



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَّا الْآلِهَةَ سِوَى اللَّهِ ۗ مُحَمَّدٌ رَسُولُ اللَّهِ

The بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَزَّ وَجَلَّ وَنُصِّرْ عَلَى سُبُلِ الْحَقِّ وَعَلَى عِبَادَةِ الرَّسُولِ الْوَعْدِ

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PONDER OVER IT...

Zia's Death: A Different Perspective

(Taken from THE NEW DAYTON DEFENDER, November 10, 1988)

(by Nasimullah Rehamatullah M.D., F.A.C.S.)

Much has been said in the U.S. press about the death of Zia ul Haq of Pakistan on August 17, 1988.

I would like to present a different perspective to the death of Zia—a Divine Dimension.

"In Pakistan he will be remembered as the man who illegally seized power, and after 11 and a half year of repressive rule, left behind nothing but death and mortgages, hunger and unemployment, exploitation and discrimination, drugs and corruption." (Newsweek). In the U.S. we were told "America lost another 'friend.'"

Zia was absolutely powerful. The U.S. government was his support. He became arrogant by the day and lost all fear of God. In the stupidity of his arrogance he promulgated an Ordinance XX on April 26, 1984. Part of the ordinance reads, "Any Ahmadi who directly or indirectly poses himself as a Muslim, or calls, or refers to his faith as Islam, or preaches or propagates his faith...

shall be punished with imprisonment of either description for a term which may extend to 3 years and shall also be liable to fine." This subsequently became an amendment to the constitution.

On August 4, 1985, the General sent a message to an Anti-Ahmadiyya Conference convened in London. The message read in part, "In the last few years, in particular, the government of Pakistan has taken several stringent administrative and legal measures to prevent the Ahmadis from masquerading as Muslims, and from practicing various Islamic practices. We will persevere in our effort to ensure that the cancer of Ahmadiyyat is exterminated."

The Deputy Attorney General of Pakistan, in his submission to the Federal Shariat Court, said on behalf of the government of Pakistan, "Death is the penalty for those who do not believe in the Finality of Prophethood, and in Islamic countries it is a heinous crime. It is not necessary that the government should take action. But on the contrary, any Muslim can take the law into his own hands."

All this appears to be fiction. These are the true facts and documentation is available for those who seek the truth. We Americans do not know how good we have it here. We are indeed greatly blessed.

What is the basic problem? Who are these Ahmadis? Ahmadis are Messianic sect, ten million worldwide and about four million plus in Pakistan. They have a literacy rate near 100 percent. They call themselves Muslims and appear to be more Muslim than any other sect of the 72 plus sects of Muslims. Yet the government of Pakistan contends that the Ahmadis are non-Muslims and it is alright to kill them.

Since the promulgation of these laws, the lives, properties and honor of Ahmadi men and women is up for grabs. They are being discriminated in all walks of life. It is common practice now for Mullahs in Pakistan to hurl filthy invective against the Ahmadis and the founder of the Ahmadiyya Movement in Islam (Hazrat Ahmad), using mosque loudspeakers and inciting people to violence against the Ahmadis.

The present head of the Ahmadis, Mirza Tahir Ahmad, moved to London, shortly after the promulgation of these laws in 1984. He could not perform his duties without violating the laws. During the years until now, he made several pleas and appeals to the General and his coterie to desist from the persecution of Ahmadis. The General was also censured by the Human Rights Commission of the United Nations. But he and his friends paid no heed. The U.S. government and congress also looked the other way. Violence, discrimination against Ahmadis continues unabated. Ahmadis in Pakistan live without basic human rights.

Finally on June 10, 1988, in his Friday sermon, at the London Mosque, the Head of the Ahmadis, invited General and his coterie to desist from the persecution and falsification campaign against the Ahmadiyya community and its belief or face the judgement of God in a prayer duel (Mubahala), in the court of God in accordance with the Islamic teachings as contained in the Holy Quran. Letters containing the Mubahala were mailed to all the known opponents of the Ahmadis by certified mail. The foremost being General Zia ul-Haq.

Briefly, this article of prayer duel consists of statement of the false charges made against the Ahmadis. The leader of the Ahmadis then in this article denies these charges under oath, makes a statement of the beliefs of the Ahmadis. Those who have persecuted the Ahmadis and abused the founder of Ahmadiyyat, are invited to pray to God that the liar perish within a year by an act of God. (Chapter 3 verse 62, Holy Quran.)

"By the end of last week, there was no public proof that murder had been committed and no evidence yet as to which of Zia's many enemies at home and abroad may have done away with him. This time, no one claimed 'credit'. (Newsweek)

God's punishment was sudden and swift. One does not seek happiness in the loss of life (lives), but one rejoices at the fact that there is a living God who listens to prayers and who fulfills His word. People who have true knowledge fear God. Let this be a sign to those who can 'see' and 'think.'

As an aside, in 1974, Z.A. Bhutto promulgated a constitutional amendment, declaring Ahmadis 'Non-Muslims'. Bhutto was hanged by Zia despite pleas by world leaders including Jimmy Carter to spare his life.

Secretary of State George Schultz, who led the U.S. delegation to a subdued funeral for Zia, on Saturday, August 21, 1988, called him a 'martyr.' America, this is not right.

PURIFICATION IS PART OF THE FAITH

Abu Malik said, "The Messenger of Allah, peace and blessings of Allah be upon him, said, "Purification is half the faith."

(*Muslim*, Mishkat al-Masabih 3)

Jabir said, "The Messenger of Allah said, "The key to paradise is prayer and the key to prayer is purification." (*Musnad* of Ahmad Ibn Hambal, Mishkat Al-Masabih 3)

Ibn Umar said, "The Messenger of Allah said, 'Prayer is not accepted without purification nor is charity accepted out of what is acquired by unlawful means.'"

(*Muslim*, Mishkat al-Masabih 3:1)

Abd Allah ibn Umar reported that the Messenger of Allah said, "When one of you comes to the Friday prayers, he should take a bath." (*Bukhari* 11:2)

Amr ibn Sulaim said, "The Messenger of Allah said, "Taking a bath on Friday is incumbent on everyone who has attained puberty and he should use the toothbrush and scent if he can find it." (*Bukhari* 11:3)

FRIDAY SERMONS OF HAZRAT KHALIFATUL MASIH IV

Before Entering The Next Century Supplicate To God
For His Signs To Be Shown

Turn To God To Such An Extent With Fervent Prayers
That The Mubahala May Become A Great Sign

The Ahmadis at Rabwah Should Make All Necessary Preparations
For The Centenary Jashn-i-Tashakkur

(Friday Sermon of Hazrat Khalifatul Masih IV at the London Mosque on July 29, 1988)

In his Friday Sermon delivered on July 29, 1988 at Baitul Fazl London, Hazrat Mirza Tahir Ahmad, Imam of the Ahmadiyya Jamaat, drew the attention of the members of the community towards some of the important aspects of Centenary *Jashn-i-Tashakkur*. He advised them that they must keep themselves in perfect readiness for this Jashn, and also told the members to perpetuate the blessings of Jalsa and to let their progeny also continue having them.

Huzoor said: We continue waiting for the Jalsa Salana for full one year and carry on preparations for it for a long time but the time of the Jalsa passes away so quickly that one does not even feel that it has come and gone. But those who participate in the Jalsa continue enjoying the spiritual experience and the opportunity of supplicating to God—the supplications which one feels have been accepted. In short, there are a lot of blessings that descend on the occasion of the Jalsa and they continue being with the people and their children.

Huzoor said: The Jalsa has been inaugurated and initiated by the Holy Founder according to the Will of God. He offered very fervent supplications for its being a blessed occasion. since that day we have been witnessing the fact that the Jalsa is a great blessing and those who participate benefit from it a lot. On this present occasion the programs for the Centenary *Jashn-i-Tashakkur* also came under consideration and a Majlis was also held in this connection. It is only 9 to 10 months from now that this Centenary Tashakkur will be observed. We have to present to the world the work that has been done so far but a number of projects are there on which no work has been done.

Huzoor said: I had told the Workers for this program two years ago that we had to keep all the circumstances before us and have to work according to the Will of God. Since we do not know what the Will of God is going to be, we have to be alert all the time and we have to pray to Him that we would like to see His Will manifested. The Jamaats in Pakistan must work

hard in their areas and the Ahmadis at Rabwah should also keep themselves in readiness. We should have it in view that the Jashn will be celebrated with the grace of God at Rabwah. But we should also keep it in mind that it might not be possible to hold it there.

Huzoor said: I have no apprehensions about the sincerity of the Community but I have doubts about some of the ways of our country lest they may interfere in this celebrations which are mainly for seeking the pleasure of God. The Guests who would arrive at Rabwah must not be given the impression that the expenses which were needed to be made have been withheld.

Talking about Ibtihal Huzoor said: the Holy Quran wishes to tell us that they sacrifice everything that they have for the sake of God and when they have sacrificed everything the pain that they feel is connected with the tears. We are told here to pray to Him with great humility and very fervently. That being the case you should try to turn your hearts into soft ones and whenever a pain is felt it should be turned towards the Mubahala. If that happens you will be confronting the people who will have no humility and who will have no idea of supplications to God.

Despite the fact that you hold the truth you should show humility like those who do not have it. This is how you should spend the whole of this year. Then of course you will see how the Destiny of God will manifest itself. You should supplicate to God for signs before the next century. Let this century be the deciding factor. And in the next century we should turn our attention towards the people whom we have to win over.

Huzoor said: I would like to draw your attention to two points. One, you should perpetuate the blessings of Jalsa Salana and let the blessings be owned by your progeny as well. And two, you should pray fervently and in humility that the Mubahala may become a very great Sign.

Let The Last Year Of The First Century Of Ahmadiyyat Be The Year Of Servitude To God

**We Should Worship Him With So Great A Remembrance of His That All
Of Us May Become The Recipients Of The Joys Of God—Remembrance**

**We Will Have To Struggle Hard With Extraordinary Concentration
In Our Five Daily Prayers**

(Friday Sermon of Hazrat Khalifatul Masih IV on June 24, 1988)

On the 24th of June 1988, Hazrat Mirza Tahir Ahmad, Imam of the Ahmadiyya Jamaat, in his Friday Sermon delivered at Baitul Fazl London, told the Jamaat that God the Almighty demands that the Five Daily Prayers should be a means of His remembrance." Reciting a verse of the Holy Quran Huzoor said: "Everything mentioned in it seems to be simple, easily understandable and known to all the people but the way these things have been mentioned quite apparently shows that God Almighty wishes to give a special message which is not easily followed by the negligent people."

The fact is, Huzoor said, that man has so many idols in his heart and he follows such a large number of his wishes that despite the fact that by the word of his mouth it is only God Whom he takes to be his God, in his heart, there are a lot of worshipable beings, as he takes them to be. God Almighty says that there is none other than Me who deserves to be worshiped. Having said that, He urges that Five Daily Prayers be offered for His Remembrance.

Huzoor told the members of the Community to analyse their lives and try to find out if the offering of the five daily prayers by them is really the source of their remembrance of God. Although everybody's answer would be different according to his own condition, whoever would think over it deeply he would not be able to answer the question in the positive, for, generally speaking, the Prayers as they are offered do not seem to be a form of the remembrance of God. Let every body find out himself, Huzoor said, whether when he recites Sura Fatiha, does he think of the topics that are mentioned in it and does he see God at that time, as the possessor of all those attributes. Thus it can be said that although the theme seems to be quite easily understandable and one would like to answer the questions raised in the affirmative, it cannot be denied that while we are offering our prayers we are thinking of other things as well. That really is not the true admission of the existence of God.

Huzoor told the community that when the prayers will be offered as they should be, efforts should be

made to make them more colorful spiritually speaking. But of course, those who have not become the cause of the establishment of the prayer in themselves it would not be possible for them to make them still better. The Jamaat is still in the early stages. The Prayers are well established only after passing through many stages and the joy of all these stages is the food of the soul.

Huzoor also drew the attention of the members of the Community, that the unity of God and His remembrance are very closely connected with each other. The Unity of God pushes you towards Remembrance and the Remembrance of God produces a new manifestation of the Unity of God. And it gives you a better God realization. What has been mentioned before, can give real life to our Prayers and we can be directed towards the Unity of God leaving *Shirk* behind.

Huzoor read out a few passages from the writings of the Holy Founder in connection with the offering of the Prayers, and said: That is the right of God that the Prayer should be offered and it should be offered well and there should be no false coordination with the enemy of God. You should always think of your loyalty and sincerity. If everything is lost, do not mind this loss and let the prayers be offered without any break. After all what is the truth about the Prayer. It is a supplication to the exalted God without which man cannot live.

Huzoor also said in the light of what he read out from the writings of the Holy Founders: If one is praying to God for the worldly affairs his prayer cannot be called Salat. Salat actually demands that one should ask for the communion of God and for His pleasure — and for himself he should ask for humility. If he does that, his prayer can be called real and true Salat. The Holy Founder is reported to have said that the Prayer is a kind of elixir which changes the dust to alchemy. It is like the water which washes away the internal dirt.

It was revealed to the Holy Founder "Get up. Let us offer Prayers and see the likeness of the Day of Resurrection." Huzoor said that this revelation actually draws the attention of the people to become awake and

they have also been directed towards the great signs that God would show in favor of the Ahmadiyya Community. The darkneses of falsehood would be repelled. Huzoor also told the Community that this period being the last part of the first century of Ahmadiyya he should like to draw attention of the members of the Jamaat towards the offering of the Prayers more than ever before. Huzoor also made mention of the Mubahala and remarked that God had drawn his

attention to the fact the "if you wish to make this mubahala a great success you should draw the attention of the members of the Community towards the Prayers."

In the end Huzoor said: I would specially like to urge the members of the Community that they should make this year a special year of servitude to God filled with His Remembrance and with the joys of His Remembrance.

Greatest Grace Of God Is Spirit Of Sacrifice Sacrifices Improve Morals As Well

Centenary Jubilee Means Expression Of Gratitude To God

(Friday Sermon of Hazrat Khalifatul Masih IV on January 15, 1988)

In the Friday Sermon delivered on the 15th of January, 1988 at Baitul Fazl, London. Huzoor said: Last Friday I made mention of the fact that the Centenary Jubilee for the expression of our gratitude to God was last approaching and it was vitally important for us that we made preparations in every respect.

"The long-lasting Grace that God the Almighty grants to His servants is the ability to make sacrifices. For, the ability to make sacrifices grants an everlasting greatness to the soul of the man. There is no greater reward than this one. It is the sacrifice that becomes the source of the attainment of every reward. But the sacrifice that is made without keeping in view the reward, is in itself a great reward from God. If this aspect is overlooked and the expression of gratefulness is linked with the reward, the expression of gratefulness itself remains incomplete and immature."

Huzoor then remarked that since the establishment of the Ahmadiyya Jamaat a new religious heaven was being decorated with the spirit of sacrifice. Huzoor said: The moon and the stars of the sacrifices of the Ahmadiyya Community are giving birth to a new heaven. That being the case you must very fervently pray to God to enable you to make still more sacrifices."

The moves that have been made during the last five to six years since Huzoor has become the supreme Head of the Community were mentioned by Huzoor: Boyutul Hamd; Chapter One and Two to be kept alive; the Caldrons for the Jalsa Salana; two new European Centres; Africa Relief Fund; Five Centres in America which later on became ten and now they have got some

others added to them; the New Printing Press; Waqf-i-Jadid made a worldwide scheme; Chapter Four of Tahik-i-Jadid; expansion of the House in Bharat; expansion and rehabilitation of the places of Worship; Sayyedna Bilal Fund; Defence of the Deen-i-Haq against the Shuddhi Tahrik; Darul Yatama and an appeal to the people that they should bring up the orphans; translation of the Holy Quran in different languages.

Huzoor made mention of all these moves in some details and remarked that God Almighty had enabled the Jamaat to participate in all these Moves. "In some cases even though the target has been reached, friends continue to contribute towards them. The greatest grace of God which makes it a must for us to thank Him is the spirit of sacrifice which He has granted to the Community. This spirit of sacrifice improves the morals of the people and becomes a basis for the great people of tomorrow. The sacrifice actually brings about a spiritual revolution and helps the people do good deeds."

Huzoor has told the whole Jamaat to keep Chapter One and Chapter Two alive and for this the people must look for the contributions of their forefathers, themselves.

At the end. Huzoor said: It is really the expression of gratitude that we call the Centenary Jubilee and the greatest gratitude is due to Him for enabling the Jamaat to make sacrifices.

PERSECUTION OF AHMADIS CONTINUES UNABATED IN PAKISTAN

Aseer-i-Rah-i-Maula, our brother Mr. Sabah-ud-Din from Sambrial, Sialkot, writes in his letter dated November 10, 1988:

"I was arrested for distributing Mubahala pamphlet. At about 10 p.m. on July 28, 1988, I was presented before the Inspector of Police Mr. Ghaffar Beg who said to me that by distributing the pamphlet of Mubahala I had ruined the peaceful atmosphere of the town. 'Look, on the very first page Zia and Federal Court Judges are criticised,' he said. Then he addressed the policemen present in the room and ordered them to remove my trousers and beat me up. At which six policemen pounced on me and started to hit me with fists. They slapped me on the face and kicked me. Then they forcibly removed my trousers and spread me on the floor face down. Four of them pinned me to the ground holding my legs and arms, while the fifth got on my back and held my neck with his left arm. The sixth then began hitting me with a leather strap used to beat the hardened criminals. I was pinned down to the ground with such a force that even with the stroke of leather strap my body could not move an inch from the ground. All the time they also used abusive language. I started reciting the Quranic prayer:

"Our Lord, grant us steadfastness and make our steps firm and help us against the disbelieving people." (CH 2: 251)

When I could bear no more I shouted, "Allah, Allah." Hearing these words from my mouth, they were annoyed. They shook my body fiercely and remarked:

"Eh, You are a Kafir (Non believer) How dare you utter the name of Allah?"

After a few moments, as if the Inspector of police could see no more of this torture, he asked the Sub Inspector Ismail to take me into his room and continue the beating. The sub inspector therefore pushed me into his room and asked me to bend down and hold by ears by passing my arms through my legs (a sort of physical punishment). When I was in that position, A.S.I. Ashraf started hitting me with the strap on my back and bottom. When he was exhausted he left the room and another policeman who came into the room started the same exercise. Thus every one who came into the room hit me with the strap and used foul

language. At about 12 p.m. the police officers called the local mullahs perhaps to show them that physical punishment has been administered to the Ahmadis. Half an hour later I was locked in the police cell. There were three other Ahmadis besides me in the cell, namely, Malik Sajjad Ahmad and Syed Naeem-ul-Hasan, who were arrested on the same charge as myself and an elderly Ahmadi Mahmood Ahmad Zargar, who was arrested for writing, "In the name of Allah, Most Beneficent, Ever Merciful" in his shop.

During the night at about one a.m. the police brought another criminal in the cell and started beating him. Along with him we were beaten as well once again apart from Mr. Mahmood Ahmad. They spared him perhaps because of his old age.

Though the case was only registered against Malik Sajjad Ahmad, Syed Hafeez-ul-Hassan and myself, yet as the police could not find the whereabouts of Syed Hafeez-ul-Hassan, they have arrested his younger brother Naeem-ul-Hassan, and the next day raided their house again about 2:30 a.m. and arrested two more younger brothers, Syed Tahir Ahmad and Syed Saghir-ul-Hassan aged 16 and 13 respectively.

We all offered our Prayers in congregation in the police cell and raised Azan before the Prayers. But on Saturday when we raised the Azan for Zuhr Prayer a police officer on duty did not like it. He called us names and twisted the arms of Malik Sajjad Ahmad through the iron bars. He even asked a fellow prisoner non Ahmadi to see that we should not say the Azan again. (*Rendered into English by Rashid Ahmad Chaudhry*)

P.S. Please note that even after the death of Zia, the situation has not changed as regard the persecution of Ahmadis. They are being arrested and persecuted as before, hence there is a need to keep up the campaign.

In Pakistan, as well as in other Muslim countries, there has been great furore over the "establishment of the Islamic system." Yet a convert has to take refuge in non-Muslim countries in order to keep his faith intact.

From the Press:

Community Journal, Milwaukee, WI, Sept. 7, 1988

Zia's Death Linked to Prayer Duel

(Editor's note: The 10 million member Ahmadiyya Movement in Islam has endured some of the worst religious persecution known to mankind. Though considered one of the fastest growing Muslim sects in the world—with members in 115 countries—members are under constant harassment, particularly in Pakistan, where the religious order has been outlawed, its members arrested and assaulted.

Harassment of Ahmadies in Pakistan began in 1974 under Prime Minister Zulfikar Ali Bhutto, and escalated under the leadership of President Muhammad Zia ul Haq, who called the sect a 'cancer that should be cut out' because of its members' interpretation of the Holy Koran, and apparently, their political views.

In 1983, Ahmadi leader Mirza Tahir Ahmad (who visited Milwaukee recently and was well received by local political, religious and civic leaders) was forced to leave Pakistan under threat of death for a crime it was later learned he did not commit. Last June, the religious leader challenged Zia to a 'prayer duel.' Two months later Zia was killed in a mysterious fatal plane crash.

Coincidence? Not according to Ahmadi leaders who say God has made His judgment. Following is a statement on the persecution of the Ahmadies and the prayer duel, written by Rashid Ahmad, President of the Ahmadiyya Movement, Milwaukee Chapter).

Pakistan President Muhammad Zia ul Haq died as a result of his prayer duel with Mirza Tahir Ahmad, Supreme Head of the Ahmadiyya Movement in Islam.

President Zia seized power in a coup 11 years ago from Zulfikar Ali Bhutto. President Zia had him arrested on a charge of murder and two years later Bhutto was executed, despite protests from world leaders.

President Zia ruled Pakistan with an iron hand and rose to great power. He was regarded in Washington as a staunch American Ally who stood up against the Soviet Union. Because of his support from the U.S., President Zia's treatment of members of the Ahmadiyya Movement—human rights violations cited by the International Commission of Jurists—went without protest.

President Zia was a dictator acting like a Pharaoh in the land. He enforced laws that made life miserable for Ahmadi Muslims. Under Zia's mandate, Ahmadi

Muslims cannot call their place of worship a mosque (masjid), use the traditional form of the call to prayer (Azan) in it, or offer their prayers in the manner laid down in Islam.

Ahmadi Muslims were also disenfranchised and restricted from using certain epithet descriptions and titles relating to holy personage.

The persecution against Ahmadies was legal in Pakistan, as exhibited by the following law:

"Any Ahmadi who directly or indirectly poses as a Muslim or calls or refers to his faith as Islam or preaches or propagates his faith or invites others to accept his faith by word, either spoken or written, or by any visible representation or in any manner whatsoever outrages the religious feelings of Muslims' is liable to imprisonment.

Ahmadi Muslims have been charged and convicted for having in some way displayed extracts from the Holy Quran. They have been arrested for displaying the Kalima Tayyaba (a symbol which declares: There is no god but Allah, and Muhammad is His servant and Messenger) in their homes or businesses. Moreover, books and other publications relating to the Ahmadiyya faith have been banned.

President Zia spoke of Ahmadi Muslims as a cancer they (Pakistanis) should cut out. He also used the word 'exterminate' in reference to Ahmadies.

In 1983, the persecution of the Ahmadies reached its peak when Hazrat Mirza Tahir Ahmad, the Supreme Head of Ahmadies, was erroneously charged with abducting and killing Maulana Aslam Qureshi. There were demonstrations and meetings in which the government of Pakistan was called upon to prosecute the Supreme Head of the Ahmadies. As a result, the Supreme ruler was forced to flee the country.

For the record, Qureshi reappeared in Pakistan soon after our prayer challenge, saying, he had gone on his own accord and he had spent time working in the Iranian army.

The mysterious air crash that killed President Zia and U.S. Ambassador Arnold L. Raphiel and 28 others, including top Pakistani military officers, were an act of God. Forced to seek the only recourse available to us, Hazrat Mirza Tahir Ahmad challenged the Pakistani leadership to a prayer duel.

In announcing the prayer duel, Hazrat Mirza Tahir Ahmad stated:

'For the last several years the opponents of Ahmadiyyat in Pakistan have gone beyond all the limits in defiling the person of the Promised Messiah and committing atrocities against the Jamaat.

Continuous efforts have been made by us in all possible ways to make the nation understand, but our advice has fallen on deaf ears. We are compelled, therefore, to give the false accusers and their leaders a challenge of a prayer duel so that the truth may become manifest and a distinction be made between right and wrong. May the curse of Allah be on the liars.'

Under terms of the prayer duel, both parties take their cases to the court of the Almighty Allah, asking God's curse to descend on those who are liars and punish them.

This challenge was mailed to President Zia ul Haq and he accepted this challenge but persisted in committing atrocities against the Ahmadiyya Community.

Within a few days, Allah's decree manifested itself, and the results were witnessed around the world. This is a glorious sign of historic importance.

Rashid Ahmad, President
Ahmadiyya Movement in Islam
Milwaukee Chapter

The Record, August 19, 1988

How N.J. Pakistanis view Zia's death

An Islamic faction with about 500 members in northern New Jersey said that the death Wednesday of President Mohammad Zia ul-Haq of Pakistan was God's vengeance for Zia's persecution of their sect.

But members of Ahmadiyya Movement of Islam remain a minority within the Pakistani community in this area, who saw Zia as a stabilizing force while viewing his death as a violent end to a violent career.

"Zia was not a sweetheart of a guy," said Mohammad Imran of Jersey City, president of the Pakistan American Association. "He made a lot of enemies and it's hard to say who killed him."

But to members of the Ahmadiyya Movement, Zia's death was ordained when he entered a mobahala, or duel of prayers, with the sect's leader, Tahir Ahmad, after the president declared them to be outside the true Islamic faith.

"For us, it is a sign from God that he was persecuting us and God took him," said Amatul Latif Zirvi of Fair Lawn, an Ahmadiyya Movement member. "We are not happy with his death, but we are happy that God has shown us a sign."

For others in the Pakistani community in northern New Jersey, Zia's death provides hope for change.

"There was a kind of depression when Zia was in power," Imran said. "But now with Zia gone, we are

much more hopeful for the future."

Imran and others in the large Hudson County Pakistani community said they feared a return to martial law in their homeland and expressed doubt that democratic elections set for November will occur.

"The army doesn't want to lose control," said Rizwan Hameed of Jersey City, who heads the New Jersey chapter of a leading Pakistani opposition party. "My feeling is that the army will try to disrupt the elections."

Hameed called Zia "a dictator who had been holding 100 million Pakistanis hostage for the last 11 years" and was kept in office by the acquiescence of the U.S. government.

Press & Sun Bulletin, Sept. 11, 1988

ZIA DEATH WAS A SIGNAL

This is in reference to the destruction of Pakistan President Mohammad Zia's plane in air on August 17.

Although the incident is most unfortunate and sad, the manner in which it has occurred carries a great sign from God Almighty. This sign has been brought about as a result of the 'Prayer Challenge' (Mubahila—an Islamic term) thrown by the Supreme Head of the Ahmadiyya community in Islam, Hazrat Mirza Tahir Ahmad, to president Zia and other religious leader in Pakistan who were waging severe persecution against the Ahmadiyya community.

There is no doubt that religious persecution has existed throughout history but the one waged in Pakistan against Ahmadi Muslims has no parallel. Zia had issued an ordinance in April 1984 making it unlawful for Ahmadi Muslims to say *Assalamo Alaihum* (peace be on you—an Islamic greeting) to call Azan (call for prayer) and to say Kalima (an Islamic creed) at the risk of 3 years of rigorous imprisonment, fines, or both. Thus four million adherents of the Ahmadiyya Muslim community were basically denied their basic right of religious freedom which was guaranteed by the Constitution of Pakistan by the founder of Pakistan and by the United Nations Charter on Human Rights, of which Pakistan also is a signatory.

Particularly during the regime of Zia, Ahmadis were made victims of extreme religious and political persecutions. Zia was so extreme and adamant in his attitude towards Ahmadies that he flouted the advice of the Human Rights Committee saying: "I don't care for the world opinion."

Many innocent Ahmadies were brutally murdered or

falsely accused and then put in jails without any trial or if there was a trial it was only a one-sided trial. It was such a cruel type of persecution that in Geneva the Commission on Human Rights had to give a verdict against Pakistan.

It was under these circumstances that on June 10, 1988 Hazrat Mirza Tahir Ahmad (Supreme Head of the Ahmadiyya Community) challenged Zia and all those who were falsely accusing the holy founder of the Community as an impostor and liar and were not stopping from using extreme type of filthy language, to a 'Prayer Duel'. He most emphatically proclaimed that if Zia kept on implementing such cruel laws he shall be under the wrath of God within a period of one year from June 10, 1988. Copies of the "Prayer Challenge" (Mubahala) were sent to Gen. Zia and all those concerned after a June 10 sermon in London. As such their is indeed a great sign from God in this incident for those who care to know the truth and seek guidance.

S. Rafiq Ahmad, Owego

The Huntsville Times, September 3, 1988

Muslim Minorities Find Solace In Tyrant's Death

Zia's violent death in a plane crash has left some indelible prints on the sands of history. He dethroned Bhutto, his mentor, in a military coup and delivered the death-knell to democracy in Pakistan.

Although he promised elections within a few months after take over, no elections were held the following eight years. When elections did take place, all the political parties but his own boycotted these "controlled" elections. And lately a few months before his crash, he dissolved that hand-picked assembly too.

Being a nephew of the fundamentalist Islamic Party Chief, Zia resorted to narrow-based Islamization (like Ikhwanul-Muslemeen of Egypt who murdered Sadat, or Hezbollah in Iran). Using the holy name of Islam, most un-Islamic deeds were committed—minority Muslim communities were persecuted, their mosques desecrated and holy inscriptions (Kalima) removed from the walls.

Indeed, Zia did just the opposite of what the founder of Pakistan, Mohammad Ali Jinnah, had envisioned—a democratic state based on broad-based Islamic Principles of equality and justice for all. These fundamentalists had opposed Mr. Jinnah also and branded him an infidel.

Corruption, bribery and tyranny became the hallmarks of Zia era. United Nations Human Rights Commission and Amnesty International underscored these deplorable events in Pakistan.



The late Gen. Mohammed Zia Ul-Haq

Should America continue to support or prop dictatorial regimes in Pakistan or go for a broad-based democracy? The emphatic answer is the latter one. America's strategic interests lie in nurturing and side with democracy. Of what good is Afghanistan to the United States if the big trophy—Pakistan—is lost to Russia?

Whether Zia's crash is plotted by the disgruntled army generals or Afghan Secret Service or Indo-Russian Intelligence, the downtrodden masses of Pakistan and the persecuted Muslim minorities find solace in the fact that the wrath of God has cut down this tyrant. Alas, he did not listen to the call of Hazrat Ahmad.

Mohammad Al-Mannan Khan, Athens

Progress Bulletin, Pomona, CA, Aug. 19, 1988

Religious Group Calls Crash An Act Of God

Was it a coincidence? Or, as a local religious group has claimed, an act of God?

The Ahmadiyya Movement in Islam, which is working on a mosque in Chino, believes that the death of Pakistani President Mohammad Zia ul-Haq Wednesday was an act of God prompted by the issuance of a "prayer duel" by the Islamic sect's spiritual leader.

Because of the persecution in Pakistan of followers of the sect, the group's religious leader, Hazrat Mirza Tahir Ahmad—who visited Chino last October—challenged "all opponents and enemies of the movement, in particular, Gen. Mohammad Zia ul-Haq, to a prayer duel" on June 10, according to a press release issued by the Ahmadi West Coast headquarters in Los Angeles.

Zia, along with U.S. Ambassador Arnold Raphel and 28 others, perished when their American-made C-130 transport plane exploded shortly after takeoff near the Indian border.

Munir Ahmed Choudhry, a missionary with the Chino mosque, said the duel is an ancient-although seldom used-Islamic challenge that Muslims believe subjects liars to death.

The Chino missionary said the incentive for the modern-day prayer duel was born in 1983 after Zia accused Tahir Ahmad of killing Aslem Quraschi, who disappeared after attempting to murder Pakistan's minister of finance, M.M. Ahmad.

Because of this, Ahmed Choudhry said, Tahir Ahmad had to flee into exile in London.

A month after the June 10 challenge, Quraschi appeared on Pakistani television and issued an apology to the Ahmadis for "furthering their persecution," and said that he had been in hiding in Iran in a Zia-backed attempt to pin his murder on the Ahmadi leader, according to Ahmed Choudhry.

"He did not want to face the duel," Ahmed said.

The Ahmadiyya Movement, founded in Pakistan 98 years ago by Hazrat Mirza Ghulam Ahmad, has a following of more than 10 million in 114 countries, Ahmed said.

Although its roots are in Christianity, the movement consolidates Islamic beliefs, stressing that all religions are based upon God and, therefore, should be housed under one roof.

The religion, which has been recognized by the United Nations as one that is persecuted, was outlawed in Pakistan under Zia's leadership. There are four million Ahmadis in Pakistan.

(The same account also appeared in *The Daily Report*, of August 19, 1988.)

The Daily Report, August 20, 1988

CORRECTION

In a story appearing Friday about a local Islamic sect claiming that the death of Pakistani President Mohammad Zia ul-Haq was due to a duel prayer issued in June by Hazrat Mirza Tahir Ahmad, spiritual leader of the Ahmadiyya Movement in Islam, a local Ahmadi said that Tahir Ahmad's exile from Pakistan in 1984 was not because of a false murder charge as the story reported.

Instead, said Munir Ahmed Choudhry, a missionary with the group's Chino mosque, said Tahir Ahmad fled the country because of a 1984 ordinance banning Ahmadis from associating themselves with Islam.

Ahmed Choudhry said Zia implemented an ordinance which imprisoned Ahmadis—sometimes for life—for calling themselves Muslims; calling their place of worship a mosque and for reciting Azan, a Muslim call for prayer.

Additionally, Ahmed Choudhry said the Ahmadiyya roots are in Islam and not Christianity as the story reported.

MILWAUKEE COMMUNITY JOURNAL, Nov. 9, 1988

Moslems call for intervention to end oppresion of Ahmadis

(by Mikel Holt)

Members of a local religious organization passed a resolution Sunday calling on the president-elect to intervene on behalf of persecuted Ahmadiyya Moslems in Pakistan.

The resolution was unanimously passed by members of the Ahmadiyya Movement in Islam—Milwaukee Chapter following a speech by the organization's regional missionary.

During his speech at the Milwaukee Chapter's headquarters on 47th and North Avenue, Abdur Rashid Yahya called upon the international community to put an end to the unprecedented persecution leveled against Ahmadis in Pakistan.

The Ahmadiyya Movement has over 10 million members in 115 countries. Members of the religious body have been under intense persecution in Pakistan since 1974. Several international human rights organizations have repeatedly decried the treatment of Pakistan Ahmadis, although mass imprisonments and killings have continued unabated.

The International Commission of Jurist described a system of legalized discrimination and persecution of Pakistan Ahmadis which includes laws forbidding them to pray, attend religious services or even to declare themselves as Moslems. The Commission noted numerous cases of Ahmadi mosques being destroyed or defaced, unwarranted arrests of members, and murders of members who decried the mistreatment.

Yahya told Ahmadis Sunday that 19 followers of the religion have been killed in recent years, and there are currently over 400 in Pakistan prisons, several of whom are awaiting execution.

The persecution of Ahmadis began under former Pakistan Prime Minister Zulfikar Ali Bhutto, and escalated under the leadership of President Mohammad Zia ul-Haq. Zia called the Ahmadiyya Movement a 'cancer that should be cut out', because of the sect's interpretations of the Koran and its doctrine of pacifism. Zia was also responsible for the creation of a

law which bans membership in the Ahmadiyya Movement in Pakistan. The law declares that anyone who practices the religion, or who calls themselves a Moslem, can be imprisoned.

Prior to his death earlier this year, Zia reportedly agreed to participate in a 'prayer duel' with Ahmadi leader Mirza Tahir Ahmad. His plane was destroyed under mysterious circumstances shortly thereafter, which Ahmadis say was a direct result of the duel.

Last Wednesday was declared an international day of prayer and fasting in support of the persecuted Pakistan Ahmadis.

Yahya compared the plight of the Pakistan Ahmadis to the Jews under the Pharaoh. But, he declared, "let these cruel people take heed...we appeal to the international community to look into this treatment."

Despite the persecution of the Ahmadis, Yahya said members would never resort to violence. "We are a peaceful community, we will not do what they are doing to us."

Milwaukee Chapter President Rashid Ahmad decried the hypocrisy of U.S. government declarations against human rights abuses in South Africa, Poland and Russia while supporting the current government of Pakistan.

"If (human rights) violations take place in Poland or Russia the American government is quick to condemn it," Ahmad said, "but when its an ally, they sit quietly and say nothing. The concept of human rights vary...based on the vested interest of the American government."

Even if the president-elect is unwilling to become involved, Ahmadis will press individual representatives to cut off funds to Pakistan pending an end to the religious persecution, Ahmad said.

"If the government of Pakistan is allowed to abuse the rights of people this way," he said, "others will follow suit."

Already, Yahya said, incidents have been recorded in other countries which have been linked to the persecution of Ahmadis in Pakistan. A mosque in Holland was destroyed recently, and there has been incidents in several other countries, including the United States. A mosque was recently burned in Detroit.

INTERESTING CORRESPONDANCE

THE PATRIOT NEWS, Oct. 7, 1988

Getting the gospel to Muslims

Which person has love for Muslims? The person who says that their religion is good for them, that they are sincere, that Islam also can take them to heaven? Let them pursue their way.

Or the person who says that Muslims need to know God the Father and God the Son, the Lord Jesus Christ, who the Father sent into the world as only Savior. Through Christ is the way to attain heaven and avoid hell. We need to get the glorious gospel or good news of Christ to the Muslim, as well as every human being, and pray to God for their hearing and understanding the message and receiving Christ. The Muslim will have to convert to Christ and become his disciple. This is the way of concern and love toward the Muslim.

God's justice demands the eternal punishment of sinners. This is why God cannot just be compassionate and merciful to sinners, for that would be just letting them off. If God's justice were satisfied, then he could bestow his love and mercy in the forgiveness of sins. God did provide satisfaction of his justice. Jesus the God-man mediator did satisfy the justice by bearing sin as he died on the cross. So God can forgive for Christ's sake.

Jesus rose from the dead, appeared to his disciples, ascended to the Father, and will come to judge to world, Muhammad included.

God has shown his infinite love in Christ's sacrifice for sinners. Each should respond in faith and love. All to the glory of God.

Lewis Neilson, Boiling Springs

THE PATRIOT NEWS, Oct. 21, 1988

Several objections come to mind for Muslims

I am writing regarding Lewis Neilson's letter of October 7 titled "Getting the Gospel to Muslims."

Several objections come to the mind of a Muslim when he is offered the doctrine of the Gospel. First, the concept of a Savior is confusing to him because, ever since he was a child he was taught that in life each one is responsible for his actions. If he performed a good deed, he would be rewarded and if he did a bad one, he would be punished. This universal law was implanted in his mind as well as in the minds of all the little-children in the world. And as they grew older, they learned that justice systems throughout the world did not allow punishment of one for the mistakes of the other.

The Christian doctrine of Christ dying for the sake of the sins of others is against this universal law. If man in all his imperfection upholds this law, then why did not God in all his perfection uphold it as well? I would seriously doubt that God himself would condone the execution of an innocent man for the crimes of another.

Second, Neilson believes that God's justice demands eternal punishment of sinners. He must remember that God's mercy also plays a role here, and it demands that

eternal punishment is wrong. Punishment for wrong behavior is prescribed only so one may learn from his mistakes. This is an example of God's mercy.

Third, to simply accept someone as a savior for one's salvation is not enough to attain heaven, because there are numerous other facets of a person's life that, if carried out properly, can lead him to paradise. For example, each one of us has to deal with day-to-day living in the realm of food, clothing, prayer, wealth, people, marriage, children, and so on. Each one of us desires to do the right thing. We all desire a guide, a role model who will show us by example what the best action is. A Muslim looks to Prophet Muhammad as his role model because God calls him the "Excellent Exemplar." To forsake him for Christ would be impossible, because with Jesus how would one know how best to treat his wife, or his subjects, or his kingdom? Jesus did not exemplify life as a husband, or king, or warrior, merchant, or an army commander. A Muslim, on the other hand, finds a treasure in Muhammad, for he was the only one who lived a life so full and complete, that no one has been able to match it. As a conqueror, for example, we see that when he returned to Mecca as a victor, he forgave each and every one of his enemies, the same people who persecuted him so mercilessly. I invite Neilson to study the life of this great man and make his own judgement.

Last, Neilson wants the Muslim to become the disciple of Christ. All Muslims are disciples of Christ, and of Moses, of Noah, Abraham, Lot, and so on. A Muslim is taught to believe in all messengers of God. Muhammad, however, is known to be the best of them all—the Seal of Prophets.

In conclusion then, if Jesus was sent to redeem man's sins, why was he not made aware of it? All Jesus knew was that he was "...sent unto the lost sheep of the House of Israel" (Matthew 15:24). Nowhere in the Bible does Christ mention the sins of the world or his plan to be its savior.

The other thing that a Muslim does not understand is why God did not hear the earnest prayers of Jesus during crucifixion. What kind of example is it for Christians to read in the Bible that Christ's fervent and tearful prayers to take the cup of death away from him were unheard? Is this an example of God's love? How can one feel secure that God would listen to one's own prayers in the hour of need?

Naweed Bhatti, Lower Paxton Twp.

THE PATRIOT NEWS.

First, you must understand Islam

My dear Christian friends, before any of you comment in the news media about what Muslims should be getting, you should first search your own hearts to

ascertain if you have everything you need to understand Islam.

If you have not read the Holy Qur'an or understand the content of it, you are merely limiting your opinion to conjecture and hearsay, while living in a state of "jahiliya," or ignorance about Islam. The Holy Qur'an tells the Muslim in Chapter 2, Verse 120 that Jews and Christians will never be satisfied with Muslims unless they follow the other's religion. Muslims follow only the guidance of Allah (God) because that is the only guidance. If Muslims followed the Christian way of worship, they would not be able to find a protector or helper.

Muslims do not believe in three Gods, for example: God the Father, God the Son, God the Holy Ghost (whatever that means); they believe in the oneness of God just as Jesus Christ did along with the other prophets. Muslims will not convert to Jesus or Muhammad (peace be upon them both), only to God (Allah).

Allah begets not nor is begotten. He has no beginning and has no ending. To God belongs the east and the west. He is all-knowing and all-wise, therefore eliminating any God-made mediator. And how, my Christian friends, can God forgive for Christ's sake if according to the Trinity they are the same? Allah forgives because he is merciful and compassionate and love us if we repent our sins. Allah has no partners or associates that he consults with to make a decision about anything. Furthermore, my friends, if Jesus is God, whose father is he ascending to, or is Jesus ascending unto himself? Christians must understand that there is no compulsion in religion, and truth stands out clear from error. Only men of understanding will grasp the message the Qur'an presents. Muslims should submit their whole selves to Allah and say to those who are unlearned, "Do ye also submit yourself to God (Allah)." If they have, they are in right guidance.

Many Christians consider Islam as a rival religion, when according to the Qur'an, Chapter 5, Verse 83, "Strongest among men in enmity to the believers wilt thou find the Jews and pagans, and nearest among them in love to the believers thou will find those who say 'We are Christians.' Because amongst these are men devoted to learning and men who have renounced the world and are not arrogant." It is a fact learned Christians understand Islamic point of view and know Muslims are good people. People of the Book should not exceed the limits of their religion or speak lies about things they know nothing about. So I say to Christians in closing, "I worship not what you worship, nor do you worship that which I worship; to you be your way and to me be my way.

Curtis W. Thompson, Carlisle

SOME IMPORTANT INSTRUCTIONS FOR MOOSIES SOME IMPORTANT QUESTIONS ANSWERED

Recently we have received a letter from Vakalat Mal (London) which bears some important guidelines and instructions for Moosies. These instructions are presented to you for your own benefit. The answers which you are going to read are directly from Hazrat Amirul Momineen

Question: If a Moosi payes Hissa Aamad according to his/her pledge now and again at the time of assessing the property he pays at the same rate, it will be considered 'Double Payment' as he/she already paid Hissa Aamad on net income once.

In USA the properties are built after taking a loan from the bank to be payable in a period of 30 years. Only at that time one gets the right to own the property. As such it may please be clarified if *Chanda Aam & Hissa Aamad* is payable on its monthly installment or not.

Huzoor's Remarks:

There is no question of 'double payment'. The question has the following aspects:

- 1) At present such a person has no property and is just trying to make property
- 2) When the property will be 'free' the assessment will be made as under;

Out of the then market value of the property the amount taken as a loan for the house will be deducted from this, provided one has paid off the loan after paying Hissa Aamad on his total income that is he/she has undertaken Wassiyyat on his total income and has been regularly paying Hissa Aamad on total income. Only in such cases the loan will be deductible.

- 3) If one has taken a loan and is not paying Hissa Aamad on total income but pays Hissa Aamad after deducting the installment of loan from the income. In that case when the house is 'free' or at the time of the death of the person concerned, the Hissa Aamad will be payable on the then total market value of the house.

The procedure which has recently been approved, its wording is as under and the decisions should be taken in the light thereof:

- A) If a loan has been taken for making a property and the loan is returnable in installments, then for the payment of Chanda the amount of the installment shall

not be deducted from the income. But if the loan taken is considered as income, and after paying Chanda on it, the balance is spent on the property, the Chanda will not be payable on the installment meant for paying-off the loan and the Chanda will be payable on the remaining amount.

- B) If any member of Jamaat is depending on loan for his/her permanent living then he/she'll have to pay Compulsary Chanda on this loan also. But when he/she returns this loan, then he/she'll deduct the amount of this loan from his income and will pay Chanda.

A Word of Warning for Mosies & Regular Subscribers

Hazrat Ameerul Momineen has asked that if a Moosi is a defaulter for six months, why a cancellation notice has not been sent to him/her? When a Moosi is unable to pay Chanda Wassiyyat, his/her Wassiyyat should be cancelled unless keeping in view Taqwa, he/she fills in the form for actual Income so that correct assessment of the outstanding amount may be made. While filling the form he/she should give full details of the Total Income. After that he/she should make firm promise that he/she will pay regularly according to the rule and that so much amount of the outstanding against him/her will be paid each month. Satisfactory arrangement should be made on this behalf.

No one will be allowed to make deductions on loan from his total income on his own. If the person concerned considers that there is a reason for it he/she should write to the Center in detail and obtain permission for doing so. No one is allowed to make deductions on his own and to say that his/her income works out to such and such amount.

If after this anyone does not act accordingly, do not engage in discussion with him/her and write to such a person that the case for the cancellation of his/her Wassiyyat is being sent to the Centre.

Huzoor further remarks that Sheikh Sahib should be told to investigate the cases of other Moosies too and to act according to this instruction.

Additional Wakil Ul Mal
London

JAMAATS ACTIVITY REPORTS

Baltimore, MD: The monthly meeting was held on Sunday, October 9, 1988. It was attended by members of the Jamaat, non-members who are frequent visitors, and well-wishers. Br. Hamza Zainuddeen presided over the meeting. The regional missionary, Br. Mubashar Ahmad, gave Darsul Quran. Mirza Amin Baig gave a short but comprehensive outline of the excellence of the Holy Prophet Muhammad (S.A.W.). Br. Ebrahim Mbowe gave an insight into "Ahmadiyyat in the Gambia", West Africa. He outlined a short historical perspective of the Jamaat in the Gambia, presented an outline of the Jamaat's activities and progress, and how they (in Gambia) are preparing for the Ahmadiyya Thanksgiving Centenary Celebrations in 1989. One of the main features of his talk was the comparison he made between the opposition of Ahmadiyyat in the Gambia and those in the United States. He talked about Muslim sects in the Gambia whose beliefs are at par with the Christian doctrines, only that they are taking Islam as a cover. He also mentioned a sect in Senegal (the Lai-ens) whose founder claimed to be the Mehdi in 1880. They are in Yoff. The speech was followed by a question/answer session. The meeting ended with Zuhr congregational prayers.

In the monthly meeting on November 6, 1988, members and guests started coming in at noon. Zuhr prayers led by Br. Mubashar Ahmad were performed at 1:15 p.m. A little while after that Sheikh Sahib arrived, accompanied by Br. Zafar Sarwar, missionary in Washington, DC. Dr. Masoud Malik, regional president, S.E. USA, and Sh. Abdul Rahman.

Br. Ebraheem Mbowe recited the last three verses of the Sura Al-Baqara. Then Br. Mubashar Ahmad recited the first five verses of Sura Al-Baqara and stressed *Taqwa* as being the underlying importance of all actions. He reaffirmed that the belief in the unseen, observance of prayers, and the giving out of what Allah has provided in the spirit of *Taqwa*—belief and total submission to Allah.

Dr. Mirza Amin Baig then gave a brilliant expose of the excellence of the life of the Holy Prophet Muhammad (S.A.W.). Br. Aatur Rahim sang a portion of the Qaseeda, Br. Rahim gave a background of how the Promised Messiah cherished the poem and how he gave a challenge to the entire Muslim Ulema of his time, Arabs and non-Arabs alike, to produce the like of the poem in beauty, affection and portrayal of love for the Master Prophet. None took the challenge up to our day and age. Br. Zafar Sarwar delivered a beautiful

song of one of the poems of the Promised Messiah.

Then Sheikh Sahib took the floor for the keynote presentation: "The Essence and Manner of Islamic Aqiqa." Sheikh Sahib first gave the meaning of the word *Aqiqa* as meaning 'hair of a child' or 'goat or sheep slaughtered at the birth of a child.' He later gave the root word, a derivation from *Aaq* meaning 'deprive' or 'separate.' So the hair removed from the child's head is separated from the head and the child is deprived of it. The goat(s) or sheep slaughtered are also separated from this world, and the head and the rest of the body are separated. Sheikh Sahib quoted a Hadith which says: When a child is born, on the seventh day slaughter animal(s) and give the child a name. Another Hadith on *Aqiqa* was: When you slaughter, give one leg to the midwife and the rest of the meat to feed neighbors and family.

The speaker said that some of the raw meat should be distributed and some of it cooked. He made it abundantly clear that *Aqiqa* is essential but not mandatory if one cannot afford it. If one can, two goats or sheep should be slaughtered for a boy and one for a girl. If the means do not permit, slaughter one for each. If one is unable, don't do it.

The first thing one does when the child is born is to call Azan on the right ear and Iqamah on the left ear. Then up to or on the seventh day the hair should be shaved, and if the child is a boy, he should be circumcised the same day. Then the child is given a name (preferably a muslim name). The slaughtering of the animal(s) is done. Generally when a muslim slaughters an animal, he begins with "*Bismillahi Allahu Akbar*", which is, "In the name of Allah, Allah is The Greatest"!

Aqiqa is a sunna—accepted practice of the Holy Prophet—and the Holy Prophet, Muhammad (S.A.W) is reported to have said, "*Alaikum bi sunnati*" — It is important to guard my Sunna".

The speaker related that the first Islamic *Aqiqa* was done at Medina when one of the daughters of Hazrat Abu Bakr (A.S) gave birth to a baby boy. This was a joy for the Muslims on two counts. First, that the baby was the first born Muslim in Medina after Hijra, and the second was that this birth proved the Jews false in their threats that they cast a spell on the Muslims and that latter will not bear children. When this child was born, his hair was shaved by the Holy Prophet, and he was circumcised the same day.

Sheikh Sahib ended the subject discussion by saying that another important reward of Aqiqa is that the meat given out, and people being fed, gives the parents of the child the reward of giving out sadaqa. He then summed up by saying that it is very important to be teaching what to do on occasions like Aqiqa, marriages, divorces, and even the different postures in performing salat. In all these circumstances, he stressed, the Sunna of the Holy Prophet, Muhammad (S.A.W) should be followed.

Finally, Sheikh Sahib congratulated Br. Hamza and his wife for the blessing, and congratulated the jamaat for the meeting.

Br. Mubashar thanked Sheikh Sahib for the educational presentation. He then made reference to the special instructions received from Headquarters to Fast on Thursday, Nov. 4, and perform Tahajjud prayers in congregation or singly, on Friday, Nov. 5, to pray for the release of the Ahmadi prisoners held in Pakistan. He urged that we should continue to pray for our victimized brothers and sisters all over the world, and in Pakistan in particular. Br. Mubasher concluded by appealing to members that they should write to the Pakistani authorities to stop the unfair brutality meted to Ahmadis. He appealed for people to do so directly or through their country's representatives.

Sheikh Sahib was asked what happens to the child's hair when it is shaved, whether it should be weighed against gold or silver and the equivalent given away as sadaqa? The response by Sheikh Sahib was that since it is for the purpose of sadaqa there is no harm in it. Hazrat Fatima had done it for her children. Another question was whether one can do an Aqiqa for himself when he is grown up and able to do it for himself? The response was that since Aqiqa is not mandatory, doing it at old age is not necessary.

Another questioner was concerned about the hair of the baby curling back into the head causing medical problems, and enquired if clipping of the hair can be done. The response was that the Holy Prophet stressed shaving, and medical science is now proving all that the Prophet said and did to be the medical way.

Sheikh Sahib lead the meeting in silent prayers. The meeting then came to an end and people were invited to a delicious meal of goat meat, rice, vegetables, and cakes prepared by Lajna, on behalf of the couple blessed with the baby. The baby's name is Bashirud Din, named after the Second Khalipha.

The majority of the members filled in their Tajneed forms. The jamaat has updated its membership list

and also did try to locate where every brother and sister lives. The list of names, addresses and phone numbers of the visitors to the mission from different sects and religions was also updated.

Letters were written to non-member visitors, inviting them to the next meeting of the Jamaat. The Friday Khutbas were all geared towards preaching of members. In attendance at Juma were non-Ahmadis and a Pakistani non-Ahmadi Muslim in particular.

Br. Abdul Rahman donated a set of books to the Hill-Enoch Pratt Library. The Library wrote a letter of acknowledgement and appreciation. A Catholic religious teacher was also presented with a set of books from the mission. Classes are conducted every Tuesday from 6 to 8 in the evening for Lajna and children. One unemployed non-Ahmadi brother without food to eat was helped. He was helped to get a job. Lajna head fresh elections and new officers have assumed responsibility. They are implementing a project on the sale of medical kits for use at home.

The Mission House hedges were cut down, uprooted and replaced by a four-foot high metal fence. Some of the brothers did commendable jobs of actually coming on Sundays to dig roots up. Part of the fence is a six-foot tall wooden quadrant for Lajna activities. Some parts of the walls have been torn down and replastered. Painting job is also going on.

Chicago, IL: General Meeting of Chicago Jamaat was held at Glen Ellyn on August 28, 1988. About 80 members (including men, women, and children) attended the meeting. The meeting started with the recitation of the Holy Quran, followed by a poem of the Promised Messiah with its English translation. Brother Yaqub gave a short talk on the topic of "Khilafat". Murrabi Incharge explained the various aspects of "Mubahala" and the fulfillment of a great Divine sign. A poem of Hazrat Khalifatul Masih was then recited by Tayyab Rashid. At the end, the President further explained the various features of Mubahala and read out quotations from the book of Promised Messiah "Siraj Munir".

More than 500 pamphlets on "Mubahala" have been mailed to Non-Ahmadis. A picnic was arranged for the entire Jamaat of Chicago at Glen Ellyn Mission House. Brother Abdul Karim kept in touch with the old members who were invited to a similar party in the month of April 1988. Brother Kalim Khan invited people to a party at his residence. Brother Manzoor Khan arranged a discussion on Islam and Ahmadiyyat with the students at the University of Illinois. About thirty students attended. Many Non-Ahmadies also visited

the Mission House and clarified many of their doubts about Ahmadiyyat. The main questions asked were:

- Was the Promised Messiah an agent of the British government?
- Will the Messiah descend from Heaven?
- Will he have a sword in his hand and fight with the infidels?

On August 13 and 14, a book fair was held in Dearborn Park in downtown Chicago. Lots of literature was given free and some books were sold. Advertisement regarding Islam/Ahmadiyyat was published in the Chicago Tribune and Chicago Defender.

During the General Meeting a portion from the book of Promised Messiah and Ahadith were read out. Huzoor's Jumma Sermon's tape was also played.

A few members who needed medical assistance were referred to Dr. Masood A. Qazi, secy. social services, for necessary assistance. One lady doctor was helped in finding a job for her. Another doctor was given necessary guidance in this regard. Members of the Jamaat are being regularly briefed on drug abuse, smoking, and alcoholism.

A meeting of the Majlis-e-Amila was held on September 4, 1988. A meeting was held on September 10, 1988 regarding "Highest Status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) as the Seal of the Prophets". The meeting was held in Quality Inn, Madison Road. The meeting started with the recitation from the Holy Quran by Brother Noor Ahmed. The translation of the verse from the Holy Quran was read out by Brother Yaqub. It was followed by a poem and its translation in English. F.D. Shams, President of the Chicago Jamaat, then introduced the topic by quoting from the Holy Quran and the books of the Promised Messiah. The chief guest, Sheikh Mubarak Ahmad addressed the audience for about an hour. The speech was scholarly and thought provoking. He emphasized that Ahmadies believe in the true meaning of "Khataman Nabiyeen" as given in the Holy Quran and Ahadith. The meeting was concluded with the collective prayer.

Detroit, MI: The Jamaat invited non-Ahmadies to its meetings and distributed free literature. We had a general meeting this month and have Quran study classes weekly, Halqa wise. Jumuah services were regularly held and inactive members were contacted personally and/or by phone to reactivate them. We wrote a letter to Huzoor for his prayers. Two sets of books have been placed in local libraries.

Houston, TX: On a personal basis, we contacted 20 people and spent a total of 30 hours acquainting them

with Ahmadiyyat. Two individuals were provided with Mubahala cassettes. They expressed their concern over the events and requested more literature. Ten copies of Mubahala pamphlet were given out. 650 other pamphlets were distributed in Baytown and Clearlake areas.

Mr. Hasan Parvez and Mr. Muzaffar Ahmad Mirza had the opportunity of visiting Mexico on a Tabligh and service mission. Through a school, clothes and food were distributed among the recent storm victims. The Spanish version of a pamphlet—The Promised Messiah Has Come—was published in a newspaper. It covered half a page of the newspaper, along with a picture of the Promised Messiah. The translation was done by Mrs. Maria Parvez. Clothes and food for distribution were provided through a combined effort of Houston, New York, New Jersey, Tulsa Jamaats, the Lajna of Tulsa, Syed Sajid Ahmad, National Khuddam Qaid and Sh. Mubarak Ahmad, Amir and Missionary Incharge.

Los Angeles, CA: Majlis-e-Aamla meeting was held on October 9, 1988 at 2 p.m. We have four Salat Centers where Maghrib/Isha prayers are being held regularly. After the prayers *Dars Malfoozat* is presented. The Friday prayers are regularly held and 70-80 people attend these services on the average. Every Thursday one family comes to the Mosque and performs thorough cleaning and prepares the place for Friday Prayers. Every Friday between Maghrib and Isha prayers Atfal and Nasirat classes are held at the Mission House and at Dr. Rehman's place. Anwer Khan teaches the class in the mission house and Rehmat Jamal takes the class at Dr. Rehman's home.

We organized an Ashra for collection of the Mosque fund from October 21 to October 31. Seven teams were created consisting of 2 members each. By the grace of Allah the results are encouraging. A special meeting of the entire Jamaat was held to personally hear Mubahala tapes. Nearly 70 people bought these tapes for distribution to their friends. Tabligh Meetings are also being organized in two areas in private homes. Two such meetings were very successful.

New Orleans, LA: The Seerat-un-Nabi meeting was held on October 23, 1988. Brothers and sisters held their separate meetings at the mission house in Kenner, LA. The meeting was started with the recitation of the Holy Quran by Mr. Bashiruddin Shams. Mr. Riazuddin Shams sang a poem of Hazrat Promised Messiah, may peace be on him. Following the poem, a few Ahadith were related by Dr. Safeer Ahmad. He explained that Hazrat Muhammad, may peace be on him, said that the dearest behavior in the eyes of Allah

is to say prayers five times a day on time. After the Hadith, Mr. Mubasher Solangi read an article on "The Truce of Hudaibia". After that, Dr. Saeed Ahmed read English translation of the last sermon of The Holy Prophet, peace and blessings of Allah be on him. Then two articles were read in Urdu: Mr. Choudry Zahid Ahmed read an article on Huzoor's love and affection for children and Mr. Sheikh Tahir Ahmed described how Huzoor's greatness in love and passion changed Sahaba's lives. Following that, Mr. Khayrul Bahri read the Jamaat's press release regarding Mubahala and Zia's death. At the conclusion of the meeting, Mr. Sh. Rashid Ahmad, President Jamaat, made some announcements.

New York, NY: All Religions Founders Day was held at Public School 165 on October 9, 1988 and has been reported in detail in the October issue of the Gazette.

The Conference on Ethics was held on October 8, 1988, at Waldorf Astoria. Mr. Nazir Ayaz, represented the Islamic point of view on business ethics. Sister Khullat Alladin and Zinda Bajwa Saheb took part in various discussions that took place during the Conference. Kauser Saheb, Rashid Alladin and Farhat Ayaz were there, introducing our Community to the attendees of this Conference.

The opening reception of Flushing Council of Culture and Arts was held on October 1, 1988. The Ahmadiyya Jamaat was represented by Rafi Ahmed at this opening ceremony. Invitations for the All Religions Founders Day were given to the organizers.

The Lajna monthly meeting was held on October 16, 1988, at Baitul Zafar. The Khuddam also held their meeting on that day. The elections were held on the following Friday.

Alhamdulillah we have one more Baiat and it brings to three Baiats total to date this year. Two students from Atlanta, GA visited Baitul Zafar in search of information. Three more Russian Holy Qurans were sold. Advertisements were put in various local newspapers. Lajna invited sisters from Guyana to Baitul Zafar. There were various Lajna members at hand to answer their questions and provide information on Ahmadiyyat. The male guests were provided with information by Mr. Hadi Nasir. A get-together was held at Munawar Aslam's house. On Sunday October 23, 1988 visits to various Ahmadi homes took place: Kauser Saheb, Nazir Ayaz, and Salam Jamil accompanied by the Area Nigran, Ijaz Sandhu, visited various Ahmadi homes with the object of increasing the involvement and participation of the members.

Philadelphia, PA: Brother Hussian continued tabligh

dialogs with seven people in West Philadelphia. Lajna members arranged a tabligh program. Over 15 ladies from different faiths attended. Our new Brother Malvin brought in his old friend to Juma. Khuddam and Atfaal have distributed numerous pamphlets. Individual members have invited many non-Muslims to their homes. The Jamaat continued its ongoing dialog with the Church without walls.

Pittsburg, PA: We had a general meeting this month. Free literature was distributed and news media were used for propagation work. Non-Ahmadies were invited to our meetings. Study classes are held with Yasarnal Quran and Hadith studies. Jumuah is observed regularly. Br. Ahmad Sharif and Sis. Halima Elahi were visited while in hospital. Members are urged to observe Islamic manners and morals.

Rochester, NY: In all of three Halqas regular once a week prayers in congregation were held. One Halqa is doing this on a daily basis. Jumuah prayers and Sunday schools are also held in one Halqa regularly. Classes for Atfal and Nasirat are also being held regularly in which all three Halqas participate. Speeches, prayer memorization, Hadith memorization and verses from the Holy Quran are repeatedly being learned by the children.

Our monthly meeting was held in Liverpool. It started with the recitation of the Holy Quran by Bilal Abdullah and a poem by Nadim Malik, and a report of the previous month. Ch. Nasar Ahmad spoke on the manners of attending a meeting. He related different responsibilities for everybody, the president, the speakers and the listeners. The meeting ended with some announcements. After the main meeting, the ladies and the male members had separate meetings.

San Jose, CA: We had a general meeting this month with some non-Muslims attending. We have regular Jumuah prayers and non active members are contacted to encourage them to become active. The Quran study classes are also held.

Seattle, WA: The Jamaat members observed a fast on November 9, 1988. The Iftari was arranged at the residence of Mr. Hamid Ahmad Sannori. After Iftari, Maghrib and Isha prayers were conducted and special prayers were made for the release of all prisoners of conscience in Pakistan.

Tucson, AZ: Regular daily prayers are held in our mosque. We are continuing to observe a fast on the last Sunday of every month, with Tahajjud and Fajr prayers. Classes are also held at the center.

Pamphlets were distributed. Two copies of the

(Continued on pg 22)

TABLIGH MEETING AT PORTLAND MOSQUE

On Sunday, October 30, 1988 we invited American friends, neighbors and teachers to the Mosque. The program started with the recitation and translation of the Holy Quran by Br. Basharat-ur-Rehman Zafar. The first speech was made by the president of the Ahmadiyya Community Portland Chapter, Dr. Mohammad Tahir. He explained the significance of Mosque in Islam. The second speech, which focused on

the concept of prayer in Islam was made by Doctor Aftab Ahmad. The last speech was made by a guest speaker Mr. David Strait, teacher of religion at Oregon Episcopale School. He spoke on the Christian point of view of Islam and said that Islam is the religion of love. He also clarified the misconceptions about "Jehad".





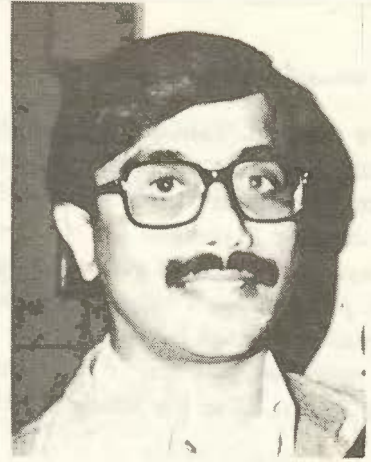
After the program, guests reviewed our literature and books. Many guests obtained literature for further study. At the end lunch was served which was

prepared by the Lajna. By the grace of Allah the Mosque was full of guests. A total of 90 guests participated, of which 75 were American non-Muslims.





It is reported with great pleasure that Dr. Hameed Naseem, Assistant Professor of Electrical Engineering at the University of Arkansas, Fayetteville, has been presented with the Outstanding Faculty Award by the Arkansas Academy of Electrical Engineers at its annual banquet. This award also accompanied a check for one thousand dollars. May Allah bestow His choicest blessings upon the recipient, Ameen.



A LETTER FROM THE VAKILUL MAAL

November 17, 1988

Dear Brother,

Assalamo Alaikum wa rahmatullah wa barakatohu!

You might already have listened to the tape recording of the Khutba Jumuah of the 4.11.88 (November 4, 1988) delivered by Hazrat Khalifatul Masih in Fazl Mosque, London, inaugurating the New Year (55th) of Tahrik-i-Jadid. You must also have received Circular Letter No. 1 from Wakalat Maal, Rabwah, for preparing the list of promises for the new year.

Indeed, it is very pleasing to note that, on the whole, Jama'at Ahmadiyya world-wide has been increasing promises and collections each year, and Hazrat Aqdas Khalifatul Masih has expressed his satisfaction in this regard. But at the same time, Huzoor has also pointed out that the figures show that a large number of members of each jama'at are still left out.

Huzoor had therefore laid special emphasis on the fact that all jama'ats should strive to increase the number of participants year by year. For this year also, therefore, one of your objectives in regard to Tahrik-i-Jadid should be to enlist as many new members as possible. Your report of promises should make a separate mention of the new contributors, and should include the following items:

1. No. of contributors
2. Amount of promises
3. Number of revived Khatas

I had received your report of last year's promises and collections and this report was presented to Huzoor Aqdas who said "*Jazakomoullah Ahsanaljaza*". I hope you will send your list of promises for the new year as soon as possible.

Wassalam,

(Signed)

M.S. Ashraf
Additional Vakilul Mal

(Continued from pg 17)

Quran were donated. Tabligh gatherings for English speaking non-Ahmadies are held, with a dinner, every three weeks. 51 persons paid in full their Tahrik Jadid pledges, including 8 pledges for relatives who have passed away. Seeratun Nabi gathering was held in the mosque. A poem of the Promised Messiah about the Holy Prophet was read by bro. Munir Malik's son. After the speeches, the son of Mr. Intisar Abbasi recited the Quran, after his studies of the Yassarnal Quran.

Washington, DC. Quran Classes were held, as scheduled on third Sunday of the month, i.e., October 16, 1988 at Martin Luther King Jr. Memorial Library in Washington D.C., where Dr. Laeeq Ahmad delivered the lesson and at Fairfax Regional Library, Burke, VA, where Br. Munawar A. Saeed delivered the lesson.

York, PA: The general monthly meeting was held on October 9, 1988. Education program was conducted by Tariq Sharif for all Khuddam. A rebuttal letter was published in the Harrisburg newspaper. Mr. Saleem Muhaimin is in the process of organizing a program to introduce Ahmadiyyat to the public.

Ahmadiyya Muslim Thanksgiving Centennial Celebration

Children's Essay Competition

Topic: Hundred Years of Ahmadiyyat: A Celebration of the Fulfillment of Allah's Promises
Minimum of 2000 Words; Deadline: March 1, 1989

Jama'at and auxiliary officers are requested to make concerted efforts to maximize children's participation in this competition.

The muballighs will judge the winners of essay competition at national level

All the manuscripts should be sent to:
Syed Sajid Ahmad, 4515 W. Boston St., Chandler, AZ 85226
By March 1, 1989

Please include the following information with every essay:

Name of the Writer
Date of Birth of the Writer
Complete Mailing Address and Phone Number.

Committee Members:

Syed Sajid Ahmad, National Qaaid, Majlis Khuddam-ul-Ahmadiyya, U.S.A.
Salma Ghani, President, Lajna Imaillah; U.S.A.
Secretary Nasirat-ul-Ahmadiyya, U.S.A.
Nasir Mahmud Malik, President Detroit
Qanita Zafar, Willingboro

Prepared by: Syed Sajid Ahmad

In the Name of Allah, the Gracious, the Merciful

Ahmadiyya Muslim Thanksgiving Centennial Celebration

Children's Speech Competitions

Local level:..... March 23, 1989
 Regional Level:..... June 4, 1989
 National Level:..... Jalsa Salana (Annual Convention), U.S.A.

Topics:

1. Qur'an: Word of the Almighty
2. Mohammad: Perfect Exemplar
3. Rejuvenation of Islam through the Promised Messiah
4. Khilafat: Power of the Faithful
5. Hundred Years of Ahmadiyyat

Regional Competitions for the five regions will be held at:

Washington, New York, Chicago, Dayton, and Los Angeles

The muballighs will chair the judges for speech competitions at all levels.

Two winners (first and second) from boys and two from girls, a total of 4, from each jama'at will go to the regional competitions. Each region should send first and second place boys and girls, a total of 4 per region, to the national level. Firsts and runners-up will be chosen from them at the national level.

Jama'at and auxiliary officers are requested to make concerted efforts to maximize children's attendance at these competitions.

Dignitaries can be invited as appropriate.

Committee Members:

Syed Sajid Ahmad, National Qaaid, Majlis Khuddam-ul-Ahmadiyya, U.S.A.
 Salma Ghani, President, Lajna Imaillah, U.S.A.
 Secretary Nasirat-ul-Ahmadiyya, U.S.A.
 Nasir Mahmud Malik, President Detroit
 Qanita Zafar, Willingboro

Prepared by: Syed Sajid Ahmad

حق

نعرۂ حق بلند عام ہوا
 کہو کا کام یوں تمام ہوا
 رہ سکی بھی نہ جانے تک باقی
 اک فرعون پھر تمام ہوا
 خود ہی اپنے زہر میں گھل لاکر
 رڑواں رڑواں سیاہ نام ہوا
 ابن ابلیس کی انا کو ہنوز
 ایک شعلہ نصیب جام ہوا
 وہ جو ظلِ مسیح کے دم سے
 زرد روشل لیکھرام ہوا
 میرے مولا ہے تو فرور عزیز
 کنج جبر و الم جو خام ہوا

دور عصیاں کہاں رہے شاداب
 قصہ کوتاہ یوں تمام ہوا (ڈاکٹر اب شمیم احمد)

۱۰۰۱۱۱

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