



إِن الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَعْدُو نَصْرِي عَلَى سِوَاكَ كَرِيمِ
وَعَلَى عِبَادِكَ النَّسِيحِ الْمَوْعُودِ

The Ahmadiyya Gazette

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

SEPTEMBER 1986

MUHARRAM 1407

TABUK 1365

TRUE ISLAM

(Translated from *A'eena Kamalat-e-Islam* (Mirror of Islamic Excellences) by Hazrat Mirza GHulam Ahmad, the Promised Messiah)

Before we get into other arguments, it is most important to discuss Islam. What is the reality of the religion of Islam, what are the means of attaining to this reality of the religion of Islam, what are the fruits of remaining steadfast on it? The understanding of many subtle mysteries depends on a thorough understanding of the truth of Islam, the means of attaining to it and the fruits of this reality.

It will be very beneficial for our internal opponents to read carefully the arguments regarding the reality of Islam. Many of their doubts pertain to a lack of deep thought and understanding regarding this true and ultimate reality, the paths leading to it and the fruits associated with it.

There is no doubt that if my opponents compare my answer to their criticism objectively, many of their doubts will be alleviated. Even irreligious people can benefit from these truths and can get to know what religion is and what are the signs of its truthfulness.

In the Arabic Lexicon, Islam means: to give in advance the price of something or entrust your work to someone else or to seek peace or to abandon some contention or enmity.

The conventional meanings of Islam are elaborated in the following verse of the Holy Quran.

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَالْخَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

This means that a Muslim is he who gives himself completely in the path of God, that is, he dedicates himself for God, to fulfill His Will and to please Him. Then he becomes steadfast in righteous deeds

Hazrat Khalifatul Masih IV

By the Grace of Allah, Hazrat Khalifatul Masih IV and members of his family are well:
Alhamdolillah

for Allah's sake and expends all his practical energies in His way, i.e., he becomes a creature of God in his belief and in his actions.

In belief in such a way that he takes his entire being to be made for seeking God, obeying Him, loving Him and seeking His approval.

In action in such a way that he practices all the righteous acts just for God using all the God-given strengths and abilities, but with such fervor and rapt attention as if he is seeing the face of God in the mirror of his complete submission.

A person whose words and deeds come from such love and his good deeds are attended with such natural fervor, he becomes deserving of a reward from God. Such people are neither afraid nor are grieved and deserve a prompt salvation. When a person, due to his firm conviction in the Person and Attributes of God, comes to be in complete harmony with Him, his thoughts harmonize with God's designs, his entire joy is in his complete submission and all his righteous actions give him deep pleasures rather than appearing as a burden, then he is in a state synonymous with prosperity, deliverance, and liberation.

This is a foretaste of the state of bliss promised for the hereafter. In other words the taste of heaven begins right here in this world and so does a taste of hell begin in this life.

Every intelligent person can infer from the above mentioned verse that one can be a true Muslim only

when his whole being, with all his physical and mental strengths, is dedicated for God in His way and all the faculties he was entrusted with are dedicated back to Him so that his thoughts as well as his actions reflect his state of Islam. This means that the person professing Islam proves that his hand and his feet, his heart and his brain, his intellect and his understanding, his anger and his compassion, his gentleness and his knowledge, all his intellectual and physical strengths, his honor and his wealth, his leisure and his pleasure and whatever it be from the hair on his head to his toenails, his fear and his passion all become subservient to God just like the different parts on one body are subservient to a person. In short, it becomes evident that his steadfastness has progressed to the point that whatever belongs to him does not remain

his but becomes a property of God and all his faculties are busy in serving God as if they are God's faculties.

It is also evident from the above that Islam, which is a dedication of a life in the path of God, is of two kinds. First, one must focus all his love and worship on One God, no other being is included in the love, the worship, the fear of Him. He must accept all the commandments and limits and destination willingly and with meekness.

The second aspect of dedication in God's way is to devote one's life in serving humanity and a true compassion for the fellow beings. One must undergo hardships to provide relief to others and bear distress to give comfort to others.

FOREIGN AHMADIYYA NEWS

NEWS FROM LONDON

Interviews with Hazoor.

An average of 850 persons of various religious persuasions and nationalities including Muslims (both Ahmadi and non-Ahmadi) from 31 countries were granted interview by Hazrat Khalifatul Masih per month.

Meetings with Departmental Heads.

Hazoor very kindly met the departmental heads who called on him. He gave them necessary advice and guidance

Correspondence, etc.

An average of 8500 letters per month are received by Hazoor in different languages, eg., English, Urdu, German, Arabic, Turkish, Persian, Swahili, Indonesian, Hindi, Bengali, French, Sindhi and Tamil from all over the world every month. In addition Hazoor receives 88 cables per month and numerous reports concerning the activities of the Jamaat from various parts of the world. He goes through every letter and report personally and gives directions for replies. He signs almost all the replies himself.

Appointments

Hazrat Khalifatul Masih IV had graciously made the following appointments for all the Foreign Missions.

“Naib Wakilul Mal”

Mr. Muhammad Sharief Ashraf, who shall be responsible for looking after the accounts of all the foreign missions.

Auditor, Foreign Missions.

Mr. Shajr Ahmad Farooqi, who shall be responsible to audit the accounts of all foreign mission. All concerned are kindly requested to cooperate with them fully.

NEWS FROM PAKISTAN

Martydom of three more innocent Ahmadi.

On May 11, 1986 in broad day light Master Qamarul Haq Sahib of Skkhar accompanied by Mr. Khalid Suleman, aged 21 years of Karachi, were walking along a busy street in Sukkhar city when they were suddenly set upon by a gang of five or six persons armed with hatchets and daggers. They were attacked without any provocation or any other obvious reason except that they were members of the Ahmadiyya Muslim Community. Both died instantly. The matter was immediately reported to the Police who refused to register the case and to enlist the names of a number of Maulvis suspected into their enquiries saying that even their senior officers would not dare take action against Maulvis. The matter was then reported to the Chief Minister Sind, Inspector General Police, Sind and the Senior Superintendent of Police Sukkhar. No arrest has so far been made.

Mr. Khalid Suleman, a youth of 21, joined the Movement about 3 years ago. He took active part in the activities of the Jamaat and often had been on duty at Sukkhar Mosque. His parents are non-Ahmadis and reside at Gojra, Toba Tek Singh District. Both martyres were buried at Rabwah.

Mardan (N.W.F.P.): On the occasion of Eid-ul-fitr (June 9, 1986) an Ahmadi lady Rukhasana and her Husband Mr. Tariq, Both of whom are members of the Ahmadiyya muslim Community, returned home after offering their 'Eid' prayers at the local Ahmadiyya mosque. Tariq's brother Bashrat, who is an arch enemy of Ahmadis and had earlier warned the couple not to go to the Ahmadiyya mosque, otherwise they would face dire consequences, entered the house armed with a loaded pistol and shot her three times. She died instantly. Hearing the shots, her husband who was in the bathroom came out immediately but by then her assassin made good his escape. The matter was reported to the Police who are treating this as 'an accidental death'. Higher authorities have been approached with a request to treat this as a case of murder. Pressure is being brought to bear upon the members of the deceased's family by her non-ahmadi relatives not to pursue with their demand for an enquiry otherwise harm would be done to them.

Maltreatment of Ahmadi prisoners in Sukkhar prison.

Two Ahmadi brothers Mr. Nasir Ahmad Qureshi and Mr. Rafi Ahmad Qureshi who were falsely implicated in a case of murder and condemned to death by a Military Court are being physically and mentally tortured by the prison authorities. They are subjected to the following inhumane treatments:

(a.) When visited by relatives they are brought out handcuffed.

(b.) Many a times only children are allowed to see them, other relatives are refused permission.

(c.) The mail between the relatives and the prisoners is intercepted and sold to Maulvis by the Prison authorities.

(d.) They are led to the toilets handcuffed, although the toilets are situated within the Prison premises.

(e.) They are physically tortured in order to extort money from their relatives.

A complaint has been lodged with the Governor of Sind.

(1) **Quetta.** On March 27, 1986 and Ahmadi Businessman, Mr. Abdul Rahman Khan was arrested by Maulvis for wearing the 'Kalima Badge' and taken to the Police station. The Police officer on duty asked Mr. Khan to remove it but he refused and said that the Police could do this themselves. He was kept there the whole day and in the evening he was locked in a most filthy room. In the meantime our Office bearers took necessary action and the next day at about 2 p.m. Mr. Abdul Rahman Khan was released.

(2) **Quetta:** On May 3, 1986 the Deputy Commissioner summoned a delegation of our community headed by Sheikh Hanif Ahmad Sahib, Ameer Jamaat. He asked them to remove 'Kalima' from our mosque but the Ameer Sahib told him that no Ahmadi would do so even if their limbs were dismembered.

(2) **Quetta:** On May 3, 1986 the Deputy Commissioner summoned a delegation of our community headed by Sheikh Hanif Ahmad Sahib, Ameer Jamaat. He asked them to remove 'Kalima' from our mosque but the Ameer Sahib told him that no Ahmadi would do so even if their limbs were dismembered.

On April 30, 1986 in the evening the City Magistrate and the Inspector of Police, accompanied by 14 policemen, came to our mosque. He wanted us to acknowledge the receipt of an order from the Deputy Commissioner asking us to remove the 'Kalima' but our members refused to do so. At this the police party borrowed a ladder from the office of "Jammat-e-Islami" nearby and a policeman climbed up to erase it. At this our members cried in prayers. Some of our members urged in vain the officers not to do this cruel act and thus invite the wrath of Allah. The 'Kalima' was written and engraved in cement, which the policeman could not chisel out. At this he put paint across it.

(3) **Saragodha:** On March 11, 1986 a group of Maulvis complained to the authorities that Ahmadi youths were "roaming" around the courthouse wearing 'Kalima badges' and that they should be arrested. The authorities asked the Maulvis to point out such persons. At this the Maulvis armed with sticks went round the Court premises and picked up seven members of the community who had gone there in connection with the bail application of two Khuddam who had been arrested earlier for wearing 'Kalima badges'. All of them were detained in Prison. In fact the Ahmadi prisoners were identified by the Prison

authorities and other prisoners from their 'Kalima badges'. The Ahmadis called 'Azan' in the Prison, said their prayers in congregation and preached other prisoners. The bail application was refused but later approved by the High Court. On April 8, 1986 one of them was again arrested in his clinic for wearing 'Kalima badge' although he had earlier been released on bail by the High Court. The following are the persons who were arrested in this connection:

1. Mr. Hafiz Muhammad Amjad Arif
2. Mr. Muhammad Nasrullah
3. Mr. Bashir Ahmad
4. Mr. Sheikh Naeem-ud-Din
5. Mr. Syed Shuaib Junood
6. Mr. Muhammad Ahsan Arif
7. Mr. Abdul Rafee Qamar

(4) Sargodha On April 13, 1986 three Ahmadi youths, namely Mubashar Ahmad, Mazhar Ahmad and Abdul Aziz were arrested for wearing 'Kalima badges'.

(5) Gujranwala City: On the night of March 6 & 7, 1986 our members wrote an 8 feet long 'Kalima' in a most beautiful calligraphy outside our mosque. On the night of March 11, 1986, the Police erased it by smearing paint over it which our youths removed and the 'Kalima' again became visible. On March 13, 1986 the Police again erased it by applying red paint over it. The Police Inspector who accompanied the Police party wanted plain clothes men to do this job but our Khuddam objected to it and said that if the job had to be done by the Police, it should be done by uniformed men. At this the Inspector detailed a policeman in uniform who erased the 'Kalima' under the personal supervision of the Inspector. The paint which the policeman was using was too thin and the 'Kalima' could not be wiped out. At this the Inspector told him "Leave it, this is not the thing which can be erased, you come down". It was soon cleared by our Khuddam. On March 21, 1986 at about 9:30 a.m. a Police Inspector accompanied by 8 uniformed men called at our mosque and erased the 'Kalima'.

(6) Kolotar (dist Gujranwala): The construction of our mosque at Kolotar in Gujranwala District has been stopped by the authorities on a complaint by our opponents. Our members are therefore left with no option but to say their prayers in the open. The opponents have continuously thrown rubbish and dead rats into our unfinished mosque. They have now started throwing excreta wrapped in pieces of paper. The matter was reported to the authorities and

the Assistant Commissioner has advised our members to say their prayers in their houses, which they have refused to do. Our members continue to say their prayers in the unfinished mosque against all odds.

(7) Lahore/Sambrial (Sialkot Dist): On April 15, 1986 Chaudhry Muhammad Azam Sahib, Ameer Jamaat Ahmadiyya Sialkot District who had earlier been released on bail on a false charge and the bail was to have been confirmed by the Session Judge, Lahore was brought before the court. Chaudhry Muhammad Azam Sahib, a former member of the Provincial Assembly, is an old and sick person. His case did not come up for hearing until 3 p.m. when his bail was cancelled. In order to humiliate him he was handcuffed and taken to Sambrial under a heavy Police guard.

(8) Chinyot: On 2nd and 3rd of April, 'Ahl-e-sunnat Jamaa' held a "Tahafaz-e-Khatm-e-Nubuwwat" conference in a local park. Among others it was also attended by Haji Hanif Twiyab, Federal Minister for Natural Resources. All the speakers used abusive language towards the members of the Ahmadiyya community. They demanded that the Government of Pakistan should forbid Ahmadis wearing 'Kalima badges' and those who do not believe in the doctrine of 'Khatm-e-Nubuwwat', should be punished. Apostates should be punished according to 'Sharia', i.e., according to their interpretation they should be sentenced to death.

On the second day the conference was addressed by Mr. Nasir Baloch, Provincial Education Minister who said that the 'cancer' of Qadianiat was very strong and it must be eradicated.

(9) Liyyah: On March 31, 1986 during the night about 50 to 60 non-Ahmadis came to our mosque and erased 'Kalima'. The next morning they sent a telegram to the Commissioner and the Governor of the Punjab complaining against the Jamaat for hurting their feeling by inscribing 'Kalima' on our mosques. On April 2, 1986 the Police summoned the office bearers of the Jamaat to his office and asked for an explanation as to why Ahmadis were writing 'Kalima' on their mosques. Our delegation replied that 'Kalima' was a pillar of Islam and it was our duty to ensure that this pillar was not demolished. The Jamaat has since re-written the 'Kalima'.

(10) Sheikhpura: On March 14, 1986 a 'Khatm-e-Nubuwwat Conference' was held at a local mosque. Only students of a local theological school run by the Mullahs attended. Speeches were made by the

Mullahs who made the usual demand that Ahmadis should not be allowed to wear 'Kalima' badges. (Hazrat) Mirza Tahir Ahmad (Sahib) should be extradited back to Pakistan and the Ahmadis convicted in the Sahiwal case should be hanged publicly.

(11) **Faisalabad:** On March 13, 1986 a public meeting was held at Faisalabad to welcome Miss Benazir Bhutto. There was a huge crowd not witnessed before. People were full of hatred against General Ziaul Haq which was evident from the following instances:

انتي مھين من اداد اھا تنك

(a.) A man attired in military uniform (purporting to be Ziaul Haq) had a dog's collar round his neck with a leash held by a young person. Another man was holding a bone and when the dog attempted to catch it, the bone was taken back.

(b.) A naked person purporting to be Ziaul Haq was standing in front of Benazir's portrait holding his ears and begging her pardon.

(c.) Some youths were wearing shirts with 'Murderer of the Nation, Ziaul Haq' written on them.

(d.) Portrait of a film actress with Zia's head was displayed among the audience.

The same scenes were evident wherever Miss Benazir Bhutto went. She attracted large crowds unprecedented in the history of Pakistan and their hatred was evident against Ziaul Haq and his puppet Government.

(12) **Rajanpur:** On April 13, 1986 an Ahmadi Mr. Sarfaraz Ahmad, a member of Pakistan Armed Forces died in a motor accident. The same day he was buried in his home village at "Allahabad". Many non-Ahmadis participated in his 'Jenaza prayers'. On April 20, 1986 the Mullahs demanded of the authorities that the body of a 'Qadiani' must be removed from the graveyard, whereas it is a common burial ground and Ahmadis have been buried there for over 50 years. The Assistant Commissioner ordered the exhumation of the body, which was done and the body was buried at another place. The local inhabitants have publicly condemned this action by the Mullahs and the Authorities.

Rawalpindi: "Black Day" was observed on July 5, 1986. A public meeting was held in Liaquat Gardens where General Tikka Khan was the guest of honor. Murree Road was completely blocked. People came to this meeting in processions from various parts of the city.

One procession had a donkey in front with a placard around its neck reading: "I am Zia". One procession had a dog in the lead with people chanting: *Zia Kutta Hai Hai* (Vow to Zia Dog). Another procession had a man holding a puppy in the lead, with people chanting behind: "America reared a dog. Zia dog with uniform."

One procession hanged Zia in effigy on a pole in the median strip of Murree Road right in front of Liaquat Gardens. The effigy had a complete military uniform. It hanged there for two hours. People threw shoes at the effigy and beat it with sticks. Traffic was stopped and only those were allowed to pass who threw stones at the effigy. A placard was tied to the leg of the hanging effigy saying: *Akheri Anjam* (The end result).

All this was going on in the presence of the Police Commissioner, Deputy Commissioner and other police officials who merely looked on and smiled.

General Tikka Khan, in his speech called Zia many names and said that he had promised in Khana Ka'ba that he will have elections in 90 days but is still swindling the nation. We will take an accounting from him. He will not be able to run away like Marcos.

The speech from Zia in the Parliament on July 8, was a response to this event in which Zia warned the opposition.

AHMADIYYA DELEGATION MEETS TANZANIAN PRESIDENT MWINYI

On April 15, 1986 a delegation of six people from the Ahmadiyya Jamaat in Tanzania led by the Amir and Missionary Incharge Maulana Waseem Ahmad Cheema met the President of Tanzani Ndugu Ali Hassan Mwinyi. The following were in the delegation:

1. Mzee Sultan Muhammad Ungando, Vice-President of Dar es Salaam Jamaat.
2. Mr. Mustafa Kapulilo, National Kaidi Khudamul Ahmadiyya in Tanzania.
3. Mr. Muhammad Kibindu, The Secretary General of Ahmadiyya in Tanzania.
4. Mzee Alhaj K.M.S.H. Kungulilo
5. Mr. Ali Messe

The delegates arrived at the State House at 4:20. They were led up to the Conference Hall and after few minutes the President came and greeted the

delegates with the Islamic salutation of Assalaam Alaikum and after that shook hands with all. The meeting with the President started at 4:30 as planned. To begin with the Secretary General Mr. Kibindu introduced members of the delegation to the President, after the introduction he asked Mzee Sultan M. Ungande to read their message (Risala).

The message explained the history of Ahmadiyya in the world and the history of Ahmadiyya in Tanzania. The message went on to explain the short life history of the Promised Messiah and his claims. The message pointed out in clean terms atrocities committed against the Ahmadies in Pakistan. The message congratulated the President for being elected the President of the country and referred to Verse 4:59 of the Holy Quran which says *Trust should be bestowed on those fit to discharge them*. His victory was an indication that he was worth the trust. Finally the President was presented with different books on Islam including both the English and Kiswahili translation. He was also given a cheque of Shs. 10,000 (Ten thousand) as a contribution of the Jamaat towards the building of the Party's headquarters in Dodoma, the new capital of Tanzania.

Responding to the message read to him, the President thanked the Jamaat for the nice message read to him and thanked the Jamaat for the present. After that he said it was unfortunate that in other countries people want to rule their fellow men by using Religion. He said that those people always cause chaos in the world because they are always hiding behind the facade of Religion. But in Tanzania he said the Government has no religion. The Government does not support any religious section. So those in responsible positions in Tanzania can not use their religions to rule the people of Tanzania. On the question of spreading Islam, the President praised Ahmadiyya for the good work. He compared the good work of Ahmadiyya to that of the holy Prophet Muhammad (s.a.w.) when he wrote letters to Kings and asked them to join Islam. The President advised the Jamaat to avoid public debates. He said public debates might cause the breach of peace because some people are short-sighted. He said some people used their brain and others used their hearts. Because of that reality the President said public debates can only be beneficial to those using their brains. He went on to say that the Holy Quran has insisted on tolerance in matters of Religion. The Holy Quran says *Laa Ikraha Fid-deen*, there is no confusion in matters of Religion. He went on to say that even the

Holy Prophet (s.a.w.) did not force people to join Islam, what he did was only to deliver to them the message of Islam. But the disbelievers wanted him to abandon Islam and join them. And then he said to them, *Lakum Deenokum Waliya Deen*. This is the philosophy which should be followed by all. I do not see any reason why sects should fight. Every sect should be satisfied by the way they interpret the verses of the Holy Quran. One sect should not force the Government and other sects to follow their interpretation. Sighting an example he saw when he was the Tanzanian Ambassador in Egypt, he said he lived four years in Egypt and had witnessed calm among Muslims and Christians. Though Christians are eight million, they lived happily among thirty two million Muslims. The Government did not take any side. Moreover, Radical Muslims asked the Government to introduce Islamic Sharia, this was totally rejected by the Government.

Talking about Islamic education particularly the education of the Sheikhs he was sad to note that they are using that education for their ends. To them it is a source of income. At times these very Sheikhs meet in Mosques to pray for rain. How can we accept their Prayers? He asked. Finally the president told the delegates, "Go on please with your TABLIGH and nobody will ever stop you. This is a secular state and every citizen is free to follow any religion of his choice. My dear brothers thank you very much for your visit. I will be glad to see you again." after those words, the President and the delegates had soft drinks. During these few minutes of taking soft drinks, the President asked the whereabouts of the Jamaat in Dar es Salaam, this we guess was in response to our request of visiting us. He also wanted to know the number of Ahmadies in Tanzania and which towns they live. That brotherly meeting took forty-five minutes and ended at 5:14 and then the President stood up and said "Assalaam Aleikum", while shaking hands with all delegates. When he was doing that he was saying, "Good-bye, Thank you very much, Please come again."

LOCAL AHMADIYYA NEWS

38TH AHMADIYYA ANNUAL CONVENTION

Alhamdo Lillah, the 38th Annual Convention of the USA Jamaat, held at the Georgetown University, Washington, DC on June 28, 29 and 30, 1986 has been a great success. Nearly 2,000 Ahmadi Muslims, their families and friends, including a good number of Non-Ahmadis and Non-Muslims attended and received the divine blessings. The participants came from coast to coast, some of them traveling thousands of miles. Accommodations and meals were provided at the facility. Nearly 900 people were accommodated at the campus, while the members of the local Jamaat opened their homes for the rest. Dozens of Ansar and Khuddam brothers, Lajna sisters and Nasirat and Atfal worked day and night to make this great event a resounding success. Jazakum Ullah.

The Convention programs were very carefully planned, which comprised of the meetings of the auxiliary organizations, professional associations, scholarly lectures and discourses, panel discussions, and audio-visual Islamic recreational and educational programs for the youngsters. The Lajna Imaillah held their separate session on Saturday, June 29. Each day, the program started with Tahajjud prayers, Daras of the Holy Quran and concluded with Isha prayers. An inspiring message received on the occasion from Hazrat Khalifatul Masih IV, Ayyadahullah, was read by Maulana Sheikh Mubarak Ahmad, the Ameer and Muballigh Incharge USA. In his message, Huzur prayed that this convention may become a source of spiritual, moral, educational, and functional success and progress for the members of the Jamaat. Huzoor instructed the members as well as the Nizam of the USA Jamaat to make concerted, organized and systematic efforts to overcome the materialism prevailing in the American society and mold our lives in accordance with the spirit of the Islamic teachings. Huzur stressed that the remedy for all the ills lies in "Tabligh" and congregational prayers in peoples' homes. May Allah enable us to follow the precepts contained in Huzur's message.

FOUNDATION STONE LAID FOR THE TUCSON MOSQUE

Tucson, July 20. Among fervent supplications, Maulana Sheikh Mubarak Ahmad laid the foundation stone of the Ahmadiyya mosque in the western part of the United States.

The Yousuf Mosque at Tucson, Arizona, located along Speedway Boulevard, one of the main streets of the city, was initially built from the individual contribution by Dr. Mohammad Zafar Qureshi, a local Ahmadi Medical Practitioner. Last year the city started a project to widen and beautify the Speedway Blvd. Along with many other buildings on the Speedway Blvd., the mosque was demolished for rebuilding. Part of the land was taken by the city to accommodate wider street. The present structure, being erected on a smaller piece of land, covers a larger area than the previous building did.

The foundation stone laying ceremony began with recitation from the Holy Quran by Maulana Munir Ahmad, West Coast Regional Missionary. Br Syed Sajid Ahmad presented the English translation of these verses. Tifl Suhail Malik recited a poem of Hazrat Muslehe M'aood and presented its meanings in English. Br Mohammad Ishaq Qureshi, local chapter president, thanked the guests and welcomed the guest of honor, Maulana Sheikh Mubarak Ahmad, Ameer and Muballigh Incharge, and introduced him briefly. Maulana Sheikh Mubarak Ahmad addressed the guests and the members of the local chapter. His address was followed by foundation stone laying ceremony and collective supplications for successful completion of the mosque, and for proliferation of its benefits throughout the local society.

In his address, Maulan Sheikh Mubarak Ahmad stressed the importance of the mosque in the society. He said that a mosque is a message of peace for their neighborhood. It helps promote better relationships among various sectors of the society, and helps them bring near their Creator. It benefits the society by bringing Word of God to them. It is a blessing for its surrounding areas because God is praised and exalted here, and it thus attracts mercy of God. He said that a Muslim mosque is open for worship to the people of every creed and faith. He elaborated this important role of the mosque by relating an incident from the

life of the Holy Prophet. He thanked the local community and the city for their cooperative conduct in the process of the erection of this mosque. He prayed that may this mosque be a source of blessing to the local community and the city, and may it serve to bring people near to their Creator.

After his address, Maulana Sheikh Mubarak Ahmad, Ameer and Muballigh Incharge, USA, laid a brick prayed upon by Hazrat Khalifatul Masih IV, may Allah be his support, in the foundation of the mosque. Then he laid, in the foundation, a brick from Masjid Mubarak in Qadian, the mosque where the Promised Messiah, alaihesalam, used to offer most of his prayers. Additional bricks were laid in the foundation in the following order: Maulana Sheikh Mubarak Ahmad, Ameer and Muballigh Incharge, USA; Maulana Munir Ahmad Chaudhary, West Coast Regional Missionary; Mohammad Ishaq Qureshi, President Arizona Chapter; Syed Sajid Ahmad, Chairman Tucson Mosque Committee; Mobasher Qureshi, on behalf of his brother Dr. Zafar Qureshi; Amatour Rasheed Qureshi on behalf of her father (Late) Mohammad Yousuf Qureshi, the father of Dr. Zafar Qureshi; Dr. Rasheed Ahmad Khan, first Ahmadi in Tucson; Salahuddin Ali Qurtaba, representing Majlis Ansarullah, Tucson; Mohammad Anwar Qureshi, representing local Khuddam-ul-Ahmadiyya; Saleema Qadeer, President Lajna Imaillah, Tucson; Mohammad Raheed Qadeer, Local Ahmadi; Ibrahim Bashir Qadeer, Local Ahmadi; Malik Munir Ahmad, on behalf of the Phoenix area Ahmadis.

The ceremony concluded with collective prayers led by the Ameer and Missionary Incharge. Refreshments followed the ceremony. Malik Munir Ahmad, Secretary Tucson Mosque Committee, discharged the duties of the stage secretary. Members of the local jama'at worked hard to make this ceremony a success. Jazahomollah.

Many neighbors and other local friends and dignitaries attended the ceremony. The ceremony was held to the south of the under-construction mosque. The building is scheduled to be completed by October this year.

We request readers to join us in praying for the successful completion of the mosque, and that may God make this mosque a source of the blessings of Allah for the local community and for the city and its surroundings. Jazakomollah.

(Syed Sajid Ahmad, Additional Chairman Tucson Mosque Committee)

Ansarullah, Washington DC. General Secretary Br. Rashid A. Sabir has so far sent 3 series of Dawat illallah program. Ansar should try to digest the material and utilize it in their tabligh efforts.

According to Hazrat Khalifatul Masih Ayyadahullah's wish, arrangements have been made to teach French and Spanish languages through cassettes. Those who aspire to learn these languages are requested to contact the General Secretary, Ansarullah. His telephone number is (301) 299-3293.

Please send your monthly subscription of Ansar to Br. Saadat A. Salik, 6827 Kite Flyer Ct., Springfield, VA 22150. Chanda Majlis is 1% of income every month, Chanda Ishaat Literature is one or two dollars per year. Chanda Annual Ijtimaa is 1.5% of monthly income per year.

Lajna Imaillah, D.C.: Alhamdo Lillah, Nasirat of Washington secured First position in the following the National Nasirat program, throughout the year. Again Alhamdo Lillah that the Lajnas of Washington and Philadelphia had a tie for the first position in following Lajna's National Program, throughout the year. Lajna also participated in performing the duties at the Convention. Nasirat of Washington, clad in a uniform of White Shalwar and Qamiz and Green Dopatta, recited a poem at the convention in chorus.

Nusrat Jahan Summer School was held at the Mosque for ten days. Its program was organized by the Lajna of the Southeast Region. Sisters Aisha Sharif, Shakoora Nooria, Farida Malik and several other sisters worked hard in making it a success. Jazahum Ullah.

Altogether 17 students of 11 to 16 years old participated. The School was declared open by the Ameer and Muballigh Incharge, Sheikh Mubarak Ahmad Sahib, and was concluded with Dua by Alhaj Ata Ullah Kaleem.

On one of the school days, students and Lajna members, 30 in number, went to the Washington Monument and the White House area and distributed 500 leaflets. May Allah reward them and fruitify their efforts.

TABLIGH: July 14 was especially assigned for Tabligh in the Nasirat Camp Program. Seventeen girls along with the adult sisters, Aisha Sharif, Nusrat Ahmad, Naseera Khan, Amtul Hafiz Aziz, and Wadood Aziz (Willingboro), and Farzana Quader left at 10 a.m. for the City hall District Building. Our purpose was twofold; firstly to do tabligh and

secondly to meet with Ms. Louisa Stimpert, the representative of the Washington D.C. League of Women Voters.

From the very beginning, while standing in front of City Hall we were greeted with "Assalamo - Alaikum" numerous times. One Sunni Muslim brother handed his card to us offering his professional services at any time of need. In our meeting with Ms. Stimpert, we expressed our difficulty in wearing the veil on the job and opposition we face in working in certain places—like the public schools, where one is not allowed to express any religious affiliation through outward appearance. Ms. Stimpert was sympathetic to our problem and felt that we were being discriminated against and asked us to press for our rights through group representation. We presented her with *Ahmadiyyat—The Renaissance of Islam, The False Prophet and The Philosophy of the Teachings of Islam*. After this Sister Shakura Nooriah joined us at City Hall. We then headed in the general direction of the Washington Monument. We split into groups, each group walking on either side of the street. We began distributing pamphlets as we walked and among the lines of people waiting to enter the Monument. It was very gratifying watching twenty-four veiled women and girls walking up to the Monument which was surrounded by fluttering American flags, in one of the most influential cities of the world. We gave at least 200-300 flyers. We then walked to the area around the White House and distributed hundreds of pamphlets for about two hours. We also put flyers on the cars parked in the lots around the area.

The reaction of the public was unusually receptive. Dozens of people came up to us asking who we were, to what religion we belonged and to what sect in Islam and the authenticity of the Quranic excerpts on the pamphlets. A Hindu family was very surprised at seeing us. An Afghan at his soda stand asked us if we were Muslims and then proceeded to greet us with "Assalamo Alaikum." He asked us whether we were giving out literature for somebody or doing it as a job. We said we were doing it for the love of Islam. He was very moved and expressed great joy in our efforts to spread the message of Islam. In the park across from the White House, we met a Hispanic lady who had given up a comfortable lifestyle in New York for world peace and now maintained such a stand in front of the White House. We told her that Islam was a religion of peace and that she owed it to herself to learn about Islam. She said she would come

to the mosque. Another expressed an interest in carrying on a dialogue with some of our Ahmadi brothers. He was a born again Christian from North Carolina and had just graduated from a Bible college. Initially, he gave us the standard Christian arguments but soon by the grace of Allah he came around. He admired our Islamic attire and our modesty.

On the way back, literature was given to some of our taxi-drivers. One of them read it as he was driving us back and said he would come to our Mosque. While we were propagating, the Nasirats saw some mentally disturbed people, whereupon they recited the prayer of Prophet Muhammad (SAW) to be said on such occasions. They showed a great deal of compassion for them and other destitute people that they saw. Altogether we distributed about 500-800 pieces of literature. The Nasirats demonstrated a lot of motivation and excitement. Later that night, the girls discussed the day with their teachers and came up with new ideas about tabligh and literature.

TUCSON, AZ: During the month of June, we had "EID" prayer at the home of the Qurtubah family. We had maximum attendance, of over 50 members, we had a non-Ahmadi guest present, she was teacher of, Sister Neva Qurtubah. Who has been doing tabligh work in her class.

Prayers were led by the Jamaat president M. Ishaq Qureshi, and the Khutbah by Sajid Ahmad. We also had two guests from the west coast Jamaat. After prayer we had a simple breakfast, for all the members present.

On the same day the Mosque committee met to finalize the choice of the contractor for the building of the new Mosque. Dean construction was picked, and construction will begin in July.

In the evening of "EID" we had a BBQ goat over a pit. We had a great unity day. A blessing that came out that day was when Dr. Rashid Khan, a Jamaat member, donated one of his apartments to the Jamaat for whatever use. He would also pay for the utilities.

St. Louis, Mo: The beginning of June saw the Jamaat celebrate another Eid and the end of June saw the majority of our Jamaat in Washington D.C. attending the Annual Convention.

41 persons from St. Louis were able to attend the Annual Convention in Washington, D.C. aboard a chartered bus. There were several visitors who came along and Alhamdulillah they enjoyed the Conven-

tion very much.

St. Louis held its regular 1st Sunday Youth Program, where the young members of the Jamaat have the opportunity to read and lecture on various Islamic topics.

A class of approximately 15 college students from a Bible class attended Friday Prayers and after observing Juma' Prayer they heard a short lecture about Jesus (p.b.o.h.) given by Bro. Abu Bakr Ladd.

9 Persons from St. Louis attended the funeral in Zion of our late young brother Fahim Ahmad of Zion, IL. May Allah have mercy on his soul.

During June and July the St. Louis Jamaat sold approximately 20 copies of the Holy Quran and other literature and books. The Jamaat rented a booth at the Black United Front Convention and sold and distributed a number of books and pamphlets. Several of our members were active in Tabligh throughout the Convention.

On July 20th, 14 members and guests went on a Float Trip down the Big Piney River and the event was one of complete joy, vigorous activity and peace. The Khuddam also had the opportunity to put out a forest fire that was just starting and through the fast action of the young men a potentially devastating fire was brought under control and prevented from spreading.

Athens, Ohio: The Jamaat holds meetings twice a month. In the Mid. July meeting, we invited a non-Ahmadi couple and had a discussion with them regarding the coming of the Messiah.

In connection with the *Daa'e Ilallah* scheme, the Athens Jamaat has initiated a program of contacting interested people in various states of the union, especially where we do not have any Ahmadi or a Jamaat in the vicinity. We plan to advertise in the local newspapers in these regions and invite those interested to call us **toll free**. For this purpose, we have a Watts line installed here. The number is:

1-800-654-4197

We have occasionally received calls on this line from some Ahmadi brothers trying to get in touch with our Washington office. For the information of all our brothers, this line has been installed in Athens for the purpose of propagation. Of course, any Ahmadi brother or sister is free to call us on this line.

NASIRAT SUMMER SCHOOL

The Nasirat Summer School for 1986 was held at the Fazl Mosque, Washington, D.C., during July

12-19, 1986, under the direction of Sister Ayesha Sharif. Seventeen girls attended the session and were divided into two age groups: 11-13 year olds and 14-16 year olds.

The instructors included Sis. Ayesha Sharif, Sis. Nusrat Ahmad, Sis. Shakoora Nooriah, Sis. Farzana Quader and Sis. Amtul Karim, along with three missionaries: Sh. Mubarak Ahmad, Mr. Laeeq Tahir and Mr. Abdur Rashid Yahya.

Each day began with Fajr prayers in congregation, followed by the Dars of the Holy Quran by one of the missionaries. The whole day was filled with various programmed events which stretched into the evening hours, terminating past 10 p.m. Instruction was provided in the areas of the Holy Quran, the Hadith, History and Doctrines.

July 14 was used as a field day for Tabligh and the activities of this day are detailed elsewhere (see pages 9-10).

The time devoted by the instructors and organizers of the summer school is highly appreciated. Special thanks and recognition are due to Sis. Ayesha Sharif for her untiring efforts to make this session so successful. May God bestow His best rewards to all those who worked so hard to make this summer school a success.

IT IS A BOY!

Our readers will be glad to know that by the grace of God Alhaj Abdul Fatai Aina and Mrs. Haleema Aina of Baltimore, MD Jamaat had a baby boy on August 15, 1986. The baby boy has been named Azeem Babatunde Mofolorunso Abiodun Aina.

Our hearty congratulations to the proud mother and father. We pray that the new arrival grows up to be a true servant of Islam.

SAD DEMISE OF

DR. SHAMIM AHMAD'S MOTHER

Dr. Shamim Ahmad's mother passed away, after a protracted illness on July 10, 1986, *Inna Lillahe Wa Inna Alehe Rajeoon*. Her funeral prayers were held on July 13, 1986. A large number of Ahmadies as well as non-Ahmadies participated and prayed for the elevation of the ranks of the departed soul in the heaven.

ANSARULLAH PLEDGE

The correct translation of the Ansarullah Pledge is as follows. This Pledge should be recited at the Ansarullah gatherings.

“I solemnly promise that I shall endeavor till the end of my life for the consolidation and propagation of Islam and Ahmadiyyat and for upholding the institution of Khilafat. I shall be prepared to offer the greatest sacrifice for this cause, Moreover, I shall urge all my children to remain true to Khilafate Ahmadiyyah.”

**LETTER FROM NAZIM I A'LA,
ANSARULLAH**

Dearly respected and honored Maulana Shaikh Mubarak Ahmad Sahib: Assalamo alaikum wa Rahmatullah wa Barakatohu!

May Allah bless you with an excellent, long, healthy life full of vigor and vitality and outstanding success in Tableegh in USA. In order to collect more data for writing the *History of Ahmadiyyat in USA*, I request that the following form may please be published in *The Ahmadiyya Gazette* so that members of the Jamaat may be able to provide maximum information. Instructions for filling the form are also given.

Respected Imam Sahib: At present, the history is in a basic structure, made around recorded events, in the order of dates. It pertains to the *Muballighin* and related missionary activities. Additionally, data is needed on construction of mosques, centers, libraries, arrivals, departures, important events, interviews, meetings, conventions, seminars, and so on.

There are many informed members present in the US. Some of them personally know lots of information, others were personally involved in official work. All of them can give me a lot of valuable information. Insha Allah, I will be able to collect this data through this form.

The National Headquarters also has considerable information in its old files. If Imam Sahib permits me, I will spend some time in researching old files in DC and include them in my work.

Shaikh Sahib: I request your personal, written approval to prepare this work. I am grateful to Allah and thank you for giving me the opportunity to do this work. I need your prayers and your esteemed guidance.

I wish to complete this work and continue to polish it, add more to it as more data comes in, Insha Allah.

May Allah bestow the highest rewards upon you and your family till eternity.

Yours most humbly and obediently,
Fazal Ahmed

**REQUEST FOR HISTORICAL INFORMATION
Deadline -- NOVEMBER 30, 1986**

Dear Sister/Brother: Assalamo alaikum wa Rahmatullah wa Barakatohu!

Please kindly fill out the attached form to the best of your knowledge. This information is needed for the historical archives of the *History of the Ahmadiyya Movement in US*. We urge you to please complete the form and mail it to me on behalf of the Amir and Muballigh Incharge, US, Shaikh Mubarek Ahmad Sahib. This form bears his approval. Please xerox extra copies or follow the same format on additional papers in case more are needed.

Date of the fact(s) Year, Month, Date	Historical Fact(s) In Sequence of Occurrence	Source
When	Who, Where, How What (Why)	

INSTRUCTIONS: Please fill out the above form exactly according to the actual facts. Do not give any opinions or views within this form. Only give names, places, dates and events. Information is particularly needed on Bai'ats that actually took place in your knowledge; on Jamaat's meetings, conventions, arrivals of new families, departures, mosques, incidents related to the Jamaat; purchase of land, property; publication of Jamaat literature.

Fill this out with precise, accurate, but summarized form. Your own views may be written on a separate sheet.

Your cooperation is highly appreciated. Jazakumullah. Mail this form to the following address:

Professor Major Fazal Ahmad
1 B Franklin House
Radnor Street Road
Wayne, PA 19087

TARIQ

News and Views

Majlis Khuddam-ul-Ahmadiyya, U.S.A.

Editor: Syed Sajid Ahmad

“And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.” (2:266)

“And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of green valleys and springs of running water.” (23:51)

RABWAH

by Syed Sajid Ahmad

In 1947, the Indian subcontinent was divided into Pakistan, India, and a number of independent states. Ahmadiyya Community, headquartered at Qadian, had favored and supported the creation of Pakistan. All Muslim majority areas were to be included in Pakistan. Qadian was in an area of Muslim majority, but was not included in Pakistan. Hazrat Khalifatul Masih II, may Allah be pleased with him, decided to move to Pakistan. About a year after the migration from Qadian, on September 20, 1948, Hazrat Khalifatul Masih II laid the foundations for the establishment of a new town in the north-eastern part of Pakistan, near the river Chenab, half way between the industrial towns of Sargodha and Lyallpur. The town was given the name Rabwah.

Rabwah is an Arabic word, meaning an elevated place (The Holy Quran: 2:266, 23:51). This word has been used in the Holy Quran for the place where Jesus and his mother migrated after Jesus escaped the incident of crucifixion (23:51).

At first, the settlers lived in tents for some months. It was a barren and dry tract of land with no water, no tree, not even a blade of grass. In April 1949, the annual gathering of the movement was held there for the first time. Thousands of Ahmadies flocked and, under the leadership of Hazrat Khalifatul Masih, II, raised their hands and implored Allah to make that Holy Land to thrive and prosper. Immediately, some huts and buildings were built. Hazrat Khalifatul Masih, too, came to live in these huts made of mud. Then, gradually, houses and offices were built with

وَمَثَلُ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا فَرِحْنَ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابِنَا وَأَبْلٌ فَاتَتْ أَكْثَرَهَا
ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَأَبْلٌ فَطَلَّ اللَّهُ بِهَا تَعْمَلُونَ

وَجَعَلْنَا ابْنَ مَرْيَمَ

بَصِيرًا

وَأُمَّةً آيَةً وَأَوَيْنَهُمَا إِلَى رُبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

bricks. Mosques began to appear from place to place. Within a matter of a few years, the town boasted its population in tens of thousands.

Rabwah is a well planned community as compared to other Pakistani towns. The facilities of railways, highways, post & telegraph office, telephone exchange, and shopping centers are conveniently located. Its streets are wide and spacious. Mosques are uniformly distributed over the town. Playgrounds are provided for physical activities. A large hospital, established by the Ahmadiyya Community, provides health services to Rabwah and adjacent towns and villages.

Simple but magnificent buildings at Rabwah enhance the beauty of the town. Masjid Aqsa and Masjid Mubarak are the largest mosques. Masjid Yadgari is a beautiful small mosque built as a historical mark at the location of the first prayer service led by Hazrat Khalifatul Masih II. Nestled among streets shaded with fragrant trees, offices of the Sadr Anjuman Ahmadiyya, Tehrik-i-Jadid, Waqf-i-Jadid, majlis Ansarullah, Majlis Khuddam-ul-Ahmadiyya, Lajna Ima-Illah, Centenary Jubilee Scheme, etc., are spread over a large area.

Ahmadiyya Community, over the years, established excellent centers for religious and secular education at Rabwah. Jamia Ahmadiyya (Ahmadiyya University) trains dedicated young Ahmadies to take the torch of Islamic teachings to the corners of the earth. Ahmadiyya Community established a number of elementary schools and high schools (Nusrat High for girls and Talimul Islam High for boys) and colleges (Jamia Nusrat for girls and Talimul Islam College for boys). Talimul Islam College was later upgraded to

offer masters programs in Physics and Arabic. These schools and colleges were centers of intellectual and physical excellence before they were taken over by the Pakistani government in the seventies.

Rabwah has been a center for many popular functions since its inception. There are religious gatherings specifically designed for the Ahmadiyya Community. Examples of such gatherings are: The three-day annual gathering (Jalsa Salana) attracting hundreds of thousands of Ahmadies and non-Ahmadies from all over the world to listen to the message of Islam; Annual rallies (Ijtema's) of Ahmadiyya auxiliary organizations: These rallies last three-days each and consist of spiritual, intellectual, moral, and physical training, activities, and competitions; Majlis Mushawarat is a meeting of the representatives of Ahmadiyya chapters from all over the world with the supreme head of the Ahmadiyya community, the Khalifatul Masih, where he converses with them on issues of interest to the development and progress of the Community.

Rabwah has also been hosting functions other than religious. Some of the well-known annual sporting events include All Pakistan Nasir Basketball Tournament and All Pakistan Tahir Kubaddi Tournament.

Government and private sports teams and clubs from all over the country participated in these competitions. These tournaments played an important role in the advancement and popularity of these games in Pakistan. Recently, the Pakistani government has been denying permission to hold these tournaments.

Rabwah also houses Khilafat Library. It boasts a huge multi-lingual collection of rare titles in many fields of knowledge.

Bahishti Maqbara is a garden cemetery housing graves of Khalifatul Masih II and III, may Allah be pleased with them, the graves of many members of the family of the Promised Messiah, alaihesalaam, and the graves of hundreds of deceased *moosies*. Every Ahmadi visiting Rabwah, stops by the Maqbara and prays for the exaltation of its dwellers.

The Ahmadiyya Community runs large guest houses where lodging and food is provided free of charge to the visitors of any creed or faith. These guest houses are open year round, and provide quality service to local and foreign visitors.

(References: 1. The Path of Faith, 2. Lessons of Islam, Book 4)

From the Press:

New York Times, Aug. 15, 1986

4 DIE IN PAKISTAN IN WIDE PROTESTS BHUTTO IS JAILED, HUNDREDS REPORTED HURT

Police Fight Government Foes With Tear Gas
and Guns — US Assails Crackdown

by Steven R. Weisman, Special to The New York Times

Lahore, Pakistan, Aug. 14--The Pakistani authorities arrested and jailed the opposition leader Benazir Bhutto today, as street protesters stepped up a campaign against the Government of President Mohammad Zia ul-Haq.

On the most turbulent day of political protest since 1983, at least four people were killed in clashes with the police in Lahore, and several hundred were reported wounded here and in Karachi, Larkana and Peshawar.

The police in Lahore and Karachi used tear gas, clubs and some gunfire to break up large groups of demonstrators, who were defying a Government prohibition on public meetings imposed earlier this week.

Some Blame the U.S.

Protesters in Lahore shouted, "Death to Zia!" and "Zia is a Dog!" Others screamed, "Death to the Americans," apparently because of the Reagan Administration's support for the Government.

(In Washington, the State Department criticized the crackdown, saying, "We regret the numerous arrests, including that of Benazir Bhutto, and the limitations placed on freedom of movement.")

Miss Bhutto, the 33 year-old head of the Pakistan People's Party, was arrested tonight after addressing several thousand people at a rally in the port city of Karachi. The Government said she would be held for one month.

Bhutto Vows to Persist

Before her arrest, Miss Bhutto told the rally that "our struggle to bring democracy back to this country will go on until Gen. Mohammad Zia ul-Haq's Government comes to an end."

Miss Bhutto said her arrest belied the Government's promises to restore political freedom when martial law was lifted last December 30. She

said her party and other anti-Government groups would mount a campaign of civil disobedience next week to press for her release and the release of others arrested this week.

The violence and arrests came one day after the Government took hundreds of opposition leaders into custody and placed restrictions on Miss Bhutto's movements, apparently in an effort to thwart plans for demonstrations today, Pakistan's Independence Day.

Most of the major violence today occurred in Lahore, the capital of the province of Punjab, at various gates in the narrow streets of the old walled part of the city. According to reporters and witnesses, a group of several hundred protesters stormed a police station at Lahori Gate, throwing stones and setting a car and a bus on fire.

The police, saying they were afraid that the mob would take over the police station, fired tear gas as black smoke from the bus and car fires billowed over the area. The witnesses said the police then opened fire with rifles and other weapons, spraying several dozen people with bullets.

Earlier this month Miss Bhutto succeeded in persuading almost all the other longtime opponents of General Zia to join her in demanding elections to be scheduled by September 20 and threatening disruptions if the deadline was not met. Miss. Bhutto, daughter of Prime Minister Zulfikar Ali Bhutto, who was overthrown by General Zia and later executed, challenges the last election on the grounds that her party and other parties were prohibited from taking part.

New Life, London, July 25, 1986.

LATEST AHMADI 'VICTIM'

The news has reached us, report the Ahmadiyya Muslim Association UK, that Babu Abdul Ghaffar, ex-Ameer (former leader) of the Ahmadiyya community Hyderabad, Sind, aged 80, has become the latest victim of the anti-Ahmadiyya campaign in Pakistan.

He was sitting in his studio known as 'Speed Photo' on July 9, when an unknown assailant came into the shop and stabbed him repeatedly. He was rushed to the hospital but died before any medical treatment could be provided.

DIRECT RESULT

The Association is convinced that the attacks on

prominent Ahmadis during the last two years are the direct result of 'the anti-Ahmadiyya campaign started by the Government of Pakistan and are carried out according to a plan'. No assailant has been brought to justice so far in any of the fifteen murders, they add.

The association also strongly condemns the reports appearing in some Indian and Pakistani newspapers implicating members of the Ahmadiyya community in the attack on Mr. Tanveer Ahmad, the Pakistani diplomat in New Delhi.

Mr. Tanveer Ahmad was assaulted in a street in New Delhi by some unknown persons. The newspapers have assumed that since Ahmadies are being persecuted by the Government in Pakistan they have been involved.

New Life, London, July 18, 1986.

CRUEL TREATMENT, SAYS AMNESTY

AMNESTY international has expressed concern that two Ahmadi prisoners are receiving 'cruel, inhumane and degrading treatment', in Sukkur jails 'in violation of internationally established standards for the treatment of prisoners'.

Nasir Ahmad Qureshi and his brother Rafi Ahmad Qureshi, who insist they were wrongly implicated in a murder case, are reported to have been kept constantly in handcuffs, while restrictions have been imposed on visits from relatives and their correspondence.

MILITARY COURT

The two brothers are now under sentence of death since the verdict of their trial by a special military court was announced in March, 1986.

Amnesty urges that the death sentences be withdrawn and that the two prisoners be retried before a court providing all minimum legal safeguards for a fair trial.

MINISTER THREATENS AHMADIS

The Federal Minister for Religious Affairs, in Pakistan, Haji Mir Tareen, has warned Ahmadi Muslims that if they want to stay on in Pakistan, they have to live as a Non-Muslim minority, otherwise their abode will be in jail, report the Ahmadiyya Muslim Association (UK).

Addressing a provincial religious leaders Convention last week, he said that the Anti-Ahmadiyya Ordinance of 1984 would be fully implemented. He also repeated the common allegation against Ahmadis

SPECIAL REQUEST FOR HISTORICAL INFORMATION

DEADLINE: NOV. 30, 1986

Kindly fill out this form to the best of your knowledge. This information is needed for the historical archives of the HISTORY OF THE AHMADIYYA MOVEMENT IN THE USA. Please give the ACTUAL FACTS. Opinions and views are not being solicited. Use the reverse of this sheet or additional sheets if necessary.

DATE OF FACTS: Year, month, date etc.	Historical Fact(s) in Sequence of occurrence	Source(s)

that they do not believe in the 'Khatami-Nubuwwat'.

ONCE AND FOR ALL

The statement adds that the Prime Minister, Muhammed Khan Junejo, wishes to resolve the 'Khatam-i-Nubuwwat' problem once and for all. "A bill is being presented in the National Assembly and when passed it will then be possible to punish persons convicted of insulting the status of the Holy Prophet, with life imprisonment", he said.

He added that the Anti-Ahmadiyya Ordinance is being reviewed for removal of Kalima Tayyaba, i.e., the first fundamental of Islamic faith, 'There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah', from Ahmadiyya mosques.

NO POWER ON EARTH

The AMA states that "the belief in the 'Khatam-i-Nubuwwat' of the Holy Prophet Muhammad and belief in the Kalima Tayyaba are the fundamental ingredients of the faith of the Ahmadis. No law or power on earth can alienate the Ahmadis from this faith".

A representative of the Ahmadiyya community in Britain, Mr. Rashid Ahmad Chaudhry, said "I want to make it clear to the Minister and all concerned that Ahmadis are Pakistani citizens. They love their country. They created it, worked for it and fought for it. They have a right to live in Pakistan and will continue to live there notwithstanding what the Minister thinks or believes".

Asian Times, London, July 11, 1986.

AHMADI FINED

An Ahmadi, Muhammad Yusaf of Rabwah, Pakistan, has been sentenced to one year rigorous imprisonment and fined Rs 500.00 for calling his place of worship 'a Mosque'. Malik Muhammad Zahoor; resident Magistrate, Rabwah said in his verdict that Muhammad Yusaf will have to serve two months extra imprisonment in case of default of payment of the fine.

It is worth pointing out that there is not an iota of difference between the style, structure and use of an ordinary Mosque, and the Ahmadiyya Mosque. Hence the continuing persecution and harassment of Ahmadis is yet another proof of the vendetta against the Ahmadi community and clear example of the violation of their fundamental human rights.

The Ahmadis along with other freedom loving people of the world, condemn vehemently this decision

of the court and demand the repeal of all the anti-Ahmadiyya laws of 1974 and 1984 as well as the release of all Ahmadis imprisoned under these arbitrary measures.

Asian Times, London, July 18, 1986.

CARRY ON THE CAMPAIGN

I am pleased to know from the last issue of *Asian Times* that two members of the Ahmadiyya Community have been released from Sukkur Jail in Pakistan, and they are here in London. Thank you very much for printing their story. They must have gone through an ordeal.

Since April, 1984 the community has been prohibited from calling itself Muslim and using Muslim religious practices, offences punishable by imprisonment of upto 3 years. Its members have been subjected to discrimination and harassment, including physical assault, by members of some religious groups without police and authorities providing adequate protection or redress. Fourteen members of the Ahmadiyya Community have been murdered. More than 500 arrests on ridiculous charges. In some cases even the graves of Ahmadis were exhumed and the dead bodies removed by police to be buried somewhere else. In a recent case, 3 school children on their way to the town have been stopped, searched and arrested by police. Two were charged with loitering, while the third who had a pen-knife in his pocket was charged with possessing an offensive weapon.

The persecution and oppression of Ahmadi Muslims, with the connivance of the Government of Pakistan, has been confirmed by world agencies such as Amnesty International, the Minority Rights Group, and the Human Rights Commission of the United Nations.

Please carry on campaigning against the injustices done to Ahmadi Muslims in Pakistan until it stops the violation of Human Rights, releases all prisoners and abolishes the discriminatory laws against 4 million Ahmadis in Pakistan.

May God bless you;

Hidayat Zamani, Merton Road, London

The Scotsman, Glasgow, July 22, 1986.

SCOTLAND'S AHMADI MOSLEMS IN CLEMENCY PLEA TO ZIA

Scotland's 200-strong Ahmadi Moslems should be celebrating just now.

Earlier this month a distinguished Ahmadi, Dr.

Abdul Salam, the first Asian scientist to be awarded a Nobel prize, received an honorary degree from Glasgow University. And on Friday members from all parts of the world will attend the sect's convention in Surrey.

But Ahmadis are becoming increasingly concerned about the oppression resulting from the outlawing of their sect in Pakistan -- and particularly the eventual fate of four sect members now facing the death sentence after attacks this year by orthodox Moslems on two Ahmadi mosques.

A leading Glasgow Ahmadi said yesterday that the sect was hoping that Pakistan's leader, President Zia, would answer pleas for clemency.

The Glasgow Ahmadi, who did not want to be identified because he fears reprisals, said that although President Zia recently confirmed the death sentence on the four men, concern expressed by Britain's Foreign Secretary, Sir Geoffrey Howe, and Amnesty International, may have persuaded him to change his mind.

The four were sentenced to hang after two incidents. In the first a mob of orthodox Moslems attacked an Ahmadi mosque in the town of Sahiwal, in the Punjab. The Glasgow Ahmadi said the mob had tried to deface the mosque because they regarded it as non-Moslem, and therefore not a mosque.

Two men had taken a ladder into the building to remove the inscription "There is No God but Allah, and Mohammed is his Prophet," were shot dead. Two Ahmadis who admitted the killings—Naeem-ud-Dean and Ilias Munner—felt their action was justified because they were defending their mosque.

In the second incident, two Ahmadi brothers -- Prof. Nasir Ahmed Qureshi and Rafi Ahmed Qureshi -- were convicted of exploding a bomb at a mosque in Sukher, in the province of Sind. The only evidence against the brothers allegedly came from orthodox Mullahs.

The Glasgow Ahmadi said: "Had both cases been heard in a civil court they would have been thrown out, but instead they went to a military court where there was no legal defence allowed. Last month the Qureshi brothers could have escaped from Sukher jail after a mob broke in and released 34 others facing the

death sentence, but they refused to run away, preferring to await their fate."

The Government has denied persecution, but the Glasgow Ahmadi said 15 sect members had been murdered since the ordinance.

New Life, London, July 11, 1986.

RIGOROUS IMPRISONMENT FOR AHMADI

An Ahmadi Muslim, Muhammad Yusaf of Rabwah, Pakistan, has been sentenced to one year rigorous imprisonment and fined Rs. 500 for calling his place of worship "a mosque," reports the Ahmadiyya Muslim Association (UK).

Malik Muhammad Zahoor, resident Magistrate, Rabwah, said in his verdict that Muhammad Yusaf will have to serve two months extra imprisonment in case of default of payment of the fine, say the Association.

They add that, "there is not an iota of difference between the style, structure and use of an ordinary mosque, and the Ahmadiyya Muslim mosque."

The Herald, July, 1986

THE DAY OF THE MULLAH?

What has our society come to, when an unruly mob of mullahs stones and attacks a place of worship, as they did in Quetta, and the local administration sees fit to arrest 85 of the aggrieved rather than the aggressors and seal their place of worship (*Herald*, June, 1986). Now the peaceful, law-abiding "constitutionally created" minority community of Ahmadis in Quetta are, like their brothers in Sahiwal, deprived of their house of worship and forced to offer their prayers in a garage or on a footpath.

Here one is reminded of Allama Iqbal's verse "*Deen-e-mullah fi sabeelillah fasaad.*" It is really a most horrifying phenomenon that the illiterate mullah has become a guiding force in our nation and ever-increasing mullah goondaism an integral part of the Islamisation era. This is so different from the secular Pakistan the Quaid envisaged. But given the fact that the mullahs traditionally opposed the demand for Pakistan, it is only natural they will do whatever is in their power to weaken its very basis.

Intizar Tahir Ahmad, Sargodha