movement to intellectual members of the society. Everybody received the literature with pleasure and appreciated this gesture from

the Ahmadiyya Jamaat. Some brothers and sisters have also been visiting a reformatory and giving the message of Peace to the inmates.

Talimul Islam class for children had started with full swing and is progressing satisfactorily every Sunday. In social services, monetary help was provided to an Ahmadi member while some food coupons were distributed to non-Ahmadi deserving members of the community. Many members paid their monetary contributions, while a Tarbayyati program for weak members in this respect had been started by the financial secretary. By the Grace of Allah 20% success out of the defaulters has already been achieved.

On hearing the ban placed on the Ahmadiyya English translation of the Holy Quran in Pakistan, three emergency meetings of the executive committee were called. A special committee for "Religious Freedom Rights" has been formed to consider this matter in depth and recommend ways and means for protests in USA against persecution of Ahmadies in Pakistan. Many telegrams and letters of protests had already been sent to national and international authorities. Recommendations for legal ways of protests in USA had also been obtained.

Prayers from all members are requested

York, PA: Successive meetings with Christians have been held, some in homes—Lajna with ladies groups and men with Christian men. In March, the brothers were joined by A.F. Umar Khan and Khalil Rana from Virginia and met with the Pastor of the Church of the Open Door, a converted ex-Muslim, a veteran missionary to Africa and others. The Christians were amazed at the knowledge of God revealed in the Qur'an and admitted their misconceptions about our beliefs. Other exchanges will be scheduled. The Christians have contacted the "Fellowship of Isa" for more sophisticated literature aimed at the conversion of Muslims. However, all of the new materials fell flat as it is directed to the superstitions and wrong notions of the non-Ahmadi Muslims. We were able, in fact, to agree with the Christians in finding certain practices distasteful, and explained that in fact, they were un-Islamic.

A week later, the President of the Washington Metropolitan Jama'at, Mubasher Ahmad, made a slide presentation on the comparison of Islam and Christianity, at the Messiah Lutheran Church in York. Approximately fifty Christians, non-Ahmadi Muslims, and guests participated. There was a lively question period.

The Ahmadiyya Jama'at, formerly known as York and York-Harrisburg, would like to an-

nounce its adoption of a more suitable name, the Ahmadiyya Muslim Jama'at of *Central Pennsylvania*, which may be abbreviated "Central Penn". This accurately reflects that the member families live in several towns and counties, with only 3 actually living in York and 1 in Harrisburg, and that the Jama'at's outreach mission encompasses several counties in Central Pennsylvania and includes the prisons in that area.

AN IMPORTANT ANNOUNCEMENT

Hazrat Khalifatul Masih the III during his address on the occasion of the Annual Conference, Rabwah, 1979, prayed that God bless the Jamaat with one hundred geniuses in 10 years and one thousand scientists during the next century. It is the duty of all Jamaat members to pray that Allah may help the youth of our Jamaat to share the blessed prayer in abundance.

When the world renowned scientist and the first Muslim Nobel-laureate, Dr. Abdus Salam graciously accepted the invitation and visited with Washington Metropolitan Jamaat, in the fall of 1981, he put forward a scheme for Ahmadies all over the U.S.A., while addressing the Washington Jamaat members (Ahmadiyya Gazette Nov. 1981). He mentioned that the opportunities for learning higher knowledge and advancement in sciences has to be extended to the Ahmadiyya youth from developing countries. One of the ways the educated and learned members of the Jamaat in U.S.A. can help is to give advice, counsel, moral and possibly material help to the Pakistani and African Ahmadiyya youth intending to come to U.S.A. for higher education. Dr. Salam explained that a committee or organization of the interested persons be made to devise plans for implementation of this scheme.

It is therefore urgently requested that all scholars, professors, doctors, engineers, and any other interested educated members of the Jamaat to consider this scheme seriously and then send in their names and addresses with their suggestions and willingness to serve on this committee. As soon as enough volunteers are assembled, a draft for the constitution of the proposed body can be made and submitted to Dr. Abdus Salam for his advice and onward transmission to Hazrat Khalifatul Masih III for his approval. The sooner we get involved the sooner the things can start happening. Two years have already passed since Huzur first announced and prayed for this blessing. Let us make use of Dr. Salam's initiative and help extend the opportunities to our talented youth. May Allah accept the prayers of our Imam soon, so that we may be able to see the fruits with our own eyes. Amen. Masoud Ahmad Malik,
2141 Leroy Place, N.W., Washington, D.C.

DIALOGUE BETWEEN MUSLIM AND CHRISTIAN LADIES

The following is a report of a propagational activity held on February 27, 1982, in which four members of the York-Harrisburg, PA Lajna Imaillah took part in a *comparison of doctrines* meeting with local Christian women.

In an effort to exchange views and foster understanding, the York Lajna Imaillah has completed their second round table discussion with their counterparts from Christianity. The Lajna members, as representatives of those heralding in the re-birth of Islam, met face to face, book to book, with women who consider themselves fundamentalist or born-again Christians.

After a pleasant lunch and brief but kind small talk, all ladies present settled down to the business at hand. The formal conversation began with the inquiry as to the reaction of the Christian ladies to literature which was given to them at the previous session. Acknowledgement was granted on both sides that the contents of literature such as "Where Did Jesus Die?" and "The Status of Women in Islam" would contain excerpts new and unfamiliar to Christians. Because we Ahmadies hold firm the belief of Jesus surviving the crucifixion, the question of this as a distinction between us and other Muslims led to a chain of related discourses.

First: Who is Hazrat Mirza Ghulam Ahmad?

Hazrat Mirza Ghulam Ahmad (peace be on him) solely claimed the role of Mahdi and Messiah, prophesied in other books, including the Holy Qur'an and hadith, fulfilling the second coming of Jesus, Son of Mary.

Second: Why the need for Muhammad (s.a.w.) and his successors in view of the fact that God had sent His son to atone for all sins?

Since Prophet Jesus repeatedly claimed to come to the lost sheep of the House of Israel, that he was a national, not international reformer-prophet, that he told his followers that there was more but they were unable to bear it at that time, and that the Almighty God would never leave the world without guidance, all this necessitated the appearance of a universal prophet who would clear all other prophets and whose chosen followers could reach the various levels of divine communion. In general, Muhammad, (s.a.w.) is part of the evolution of religion which has always been the Divine pattern.

Third: Why the dismissal of the Biblical accounts of various Prophets as sinners?

If we consider satan as the epitome of all that is evil and the prophets, who were to serve as examples of virtues, as being low and weak, then

where is the need for salvation in the next life and right living here on earth? No, never! The Holy Qur'an exonerates all prophets from false accusations. The virtues of any prophet stand strong as exemplary. These characteristics culminate in the excellent personage of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

Fourth: What is sin?

By their own Biblical definition, the Christian ladies were made to see that a sin is the willful disobedience to a law of God. This was reiterated by Qur'anic reference which shows that the size of the sin, great or small, is irrelevant and true repentance readily gains the Mercy of Allah.

Fifth: Because of the temperament of young children, is it not obvious that we are born with a sinful nature?

Islamic points were made to straighten this distorted view. That a sin is the wrong action at the wrong time despite fore-knowledge of its displeasure to God, that until an act is overtly committed and the intent is suppressed and distinguished, the sin gains no weight. That the commission of the sin of stealing, for instance, does not lie dormant in our hands. And also, that Allah, Almighty has not placed us here with a burden which would prohibit us from gaining His nearness or pleasure. He burdens no soul beyond its capacity.

Sixth: Why can you not accept this concept of "Tri-Unity" as it also appears in nature (i.e., Time can be yesterday, today, tomorrow; or man be son, husband, father)? Why can you not accept the idea that God is not 1st1st3 but 1st1st1?

Because even before the advent of Islam, every prophet preached the Oneness of God. It does not behove the Majesty, Glory, Honor and Power of Allah to ever need a partner. It would be an unacceptable insult to attribute such a thing to Allah when in fact everything in the universe glorifies Him and submits to Him. These ladies were reminded that all will submit, willingly or unwillingly.

Seventh: Do not millions of people believe that as the son of God, Jesus knew that his purpose was to take the sins of mankind on the cross?

This is directly against the Biblical notation of his exhorting the disciples to pray all night, his prayer that the cup (of death) be removed and his lamentations "Father, Father, why hast Thou forsaken me?" Also, at this point the fact that Prophet Jesus used the sign of Jonah as his own was brought to the attention of all by an Ahmadi lady.

REGIONAL IJTEMA'A OF SOUTHEAST LAJNA

By

Zainab Badrun Nisa, Local Secretary, York

Baltimore, MD: On February 6, 1982, at the Baltimore Mosque, a minor *Renaissance* of the Southeast Region of Lajna Imaullah took place. Under the auspices of Regional President, Aisha Sharif, the Lajnas of Washington, D.C., York-Harrisburg, Baltimore, and Philadelphia joined together for a memorable regional Ijtema.

The program was begun with Quran recitation by Nusrat Ahmad of Washington, D.C. After the Lajna pledge, Aisha Sharif welcomed everyone with an introduction which included remarks on the nature of an Ijtema, what we would do, and the importance of getting to know one another. She suggested that each of us, during the course of the day, make an effort to talk with others, both Lajna and Nasirat, whom we did not know. As an observer and participant, I witnessed the benefits of this, as sisters made a sincere effort to go beyond their own circle of friends.

Next on the program, Shahida Muhaimin of York delivered an inspiring speech on the highlights of the life of Hazrat Ayesha, *Raziiallaho Anhaa*. This was followed by a moving recitation of a Psalm of the Promised Messiah, beautifully delivered by Amtul Karim Qureshi of Harrisburg.

Spiritually inspired, the sisters and Nasirat now prepared for Talawat competition. After the Nasirat had finished, Sister Aisha Sharif went around the room asking for volunteers. The nervousness of all was evident. At first, only sisters who were competent in recitation came forward to recite. And then, suddenly, the spirit that was to prevail throughout the day, took hold, and sisters who knew no more than their basic prayers began to vie with one another for blessings. They came forward to the microphone to recite *Al Fatiha*, *Al Ikhlas*, or one of the other short *Suras*. One sister's memory completely failed her, but she refused to give up, as she continued to attempt everything she knew.

Dialogue Between Muslim and Christian (continued from page)

We would like to remark that among the Christian ladies was one who, along with her husband, served as a missionary in Kenya for 29 years. Throughout the session she confined herself to taking notes. She was reminded of the presence of Ahmadi missionaries in Kenya. Her only comment was "Yes, I have seen them there."

May Allah bless our efforts and enable us to successfully spread the teachings He likes most. Ameen.

Ayesha Bashir, York Lajna Imaillah

The results of the Talawat competition were: from amongst the Nasirat, Henna Ahmad, Wash. D.C., 1st place. Tied for second place were Zuna Ahmad and Uzma Saeed both from Wash. D.C. Winners from amongst the Lajna were Nusrat Ahmad, Wash. D.C. 1st place; Monsoorah Shah, Philadelphia, 2nd place; special mention, Farida Malik of Laurel, MD., Wash. D.C. Lajna.

Following this, there was a break for lunch and salaah. The activities were then continued with a game. The competition was keen as sisters, divided into 3 teams, ran to collect slips to put together a Hadith puzzle. After much excitement, Wash. D.C. finally came up with the correct wording and was declared the winner. Simultaneously, while the Lajna was having their game the Nasirat were downstairs holding athletic competition.

The final competition of the day was impromptu speech. Speeches were selected from concealed topics written on slips of paper. It soon became apparent that having knowledge of a subject and being able to impart that knowledge in a well summarized and complete manner on the spur of the moment are two different things. Nevertheless was a complete success as some delivered good speeches and others vowed that they would return home and study all the harder. Winners of this competition amongst the Nasirat were Ruqaiya Sharif, York, Pa., 1st place; and Henna Ahmad, Wash. D.C., 2nd place; special mention went to Nusrat Bashir and Safiyya Sharif of York. Winners of the competition from amongst the Lajna were Aisha Sharif, York, Pa., and Lateefa Ilyas, Baltimore, Md. Aisha Sharif gave a very well executed and detailed speech on "Proofs that Jesus Did Not Die on the Cross." Lateefa Ilyas's topic was "Sacrifice". Her eloquent speech, based on her experiences with the sisters of the Baltimore Lajna, moved the hearts of all.

On display throughout the Ijtema was a wide selection of lovely handmade articles which could be reasonably purchased. Also, there were mounted displays of photographs illustrating Islamic lifestyle, taken by the person or family of the contributor and entered into competition at the Ijtema. Nusrat Ahmad's winning display was of recent activities held by the Washington Jamaat and included visits of highly respected personages of the Ahmadiyya Movement; such Chaudry Muhammad Zafrullah Khan and Nobel Prize winner, Dr. Abdus Salaam. Amtul Karun Qureshi took second place with photographs of Hazur and Islamic activities.

LIST OF BOOKS RECENTLY RECEIVED

1. The Holy Quran Arabic Text with English Translation and Commentary, One Volume	\$15.00
2. Truth About Crucifixion (Speeches of London Conf)	5.00
3. Way of the Seekers by Hazrat Khalifatul Masih II	3.00
Books authored by M. Zafrullah Khan (4 through 9)	
4. The Punishment of Apostacy in Islam	1.00
5. The Punishment of Adultery in Islam	0.50
6. Wisdom of the Prophet	2.00
7. Gardens of the Righteous	12.50
8. Islam and Human Rights	2.00
9. Hazrat Maulvi Noorud Din (Khalifatul Masih I)	5.00
10. Pork Consumption and Human Diseases by Dr. S. F. Ahmad, F.R.C.S.	1.00
11. The Institution of Khilafat	0.50
12. Where Did Jesus Die? by Maulana J. D. Shams	3.50
13. Jesus in India by the Promised Messiah	4.00
14. Islam on Marital Rights by Sh. Mubarak Ahmad	1.50
15. Commonsense about Ahmadiyyat by Faizur Rasool	1.00
16. Woman in Islam by Malik Ram Bajewa	6.50

BOOKS FOR CHILDREN

Islam My Religion	1.00
Islamic Teachings for Ahmadi Muslim Children	1.50
Golden Deeds of Muslims	2.50
A Book of Religious Knowledge	2.25
The Muslim Prayer Book	2.25
Lessons on Islam (a set of Four Books)	3.50
Forty Gems of Beauty	2.50

OTHER BOOKS IN STOCK

The Holy Quran, Arabic Text w/English Translation	5.00
Riaz Ahadeesun Nabi (A Selection of the Sayings of the Holy Prophet)	2.00
Extracts from the Holy Quran and the Sayings of the Holy Prophet	3.00
Three Thousand Precious Gems	3.00
The Philosophy of the Teachings of Islam by the Promised Messiah	1.25
The Essence of Islam, Vol. 1 (From Promised Messiah's Writings)	8.00
Tadhkirah (Revelations, visions and dreams of the Promised Messiah)	9.00

BOOKS BY THE PROMISED MESSIAH

Four Questions by a Christian Answered	1.00
Three Questions by a Christian Answered	1.00
Explanation of Objectives	0.50
Our Teachings	0.50
Fountain of Christianity	0.50
A Review of Christianity	0.50
Message of Peace	0.50
A Misunderstanding Removed	0.50

BOOKS BY KHALILFATUL MASIH II

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