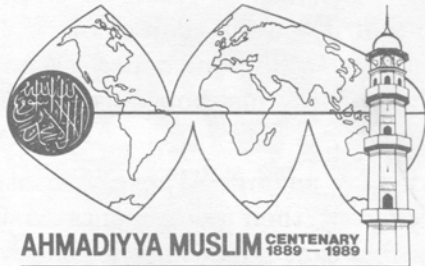


The AHMADIYYA



Gazette

July-September 1989

Hazrat Khalifatul Masih IV Makes Worldwide appeal for \$2.5 Million for Washington DC Mosque



PROJECT TO BE COMPLETED WITHIN TWELVE TO SIXTEEN MONTHS

Whoever turns Allah's House, His House is Definitely Adorned by Allah

July 7, 1989. Los Angeles: In his Friday Khutba, Hazrat Khalifatul Masih IV made an appeal to all the Jamaats in the world to help build a mosque in Washington Metropolitan area with an approximate cost of 2.5 million dollars. Huzoor informed that Allah has already made some immediate arrangements. Lajna of New York offered an amount of 30,000 dollars, and Dr. Hamidur Rehman offered 100,000 dollars to Huzoor at the joyous occasion of Ahmadiyya Centenary Thanksgiving Celebrations, which Huzoor gave for the Washington Mosque, adding three thousand dollars as his own donation for the same cause.

Huzoor made it very clear that no Jamaat

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should ever get money on loan with interest for building a house of Allah. It is against Islamic standard of righteousness (TAQWA). Huzoor expressed his gratitude to Allah for providing beautiful mosques, spacious centers and many parcels of land for Allah's worship. Huzoor said that if a splendid mosque could not be built, one should build simple, spacious but attractive mosque. It should be beautiful enough to attract others to come to it, so that the message of Islam could be conveyed to the visitors.

Huzoor said: If American Jamaat would make this year especially the year of Washington Mosque, enough donations will, *Insha Allah*, be made to meet the initial cost of the building. Huzoor asked all the Jamaats in the world to help the American Jamaat build the mosque and to include themselves in this blessed appeal. Huzoor hoped that as a result of this appeal, within twelve to sixteen months we will, *Insha Allah*, be

successful in building this mosque.

At the end, Huzoor emphasized the point that after building a mosque, it is imperative to keep it populated with worshipers. He said: "In no way can I tolerate that our houses should be populated but the house of Allah be empty. I must tell you that if you fill Allah's houses, then Allah will continue to fill your houses. Whoever adorns Allah's house, his house is definitely adorned."

He concluded by saying: "Those who attend mosques to present their adornments to God, how is it possible that Allah may let the world snatch away their adornments? May Allah enable us to do our duty to worship Him and become His chosen servants. Amen."

All Ahmadies are requested to send their pledges and donations for the Washington Mosque at the earliest.



AHMADIYYA ANNUAL CONVENTION U.S.A. PRESS REACTION

THE SUN, Baltimore MD, June 26, 1989.

Holy Man Brings Message to Sect

by Frank P.L. Somerville, Religion Editor of The Sun

At a convention of Ahmadiyya Moslems at the University of Maryland-Baltimore County over the weekend, Hazrat (His Holiness) Mirza Tahir Ahmad Khalifatul Masih IV, grandson and successor of a man many believe was the Messiah, delivered a stern countercultural message.

U.S. society has already broken down, he told about 3,000 of his adherents, but things are going to get even worse unless there is a dramatic shift to God away from individualism, materialism and licentiousness.

"Individualism in the name of liberty is a license to do anything you please," said the Khalifa, whose grandfather, Hazrat Mirza Ghulam Ahmad, founded the Ahmadiyya Moslem movement in Pnjab, India, in 1889.

A century later, the AIDS epidemic, mounting drug addiction and "the breakdown of the family structure" in the United States are not only "signs of some underlying malady" but examples of Allah's punishment, the 61-year-old Khalifa lamented. "Fifty percent of the homes in America are not restful places, are not the havens of peace they should be," he said.

Families arriving on the UMBC campus Friday from as far as Canada, Europe and the Far East for the beginning of a three-day celebration of the Ahmadiyya centennial were greeted by large hand-painted signs that admonished, "Keep Your Eyes Cast Down" and "Love For All, Hatred For None."

But security precautions were strict because of fears that someone might try to harm the Khalifa. Even convention officials with badges were subjected to repeated electronic searches for weapons.

The honor system worked well in the swift recovery of dozens of umbrellas and thousand of shoes removed for prayer services: in a large gym for the men and boys, in a separate building for the women and girls, who listened and watched by means of closed-circuit television.

The three days of sessions included business meetings and meals as well as the prayers, recitations from the Koran and addresses by the Khalifa and other religious leaders.

In an interview, the Khalifa said he realized he was speaking in a country whose culture and religious orientation are predominantly Christian and for that reason his message would apply to non-Moslems as well. "The first thing I would tell Christians," he said, "is to be true and honest about their own faith."



A section of the audience during the Annual Convention U.S.A., 1989



Huzoor accepting a new Bai'at near the end of the session at the Convention



Huzoor with the Volunteers who performed diferent duties at the Convention

It is a "common problem of all religions of the world," he contended, that people do not practice what their faith teaches. Instead of being dutiful in their obligations to God, many people who are considered civilized by European and American standards "are living a lie," he said.

As for the "deprivation of fundamental human rights" in Pakistan that forced him into exile in 1984, he said he could not udnerstand why a U.S. government so concerned about the welfare of Chinese students "or a solitary writer in Russia" would not take a stronger stand against persecution of Ahmadiyya Moslems.

"Thousands have been injured (in Pakistan), have been beaten in the street, have had their homes burned, have been deprived of their mosques," he said. "They are suffering because of a general attitude of hostility. It is going on daily."

The persecution by the Pakistanis "is under the very nose of the American government," the Khalifa claimed. "We have had repeated contacts with the State Department."

While noting that he himself "fully disagreed with Khomeini" for causing his own people to suffer and splitting the Islamic world, the Ahmadiyya leader observed wryly that the United States "should build a monument to him" because the Ayatollah single-handedly prevented the Shah of Iran from being replaced by a Communist regime."

With respect to Ayatollah Khomeini's branding of the United States as "the great Satan," the Khalifa said with a chuckle, "And now the angels are in hell and the Satans enjoy the paradise."

YORK DAILY RECORD, June 27, 1989.

Ahmadis Stress Peace, Love

By Linda Jean Morris, Daily Record correspondent

The message was one of peace, love, tolerance and common sense as Ahmadiyya Moslems from around the world flocked to the University of Maryland's Baltimore County campus in Catonsville for their 41st American convention.

The supreme head of the worldwide Ahmadiyya



Huzoor with the National Majlis Aamila, U.S.A.

Movement in Islam, Hazrat Mirza Tahir Ahmad, presided over the three day event to celebrate the entry of the movement into its second century.

"To engage in terrorism, even in the name of the noblest objectives, is entirely incompatible with the teachings of Islam." The Khalifa said in his centennial message to the convention.

The Khalifa called for "common sense" to return to world politics, particularly in U.S. and Iranian relations.

In his recently published book, *Murder in the Name of Allah*, the Khalifa said he attempts to undo any damage done by the Rushdie novel and to show the true spirit of Islam.

It is difficult for Moslems, especially in America, to defend Islam, the Khalifa said. There are so many sects that do not adhere to the basic Islamic principles of peace and obedience to God and would use the "the sword" to accomplish their goals, he said.

"Our only weapon is logic, persuasion, love, and dialogue." he said.

India West, July 14, 1989.

Ahmad to Seek India's Permission to Hold Centenary Celebrations in Punjab

By Rajen S. Anand

CHINO, Calif.—In an exclusive interview on a wide range of subjects, Hazrat Mirza Tahir Ahmad, the supreme head of the worldwide Ahmadiyya Muslim Community told India West that he would seek permission from the Indian government to hold centennial celebrations at Qadian, a small village in the Gurdaspur district of Punjab, India, where the sect was founded in 1889.

Although an estimated 5 million people adhering to this sect call Pakistan their home, the Pakistani government banned all such celebrations in that country earlier this year. Pakistan refuses to recognize the Ahmadiyyas as Muslims, and they are therefore denied equal rights and are treated as second class citizens they allege.

"It will be great," said Ahmad, "if we are permitted to go to India to the place where it all began, and celebrate our 100 years of existence."

AN EYEWITNESS ACCOUNT OF AHMADIYYA CONVENTION IN U.K.

August 11, 12, 13, 1989

(Manzoor-ur-Rahman, Washington, DC)

This Jalsa (Convention) started in Islamabad, Surry, U.K., after Juma prayers. Hazrat Khalifatul Masih IV was presiding. Huzoor said that this year we hope to hold a big Jalsa in Qadian, India, and that will be the most important Jalsa of the starting of the 2nd century of Ahmadiyyat. If, however, we cannot hold an international Jalsa in Qadian, then the U.K. Jalsa will be the most important.

Islamabad is a vast piece of property owned by the Jamaat and is situated in the south of London in the county of Surrey. There were two big marquees installed, one was for men's gathering and the other was for women's gathering.

More than 14,000 members of the worldwide Ahmadiyya Community participated in the Jalsa. In addition to this, there were non-Ahmadi representatives from several countries of the world who participated, including ministers of governments, members of parliaments, etc.

Flags of 120 countries were beautifully fluttering outside men's marquee. About 4:00 p.m., Huzoor, *Ayyadahullah Taala* hoisted the flag of Ahmadiyyat to mark the start of the Jalsa proceedings.

In his inaugural address, Huzoor appraised the audience of the critical situation of Ahmadies being persecuted in Pakistan. Huzoor informed the Jamaat of the incidences of cruelty, brutality, arrests, and burnings of innocent Ahmadi children, women and men in Pakistan. He related the events of Ahmadi martyrdoms in the town of Sikandar and in other areas in recent months. He also related the examples of Ahmadi steadfastness and patience against all these inhuman treatments they are being subjected to, in Pakistan. He read the letters of Ahmadi children, women and men to the audience, in the victims' own words.

In the first session of the second day, Huzoor addressed the ladies in their marquee. However, Huzoor's address was simultaneously relayed to men also.

In the afternoon session of the 2nd day, Huzoor informed the audience of Allah's blessings of the Jamaat and the Jamaat's accelerated progress, despite all the obstacles and opposition. The Jamaat has tremendously progressed in all fields, specially in the field of pro-

pagation of Islam in the whole world, translation of the Holy Quran in different languages of the world and Jamaat's financial sacrifices, he expressed in detail. He informed that in Mali (an African country) alone, about 35,000 local people from 75 villages have embraced Ahmadiyyat, the true Islam. *Alhamdo Lillah.*

The other highlight of this day was that a member of British Parliament and the Mayor of local area also addressed the audience. They all noted the moral values, progress and impact of the Jamaat in U.K. and around.

On the third and last day before Huzoor's address, non Ahmadi representatives from various countries addressed the audience, such as, two members of Parliament from Canada, a member of Parliament from U.K., and ministers from Liberia, the Gambia, Mauritius, Nigeria, a diplomat from India, a representative from New Zealand. They all admitted that Ahmadiyya Movement is a service community and Islam's message through the Jamaat is getting across to the masses very effectively, with great speed and impact all over the world. Further, one member declared that this community no longer belongs to any one country but it belongs to the whole world. The Prime Minister of Canada had sent a special message to the Jamaat on the eve of Jalsa, which was read to the audience by a member of the Canadian Parliament.

In the end, Huzoor addressed the audience. He informed the Jamaat of the highlights of his tour of different countries he visited during the centenary year. He related the events of Allah's special blessings to the Jamaat which he witnessed in various places. Also, in the final session, Huzoor's new poem was read to the audience. This poem is the expression of his deep concern and prayers for the Ahmadies in the jails of Pakistan and his love for all Pakistani Ahmadies undergoing hardships.

In this Jalsa we witnessed the glorious manner Ahmadiyyat has entered into its second century that words cannot express. We felt as if Ahmadiyyat has now climbed on a super highway which goes around this earth and is moving so rapidly that the countries of the world are falling in its fold as it goes by. Huzoor

(Continued on page 8)

LOS ANGELES MOSQUE INAUGURATED



A view of the Los Angeles Mosque located on Ramona Ave. in Chino, CA

Moslem sect inaugurates first mosque in region

Nicole Brodeur

CHINO—The dedication Friday of a mosque in Chino is expected to increase the ability of a relatively small, but growing moslem sect and make it easier for members to practice their faith.

The mosque, whose twin minarets rise above the community's neighborhoods, was dedicated by the grandson of the 19th century Founder of the Ahmadiyya Movement. It is the group's first mosque in Southern California. The sect, considered obscure by some religious leaders because of its departure from traditional Moslem beliefs, includes about 500 families in Orange County, who until now have prayed in their homes or in rented halls. The sect's members number 10 million to 12 million worldwide, said Anwer Khan of the Los Angeles-based Ahmadiyya Movement in Islam Inc. Members worship Allah and the Prophet Mohammed and must pray toward Mecca five times a day.

Khan said that despite the time it might take worshipers from across Southern California to get to the mosque, many will make the trip to participate in a 15-minute prayer service.

"It's exhausting, but it's something they believe in," Khan said. "They have to manage somehow.

"For 16 years, we have been renting halls and other facilities in the area or just praying in our homes," he said. "But now, to have a mosque for the first time is like a dream come true."

Construction of the \$1.5 million mosque started two years ago. It measures 11,000 square feet and covers a five-acre parcel on Ramona Avenue.

The mosque's distinctive features are two white fiberglass minarets, or towers, which make the building recognizable from a distance and also set it apart from the neighborhoods that surround it, Khan said.

"The neighbors were a little edgy in the beginning, but now that they have seen it, they feel very good,"

Khan said. "It is a center for peace and we accommodated the neighbors."

While the mosque includes a caretaker's home and space for youth and adult Koran studies, it will serve primarily as a place where members come to bow toward Mecca and pray.

Members come from as far as Ventura County as well as El Monte, Fullerton, Anaheim and Costa Mesa, Khan said.

But 60 to 80 families live within 10 miles of the mosque, he said.

(The Orange County Register, July 8, 1989)

Islamic leader visits Chino to dedicate new mosque

By Renee Hernandez, Staff writer

Members of the Ahmadiyya Movement in Islam Packed a conference room at the newly opened Baitul Hameed Mosque last Friday afternoon to hear their holy leader inaugurate what will be the worshipping ground for 300 Ahmadis in the area.

Hazrat Mirza Tahir Ahmad's presence at the inauguration was quite an honor for the mosque, said Rehmat Jamal, president of the Los Angeles chapter of the Ahmadiyya movement. The Khalifa, as the Hazrat is called, made his way from Guatemala to Chino to be present for the opening.

The mosque, located at 11941 Ramona Ave., began construction in March, 1987, when the Khalifa laid the foundation stone. Construction took longer than planned, said Mr. Jamal. Architect Ray Martinez said it took six months to plan the Mosque and 18 months to build. The project cost approximately \$1.5 million to complete.

The Khalifa said of the mosque that it is a mere structure, empty with no decorations. "We are to fill the emptiness," he said. The decor of the mosque comes from the inner beauty of the follower, he continued.

The Khalifa also told the members to remember that the mosque is a symbol of God's beauty not "your ugliness."

(Chino Champion, July 14, 1989)

Ahmadiyya Muslim Mosque Inaugurated in Chino

By Rajen S. Anand

CHINO, Calif.—An impressive 11,000 sq.ft. prayer facility built on a 5-acre parcel of land was inaugurated July 7 by Hazrat Mirza Tahir Ahmad, the supreme head of the worldwide Ahmadiyya Muslim community. The dedicatior. of the mosque in this suburb is expected to increase the visibility of this relatively small but growing Muslim sect, and make it easier for

members to practice their faith.

Totally committed to their religion and a highly cohesive community, considered controversial by many Muslim leaders because of their perceived departure from the traditional beliefs of Islam (I-W, June 23), Ahmadiyyas claim to have nearly 500 families settled in California, who until now have prayed in their homes or rented halls.

The newly constructed mosque with twin minarets rising distinctly above the community neighborhood will offer the community an ideal facility to pray together.

Emptiness

The mosque consists of one large meeting room for social gatherings, two prayer halls—one for men and the other for ladies—a conference room, four offices, a kitchen and a large library. A residential home has also been built on the premises.

The walls of the prayer halls are devoid of any decorations and there is nothing to attract one's attention. "The mosque is always kept empty," explained Ahmad in his hour-long address, "because it is the people who come to pray who will fill this void. The place will be decorated by the ornaments of the people who will give beauty to the mosque."

Ahmad said, "Although God is everywhere, He is not with every man. Each person has to seek Him. That is why we go to a place of worship to give our undivided attention to God without being distracted by any worldly items."

(India West, Los Angeles CA, July 14, 1989)

Eyewitness Account of Ahmadiyya Convention in U.K.

(continued from page 6)

said this was the destiny of Ahmadiyyat and was not due to our meager efforts. As an example he cited the case of Guatemala, a country in which there were no Ahmadies until very recently, but since the inauguration of our mosque there in July of this year, suddenly the local population, the local government, have become so much interested in Islam and Ahmadiyyat that a big Jamaat will be established there soon, *Insha Allah*.

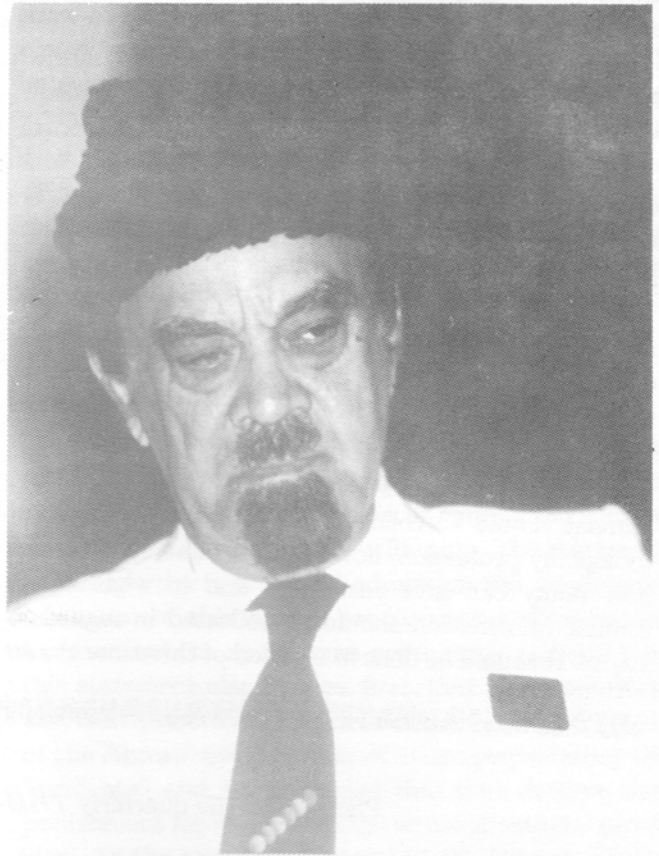
I pray that we may become Ahmadies in the real sense of the word.

INSTRUCTIONS FROM THE NATIONAL AMIR

The following is an excerpt from a letter dated 27 June 1989 from our new National Amir, Sahibzada M.M. Ahmad.

“Hazrat Khalifatul Masih IV (ABN) during his last visit in November 87 observed some basic problems relating to administration and method of working in USA which are hindering the realization of the Jamaat’s potential. He urged the removal of these impediments but was sad to observe again on his present visit that there has been no healthy change or improvement. This was forcefully demonstrated during his meeting with the Majlis Aamla on June 24, 1989. Khalifatul Masih has therefore decided to make the following Changes with immediate effect:

- a. The undersigned has been directed to assume charge of Amarat and responsibilities thereof relieving Maulana Sheikh Mubarak Ahmad of all responsibility in this regard.
 - b. There will be two Naib Ameer - Brother Muzaffar Ahmad Zafr and Dr. Ehsanullah Zafar. Sheikh Sahib, on relief of all responsibility in the area of administration, will be Naib Ameer until further orders and shall concentrate on Tebligh and Tarbiyyat (Propagation and Training) activities.
 - c. Majlise Aamla should discuss and advise Huzoor on the following matters relating to the office of Naib Ameer:
 - (1) Number of Naib Ameer required in US circumstances and whether they need be organized on regional basis.
 - (2) What is the best way to organize Naib Amarat in USA and where they should be located.
 - d. At the next Majlise Shura (Mushawarat) meeting there should be a regular election of Amir in accordance with rules and regulations. The recommendations of Majlise Aamla in regard to Naib Amirs (item c above) should reach Huzoor well in advance of the next Majlise Shoora (Mushawarat) meeting.
 - e. An internal audit of Jamaats funds be undertaken. This is necessary on the change of Amarat so that on its basis proper charge of finances be undertaken by the new Ameer.
2. Huzoor in the concluding paragraph of his letter dated June 26, 1989 has observed that US Jamaat is a very dedicated Jamaat whose members by Allah’s grace are devoted to the cause and service of



Sahibzada M.M. Ahmad, Amir Jamaat U.S.A.

Ahmadiyyat and are willing to offer sacrifices in the true Islamic spirit. Huzoor is confident that the Jamaat will offer its fullest support and cooperation in the accomplishment of the task ahead.

New Amir’s Observations delivered at the 1st National Aamla meeting held under his chairmanship on July 30, 1989

The minutes of the two Aamla meetings held under the chairmanship of Hazrat Ameerulmomineen (May Allah grant him more strength) on June 24 & July 8, 1989, had already been sent to Aamla members. Amir Sahib briefly mentioned the points which Huzoor had earlier discussed in last two Aamla meetings—namely the emphasis upon Tabligh and construction of Washington mosque. Then he made the following observation:

1. Team work: We have to work as a team and if an individual succeeds it is a credit to the team itself and if the team succeeds it a credit to the team itself. We

should take pride in any success which may be secured by a single individual. The success should be treated that of the team itself (of the whole jamaat of the USA). No leg pulling is allowed merely because somebody does not like A, B, or C. We have to work together forgetting our differences which may be on a personal level. We have to work purely as a dedicated team.

2. Importance of cooperation: To cooperate with each other is a measure of one's achievement and inability to cooperate is a failure on his part and will impede the progress of community.

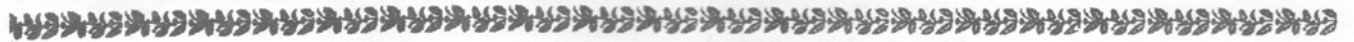
3. Implementation of the decisions: There can never be a total unanimity on one issue. But once a decision is taken, regardless of your own personal views on that matter, it should be implemented with total commitment to that particular approach.

4. Tajnid Work: Total statistical data of U.S.A. Jamaat should be collected. Population, composition by age, by profession, how many are unemployed and how many can give assistance and in what areas. Similar information should be collected in regard to Lajna. It should be done in a period of three months so

that we can use that statistics for our future planning.

5. Chanda: We should give special attention to those who are not contributing at all. We should assign individuals who will approach them personally and try to increase our collection. Those who cannot contribute fully can contribute at a lower rate with Huzoor's permission which is readily granted. There should not be a single Ahmadi to be non contributor.

6. Persecution in Pakistan: Recently there have been two very serious incidents in Nankana and Chak Sikandar in Punjab which show a new pattern of persecution by organizing large mobs which attack and burn Ahmadi property. In this regard I have created a cell in Washington which will properly be able to give you guidance. We should contact media at personal level and each Jamaat should nominate individuals who will contact and develop relations with the media, senators and congressmen so that in the time of need we can activate these relations and try to get maximum benefit from these contacts. Each Jamaat should give the list of those individuals who have been nominated for this purpose to this cell please.



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SEVERE PERSECUTION OF AHMADIES IN PAKISTAN CONTINUES WITH A VENGEANCE

A most serious incident of atrocities against Ahmadi Muslims took place in Sikander village (District Gujrat, Punjab, Pakistan). An unruly mob attacked Ahmadi Muslims, causing the deaths of 3 Ahmadi Muslims, including a 10 year old girl. Seven women were injured (one had 36 bullet fragments in her body). One hundred homes were burned. Women and children from 50 families are still missing. Ninety head of cattle belonging to Ahmadi Muslims were also destroyed. The village is still under blockade by the authorities.

All of this killing, looting and arson took place in the presence of police and high local district officials—Deputy Commissioner (DC), Deputy Inspector General of Police (DIG Police) and Superintendent of Police (SP Police)—who disarmed Ahmadi Muslims to prevent their self-defense. A large number of Ahmadi victims of the mob attack were rounded up by police, arrested and taken away.

The Prime Minister of Pakistan, Benazir Bhutto, had pledged to "establish and maintain peace and harmony in civil society and ensure security and protection of life, honor and property of every citizen, irrespective of his political affiliation, religion, caste, race and sex." (Pakistan People's Party *Manifesto*, Dawn of October 14, 1988).

Yet the situation concerning the Ahmadi Muslims in Pakistan remain unchanged. All the discriminatory laws against them are still on the Statute Book. The acts of harassment and persecution have not ceased and the anti-Ahmadiyya activities of religious fanatics have continued unchecked.

The latest wave of anti-Ahmadiyya violence is part of a well-planned conspiracy to fan the fires of sectarian hatred and religious intolerance which would plunge Pakistan into chaos at this critical juncture when the new process of democracy has just begun.

It seems that the Bhutto Government is either unable or unwilling to implement its declared pledges on human and fundamental rights, particularly in respect of the Ahmadiyya Community in Pakistan.

The latest information based on reliable journalistic sources indicates that the whole village is blockaded by 400 policemen. Check posts have been established. No Ahmadi is permitted to enter or leave the village. A couple who attempted to do so were stopped and

beaten by the police. However, Khatme Nabuwat workers wearing their badges freely roam about armed, with apparent support and blessings of police and civil authorities. Ahmadi Muslims left behind in the village—only a few houses escaped destruction out of about 100—are mostly older persons and children who live in indescribable conditions under these circumstances.

The Pakistan Times, Lahore, June 10, 1989.

ODD CONDITIONALITY

AN OFFICIAL spokesman of the Punjab Government has said that if the Ahmadi Muslims accept the constitutional position that they are a minority then unpleasant incidents against them will cease. The statement is perhaps the first official admission the 'unpleasant incidents' of this nature are occurring. That would have earned the spokesman some credit, except that this statement also implies, first, that the administration can do nothing about it; second, that it is the fault of the Ahmadi Muslims rather than of those perpetrating the 'incidents'; and, third, almost that they deserve that punishment for not accepting the constitutional provision. As the secretary General of the Human Rights Commission has also noted, the statement virtually defends violence against Ahmadi Muslims.

This is outrageous. Protection of the life and property of every citizen—even a non-citizen—and maintenance of civic peace is a primary, total and unqualified responsibility of the administration. It can make no plea in diminution of that responsibility in respect of any section of people in its jurisdiction. It cannot wash its hands of 'unpleasant incidents' against the Ahmadi Muslims any more than it can do so against Parsis or Hindus, Shias or Sunnis, Pathans or Sindhis.

Besides, how does the spokesman want the condition he is making to be met? A constitution is a constitution, regardless of any group making a specific announcement of its acceptance or non-acceptance. Surely those who are strongly opposed to the Eighth Amendment, for instance, or even those who are critical of the earlier seven, do not become a condemned species, or less of a citizen, by virtue of that? If the Ahmadi Muslims are doing anything that a minority is constitutionally prohibited from doing then, of course, the spokesman can

disclaim responsibility of the consequence. And even then it is the law that should take its course, not a mob running amok. The spokesman has given tidings of the Nankana Saheb incident being investigated. That is cold comfort. It is exactly two months since that house-burning orgy at Jaranwala and Nankana Saheb had occurred, and yet there is nothing more to report than that, and even that incidentally. The obvious thing would have been to set up a judicial inquiry. It is still the obvious thing towards elementary justice. And Ahmadis too deserve justice unconditionally.

The Nation, Lahore, June 19, 1989.

Ahmadis Concern Over Desecration

by Our Staff Reporter

LAHORE-Secretary, Jama'at-i-Ahmadia, Lahore, Raja Ghalib has expressed his concern over desecration of his community's prayer centres and called upon the government to constitute a commission headed by a High Court Judge to probe into these incidents and claimed it to be a conspiracy to probe the Qadiyani community to violence.

According to a Press conference at a local hotel Sunday, Raja Ghalib said that June 9 some people whom he described as a group of fundamentalists and religious fanatics, attacked Qadiyani prayer centre in Mughalpura area and removed Kalima from the face of the building and later set the house of a local Ahmadi aflame in the presence of his community members.

He said a day before this incident, Maulana Manzoor Ahmad Chinoti, MPA held a corner meeting in the area and instigated the non Ahmadis against Ahmadis. "Although we had informed the police on the day of the incident, the police did not turn up at the scene long after the mishap", He added. He said earlier such incidents had happened in Sargodha, Sialkot, Nankana Sahib and at other places in the city but the government had not taken any notice of these.

He alleged that Maulana Chinioti was spearheading this whole campaign and through his mean tactics he was trying to force Qadiyanis to enter an open confrontation with the majority of this country. However, he added, Ahmadis would continue avoiding such situations.

Raja Ghalib said that it was quite strange that despite the fact that Human Rights Commission had brought this to the notice of the Punjab Chief Minister, but he had done nothing in this regard. He expressed his fear that if the government did not take any notice of these incidents then they could flare into

riots but assured that Ahmadis would not lose their cool until the excesses of this lobby becomes unbearable.

He said that if law and order did not provide security to the people then self-defence was their fundamental right which nobody could deny them.

Dawn, June 4, 1989.

Alleged Violence Against Ahmedis Criticised

LAHORE, June 3: Dr. Mubashir Hassan, former Finance Minister, has said that the Punjab Government has totally failed to protect the weaker sections of society.

In a statement issued here on Friday, he alleged that the administration of District Sheikhpura was guilty of becoming a party to the preparation of violence against members of the Ahmedi community and against industrial labour.

Dr. Hassan said that on April 12, 26 house of Ahmedis were broken into, damaged and their contents put to fire, resulting in the caving in of roofs in several cases. Damage of more than Rs.3 million was inflicted, he added.

Some attacks were carried out under the protection of the police and the duty magistrates, he said. The attacks were pre-planned and organized, taking place simultaneously in separate localities, conducted by men equipped with inflammable material and incendiary devices.

He urged all patriotic political parties to raise voice against patronizing anti-social elements who were responsible for such incidents.—PPI

CONGRESSIONAL RECORD AHMADI VILLAGE ATTACK

HON. GUS YATRON of Pennsylvania

In the House of Representatives

Friday, August 4, 1989

Mr. YATRON. Mr. Speaker, I would like to bring to the House's attention an attack that took place in Punjab Province in Pakistan July 16 and 17. The attack was on an Ahmadi village and from what I can gather, it was unprovoked and involved Muslim fundamentalists and may have been condoned by the local government and police. Four people were killed and at least 33 out of about 100 houses were burned. Women and children were taken from the village during the attack and have been prevented from returning. The men of the village were removed and are still being detained

without charge. It has also been reported that the village is surrounded by hundreds of police who are preventing anyone from entering the village. The information on this incident is still very sketchy, but this is not the first time members of the Ahmadiyya community have been attacked.

A similar attack took place in mid-April on another Ahmadi village in Punjab Province. This time 15 Ahmadi homes were burned. Again, there were reports that the local authorities did not intervene and may have actually supported the attack. If the Punjab Government is turning a blind eye at best, and endorses these actions at worst; a very grave pattern of abuses is developing.

These are aggressive and cruel acts on a religious minority that has lived far too long under the cloud of prejudice. The Ahmadi sect, one of 70 Muslim sects in Pakistan, was founded in northern India in 1889 by Hazrat Mirza Ghulam Ahmad whom some Ahmadis believe was the last prophet or a reformer of Islam. For this reason, they are abhorred in Pakistan. Ahmadis cannot practice their religion, use Islamic terminology, call themselves Muslims, refer to their faith as Islam, call prayers, preach or propagate their faith by words written, spoken or by using gestures.

Freedom of religious expression is a fundamental human right which should not be denied anyone. The Universal Declaration of Human Rights speaks out that everyone has the right to freedom of thought conscience and religion either alone or with others and in public or private. Under the declaration a person can manifest their religion or belief in teaching, practice, worship and observance. Ahmadis, however, are charged an unlimited fine and imprisonment of up to 3 years if they express their form of Islam. The bias against Ahmadis is codified in Pakistan's constitution and in their Code of Criminal Procedures. Pakistan's Ahmadiyya community has been singled out for this type of intolerance, where Hindus, Sikhs, and Christians can perform their religious rights without transgressing the law.

There are 10 million Ahmadi Muslims throughout the world who live in 120 different countries of which 3 million live in Pakistan. These people are not violent and have not imposed their beliefs on others. They have not brought this upon themselves. I hope that the Pakistani Government in making its strides toward democracy would guarantee the right of all its citizens to pursue their religious beliefs.

An influential Member of the Liberal Party (Opposition), Mr. Sergio Marchi, made the following state-

ment in the House of Commons on May 24, 1989, urging upon the Government of Canada to put pressure on Pakistan vis-a-vis persecution of Ahmadi Muslims.

PAKISTAN—TREATMENT OF AHMADIS

(Discussed in Canadian Parliament)

Mr. Sergio Marchi (York West): Mr. Speaker, the election of the Bhutto Government in Pakistan held high hopes for members of the Canadian Ahmadiyya Muslims community since their relatives and brethren in Pakistan had been severely persecuted for practising their religious faith by the previous regime.

However, not only has the persecution continued with a vengeance, but Ahmadiyya Canadians have learned that a new and extensive purge will be launched on or around May 25.

Yesterday, the Prime Minister (Mr. Mulroney) said that countries which respect basic human rights should represent a benchmark for Canada's association with them. Yet, today, thousands of Canadian families have been directly affected by the violation of human rights against the Ahmadis without any condemnation by the Canadian Government.

I call on the Secretary of State for External Affairs (Mr. Clark) to establish direct contact with his counterpart in Pakistan and voice Canada's displeasure with the treatment of Ahmadis to ensure that Pakistan's signature on the United Nations Declaration of Human Rights is fully respected and that bloodshed is avoided.

Canada can have important role in mobilizing international pressure to stop this atrocity, and I ask our Government to capitalize fully on our position with the international community.

The Government has long known about the abuse against Ahmadis in Pakistan. It is high time that it takes action and does not use rhetoric.

REMEMBER
ASIRAN-i- RAH-i- MAULA
IN YOUR
PRAYERS

LOCAL JAMAAT REPORTS

ROCHESTER, NY: We had our first monthly meeting in the newly purchased mosque on July 16. This was the very first mosque which was purchased in the 2nd century of Ahmadiyyat and was the first mosque in the world to be inaugurated by Hazrat Khalifatul Masih IV in his first tour of USA in the 2nd century of Ahmadiyyat. Since many family members were out of town or working, the attendance was a little low.



The very first monthly meeting in the new Mosque at Rochester, NY.

The president thanked Allah the Exalted that He had blessed us with a house of worship in such a nice area that we are actually holding our first meeting in this. It seems like this is a gift to us from Allah and He wants to take some special work from us. So we have to wake up and get rid of our lazy habits. As Huzoor has said: "Shun old habits and make yourself a new Ahmadi. New kind of responsibilities will be given to you which require new type of approach." I hope that we will try to get rid of our laziness.

The main meeting ended at 12:15 pm.

Children's class: It was held on July 13 and 14th 1989 at Baitun Naseer Mosque, Rochester. This first class was arranged by the joint efforts of the president jamaat with the lajna president and the secretary Nasirat.

Attendance: Atfal 6 and Nasirat 9. The overnight accommodations were provided for the Nasirat at the house of Abdul Haleem and for the Atfal at the house of Dr. Naseer A Tahir.

BALTIMORE, MD: The month of July welcomed *Eid-ul-Adhia*. It was celebrated on July 6th. Members of the Baltimore Jamaat took part in the Eid prayers in good numbers. Some of the brothers, including our President and Talim Secretary, offered animal sacrifices. On Saturday July 8, the Jamaat got together to an Eid feast of goat and lamb meat from the animals that were

slaughtered for sacrifice.

On Sunday July 9, some members of the Jamaat, including the President and Regional Missionary, visited one of our elderly couples at Easton, Maryland. In addition to being an Eid greeting, the visit was also to set the groundwork for a tabligh meeting planned for the area.

Tajneed: By the Grace of Allah, the Jamaat keeps increasing. On Friday July 28, 1989 Sis. Yvette Khadijah Latif braced the fold of Ahmadiyyat. She is the daughter of Br. Ahmad Latif our Za'im of Ansarullah. May Allah accept her pledge and make her a pious Muslim.

Tabligh: On Sunday July 16, 1989, a group of ten brothers and five sisters left Baltimore to attend a Tabligh meeting arranged at St. Michaels at Eastern Shore of Maryland by Br. Abdul Aziz. The occasion was a slide presentaion on "Introduction to Islam."

About eight non-Muslim brother and sisters from St. Michaels attended the meeting. Those who attended gave a positive feedback. There is optimism that the next time a meeting is held at St. Michaels, we may begin to have bai'ats.

On Thursday July 27, 1989 another in the series of tabligh evenings was held at the Mission House on Garrison Blvd. in Baltimore. The topic was "Muslims Love and Believe in Jesus." This meeting drew the

largest number of non-Muslim attendants since we started the series of tabligh evenings. The contributions of people from the discussions were overwhelming. A Christian brother who attended the function spoke so well of how *Isa ibn Mariam* is honored in the Holy Qur'an that the Muslims could not have done it better. This session was video taped.

Lajna: Lajna held a meeting in July 1989. Lajna also helped in preparing food at the Eid feast, the tabligh meeting at St. Michaels, and the tabligh evening in Baltimore.

Obituary: Sis. Jamila Zainuddin, wife of the President of our Jamaat lost her stepfather on July 19, 1989. The Jamaat wishes to convey condolences to the couple and their non-Muslim relatives.

YORK, PA: Eidul-Adhiyya was held at Noor Mosque at 10.00 am, on July 13. Khutba was given by the Sadr and program was attended by about 50 people. Lunch was served, mostly brought in by the members themselves.

General Meeting of entire jamaat on July 23 began with the Zuhr prayer at 1.00 p.m. Darse-Quran by H. Bhatti at 1.30 pm. and announcements by Sadr Sahib, K. Khan.

A letter on the persecution of Ahmadis in Sikander Dist. Gujarat was prepared before-hand and was read out for approval of all the members before being sent to Senator Goodling.

HOLLISWOOD, NY: Eidul Adhiya was held on Thursday, July 13th, 1989. at Baitul Zafar. The Eid Namaz stood up at 9:30 am and was led by prof. Saleh Alladin Saheb who also gave the Eid Sermon.

Choti Aapa visits New York: On July 2nd, Hazrat Syeeda Mariam Siddiqa Begum Saheba, popularly referred to as Choti Aapa in our Community, who is also the International Lajna Presidnet, visited New York and addressed the Lajna members. There were about 70 Lajan and Nasirat present on this occassion. Lajna members arranged a reception for her in the evening.

On July 23rd 1989 Lajna Imaillah New York held their Annual Ijtema. About 65 to 70 members attended this Ijtema. In the evening Hazrat Syeeda Tahira Begum Saheba honored this occassion with her presence. She distributed the prizes to the winners of the various competitions. After that Begum Saheba addressed the Lajna, in English.

The Centenary Year Ijtema of the Khuddam-ul-Ahmadiyya was held on July 29 & 30, 1989 at Baitul Zafar. Fifty Atfal, Khuddam and Ansar participated.

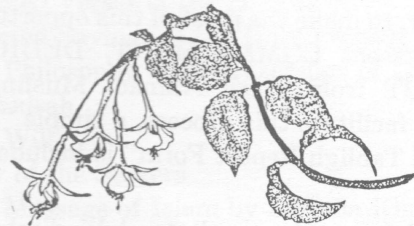
Lectures and discussions were arranged on various important religious, moral, social and health topics. Educational and games competitions were also held.

Prize winners at the USA National Convention: Samme Ahmed stood 1st. in the Speech Competition at the National Level in his age group. Zeeshan Hamid stood 2nd in the speech Competition in his age group. Naved Ahmed stood 2nd at the National Level in his age group.

Congratulations to Khalid Cheema (Nigran Brooklyn) for becoming a father. He has been blessed with a baby boy.

Tabligh Activities: There was a repeat of our TV Cable Program on July 15th 89. We had received calls for information on literature on Islam & Ahmadiyyat and we are following up on the same.

Advertisement placed in New York Newsday and the Daily Challenge Newspapers. There were a few calls in reponse to above ads. and our Tabligh Sec. Rashid Alladin Saheb is following up on the same.



ELECTION OF NAZIM AALA MAJLIS ANSARULLAH U.S.A.

The Sadr Majlis Ansarullah Markazia has accorded his approval of Br. Fazl Ahmad as Nazim Aala Majlis Ansarullah, U.S.A. and Dr. Karimullah Zirvi as Naib Nazim Aala Majlis Ansarullah U.S.A.

May Allah Almighty make this honor a blessing for both of them, bless them both with His divine help to work to His entire satisfaction and keep us all under His special protection. Ameen.



RECOMMENDATIONS OF THE SPECIAL TABLIGH REVIEW COMMITTEE

As adopted by the National Aamila on March 18, 1989

TABLIGH IN U.S.A.

Tabligh is one of our most important duties. Our beloved Imam, Hazrat Khalifatul Masih IV has repeatedly reminded us of its significance. Under Hazoor's express desire and instructions, all Jamaa't Presidents were given specific Tabligh assignments and goals, during the year ending June 1989. A summary of our progress to-date, based on the responses received from Jama'ats indicates that we are continuously looking for ways and means to refine our FOCUS on Tabligh and consequently improve our PROGRESS. As such, with the consent of our Amir, Sahibzada M. M. Ahmed, this year a section of this monthly Gazette will be devoted to "Tabligh in U.S.A.". Inshallah.

However, to make the most of this opportunity, we need consistent COMMITMENT, DEDICATION and INPUT from every Ahmadi Muslim in the U.S.A. To facilitate this process, a simple "Monthly Individual Tabligh Report Form" is included in this Gazette.

May Allah enable us all to duly discharge our duties of Tabligh. May Allah accept our humble efforts and bless us with success and His pleasure. Ameen.

PROGRESS SUMMARY—July 88 to June 89

Total New Baiats:	78
Mubahala Copies Distributed:	7,553
Jama'ats with 63 Tabligh Cassettes:	12
Libraries with Ahmadiyya Literature:	111
Reading Rooms with Ahmadiyya Periodicals:	18

RECOMMENDATIONS OF SPECIAL TABLIGH REVIEW COMMITTEE

As adopted by the National Aamila on March 18, 1989.

To Improve Tabligh Activities

1. All members, national & local jamaat officers should develop personal involvement with civic, social, & religious organizations.
2. Jamaats should gain recognition through methodical and well organized multifaceted but balanced (depending upon local needs) social service and welfare programs. This will require adequate

funding. For implementation of this recommendation, secretary social services will present a plan to the headquarter.

3. Promote "One-on-One" tabligh in compatible socio-economic groups as expounded by Hazrat Khalifatul Masih IV (simple discussions should be held on pragmatic issues).

4. Special tabligh efforts should be made towards the families and relatives of Ahmadis.

5. Quality video recording of significant speeches, discussions and events (tours, receptions, etc.) of Hazrat Khalifatul Masih IV and other jama'at dignitaries should be made on regular basis for showing in various cable TV and tabligh programs.

6. Newspaper feasibility study will be done by Publication secretary before any action is taken.

7. Current literature should be reviewed to make it simpler and more readable, attractive and thought provoking.

8. New attractive and simple to read literature (for common people), on contemporary social issues, should be developed. This job will be assigned to some members of Majlise Aamila by Amir Saheb.

9. Reading Rooms should be arranged in universities and bookstalls should be arranged in shopping centers, fairs, etc. on regular basis. Wherever it is possible, jamaats should adopt the recommendation.

10. Well publicized "Open Houses" and/or "Open Discussions" should be held, on regular basis, in all jama'at centers, mosques and mission houses.

11. Attractive graphic displays (slides, charts, maps, etc.) depicting jama'at's international scope of "Service to Society" activities and achievements (particularly in Africa), should be developed and installed in all jama'at centers, mosques, and mission houses.

12. Dai'an Ilallah should be inspired and motivated through recognition of their tabligh efforts in jama'at meetings and publications (like written and photographic coverage in Gazette).

To Reactivate Inactive Ahmadies

1. The Ta'leem-o-Tarbiyyat departments should be involved in developing and implementing necessary measures.

2. Each new Ahmadi should be assigned a responsible and well trained Ahmadi for personal association and support.

3. In jama'at programs, high priority should be given to reactivate the inactive Ahmadis through exemplary actions (by senior members), recognition of new Ahmadis, open discussions, social and recreational programs (picnics, etc.).

4. More recognition/coverage should be given to new Ahmadis in jama'at publications (like photographs and/or brief life sketch in Gazette etc.). President or person responsible for making a new Ahmadi should also be recognized.

CALL TO WRITERS

The National Aamila USA Jamaat has decided to develop attractive and simple to read literature for common people on contemporary issues. This literature will be used for enhancing Tabligh efforts. You are requested to indicate your interest in writing a small brochure (for Tabligh) on one of the following topics.

If you wish write on more than one topic, please indicate your preference in order of priority. You may also add any topic of your liking if it is a contemporary social and moral issue.

Abortion.....	Teenage Pregnancies.....
Drug Abuse.....	Women's Rights.....
Racism.....	Working Mothers.....
Separation of Religion & State.....	AIDS.....
Marriage and Divorce.....	Alcoholism.....
Sub-Cultures in America.....	Civil Rights.....
Ethics in Business and Government.....	
Economic Discrimination.....	Child Abuse.....
Consumption of Pork.....	Violence and Crime.....
Homeless and the Poor.....	Gambling.....
Sexual Promiscuity.....	Pornography.....
T.V. for Children.....	Broken Families.....
Ethnic Diversity.....	Standards of Education.....
Co-Education.....	Interest-Free Economy.....
Dating and Arranged Marriages.....	
Unemployment.....	Cost of Healthcare.....
Social Welfare.....	Taking Care of the Elderly.....
Apartheid.....	Evolution and Creationism.....
New Age Religion.....	Conquest of Space.....
Arms Built-Up.....	Environmental Protection.....
Man and the Universe.....	Just Peace in Mideast.....
Terrorism and Hostage Keeping.....	

Please mail your response at the earliest to the American Fazl Mosque, 2141 Leroy Place, NW, Washington, D.C. 20008, Attn: National Aamila.

BOOKS AVAILABLE FOR SALE

Due to increased demand for the publications of the Jamaat, the following titles are available for sale. These publications may be purchased from the headquarters on proper invoices, preferably prepaid. Presidents of all the Jamaats are reminded to please clear their outstanding literature bills by making immediate payments. Only those requests for literature will be filled where there are no past outstanding balances for literature payments. Outstanding balances due for over 90 days will be subject to budgetary cutbacks in order to recover past due publication accounts. Jazaakumullah!

(Publication department)

1. Holy Quran, Arabic Text only	\$10.00
2. Holy Quran, Short Commentary	20.00
3. Yassarnal Quran	2.00
4. Selected Verses of the Holy Quran	Free
5. Selected Sayings of the Holy Prophet	Free
6. The Philosophy of the Teachings of Islam	1.00
7. Tadhkirah	10.00
8. The Will	1.00
9. Way of the Seekers	3.00
10. The Message of Islam by Zafrulla Khan	0.50
11. Islam and Human Rights by Zafrulla Khan	4.00
12. Women in Islam by Zafrulla Khan	0.50
13. An Interpretation of Islam	2.00
14. Islam in Africa	0.50
15. Muslim Festivals and Ceremonies	2.50
16. Mother of the Faithful	2.00
17. Islam the Misunderstood Religion	0.50
18. Philosophy of Revival of Religion	0.50
19. Why Islam	0.50
20. Distinctive Features of Islam	0.50
21. Invitation to Ahmadiyyat	8.00
22. Khilafat and Mujaddiat	0.50
23. Ahmadiyyat the Renaissance of Islam	10.00
24. Commonsense About Ahmadiyyat	1.00
25. Fate of a False Prophet	0.50
26. Hazrat Maulvi Nooruddin	4.00
27. Murder in the Name of Allah	5.00
28. Biblical Reference Book	1.00
29. Islamic Teachings	0.50
30. Sacred Sayings of the Holy Prophet	0.50
31. Lessons on Islam (Set)	6.00
32. Roohani Khaza'in (Set)	250.00
33. Selected Writings of the Promised Messiah	Free

MUSLIM LEADER'S BOOK DENOUNCES VIOLENCE

by Tom Harpur

I have spent most of my life since student days wrestling with how to communicate ethical and religious values in a highly secular age.

Consequently, I have often been dismayed at the way in which society tends to perpetuate harmful stereotypes and distortions of various faiths.

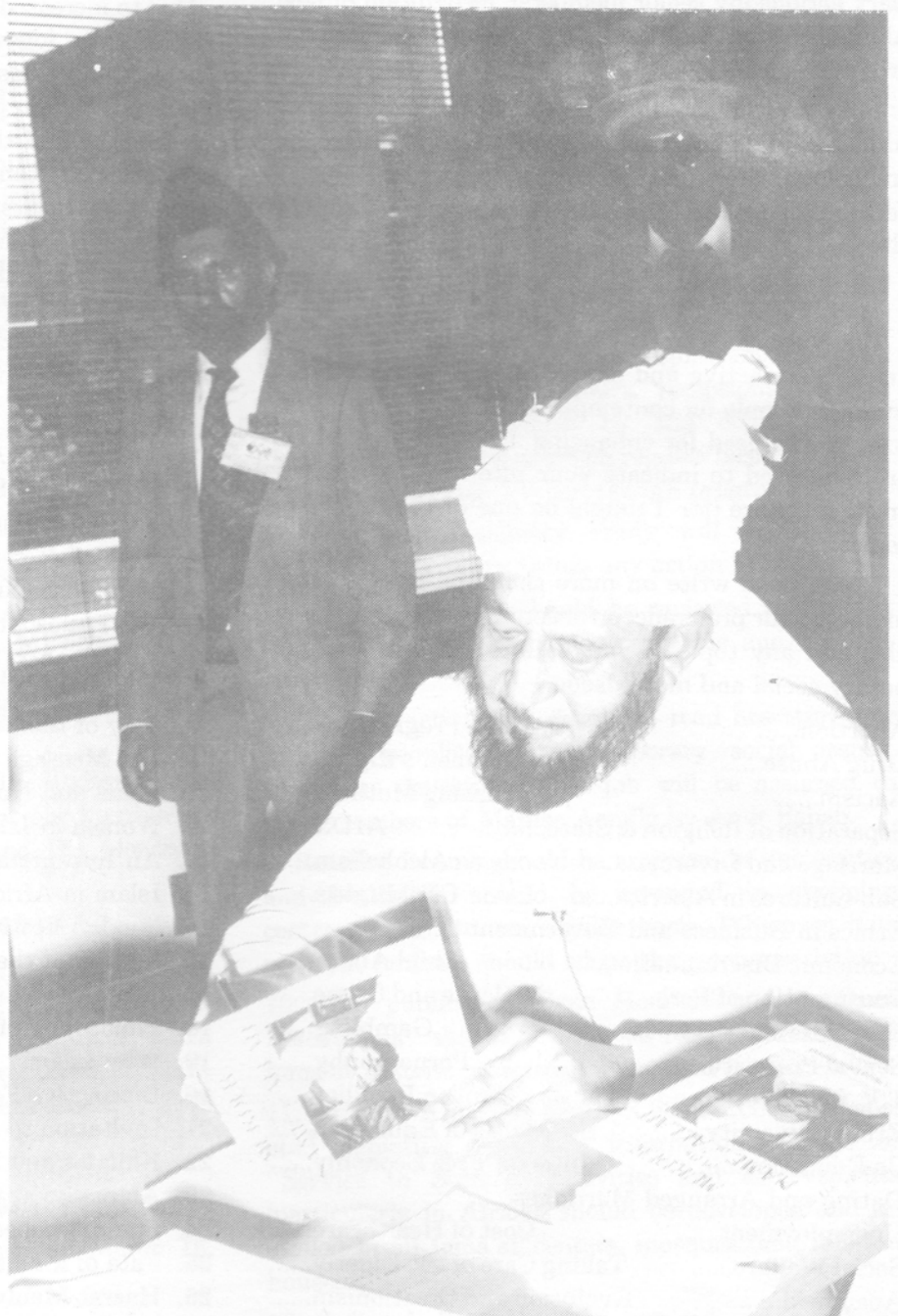
Nowhere is this more obvious than in the case of Islam. The so-called Christian West has never really tried to understand the Muslim world in the past.

But, in the modern era, failure to understand had been superceded by both conscious and unconscious tactics of misrepresentation.

As a result, if you mention such words as 'Islamic' or 'Muslim' to the average person in the street, the immediate associative concepts that spring to mind are 'terrorism', 'fundamentalism' or 'extremism.'

A double standard has been used. We seldom, if ever, hear of Christian terrorism when white, South Africans commit atrocities against blacks or when Christian Palestinians attack Jews.

We don't refer to the IRA or militant Protestant groups in Ulster as Christian



Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV
the author of *Murder in the Name of Allah*
autographing copies of his book

terrorists. Nor is there much reference to Jewish terrorism in Lebanon or in the occupied territories of the West Bank and Gaza.

We read of an "Islamic nuclear bomb" when allegations are made about Pakistan possessing such a weapon. But, I have yet to read of a "Christian nuclear bomb" in relation to any Western power.

Thankfully, a distinguished Muslim spiritual leader has now come forward with a strong denunciation of this hypocrisy while at the same time issuing a stinging rebuke to all Muslims who try to justify violence in the name of their religion.

The book, *Murder In The Name Of Allah*, by Hazrat Mirza Tahir Ahmad, spiritual leader of Islam's 10 million member Ahmadiyya Movement, was launched in Toronto on Friday. The publisher is Lutterworth Press, Cambridge, 1989.

This is the first English translation of a book originally written some 30 years ago in Urdu. It has been updated, however, to include such recent events as the Iran-Iraq war and the death sentence pronounced against novelist Salman Rushdie by the late Ayatollah Khomeini.

Significantly, it was Ahmadiyya theologians who were foremost among the few Islamic leaders to denounce Khomeini's death edict against the author of *The Santic Verses* Rushdie himself is still in hiding in England.

Murder In The Name Of Allah minces no words. Ahmad, arguing always from his thorough knowledge of the Quran, as well as Islamic tradition, destroys the arguments of those both outside and within Islam who have argued that this faith is essentially violent.

He confronts and refutes the views both of some Western scholars and certain Muslim writers who have held that the Prophet Muhammad preached the faith with the Quran in one hand and the sword in the other.

Citing the historical evidence, Ahmad proves beyond doubt that the Prophet only took up arms in self-defence and when oppression of his

people became utterly unbearable. He never condoned force against apostates or blasphemers.

That's why all true Muslims, this author states, "hang their heads in shame and their souls cry out over today's religious leaders who preach violence in the name of the Prophet."

Ahmad concedes that all religions "drip with blood," but says this is either because of ignorance of their basic, common teachings of tolerance and peace or because of politics.

Referring to the various trouble spots where religion is a factor today, he argues that when you look more deeply you realize that religion is never the *root* element. Rather it is a powerful force that leaders cynically exploit for their own political ends.

Ahmad contends that the Quran and Islamic tradition repudiate war, all forms of terrorism, all religious coercion and the entire concept of apostasy or blasphemy as crimes deserving death.

He calls on the muslim world to renounce violence as wholly incompatible with true Islamic values of peace and submission to the will of God. Freedom of conscience and belief, he says, are fundamental tenets of Islam as well as of every other religion.

No political acts should ever be carried out in the name of Allah: "As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government."

I have met Hazrat Mirza Tahir Ahmad. He is a very brave, remarkable man who knows whereof he speaks. His own missionary movement has itself been sorely persecuted by other Muslims in recent years.

Murder In The Name Of Allah is a much-needed challenge to Islam; but, it carries a timely message for all who care about their own faith too.

(*The Toronto Star*, June 18, 1989. Tom Harpur is a Toronto author and broadcaster)

AN OPEN DIALOGUE

This section is dedicated to the free exchange of opinion on current events of import to U.S. Muslims. Contributions are encouraged from all members of the U.S. Ahmadiyya Muslim Community and may be original articles and letters or previously published material relevant to the month's topic. Submissions should reflect a particularly Muslim perspective and are subject to editorial review.

This month's topic concerns reaction to the recent book by Salman Rushdie, *The Satanic Verses*.

Perhaps if Rushdie's victims had been representatives of a more prevalent group, the west would have exercised a keener sense of justice. This has been indicated by the recent controversy over incidents involving the American Flag. The first incidents involved an art exhibit displaying the American flag on the floor. This was called "ART," but the courts still made the gallery remove the flag. In an unrelated but similar incident, the U.S. Supreme Court heard a First Amendment case involving the flag burning. Although the Supreme Court upheld the defendant's burning of the flag based on the First Amendment, U.S. President and many members of the Legislature immediately began work on an amendment to the U.S. Constitution to allow states to pass laws forbidding desecration of the flag. Only one member of the U.S. Congress publicly spoke out in support of that Supreme Court ruling. As of this writing, the U.S. House of Representatives has passed a bill which reads: "Whoever knowingly mutilates, defaces, burns or tramples upon any flag of the United States shall be fined under this title or imprisoned for not more than one year, or both." Only 38 Members of Congress voted against that bill and 12 did not cast a vote: 380 voted for this bill.

Americans need to remember how enraged they are by irreverence shown to our flag; then, they should remember that a flag, noble as it is, only stands for a people; it is never alive. Yet, we would accord it protections which are denied to deceased humans (even those who are esteemed as the founders of major religions). Rushdie's book is no more "ART" than was that flag exhibit. This author's freedom of expression should extend no further than does the flag burner's.

Hazrat Mirza Tahir Ahmad, the Supreme Head of the Ahmadiyya Movement in Islam, wrote a book entitled *Murder in the Name of Allah*. We quote from his book below:

As far as Salman Rushdie is concerned, no sane person with any real knowledge of the Holy Quran can agree with Imam Khomeini that his death sentence is

based on any Islamic injunction. There is no such punishment for blasphemy in the Holy Quran or in the Traditions of the Holy Prophet of Islam. Blasphemy against God is mentioned in the Holy Quran in the following words:

And abuse not those whom they call upon besides Allah, lest they, out of spite abuse Allah in their ignorance. (Ch. 6:109)

No authorization has been granted to any man to inflict any punishment for blasphemy against God...

Despite all this, it would be unjust if one were to ignore the real issue. I feel it is unfair, as some politicians and scholars have done, to condemn Khomeini only rather than Salman Rushdie, who has produced a book whose extreme language is deliberately offensive to the many millions of Muslims throughout the world. Nor is this all. The book has helped to undermine peace between Muslims and Christians and, if one can judge from the comments in some letters to national newspapers, to have unleashed the forces of racial intolerance.

Let it be very clear that I do not justify terrorism of any kind whatsoever, whatever the color, religion, sentiment or objective the terrorist may claim to represent. Islam is my faith and religion; and Islam does not approve of disorder in any form. Islam is far from teaching terrorism.

Any act of war in a Muslim country is perceived in the West as the extension of 'Islamic terrorism' but in any other country such an act is seen as a political dispute. Why must such dual standards of justice prevail in this day and age? One really begins to wonder if there is an undercurrent of hatred for Islam beneath the apparently calm surface of Christian civilization. Is it perhaps a hangover from centuries of Crusades against Muslim powers or is it the old wine of the orientalist's venom against Islam served in new goblets? The idea that Islam was spread by the sword is highly questionable. The wars of Muslim governments should be judged according to the prevailing principles of politics and international relations and not on the basis of religion.

The expression of violence is symptomatic of the many diseases in society. The Muslim world today does not know which way to turn. People find themselves dissatisfied about many things over which they have no control whatsoever. They are dead meat for exploitation by their own corrupt leaders or agents and by stooges of foreign powers. Unfortunately,

many leaders in Muslim countries themselves seek sanction from Islam for their acts of violence and oppression, as happened in the time of the late General Zia-ul-Haq of Pakistan. Bloody revolutions are totally alien to the philosophy of Islam and have no place in Islamic countries.

As a man of religion, and head of a spiritual community of followers who have faced a century of persecution, terror and cruelty, I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islam but also no true religion, whatever its name, can sanction violence and the bloodshed of innocent men, women and children in the name of God. (from *Murder in the Name of Allah*, by Hazrat Mirza Tahir Ahmad)

GALWAY ADVERTISER, Ireland, April 27, 1989.

Ahmadiyyat and the Spirit of Islam

“Salman Rushdie’s book has caused great distress to Muslims throughout the world because it mocks and profanes the character of the Holy Prophet, and it does this in a way that any person with any respect for religion must find offensive....”

“For Muslims this book is an offence against all that any religion stands for. It is an affront to human decency, to values. Mr. Rushdie has completely ignored the feelings of 1 billion Muslims. It is even more offensive because it is a work of fiction, for Mr. Rushdie has felt free from all restraints that might have operated if he was dealing with Islam as a scholar. As you are aware, Islam has been studied critically by Western scholars for many years. And often it has been criticised, as has the figure of the Prophet. But there has been no outcry. In this book, the Prophet is portrayed as a brothelkeeper; there is not the slightest shred of evidence to support such an outrageous claim. But because this is a work of fiction, many millions of people throughout the world who read this book will be left with a maliciously distorted picture of one of the world’s great religious teachers....”

Khomeini does not represent Islam; he is a politician and through his activities he has brought discredit to the faith. In fact, Islam has always been a tolerant religion. From the very beginning, in the times of the Prophet, other religions have been left unmolested. Relations with Christians and Jews living in Muslim lands were on a very good basis even during the Middle Ages. It was the West that portrayed the Prophet in unflattering terms. What people forget is that Islam honors all prophets. There is a chapter in the Quran called “Maryam” that deals with Jesus and his mother

and where they are honored very highly. Likewise, the great prophets of the Jews Abraham and Moses. Muslims, for example, were very disturbed over the film “The Last Temptation of Christ”, for we felt that it dishonoured one of our great prophets too.”...

“Once, in the early days of Islam, after an unsuccessful attack on another town, one of the Prophet’s followers, who was jealous of him tried to undermine his leadership and spread stories about him. When word of this was brought to the Prophet by his followers, they urged him to have the man put to death. He replied that not only would he not do this, but that not one hair of his head should be touched. Later this man died, and to the astonishment of all, the Prophet said he would lead the prayers over the man’s grave. Omar, who later became one of the first Caliphs, tried to physically stop the Prophet doing this. But the Prophet insisted, saying that this man should be left to the infinite mercy of Allah.”

SCHENECTADY GAZETTE, June 21, 1989.

Ahmadi Moslem Leader Disavows Terrorism and Preaches Tolerance

by DAVE COLE, Gazette Reporter

AMSTERDAM—Local people heard a different side of Islam yesterday — one that preaches tolerance for the beliefs of others and disavows any connection with the terrorism which some people have come to associate with Islam

Hazrat Mirza Tahir Ahmad, leader of the 10 million-member Ahmadi Moslem sect, predicted the intolerance of some other Moslem sects will not survive.

Islam doesn’t teach intolerance of others’ beliefs.

“Islam has no punishment for abuse of the liberty of speech,” Hazrat Ahmad said. “The Holy Koran has no provision for punishment.” He said the death edict Khomeini issued against Salman Rushdie, author of the allegedly blasphemous book *The Satanic Verses*, is contrary to the teachings of the Koran.

Hazrat Ahmad said “No punishment is permitted for man to take into his own hands,” for true followers of the Koran. He also said Rushdie’s book does contain portions which are considered blasphemous, but added, “Rushdies are born every day in every religious background.”

“I personally believe Khomeini has been immortalized by America and that is why I see no change after his death.” Hazrat Ahmad said. “He exploited what the late Shah (of Iran) stood for. Iran was ready for a revolution.”

He also predicted Iran's relations with the Moslem nations won't change a great deal, saying when Iraq decided to attack Iran several years ago it gave Khomeini a new lease on life. From then on it was Iran versus the foreign enemies."

Hazrat Ahmad said he also advocates a blend of religion and politics, saying in many ways morality has been lost in America because of the separation of church and state. He warned that a blend of religion and politics must be based on truth and not exploitation."

The *WESTENDER*, April 6, 1989.

Islamic Community Split Over Rushdie Affair

London's oldest Muslim Community, the AHMADIYYA, have been deeply offended by the author and his book and have called for universal condemnation. Yet, despite their grievances they reject Khomeini's threat completely.

According to the AHMADIYYA leader, HAZRAT MIRZA TAHIR AHMAD, the Ayatollah's edict was totally "unislamic". Hazrat Ahmad agrees with Khomeini that Rushdie's book, *Satanic Verses*, is blasphemous. However, he points out that there is no punishment detailed in the KORAN for this sin.

RASHID CHAUDRY, Press Officer for the AHMADIYYA MUSLIM ASSOCIATION, told the *WESTENDER* that under Islamic law if Islam is attacked they are allowed a right to reply—but they must use the same tool.

"If Islam is attacked by lashing of tongues we will reply with lashing of tongues. If it is attacked by the sword, we will use the sword. Mr. Rushdie has chosen the weapon of the pen and we will defend ourselves similarly", he says.

LEADER-HERALD, Gloversville-Jhonstown, NY, June 21, 1989.

Freedom of Speech Is Topic

Moslem Leader Heard

By MICHAEL . ANICH

Satanic Verses, the book by infamous British author Salman Rushdie which some Moslems consider blasphemous, has actually given new life to the "not really dead" late Ayatollah Ruhollah Khomeini.

This assessment was provided by Hazrat Mizra Tahir Ahmad, the spiritual leader of a 10 million member Moslem sect, at a presentation on "Freedom of Speech" yesterday at the Raindancer Steak Parlour,

Amsterdam.

"One man's beet is another man's poison," Ahmad continued. "Some articles of faith can be considered a sblasphemy by other." In Christianity, he said, Jesus Christ is considered the son of God, but according to The Korna, this is blasphemy.

But blasphemy is mentioned in the holy book, he said, in general terms. According to The Koran, he said, whenever someone sees someone else denying or rejecting God, "It is not for you to punish them." But the book says, After they change their attitude once again, you can mix with them," Ahmad interpreted.

The blasphemy claimed against Rushdie's book, *Satanic Verses*, he said, was "born everywhere." But, he said in his lifetime, the prophet Mohammed witnessed alleged blasphemy against others in the 7th Century. The prophet's response in one case, Ahmad, said, was, "Nothing doing. Hands off that man."

Mohammed said, in Ahmad's explanation, "I know The Koran better than anyone."

In modern times, he said, it is a sad state of affairs with the legacy of the late Khomeini. "If they want to go back to the Middle Ages and get stuck there" it is the prerogative of those in Iran, he said.

People can learn from the holy book that "you all enjoy freedom of speech. But do not abuse your freedom of speech. . .," Ahmad said. This is the message of The Holy Koran, "which is why we're trying to revive it in a sense." He also noted there exists "no sense in returning to his country without freedom of speech."

In a question and answer period, Ahmad was asked how he accounts for the many translations of The Holy Koran. He said he tries to translate the holy book into as many languages as he can — 118 so far. During the last 1,400 years, Ahmad said, all Moslems put together have only been able to come up with about 60 traslations, far short of his number.

Ahmad was also asked about his impression of modern day sufferage of women in the United States. "Islam is very misunderstood regarding Islam's attitude toward women," he said. If a society is one of permissiveness, he said, you can witness what has happened to the United States—diseases like syphilis and gonorrhoea.

Islam, the religious leader said, "wants to have a society where women and men do not have a free access to each other to the point of short circuiting."

Finally, Ahmad was questioned as to what he thought the affect fo the recent death of Khomeini will have on Iran.

"I personally think Khomeini has been immortalized by Americans. Therefore, I do not foresee any possible change with his death. He is not really dead," he said.

The question of cruelty to his own people, he said, was "dismissed early, because it was Iran against the great enemy." Then, following Khomeini's edict to have Rushdie executed, there was an uproar from the Western World which gave Khomeini "new life," he noted.

"At this junction, at this point," Ahmad said, "there is no possible change in the air."

RECORDER,

Islamic Leader Ahmad Promotes Free Speech

By Mark R. Robarge, Recorder News Staff

TOWN OF PERTH -- Freedom of speech is not something to be abridged by man, the leader of a major sect of the Moslem religion told a crowd of followers and local leaders at a Tuesday luncheon sponsored by the Fulton and Montgomery County chambers of commerce at the Raindancer Steak

Parlour.

Hazrat Mirza Tahir Ahmad, leader of the Ahmadi sect, said that only God can judge a man by what he says, no matter how damning it may seem to man.

"It is for God to judge who acted properly and who has acted wrongly," he said during a 20-minute speech.

Ahmad said that man cannot adequately judge what is blasphemous towards God or man.

Violence in the name of religion, something practiced by Khomeini, is abhorred by the Ahmadi. Hazrat Ahmad has even gone as far as to write a book, *Murder in the Name of Allah*, that details the Ahmadi belief that religion is supposed to unite man through love, instead of through terror.

However, Ahmad said it is not his right to abridge what Khomeini preached. Instead, he said only God can sit in judgment of Khomeini or any other man.

"We do not care what Khomeini thinks of Islam or what (Libyan head of state) Col. Muammar el-Qaddafi thinks of Islam," he said. "Of course they're free."



EDITORIAL

The *Ahmadiyya Gazette* is an important vehicle for communicating information of interest and use to the Community as a whole. This newsletter, therefore, belongs to you—the brothers and sisters from New York to Los Angeles and all points in between. Recent changes in the management and direction of these newsletters will, within a short time and by the grace of Allah, truly establish each and every one of you as participants and beneficiaries of a revitalized communications medium of which you can be proud.

It is our intent to revamp the *Gazette* and make it a professional product worth your time and interest. We hope you will look forward to its arrival in the mail each and every month. We further hope that you will want to share it with friends and neighbors.

How do we intend to accomplish this transformation? We are planning a whole *new look* for the *Gazette* based on suggestions from a number of concerned brothers and sisters. New artwork and new sections

are being designed to make this a publication which is pleasing to the eye and easy to use. The format will be consistent from issue to issue so that when you pick up a copy, you can quickly find the sections of immediate interest. We also intend to use more personalized and action photos of relevant events reported in the newsletter.

One change which is planned concerns the reproduction of the weekly sermons of our beloved Imam, Khalifatul Masih IV (may Allah bless him and be his Helper). Rather than try to quote all or a major part of any single sermon, it is our intent to summarize all of the sermons given during the month. Readers are encouraged to order the audio cassettes from the National Headquarters in order to gain the fullest benefits of these sermons.

Local jama'ats are requested to submit names and black and white photos of all new initiations (bai'at). Local jama'ats are further encouraged to provide perti-

ment information on the births within their jama'ats, significant events recently celebrated or scheduled for the period following the publication of the *Gazette*. Black and white photos of events and people are always welcome, too. The more you submit, the better your coverage can be.

The first new section we envision is to be a more thorough reporter of local Jama'ats. Each issue will highlight a limited number of localities, giving interesting statistics such as the year in which the community was founded and by whom, the number of members, oldest and youngest members, and the like. Photos of the officers, the mosque or mission house and missionary if applicable, and other relevant people and places will be included. These articles will be commissioned from the communities themselves so that they indeed reflect each community as it wishes to be remembered. Letters will be going out to the local presidents soon, asking for their participation.

The next new section will be an opinion page. This will include a clipping from the recent press which covers a controversial topic of significant interest to the U.S. Community. It will also include responses and comments from anyone in the Community with a view based on the teachings of Islam. Contributions from the several missionaries and Ahmadi Muslim scholars living in the U.S. will also be solicited. Hopefully, we will be able to find one theme per issue around which such a section could be built (for example: religious terrorism, the continuing hostage crisis, AIDS, and the like). Beginning today, each one of you is requested to scour the published news media for such issues. Submit a copy of the published article (complete with appropriate citation showing the publication, date, etc.) and a short (three to four paragraphs) response from your point of view. Ample references to the Holy Qur'an, the Traditions (al-Hadith), famous Muslim historians, famous Ahmadi Muslim writings, and the like are strongly encouraged. An attempt at such a section can be found elsewhere in this issue and should serve as inspiration for others who have relevant opinions to express.

The auxiliary officers are also invited to submit articles and reports for publication in the new *Gazette*. We would like to give special attention to the tireless efforts of the auxiliaries throughout the country.

Other new sections will be dedicated to Religious Training (Talim-o-Tarbiyyat), Promulgation of the Faith (Tabligh), and Health Affairs. Along these lines, we appeal to the members to participate in an initiative to identify those food products (including fast foods) and other consumable products which contain

pork or are in any way derived from swine. Local jama'at officers are enjoined to organize letter writing campaigns to manufacturers and vendors to identify the inclusion of forbidden (haram) substances in their products. These letters should be most respectful and emphasize that we are Muslims with specific injunctions on what we can and cannot consume. As part of educating the public, most responsible companies can be expected to cooperate. The types of industries of greatest interest should be those which are not obliged to list ingredients by government regulations. These include but are not limited to: fast food franchises and restaurants which use lard in the preparation of other foods such as those which are deep fried; cosmetic companies which might use pig fat in the manufacture of face creams, lipsticks, or other products. Responses from this campaign should be forwarded to the editor of the *Gazette* for compilation and publication. Since this newsletter is a national publication, information on purely local products and establishments should be advertised locally by the the jama'at presidents. It is our hope that this list will be revised and updated at least yearly so that our readers can become better informed consumers.

Two special issues are also planned around the theme of the pioneers of Ahmadiyyat in the U.S. The first issue will highlight Americans who were firsts: first in their areas to embrace Islam through Ahmadiyyat, first to gain prominence in some field, and the like. The second issue will focus on the early missionaries to the U.S. Both of these issues are being planned under the direction of the National Officers (Majlis-e-Aamla) and require your contributions to be a full success. We would like to have as much local color as possible. Photos, letters, records of interviews, personal observations, and the like are urgently sought so that we can produce a first class pair of issues of great relevance to the U.S. Community.

Local jama'ats and individuals are urged to participate in the revitalization of our newsletter by submitting contributions of articles and photos. Articles should be short, relevant, and express a particularly Muslim point of view. Photos should be in black and white, but color may be acceptable if the contrast is sufficient.

In short, this is your publication. It can only be as good as the extent of your participation allows it to be. Suggestions are always welcome. Make this publication a genuine reflection of the U.S. Community by taking an active role today. By the grace of Allah, we will be able to move mountains by the force of a pen.