



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَّا الْإِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَدَاةٌ لِّمَنْ كَفَرَ عَلَىٰ رُءُوسِهِمُ مَا نَصَّبَ اللَّهُ عَلَىٰ رُءُوسِهِمْ وَمِنْهُ لَعْنَةُ اللَّهِ وَالْعَذَابُ أَلِيمٌ

# AHMADIYYA

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

# Gazette

AUGUST 1987

ZIL-HAJJ 1407

ZAHUR 1366

## DEATHS IN MECCA CONDEMNED Hazrat Mirza Tahir Ahmad on the Mecca Incident

Hazrat Mirza Tahir Ahmad, the Supreme Head of the Ahmadiyya Community, said in a statement that it was not important Muslims of which country hurt which Muslims. We are extremely shocked at the loss of life of Muslims. The end result has been that Islam has become the target of ridicule all over the world. We strongly condemn such incidents.

Mecca and Medina are our holy cities and love for them is in our cores. We pray to Allah that the sacredness of these places is upheld and those in authority in the Muslim governments uphold their responsibilities above their political aims; so that there is no more bloodshed in these areas and the whole of the Muslim world becomes an abode of peace and tranquility.

*(Translated from the Jang, London, August 7, 1987)*

### U.K. JALSA, 1987

By the Grace of Allah, the 22nd Annual Jalsa of the Ahmadiyya Movement in Islam, U.K., was successfully held during July 31-August 2, 1987. More than 7000 delegates from many countries participated. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, graced the occasion with his presence and addresses the congregation on each of the three days of the convention. More details on this event are given elsewhere in this issue, including summaries of the addresses of Hazrat Khalifatul Masih IV.

### THE NEW SCHEME FOR DEVOTEES

In his Friday sermon of April 3, 1987, delivered at the London Mosque, Hazrat Khalifatul Masih IV launched a new scheme for more devotees. Huzoor said:

“The speed with which Ahmadiyyat is expected to spread during the next century will need hundreds of thousands of trained devotees. These devotees are needed from every section of the society—equally from affluent as well as from less privileged families.

“During the next two years, therefore, everyone should resolve that whatever ما في بني children are given by Allah, they will make them devotees in the cause of Allah and then will give them the necessary training.

“In this way the new century will bring with it an army of children dedicated in the path of Allah and His Messenger.”

It is hoped that the Jamaat would come forward and say “Yes” بئس to this call.

The attendance would have been much larger if all the potential delegates from other countries, especially Pakistan, would have been able to obtain visas from the British government.

## THOSE WHO SPEND IN THE WAY OF ALLAH, GOD BLESSES THEM AND THEIR EARNINGS

(Summary of Huzoor's Friday Sermon delivered on July 4, 1986)

In his Friday sermon delivered on July 4, 1986 at Baitul Fazl, London, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, remarked that God the Almighty had shown great favors to people who had sincerely spent in His cause.

This was the first Friday of the new fiscal year of the community and with reference to this fact, he recited verses 262-65 of Surah *Baqarah* (chapter 2) and told the Jamaat that these verses made mention of the etiquette of making financial sacrifices and also of the favors that descend from the heavens as a result of the acceptance of these sacrifices.

Huzoor said: If we look at these verses, it appears that the example cited is that of the belongings of the believers and not of the believers themselves, and they only say this much that the belongings of a believer are increased as a result of his sacrifices in the way of God. But that is not so. It has been said here that "those who spend in the way of God"; that actually makes the theme very exclusive and the example also tallies with those who spend the money just as it tallies with what is spent. In this verse, spending in the way of God has been projected in a way that those who spend this money also come to the surface. That is, the spender and the money spent, both of them, are brought before the eyes. As for the verses that follow, mention has been made therein as to how to spend the money and what are the consequences of these spendings. That is, the favors of God that descend on them have also been mentioned.

Huzoor dilated on the word "*Habbatun*" and said: There are certain fruits the seeds of which are thrown away as something worthless, whereas the stuff with which they are covered is taken as the fruit itself—what is eaten by the people. Whereas there are some fruits where the stuff is thrown and the seed is made use of as the edible material. For example, the almond. But so far as *Habba* are concerned, they are in themselves a fruit as well as the seed and there is no distinction between their being fruit and the seed. The whole of it is to be eaten and the whole of it can be taken as the seed.

Huzoor further remarked that no better example of those who spend in the way of God could ever be cited. It actually means that as a result of what they

spend, they are granted the fruit and that fruit is in the form of the seed which has not to be thrown away. Rather, it produces more of its kind and more of the fruit and seed are given to the person who spends in the way of God. That is how God blesses their earnings and their person. The favor of God is given to them in the form of a fruit—that fruit has also been called *Kausar*, that is, a fountain which never ceases to flow. Moreover, the more they spend out of those fruits for the sake of God, the more the fruit continues to increase and so also increases the seed.

Huzoor said: This really is the example of a divine community and it makes a sharp distinction between the spendings by the divine communities and the rest of the peoples. The same exactly is the case with the spendings of the Ahmadiyya Jamaat.

Dilating on the theme of the verses that follow, Huzoor made mention of Rabwah and he said: Rabwah could also mean the citizens of Rabwah. That is, a time is about to come when the sacrifices made by the people will be under the central position of Rabwah. God will bless them very greatly and even if it does not rain, the dew will be enough to give them freshness.

Huzoor said: Today's Khutba is the first of the new fiscal year. That is why I have selected these verses for my Khutba. I should like to draw the attention of the members of the community towards the responsibilities that rest on their shoulders and I should also like to give them the glad tidings mentioned in the Holy Quran. The Ahmadiyya Jamaat in Pakistan is passing through very difficult times and though it cannot be said that so far as the fiscal sacrifices are concerned, they are like a downpour. It must be said that God has really given them the strength to make extraordinary sacrifices. They have not only paid up their promises, they have exceeded the budget.

I do not take it as a fruit; I take it to be a seed and this is the seed of the persons and the belongings of the members of the community. These are the seeds which will again germinate as many times as the community will throw them in the soil. The grace of God will make it grow once again and thus it will become

hundreds of times more than what it is now. This actually is a matter related to the pleasure of God. He deals with the servants like this when He accepts their sacrifices. I must tell you that this is how God has always dealt with the people who have made sincere sacrifices in His way.

Before closing the sermon, Huzoor drew the attention of those who are responsible to spend the money and also those who are paying the contributions. Both of them, he said, should keep *Taqwa* in view. Those who have to spend the money collected by the

community should have *Taqwa* in view and they must never forget that it is a trust that has been placed in their hands. If they did that, they would find that very great blessings of God have descended on them. It will be as if they have spent all this money from their own pockets. It will be as if they have collected the whole money from themselves. The way the money will be spent will become the blessed way. The results that this spending will produce will also become very blessed. God has said that He gives increases to anyone He likes.

### *Light from Majlis Irfan*

#### **AIDS: WHY HAS IT COME?**

**Question:** There's a deadly disease going on all over the world especially in the U.S., called AIDS. On T.V. we hear that this is hapening only because people are having non-Biblical sexual practices. Once people get this disease, they die. Nobody has survived up to this time. How far is this opinion correct?

**ANSWER:** Well I don't know about the non-Biblical, but I know about the non-Quranic practices which are naturally punished by Allah, generation after generation, and this is one of those. When you become promiscuous in your sexual relationship to a point where there is no limit left, then what punishment awaits you in your future or in your family relationships, that is different altogether. There is also a material punishment which is attached to this crime to occur as a natural phenomenon, as a natural consequence. And this we have been seeing in the past in the form of venereal diseases which are progressive. If a venereal disease appears which seems to be a great source of misery for mankind and ultimately mankind is able to overpower it, another appears which is as defiant as the previous one, or even more. Then when you think that you have ultimately done away with it, a third one appears even more horrible.

At one time, Gonorrhoea seemed to be a most terrible disease, and much more than that syphilis was considered to be the last punishment in this regard. Later on when scientific progress had advanced in these regions, syphilis was more easily controlled through the use of penicillin than Gonorrhoea. Although at that time Gonorrhoea played less havoc with human beings than syphilis did, syphilis was brought under control more easily and Gonorrhoea continued. But later on, recent efforts also brought Gonorrhoea under control. But from it emerged a different type of disease related to this which is called

Herpes Symplex (Type I) and Herpes Genitalis (Type II). these two herpes have replaced this punishment and as far as my studies have revealed, they have not been able to find any remedies for herpes which could be considered a permanent cure. It comes and goes, comes and goes and never leaves you. And it's so painful that sometimes it makes a person a total nervous wreck. And how they could tackle with it, they still did not know. While they were searching for an effective remedy against this type of herpes, there comes AIDS. And AIDS has sunk deeper into life forces.

The fact is that the AIDS virus is very similar to parts of our defensive systems. It sort of acquires a disguise and sinks into the defensive system cells; T-cells. And it defies all efforts of the defensive system because it sits right in the middle, in the center, in the heart of the defensive system itself. So far they have not been able to find an effective remedy for this.

What I mean to say is, the more promiscuous the society becomes, the more defiant it becomes, Nature under Allah's command is inventing new ways of punishment to society. This is for those who do not believe in God. If you do not believe in God and you are left unpunished, then disbelief in God would spread even more rapidly. You will have no checks. No automatic brakes applied to the tendency to go mad after the pursuit of pleasure. These are definitely in the category of punishments by Nature.

They say that this is an inherited disease, an historical thing, which was once attached to life and suddenly sporadically it has appeared. But when you look at the chain of events and the progressive punishment, then you have to realize and agree that it is not just a blind happening. It is an organized pro-

gressive punishment from some Being who is controlling it. And this punishment is related to our immorality.

In that much, the Christian elders are right. They

call it the defiance of the Bible. We call it the defiance of the Quran. Ultimately it boils down to the same thing: it is a defiance of God, in fact, which is inviting these troubles.

## U.K. ANNUAL CONVENTION 1987

*(The 22nd U.K. Ahmadiyya Annual Convention was held at Islamabad, Tilford, England, during July 31-August 2, 1987. Following is a brief report on this convention.)*

### July 31, First Session—Summary of the Inaugural Speech of Hazrat Khalifatul Masih IV

Syedna Hazrat Ameerul Momineen Khalifatul Masih IV arrived at the auditorium at 4:00 p.m. Before that he unfurled the Ahmadiyya flag. The new thing at this Jalsa was that the flags of many countries were hoisted. Hafiz Dr. Masud Ahmad of Sargodha recited the Holy Quran. Before the poem, Huzoor said that in future the Promised Messiah's Arabic poems should also be recited along with Urdu poems as the Arabic Poems have their own beauty. Mr. Daud Ahmad Nasir of Germany recited the poem:

*Why do you wonder if I came as the Messiah,  
Even the spring breeze proclaims the Messiah's  
arrival.*

After Tashahud and Tawwuz, Huzoor recited verses 66-67 of Chapter *Maidah* of the Holy Quran. The translation of these verses is:

*And if the People of the Book had believed and had been righteous, We would surely have removed from them their evils and We would surely have admitted them into Gardens of Bliss. And if they had observed the Torah and the Gospel and what has been now sent down to them from their Lord, they would, surely, have eaten of good things from above them and from under their feet. Among them are a people who are moderate; but many of them—evil indeed is that which they do.*

Elaborating on these verses, Huzoor said that Islam has a perfect beauty which teaches respect, reverence and utmost tolerance for other religions. The Holy Quran has presented the unique truth that God sent Warners to all nations in all parts of the world, and they deserve our respect so much so that it directs us not to ridicule the false gods of others.

This is a principle which guarantees peace and it must be followed. The Quran has established extreme tolerance by presenting this principle. It says that

among those who are Jews or Christians or believe in other religions, those who associate themselves with a revealed Book, if any of them sincerely believes in God and the Day of Judgement, he will get his reward from God. No other revealed Book projects such an idea—an idea which embodies a comprehensive human principle on which all humanity will be tested. There is no denying the need of Islam. But God shows His blessing on those who, though belonging to other religions, are sincere in their deeds. The Quran challenges the followers of other religions to at least demonstrate the truth of their faith and the Book they believe by putting it into practice. This will attract God's blessings.

All nations are not at the same level. There are groups who act sincerely on their teachings and they get up during the nights to pray, and believe in God and the Day of Judgement. A person who does not believe in the Holy Prophet will be branded as non-believer but he cannot be considered necessarily the fuel of Hell. God measures the conviction. A person who measures up to the mark of this righteousness will accept Islam when he hears about it.

Islam does not teach us to treat all other nations and religions in the same way because this behavior is far away from Islam. Every nation has some good qualities which cannot be denied. No doubt, majority is the victim of immorality, but a believer is distinct in absorbing a good thing wherever he finds it as if it were his own lost thing. So try to learn the good qualities of these nations and eschew their bad points. While trying to avoid evil, it does not suit to ignore the good. The good things which the Holy Quran teaches, you must acknowledge and adopt them wherever you find them in other nations. Preach good things and prohibit from bad things. A believer is supposed to be dedicated to exhort others to do good.

Huzoor said since this Jalsa is for the Europeans, it is, therefore, their duty to preach good and to avoid

the bad. Join those who are already engaged in similar acts because Islam teaches cooperation in good and righteousness. Get involved in associations looking after the welfare of the poor by becoming their members and extending your help. The aim of a believer is to excel in good deeds, so you should help these societies with such zeal that you become their patrons. Then you will join those who act diligently on Islamic teachings.

Pakistani Ahmadies are equally addressed here. Even though Pakistan is rampant with evils, fight these evils with sincerity. It is wrong to remain silent spectators and not to help them because they have hurt you. Always remember the admonition of the Holy prophet that those who look at evil and do nothing also perish. If the Ahmadiyya Jamaat shows lack of concern, no one can guarantee its well being. Anything not guaranteed by Allah and His Messenger, how can I dare give you the guarantee. So make great effort to go out and stop others from evils. Come forward to help the oppressed.

In this regard, Huzoor praised the services of Ahmadi attorneys in Pakistan and said when they help people outside the Jamaat who are victims of excesses, Allah will increase their income.

Also be good to those who witnessed excesses on Ahmadies but did nothing about it and be benevolent to those who helped or tried to be helpful. It will be against the teachings of the Holy Quran to reject all sects who are not Ahmadies. Therefore, act according to righteousness and truthfulness. Huzoor then led a collective prayer and then abserved that Surah Fateh is a very excellent prayer.

**August 1:** Summary of Huzoor's address to the ladies.

Syedna Hazrat Ameerul Momeneen delivered a very inspiring and thought provoking address to the ladies for two hours on the subject of "*Status of Women in Islam*". The address was also heard by the men.

In the beginning Huzoor said that last year he spoke on "*The Status of Women In Islam*" and he would continue to elaborate on some additional aspects of the subject again this year. Mentioning the objections raised by Westerners concerning the status of women in Islam, Huzoor responded with great reason and logic, to some of the main objections. Huzoor said that relieving women from the responsibilities of providing livelihood to the family and of

other monetary matters, Islam has made men responsible for providing livelihood and all kind of necessities of life. For that reason only, men have been given the status of '*Qawwam*' i.e., guardian. As for the objection that Islam has permitted men to strike women, this permission is conditional and has been granted to men only when a woman is first to assault her man. Furthermore, a man was not able to handle her even after advising her repeatedly and separating their beds and the matter reached to a point, by the physical assault of the woman, that the risk of police interference had grown. Under these circumstances, it has been advised that instead of reporting the matter to the police and thus insulting her in public, men are permitted to defend and to strike back to some extent. Even then it is conditioned that they should not hit on their faces or punish so severely which may leave bodily marks. However, this fact should never be forgotten that the excellent values taught by Islam in matrimonial affairs and what the Holy Prophet Muhammad has exemplified for us, if observed by men and women, there remains no question of raising hands on each other. Moreover, the Holy Prophet has displayed such an ideal example that domestic life becomes real paradise of peace, harmony and tranquility.

Moreover, Huzoor observed that whenever people discuss the issue of rights and responsibilities between men women, they usually begin to compare teachings of Islam with modern Western civilization. Whereas Islam is a religion and the comparison should be made between two religions. Christianity is a religion of the majority of the followers of Western civilization, therefore, the comparison should be made between the teachings of Islam and Christianity. Huzoor proved from many extracts taken out from the Bible, that woman has been held responsible for making all humanity sinful. She has also been depicted like a slave and subject to men according to the teachings of the Bible.

Likewise, the birth of a daughter is considered ill-fated in Hinduism. Widows have been restricted in such an awful manner that she thought it better to burn herself with the death of her husband instead of living in such a horrible circumstance. This way the custom of *Satti* was introduced. But on the other hand, Islam has blessed her with a very respectable and honorable station.

In addition to comparing religions, Huzoor made comparison between Islamic teachings and the Western civilization. He proved with many passages



Jalsa participants listening intently to Huzoor's speech

taken out from the Western press that whatever cruelties are incurred on women in the West even today, a Muslim trembles even on just hearing those cruelties. According to a printed report, in 1973, there occurred 27,000 such horrible episodes where men injured their wives after molesting them. These incidents are continuously increasing. Innocent girls are being assaulted sexually. A father assaulted his 5 year old daughter sexually. According to another printed report there was 42 percent increase in such ferocious assaults in 1985 only in England and Wales. If these crimes kept on increasing with such a fast speed then in just a few years there will probably remain only an exceptional home where innocent girls would not have been assaulted by their fathers or male relatives.

Huzoor concluded that how such a western civilization with excellent teachings of Islam and a sacred model displayed by the Holy Prophet of Islam. The Holy Prophet once remarked that women-folk are fragile. Be careful about them. The idiom '*Glass, Handle With Care*' is being used nowadays in the modern world very often, but the truth of the matter is that the Holy Prophet of Islam is the inventor of this idiom for its usage about women. Likewise, the Holy Prophet presented the teachings concerning *Ladies First*, thus considering them first to receive help.

At the end, Huzoor responded to the objections about the Islamic idea of polygamy and Islamic Purdah and proved the Islamic teachings to be superior, supreme and perfect as compared to other religions, isms and civilizations of the entire world.

#### August 1: Second Session:

On the second day, in the second session, Huzoor delivered a very faith-inspiring address for about five

hours. Huzoor explained the favors and rewards of Allah which He showered upon the Jamaat last year, i.e., 1986-87, and also advised the Jamaat to be grateful to Allah and to keep on leaping forward with vigor and steadfastness. Huzoor said that the Jamaat has been endowed with the means during this period to establish 6 new Jamaats in countries where there was no Jamaat before, increasing the total to 114 countries, where Ahmadiyya Jamaats have been firmly established.

Huzoor informed the gathering that in 1984, the number of countries where Ahmadiyya Jamaat was present was only 91. In this respect, when a new series of cruelties started in Pakistan, Allah caused the community to spread in 23 more countries. Likewise there were 182 missionaries working in 41 different countries previously, their number has also increased to 208 in 43 countries. 258 new Jamaats have been established in different countries of the world.

Four mosques have been razed to the ground wrongfully in Pakistan in this period, whereas Allah Almighty gave us the power to build three hundred seventy four (374) new mosques in different parts of the world. And twenty eight mosques were brought to the community by those who accepted Ahmadiyyat or true Islam. *Alhamdo lillah Ala Zalik.*

Talking about the magnificent work done by *Daeen Ilallah*, Huzoor said that through the efforts of *Daeen Ilallah*, 2442 people accepted Ahmadiyyat in the past two years only in Gambia. Talking about new conversions, Huzoor said that he wished that people should enter the fold of Ahmadiyyat, the true Islam every year two times more than they entered the Jamaat every previous year. So this year the number of converts was equal to the number last year until 10 days ago. But there was such an increase in conversions in the last ten days that it even surpassed the

goal of doubling the number.

Huzoor also gave glad tidings about the fulfillment of a prophecy of the Promised Messiah, "*Kings Would Seek Blessings From Thy Garments*". It has been fulfilled this year in a way that a king among the kingdoms situated in Nigeria, who has a hundred kings under him, after taking the initiation has entered the fold of Ahmadiyyat or true Islam. Another king has also been converted to Islam through him and they both are participating today in the convention. Inviting them on the stage to fulfill the revelation of the Promised Messiah literally, Huzoor granted both of the kings pieces of the garments of the Promised Messiah. Watching this faith-increasing occasion, the audience raised slogans of unity and greatness of Allah and some other slogans with enthusiasm and extreme love and happiness. Moreover, Huzoor said that among many people who converted into Ahmadiyyat through visions and dreams, there is one Member of the National Assembly of Tanzania who, while visiting an Ahmadiyya book stall, saw a picture of the Promised Messiah and inquired about the personality of the picture. When he was told about the Promised Messiah, he told the audience that this was the same saint whom he had seen many times in his dreams and that he had been instructed constantly to accept him. Therefore, he signed bai'at without any hesitation and entered the community.

After that Huzoor related to the audience the great effect of preaching through audio visual, TV, radio, and press. His own tours and the tours of central representatives of the Jamaat were also proved very very useful and fruitful. Moreover Huzoor explained the remarkable work done by Vakalat Ishaat, Desks of different languages and Nusrat Jahan Scheme. He mentioned also about the holding of Seeratun Nabi conferences throughout the world, restricting the Shudhi movement in India, establishment of the printing press in London and Roti Plant in his address. He also appreciated the volunteers who have been serving the cause of Ahmadiyyat selflessly in England and especially the services of the late, Daud Ahmad Gulzar, who worked hard day and night tirelessly and asked the gathering to pray for them.

Discussing the extraordinary increase in Jamaat Budget, Huzoor observed that during the disturbances of 1953, a magazine 'AL-MIMBER' which is against the Ahmadiyya community, was perplexed and amazed at 2,50,000 budget of Ahmadiyya

Jamaat for the year 56-57. But, today, with sheer grace and mercy of Allah, 1986-87 budget has surpassed the figure of 250 million outside Pakistan only. Thus, the truth of the matter is that the Jamaat is under direct supervision of God and there is none who could obstruct its progress. Huzoor especially mentioned the Ahmadiyya Communities' services to the Holy Quran. He told the audience that the Jamaat has planned to translate the Holy Quran into 100 languages of the world completely or partly until the year of Ahmadiyya Muslim Centenary Jubilee in 1989. However, translation has been completed in 94 languages by the grace of God. This is the greatest service of the Holy Quran which could not be achieved by any Muslim government or organization in the last 1400 years whereas there flourished many wealthy as well as powerful Muslim governments in the past but only the Ahmadiyya Community was blessed with the opportunity to serve the Holy Quran in such a marvelous way.

At the end Huzoor narrated about the expiration and humiliation of some of the sworn enemies of the community and said that our heartfelt feeling is that we do not wish destruction of our opponents, rather we want that they may be guided on the right path, avoiding the path of destruction. So always pray for them in the court of Allah so that we could see with our own eyes the superiority of peaceful and peace advocating teachings of Islam and of the Holy Prophet in the world.

### Third Day—Final Session:

Before starting his concluding speech, Huzoor reiterated that the Ahmadiyya Community would be blessed with the opportunity of translating the Holy Quran, completely or in part, into 100 languages before the Ahmadiyya Mualim Centenary Jubilee celebrations in 1989. Some more Ahmadi individuals and the Communities have volunteered to bear the expenses for the translations into 11 more languages. May they receive the best of rewards from God.

Huzoor had told earlier that the approximate cost of each translation ranges from twenty five to thirty five thousand pounds. Pledges for bearing the expenses for seventeen translations in different languages has already been made. Huzoor himself has pledged to bear the expenses of one translation on behalf of his revered father Hazrat Al-Musleh Mau'ood and his mother Hazrat Mariam Begum.

The concluding address lasted about five hours. Huzoor's brilliant address contained a very important



**Hazrat Mirza Tahir Ahmad, head of the Ahmadiyya, addresses the conference**

subject of *'Institution of Justice (ADL) in Islam.'* Huzoor said that his first address on this subject was delivered in the annual gathering in 1982, the second in 1983 at Rabwah and third address on the subject was now being delivered. The series on this subject will yet continue.

Huzoor started his speech by mentioning the institution of testimony. It is a part of Islamic Institution of Adl. He said that Islamic Institution of testimony is based on Justice, benevolence and showing kindness

to the kindred, i.e., to do good to others as one does to one's kindred. A real Muslim treats others in an excellent manner like a kind mother who loves her sweet child without any expectations of reward. In respect to the institution of testimony, Huzoor explained the teachings of the Holy Quran on the subject of handling monetary affairs in a nice way. He said that no other religion in the world has directed its adherents to always write down monetary transactions between people. Many disputes in today's society are caused by failure to comply with the injunction of writing down monetary affairs.

Huzoor instructed the members of the Jamaat to try their level best for establishing peace and reforming society by acting according to the excellent teachings of the Holy Quran.

Later on Huzoor explained the Quranic teachings concerning testimony by women. He explained why the testimony of two women has been considered equal to that of one man. The truth of the matter is that the testimony is required from only one woman while the second woman is to help her in recalling the details of the relevant matter. This is the only reason for asking the presence of two women instead of one woman at the time of testimony. Even today — due to less direct involvement than men — the majority of women are not well versed in monetary matters.

Comparing the institution of testimony in Islam



**The 22nd annual convention in Tilford**

with that of other religions, Huzoor said that God has argued about his own existence by giving different argumenets and testimonies. Other religions are silent in this respect. There is not a single book from others than God which states that in addition to One God there are some others worthy of worship. Thus no proof can be given in refutation of religion or the existence of God. Quoting another verse from the Holy Quran, Huzoor said that every person's existence from non existence is a magnificent proof of God's being. This feeling is found in every part of the world as much as the concept of God is found in 40 thousand old and preserved history of the ancient inhabitants of Australia.

After discussing testimonies concerning God, Huzoor stated testimonies concerning Prophets of God which the Holy Quran has given for their truth. In this respect, Huzoor stated the testimony of Hazrat Musa which he gave for the Holy Prophet. Then he expressed about a witness — i.e., the Promised Messiah — who came after the Holy Prophet to testify about him who has been named in the following verse of the Holy Quran:

يتلوه شاهد منه

Afterwards, Huzoor described the testimony which the Holy Quran has made about the opponents of the prophets. A person can recognize the falsehood of the opponents of the prophets just by studying them. But beside this, a great beauty of the Holy Quran in this respect is that it safeguards the basic human rights of the opponents of the prophets as well. The Holy Quran has given the right to call themselves even to those about whom God Himself had testified as hypocrites and the Holy Prophet was told through revelation. Huzoor, at this point, described the awful and shameful behavior of some judges of Pakistani courts who have given judgement that because according to them, Ahmadies while proclaiming the creed, pronounce the name of Hazrat Mirza Ghulam Ahmad instead of pronouncing the name of the Holy Prophet, hence they are guilty of contempt of the Prophethood and liable for capital punishment. This is absolutely wrong. By the grace of Allah, Ahmadies recite only the creed of the Holy Prophet and of no one else.

In the latter part of his speech, Huzoor stated the Islamic teachings about covenants. In this regard, Huzoor stated the sacredness of the covenant of initiation. Then he described the covenant known in the

Quran by the words *Meesaqun Nabiiyyin*, i.e., covenant about the coming of the prophets, and under that covenant, every nation is responsible to testify the prophets who testifies the book of the previous prophet and this covenant was taken by the Holy Prophet as well. In relation to that the Ummah of the Holy Prophet has also been held responsible for testifying Hazrat Mirza Ghulam Ahmad, the Promised Messiah because he was raised as a servant of the Holy Quran, and a lover to the Holy Prophet and Ummati Prophet.

Then Huzoor described the covenants which were made with the People of the Book. He also described the great example laid down by the Holy Prophet concerning fulfilling the covenants in a very loving and convincing manner.

At the end of Jalsa, an Arab, Mr. Ibrahim Abu Nal who is a new convert, presented his poem to the audience. Mr. Muhammad Ilyas of Germany recited a fresh poem of Huzoor which he composed for the oppressed Ahmadies of Pakistan describing his innermost feelings. Huzoor then led the concluding collective prayer which was followed by all present.

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## US AHMADIES ATTEND THE UK JALSA

As you are aware, UK jalsa was held on July 31-Aug2, and many members from US made their way to UK. The New York Jamaat for the third year made arrangements for those attending the blessed occasion.

We thank Bushra Butt for her time and efforts in the travel arrangements of th members. By the way she or Butt sahib do not owm any travel agency. They did their best for the Jamaat only.

Our sincere appreciation to sister Birgees Barakat and AIR INDIA for their kind and courteous service. Birgees deserves our special prayers and our best wishes. While you pray for her, please do remember Dr. Barakat as well in your prayers.

# NATIONAL KHUDDAMUL AHMADIYYA IJTIMA, 1987



Delegates repeating the Khuddam pledge with Mr. Mahmood Ahmad, Sadr, Khuddamul Ahmadiyya Markaziyya.



July 17-20 at Scout Alpine Camp in N.J. the New York Majlis had the honor to host this year's national event and in one way it was historical because of the presence of Mahmood Ahmad Sahib, International President of the Khudam-ul-Ahmadiyya. Over two

hundred Khudam and Atfal attended the event.

New York Majlis declared 1987 the best in the USA. Congratulations and keep up the good work. Qaid Majlis New York, Mr. Tahir Hamid and his helpers need our prayers for a good job done.



Mr. Mahmood Ahmad, the Sadr, Mjlis Khuddamul Ahmadiyya Markaziyya, during the prize awarding ceremony.

(below) Members of the New York Majlis-i-Aamila after receiving the trophy as the best Majlis.



## *Cementing Relationships:* **GHANA JALSA**

It's time for another dimension of linkage between Ahmadies of Africa and the United States. We begin by attending the Annual Gathering in Ghana, West Africa in 1988. The missionary-in-charge there, Amir Wahab Adam, says the *Welcome Mat* is out... please come. The particulars are:

**DATES OF JALSA:** January 8, 9 and 10, 1988 — Friday, Saturday and Sunday.

**DURATION OF TRIP:** Two weeks.

**DEPARTURE FROM NEW YORK KENNEDY AIRPORT:** Wednesday, December 30, 1987.

**RETURN TO UNITED STATES:** Wednesday, January 13, 1988, arrive at Kennedy Airport, NY.

**AIR FARE RANGE:** \$960 to \$1060 roundtrip, depending on number of people going. This price does NOT include fare from your city to New York and return.

**PASSPORT:** Passengers must have a valid passport (at least six months).

**LAND COSTS:** That is up to you. The Ghanaian currency is called "cedi". The official exchange rate, as of August, 1987 is 150 cedis to one dollar. So you'll need shopping bags to carry your money around.

**VISA:** To obtain a visa the applicant must submit the following items:

1. A valid, *signed* passport.
2. A visa application form completed in triplicate.
3. Four (4) passport-size photographs of applicant.
4. Evidence of financial support while in Ghana and means of exit from Ghana, i.e., roundtrip ticket.

**NOTE:** Evidence of financial support while in Ghana will come from the Ahmadiyya missionary-in-charge, Amir Wahab Adam. This technicality is being taken care of.

**INNOCULATIONS:** A valid certificate of your inoculation against *yellow fever* and *cholera* must be submitted together with application.

**NOTE:** Yellow fever and Cholera inoculations are good for six years. Shots should be completed four weeks before travel. It is also advisable to begin taking malaria medicine two weeks before travel time, continue taking them daily while in Africa, and for two weeks after return home.

**FEE:** American Citizens—\$19.00 payable by cash or money order. *Personal checks are not accepted.* An additional fee of \$2.00 is charged for Certified Postage if passport is to be mailed back to applicant.

**NOTE:** This information is provided for those who wish to obtain visa on your own through the New York Ghanaian Consulate. The address is: 19 East 47th Street, New York, NY 10017. Phone: (212) 832-1300. Hours: 9:00 AM to 3:00 PM.

**PERSONAL HEALTH RECOMMENDATION:** It is highly recommended that delegates begin a daily exercise regimen if not already on one. Emphasis should be on improving your cardiovascular system, flexibility and endurance. A good exercise that will handle all of these is walking one to two miles daily... *Beginning now.*

**DEADLINE FOR DEPOSIT ON PLANE TICKET:** A deposit of \$100 is required to hold a plane seat for you. December is a heavy travel season so seats are going fast. Please send a cashier's check or money order to the Yaqubs, absolutely no later than September 10, 1987 (much earlier if possible). You will receive a receipt. Make checks payable to: C.E.S. Travel.

**FOR MORE INFORMATION:** Please write or telephone Haji Dhul Waqar Yaqub and/or Nycemah Ameen Yaqub, at 7830 South Euclid, Chicago, IL 60649. Telephone: (312) 933-1992.

**EXTRA NOTE:** For those who wish Yaqubs to handle obtaining your visa, send your documents listed under "VISA" along with \$21 to the Yaqubs.

## HOUSTON HOLDS TARBIYYATI CLASS FOR ATFAL AND NASIRAT

Brother Tahir Minhas Secretary Taleem-o-Tarbiyyat, in coordination with Brother M. Daud Munir, Qaid Khuddam-ul-Ahmadiyya Houston, arranged the 3rd annual Tarbiyyati class for the Ahmadi children in Cedar Bayou Hall in Baytown on July 18, 1987.

The class started at 10:00 a.m. and continued till 8:00 in the evening. Eleven Atfal and nine Nasirat participated in the class. The program consisted of recitation, Hadith, speech, calling of Azan, observation and recall, and games. A written test on religious knowledge from Lessons on Islam Book One and Book Two was also given. Everyone was well prepared and the competition was tough which was quite encouraging.

At the end of the class, Parents were invited in a general meeting for Prize distribution. The president of the Jamaat, Br. Kalim Chaudhry, distributed the prizes for the 1st and 2nd positions in all the events. Candies were distributed among the baby children.

Members of Lajna Imaillah helped in preparing and providing the food to the parents and the other participants of the class. May the Almighty Allah enable our children to become true followers of Islam, Ameen.

(Kalim Chaudhry, President of Houston Jamaat)

## EIDUL AZHA IN WASHINGTON DC

The Washington metropolitan Area Jamaat celebrated *Eidul Azha* on Tuesday, August 4, 1987 at Prince Georges County Country Club, Maryland. Over 400 Ahmadi men, women and children from Virginia, Washington DC and Maryland turned up to offer Eid prayers.

Mr. Rashid Yahya, Muballigh Washington Headquarters, led the congregational prayer and delivered an inspiring sermon. Yahya Sahib started his sermon with the recitation of Verses 103 to 111 of Surah *Al-Safat*. While commenting on these verses he quoted from the writings of the Promised Messiah (peace be on him). He explained at length the philosophy of sacrifice and narrated how Allah Almighty had commanded Hazrat Ibrahim (peace be on him) to slaughter his tender aged son Hazrat Ismail (peace be on him) and how steadfastly Hazrat Ismail and his mother Hazrat Hajira readily agreed to submit to the

will of God. He asserted that Hazrat Ibrahim, Hazrat Ismail and Hazrat Hajira demonstrated the essence of Islam by so delightfully offering the most sublime sacrifice, i.e. the sacrifice of life under the most difficult and testing circumstances.

He presented the historical perspective of the institution of sacrifice and gave illustrations from the life and noble character of the Holy Prophet of Islam (peace and blessings of Allah be on him) and the Promised Messiah (peace be on him). He stated that at the present time Allah Almighty has provided an opportunity to the Ahmadiyya Muslim community to lay down their lives for upholding the truth and righteousness. He exhorted the members of the community to accelerate the pace of their sacrifices and raise the standard thereof. He led all the brothers and sisters in collective prayer.

The participants were entertained to snacks and desserts, arranged by the Lajna sisters. Several members of the Jamaat visited the area farms to slaughter animals. Some of them sent money to Qadian for slaughtering animals on their behalf. May Allah Almighty accept our humble sacrifices. Ameen.

(Allah Buksh Chaudhry, general secretary)

## MR. NAZEER ELAHI PASSES AWAY

It is with a heavy heart and extreme sadness that we report the demise of our very esteemed member, Bro. Nazeer Elahi of Pittsburgh, PA. *Inna Lillahe Wa Inna Elaihe Raaje'oon.*

Mr. Nazeer Elahi was born in 1907. He joined the Ahmadiyya Movement in Islam in the 1930's in Dayton, Ohio. He spent some time with the armed forces and after leaving the military service, he settled in Evan City, PA.

At the time of his demise, Bro. Elahi was the President of the Pittsburgh Jamaat. He served the Jamaat very ably and efficiently in this capacity.

He is survived by his wife and his son, Mr. Nazeer Elahi II.

We will miss him very much and we pray to Allah Almighty to elevate his rank in *Jannatul Firdaus* and comfort his aggrieved family. Ameen.



Mr. Rashid Yahya, Missionary, Washington, delivering the Eid Sermon on August 4, 1987

(below) Mr. Habib Shafeeq delivering his speech during the Ahmadiyya Annual Convention 1987.

(below) Dr. Muzaffar A. the Ahmadiyya Annual audience is also show





Sections of the audience during the Eid sermon delivered by missionary Rashid Yahya.

...fr, delivering his speech during  
...nvention 1987. A section of the  
...ere.



## SECOND TAHIR CAMP ENDS SUCESSFULLY IN NEW YORK

The Tarbiyyati Camp for boys and girls was held at Baitul Zafar and many improvements were introduced since the first camp. The girls camp (July 11-16) was held in conjunction with regional Lajna and we appreciate all the help and assistance provided by the



Lajna regional president. The girls came from all over the N.E. region and totaled 49. It is gratifying that 100% of the New York Nasirat attended.

The boys' camp (July 20-25) again had N.E. region representation and totalled 60. From New York, only two boys did not make it to the camp.

The opening ceremony for girls section was performed by Prof. Saleh Mohammad from India. The guest of honor at the closing was Mr. Mahmood Ahmad, President Central Khudam ul Ahmadiyya. The opening for boys camp was performed by Mr Mahmood Ahmad and camp was closed by Sheikh Mubarak Ahmad. At the closing ceremony for girls and boys, parents were present and ceremonies were conducted by students themselves.

The students covered the following subjects in the six days of hard work: The Holy Quran; History and teachings of Islam and Ahmadiyyat; Salat; Hadith; comparative studies; Urdu and games. There were lectures and discussions held in the evening sessions and documentary films and slide shows were presented. There were numerous members who worked day and night to make this camp a great success and we sincerely pray for them for their devotion of time and efforts for this worthy cause and we appreciate them deeply.

Tahir Camp class of Atfal during a session at Baitul Zafar, New York. 61 students attended the class.





(above) Maulana Sheikh Mubarak Ahmad, distributing the prizes at the conclusion of the Tahir Camp.

(below) the student participants to the Tahir Camp.



## *From the Press*

*Milwaukee Times*, July 28, 1987

### **MATA to Televis Series on Islam Movement**

Milwaukee Access Telecommunication Authority (MATA) will begin airing a series this week entitled "Introduction to Ahmadiyya The True Islam."

The series, featuring Sheikh Mubarak Ahmad, Amir missionary for the Ahmadiyya movement in America, will give a history of the Islamic faith and correct some of the misconceptions many people have, said Muhammad Sabir, co-producer.

Of the 73 Islamimc sects, Ahmadiyya is considered the most orthodox, Sabir said. "They don't believe religion should be spread forcibly but that it should be spread in a scholarly fashion."

The show will reveal the rise and fall of Islam and what will happen during this time, he said.

He added, "A verse in the Koran talks about the Pilgrimage and the rise and fall of Islam and how it will fall into a dark period.

### **Rise Again**

"The Europeans would rise and reign over the earth for 1,000 years. But because of their arrogance and conceit, they will lose their power and Islam will rise again," Sabir said.

Sabir mentioned the series will introduce the local community to Islam, that is a beautiful religion and could be integral part in helping the community.

He said, Ahmadiyya is spearheading the rise of Islam. It will set a trend that will possibly last to the end of the century, he said.

"In the Bible it talks about how the meek shall inherit the earth. Blacks are considered at the bottom. What's overlooked is that God has blessed those who are underprivileged," Sabir said.

The Ahmadiyya community is doing its part in building the Black community, Sabir said. With its food pantry located at 4221 W. Lisbon, it has served over 1,000 people this year. The community also has its own private elementary school in which many of the students who attend have reading scores above the average students in the Milwaukee Public Schools. Many non-Islamic students also attend the school.

### **Unity, Brotherhood**

He said, "Our prime element is unity and brotherhood. We want to work with any organization that's doing anything positive in the community."

Ahmad said, "This will be a constructive program. I'm interested in telling the real position of Islamic values concerning the relationship between different communities, especially in America.

Ahmad talked about Jihad, an Islamic term meaning "Holy War". He said there were three types of Jihad—One being able to communicate the message of the Koran—in this case, they are doing it through television.

Of the many Islamic sects, the Ahmadiyya sect is considered highly intelligent and well disciplined, Ahmad said. "people of all colors have joined the movement."

He added that Islam, which means "peace and harmony" teaches that every religion is from God, but Islam is the progressive state of those religions."

*MCI*, July 31, 1987

### **Leader of Ahmadiyya Movement Strives to Rectify Misconceptions About Islamic Faith**

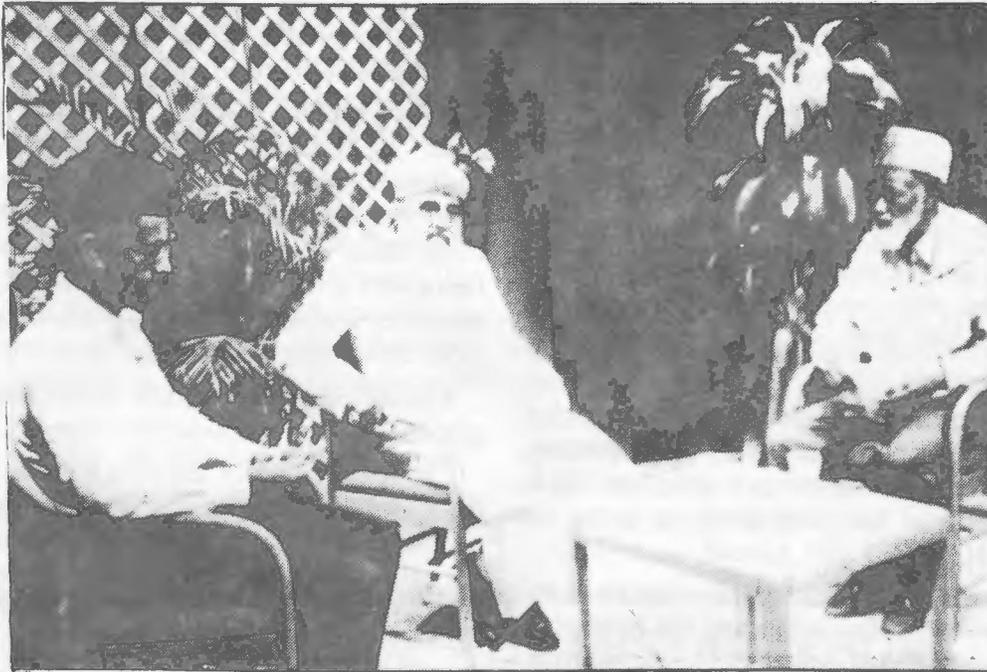
(By Sharon A. Gibson)

Stating that religious freedom "is the beauty of the U.S. Constitution," the leader of the Ahmadiyya Movement in Islam of the United States expressed dismay at the misconceptions many hold about Islam and its members, during a recent interview.

Sheikh Mubarak Ahmad, emir and missionary in charge of the Ahmadiyya Movement in Islam talked with the local black media prior to his taping of a new series of programs on Islam at the Milwaukee Access Telecommunications Authority headquarters. The programs will air on Warner Cable, channel 14, August 23, 30 and September 6, at 7 p.m.

Founded in Pakistan in 1889 by Mirza Ghulam Ahmad, who is considered to be a prophet and Messiah by his followers, the Ahmadiyya Movement is one of 73 sects in Islam. Of the 73 sects, the Shi'ia and Sunni movements are the largest and most widely known.

The Ahmadiyya Movement comes out of the Sunni tradition which is considered to be the more liberal of



Sheik Mubark Ahmad (center) missionary for the Ahmadiyya movement in America, will be one of the featured speakers on the show "Introduction to Ahmadiyya The True Islam." Also appearing on the show were (left) Zafar Ahmad Sarwae, midwest missionary, and Rashad Ahmad, president of the Milwaukee Ahmadiyya movement.

the two major branches of Islam. As a proselytizing movement, Ahmadis run clinics and religious schools throughout the world.

According to figures given by adherents of the movement, Ahmadis number approximately ten million world-wide, with the majority of its members living in Pakistan, India and West Africa. However, smaller Ahmadi congregations are to be found in Britain, the continent of Europe and the United States.

In Milwaukee, the Ahmadi community is composed of approximately 150 members, most who are from Milwaukee's Black community. The Ahmadis here run a preschool for children, a food pantry at 4721 W. Lisbon Ave., and number of business and community oriented ventures.

Emir Ahmad, whose office is in Washington, D.C., expressed much interest in the series project at MATA and said the use of modern communication was an excellent way to reach people of different denominations while expressing affirmations of Islamic values.

On the subject of how Islam is perceived, Emir Ahmad said, "there's a lot of misunderstanding concerning Islam, and it is a pity that the worst type of coverage is in the media in Western countries,

especially the United States."

He said that the media reports on disturbances rising out of various countries in the Middle East and attributes those disturbances to the practice of Islam, instead of political factors. "In Ireland, Christians are fighting with Christians, and they don't say that Christianity is teaching them to fight each other.

"In the same way Muslims are fighting each other," he said, "it doesn't mean that Islam is telling them to fight with each other. That is absolutely wrong; that is not Islam."

One Arabic term commonly associated with unrest in Middle Eastern countries is the word Jihad, which means "holy war." Although fighting is one form of Jihad, the Muslim leader said there are actually three levels of Jihad.

"The first type of Jihad is that you strive hard and your internal qualities become useful for the community and you become a spiritual and saintly man."

Emir Ahmad said the second type of Jihad, according to the Holy Koran and Islam is that you communicate "the message of the Holy Koran through wisdom and common sense through publishing and reasoning.

The third type of Jihad, according to Emir Ahmad, comes in the form of self defense. "when you are attacked, you must defend yourself," he said.

If an enemy has come to kill you, to snare your property and disrespect you, you defend yourself."

Emir Ahmad said the term Jihad does not apply in its true definition when used by various groups who determine to achieve their political means through violence.

Another misconception of Islam lies in the practice by many who call Islam by the name Muhammadanism. Islam as a religion is unique in a sense that this is the only religion that has been given its name by Almighty God Himself," said Ahmad.

Ahmad explains that while other religions were named after their founders, Islam was not attributed to the Holy Prophet Muhammad. "He brought the message, and that message was revealed to him." The English translation of the term "Islam" means submission to the will of God.

Another misconception he dealt with centered around male chauvinism within the religion. "It is said that Islam does not give them proper rights or respect, and that we feel that women are inferior, but that's wrong—absolutely wrong."

Ahmad said that before the establishment of Islam, women in society were cruelly treated. Infanticide of female infants was an accepted practice before Muhammad denounced the murders of girl children. "The Holy Prophet was the first man on this earth to abolish this cruel system," Ahmad said.

Furthermore, Ahmad said the prophet advocated the civilized treatment of women in which one would be expected to provide decent shelter, nourishment and education for a female member of the family.

When a girl matures in Islam and marries, her husband, according to Muhammad, must 'treat her in a comfortable way.' Woman in Islam also have the right to own property, the right to vote and is free to practice her religion.

In Islamic communities such as Iran, where women have no rights of property or franchise under fundamentalism, Ahmad attributes such treatment of women to political phenomena, rather than to a practice advocated by the Holy Koran.

"Fundamentalists, as a matter of fact, are not serving Islam, they are after political power, and there are

some other powers in the world behind them who are creating such an atmosphere," said Ahmad.

Another point Ahmad made was the fact that Islam recognizes "the truth of every religion." Although Islam teaches respect for the founders of other religions and considers every religion to come from God, Ahmad said that religions other than Islam were given to man for a limited time since all of humanity was not intellectually advanced to handle a more demanding religious system.

Ahmad considers Islam to be the progressive completion of other monotheistic religions.

The world's major religions advocate peace rather than violence, despite the acts committed in their names, said Ahmad. As Christ advocated "turning the other cheek," when confronting one's enemies, Muhammad championed the display of patience in the face of opposition.

Ahmad describes Islam as a living religion which enables its adherents to become spiritually nearer to God.

*Asian Times*, London, August 14, 1987

### **Ahmadiyya Convention a Success**

A three day Annual Convention of the Ahmadiyya Muslim Association, UK, took place at 'Islamabad' (formerly Sheephatch School), Tilford, Surrey, from July 31 to 2 August 1987. More than 7000 faithfuls from all over the world participated. The speeches which were made in English and Urdu were simultaneously translated into German, French, Arabic and Indonesian languages. Over 2000 headsets were provided to all participants.

The Supreme Head of the Ahmadiyya Muslim Community addressed the convention on all three days. World renowned personalities among the participants included the Pakistani Nobel Laureate Professor Abdus Salam; and the World Bank Consultant, M. M. Ahmad.

The Annual Convention is the offshoot of the convention held at Qadian, India. Qadian continued to be the headquarters of the Ahmadiyya Movement in Islam till the partition of the country in 1947. At Qadian the Annual Jalsa is still held in December each year, where the gathering, mostly of Indian Ahmadi Muslims, runs to a few thousands. After the partition of the Sub-continent, Rabwah (Pakistan) continued to be the venue of the Annual Ahmadiyya Convention till the year 1983 when as much as hun-

dred and sixty thousand delegates attended from all over the world. The present Pakistani regime of General Zia-ul-Haq has prohibited the convening of any such meeting at Rabwah or in any part of Pakistan.

Addressing the 22nd UK Annual Convention of the Ahmadiyya Muslim Association, the Supreme Head of the Ahmadiyya Community disclosed the plan for the Ahmadiyya centenary celebrations in 1989. He announced that by the year 1989, the Holy Quran shall be published in one hundred languages of the world.

Addressing the ladies, he said that Islam is the only religion which has safeguarded the rights of women. No other prophet has given such detailed instructions

about the status, honor and respect of women as the Holy Prophet of Islam. 'If the West acts upon the teachings of Islam with regard to the women, their homes would become heaven on earth and peace would establish on earth', he said.

In his concluding address, the leader of the Ahmadiyya Muslim Community explained in detail the Law of evidence as put forth by Islam. Quoting references from the Holy Quran and the sayings of the Holy Prophet of Islam, he refuted the popular view put forward by Mullas of Pakistan that the evidence given by a female in the court of Shariah is not of the same standard as of a man. Rather it is of a lower standard. 'Islam', he said, 'is the religion of reason, fairness and justice.'

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## AHMADI FORCED TO ABSTAIN FROM WORSHIPPING GOD IN PAKISTAN

A warning letter, addressed to Muzaffar Ahmad, an Ahmadi student from Islamabad, Pakistan, is given below. It is sad that some people in Pakistan have gone to the extremes in Anti-Islamic acts, in the name of Islam. When would these people realize that they are doing things which Satan has vowed to do, in prohibiting others from worshipping their God.

An English translation of the letter is given below and the actual letter is reproduced on the opposite page.

### WARNING

Personnel No. 7035,                      Name: Muzaffar Ahmad

Your room mates have complained against you that you pray in your room and discuss Islamic issues. Because of your attachment with the Ahmadiyya Community, the feelings of other Muslim students get hurt. This is a punishable crime under the constitution of Pakistan Ordinance XX of 1984, clause 298. Therefore, you are warned not to indulge yourself in an activity which is against the above stated law. If we receive any complaint after this notice, your seat will be cancelled and action will be taken against you pursuant to the above Ordinance.

(Sd/) Superintendent, Hostel  
T.T.I., Wah Cantt

May 12, 1987