

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ يَا رَبِّ الْعَالَمِينَ
وَعَلَى عِبَادِكَ السُّجُودُ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

THE AHMADIYYA GAZETTE

AN OFFICIAL ORGAN OF
The Ahmadiyya Movement In Islam, Inc.

NOVEMBER, 1979

AHMADIYYAT WAS INAUGURATED TO GIVE LIFE, NOT TO DIE
THE SCHEME TO DISSEMINATE ONE MILLION COPIES OF THE HOLY QURAN
IN THE USA HAS ALREADY BEEN INITIATED

Concluding Address of Hazrat Khalifatul Masih III at the 35th Annual Rally
of Majlis Khuddamul Ahmadiyya at Rabwah, Pakistan

Hazrat Khalifatul Masih III, during his concluding address to the 35th Annual Khuddam Rally, on October 21, 1979, advised all Ahmadies to practice meekness and keep on marching forward while reciting tunes in praise of God Almighty. His angels will descend upon you and you will see the object of your lives being fulfilled in your own lifetimes.

It was promised that through the Holy Prophet Muhammad (peace and blessings of God be on him) humanity will assemble under the banner of One True God and will find His grace. Then their hearts will be ever filled with the love of the Holy Prophet.

'The time for the fulfilment of this promise is now at hand. Great changes are afoot in all parts of the world. They have resulted in bringing Ahmadiyyat from its

poor and ridiculed state to lofty heights. We have no words to thank our Lord for the Grace and bounties He is raining on us constantly.

'The world had wanted to crush us under their feet but the Grace of God Almighty has demonstrated that Ahmadiyyat was inaugurated to give life, not to die.'

Huzur enumerated many of God's bounties for Ahmadiyyat, including a recent purchase by the British and European Jamaats of property in Norway and in Spain for the propagation of Islam. 'Now we have missions in every country of Europe to propagate the teachings of the Holy Prophet and exalt the name of Allah. There are only one or two exceptions where we are currently trying to establish missions.'

'A further evidence of God's bounties is the **initiation of the scheme in USA to disseminate one million copies of the Holy Quran**. As an experiment, we have ordered 20,000 copies from a large printing company in America, which will be delivered early in November, at a low cost.' (National Publishing Company has delivered these Qurans by now—Ed.) Huzur reiterated his hope and desire to have large numbers of Qurans disseminated in USA.

Earlier, on October 19, Huzur had inaugurated the Khuddam Rally and reviewed the extent of the participation by different Jamaats at the Rally. There were 689 branches present this year compared to 558 last year. 3345 Khuddam participated from outside of Rabwah

this year as compared to 2902 last year. This meant that there is more awakening now, but there is room for improvement.

Huzur said that Islam has established different rights for all. Every act enjoined upon us is for our benefit as well as a help in safeguarding the rights of others. Every prohibition in Islam closes a door for the violation of individual rights. Islam is the best of religions because by following the do's and don'ts of Islam, the rights of all are safeguarded. It is our duty to safeguard individual rights established by Islam. Do not violate anybody's rights and, as much as possible, do not let others violate these rights. When such a society is established, this world will be a paradise to live in.

PROFESSOR A. SALAM, A PROMINENT AHMADI, RECEIVES NOBEL PRIZE **HE RECEIVED THIS HONOR FOR HIS WORK IN UNIFYING BASIC FORCES IN NATURE**

It was recognized by the 1950's that there are apparently four kinds of forces in nature — the gravitational force, the electromagnetic force, the weak nuclear force and the strong nuclear force. As early as 1959, Professor Salam had theorized that the electromagnetic force and the weak nuclear force are really the same thing. By 1967, a theory was refined on this basis and some predictions were made. The first proof of a prediction came in 1973, and another prediction was tested experimentally in 1978. Thus the theory had been experimentally tested and proven true.

This unification of weak nuclear force and the electromagnetic force has resulted in the award of the Nobel Prize in Physics

to Professor Salam this year. Now we know three kinds of forces in nature. Professor Salam thinks that it should be possible to show that all these apparently different forces are really different aspects of the same force.

A new large nuclear accelerator is being planned at CERN jointly by most of the European governments. It is hoped that further experiments with this new machine, expected to be working before 1988, will shed further light on these unification theories.

Hazrat Khalifatul Masih III praised Professor Salam during his speech in the Annual Lajna Imaillah Rally in Rabwah, on October 20, 1979. Huzur said that inspte of being such a high calibre

scientist, Professor Salam is very modest and unassuming.

Professor Salam was instrumental in the establishment of the International Theoretical Physics Institute at Trieste, Italy. He is the Director of this Institute in addition to being a Professor at the Imperial College, London. He is a member of the Royal Science Society of Sweden, a member of the Science Academies of Sweden and Russia, and has been the Chairman of the U.N. Science and Technology Committee. He has received many awards, including the Royal Gold Medal from Sweden, Hopkins Award from Cambridge, the Atoms for Peace award, and now the Nobel Prize. A comprehensive list of his awards and honors will be very long.

We pray that God make it possible for Professor Salam to serve humanity and to be a source of pride for Muslims ever more.

The following is an editorial from DAWN of Karachi, Pakistan, October 27, 1979:

An Honor For Pakistan

It is no small coincidence that in the birth centenary year of Albert Einstein, three physicists should be awarded the most coveted of all international awards, the Nobel Prize, for their research in the field that left their illustrious predecessor baffled. That one of these prize winners is none other than Pakistan's Professor Abdus Salam should prove to be a source of immense pride and honor for this country. After a lapse of nearly five decades someone from the subcontinent has achieved international recognition for

his scientific contributions. It was in 1930 that CV. Raman was awarded the Nobel Prize for his work on light diffusion. Thus, Professor Salam becomes, after Raman and Rabindranath Tagore, the third South Asian and the first Pakistani to win the Nobel Prize. To say that Salam fully deserves this honor would be an understatement. His talents in the field of nuclear physics have not gone unnoticed. He had already received a number of major awards, the Atom for Peace Award 1968 being one of them, and has been serving on important international technical bodies.

Professor Salam has won renown on account of his contributions to theoretical physics. But not to be forgotten are his services to the cause of academic learning. As Professor at the Imperial College of Science and Technology, London, he has helped to inculcate a strong urge for knowledge in many young minds. But his major achievement has been the International Center for Theoretical Physics at Trieste which he helped to found in 1964. It is the biggest monument to his concern for scientists in the Third World. Here theoretical physicists from all over, especially the developing countries, have the opportunity to meet and shed, what Professor Salam terms, their "loneliness" of not having many people back home at their own professional level to talk to. At the Trieste Center many highly educated Third World scientists, who might otherwise have migrated to the developed countries in search of professional satisfaction, get together in an intellectually stimulating environment before returning to their laboratories and universities. For,

(continued on page 12)

ISLAMIC TEACHINGS ON KIND TREATMENT AND PROPER MORAL UPBRINGING OF CHILDREN

The rise or fall of any nation is affected greatly by the quality of its succeeding generations. If a nation succeeds in making fully satisfactory arrangements for the physical, intellectual, moral and spiritual development of its children, it is protected from the risk of decay and degeneration. This basic point is well manifested in the saying of the Holy Prophet of Islam (peace and blessings of God be on him). He calls upon every Muslim as one of his most fundamental duties to ensure that the best of upbringing is provided to his children. He says:

"No father can give a better present to his child than a good upbringing."

Not only has the Holy Prophet (peace and blessings of God be on him) impressed upon every Muslim the importance of good moral upbringing and leaving the best progeny behind, but he has also guided us towards principles ideally suited to the achievement of these objectives.

Childhood is the age of learning. A child taught with love and affection will absorb what he is taught and benefit from it for the rest of his life. The Holy Prophet expressed this golden principle in these words:

"Anyone not treating our children with tenderness and not according due honor to our elders, has nothing to do with Islam."

Kindness towards children has thus been regarded as an integral part of the teachings of Islam. Secondly, the Holy Prophet has drawn our attention to the importance of treating children with respect and dignity:

"Treat your children with respect and teach them the best of morals."

The Holy Prophet himself was an ideal exemplar for showing respect for children. Whenever his daughter, Fatima, visited him, he used to stand up to welcome her. Then with great affection and love, he used to seat her at his own place.

It is essential that the self respect of children be always kept in mind. They should be addressed with dignity and never be treated in a manner which embarrasses them and lowers their self respect among their companions.

The third principle of upbringing, enumerated by the Holy Prophet, is equity among children. In a family with more than one children, one should not be given preference over the others. A companion of the Holy Prophet, No'man bin Bashir, says that his father gave him a present. His mother said to his father: 'I will not accede your wish to award this gift unless you make the Holy Prophet a witness over it.' So No'man's father came to the Holy Prophet and narrated the whole matter. The Holy Prophet asked: 'Have you given similar gifts to all your children?' He said: 'No.' The Holy Prophet then admonished him: 'Be fearful of Allah and treat your children with equity'. No'man's father accordingly changed his mind.

Islam teaches that the age of proper upbringing starts immediately after birth, and Islam emphasizes the need for proper upbringing of the children from the earliest. When a child reaches 2 to 2½ years in age and starts eating on his own, he should be taught good eating habits. As

he advances in age, he should be taught good manners pertaining to daily life in accordance with the circumstances. The Holy Prophet used to tell the children to 'eat in the name of Allah, and eat from that which is close to you.'

When a Muslim child turns seven, he should be asked to observe the daily Islamic act of worship—Salat. Cleanliness of body and clothing is essential for Salat, so the child has to be trained in being clean both in body and the garment, for worship.

Islam teaches us that whenever Muslims meet each other, they should greet each other with *Assalamo Alaikum*. This sentence constitutes a prayer that each one of us may remain secure from all evils and tribulations. The Holy Prophet was the first to say *Assalamo Alaikum* whenever he passed by children, so that the children may inculcate the habit of saying the same words of prayers when meeting each other.

Childhood is the age of playfulness. To educate children properly, playing and entertaining with them is essential. We must instruct them in all affairs with kindness and affection and amuse them with tidbits and stories so that they feel interested in our company.

The Holy Prophet was a Prophet of Allah. On his shoulders rested the heavy responsibility of guiding and reforming the whole mankind. Yet he used to treat children with great affection. Often he used to play with his grand children—Hasan and Hussain—making them to stand with their feet on his.

Hazrat Anas (who as a child used to help the Holy Prophet in the household)

says that the Holy Prophet often used to come to the children, mingled with them, and told them stories and tidbits. Anas says that he had a brother whose name was Abu Umair. He had a pet—a nightingale—with whom he used to play. The pet died. The Holy Prophet asked him: 'O Abu Umair, what happened to your pet?' He thus shared the grief of a small child.

Hazrat Ibn Umar was a companion of the Holy Prophet. Abu Uqba relates that once he was going with Ibn Umar. They saw some poor children playing. He stopped by and encouraged them in their good play and gave them two dirhams as prize.

Training children is a delicate matter. Often one comes across difficulties which un-nerve the bravest. In such circumstances the Holy Quran has taught this prayer:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"O our Lord, grant us from our wives and our progeny the comfort of our eyes and make us the leaders of the righteous." (25:75)

FROM THE FRIDAY SERMON OF MIR MAHMUD A. NASIR

Missionary Incharge,
October 20, 1979

The belief in a life after death is one of the basic tenets of Islam. The Day of Judgment is repeatedly and forcefully emphasized in the Holy Quran.

Man's preoccupation with his struggle for survival (earning his living and acquiring material comforts and pleasures)

makes him forget that this life on earth is not everlasting. We tend to overlook the inevitable fact that sooner or later we are to experience death and a reckoning after.

Due mainly to this disregard for death and the after life, many evils are committed, for small and shallow benefits, by some people or persons against others: Cold-blooded killing, plunder, stealing, kidnapping and attacking the honor of the innocent, are only a few examples. And it is possible for those who engage in such evils to go on committing them only because they reflect not on the hour of their departure from this world. They are oblivious to the reckoning and the Day of Judgment.

The readers of the Holy Quran are reminded again and again of the returning of every soul to the Creator, Almighty God. The Holy Prophet of Islam (peace and blessings of God be on him) once said that the heart also experiences a type of rusting such as iron is rusted and that the way to remove the rust from the heart is to remember death and recite the Holy Quran.

The Holy Quran does not teach pessimism, mournfulness and lethargy, but rather that man's life on this planet is likened to a traveler advancing toward his destination.

May Allah help to keep us reminded of the fact of death and its inevitableness.

DISTRIBUTION OF THE HOLY QURAN IN AMERICA

At an emergent meeting of the Presidents of Jamaats in America held on Nov. 4, 1979, at Philadelphia, it was decided to

distribute all the 20,000 copies just recently published of the Holy Quran in America, in as short a time as possible.

In a commendable spirit of financial sacrifice, the Presidents offered to reimburse \$42,000 to the Centenary Fund out of their local funds almost immediately as their first instalment to the cost of the Holy Books; the balance to be paid later.

The number of copies to be distributed by various regions through their respective Jamaats were fixed as under:

New York	5,000
Washington, DC	5,800
Milwaukee, Wis.	1,200
Dayton, Ohio	5,000
Oakland, Calif	3,000

CALENDAR OF EVENTS—1980

Seeratun Nabi	Jan. 27
Musleh Maoud Day	Feb. 24
Masih Maoud Day	March 23
Board & Presidents Meeting	April 27
Khilafat Day	May 25
Tabligh Day	June 29
Eidul Fitr	Approximately Aug. 11
Annual Convention	Aug. 29—Sept. 1
Tabligh Day	Sept. 28
Eidul Adhia	Approximately Oct. 19
Religious Founders Day	Nov. 23

JAMAAT ACTIVITIES REPORTS

BALTIMORE, MD

Apart from our regular Friday Juma and Sunday Quran class, our mission celebrated All Prophets Day on October 7. There were several non-Muslims present, including a Baptist minister who participated. There were six speakers and three papers were read. The Minister spoke on Prophets Ibrahim and Lot. We also passed out a number of pamphlets. Everyone seemed to enjoy the program. Dinner was served afterwards. There were nearly 40 people present.

On October 21 the Baltimore Jamaat gave a program at the Talbot Agricultural Center in Eastern Maryland. First we held our regular Quran class. Then we had a religious program, chaired by Br. Abdul Aziz. The purpose of this meeting was to explain some of the beautiful teachings of Islam. The program was very interesting and successful. The attendance was good. The meeting was closed with a prayer.

On November 4, we celebrated the Feast of Sacrifice. Seven members sacrificed a cow for the feast. There were speeches on the life of Prophet Abraham. There were 25 non-Muslims present. The meeting was closed with a prayer. (Abdul Hafeez)

CHICAGO, ILL.

The Chicago Jamaat has been holding its regular services on Friday with an average attendance of 9 people. We also have been holding our regular Sunday meetings. During the Sunday meetings, we have had 4 guests.

Our renovation project on the outside of the Mosque is almost complete. With

the help of the Racine Jamaat, we have changed the outward appearance of the Mosque.

During the Pope's visit to Chicago, we had an opportunity to present him with a copy of the Holy Quran through his command post. It was accepted and a letter of thanks was sent to our President, Kabir Haqqe.

On October 31, Chicago had its Eid celebration at our local Mosque and about 65 men, women and children attended the blessed affair and listened to the sermon delivered by our President, Kabir Haqqe. Afterwards a table was laid out for the members to eat and enjoy. (Abdul Karim. Sec.)

MILWAUKEE, WIS.

The Milwaukee Jamaat celebrated All Prophets Day on Sunday, October 7, at the University of Milwaukee, Wis. The speaker for the day was Br. Rashid Ahmad and Rabbi Silverman to represent Judaism. Both speakers elaborated on their respective prophets. Br. Rashid spoke about the Holy Prophet (peace and blessings of God be on him), the perfect teaching that he brought for all of mankind. Rabbi Silverman spoke about the Prophets of the Jewish faith. There were a good many people in the audience and they had plenty of very good questions for the speakers. We ended the day by going back to the Mosque to say our prayers and have some refreshments. There were representatives from the Waukegan and Racine Jamaats.

An article was written by Sis. Aansa Ashan on the wearing of Purdah by

Ahmadi sisters in Milwaukee, and was published in *the Milwaukee Courier* (reproduced elsewhere)

The following advertisement was published in *Milwaukee Journal* about the All Prophets Day. The same ad was in some other newspapers and on the Radio:

ISLAMIC GROUP PLANS INTERRELIGIOUS FETE

The Ahmadiyya Movement of Islam is sponsoring a celebration of religion that will begin at 1 p.m., October 7, in Room 150 of Bolton Hall at the University of Wisconsin — Milwaukee.

The public is invited.

The group has asked representatives of Christianity, Hinduism, Judaism, Buddhism, Zoroastrianism, Confucianism and other religions to speak at the affair.

Groups or individuals interested in participating should call 374-9276.

(Milwaukee Journal, Sept. 29, 1979)

(Nasirullah Ahmad, Secretary)

PITTSBURGH, PA.

Our Eidul Azhia prayers started at 10 a.m. and were followed by the Khutba. 25 members attended, including Dr. Malik. Our Lajna prepared some refreshments. Allah enabled our Jamaat to sacrifice one cow (weighing nearly 600 lbs) and one lamb. We pray to Allah to accept our sacrifices. Gifts were given at the time of Eid.

Our brothers and sisters are studying the book *The Essence of Islam* and we pray that Allah give us greater understanding.

We have Jumah regularly and Quran class on Sunday and Wednesday. Khuddam and Lajna meet twice monthly.

Sister Aliyya Muhammad has kindly donated \$200.00 so we will have chairs for the Mosque. Please remember us in your prayers. (Jameelur Rahman)

ST. LOUIS, MO.

Sunday meetings are held regularly with the Educational Secretary holding classes for adults beginning at 1 p.m. The general meeting begins promptly at 2.00 p.m. The Zohr and Asr prayers are said at 3:00 p.m.

Juma services have been held regularly each Friday at 1:30 p.m., Juma prayers and Asr prayers are observed.

Visitors to the Mosque this month have included two brothers (Khuddam age) named Tracey Priutt and Bruce Todd.

The fourth Sunday in the month was a particularly eventful day, for the Atfal and Khuddam had an apple picking event sponsored by Ansarullah at an area orchard. Later, the Atfal and Khuddam participated in an activity of football play during the early afternoon. During the latter part of the day, the entire Jamaat enjoyed the bright, sunny and warm weather with an 'open fire wiener roast' hosted by the young men aided by the zesty punch deliciously added by the youthful Ahmadi women on the Jamaat's adjacent grounds and within the Mosque premises.

Lajna has been holding meetings on Tuesday in the early evening with the reading of the Holy Quran as their basis activity at the mosque building.

The religious training for Atfal sponsored by Khuddam and Murabbi Ahmad Saeed has been continuing with its Saturday and Sunday meetings. Three Atfal have been awarded distinction and merit for memorizing the last ten chapters

of the Holy Quran and are now attempting to memorize the first 18 verses of Al-Baqarah. The three Atfal are: Nafi Rafat; Jawad Wali; and Hafiz Nasirud-Din.

The last Thursday of the month has been recognized as the day in which we in St. Louis Jamaat practice in fasting towards Huzoor's Centenary Scheme, which we reiterate observance from time to time. (Abdul Jamil Rashid, Assist. Sec.)

WILLINGBORO, N.J.

Monthly meetings are held regularly. Mr. Ata Muhammad, a companion of the Promised Messiah, visited us on one of the meetings, along with the Missionary Incharge. Mr. Ata Muhammad described his inspiring experiences of the events he observed during the companionship of the Promised Messiah.

The Quran class is held and the attendance is one hundred percent. Congregational prayers are said at evening, morning and night time in the houses of members. No arrangements have so far been made for Juma congregational prayers.

Willingboro members joined Philadelphia Jamaat in a picnic. Most members are active. Please pray for our progress. (A. Aziz Syed)

FROM THE PRESS:

PURDAH: THE WAY OF MODESTY

Many of you within the community may have, from time to time, observed some women moving about dressed in long flowing garments, with headpieces and faces covered. You may have won-

dered who they were and why the unusual dress.

These women are Ahmadi Muslim women and belong to the Ahmadiyya Movement in Islam. The state of dress they are in is part of what is known as "Purdah." You are possibly familiar with the dress code of some Muslim women as being completely covered, but these additional layers of clothing may have your understanding boggled.

Islam says a woman should be modestly dressed, displaying her physical charm and beauty to her husband only. This is a protection for her when duties bring her into contact with society at large— and particularly male society. It is also a safeguard for men, helping them to avoid physical temptation which has brought about a decadent moral society.

The garment an Ahmadi Muslim women wears is called "Jilbab" or "Burqa", a long, loose outerwrap that conceals the shape of her body and other ornaments of dress. Women from the Ahmadi Community observe the covering of their hair, the loose outerwrap and veiled face, leaving only their hands and eyes exposed; thus all avenues of physical temptation are under cover.

Another safeguard of Purdah for Muslims is that the eyes of both sexes are lowered when confronting each other. This practice is also observed when dealing with non-Muslims of the opposite sex, as the eyes are a strong means of non-verbal communication. In the presence of women only, the outer garment and veil may be removed. There is also a provision for women who, out of necessity, must be outside their homes in employment. In

these instances, a woman's face need not be covered, nor does she wear the burqa on the job, but she does wear loose clothing that conceal the shape of her body. The kind of job she chooses and the place of employment is of vital importance to the Muslim woman. She will not choose a job that will be beneath the dignity of Islam. Islam is in no way a burdensome religion.

Purdah is not a custom borrowed from Persia, as many are inclined to believe. Nor is it from any other culture; it is a command laid down in the Holy Quran and applies to all Muslim women. Purdah is one of the more visible institutions of Islam. Despite the false conceptions of many, it is not a national custom or an infringement upon the rights of women. Much to the contrary, it is a protection for women and a safeguard for men.

Purdah is an injunction handed down in the Holy Quran and we, as Ahmadi women, subscribe to this command. Islam says a woman should be modest, not displaying her body to the sight of men outside her family. This gives her security from the bold looks of men and other forms of harassment, at the same time offering men protection from physical temptation.

There is also a form of purdah pertaining to the home: of woman's role as mother and wife and her primary function being within the home. Again, this does not snatch away any opportunities for careers or make a woman a prisoner of her home. Instead, it places a very noble responsibility upon her as primary shaper of a moral society. This answers why a Muslim woman is not as

visible during childbearing years.

The state of purdah also ensures and enhances the woman and the man the respect that is due them. A woman so covered does not invoke any unkind or perverse remarks or action from a man, thus leaving his own integrity intact.

This is just a sparrow's-eye view of purdah, which really is much deeper and intense subject, but it may help you when you see Ahmadi Muslim women so modestly covered, to better understand and appreciate her purpose of righteousness in dress.

FROM MILWAUKEE COURIER,
Saturday, Oct. 6, 1979

The Ahmadiyya Movement in Islam will celebrate "All Prophets Day" on October 7, 1979 at 1:00 p.m. It will be held in room 150, Bolton Hall on the UWM campus.

This will be a day for honoring prophets of all faiths, such as Christianity, Hinduism, Judaism, Buddhism, Zoroastrianism, Confucianism and Islam. As a leader and representative of your faith you are invited to speak on the life of your prophet.

We believe all true prophets were from God and came with the self-same message. There will be no need to attack the life and teachings of any prophet. If we make it a practice to honor all prophets this will be a step towards establishing peace throughout the world. If you are willing to speak on the life and achievements of your prophet, please call 342-4275 for further information.

The First and Last Chapters of the Holy Quran in the American Indian Language—Lakota

By C. M. Idris, Girard, Georgia

SURAH FATEHA:

In the name of God, the Gracious, the Merciful.

All praise belongs to God, the Lord of all the worlds.

The Gracious, the Merciful

Master of the Day of Judgment

Thee alone do we worship and Thee alone do we implore for help

Guide us along in the right path

The path of those on whom Thou hast bestowed Thy blessings. Those who have not incurred Thy displeasure, and those who have not gone astray.

Wakan Tanka nica ze kin u: Wa unsi ya la na wa we ca ya ku ke! Wakan Tanka,

Wakan Tanka, nin snala ni Wanka tuo, ninsnala eni tancan

Wa unzila we ca ya ku ke nin ya

Wo ya su ke he nin ye

Wakan Tankan nin snala ce uni kujapi no nins na la oun ya kyapi

Wakan Tankan canku sa ki el oga unkaya pe ya

Wakan Tankan, oanku unki to wapi ki el wo waste un yakupi, na tona waste pe sni ke hena eca cola moni pe.

SURAH AL-NAAS

I seek refuge in the Lord of mankind

The King of mankind

The God of mankind

From the evil of sneaking whisperer

Who whispers into the hearts of men

From among the spirits and mankind.

Wakan Tankan ekca we casa ke owanin ini tancan.

Wakan Tankan eksi we casa ke okon ucca sa unta pi ke he minze

Wakan Tankan ekci we casa ke unya ka gupi

Wakan sica we co uya waste sni

Ekci we ca sa we co uya wagya yela.

Ekci we ca sa nangi ke okun.

(continued from page 3)

if Professor Salam feels acutely about this problem, one has only to recall the professional frustration that is the lot of highly qualified people in this country. True, Professor Salam was appointed to the highest administrative and advisory posts in the field of science, being the Chief Scientific Advisor to the President of Pakistan from 1961 to 1974, but was after others had recognized his merits. This speaks of the tragedy of our scientists, some of whom like Dr. Salam have reached positions of eminence

elsewhere, only to find that in their own country they do not have even the minimum of opportunity to carry on their research — unobstructed by petty bureaucratic constraints and jealously guarded traditions. If many of them have left for greener pastures can they be blamed for doing what Robert Oppenheimer exhorts them to do? "We have all of us to preserve our competence in our own professions, to preserve what we know intimately, to preserve our mastery. This is our only anchor in honesty." (Dawn, October 18.)

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Hazrat Khalifatul Masih III
Rabwah

PAKISTAN

BY AIR