

ازالدين عند الله اسلام

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُكَ وَنُصَلِّعَلٰی سَیِّدِنَا مُحَمَّدٍ
وَعَلٰی اٰلِهِ وَرَحْمَتِهِ

لا اله الا الله محمد رسول الله

Ameer and
Missionary
Incharge, U.S.A.

Maulana Sheikh
Mubarak Ahmad

The Ahmadiyya Gazette

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POLITICAL ENDS SHOULD NOT SPOIL YOUR RELIGION

(Summary of Hazoor's Friday Sermon of April 11, 1986).

After Tashud and the Surat Fatiha, Hazoor recited the 110th Chapter of the Holy Quran (Suratur Nasr):

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ
يَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ اَفْوَاجًا * فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ ۗ اِنَّهٗ كَانَ تَوَّابًا *

- 1 - In the name of Allah the Gracious, the Merciful.
- 2 - When the help of Allah comes, and the victory,
- 3 - And thou seest men entering the religion of Allah in troops,
- 4 - Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely, He is oft-returning with Compassion.

In commenting on this Sura, Hazoor said:

As I have been pointing out, the underlying religious sense of the term Help of God and Victory is quite different than its use in the worldly sense. Without even going to its marvelous depth, the apparent words of this Chapter themselves show this difference. In the worldly victories, the victorious forces, when they enter the conquered lands, mess up everything while occupying it. But the results of the victory mentioned in this Chapter go the other way

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MESSAGE FROM HUZOOR

(Hazrat Khalifatul Masih sent a message for our Annual Conention. The following is the English translation of the message—Ed)

My Dear Brothers, Sisters and Young Ones:

Assalamo Alaikum wa Rahmatullah wa Barakatohu.

I am pleased to know that the Jamaat-e-Ahmadiyya USA is holding its Annual Convention on the 27th, 28th, and 29th of June. May Allah, the Exalted, make this convention a source of Jamaat's educational, functional, moral and spiritual progress, and all the members of the Jamaat may receive abundant share from its blessings.

You live in a country which has reached its zenith in material progress. And, unless Allah's grace protects, this excessive material richness can cause arrogance. For this very reason, the American society is morally and spiritually moving towards its lowest ebb. Not only that it itself has sunk low, but it also exercises a damaging influence over moral and spiritual aspects of other societies and cultures in the rest of the world. Observing the condition of America and Russia, the message of Chapter Al-Fajr in the Holy Quran becomes vivid, and the truth of the verses becomes evident that "They are those who transgressed in the land and wrought much corruption therein."

From this viewpoint, a heavy burden rests on the shoulders of the American Ahmadiyya Jamaat. If the Ahmadiyya Jamaat makes rapid progress in

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Message...

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America, it will, with the Grace and Mercy of Allah, benefit from a resource of vast magnitude, and it will transform its poisonous and deadly water into an elixir of life. America offers a great opportunity for quick progress, and there exists a sincere desire in some segments of society. Keeping this in mind, the chances of rapid advancement become very bright if the work is done with careful planning, wisdom and prayers.

Therefore, my first message to you is that you should make extraordinary efforts to achieve this very goal.

Secondly, full consideration should be given to the task of moral uplift of those Ahmadi families that are scattered and live by themselves and are not involved in Jamaat's affairs and activities. In a country as vast as America, it is not a mere possibility that the moral training of the families that stay away from the Jamaat's sight is extremely hindered, but it is almost a certainty that in many cases this sad situation does exist.

The alert eye of one Ahmadi always serves as a guardian for another Ahmadi. The Holy Quran, for the same reason, calls the entire Community as *Shaheed*—a witness. In the absence of a watchful guardian, those who are unmindful of the God of Manifestation, and whose God is only hidden and unknown—an abstraction and not a living God, and who are habitually unafraid of that which is out of sight, they soon succumb under the pressure of worldly attractions and are trapped in their degrading influence. So much so, that they do not like other Ahmadies even to associate with them any more. Their contact with the Ahmadiyya centers is reduced to only casual social visits at the occasions of Eid-ul-Fitr, Baqar Eid, or some chance/occasion of grief or happiness. As a result, a serious deterioration occurs: as they no longer remain in the habit of congregational prayers with the Jamaat, very soon they start falling short of making Salat at home as well. Additionally, they suffer another great loss: their children, by not mixing with other Ahmadi children, begin to grow up in an exclusive materialistic environment, and start to discard their own values. They no longer take interest in religion, and consequently an attitude of indifference creeps up that slowly and gradually ends in their complete estrangement from the Jamaat and their roots.

And, due to their complete alienation from the Jamaat, yet another terrible loss is that they lose their identity and sense of esteem and dignity in belonging to a world-wide community. They find themselves overwhelmed by a prevailing and currently dominant culture and, feeling miserably helpless, they lose heart and determination. Ultimately, they become victims of inferiority complex, and because of a defeatist mentality, they cease to struggle to uphold Islamic values. Another problem for such families is, as they are unaware of the glorious and global sacrifices being made by the Jamaat, they do not feel motivated and enthusiastic any more. As a result, their indifference changes into a sort of discourtesy and disloyalty.

The extent of the exposure of these serious and damaging influences is far greater in America than in any other country of the world. Here, the awesome progress in materialism, like a towering skyscraper, strikes a fear in the heart, and the imposing dread of the Dajjal begins to take effect. The Promised Messiah (P.B.O.H.) has very earnestly prayed that fear of the Dajjal may not enter the homes of his followers. Therefore, keeping in mind all of these factors, you should be very much concerned about those secluded and cut off Ahmadi families, and you should work out plans to assist them. If they remain outside the protective sight of the Jamaat, they would face tragic consequences from the disasters of this material world, and particularly their children would suffer a fatal blow.

Among other means, a comprehensive remedy for all of these ills is to put the greatest possible emphasis on Tableegh work, as well as to make utmost efforts for congregational prayers in homes.

Therefore, I hope that Jamaat-e-Ahmadiyya in USA will make extraordinary efforts in both these directions. I pray: May Allah the Exalted bless abundantly all of your efforts; His angels may become guardians and protectors of Ahmadi homes, and this verse of the Holy Quran may fully apply to each Ahmadi family:

"For him is a succession of angels before him and behind him; they guard him by the command of Allah." (Al-Rad:12).

May Allah the Exalted be your shield, protector, guardian and helper. Amin.

Wassalam,

Mirza Tahir Ahmad,
khalifatul Masih IV

(KHUTBA... continued from page 1)

around. Here, the defeated forces enter in the pleasant and fertile lands of the conqueror happily and willingly, on their own accord. Instead of being dragged, they are welcome to come and occupy the land in peace.

Today, I want to explain how these very verses nullify the accusation that Islam allows force and oppression against non-believers. These verses splendidly stand as practical evidence of what has been proclaimed in the verse

لا اكراه في الدين

(i.e., there is no compulsion, whatsoever, in the matter of religion) declaring the freedom of one's conscience and point of view and full freedom of adopting any faith or religion of one's liking.

Differences Between Political Victories and Islamic Jihad

Some historians of Islamic history have brought a great harm to the interpretations of Islamic teachings by very wrongly calling the political victories of some Muslim kings as Islamic victories; and some of their wrong attitudes have been attributed to the Islamic Jihad. To call the victories of some Muslim kings, craving for political or material supremacy over others as Islamic victories, is altogether a wrong notion. The right conquerors were the pious saints, like Nizamuddin Auliya, who spent their whole life in propagating and teaching Islam and have been trying to create fervor for the love of Allah and His Messenger, without any sort of political strings. They fulfilled their covenant with Allah to impart the light of the Holy Quran to all ignorant ones.

It may be in order to say that the King Babar was the conqueror of India, but it would be wrong altogether to call him a king who brought an Islamic victory. When the Holy Prophet (pbh) received the good tidings about the political victories of the Muslims in the Latter Days, he was greatly worried, and said, 'In the Latter Days the doors of all sorts of bounties would be opened for you. You would be decorating your houses as the Ka'ba (the House of God at Mecca) is decorated. But beware! You people sitting before me are far better than of those days.'

So according to him, the real victory was the victory of *Deen* (religion), the victory of morality, of

character and it was, in fact, the victory of overcoming one's innerself. The real bounties are the spiritual ones. According to him, material bounties had no value compared to the spiritual ones.

Our right pleasure lies in establishing the supremacy of our religion which has its way on the hearts of people, not on their bodies. Such supremacy lies in imparting life to others, not in taking their lives away. So Islamic supremacy lies in the revival of the spiritual life, where Satan is doomed to death, whereas the pious souls acquire new lives.

So, Ahmadies should never be dreaming about the worldly victories; otherwise they would not even realize that by remaining ignorant of the real spiritual victory, they have lost the chance of achieving spiritual bounties of Allah.

Advice to Jamaat Against the Present Situation in Pakistan

In respect of prospective political changes in Pakistan, Hazoor gave a warning to Ahmadies that they should never feel overjoyed or proud of these changes and should never think that if one government is toppled and another replaces it, then it is tantamount to the victory of Ahmadiyyat. If you will feel happy and satisfied with the petty changes, you would lose the fervor and the determination for the consistent struggle to have the real victory of Islam which is altogether different than these petty political changes.

Though for the love of your country as prescribed by the Holy Prophet (s.a.w.), an Ahmadi in Pakistan is naturally interested for any change for the betterment of the country, yet he is not supposed to indulge in politics at the cost of his interest in the real spiritual changes and the real victory of Islam. Hazoor said that he warns the Jamaat right from now that the lines of actions that have been prescribed for you are the best ones. Don't sacrifice them for these meager worldly political lines. Let them not affect your role of acquiring the spiritual elevations. It is not, of course, wrong to play your part in the reform of political trends so as to guide the spiritual progress of your country, anywhere in the world, but you should never allow politics to deform the face of your religion.

Divine Promise of Help and Supremacy that Allah Made With the Promised Messiah

The Promised Messiah received this revelation:

That is, "I am the Opener of the door of victory for you. You will have such a wonderful assistance of God that you would promptly fall into prostration before God to thank Him for it." What a wonderful description of your victory!

Hazoor said, 'You are already experiencing the victory mentioned in this revelation. It would be very unfortunate for you to ignore this real victory and to feel tempted to petty political success.'

A Magnificent Meaning of the Word FATAH (Victory)

The Holy Prophet (sws) said:

اَنَا الْقَتَّاحُ أَنْتُمْ لَكُمْ تَنْزِيلُ نَصْرًا عَجِيبًا دِيخْرُونَ عَلَى السَّاجِدِ

If the door of prayer is opened for any of one of you, then actually the doors of God's mercy are opened for him. The Arabic word for victory is FATAH, of which the original meaning is to open. This shows that our real victory lies in opening the doors of our prayers which would open the doors of God's mercy; and to achieve God's mercy is the real victory and the real object of our struggles. There is no other concept of FATAH (victory) better than this.

I congratulate you, all Ahmadies, that the present situations have opened the door of (prayer) for you which is the door of your real victory. Then how can it be possible for you to be contented with these petty political changes? How unfortunate is the one who is indifferent towards this great victory and leans towards the most inferior political successes."

At the end, Hazoor asked all Ahmadies to make a determined promise with Allah that, even if we get the worldly success that secures us against the evil intentions of worldly people, we would never part with the present state of our hearts and minds, and would continue seeking the opening of the doors of His Mercy on us, through our sincere and heartfelt supplications. We shall keep the banner of Islam highest, even at the cost of all the parts of our bodies, as the Companions of the Holy Prophet (s.w.s.) did. They never left the banner, till they died. When their arms were cut off, they held the banner in their teeth.

Lastly, he prayed that we may never close the doors of His mercy that He has opened on us presently and may He shower His blessings on all of us. Amen.

SYEDNA BILAL FUND

Hazrat Khalifatul Masih IV, in his Friday sermon of March 14, 1986 has launched a scheme for the care, social and educational welfare of the families and dependents of those of our brethren who have been sentenced to death or to life imprisonment simply because they upheld the name of Allah. This scheme has been called the "Syedna Bilal Fund".

Hazoor said that friends had repeatedly asked him to put up such a fund for the sake of the martyrs. He said:

"I was reluctant in the beginning to put up such a scheme; but on second thought, I felt that they have a right to a share in whatever contribution was made by the Jamaat first and foremost. I had hesitated believing that such a fund would hurt the feelings if collected as a special fund. I prayed to God for His guidance in this matter; and now I am fully satisfied. Such a contribution would not be a Sadqa; since every person contributing in it would consider it an honor to contribute his share of service in this cause. People have been eager and willing to be given an opportunity to share in some way or other. Our traditions preclude us from contacting directly the bereaved families; and the only way left for those who were keen to help was through the Jamaat. And after thinking it over, I hereby give my permission to go ahead with this scheme.

Only those will be allowed to participate in this scheme as have a genuine and sincere desire to do so. Those who have the least reluctance or hesitation, should refrain from doing so. Such a scheme is founded on a genuine response, a generous impulse, free from any restraint. The motivation should spring from the heart, and in such a spirit that even a penny will be worth a lot and will be the source of great blessings from Allah. With these words I do hereby announce this scheme to be open."

English translation of Huzoor's Friday sermons are now available. Those who are interested in receiving the English version of Huzoor's Khutba Juma can now get them from Washington. Please give your names to your President, so that he can forward them to Washington and obtain the cassettes.

JAMAAT ACTIVITY REPORTS

NEW YORK JAMAAT ACTIVITIES

Ramazan: Alhamdulillah, we had once again experienced the blessings of this holy month in 1986. We should continue to discipline ourselves and pray regularly with zeal as we had been doing during the month of Ramazan, until the arrival of this blessed month again in 1987.

We had Darse Quran on Saturdays and Sundays during the month of Ramazan one hour prior to the breaking of the fast. Our Mubaligh, Inamul Haq Kauser, gave the Dars, which was attended by 80 to 100 Ahmadies (men, women and children). After the breaking of the fast and Magrib prayers, dinner was served to all present which was followed by Isha and Taravi prayers. The Taravi prayers were led by Hafiz Nasir Ahmed and once by Lateef Ahmed. Different members had hosted the weekend dinners during the month of Ramazan:-

Khilafat day: The Khilafat Day came during the month of Ramazan and we started the meeting at 6:00 pm on Sunday, May 25th. The program started with the recitation of the Holy Quran by Mr. Rashid Ahmed. A poem was recited by Mr. Tahir Khoḡar in a very melodious manner. The speakers that followed were: Mr. Nasir Chatta who spoke on "The Blessed Period of Khulafa-e-Rashidah." Then, Mr. Mubarik Jamil spoke on "Hazrat Khalifatul Masih I (may Allah be pleased with him)". Fareed Ahmed spoke on "Hazrat Khalifatul Masih III (May Allah be pleased with him)". Then we had another poem of Hazrat Khalifatul Masih IV, recited by Anees Ahmed. Mr. Rashid Alladin spoke on "Significance and Blessings of Khilafat". The results of the test of the book "Victory of Islam" were announced on this occasion and prizes were distributed for the same. Khuddamul Ahmadiyya also gave prizes to all those members who worked for their Ijtema held in New York. The proceedings were chaired by our Mubaligh, Inamul Haq Kauser. The dinner was hosted by Mr. Md. Sharif and family and Mr. Karim Ahmad. The attendance on this occasion was about 250 people. *Alhamdulillah.*

ID-ul-Fitr: The Eid-ul-Fitr was held on Sunday the 8th of June 1986 at PS. 165 in Flushing, Queens. Alhamdulillah we had a record attendance of about 625 people. The Eid Namaz which was led by our

Mubaligh, Inamul Haq Kauser, started at 9:55 am. After the namaz, the Eid Khutba was delivered by Kauser Sahib and concluded with a collective prayer and Eid greetings to all members of the Jamaat.

Tabligh activities: During the month of Ramazan, we also invited Muslim friends to Darse-Quran on all occasions. Mohammad Sharif Sahib held one of these Tabligh Meetings, in which 11 non-Ahmadies attended and heard the Dars given by our Mubaligh, Inamul Haq Kauser. This gathering was at the residence of Sharif Sahib.

Lajna TV Program: Once again the TV program of our Lajna, in which our Lajna Pr. Mrs. Ruksana Nasir and Mrs. Khulat Alladin participated was televised on MCTV, for the 3rd time. This time one of the callers was an ex-Ambassador from a Muslim country, who called in to appreciate the program and requested for Ahmadiyya literature.

Lajna Ijtema New York: The Lajna Ijtema was held on Sunday, May 4th, 1986 at Baitul Zafar. The guest of honor on this occasion was Mrs. Sh. Mubarak Ahmad Sahiba. Mrs. Ataulah Kaleem Sahiba also graced this occasion. Competitions were held in Tilawate-Quran, Hadith and Speech and Nazam. The total number participated were 55. Lunch was prepared primarily by Brooklyn Lajna and during the lunch the Lajna displayed a "clothes bazaar". The proceeds from the sale of clothes, donated by 15 Lajna members, amounted to 60 dollars.

National Ansarullah Ijtema: The fifth Annual Ijtema Ansarullah (National) was held in New York on May 3rd and 4th 1986. Brother M. A. Zafar inaugurated the Ijtema. The Centre's Message was conveyed by our Amir Mubaligh, U.S.A., Sheikh Mubarak Ahmad. Dr. Imtiaz Chaudry spoke on "Health of Ansar". Various competitions were held, in speech, religious knowledge etc. Zaeem Ala Ansarullah, Mr. Fazal Ahmed of Boston read the Annual Report of the Ansars, and outlined plan for the future. About 45 to 50 Ansars participated in the Ijtema, out of which 30 Ansars came from outside. Aminud Din from New York won some prizes. Sheikh Mubarak Saheb addressed the Ansars.

Salam Hamid honored in duty as sharif of J.C. by J.C. Mayor: For outstanding community

work he has been doing, Mr. Salam Hamid has been honored by the J.C's of New York. Congratulations!

Students Honored: Dr. Shahed Ahmed's daughter Farah Ahmed and son Nadeem Ahmed were honored in their schools. Nadeem Ahmed has received the best student award in his school. He stood first in the 5th, 6th and 7th grades combined maintaining a grade point average of A plus in all subjects. He received 11 awards all together and 100 dollar bond as prize. Congratulations.

Farah Ahmed has been chosen as an honor student out of 100. There were a total of fourteen students chosen from the 100 and Farah Ahmed Naaz is one of them.

Fareed Ahmed, also son of Dr. Shahed Ahmed, got the best Science Award on his Graduation from School. Congratulations. May Allah gift all our children with outstanding abilities in all spheres. Amin.

ST LOUIS JAMAAT REPORT

May 4th which is also the regular 1st Sunday of the month, is also the regular Youth Day program in which the youth of St. Louis prepare and give speeches on various Islamic topics.

This program which was initiated by Bro. Saeed Ahmad has been a regular feature in St. Louis for almost a year and proves very educational for all concerned.

Mr. Bob Gibson, a local citizen who is seeking State wide elective office requested to speak to us and appeal for our support. He was given some time to speak and members asked him various questions. Mr. Gibson and a friend were each presented with a copy of the Holy Quran and a book by the Promised Messiah. (p.b.o.h.)

May 5th, Bro. Abu Bakr Ladd spoke at Ladue Jr Hi School about the teachings of Islam. The class had previously entertained a Christian minister and a Jewish rabbi. The class asked different questions about Islam.

The members of the St. Louis Jamaat have begun to participate in the blessings of Ramadan and several brothers meet every night at 6:00 PM to read a para in the Holy Quran, once in English and once in Arabic.

It should be pointed out that we have four brothers who are able to read their paras in Arabic. Bro. Saeed Ahmad, Bro. Hakeem Shahid, Bro. Hafiz Ahmad

and Bro. Baqi Cherry-Rafat. These brothers have all learned to read Arabic through the hand of Bro. Saeed Ahmad. We pray that Allah may reward his efforts.

One of our Brothers, Azeem Aziz, son of Habibullah Aziz was married on May 24th, 1986, to Miss Keena Maxie. May Allah bless their marriage.

Khuddam sponsored a dinner for the members of the Jamaat to break the fast together. Two guests in attendance asked interesting questions concerning the Pauline doctrines vs. the teachings of Jesus (p.b.o.h.).

The Jamaat is making preparations to rent a bus to convey us to the Jalsa. We hope to have at least 44-50 people from St. Louis, attend. Inshallah.

JALSA SALANA, U.K. Accommodation at Islamabad during Jalsa Salana

In spite of clear and specific indication that this year, unfortunately, we may not be in a position to arrange accommodation at Islamabad for all or most of our brothers coming to participate in the Jalsa, we continue to receive requests from our Jama'ats and/or brothers from European countries, I would most humbly, like to explain that accommodation at Islamabad is very limited this year. Most of the Dormitories are either fully occupied or are partially being permanently used by the Central Organizations. As such, as already intimated, it was decided, with the approval of Hazrat Khalifatul Masih, that this year, all our brothers coming to participate in the Jalsa from:

(a) U.S.A., (b) Canada, and (c) Europe

May have to make their own arrangements for accommodation, either direct or through/with their relatives or friends in London/U.K. (see announcement for Local American participants) Even for guests from Pakistan, Africa, India and Bangladesh, we are trying to put up Marquees/tents and a vast majority of them may have to sleep in the tents/marquees, etc.

To tide over their difficulties, we have been able to locate a Caravan/Camping Site, near about the Islamabad Area. I have been assured by the Manager that they would be able to take as many as we wish, guests who either like to

bring their own Caravans to Park or may like to pitch tents on nominal fees at the Site. Full details and a Road Plan of the Site is enclosed. There would even be place for the Coaches to Park for our European brothers who would like to come in Coaches. But they may have to arrange for the tents/Caravans themselves, either direct or through their friends and/or relatives. We are too busy ourselves and may not be able to help any further. Therefore may not, very kindly, be asked to arrange anything on this account. Yes, of course Khuddam or Ansars may like to write directly to the National Qaid U.K. or the Nazim-e-Aala Ansarullah U.K. to help them in this regard, if possibly they can. As for those who would like to volunteer themselves for duty during the Jalsa, they may be advised to offer themselves to the National Qaid Khuddamul Ahmadiyya U.K. direct and it would be for him to make necessary accommodation arrangements for such of our volunteer brothers who may be accepted for duty during the Jalsa.

Registration: It is of utmost importance and most essential that all who come to participate in the Jalsa, register themselves before entry to the Islamabad premises. No one will be allowed to enter unless he carries an Identity Letter and is registered at one of the Registration Offices. There will be set up three Registration Offices, one at the London Mission / Mahmud Hall and the other two at Islamabad just adjacent to the gates for entry. All Identity Letters should and would be marked "Registered" by the Registration Officers and duly initialed and dated. Necessary Identity Letters have already been sent/mailed to all the Jama'ats abroad, also to the Local Branches/Jama'ats. These all are duly numbered and we may kindly be provided with the lists of all those to whom the letters in question were and will be issued, as early as possible before the Jalsa. Any forms/letters of Identity which could not be utilized may kindly be brought back with them or sent back by post to the undersigned so that proper check could be maintained. For obvious reasons, brothers are advised to carry these letters or forms of Identity with or on their person. These may be checked any time by the Security Staff or even by the Management.

Transport: As already intimated in our Circular letter of even number dated the 26th May,

1986, Hazrat Khalifatul Masih-IV has very kindly approved that all guests participating in the Jalsa should/would be transported free of charge (i) from the Airports to London and/or Islamabad on arrival and (ii) also during the three days of Jalsa from Greater London areas to Islamabad and vice-versa. Those who make their own arrangements of accommodation at the **Edgeley Caravan Park Ltd**, mentioned above, may also be transported free of charge to and from the Jalsa Gah, provided they have not got their own transport. All brothers who have got their own cars, etc. must use their own transport to and from the Jalsa. Similarly no free transport facilities will be available on or after the 28th of July, 1986.

Hospitality: As already circulated vide our letter dated the 1st April, 1986, we will start serving meals to our guests with effect from 22nd July, 1986 and will continue up to 31st of July, 1986 and after that all the guests may have to make their own arrangements.

Lodging/accommodation: Similarly, as already intimated, both boarding and lodging (by the U.K. Jama'at) for all the guests, including those from Pakistan, India, Africa, etc. whose accommodation might have been arranged at Islamabad, will be limited to ten days, i.e. from 22nd of July, till the 31st of July, 1986.

It is requested that the contents of this Circular may kindly be brought to the notice of all our brothers who intend to participate in the Jalsa Salana U.K. (1986).

With kind respectful regards.

Yours in Islam,
Hadayit Ullah Bangvi
Officer incharge Jalsa Salana (U.K.) 1986.

FREE ROOM AND BOARD FOR AMERICAN PARTICIPANTS

Hazrat Khalifatul Masih IV has directed the organizers of the Annual Jalsa of the UK Jamaat to treat all local American and Canadian participants to the Jalsa (other than those of Indian or Pakistani origin) as special guests and arrange for free food and accommodation for them. However, these participants, like everyone else, will pay for their own transportation.

From the Press:

(The Asian Times, London)

Mullahs attack and occupy Ahmadiyya Mosque

A mob of about 1500 led by the Mullahs attacked the Ahmadiyya Mosque in Quetta, Balushistan Province in Pakistan last week; as a result four Ahmadi Muslims were wounded, one of them received serious injuries.

Despite the fact that the Mullahs had publicized their intentions for nearly a fortnight, the local administration took no precautionary measures to prevent the attack. Instead the police demanded of the Ahmadies to vacate the Mosque and surrender it to the Mullahs. They were warned that if they did not do so, they will face certain death at the hands of the mobsters because the police will not provide them with any protection.

The Ahmadies remained firm in their resolve to resist the desecration of their place of worship and its illegal occupation. The police then arrested 85 Ahmadies present in the Mosque and took them by force for detention.

Among the detainees are the Amir of Ahmadiyya Community Quetta Sheikh Mohd. Hanif aged about 80 years and the missionary stationed in Quetta.

The members of the Ahmadiyya Community all over the world are shocked at the news and condemn the illegal occupation of their Mosque in Pakistan by Mullahs with the active assistance of the regime. They appeal to the conscience of the world to take note of yet another violation of the fundamental rights of the Ahmadiyya Community in Pakistan.

It is quite obvious that the regime is deliberately exploiting the Anti-Ahmadiyya issue to appease the Mullahs and to divert the attention of the public from serious political problems confronting Pakistan today.

Legalized Persecution of Ahmadies continues in Pakistan

Ahmadies throughout the World condemn violation of Human Rights

The Ahmadiyya Muslim Community strongly condemns a recent court decision in Pakistan in which Mr. Munir Ahmad, an Ahmadi from Gojra, was sentenced to one year of rigorous imprisonment and a fine of 1000 Rupees for wearing the badge with the

Kalima (meaning: There is no one worthy of worship but Allah and Muhammad is His apostle) inscribed on it.

Malik Mushtaq Ahmad, the Magistrate of Gojra, cited in his decision the constitution of Pakistan (clause: 298-C) that an Ahmadi posing, directly or indirectly, as a Muslim shall be penalized and stated that wearing the Kalima by Mr. Munir Ahmad could only be taken to mean that he was posing as a Muslim.

The decision is clearly a glaring violation of basic human rights charter of the U.N.O. Once again it focuses attention on the legalized persecution of Ahmadies in Pakistan. Several hundred innocent Ahmadies have been put behind bars by the cruel enforcement of an unjust legislation and the rest are living in the constant threat of it.

The Ahmadiyya Muslim Community of the world strongly condemns the high-handed and unjust policies of the Government of Pakistan and demands the restoration of basic human rights to its Ahmadiyya population.

Is It Not Strange

“Is it not strange that when they see Kalima inscribed on the walls and entrances, in the Mosques, on the arches, and on the pulpits of Ahmadi Mosques, they claim their hearts begin to overflow with indignation and wrath? Are we not passing through a very strange episode?”

A Satanic Move to Delete Pakistan

“Surely, this is a satanic move to delete Pakistan from the map of the world. Any country that joins in this conspiracy will be pulverized, but Allah will not permit Kalima of Unity to suffer. One can see some most troublesome times ahead for this unfortunate country in which such occurrences are permitted.”

“It is feared that Pakistan may witness some fearful and turbulent days. Anyhow, I appeal to the common people of Pakistan, may they be Brelvis, Deobandis, Shias, or members of any other sect: You must not get directly involved in the conspiracy.”

—Khalifatul Masih IV

Asian Times, May 23, 1986

Retrial demanded for religion prisoners

Ahmadi Muslims living in Canada took out a procession to protest against the barbaric sentences

issued by the Martial Law Courts in Pakistan to eight of their members. Four were sentenced to death while four others to life imprisonment in February and March this year.

According to a press release issued by the Ahmadiyya Muslim Association, they were all innocent, victims of the Mullah-Military conspiracy against the Ahmadiyya community.

The protesters demanded civil retrial for all their prisoners.

Asian Times, May 23, 1986

Two more Ahmadis murdered

Two Ahmadi Muslims, Qamrul Haq of Sukkhor and Khalid Suleman of Karachi, were assassinated in Sukkhor Sind Province, on May 11. They were attacked with hatchets and daggers by the assailants in daylight.

In the same town of Sukkhor, the head of Ahmadiyya Community, Qureshi Abdul Rahman was assassinated on May 1, 1984. The late Qamrul Haq's brother Najmul Haq, a senior lawyer of Sukkhor was also seriously injured when an attempt was made on his life in January, 1985.

The gruesome murders of two Ahmadi Muslims in Sukkhor, two days after the attack on Ahmadiyya Mosque in Quetta, heralds a fresh wave of terror and violence against the Ahmadis in Pakistan. The anti-Ahmadiyya campaign is spearheaded by religious fanatics who are encouraged and abetted by the agencies of the regime. Apparently, unnerved by the massive demand by the people of Pakistan for the removal of General Zia and the holding of democratic elections, the regime is resorting to the old and well tried trick of diverting public attention by resurrecting the Ahmadiyya issue, says the Ahmadiyya Movement.

New Life, London, May 23, 1986

Ahmadis assassinated

Two Ahmadi Muslims, Mr. Qamrul Haq of Sukkhor and Mr. Khalid Suleman of Karachi, were assassinated in Sukkhor in Pakistan's Sind province on Sunday 11 May, report the Ahmadiyya Muslim Association (UK).

They were attacked with hatchets and daggers by their assailants in daylight, they say.

In the same town of Sukkhor, the head of the local Ahmadiyya community, Qureshi Abdul Rahman, was assassinated in May 1984.

And the late Mr. Qamrul Haq's brother, Mr. Najmul Haq, a senior lawyer of Sukkhor, was also seriously injured when an attempt was made on his life in January 1985.

The Echo, Ghana, May 11, 1986

Ahmadiyya Students call for justice

The Ahmadiyya Muslim Students Union of Ghana, AMSUG, has called on world leaders to endeavor to strive for, and maintain peace and harmony among the peoples of the world.

In a 14-point resolution passed at the first National Congress of the Union, held at the University of Science and Technology, Kumasi, the students said the principles which underline peaceful co-existence must be upheld and protected at all times.

The resolution pointed out that conflicts, irrespective of whatever form they take, are a threat to world peace and must, therefore, be prevented with persistent effort.'

The students also condemned the continuing wave of atrocities being committed against Ahmadi Muslims in Pakistan. In particular, they described as cruel, inhuman and unjust, death sentences passed on two Ahmadi Muslims by a special military tribunal in Pakistan, which derived its powers from martial law regulations, even though martial law was ended in the country late last year.

The students also reminded Muslims all over the world that it is their sacred responsibility to respect and ensure the safety of all other Muslims. They also called on the international community to raise its voice against these "Hitlerite maltreatments."

Among those present at the congress were Maulvi A. Wahab Adam, Ameer (Head) and Missionary-in-charge of the Ahmadiyya Movement, Ghana, and Mr. Yusuf Ali, a chartered accountant.

Topics discussed included "Islam and discipline," by Mr. Yusuf Effah, Headmaster of the T.I. Ahmadiyya Secondary School, Kumasi and "The attitude of Islam towards the acquisition of Knowledge." by Mr. I. K. Gyasi.

Mr. Abdullah Nasir Boateng, Director of the Advanced Teacher Training College, Winneba, also spoke on "Muhammed in the Bible." Other speakers were Mr. Nurudeen K. Adum-Atta, National President of the Ahmadiyya Movement. Dr. Mubarak Osei-Kwasi on the Noguchi Memorial Institute and Mr. Malik Yakub of the University of Ghana, Legon.

Addressing the congress, Mr. F.K. Bour, Chairman of the Pastoral Council of the Ashanti Diocese of the Roman Catholic Church of Ghana called on Ghanaian students 'to build their lives on love and to commit themselves totally to God, for the future prosperity of the Ghanaian society.'

New Life, May 23, 1986

Ahmadis assassinated in Pakistan

Mr. Rashid Chaudhry, press secretary of the Ahmadiyya Muslim Association (UK) claimed at a press conference held last month at the Sheikh hotel in Bradford that "the Government of Pakistan is bent on ... eliminating the Ahmadis by imposing the death penalty on them."

Apart from remarks made by Pakistan's Prime Minister and President which were, alleged Mr. Chaudhry, "designed to incite the people and breed in their minds contempt for the Ahmadis".

Mr. Chaudhry, pictured above speaking in Bradford, claimed that "already 10 Ahmadis have been assassinated in Pakistan and many more assaulted. Yet no arrests have taken place".

Prisoner of conscience

The Ahmadiyya Muslim community strongly condemns a recent court decision in Pakistan in which Mr. Munir Ahmad, an Ahmadi from Gojra, was sentenced to one year of rigorous imprisonment and a fine of 1,000 rupees for wearing a badge with the Kalima ('There is no one worthy of worship but Allah and Muhammad is His apostle') inscribed on it.

Mr. Malik Mushtaq Ahmad, the Magistrate of Gojra, District Toba Tek Singh, cited in his decision the constitution of Pakistan (clause: 298-C that an Ahmadi posing, directly or indirectly, as a Muslim shall be penalized) and stated that Mr. Munir Ahmad's wearing the Kalima could only be taken to mean that he was posing as a Muslim.

VIOLATION

The decision is clearly a glaring violation of the UN's basic human rights charter. Once again it focuses attention on the legalized persecution of Ahmadis in Pakistan. Several hundred innocent Ahmadis have been put behind bars by the enforcement of unjust legislation and the rest are living under constant threat, state the Ahmadiyya Muslim Association (UK).

Asian Times, June 6, 1986

A plea for life

The following letter was sent to Jahandad Sahib, Governor—Sind Pakistan:

I humbly submit that my father Prof. Nasir Ahmad Qureshi and my uncle Rafi Ahmed Qureshi have been falsely implicated in a murder case and then sentenced to death.

They both are at present in Sukkhur Jail. As your Highness is aware, on 23rd March, 1986, 34 prisoners from Sukkhur Jail escaped. The raiders and their co-prisoners asked them to escape but they refused. Their claim was that they were innocent and their conscience was clear. After this event the Chief Minister, Home Secretary and other ministers, responsible officers and Martial Law authorities paid visit to the jail and the fact was established through the newspapers that both of them refused to escape and thus honored the law. It was therefore expected that law would also be considerate to them but the facts entirely prove the opposite i.e.:

(1) Whenever families visit them they are kept hand-cuffed. I wonder what feelings do the young ones have when they see them in that plight. Moreover at the last meeting only children were allowed in to see their father, whereas the ladies were left at the gate in spite of the protest from my uncle. My father has served the Nation for 25 years in the educational institutions. Is that the reward for his services?

(2) They are not provided with proper bathing facilities so much so that they are not given even tooth-paste to clean their teeth.

(3) While the barber remains there to shave them, they are kept hand-cuffed.

(4) When they are taken to toilets even then they are hand-cuffed.

(5) Any letters the children write to them or letters they write to their wives are confiscated by the jail authorities and afterwards sold to the orthodox Mullahs.

(6) They are asked to make arrangements for procuring their own necessities from their homes.

(7) The most regrettable thing is that they are being tortured day and night. They are being told that if they provide money, they won't be tortured.

We honor those who honor law but when we see such treatment we wish that they had also escaped with the other prisoners.

I most humbly request you, Sir, to look into the plight of these two and do justice to them.

Hoping that my request be given sympathetic consideration,

Your obedient servant, Tanveer Ahmad Qureshi
S/O Professor Nasir A Qureshi, Sind, Pakistan.

Washington Post, April 14, 1986

Bhutto's Return Tests Pakistan's New Political Era

By James Rupert

Special to The Washington Post

LAHORE, Pakistan, April 13—The return of Pakistani opposition leader Benazir Bhutto is at once the boldest indicator of political liberalization in this country and the strongest challenge to the fragile process.

The past few days' tumult here in Punjab Province—as hundreds of thousands of Pakistanis have rallied to welcome Bhutto back from exile and chant for the ouster of President Mohammed Zia ul-Haq—would have been unthinkable only a few months ago. Last fall, Zia's military administrators were holding Bhutto under house arrest for having planned to address a small meeting of her supporters.

Zia overthrew Bhutto's father, former prime minister Zulfikar Ali Bhutto, in 1977 and ruled Pakistan under martial law for more than eight years.

Apparently understanding that popular resentment was growing against his military rule and the Army, however, Zia spent last year carefully building a conservative civilian administration through which he could continue to run the country while allowing a controlled degree of political freedom.

Like most of Pakistan's other opposition leaders, who remain outside the new civilian government, Benazir Bhutto objects to Zia's requirement that liberalization include his staying in control until at least 1990. But—as she cranks up her campaign to force Zia to resign and allow immediate elections—only Bhutto is regarded as a serious threat who could ultimately provoke Zia or other Army leaders into snatching back absolute power.

Precisely how acute the risk is to Zia's cautious liberalization remains unclear. Even participants in

the drama are uncertain how much popular dissent Bhutto will produce or how much Zia will tolerate.

Because Pakistan is the only strategic U.S. ally between Turkey and Thailand, and given the Soviets' occupation of neighboring Afghanistan, the Reagan administration is concerned about Zia's stability. The United States quietly encouraged and then publicly applauded Zia's shift to civilian rule as a way to democratize and stabilize his regime.

In March 1985, Zia called nonpartisan elections for a National Assembly from which he would choose a government to take over the administration. Bhutto's Pakistan People's Party and several other parties called for a boycott of the elections, but more than 50 percent of the voters turned out anyway, electing a largely conservative assembly.

When Zia lifted martial law last December 30, he kept the authority to reimpose it whenever he chooses. But the signs are that Zia could not easily rebottle the impatient political energies that he uncorked in ending military rule—and that if he tries, he will further polarize Pakistani politics and ultimately destabilize his own rule.

"I don't think the trend can be reversed," a western political analyst said.

Zia's presidential powers and his continuation as Army chief of staff left many Pakistanis skeptical about how much would change in the country. But three and a half months later, the changes have clearly begun.

Military courts—which raised concerns among human rights organizations over harsh punishments and the absence of appeals—have been closed, although political prisoners remain. The country's independent press now freely reports criticisms against the government, although the authorities retain the power instantly to revoke any newspaper's publishing permit.

Mohammed Khan Junejo, picked by Zia to be prime minister, now appears in control of day-to-day government policy and even has removed a number of ministers from the Zia appointed Cabinet he inherited in December.

"Junejo is much stronger than anyone would have believed a year ago", a western political analyst said recently, "and he was the one giving specific guarantees that Benazir would be able to move freely if she came back."



Scenes from Seeratun Nabi meeting at
BAITL ZAFAR, New York



**Hazrat Ameerul Momineen, Khalifatul Masih IV,
addressing the gathering at Mahmood Hall,
London, U.K., on MÜSLEH MAUOOD DAY**



Bhutto's triumphant return, 101 days after the end of martial law, was only one sign of the enthusiasm with which Pakistanis have resumed party politics. Residents of Karachi, the Indian Ocean seaport that is Pakistan's largest city, say a municipal park has become a weekly political rally site, and the same flurry of politicking has enlivened other towns and cities.

Arif Nizami, editor of the Urdu-language national daily newspaper *Nawa-i-Waqt*, said last weekend, "I have not seen this level of democracy before in Pakistan.

"You can go to a public meeting and listen to the speaker, and then walk home without the fear of being caught by police with lathis (batons) or tear gas or getting beaten by thugs", Nizami said.

If she is to pose a serious political threat to Zia, Bhutto first will have to assert control over her own party. She was named its acting chairman by her mother, who was given the title by Ali Bhutto shortly before his execution.

The People's Party embraces Pakistanis of varying political views, including confirmed radicals and wealthy, traditional landholding families like the Bhuttos. Benazir Bhutto, who has led the party only from exile, has been trying to gain control of its apparatus by naming her own generally more leftist loyalists in place of older and more established party leaders.

At a press conference last Friday, Bhutto offered no apologies for the irony that, amid her campaign for increased democracy in Pakistan, she leads a party that has never had internal elections. She said she plans to hold them soon.

In the meantime, she is using her absolute authority to appoint party officials who, according to a local journalist, "seem qualified only by being loyal without question to Benazir."

Pakistani newspapers have reported that the party chief in Bhutto's native Sind Province, Ghulam Mustafa Jatoi, was considering breaking away to form a new party because of Bhutto's appointments and what Jatoi himself called her "dictatorial tendencies."

Bhutto also will have to broaden her appeal beyond her organized party, a task that will be both helped and hindered by her political inheritance. What political opinion polls exist in Pakistan suggest that there are about equally large groups of voters

either strongly supportive of or sharply opposed to her party.

Even though her father failed to radically improve the lives of Pakistan's poor, his populist commitment and style have left the Bhutto name a revered icon for many Pakistanis. But others regard the family with mistrust and even hatred. In the southwestern province of Baluchistan, her father is most remembered for the brutal suppression of a local uprising while he was prime minister.

The Pakistani economy, riding on bumper cotton and wheat harvests, and continued heavy remittances from expatriate workers in the Persian Gulf states, will work against Bhutto and in favor of Junejo, according to several observers. Having taken over a government installed from above by Zia, Junejo is using the vehicle of the Muslim League—the party fathered by Pakistan's founder, Mohammed Ali Jinnah—to build his own base of support among traditional conservative leaders and the public.

Junejo and Bhutto fought an old-fashioned battle of promises for the poor last week, with Junejo visiting Lahore to offer land redistribution to tenant farmers and urban squatters, while Bhutto hastened to promise a monthly minimum wage of about \$60, plus land and jobs.

For the moment, Junejo's stance and the discretion with which police have been deployed at Bhutto's rallies demonstrate that the government wants to avoid a confrontation with Bhutto, hoping that her campaign will stall amid the divisions in the People's Party and the rest of the opposition.

Although Bhutto's rhetoric calls for Zia's resignation "immediately", she speaks of the possibility of a drawn-out campaign against him. Conversations with workers and officials from her party suggest that they are willing to let her set the pace for their challenge to the government, although her rallies have included angry young militants who are clearly of no mind to wait.

In the nationwide series of rallies she is using to launch her campaign, Bhutto could easily build a public expectation for quick action on her part—an expectation she would then be under pressure to fulfill.

If she moves too far, Bhutto will confront Zia with a difficult question of how to respond. If, provoked by her political agitation, Zia has Bhutto arrested or exiled, he would undermine—and possibly lose—

Junejo, his chosen architect for the civilian rule experiment.

If Zia were to act too slowly, some observers fear that others in the Army might step in. Analysts disagree on the extent to which Zia may face resistance from conservative officers who oppose the civilian rule in the first place.

One experienced western analyst argues that Zia's style of seeking consensus among his colleagues works against any surprise uprising by dissenting right-wing officers. "Zia is a committee man, and has stayed in the mainstream of the Army's thinking", the analyst said. "He helps shape the consensus, but doesn't move beyond it."

The analyst, who asked not to be further identified, argued that "the officers agreed that their administrative mission in running the government was detracting from their military role—and that is something that bothered them at a time of tension on two borders" with Afghanistan and India.

"It would take the threat of a civil war before a lot of officers would agree with the need to go back," he said.

Other observers, especially in the Pakistani opposition, are less sure. One Pakistani analyst, Dr. Hasan Rizvi, writing in the Pakistani Defense Journal, noted that, unlike the two previous periods of martial law, Zia's military rule included an expansion of the military's role in national life.

Zia suggested, said Rizvi, "that the military must safeguard the nation's ideological frontiers in addition to its traditional role" of defending the nation's territory. That observation suggests an increased readiness over past years to respond to a political challenge such as that posed by Bhutto.

Dawn, Karachi, March 30, 1986

Fazlur Rehman says regime backing Qadianis

From Our Correspondent

TOBA TEK SINGH, March 29: Maulana Fazlur Rehman, Secretary General, Jamaat Ulema-i-Islam addressing the sixth Annual Khatm-i-Nabuwat Conference at Gojra said on Saturday that Gen Ziaul Haq's regime which claimed to be champion of Islam, had done nothing for Islam during its nine years of rule.

He accused the government of backing the Qadianis. He said Government was not properly im-

plementing Qadiani Ordinance and it has failed to trace out missing Maulana Aslam.

He demanded the restoration of 1973 Constitution minus amendments and fresh polls on party basis without any condition of registration of political parties.

Addressing the second session Maulana Manzoor Ahmad Chinioti, MPA demanded of action against Qadianis. Mr. Hamza, MNA disclosed that most of the ambassadors of Pakistan belong to Qadiani community.

MID-TERM ELECTIONS: Maulana Abdus Sattar Niazi Secretary General of JUP has blamed President Zia-ul-Haq for issuing certificates of patriotism of Ghaffar Khan and G.M. Syed who were now raising slogans of breaking up of Pakistan.

Addressing public meeting at Mureedwala, 25 miles from here, he said Government would have to hold mid-term elections on party basis.

The meeting was also addressed by Maulana Akbar Saqi and Mufti Ahmad Yar, leaders of JUP. Through a resolution the meeting demanded separate Sunni Auqaf.

Dawn, Karachi, May 11, 1986)

Ahmadiyya body slates Quetta incident

Karachi, May 10: Jama'at Ahmadiyya, Karachi, has strongly condemned the sealing of Ahmadiyya community's place of worship in Quetta and arrest of 85 Ahmadis on Friday.

A Press release said the action was taken by the District Magistrate "after he failed to control" about 1,000 persons.

It claimed that the administration had "full advance knowledge of the impending attack," as morning newspapers had carried reports to this effect.

It expressed disappointment at the inability of the authorities in controlling the ugly situation resulting in the desecration of their place of worship and its takeover by the local authorities.

Dawn, Dawn, Karachi, April 3, 86

Court rejects 5 Ahmadis' bail plea

From Our Correspondent

SARGODHA, April 2: Mr. Abdul Hamid Khatkhat, Additional Sessions Judge, Sargodha, rejected the bail application of the five Ahmadis who were arrested by the Cantonment Police here on March 16

when they were raising the slogans of "Ahmadiat Zindabad" and further that the petitioners were wearing the badges of Kalima Tayyaba on their chests.

While discussing the arguments, advanced by the counsel for the petitioners and State Counsel, the learned Judge observed that undoubtedly the offence under Section 298-C Pakistan Penal Code, is not covered by prohibitory clause, but quoting the decision of Lahore High Court, the learned court held that the bail, even in bailable offences, can be refused on the basis of the principle that disturbance to public peace is much more serious than murder, meaning thereby that an act committed by an accused, which tends to cause mischief and thereby outrages the religious feelings of the Muslim community, must be taken serious view of well in time, as to avoid its repetition by so many others.

The learned Judge termed the act of Qadianis as outraging the religious feelings of Muslim community.

The court finally held that the act for which the Qadianis have been reported against and the manner in which they were performing the said act and its location is clear enough to show that they had intentionally done so in order to violate the law of the land and in order to outrage the religious feelings of Muslim community.

Dawn, Karachi, March 3, 1986

Accord on Qadiani Ordinance From Our Correspondent

JHANG, March 2: An agreement between the Government and Majlise Khatame Nabuwat has been reached for the enforcement of the Qadiani Ordinance in accordance with the wishes of people, said Malik Khuda Bux Tiwana, Provincial Minister for Auqaf, while addressing the 24th Fateh Mubahala conference at Chiniot yesterday.

He said that a committee is being set up to implement the ordinance and five representatives of Majlise Khatame Nabuwat would be included in the committee for the recovery of missing Maulana Mohamad Aslam Qureshi.

He said that four-member investigating committee has been set up and it will submit its report within four months.

He further said that the government had not banned Qadianis. However, some restrictions had been

imposed concerning use of Islamic terms. Assuring the acceptance of the demands forwarded by the Majlise Khatame Nabuwat, the Minister said that the Qadianis will not be allowed to join the Muslim League.

Lecture on 'Jesus in Islam'

A lecture on 'Jesus in Islam' was organized by the Ahmadiyya Muslim Association (UK) at Cambridge University last week. Rev. David Thomas presided over the meeting.

The Head of the Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad gave a detailed account of the life of Jesus according to the New Testament and the Holy Qu'ran.

He also explained the Jewish, the Christian, the general Muslim view as well as the Ahmadiyya Muslim point of view of the crucifixion of Jesus Christ.

The meeting was attended by some 200 students of different nationalities and faiths. The meeting ended with silent prayers.

یہ ممکن ہی نہیں

مکرم برادر امیر دیر نادر احمد صاحب قریشی جو اس وقت سکریٹری میں مضمون ہیں اور جنہیں
حکومت پاکستان کی طرف سے سزائے موت سنائی جا چکی ہے، ماہ مارچ میں حضور کی فرشتہ میں ایک
نظم کو کریم کوئی جو پر یہ تاریخ کی عمارت ہے۔ گزشتہ شام میں ان کی ایک نظم دی جا چکی ہے۔

بعد اسکے نہ سکھ ہو۔ تو یہ ممکن ہی نہیں
جس میں آئے جو انفرمیشن تو یہ ممکن ہی نہیں
ہم کو کھٹ سے ہٹائیں تو یہ ممکن ہی نہیں
روح کو بری شادیں تو یہ ممکن ہی نہیں
ابر رفت سے ہوں مایوس یہ ممکن ہی نہیں
ہم لڑ جائیں سردار یہ ممکن ہی نہیں
نام تاجر کا شادیں یہ ممکن ہی نہیں

میں کو دیر رہے سایہ غم کی ہے
بھر کے لیے کون مروت دل کی ہے
میں ہٹا پر وازنہ ترہو جس کی ہے
جس کو یہ ہے شادیں تو یہ ممکن ہے
کم ظرف دور ہے کہ دیر رہے ممکن ہے
حسرتیں تو ڈر ہیں دم دہرے یہ ممکن ہے
نقش برتر یہ شادیں تو یہ ممکن ہے