



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَا إِنَّ اللَّهَ مُخْتَارٌ لِّلَّذِينَ

The

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَزَّ وَجَلَّ وَصَلَّى عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَىٰ آلِهِ وَتَابِعِيهِ وَسَلَّمَ

AHMADIYYA

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THE IMPORTANCE OF FRIDAY PRAYERS

Children Who Do Not Participate In Friday Prayers Have a Dim Future In The Spiritual Realm

On 1st January 1988, Hazur in his Friday Khutba, emphasized the special importance of the Friday prayers, and directed that Ahmadies, all over the world, should start and maintain a movement during the current year that they would regularly offer Friday prayers and overcome all the difficulties and obstacles in this regard.

Briefly—Hazur stated that according to the Islamic teachings, Friday is a day of special blessings and Allah's grace. On this day there are moments when all prayers are accepted, and indeed the Friday prayers have a special status. According to the Holy Prophet, peace and blessings of Allah be on him, anyone who thoughtlessly misses three Friday prayers consecutively, has his heart sealed by Allah. It is unfortunate that in a number of Jamaats, especially in the West, there is laxity and negligence in this regard, which is extremely harmful.

Friday prayers and Khutba are highly beneficial, especially for the Tarbiyyat of Ahmadi women and children. Children who are unaware of its importance and do not participate in Friday prayers would soon lose their association with Islam and the Jamaat, and their parents will have to bear the responsibility.

In view of the fact that there is no public holiday

on Friday in most of the Western Countries, you are left with two options; either to have worldly benefits or spiritual gains. Your children who do not participate in Friday prayers have a dim future in the spiritual realm. Therefore, it is expedient to restart the same movement which was initiated by the Promised Messiah on 1st January 1896, i.e., Time off to enable Ahmadies to offer Friday prayers. In case, you have to forego some wages in order to meet your Friday commitments, please do so. Likewise, arrangement should be made whereby your children can get leave to participate in Friday prayers. Establish the sanctity of Friday; if need be, offer the required sacrifice.

In view of the above, all Jamaats should take appropriate practical steps to arrange leave for Friday prayers. Special efforts may have to be made for every member of the Community. Please take note of the present attendance in the Friday prayers, and later record the gradual increase. Figures in this regard should be included in the monthly reports and sent to the Headquarters regularly during the current year.

May Allah support you in your efforts to implement the desires of Huzoor and make them bear fruit.

EID MUBARAK MESSAGE FROM HUZOOR

My very affectionate Salaams to all members of the Jama'at, men, women and children. This Eidul Fitr is the last of the first century of Ahmadiyyat. I pray that this departing Eid leave behind an everlasting Eid which should never depart from us

and should be a source of achieving the pleasure of Allah. Allah be with you.

Mirza Tahir Ahmad
Khalifatul Masih IV

GAMBIA WELCOMES SUPREME HEAD OF AHMADIYYA MOVEMENT



The Head of the World-Wide Ahmadiyya Movement, Hazrat Mirza Ahmad Khalifatul Masih IV, Calls on the President Sir Dawda Jawara at State House.

It was one of those exciting occasions when the patriarch of a world renowned religious order visits his missionaries and their flock in farflung corners of the earth. The recent visit of the Supreme head of the worldwide Ahmadiyya Movement in Islam, Hazrat Mirza Ahmad, however, was one that was singularly spectacular.

(The Gambia Times, February 12, 1988)

AHMADIYYA THANKSGIVING CENTENARY CELEBRATIONS

We shall, inshallah, be celebrating next year the 100th Anniversary of the founding of the Jama'at. At the moment, various appellations are being used to designate the preparations leading up to the celebrations.

With a view to achieving a unity of purpose. Hazrat Khalifatul Masih has now approved the above name which shall be used in all correspondence:

Al-Hadith

Buraidah relates that the Holy Prophet said: That which distinguishes us from the disbelievers and hypocrites is our commitment to prayer. He who gives it up falls into disbelief (*Tirmidhi*)

Press Conference in Banjul, Gambia

The head of the worldwide Ahmadiyya Movement, Mirza Ahmad Khalifatul Masih IV answered a number of questions from pressmen when he met them at the Movement's Gambian headquarters at Tallinding Kunjang.

Q. What is the position of Ahmadiyyas on the Gulf War between the two Islamic States of Iran and Iraq?

Answer: It is like a mother watching her two sons tearing each other to pieces. Obviously there could be no happiness there. The Ahmadiyya position had been, and remains, doing everything humanly possible to end the conflict. "War is total negation of all that Islam stands for."

Q. What makes Ahmadiyya different from other Islamic sects?

Answer: We try as much as possible to follow the true teaching of the Prophet Muhammed, we try to go back to the source. In prayer and worship we refrain from doing some of the things which we know the Prophet never did. In world affairs and human relations, we are service oriented. For a long time, missionary work has been generally associated with Christianity. Well, as Muslims of the Ahmadiyya Movement, we are fully engaged in missionary work. We send not only preachers but teachers, health workers and scientists to all parts of the world, especially where the need for them is greatest. We have missions in 114 countries. We believe that service to humanity is fundamental to service to Allah.

Q. Where does the Ahmadiyya Movement get its funds from?

Answer: A lot of untrue remarks have been made by our opponents about the source of funding of the Movement. If it was true that we are funded by the U.S. the British and the Israelis then our activities would have been different from what we actually do, and do openly.

In fact, our funds come from ourselves. Every member of the over 10 million Ahmadiyya contributes one sixteenth of his income to the Movement. Well off members voluntarily do contribute much more, and the Movement benefits from the bequests of pious benefactors. (The Gambia Times: No. 2/1988 12th February 1988).

HAZRAT KHALIFATUL MASIH IV VISITS AFRICA



Huzoor visited the President of the Republic of the Gambia, His Excellency, Alhaj Sir Dawda Kairaba Jawara. Sitting from left to right are: Alhaje T.B. Foon, President of the Ahmadiyya Movement in Islam; Hazrat Khalifatul Massih IV Mirza Tahir Ahmad; Maulana Daud Ahmad Hanif, Amir and Missionary Incharge of Ahmadiyya Jamaat; and Alhaj Lamin Jawara, General Secretary for Ahmadiyya Movement In Islam, Inc.



LAUNCH A JIHAD AGAINST TELLING LIES

Whenever there is a Conflict Between Truth and Falsehood, An Ahmadi Must Be On The Side Of Truth Teach Your Children To Always Tell the Truth

(Friday Sermon of Hazrat Khalifatul Masih IV, dated March 18, 1988)

After reciting *Tashah'hud*, *Ta'awuz*, and *Sura Fatiha*, Huzoor recited verse 106 of *Sura Al-Nahl*:

أَلَمْ يَفْتَرِ الْكَاذِبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْبَيْتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ
"It is only those who believe not in the Signs of Allah, that forge falsehood, and they it is who are liars." (16:106)

It is implied, though these words are not used, that he who is from Allah is not a liar. Certainly those are the liars who do not believe in the Signs of Allah, and those are the very people who are deeply rooted in falsehood.

In Pakistan all kinds of lies, slanders and false allegations are continuously being hurled against the Ahmadiyya Jamaat and various forms of atrocities are persistently committed against Ahmadies. Brutality may subside for a short period of time, but it starts again in diverse shapes with increased intensity. Details of these atrocities cannot be given in every Friday Khutba for an extended period of time because other matters of importance also need to be attended to. Nevertheless, the entire world is kept informed of the prevailing situation in Pakistan through newsletters. The Jamaats as well as others are thus regularly informed.

This does not mean that we seek any help from them or we expect any pity to be aroused by telling about the horrible cruelties against us. Our only plea is with Allah. In our daily life we take all necessary steps in obedience to Allah's command; but neither do we expect anything from anyone other than Allah, nor is it appropriate for a believer to expect any help from anyone but Allah. In fact, those servants of Allah who suffer for Allah's sake are never helped by anyone but Allah Himself. And we know that Allah's Decree works in different ways.

Looking at the conditions through which Jamaat-e-Ahmadiyya is passing in Pakistan, Ahmadies are generally waiting for God's Decree of Wrath to befall on the transgressors. Allah soothes our wounds by the balm of His Grace; he bestows countless blessings upon us, and thus diverts our attention from our sorrows towards happiness. But still, the wounds persist

and the pain continues to be felt. Therefore, naturally, many Ahmadies are anxiously desirous to see Allah's Wrath descend upon the transgressors so that they may feel relieved of the pain in their hearts.

In this regard, I wish to warn the Jamaat that to wait for Allah's Decree of Wrath that He may annihilate an entire nation is in itself not an example of high morals. We should always pray for something good. Our prayer should be that Allah may make a clear distinction between the truthfals and the liars. He may hasten to show us *Yaum-e-Furqaan*. To seek destruction of a nation and to nourish feelings of revenge—which we ourselves are incapable of taking, but we may wish that Allah may punish the wrongdoers—this mentality is below the dignity of a believer. Although many historical incidents tell us that sometimes believers do wait for such a day, but the very high standard of morality of the Holy Prophet, Hazrat Muhammad Mustafa, peace and blessings of Allah be on him,—who possessed the highest of all noble morals and who was the best of the best — demands that we should not succumb to feelings of vengeance. On the contrary, all of us should pray, to the best of our capacity, for Allah's Forgiveness and Mercy. We should pray to Allah that He may soon bring *Yaum-e-Furqaan*—the day which makes a clear distinction between the truthful and the deceitful, between right and wrong, good and evil. In fact, a believer's heart is satisfied only by seeing *Yaum-e-Furqaan*.

As I stated earlier, false allegations and excesses against us are continuously being committed. In some instances, atrocities are on the increase. Within the last two months several incidents have taken place, and I present to you two such incidents which are a heinous combination of tyranny, falsehood and accusation.

On January 18, 1988, at 11 a.m., three persons entered the Medical Clinic of an Ahmadi dentist, Dr. Naseer Ahmad, at Patizen in District Nawab Shah. One of them pretended to have a toothache and they asked him to check his tooth. Dr. Naseer asked him to sit in the chair and started examining the man. All

of a sudden the other two attacked the doctor with daggers. He tried to ward off the hits by using his wrists, but ultimately he received a deep wound in his chest and fell down. All the three culprits then ran away shouting: "We have killed a swine". No one stopped them in the open market or tried to apprehend them. No one got involved. No one came forward as a witness. I do not know yet whether or not anyone will appear as a witness out of the entire town to tell the truth with courage.

Another incident of the same nature took place exactly after one month on Thursday, February 18th, 1988, at 7 p.m. This incident also occurred in a medical store. There is a place named Qazi Ahmad near Nawab Shah where the main highway going to Karachi passes nearby. In this town, Malik Aziz sahib owns a medical store. Suddenly four intruders entered the store, one of them held him firmly with both his hands caught behind his back so that he could not defend himself. The other three attacked him with daggers, and inflicted several deep wounds on him. He is a courageous man, and he tried his best to avoid the direct hits of daggers by swinging his body to and fro. If the target was his heart, he moved his body to the other side so that the attacker should miss his target. One attack was made on his neck to cut his jugular vein, but he ducked down swiftly with the result that the person who was holding him from behind was pulled forward with the jerk and came under the hit of the dagger and his jugular vein was severed instead. Meanwhile, a young man who was in a nearby store frying pakoras also rushed to help. He could not find anything else but only had a strainer in his hand and he started hitting the assailants with that. Hearing this commotion, some other people started approaching the scene, and the culprits tried to run away. The one who was wounded with the dagger fell down at a distance of two hundred feet and died there. Two of the remaining three were caught by the people, and one managed to escape.

After this incident, as far as the wounded are concerned, Allah's help came in a miraculous way. The surgeon who took care of the Ahmadi victim was saying that there was no hope to save his life. His blood type was O-negative, a rare type and is hard to find. I must say about the people of the town of Qazi Ahmad that they demonstrated a very high moral character. There were a great number of non-Ahmadies who came to help. Non-Ahmadi friends provided transportation to carry the wounded to the hospital. They also came to the hospital in great numbers and

offered their blood. As there were many volunteers to donate blood, luckily two had O-negative type. Other methods were also employed, such as giving glucose, to sustain his life. There was a deep cut in his liver as well, and the doctor said that he had tried his best but there was not much hope for his survival. Nonetheless, when Allah likes to save someone then none can kill him. His life was saved and it was a wonderful miracle for all of them. Everyone who came to know about the case was astonished how that became possible.

Anyhow, this is what happened to those two victims. Those who committed these crimes are well-known in the area. One of them is the same person who had started a series of tyrannical crimes in Sukhar, and he is known as a prominent 'maulvi' and 'pir' in the area. The same day, or the next day, he arrived with a band of his companions and tried to press charges against the Ahmadi victim alleging that the Ahmadi had been using abusive language against the Holy Prophet, peace and blessings of Allah be on him, and those four Muslims could not tolerate the insult. They were students of a school in Sukhar—the same school from where an earlier series of atrocities had started.

They (would have you believe that they) were visiting the town Qazi Ahmad, when they noticed that a lonely person sitting in his own shop was insulting and abusing the Holy Prophet. They tried to stop him, but then there were many Ahmadi rascals hiding and waiting as if everything was preplanned. They attacked those four Muslims who had tried to intervene, killed one of them, abducted the second, and caught the remaining two and handed them over to the police. The maulvi wanted the police to make a report out of that accusation. The police were well-aware of what the entire town was saying. If something happens in a town, people talk about it, and the police do not make a report completely against what is known to everyone. So Allah gave strength to the police that despite great pressure, they did not entertain that criminal charge. Of the two persons who were caught, one of their statements contradicted the accusation of the maulvi. One of the apprehended culprits made the statement that the four of them came into the town with the intent to kill the Ahmadi because he used to give them such literature which was insulting to the dignity of the Holy Prophet, peace and blessings of Allah be on him, and he had tried to convert them to become Ahmadies. Therefore, they came to kill him. But during the tussle, one of his men killed by one of their companions. Then

they took one of them away. And the remaining two were there to lodge a complaint against him. This was the complaint of those criminals who were caught red handed.

This is an ongoing process of falsehood and allegations in Pakistan. If Martial Law was still enforced, they would have recorded the report of this criminal case exactly as the culprits wanted to dictate. Without the Martial Law the difference is that the police do not record the reports as shamelessly as the functionaries of the Martial Law used to do. This is a somewhat satisfactory situation as compared with the past. We do not know what course this case will take under the present pressure. For this, I would like to remind the Jamaat to pray because there is no security of the property, honor and life of any Ahmadi over there. If one town has behaved in a decent manner, by the Grace of Allah, it should not be taken for granted that the same will happen in other towns.

Nowhere in Pakistan are an Ahmadi's life, property, and honor guaranteed to be safe. Besides, an extremely filthy and contemptuous campaign is being made to disesteem the person of the Promised Messiah, peace be on him. Walls are covered with abuses and all sorts of defamatory writings. In their meetings, he is being called a liar over and over again. In many other ways Ahmadies are being tormented and agonized. I am being informed repeatedly by Ahmadies about these things; and it seems to be a never-ending process. At the same time, I am informed that the common man is not responding at all to these calls of hatred.

As far as the common man is concerned, he is too busy in his own affairs. He has no interest in finding out who Ahmadies are and what they are doing. I have given much thought to this situation trying to determine why it is so. Do the common people know that the maulvies are liars and that is why they do not respond to them? Or, is there some other reason for them being non-responsive to their efforts. My analysis, which is based on the information that I receive, is that during the period of Martial Law, when an organized effort was made against Jamaat-e-Ahmadiyya, the nation had largely become a helpless victim to crimes. There is no interest left now in religion. The more propaganda for Islam was preached, the farther the people strayed away from Islam. and there seems to be no Islam left at all in any part of the nation's character.

Thus, their disinterest in harming the Ahmadies is not because they believe Ahmadies to be innocent.

We the Ahmadies are being depicted as a dirty body. And under the influence of propaganda the common person may in fact think we are a dirty body. It is not that they are completely rejecting what the maulvi is saying. They think we are dirty but still they have no interest in this matter at all. No one says that the maulvi is lying. Because of the intensity of propaganda through books, newspapers, posters, and writings on the walls, they still believe Ahmadies to be dirty. I do not think that the common person has such a keen sense to realize that what is being said against Ahmadies is rubbish and false. Propaganda in itself is a very forceful weapon, and when a lie is told repeatedly in great quantity it does have its effects. So, despite knowing all things, if they are not being motivated to mistreat Ahmadies as the maulvies wish, it should not be taken as a sign of health. It is a symptom of another disease.

In some towns, anti-Ahmadiyya meetings are going on day and night, and much filth is being thrown in the air. You can sense the hatred in the eyes of the common person against Ahmadies. But the disturbance that maulvies want to create on a wide scale is not taking place. The reason is that this unfortunate era has made the entire nation liars, and the entire nation is made criminals. We are receiving this information from very many people that the standard of prayer which existed ten years ago, is now reduced to less than its one-tenth. Initially daily prayers were enforced, orders were passed to attend the prayer services, and even time was allotted for the prayers. Now those things have become matters of laughter. A few prayer-going persons who had started saying their prayers under forced commands, have now ceased to go for prayers alongwith many others.

There was a drive to enforce prohibition against the use of alcohol and other intoxicants as Islam had arrived and there was to be a complete prohibition in the country; but consumption of alcohol has tremendously increased now in the cities. Youth, women, men, people of all levels and all kinds are now drinking liquor excessively. A friend who came from Pakistan told the story that he hired a house-servant and asked him about his pay. To his great surprise the man replied that he did not need any wages but a fixed number of bottles of liquor per month would suffice. And he was very serious in his demand. He had to be told if he needed bottles of liquor he better find a job somewhere else because he will not find any liquor in an Ahmadi home.

This incident tells us about a very serious situation

in Pakistan. This is the story of Martial Law which retained its life in the name of Islam but inflicted heavy damage to the very existence of Islam. The Government that came after Martial Law is completely helpless in this matter. Though it is a political Government in name, yet it enjoys several protections of Martial Law, and it is a product of Martial Law. The same forces are sustaining it which were at the back of Martial Law. But comparatively it is far less powerful than Martial Law and it is completely impotent in taking any corrective or reformatory measures. It is absolutely helpless.

No doubt liquor is a very harmful thing—it is a tool towards evil; yet worse than liquor is drug abuse—use of such chemical substances that are equal to poison. These drugs not only injure the soul, but also damage the body and brain, and destroy a person completely. We are learning that everywhere in Pakistan drug abuse is rampant. In schools, colleges, universities, in the streets, in the factories, among the laborers, among the employers, all over the country an addict population is burgeoning. The appetite for drugs is phenomenal. Trade worth billions of dollars is dependent on this drug trafficking.

The drug addicts are greatly on the increase with proportionate increase of criminals. When a drug user becomes an addict, he has to pay higher price for the same drug. It is the basis of this racketeering. Initially drugs may be provided without any cost, but later on as the user starts enjoying it, he is asked to pay the price. When he becomes an addict he has to pay a higher price. I am told about many incidents that are horrible and ugly. A young boy who became addicted to drugs would first ask for money, but when his need increased and he did not have enough money, he started beating up his mother to extract money from her. He would torture her. Then he started stealing from the home. He stole jewelry or whatever he could find; and then he ended up committing all sorts of crimes to satisfy his addiction. Incidents like this are not solitary examples; these are happening all over the country in excessive numbers. When the addicts cannot find anything from their own homes to steal, they start robbing others and thus become professional criminals.

On top of this sad situation, a very large quantity of weapons is being distributed inside the country. Of the weapons that were sent by the Government of the United States for the Mujahideen, it is reported by their own specialists that the Mujahideen received only 25 percent of the arms and ammunition. As far as

money is concerned, it is estimated that the Mujahideen received an even lesser percentage. Now try to imagine what would have happened to that country which received two billion dollars worth of arms, and seventy five percent of that got distributed among the people. Where did that money come from? It is closely connected with the drug problem. The money which was sent by America for Mujahideen also got distributed in the country, and more weapons were purchased by that money. There are many other factors which are causing an increase of wealth in the country. On one side poverty is increasing in some classes of people, and on the other side wealth has greatly increased. Many people coming from Pakistan tell that everyone is busy in making quick money, and excessive money with the people has become very obvious.

Weapons are in excess; liquor is in abundance; and many other immoralities are also on the increase which I do not find appropriate to mention in the Khutba. Gambling is in excess. As I have said earlier, nothing is left of daily prayers. How can a nation in this condition be excited on religious grounds? They are now living in a changed world. Their interests are now drastically different.

But this should not cause any happiness to us. Actually it is an extremely painful news for us because Jamaate Ahmadiyya is obliged to establish the truth. Jamaate Ahmadiyya has to reform the morals. If Jamaate Ahmadiyya does not safeguard the truth and morals, then religion becomes meaningless. The more the nation is becoming a victim of falsehood, the greater becomes our problem. On one hand it is a relief that the people are not getting excited to commit atrocities in the name of religion: The entire nation has become a victim of lying, and it is disinterested in religion in word and in action. But on the other hand, for a Jamaat which has the objective to establish the truth, to establish the true values of religion, to reform the morals, and to enliven the dead virtues, just imagine how difficult becomes the task of that Jamaat in that country!

The leaders of the same Government which raised the slogans that it had come into existence to safeguard Islam, and it would not leave unless Islam is fully established, have now announced repeatedly that this nation is neither Muslim in character nor it deserves to be called Muslim. There is nothing left in this nation which could be named Muslim. When they took power in their hands, their declared objective was to establish Islam. But still it is being said

that this objective of theirs is not yet achieved.

What is left to be seen in the future, only God knows better. The fact remains that this nation has turned in word and in action to be untruthful, and it is sinking deeper in falsehood. Ahmadies are writing to me that the situation is very painful: The Promised Messiah, peace be on him, is being vilified and disgraced in books and in magazines. Even in crossword puzzles in newspapers it is now being asked who is the imposter prophet of this age, and anyone who makes the correct entry would win a prize. Seeing these things, those Ahmadies are extremely pained. But the Holy Quran has already declared that those who are liars would not believe. Those who do not believe are the liars. In the verse of the Holy Quran which I have recited in front of you, the Holy Quran makes a statement about falsehood twice. The Holy Quran says:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ

Those who have inculcated the habit of telling lies, those who in their normal life make false accusations, bring false cases against each other, and fabricate untrue stories as an essential part of their lives; falsehood has become their second nature. The Quran says:

لَا يُؤْمِنُونَ

How are they going to believe in the Signs of Allah? The liars do not believe in the truth. The Quran says:

أُولَٰئِكَ هُمُ الْكٰذِبُونَ

Why don't you see that these very people are the liars. Here falsehood is mentioned twice: First an analysis is made to identify the real reason for their disbelief: That is, they have already become liars. Allah does not give them any opportunity to become a believer because they are untrue in their hearts. Belief in the truth is not in accordance with their moral disposition. Therefore, it is wrong to expect from a nation which has become habitual liars that it will believe. It is against the everlasting truth of the Holy Quran which is stated in this verse. Why don't we present them this fact. The Quranic proof is this: If a person who claims to be from God is being rejected, and those who are rejecting him are themselves habitual liars, then the very act of rejection is a proof that the claimant from God is a truthful person.

At the time when someone claims to be from God, there are two types of people: One who accept him, and the other who reject him. Now a very clear and beautiful proof is provided by the Quran to determine the truth or falsehood of the claimant: We have

to see the character of those who are accepting him and of those who are rejecting him. If those who believe in him are liars and are immoral, then their belief in him will be a proof of him being a liar, too. His acceptance by them will mean nothing. But if those who reject him are habitual liar and are immoral, then their rejection will be a proof of him being the truthful. When a liar rejects someone, then in fact he is giving proof that the person being rejected is in reality a truthful one; because he who is a liar will lie in everything. Therefore, by rejecting Jamaate Ahmadiyya they have shown their own sickness of falsehood. It is evident that now this nation has completely exposed itself.

At another place, the infallible Holy Quran has stated the same fact:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ

That the sickness of their hearts was hidden, but due to Allah's doing, it so happened that the hidden diseases came to the surface and became evident. When a hidden disease increases then it becomes known to others. It does not remain secret anymore. The Holy Quran says:

فَزَادَهُمُ اللَّهُ مَرَضًا

“For them is a tormenting infliction because they are liars.” From this point of view, the fact that those who are rejecting the Promised Messiah, peace be on him, and are increasing in their sickness of falsehood is in itself a proof of the truth of the Promised Messiah, peace be on him. Their sharp decline in daily morality is making it evident that those who are rejecting cannot be truthful in the sight of Allah. If they were truthful, then Allah would not have punished them so. Those who reject a liar and make a campaign against falsehood, should have been very much blessed by Allah. Allah helps those who wage a war against the untruthful and He bestows upon them greater signs of being truthful.

Thus, at a time when the nation gets divided into two sections: One which believes and is habitually truthful, and the other which rejects and is getting deeper in the habit of lying, then even a person of small intellect can reach the conclusion that he who is being rejected by the liars cannot be a liar. He has to be the truthful because those who are accepting him are the truthful. Thus, day by day, Allah Ta'la is clearing up this matter. And the *Yaume Furqaan* that I stated earlier is closely connected with this fact. The Holy Quran says that there comes a day when a clear distinction is made between the truthful and the liars.

That day does not come all of a sudden like an unexpected disaster. That day is prepared in Allah's Decree, and you are witnessing all the preparations in front of your eyes. God is taking you towards *Yaume Furqaan*. When everything becomes clearly manifest, then Allah's wrath also descends, and also takes place. But it does not suit a believer of high morals that he should wait for the day of punishment. By using his observation and understanding, a believer should know that *Yaume Furqaan* has already come. Allah has already initiated the process of distinction. In future it is a logical consequence which requires just a waiting period. The nations which take this route have no chance of survival. This conclusion does not need any religious argument. Study of history makes it amply evident that the character which is appearing in this nation has always led other nations to their complete destruction. Therefore, I advise Jamaate Ahmadiyya that we are not here to watch destructions of others as observers. We are created to save those who are at the verge of destruction. Someone has said:

"It is easy to intoxicate someone and make him fall. The joy is when the bartender braces one who tumbles."

If you are the spiritual bartender, you should hold those who are about to fall. Try to breathe life in dying nations. This is your first and foremost objective. And this ought to be the objective of the truthful. If you forget this objective, then you too will start slipping into falsehood. It is imperative to safeguard this great and noble cause. You should begin with your own hearts to safeguard this. Always search your heart and try to discover its true inclinations. If you have an ever living determination in your hearts that you will always endeavor to save those who are dying, and you will give support to those who are falling and help straighten the destinies of those who have become crooks, then you can rest assured that you are certainly the truthful and you are the ones who are truly alive and are given the ability to give life to others.

As I have explained in the very beginning, the whole matter is that of a distinction between the truthfulness and falsehood. From this point of view I would like to advise Ahmadies that they should take care of truth in all of its aspects. I have said this earlier, but it is so important that it should be made clear once again that whenever there is a conflict

between truth and falsehood, an Ahmadi must be on the side of truth.

In this area I see many flaws, errors and weaknesses. Many disputes are brought to me and there are many cases that are sent to Qaza for arbitration and later I have to hear them. I get the feeling that the very high standard of morality is missing in its noblest form in some Ahmadies. Instead, some Ahmadies openly tell lies. Some Ahmadies do not desist from misstatements. In family disputes, in personal differences, they openly tell lies. They ask for girls in marriages but hide things that need not be kept secret. They do not tell the whole truth. There is no doubt that Ahmadies still have a far higher standard as compared to the very ugly things that we see in the outside world. But the standard of an Ahmadi will not be measured by comparing it with that of the liars. Ahmadi standard will be gauged by comparing it with the truthful; and among the truthful, it will be judged with the standard of that unique personage who was the most truthful of all, i.e., Hazrat Muhammad, peace and blessings of Allah be on him. He was the prince of truth and he had an exalted and shining status in the world of truthfulness. He was the sun in the universe of truth.

The Ahmadi truth will be measured by the standard of the Holy Prophet, peace and blessings of Allah be on him. As his standard of truth is extremely high, no one among us will measure upto that eminence of truthfulness. Therefore, everyone of us should search his own heart. I am not singling out a few people. I am including myself, and all of you are with me in this. Our standard of truthfulness has been fixed by God so high that even if we try our entire life to reach that standard with utmost sincerity, we will not be able to measure upto perfection. But certainly it is possible that every new day that dawns on us can witness that our standard of truth is being raised; and we are progressing with utmost sincerity.

On the other hand, when we see those who tell lies openly without any inhibition, who make wrong accusations and who immediately make false excuses to gain some temporary and minor gains, our hearts tremble with fear. We wonder if the tussle was between the truth and falsehood, then how can we tell the nation that we are truthful and they are the liars; that the one we consider to be the truthful is really the truthful; and how can we assert that they are the liars and, therefore, whom they call to be untruthful can not be liars!

This is the ultimate essence of the struggle between us and them. This is the decisive factor. *Yaume Furqaan* will result as a consequence of this situation. Therefore, Ahmadies have to be very vigilant in safeguarding their truthfulness. But human nature is so strange that a person can easily get so wrapped up in his own ignorance. Sometimes a liar becomes so sure and stubborn as if he were telling the truth, and considers his accuser to be the transgressor. He fights back and defends himself with full vigor. At times, a man proves to be so foolish that he becomes a slave of his own lies. He behaves in such a way as if he was truthful indeed. Hence, in some cases that come to me for disposal, though the number is small, some people put forward their false claims with great force, and they are very rigid in their demands.

Perhaps I have told you earlier about a person who is writing to me telling that I should personally know that he has never told a lie in his life. While the fact is that I personally know that he has hardly ever told the truth in his life. People tell lies so boldly that it shows they have become victims of their own fabrications. They do not understand their true condition. This makes our task very difficult. Nevertheless, you should take care of your surroundings, and try to advise others. Always remember that the first and the most fundamental fact is: when someone makes a mistake and that mistake is caught, his initial reaction is to take refuge in falsehood.

Now, liars are of different kinds. Some of them make false excuses and then they start rationalizing their mistakes by convincing themselves with their own false excuses. Then they believe that others will also be convinced. This is done by those who are more truthful than others. If they analyze their process of rationalization, they will come to know that their excuse was a lie from the very beginning. One should have moral courage to confess one's mistake. This kind of falsehood is committed to such an extent that one feels sick by looking at its enormity.

Whenever someone is caught making a mistake and is questioned about it, in a vast majority of cases he will make an excuse and try to justify why he had done so and why others could not understand. During this time he knows he is telling a lie. He knows in his heart why he was doing so. In this first reaction of one presenting oneself as a pure and pious person, the intent is good but the method is wrong. It is natural that one likes to look good in front of others, but while attempting to look good in front of others,

he becomes dirty in front of God. Therefore, the Holy Quran has analysed this factor by saying: it is strange that you are afraid of other people but you do not fear Allah!

Thus, falsehood is a product of 'SHIRK'— associating others with God. If you fully understood this point, you will be very successful in your Jihad against falsehood. Thus the Holy Quran declares falsehood to be 'SHIRK'. Whenever you are attempting to protect yourself from being exposed as a liar, there are two entities watching you. One is a human being who is not aware of the unseen, and the other is Allah who is '*Aalamul Ghaib*'—the knower of the Unseen. You are trying to appear nice in front of one, but are becoming ugly in front of the other. And the One in whose presence you are becoming evil should be the One in front of Whom you should be good. This is how falsehood starts. Later on the potent evil is further exposed.

draws this picture. As the earlier sickness of making false excuses was not known to the people, God decided to let the disease increase to the extent it became manifest. These are the same people who would take the next step and indulge in open falsehood. Every falsehood has an element of self-protection. As a consequence, slowly and gradually, the entire nation becomes untruthful. Not only that one tells a lie to protect oneself, but one starts telling lies to entrap innocent people.

At present, the condition of the nation is far more serious, and it has gone deeper in falsehood. Whenever there is a criminal case, a murder case, without fail many persons are implicated who were nowhere near the scene of that crime, and the prosecuting party knows that those people are innocent and they have nothing to do with that crime. If one person kills another, ten persons are incriminated. And sometimes completely innocent people are hanged. With the help of falsehood and bribe a case is made so strong that an innocent person has no way to defend himself.

If atrocities like this are daily on the rise, how can Allah's grace descend on such people. Everyday, disappointment is deepening. Therefore, remember if falsehood is a sickness then it will not remain limited to its initial stage. It will definitely grow, and with its growth the sickness will spread everywhere taking very dreadful forms. Then your relationship with Allah will be severed because Allah does not keep any relation-

ship with the transgressors. Ultimately there will remain no hope for His mercy. In this condition if someone claims that he has a love for Allah's loved one, he is telling a lie. The maulvies and pirs accuse a person of murder on whose life a murderous attempt was made. There cannot be a worse example of false accusation. But still they remain pirs and religious scholars. Such persons do not have any right to claim any closeness to the Holy Prophet, Hazrat Muhammad, peace and blessings of Allah be on him. And to say that they killed someone out of love of the Holy Prophet becomes profoundly ridiculous. Falsehood and truth have nothing to do with each other, there is no relation at all. Therefore, falsehood cannot exist side by side with the love of the Holy Prophet Hazrat Muhammad, peace and blessings of Allah be on him. This is their plight.

Living in such a society, Ahmadies have to realize immediately their own state of affairs. They have to analyse the inclinations of their hearts. If they do not try to correct the situation in a well-coordinated manner and they do not launch a campaign to eradicate the disease from among themselves, there cannot be any guarantee that their truthfulness will remain intact. People in smaller groups are affected slowly and gradually. To counter this, one needs to launch a well-conceived struggle against it. Therefore, Jamaate Ahmadiyya worldwide in general, but the Jamaat in Pakistan in particular, should chalk out a plan against falsehood.

This campaign should start from within the homes. As I have stated, once the habit of telling lies is formed, it leads to all kinds of evils. So, try to fully understand one more thing: False actions originate falsehood. If you analyse a given situation, you will discover that one tries to cover up a mistake by telling a lie. This being a fact, an Ahmadi has to start performing truthful actions to guarantee his truthfulness. There are very few courageous people who, when caught doing something wrong, would tell the truth. Therefore, if an Ahmadi wants to be truthful, he has to perform truthful actions. You cannot keep truthfulness alongwith a wrong action. The matter of the fact is that whatever comes on the tongue, first takes birth in your heart and then it is transformed into an action. If your action is truthful, then you will speak the truth. If the action is false then falsehood will be manifested.

When I say that you should wage Jihad against falsehood, I do not mean that you should merely suppress its symptoms. You should uproot the disease. Wage a Jihad against those actions which are natu-

rally going to breed falsehood. If wrong actions have taken roots then it becomes very difficult to fight falsehood. Moreover, children should be made courageous in their earlier stage. If you start working on children with diligence then your task will comparatively become easy. The mother has a tremendous responsibility, and in the same manner the father and elder brothers and sisters, too. They should bring up children in an atmosphere of truthfulness.

Not even in a joke should they allow them to tell a lie. When he does something wrong but tells the truth, then do not be harsh to that child. Forgive him, because if you punished him when he told the truth, he will become afraid and tell a lie next time. If a child forms a habit of telling lies, it becomes very difficult to bring him back towards telling the truth. Anyhow, it is a subject that needs discussion in great length; but at present I have given you two basics concerning it: First is "Shirk"—fear of anyone else other than Allah. When fear of someone else becomes dominant in contrast to Allah's fear, and fear of Allah is subdued, at that time man has no right to say *La Haul*. When fear of someone else has already dominated you, then to say *Illa Billa* becomes meaningless. Similarly, the subject of *La Ilaha* is also closely related with this matter. When you take someone else as your *Ilaha* then there remains nothing of *La Ilaha Illallah* to work for you. From this point of view, to wage a war against "SHIRK" and against falsehood are one and the same thing.

The second point is that if we really want to eradicate falsehood from society, we have to give more thought to good deeds and we have to safeguard Ahmadies from crimes. Wage a war against all kinds of crimes, so that the life of an Ahmadi stays pure and he does not feel the need of telling falsehood. Moreover, if someone feels compelled to tell a lie because of his evil deeds, then inculcate in him the fear of Allah and see that he gets moral courage to be ready to face the consequences of his evil deeds. And he should not depend upon any false god. It is the same subject of "Shirk". For this, as I have said earlier, there is a great need to train children from the beginning. In our country illiteracy prevails. Illiteracy is also in other countries but in our country it is very deeply connected with falsehood. Most of the parents and elders see falsehood in children but they just laugh about it; they enjoy a child's cleverness and talk how he fooled someone and how he told a lie. Thus they become responsible for destruction of the next generation, and commit a great crime against God and humanity.

I hope that this campaign against falsehood will be launched under a well-conceived, well-organized, detailed, and effective plan. It is a duty of Majlise Aamila of each country to review the situation in its respective country. The easiest way to handle this is they should take into account different disputes between Ahmadies. If lies are not being told at the time of a dispute, then the people are truthful. But if truth is being held back during disputes, then the nation cannot be considered as truthful. If the number of cases is large, the possibility of telling lies is propor-

tionately great. And if the number of cases is less, then lying would also be less. This is another symptom. The greater the number of conflicts in a Jamaat, the higher would be the inclination toward false actions. The amount of falsehood at times of differences should reflect the status of falsehood in a nation. Therefore, I hope that we shall start reviewing the present situation with careful analysis and wisdom, and after correct diagnosis we will endeavor to remove the ills.

AHMADIYYA MUSLIM COMMUNITY IN USA UNANIMOUSLY CONDEMNS THE HENIOUS ACTS OF ZIA REGIME

We the delegates of the 30 chapters of the Ahmadiyya Muslim Community and the executives of the Management Committee of the United States of America, assembled in Clifton, New Jersey, on April 3, 1988, do hereby unanimously adopt this resolution:

Whereas, in 1984, the Government of Pakistan promulgated Martial Law Ordinance XX which provides that any Ahmadi may lose his or her property, be fined, and be imprisoned for three years if that Ahmadi suggests or behaves that Ahmadies are Muslims. This Ordinance violates Article 20 of the Constitution of Pakistan and is contrary to the obligations of Pakistan under the United Nations Universal Declaration of Human Rights and the United Nations Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief;

Whereas, President Muhammad Zia-ul-Haq of Pakistan has avowed that his Government had taken several stringent measures to prevent Ahmadies from practicing Islamic rites and will exterminate the "cancer" of Ahmaidyyat and to this effect death sentences and lengthy prison terms on Ahmadi Muslims have been imposed by special military courts in Pakistan clearly indicating state-sponsored persecution and terrorism against Ahmadi Muslims including encouragment of individuals and groups to commit acts of murder, attacks on mosques, defacement and destruction of Ahmadi property; and further, that Ahmadi Muslims are discriminated against with respect to education, employment and participation in a free and democratic process in Pakistan.

Whereas, the United Nations Organization, Amnesty International, International Commission of

Jurists and numerous other worldwide Human Rights organizations have verified and condemned the continuous repression of Ahmadi Muslims since the promulgation of Ordinance XX and these atrocities have also been condemned in growing circles in the United States Congress.

Whereas, despite international censure, the Government of Pakistan has continued its persecution and discrimination against its Ahmadi Muslim citizens.

Whereas, the failure to respect the religious freedom of its peoples aggravates intolerance and sectarian strife and impedes the orderly social development of Pakistan.

Therefore, we are resolved and urge that the Government of Pakistan should:

1. Immediately repeal Martial Law Ordinance XX and all other statutes, orders, decrees, and laws repugnant to international convention of human rights.
2. Release and exhonorate all Ahmadi Muslims held in Pakistani jails under the provisions of Martial Law Ordinance XX, especially the four facing, on flimsy and untenable evidence, execution on the basis of Martial Law court decision.
3. Cease the persecution of and discrimination against its Ahmadi citizens.
4. Eliminate all forms of religious fanaticism under the disguise of Islam and against the its teachings.
5. Restore all internationally recognized human and civil rights to all the citizens of Pakistan.

We are further resolved to thank all the Governments and various International Organizations for the moral support they have provided to the

persecuted Ahmadi Muslims of Pakistan and earnestly pray to Allah Almighty that their efforts be rewarded and enhanced.

AHMADI MUSLIMS APPEAL TO THE U.S. GOVERNMENT

We the delegates of the 30 Chapters of the Ahmadiyya Muslim Community and the executives of the Management Committee of the United States of America, assembled in Clifton, New Jersey, on April 3, 1988, do hereby unanimously adopt this resolution.

Whereas the Constitution and the laws of the United States of America guarantee rights for the observation of the religious obligations of all citizens without prejudice to their creed.

Whereas Saturday and Sunday are the official holidays observed in public offices and schools.

Whereas the Christians in the United States have an opportunity to observe their religious worship on Sunday and the Jewish people have an opportunity to observe sabbath on Saturday.

Whereas the Muslims have a firm religious obligation as enjoined by the Holy Quran in Chapter 62 verse 10 quoted below.

"O ye who believe! When the call is made for prayer on Friday, hasten to the remembrance of Allah and leave all business. That is better for you if you only knew".

Whereas the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, has em-

Copies to:

President of the Islamic Republic of Pakistan
All Governments
All Human Rights Organizations

phasized the importance of the Friday service both in his practice as well as his sayings.

We therefore urge the Government of the United States and all its branches at State and local level to enable the Muslims to observe this fundamental obligation to observe the Friday prayer without any prejudice to their careers, pay, privileges, or other measures of the performance of their obligations, the request is not for an official holiday on Friday but that Muslims may be permitted leave from 1 to 3 p.m. to participate in the obligatory Friday services.

We also urge all Muslims to do whatever is possible to ensure that this privilege shall not hinder the performance of their duties, which may require working overtime at other times to make up for the time taken for the Friday service.

Copies to:

President of the United States of America
Secretaries of Education and Labor
Attorney General
Speaker of the House
President pro-term of the Senate
Governors of all States
Secretaries of Labor and Education of all States
All members of the United States' Congress
Legislatures of all States

The above two resolutions were passed during the annual Majlis Shura of the Ahmadiyya Movement held on April 2-3, 1988. This picture shows a section of the participating delegates.



MAJLIS SHURA, APRIL 1988, IN PICTURES



THIRD DAAE—ILALLAH MISSION

Monterrey, N.L., Mexico

A great majority of people in Mexico hardly know about Islam and Ahmadiyyat. Quite a number of people in Monterrey and N.W. Mexico were introduced to this beautiful religion in our (Hasan Parvez's and Mirza Muzzafar Ahmad's) first and second Daae-Ilallah missions, through media by arranging Khidmate-Khalaq program. By the grace of Allah this time the message of Islam and Ahmadiyyat was personally conveyed to approximately 300 people mainly through two seminars delivered by guest speakers. By the TV coverage of these events shown on different channels and through a separate fifteen minutes live TV interview telecast over three Mexican states; plus almost half of a front page newspaper coverage, the amount of people informed increased to hundreds of thousands. Moreover, a bookstore was discovered and has agreed to market our literature and cassettes in Spanish. Allhamdo-lillah.

A Tabligh Approach Through Insitutions

In our first Daae Ilallah Mission to Mexico, Mr. Hasan Bajiwa had the opportunity to see Administrative Director of the Universidad Autonoma de Nuevo Leon in Monterrey. During the discussion he agreed to let him hold seminars in that University. By the grace of Allah after the second tour to Mexico when Mr. Bajiwa and Mirza Muzzafar Ahmad came back after preparing further grounds for Tabligh, then received a letter on February 2, 1988, from the Director of Cultural Affairs. In this letter they were invited on 15th and 16th of March to hold seminars on different aspects of life in the Islamic society. Here in America, the Amir Maulana Sheikh Mubarak Ahmad Sahib encouraged and permitted us to make the arrangements, while the National Qaaid, Syed Sajid Ahmad Sahib was consulted in organizing the program, apart from officials of local Jamaat. Dr. Mansur Ata Ilahi (Surgeon in Digestive System) from Spain and Miss Nuzhat Haneef from New Jersey were invited to be the guest speakers.

On March 13, the group comprised of: Mirza Muzzafar Ahmad (Amir-e-Kafila), the guest speakers, Br. Musa Sharif Asad from Pennsylvania, Br. Sardar Bashir Ahmad from Pakistan, Mrs. Maria Parvez, Ayesha Parvez and Hasan Parvez left Houston for Monterrey.

Seminar I

On march 15, according to the program previously set up with the Cultural Department of the University, the first activity took place at the Auditorium of Scenery Arts. It started with the Zuhar and Asar prayers offered in congregation at the stage few minutes before the gathering of approximately 110 students and staff members. After the prayers, sister Nuzhat Haneef with the assistance of Dr. Ata Ilahi for Spanish translation, started the seminar: "The Social Segregation of Sexes in Islamic Society". As an introduction to her speech, she explained to the audience the basic beliefs of Islam. The lecture lasted up to one hour followed by question-answer session, which continued for two more hours. Since there was a bookstall (taken care of by Br. Musa) and a display of Muslim garments set up at each side of the stage; the students were invited to visit these areas. One hundred twenty books besides handouts were taken by the audience while some of them left their addresses in order to get more information. Others gathered around the display of garments where they asked many questions to Mrs. Parvez who was taking care of this spot. The Audiovisual Department of the University videotaped in parts the entire session to be telecasted later on TV news. Also a representative of "El Norte" newspaper—one of the most important in N.W. Mexico—was present and wrote about the event. This article appeared next day on the front page of the Cultural Section.

Seminar II

On March 16, the second lecture, sponsored by the Nutrition Department of the School of Public Health, Faculty of Medicine of the same University, took place. Shortly before addressing his speech: "The Concept of Food and Hygiene Among Muslims and its Influence on Human Body, Morals and Soul", Dr. Mansur Ata Ilahi, was interviewed by staff of the Audiovisual Department. An audience of 130 gathered in the small Auditorium and listened to him for one hour. The speech was followed by question-answer session that lasted 90 more minutes. His lecture was based on "The Philosophy of the Teachings of Islam", while questions covering Ahmadiyya Muslim beliefs and Jesus were explained from other Ahmadiyya literature. The students visited the literature stall on one end of the Hall, attended by Br. Mirza Muzzafar Ahmad and Br. Musa Sharif Asad. At the end the audience visited

Dining Room where there was a display of several dishes prepared beforehand by sisters Fauzia Mirza and Nusrat Dawood at Houston. Mr. and Mrs. Parvez, who were in charge of this segment answered the questions and explained certain procedures. The staff of the Nutrition Department helped to serve the samples among the audience. At this juncture the teacher in charge of the Nutrition Department requested Mrs. Maria Parvez and Dr. Mansur Ata Ilahi to be their guests in a live TV program the next day. In this event 200 books were distributed and students left their addresses for more information.

Discovery of a Bookstore

Late in the afternoon of March 16, while passing by a multi religious bookstore at the Downtown area the owner and staff recognized Sist. Haneef from the article of the newspaper. In a small gathering, Dr. Ata Ilahi and Hasan Pervez answered their questions. Before leaving the place they bought some cassettes and some literature was provided free upon their request. They showed interest in marketing our Spanish literature.

A Live TV Interview

On March 17, at 9:00 a. m., the TV staff picked us from our place and took us to Channel 2 studio where Dr. Mansur Ata Ilahi and Maria Parvez had a live interview for 15 minutes related to the same topic discussed in the Public Health School the previous day. The books used as a reference on this day were the Holy Quran and a book of the Promised Messiah, peace be on him. This same day before leaving Monterrey we had the pleasure of meeting with the Administrative Director of the University and expressed our gratitude.

At this point, before finishing the report, we (Mirza Muzzafar Ahmad and Hasan Parvez) would like to thank the guest speakers and all other officials plus members of the United States Jamaats that in one way or the other contributed to the success of these preaching events in Latin America.

Throughout the expedition we experienced and received Allah's favors as He covered our shortcomings at every step and blessed us with His bounties. We pray to Allah that He may reward our humble efforts with the most fruitful results.

AHMADIYYA MEDICAL TEAM FROM USA TOURS AFRICA

An Ahmadiyya Medical team from the USA visited Gambia, Sierra Leone and Liberia. This picture was taken at JFK Airport, New York, on April 14, 1988, at the time of departure. The team has since returned from their tour.



SEERATUN NABI DAY IN QUEENS



A symposium on the ideal life and conduct of the Holy Prophet Muhammad peace and blessings of Allah be upon him, was held on Sunday, April 10, 1988, at P.S. 165 in Kew Garden Hills in Queen. The Symposium started with the recitation of the Holy Quran followed by a poem in praise of the Holy Prophet.

Distinguished speakers from various religious backgrounds spoke on different aspects of the Holy Prophets', Ideal life and character. The first speaker of the day was Imam Shamsudin, Imam of the Mutakabbir Mosque, who spoke on "Mohammad as the best exemplar", Mr. Richard Curtis, currently executive Director of the American Educational Trust, followed by presenting "Mohammad and the political concept". His speech was followed by Dr. Attia Sweillan president of Islamic Association of Long Island, who stressed that Holy Propeht's life was exemplified with actions. The next speaker was Rev. Dr. Marston Speight, who is the co-Director of

the office on Christian-Muslim Relation of the National Council of Churches of Christ in the U.S.A. He brought out in his speech a clear picture of "Muhammad Message to the West." The concluding speech of the day was made by Sheikh Mubarak Ahamd Sahib, Chief Missionary of the Ahmadiyya Muslim Community in the U.S.A. Shiekh Mubarak Ahmad gave an in-depth view of "Holy Prophet Mohammad's Love for Humanity" with some touching incidences of the Holy Prophets life. Brief remarks of appriciation of such gathering were made by Dr. Mohammad Mehdi, seceratary General of National Council on Islamic Affairs. The Symposium was moderated in an excellent manner by Dr. Ehsan Zaffar, Najib Amir II of U.S.A.

After the Symposium, refreshments were served to the guests and "The speakers were presented with a package of books on Islam and Ahmadiyyat. The symposium was attended by 350 people including some 50 guests from different religious backgrounds.

SEERATUN NABI DAY IN QUEENS



A section of the Audience during the meeting

SEERATUN NABI DAY IN QUEENS



Presentation of the Holy Quran and other literature to some of the guests after the meeting.



Seeratun Nabi Meeting in York

Seeratun-Nabi Day, a day when we again determine to relive the life of the founder of Islam, the Holy Prophet Muhammad, peace and blessings of God be on him, was held on April 10, at Noor Mosque York. Approximately 100 people attended, many of them from Baltimore and Washington area.

Following Zuhr prayer Mr. Mubasher Ahmad from Baltimore took the chair and requested Mr. Fahd a new arrival from Beirut, to recite the verses of the Holy Quran. It was translated by Mr. Yasin Sharif and commented on by the Chairman.

Mr. Moosa Asad, described that women had no rights for property, divorce, education, to name a few, and were slaves to their husbands. With the advent of the Holy Prophet, peace and blessings of God be on him, everything changed. The Holy Prophet taught us that women have to be treated equally, they have all the rights that men have with a special injunction for men to treat women with kindness as you would treat fine glass.

Major Fazl Ahmad stated that since Islam preaches that there shall be no compulsion in the matter of religion, we have to live with religious differences. The Holy Prophet, peace and blessings of God be on him, proclaimed a charter from the highest mountain that people of all faiths have a universal right to be protected. It was inspiring address to invoke the blessings on the Holy Prophet.

Mr. Munawer Ahmad Saeed and Al-Hajj Nuruddin Al-Hadith mentioned that true love is the mutual attraction of two hearts out of pity, nobility, mercy, and so on which creates a sense of commitment; marvelously and perfectly exemplified by our beloved Prophet, peace and blessings of God be on him. That the highest yearning of a soul is to win the love of God i.e. to ask the question, 'Do you love God and do you know that God loves you?'

In the end a poem was recited by Mr. Hamid Bhatti invoking thousands of blessings to the Holy Prophet, *alaikes salaatu alaiques salaam*.

Dinner was served after the silent prayer at the end of the program.

THE NEW WAQF SCHEME

A recent circular from the Additional Wakilul Tabshir, London, draws our attention to an important scheme initiated by Huzoor. Foreseeing the needs of the next century, Huzoor announced the *New Waqf Scheme* in his Friday Sermon of April 3, 1987. Huzoor said:

"A gift—a gift for the future was overlooked. Allah pointed it to me to tell you that you should resolve during the next two years that whosoever is blessed with children, he will offer those children in the way of Allah. Expectant mothers should also join in. Both mother and father have to make this resolve jointly and then they should train the children accordingly from their early childhood."

A Summary of this important sermon was published in the June 87 issue of the Gazette. The U.S.A. Jamaat has been very slow to respond to this call and as of March, 1988, only 7 offers of children have been made. Huzoor has directed that the importance of this scheme should be re-emphasized.

All families who were blessed with children since April 1987 or those who expect children during this year are urged to ponder seriously and come forward to dedicate their children in this *New Waqf* scheme.

Musleh Mau'ood Day at Willingboro

Musleh Mau'ood Day was celebrated at Willingboro, NJ, on February 27, 1988. The meeting started with the recitation of the Holy Quran followed by a poem from Kalam-e-Mahmood. A speech was given by A. Mannan Malik on the prophecy of Musleh Mau'ood in which he explained the Prophecy and how it was fulfilled in the personality of Hazrat Mirza Bashirud Din Mahmood Ahmad. Syed Sharif Ahmad explained the great achievements during the time of Musleh Mau'ood.

A concluding speech was given by the President of the Jamaat Dr. Zafar and the meeting was closed with prayer.

AUDIO CASSETTS OF HUZOOR

A catalog of Audio Cassetts of Huzoor has been prepared and will be published soon. It will cost approximately \$4. Members should buy copies of this catalog for reference purposes. Reserve copies for you by writing to the Washington Mission.

AHMADIYYA JAMAAT LOCAL NEWS

New York: Masih-Mau'ood Day Celebration

The Masih-Maud day was celebrated in a grand manner on March 20th, 1988 at Baitul-Zafar. About 100 men, 60 Lajna and 50 children attended this great occasion. There was participation from New Jersey and Philadelphia also. The program started at 11:30 a.m. with the recitation of the Holy Quran by Karim Sharif, followed by a poem of the Promised Messiah by Dr. Munir Ahmad. The first speaker of the occasion was our Tahir Class Student, Zafar Nasir. It was followed by Dr. Syed Mohammad Ahmad, who spoke on the Life Sketch of the Promised Messiah. Dr. Khalil Malik from Philadelphia, spoke on Extracts from the Sayings of the Promised Messiah. Then there was another poem recited by Tahir Khokar Sahib. We had another speaker from Philadelphia, Hussan Abdullah who spoke on Hazrat Masih Mau'ood, a spiritual reflection of Jesus. Our Mublaigh, Inamul Haq Kauser Sahib concluded the meeting.

Seminar on Education and Training

This Day long seminar was held at Baitul Zafar. The class was arranged for the men and women of the Jamaat. Lectures were delivered on Hadith, The Advent of Promised Messiah, Deliverance from the Cross and subjects on Trinity and Atonement were discussed. There were question and answer sessions. Tutors were Hadi Nasir, Major Fazal and our Amir Mubaligh, Sheikh Mubarak Ahmad Sahib, who also inaugurated and concluded the class. Attendance at this Seminar was ninety.

Ahmadiyyat introduced to New York city officials

An aid to mayor Koch was provided with literature on Ahmadiyyat and Islam by Nazir Ayaz and short introduction on the beliefs and activities of our community was provided. Thanks to Sattar Mohammad for the lead.

Salaam Jamil met the majority leader of city council and introduced ourselves.

San Jose, CA: By the Grace of Allah we have established the regular Friday prayers at Brother Ch. Mubasher Ahmad's house. Please pray that Allah may bestow His blessings on Brother Mubasher for his efforts.

In March we celebrated Masih Mao'od Day with other three Jamaats in the area. There was large

gathering at Brother Ilyas Husains's house for the occasion where we listened to speeches and Hazoor's tabligh tapes concerning the life of the Promised Messiah, peace be on him.

During the month we held Jamaat meeting on the first and last Sunday at Brother Arshad Ahmad's house for all the male members. Lajna met at the same time at homes of various members. In these meetings members have been asked to increase their contributions to the Jubilee fund and the Mosque fund. The Secretary Tabligh has started contacting the local officials to make them aware of the Ahmadiyya Jamaat in San Jose and to counter the slander spread by the Jamaat-i-Islami in the area. Please pray that Allah may bless our efforts.

Washington, DC: Khuddam activities. On March 13, a Tabligh Day was held at Ballston Common shopping area. About 10 khuddam showed up and from 11:00 a.m. to 2.00 p.m., about 600 pamphlets were distributed.

On March 20th, the khuddam were requested to bring non-Ahmadi friends for Masih Mau'ood Day. Waqari Amal for setting up, cooking, and cleaning up were performed by energetic khuddam.

On March 26th, khuddam met at the warehouse in DC where Rohani Khozain books sets were arranged and packaged. Then on March 29th, the packaged book sets were loaded on two trucks and hauled to Baltimore Mosque and stored there to save storage rent in D.C. Also, money was collected for the translation of the Holy Quran as promised by khuddam.

Cleveland, OH: Cleveland Jamaat is regularly meeting twice a month on Sundays. Jamaat has bought a beautiful building which was previously Christian Service Church. With the Blessings of Almighty Allah all our functions are being held at this facility. Hazrat Khalifatul Massiah IV has been kind enough to propose the name of our Mosque as Baitul-Ahad Mosque.

Musleh Mauood day was Celebrated on Sunday February 28, 1988, Dr. Ali, General Secretary of the Jamaat, Presided over the function.

The Program started with recitation of the Holy Quran by Brother Mahmood Ahmad, followed by brief speech about the life of Hazrat Musleh Mauood by Br. Mansoor Ahmad, a membr of our Atfal group.

Brother Idris Daoud presented the Prophecy about "Musleh Mauood" and Br. Mahmood, our propagation Secretary presented the "background of the Prophecy."

Brother Ali covered the various achievement of Hazrat Musleh Mauood, Hazrat Mirza Bashirudin Mahmood Ahmad May Allah be pleased with him. The meeting adjourned with collective prayers. Members were served with snacks at the end of the session.

Monthly meetings are attended not only by Jamaat members, but frequently by non-Muslims also. The 1st Sunday of the month is devoted for two separate sessions. One is for Lajna and the other for the male members, held in separate rooms.

Br. Mikal Hameed, a medical student and a very

delicated member of our Jamaat conducts classes for Atfal-ul-Ahmadiyya.

The 2nd meeting of the month is an educational session for all members of the Jamaat. The educational session customarily starts with recitation from Holy Quran followed by Hadith and continues with topics of contemporary subjects, problem and thier Islamic solution.

At present a Jamaican brother Bashir and his son who are non Ahmadi, are regularly attending all our functions. Off and on, other Non-Ahmadi Muslim brother Join us for Juma prayers. Non Muslims and Non Ahmadies are invited.

Attendance in our meeting is encouraging but there is lot of room for further improvement. We need Allah's Mercy and everybody's prayers

SOUTHEAST LAJNA/NASIRAT REGIONAL IJTEMA

The Ijtema was held at the American Fazl-Mosque, Washington, DC, on March 26-27, 1988.

The Lajna-Nasirat Ijtema started at 10:40 a.m. with the recitation of the Holy Quran followed by the Lajna and Nasirat pledges. Nusrat Jehan Bashir (York) shared a hadith on Charity. A poem of Hazrat Masih Mau'ood, peace be on him, and its translation was also read out.

The Welcome Address was given by Amir and Mubaligh-in-Charge, Sheikh Mubarik Ahmad Sahib. He explained that the purpose of the Ijtema is to revive and regenerate the values that are in the Holy Quran and the teachings of the Holy Prophet, peace and blessings of Allah be on him. He also said that Huzoor's Friday sermons are a guidance for today's Ahmadi members and it is essential that all listen to Huzoor's tapes. Huzoor has even directed that members listen to his tapes. Khulefaa are appointed by the will of God and guided by Allah. Therefore, Huzoor knows the problems of the different parts of the world and keeps all this in mind and delivers sermons that really pertain to all of us. If we don't listen, then we are all depriving ourselves of guidance.

The first competition was Talawat. After this a few Lajna members commented on certain things of importance. Sister Amina Khan (Canada) spoke on the realistic, everyday guidance that Islam offers us. Hameeda Haleem comented on the idea that Lajna members should be involved in work for the poor and needy. Lateefa Ilyas (Balt.) said that we should write a paper on the problem on incest so that we may

know what to answer when people ask us. Sis. Shakura Nooriah spoke on the Jihad of the tongue and how we should all be active in propagating Islam.

After prayers, Lajna and Nasirats went outside for sports: Volleyball and musical chairs. After Maghrib and Isha Prayers the program was for Panel workshop. The topic of the discussion was: "How should a young Muslim lady conduct herself in American Society." Many sisters took part in the discussion.

Sunday March 27, 1988

The program startd at 10:25 with the recitation of the Holy Quran and its translation. Lajna Speech Competition with the topic being "The Holy Quran — A basis for women in Everyday life" Nasirat gave their group speech presentations. Simultaneously the Lajna was taking the written exam on the life of the Holy Prophet, peace and blessings of Allah be on him, from Introduction to the Study of the Holy Qruan. Lajna and Nasirat had Genreal knowledge competition. The Lajna competition was based on the book *Invitation to Ahmadiyyat*.

Handicraft competition was held in which Lajna members made two pillow cases; Nasirats 7-9 made book marker; 10-12 made bread wrapper; 13-15 made an apron.

Awards were distributed to the winners and participants. The Ijtema was concluded by a few remarks and important points by Maulana Sheikh Mubarik Sahib, Amir and Mishionary Incharge.

MISSIONARY INCHARGE VISITS PITTSBURG



(above) The Amir and Missionary Incharge, Maulana Sheikh Mubarak Ahmad addressing the Majlis Aamla of Pittsburg. (below) A lady asking a question in meeting.



Milwaukee Community Journal, March 9, 1988

**Sister Lucille Walsh to keynote
Stritch lecture to focus on Islam**

“Religion in Today’s Society: Islam” will be the topic of Cardinal Stritch College’s next community lecture, Tuesday, March 15, at 9:30 a.m. in Stritch’s Walter Schroeder Auditorium.

The presenter will be Sister Lucille Walsh, associate professor of religious studies at Stritch and co-founder of the Islamic-Christian Dialogue in the Milwaukee Archdiocese.

In her talk, Sister Walsh will present facts basic to understanding Islam and the Muslim; describe the place of Islam within the context of monotheistic faith traditions; discuss its struggles within a pluralistic society; and provide an insight into the Islamic view of history as it relates to the challenges of the 20th century.

The speaker, a Canadian-born Franciscan nun, has been a member of Stritch’s Religious Studies Department since 1962, and has been teaching courses in Hinduism, Buddhism and Islam since 1970.

After earning her graduate degree at Marquette University, she did post-graduate study at the University of San Francisco, University of Wisconsin-Milwaukee, Hamline University and Sophia University, Tokyo, Japan. She also has travelled throughout the Asian countries and the Middle East.

Prior to the lecture, a continental breakfast will be served in the Cardinal Lounge.

Though the program is free, reservations are requested and can be made by calling 352-5400, ext. 244, on or before March 11. Reservations for child care services can be made by calling 352-5400, Ext. 415.

TRANSLATORS NEEDED

Hazrat Khalifatul Masih IV has directed that a team of translators be put together in order to facilitate the translation of Friday Sermons.

If you have the aptitude and experience in this respect and can spare time to work on translations, please offer your services. Please get in touch with Mr. Mubasher Ahmad at:

8619 Pilsen Road, Randallstown, MD 21133

A SUMMARY OF PROPAGATIONAL EFFORTS BY LAJNA U.S.A.

February 1988 Report

Baltimore: Preached to 2 persons, distributed 10 pieces of literature.

Boston: Preached to 1 person.

D.C.: Preached to 20 persons, distributed 49 pieces of literature, advertised Ahmadiyya in a newspaper, a letter on Islam, to an editor was published, placed books in libraries and in book stores.

Dayton: Obtain 1 convert, preached to 56 persons, distributed 94 pieces of literature.

Detorit: A letter on Islam to an editor was published in a newspaper.

Houston: Preached to 2 persons, placed a Holy Quran and the Introduction to the Study of Holy Quran in an elementary school library.

Florida: Preached to 5 persons, distributed literature to them.

Los Angeles: Preached to 6 persons, distributed 33 pieces of literature, received 2 responses from literature distributed.

Newark: Preached to 1 person, distributed 63 pieces of literature.

New York: Preached to 7 person, distributed 20 pieces of literature, some members are inviting christians into their home for friendly exchange of religious views.

Philadelphia: Preached to 20 persons, distributed 22 pieces of literature, showed video-tape of Hazrat Khalifatul Masih IV to a Christian family, who is being preached to.

Pittsburg, PA.: Placed “The Muslim Sunrise” in a library.

Waukegan/Zion: Preached to 18 persons, distributed 200 pieces of literature.

York/Harrisburg: Preached to a class of 22 students at a school.

THANK YOU

I have received a large number of messages of sympathy and condolence on the demise of my father recently.

I wish to convey my sincere thanks to all those who remembered me in this difficult time. God bless you all.

Mubasher Ahmad, Randallstown, MD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

REGISTRATION FORM FOR 40TH AHMADIYYA JALSA SALANA, USA

June 24, 25, & 26, 1988

AT UNIVERSITY OF MARYLAND BALTIMORE COUNTY (UMBC)
CATONSVILLE, MARYLAND

Please type or print & mail at the earliest possible time.
DEADLINE for receipt of this form is May 10, 1988, at:

Mubarik A. Malik
4916 Fran Place # 104
Alexandria, VA 22312

Name: _____ (Your Jama't)
 Address: _____ (Account or)
 _____ (Wasiyyat No.)
 _____ ()
 City: _____ State _____ Zip _____ ()
 Telephone No. (Home) _____ (Work) _____

Please list all members of your party including yourself:

No.	Name	Age	Male/Female	Relation
1.	_____	-	-	Self
2.	_____	-	-	_____
3.	_____	-	-	_____
4.	_____	-	-	_____
5.	_____	-	-	_____

If you plan to stay at the University campus, please send a check @ \$ 20.00 per person (Age 5 & over) for lodging expenses.
 Make check payable to Ahmadiyya Convention Fund.
 Amount enclosed \$ 20.00 x ... (No. of persons) = \$

If you plan to stay with a friend or relative living in the area of Washington or Baltimore, please give name & address:

Name : _____ Telephone _____
 Address: _____

Travel plans: Car/Bus/Air/Other ____ Arrival Date ____ Time ____:

Note: Late registrants upto June 1, will be charged @ \$ 25.00 per person. Amount enclosed \$ 25.00 x ... (No. of persons) = \$
 The deadline to cancel the registration is also June 1, 1988.

.....
 (Your signature)

.....
 (Jama't President's signature)

ATROCITIES ON AHMADIES IN PAKISTAN

According to reports coming from Pakistan, now the police is being used to erase Kalima from Ahmadiyya Mosques.

1. At Wara (Larhkana, Sind) nearly 200 maulvis went out in an anti-Ahmadiyya procession. As a result, the S.D.O., wara, went with 30-35 maulvis and sealed the Ahmadiyya Mosque in Gargeij and hauled away copies of the Qurans from there.
2. The Kalima was erased from the Ahmadiyya Mosque in Khandu and Copies of the Quran were hauled away.
3. The Former Amir of the Larhkana Jama'at, Mr. Anwar, was arrested on April 17, 1988, in connection with Kalima and similar other so called offenses. He was later released on payment of Rs.6000.
4. Four Ahmadies from Gargeij have been arrested and another three are being sought for arrest.

All Ahmadies should continue praying for the *Aseeran-i-Rahe Maula* (those arrested in the way of Allah).

From the Press

India Worldwide (U.S.A.), November 1987

Zia Regime Continues Torment of Ahmadiyyas in Pakistan

The Ahmadiyya movement in Islam numbering over 10 to 15 million people worldwide was established in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India, who claimed to be the Messiah to reform the present age. It is believed by his followers that his advent is fulfillment of the prophecies of many faiths and their scriptures, including the Talmud, the Bible and Koran. He wrote 82 books for the revival of Islam.

The fourth successor of the messiah and the supreme head of the Ahmadiyya movement in Islam, Hazrat Mirza Tahir Ahmad, a very brilliant personality, visited the United States last October. Tahir Ahmad is well educated and has written many books. noteworthy among them is "Bloodshed in the Name of Religion".

The expanse of his scholarly acumen creates new dimensions in analysis of innumerable vital topics, such as Islamization, Jihad, modern social problems such as AIDS and narcotics and unfolding verities of the universe.

In Pakistan, where Tahir Ahmad lived until three years ago, the Ahmadiyyas have been prohibited from calling themselves Muslims and if they call 'azan' for prayer or say 'kalima' openly or preach or practice their faith as Muslims they could be punished.

Contrary to the propaganda put out by the opponents — mainly the Muslim mullahs — that Ahmadiyyas do not believe that Mohammed was the last prophet of God, Tahir Ahmad explained: "We do believe that Prophet Mohammed was the last law bearing prophet of God who revealed the last and final complete religion, but there was a need for a reform (Movement) from God to re-establish the pristine character of Islam after the sectarianism that had befallen it."

The Ahmadiyya movement represents Islam's reputation for preaching and practicing 'love for all, hatred for none.' The movement, however, has become a traditionally easy target for persecution by mullahs and fanatics in Pakistan.

Millions of Ahmadiyyas in Pakistan have been stripped by government ordinance of virtually every religious right, an act unprecedented in human history. It is ironic that Pakistan, which was created in the name of Islam, should persecute the Ahmadiyyas in fact, these mullahs or so-called fanatics do not know even a bit of Islam, which teaches love, peace and harmony to all humankind, regardless of their faith, creed and color.

Harsh treatment and discrimination against Ahmadiyyas continues in every field of life. A number of mosques have been destroyed, many Ahmadiyyas have been murdered and hundreds of them are in jails and are being tortured by the present regime in Islamabad because of their belief.

The annual meeting of the Ahmadiyyas, which brings together about a quarter of million believers from all over the world has been banned in Pakistan. The annual conference is usually held in Rabwah Pakistan.

Well known personalities such as Sir Mohammad Zafrulla Khan, former judge of the International Court of Justice and former president of the United

Nations General Assembly and Dr. Abdus Salam, the only Muslim to win the prestigious Nobel Prize (for physics) are members of the Ahmadiyya movement.

Despite the Geneva-based Human Rights Commission report and the U.S. Congress on the plight of Ahmadiyyas in Pakistan, there has been no change in the virulent attitude toward this group from the Mohammad Zia-ul Haq regime. The regime in Islamabad continues to get billions of dollars in military and economic aid from Washington.

Sometimes, this writer wonders where the Western media, which talks about holocaust and human suffering is hiding. Members of the Western media have failed to closely probe events in Pakistan, where religious persecution against the Ahmadiyyas is continuing unabated.

History will record that the Western media, especially the U.S. media, played no part to stop the tyranny and persecution against the Ahmadiyyas in Pakistan.

(Zafar A. Malik is a spokesman for the Ahmadiyya movement in the U.S. He lives in the tri-state area.)

Pak Minorities, Human Rights Suffer: Commission

The Human Rights Commission of Pakistan, in its Annual General Meeting held in Karachi, Pakistan on March 25, 1988, has shown concern over the Human Rights situation in Pakistan. The meeting was presided over by retired Justice Durrab Patel, the Chairman of the Human Rights Commission. Nine resolutions were adopted in the meeting.

A resolution on the Ahmadiyya Muslim community was moved by the House and called upon the Government of Pakistan to repeal the Anti-Ahmadiyya Ordinance of April 1984.

A resolution on the release of political prisoners called for, among other things, the immediate release of all prisoners convicted by the Martial Law courts.

It was also resolved that all discriminatory features against minorities and women of the present education policies to be done away with.

It was disclosed in the meeting that 22 Hindu Temples had been destroyed in Sind in 1986-87.

The Commission also released reports on several human rights issues.

Asian Times, London, March 25, 1988.

Pakistan Assassination Attempts Continue

Assassination attempts on the Ahmadi community continue in Pakistan. On January 18, an Ahmadi dentist, Naseer Ahmad in Padidan, Nawashah in Sind, was attacked by three people in his clinic.

He received seven wounds from his attackers who were using vicious looking daggers. As he collapsed, his assailants escaped shouting, "We have killed a swine".

Four masked men also attacked another Ahmadi, Abdul Aziz, owner of a medical store at 'Qazi Ahmed', Nawabshah on the same day.

Mr. Aziz was stabbed seventeen times with daggers. Six of his wounds were in the abdomen. He was rushed to the local hospital in a critical condition.

Later police arrested two of the assailants, while the third was killed accidentally by his own accomplices during the attack. The fourth assailant is still at large.

The Ahmadiyya Muslim Association UK condemns such attacks on their members in Pakistan and puts the blame solely on the Pakistan regime. The regime has been engaged in a vicious campaign against the Ahmadi community since 1984.

The Association demands that "the Anti Ahmadiyya Ordinance of 1984 be repealed immediately".

New Life, London, April 8, 1988.

'Repeal Anti-Ahmadiyya Ordinance'

The Human Rights Commission of Pakistan, at its AGM held in Karachi, Pakistan, on March 25, has expressed concern over the human rights situation in the country. The meeting was presided over by retired justice Durrab Patel, chairman of the Human Rights Commission. Nine resolutions were adopted.

A resolution on the Ahmadiyya community calls upon the government of Pakistan to repeal the Anti-Ahmadiyya Ordinance of April 1984.

The government of Punjab province had decided in a recent meeting, presided over by Malik Khuda Bux Tiwana, the minister of local bodies and auquf, to step up the persecution of the local Ahmadiyya community.

According to press reports, Ahmadis have been served with notices to make sure that the Kalima, ie, 'There is none worthy of worship except Allah,

Muhammad is the Messenger of Allah', and Quranic verses do not appear on Ahmadiyya mosques, as the government says these verses are meant for Muslims only and "Ahmadis are non-Muslims."

Ahmadis stabbed

Three people entered the clinic of Ahmadi dentist Mr. Naseer Ahmad at Padidan, Nawabshah, Sind at about 11:00 a.m. on January 18, and asked for treatment. As the doctor started to examine one, the other attacked him with a dagger, causing seven wounds on his body. While the doctor collapsed to the ground bleeding profusely, the assailants escaped shouting, "We have killed a swine," report the Ahmadiyya Muslim Association.

Four masked men of the same gang attacked another Ahmadi, Mr. Abdul Aziz, owner of a medical store at 'Qazi Ahmed', Nawabshah on February 18. He was stabbed 17 times, six of the wounds in his abdomen.

Mr. Aziz was rushed to the local hospital, Later on police arrested two of the assailants, while the third was killed accidentally by his own accomplices during the attack. The fourth assailant is still at large, the association add.

A magistrate, with a 100 strong police force raided the Ahmadiyya mosque in Rawalpindi, Pakistan, in the early hours of March 15, arrested Ahmadis from the mosque without any provocation, hammered the marble slab which had the Kalima inscription on it, to pieces, and took away the sign board, showing the name of the mosque, say the association.

India Weekly, London, April 8, 1988.

'Muslims-Only' lawyers for 'shariat'

Pakistan's highest Religious Court, the federal Shariat court, does not allow "non-Muslim" lawyers to appear before it for Muslim clients.

This was made clear in a recent case in which a Muslim client, Mr. Mohammed Ashraf, moved the supreme court, challenging the shariat court's order banning his Ahmedi lawyer, Mr. Ghulam Mujtaba's appearance before the shariat bench on his behalf.

Ahmedis were declared a non-Muslim community in Pakistan in September 1974. Karachi's English language daily Dawn said the supreme court had, however, refused to give a ruling, as Mr. Ashraf's revision petition had already been disposed of by the shariat court.

There was no case before it in which he (Mr. Ghulam Mujtaba) could plead for his client, the court said.

Earlier, Mr. Mujtaba had argued that the shariat court's refusal to allow him to appear for his Muslim client was against the Islamic injunctions contained in the Quran and the Sunnah (traditions of the Prophet).

The supreme court said this objection should have been raised in a separate petition before the shariat court, and therefore, it would "keep aside" this argument.

Asian Times, London, March 18, 1988

Pakistan To Take Note

I want to express my warm thanks to you for publishing in your issue of Asian Times (22.1.88), Mr. R. A. Choudhry's letter on "Human rights violation in Islam."

In publishing this blatant oppression of basic fundamental freedom, freedom of religion, your publication merits great praise. Three hundred years ago to the year, in the 1688, Act of Toleration, England discarded and prohibited such inhuman behavior. Isn't it high time for Pakistan to take note, and update its attitude by adopting a saner approach to religious minorities?

D.G. Summers, Santos Road London S.W.1

Sunday Post, Glasgow, April 10, 1988.

Mosque

A new mosque for Scotland's Ahmadiyya Muslims was opened in Haugh Road, Glasgow, by the Supreme Head of the Ahmadiyya Muslim community in Britain, Hazrat Mirza Tahir Ahmad, from London.

Asian Times, London, March 18, 1988

On The Banning Of Ahmadiyya Literature

Mr. M. Arif, in his letter dated 4th of March 1988, has put forward a strange justification on behalf of the Pakistan Government, for banning Ahmadiyya literature. I cannot believe that any right minded person would condone the atrocities committed by Pakistan Government against the peaceful Ahmadiyya community.

Does he mean to say that because the Ahmadis are not Muslims, in the eyes of the Government of Pakistan, therefore:

حضورِ انور نے آخر پہ چند ایسی باتوں کی طرف توجہ دلائی جو افریقہ کے مستقبل کے لحاظ سے خطرناک ہیں اور بتایا کہ ان باتوں کا مقابلہ کریں۔ حضورِ انور نے فرمایا کہ آپ کے امن اور یگانگت کو غیر ملکی طاقتوں کی طرف سے خطرہ لاحق ہے اور وہ مذہب کو ایسے ہتھیار کے طور پر استعمال کر رہے ہیں جو آپ میں ایک دوسرے کے خلاف نفرت پیدا کرے اور آپ کو آپ کے کردار کے خلاف خطرناک سازش کے طور پر استعمال کیا جا رہا ہے اس لئے اگر آپ ان چیزوں سے متنبہ نہ ہوں گے اور ہونے دیں گے تو وہ وقت بعید نہیں کہ آپ ایک دوسرے سے لڑنے لگ جائیں۔

فرمایا: میرا آپ کو یہ پیغام ہے کہ آپ آپس میں امن کے ساتھ اور محبت سے رہیں۔ مذہبی اختلافات کو چھوڑ کر نائیجیرین کی حیثیت سے ایک دوسرے سے محبت کریں۔ بلا تفریق مذہب ایک دوسرے سے ہمدردی کریں۔

فرمایا: میرا صرف یہ پیغام نہیں کہ تم دوسرے مسلمانوں سے نفرت نہ کرو بلکہ دوسرے عیسائیوں سے بھی محبت سے پیش آئیں۔ انسانیت سے نفرت کرتے ہوئے اللہ تعالیٰ کی محبت کا دعویٰ نہیں کیا جاسکتا۔ یہ غلط ہے کہ انسان خدا سے تو محبت کرے لیکن اس کی مخلوق سے محبت نہ کرے۔ پھر حضورِ انور نے وطن سے محبت کرنے کی طرف توجہ دلائی اور بتایا کہ وطن سے محبت ایمان کا حصہ ہے اس لئے اپنے وطن کی بھلائی اور خیر خواہی کے لئے کام کریں جو CORRUPTION ہے اس کو ختم کریں کیونکہ سہمکنگ اور حُب الوطنی کے اگٹی نہیں ہو سکتیں۔ حضور نے احمدیوں کو خصوصیت سے توجہ دلائی کہ وہ وطن کے خیر خواہوں کی طرف داری کریں اور حکومتوں

اسٹیران راہ مولیٰ کو ہمیشہ اپنی خصوصی دعاؤں میں یاد رکھیں

Cont. from p. 28

1. They have no right to live. The president of Pakistan is on the record for saying, "We will persevere in our efforts to ensure that the cancer of Qadianism is exterminated". (Zia-ul-Haq's message to International Khatme Nubuwwat Conference held in London on 4th of August, 1985).
2. Their mosques should be burnt, desecrated or sealed.
3. Their purely religious literature be banned.

4. Their graves should be dug open and the dead bodies should be thrown out of the cemeteries.
5. The doors of Government jobs, and educational institutions should be closed on their members.

This is exactly what is happening in Pakistan, in the name of Islamisation.

Hidayat Zamani London