

ازالدين عند الله الاسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُكَ يَا رَسُولَ اللَّهِ
وَأَعْلَىٰ عِلْمٍ بِرَبِّكَ يَا مُحَمَّدُ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Ameer and
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"Ahmadiyyat could never be undone."
(Mirza Tahir Ahmad)

**"WE WOULD RECANT OUR FAITH,
IF JESUS RISES FROM THE DEAD"**

Mirza Tahir Ahmad, the Head of the Ahmadiyya Community, has declared emphatically that Ahmadiyyat could never be undone. The Imam of the Ahmadiyya Community made this announcement at the opening session of the 20th annual gathering of the Ahmadiyya Community in Britain, at Islamabad, their new Headquarters at Tilford (Surrey). He also noted with utmost grief and consternation the recent assassination of the Amir of the Ahmadiyya Community at Nawabshah, Sind, Pakistan. It is estimated that besides the local members, Ahmadis from almost forty-eight countries of the world, had participated in this three-day gathering. More than seven thousand members, both men and women are estimated to have attended this meeting. Never before in England had such a huge gathering of the Ahmadis taken place. Hundreds of men and women also came from Pakistan to attend this gathering. As stated by Mirza Tahir Ahmad, the Pakistanis included some persons who could barely afford two square meals a day; yet they came here on their own without outside help.

Commenting on the dastardly killing of a prominent Ahmadi in Sind, Mirza Tahir Ahmad said that he did not know why Sind had been specially chosen for this heinous crime. The number of Ahmadis in that Province was exceedingly small. The trauma of persecution of the Ahmadis in Pakistan continued unabated and unacknowledged. Sind appeared to have been singled out for this type of genocide because the hate-campaign against the Ahmadis in the Punjab had completely foundered. Some of the political parties were involved in this dirty business or else it was a Punjabi backlash against the Ahmadis. In any event, the whole situation was most regrettable. But one thing was certain. Even if they killed many Ahmadis, the Community will continue to live.

Mirza Tahir Ahmad addressed the meeting for more than five hours. He refuted serial-wise all the allegations leveled against the Ahmadiyyas by the Government of Pakistan. He quoted in his

support, the Holy Quran, the Traditions of the Holy Prophet Muhammad (SAW) the writings of past Muslim sages and other distinguished Muslim scholars and thinkers. He asserted that the Ahmadiyya Community had complete faith in the "Kalimah" and in the Holy Prophet being the "Seal of the Prophets".

Mirza Tahir Ahmad continued that if at any time his opponents could raise Jesus from the dead, then he, along with the whole Community, would immediately recant and follow the creed of the unbelieving Ulema. But this was nothing more than a nightmare; because Jesus could never come back from the comity of the dead. However, the acceptance of truth had never been at a premium with his opponents. Even if Jesus was resurrected by some magic, the Maulvis would oppose him and never go past the line of utter disbelief."

Mirza Tahir Ahmad elaborated his point further by saying that if the persecution and suppression of Ahmadis continued in Sind, then, maybe, Pakistan would pass through the mill even as Afghanistan had done or perhaps worse. The following slogans were repeatedly raised during his speech: "Islam Zindabad", " Hazrat Khatam-al-Nabiyyin Zindabad", "Ahmadiyyat Zindabad", "Hazrat Amirul-Momineen Zindabad", and " Mirza Ghulam Ahmad Ki Jai"

The power supply remained suspended for sometime at the tail-end of his address. At this juncture, when the audience was raising different slogans, Mirza Tahir Ahmad asked the audience to cry this slogan; "Khatam-al-Nabiyyin Zindabad!"

The huge gathering took the cue and shouted themselves hoarse with the repeated slogan of "Khatam-al-Nabiyyin Zindabad!"

The above meeting was held in an open space about half the size of a hockey-ground and under canvas for

protection against rain. Separate enclosures had been arranged for women and children. Despite heavy rain and severe wind-storm, the meeting continued to the end in a highly organized and disciplined manner. For the benefit of some of the foreigners, the speech was being relayed in English, Indonesian and Arabic simultaneously. Security arrangements were more than adequate. The British police were present on the spot but the internal discipline and other safety measures were totally in the hands of the Jamaat workers. Three men stood constant guard close behind Mirza Tahir Ahmad. They were reinforced by more guards around the area of the central stage. All entrants into the lecture hall were physically searched. It is believed that about one thousand guests from abroad had been provided lodging, boarding and transportation at the new Center. Feeding arrangements for all the participants of this Jalsa had been adequately made during the three-days of the meeting. Mr. M.M. Ahmad of the World Bank could be easily observed among the distinguished gathering. On a conspicuous corner of the hall, the following couplet was boldly printed:

"We would sacrifice our lives for Muhammad For he is the only guide towards the Al-Mighty."

The meeting commenced with the recitation of the Holy Quran followed by a poem by Saqib Zeerwi. Mirza Tahir Ahmad, at the outset of his speech, described the so-called "White Paper" as a bible of banality and utter falsehood. He strongly repudiated the false thesis that the Ahmadiyyas did not believe in the Khatmi-Nabuwat. He decried the allegation that the Ahmadiyya Community not only ignored the Quranic Verse about "Khatam-al-Nabiyyin, but also rejected in reality the Prophethood of Muhammad (sas). He said that even a cursory perusal of the writings of the Holy Founder of the Ahmadiyya Movement, would take away the lustre of this false accusation. Perhaps enough in this

respect is not enough. The extent to which he (the Promised Messiah) believed in "Khatam-al-Nabiyyin" is borne out by his uncommonly laudatory references towards the noble personality of the Holy Prophet (sas). The opponents of Ahmadiyyat were crying wolf where there was no wolf. Their faith in "Khatmi-Nabawwat" was much less than what the Ahmadiyyas believed.

Mirza Tahir Ahmad capped his address with the remarks that the present regime in Pakistan was perversely alienated towards maudoodism. The belief in the finality of Prophethood had never been the main-stay of the basic tenets of Islam. The Holy Prophet (sas) was the holder of the Seal of Prophethood. This, in fact, was a clear indication of the perpetual and ever-lasting blessings of Prophethood among this Ummat. He agreed fully with the concept that if a door was locked by the Holy Prophet, none else could unlock it except the Holy Prophet himself. In this context, Mirza Tahir Ahmad quoted a reference from "Sahi Muslim" in which the Promised Messiah for this Ummat had been called a Prophet not less than four times consecutively by the Holy Prophet. No man is yet born - least of all a true Muslim - who could close this door."

The above are some of the impressions of the outsiders. The speech of Hazrat Amirul-Momineen Khalifatul Masih IV was listened to in rapt silence punctuated at times by slogans of Allahu-Akbar! and Ahmadiyyat Zindabad!. The arguments put forth by Hazoor against the wild accusations of our opponents were so convincing that the so-called "White Paper" eventually collapsed into something not much more elevated than a political tract full of lies and false statements.

Our Jalsa was really a matchless occasion in the present circumstances. Speaking of ourselves, almost two-hundred American Ahmadies - both men and women,

attended the London meeting. It was no mean performance on the part of our local organizers. Sheikh Mubarak Ahmad, our Missionary InCharge and Amir of the Ahmadiyya Community in America, was in the forefront of this programme and under his able leadership, our trip to London was a great success - both materially and spiritually. It may be mentioned that our Sheikh Sahib delivered a resounding speech in the Jalsa. The topic was "The Narrative of the Beloved". Sheikh Sahib appeared to revive old memories and was at the zenith of his oratory. His speech was loudly applauded by the audience. Our Jalsa at London was really a landmark and part of our history.

The audience was adorned by a number of extremely poor people from Pakistan - our native land. The poor people aren't less complex or less comprehending; they simply have less money, but more spirit. The general atmosphere in the Jalsa was extremely impressive. Seeing Hazrat Khalifatul Masih IV in person after months of anxiety in Pakistan, was not only rewarding, but it also created a healthy irreverence for the dogmas and the lofty claims of the bigoted majority in our home country.

(Abdur Rahman Mughal)

Maseeh e Maud Day in Rochester

Our first speaker Asad Mansoor Ahmad spoke about the birth and the mission of the Maseeh e Maud and that how lucky we were to have joined the Jamaat of the Promised Messiah. Secondly Naveed Ahmad briefly mentioned about the appearance of Hazrat Maseeh e Maud, his literary contributions and about all of his promised children.

Our senior brother Abdur Rahim Khokhar spoke about Hazrat Maseeh e Maud's great devotion for the Holy Prophet.

RAMAZAN A BLESSED MONTH

"O you who believe fasting is prescribed as it was prescribed for those before you. So you may guard against evil".
(Holy Quran 2:184)

After prayer the second obligatory duty which every Muslim is required to perform is that of fasting during the month of Ramazan. The word 'Saum' which has been used in the Holy Quran and the Hadith for fasting means "to abstain", thus a horse that abstains from moving about or from eating the fodder is said to be 'Saim'. In the technical language saum signifies fasting or abstaining from food and drink and sexual intercourse from the dim beginning of dawn till sunset.

Fasting as an institution for the purification of the soul is common to all Divine religions. The writer of the article on "Fasting" in the Encyclopaedia Britannica states that "it would be difficult to name any religious system of any description in which it is wholly unrecognized". This institution was well established among the Jews and the Christians.

The records of the Hadith bear ample testimony to the fact that fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharram because it was on this very day the Allah saved Moses and his companions from the clutches of the Pharaoh who was drowned in the sea along with his army. The Arabs and other people too were familiar with fasting as an act of penitence or of propitiation or a preparatory rite before some act of sacramental eating or an initiation or a mourning ceremony.

In Islam fasting is primarily an institution for a spiritual discipline and self control. It is in fact an exercise in religious devotion in the form of cheerful and willing renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful one's being ruled out of course). The Holy Quran says:

"O ye who believe! prescribed unto you is fasting even as it was prescribed unto those before you, that haply you may become God-conscious". (Holy Quran 2:184)

Of all the creation of God only man deviates from His path. We will find that two things are mainly responsible for this: the love for material possessions and the temptations of the flesh. Islam has, through the institutions of Zakaat and Sadaqat, purged the hearts of its followers from the love of wealth, and has inculcated in him the habit to part with it readily for the sake of God.

Fasting has been ordained as a religious duty for the Muslims for subduing their lust as keeping their appetites well within reasonable bounds so that man may not become their slave and lose control over himself. The Quran clearly states that a man cannot attain salvation unless he learns to restrain his self from low desires. "And as for him who fears to stand before his Lord and restrains himself from low desires, the Paradise is surely the abode" (lxxix 40-41)

The exercise of abstaining from things otherwise lawful in the ordinary course of life, at the behest of Allah, strengthens man's morality and self-control and deepens in him the consciousness of the Lord. This is what distinguishes fasting in Islam from fasting in other religions.

It should also be borne in mind that fasting does not aim at inflicting punishment upon people or saddling upon them unbearable burdens. The underlying

idea behind it is to teach moderation and spiritual discipline so that human temptations may not become so wild and uncontrollable as to flout the commands of the Great Master. To be a true servant of Allah, it is essential that man should be able to conform his behaviour to the moral and spiritual discipline embodied in the Shariah of Islam. One cannot achieve this end if one finds oneself helpless before untamed and turbulent desires. Fasting is indispensable for this moral and spiritual training.

Another distinguishing feature of Islamic fasting is that it does not train a person for complete renunciation but for perfect and cheerful obedience to the Lord. All those things from which man is commanded to abstain during fast, e.g. eating, drinking and sexual intercourse, become permissible for him at the end of the fast. This shows that Islam does not look down upon the appetite of flesh as something ignorable and thus fit to be exterminated root and branch from the human soul. According to Islam, there is nothing profane or ignoble in human personality: both soul and body are sacred and worthy of respect. No aspect is to be ignored and no urge is to be completely curbed. What is required is to keep all these urges will within their proper limits so that none of them transgresses natural bounds and becomes the source of trouble.

That fasting is an institution for moral elevation can be judged from the fact the Allah does not impose check only upon eating, drinking and sexual intercourse from dawn to sunset, but also exhorts His servants to refrain from other foul acts, for example, backbiting, indulging in foul speech, telling lies, etc. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If one does not abandon falsehood and other actions like it, God has no need that one should abandon one's food and drink (Sahih Bukhari)

The social aspect of fasting in Ramazan is that the whole atmosphere is permeated with religious piety and devotion to Allah. There is one extra congregational prayer, "Taraweeh", during the night, in which the Quran is recited and the Muslim is reminded of the fact that it was in the month of Ramazan that the revelation of the Quran commenced. The sadaqat are also given with greater zeal and fervour in this month. Thus the whole Muslim society is inspired by the love of God. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When Ramazan begins, the gates of Heaven are opened, the gates of Hell are locked, and the devils are chained (Bukhari and Muslim)

FITRANA OR SADAQATUL FITR

As directed by the Holy Prophet Muhammad (sallallahu alaihi wa sallam), every Muslim has to contribute in Fitrana Fund before offering the Eid Prayer. Fitrana is obligatory to every Muslim. Head of the family has to pay Fitrana on behalf of his dependants. Holy Prophet Muhammad (sallallahu alaihi wa sallam), has also directed that on behalf of every child born before Eid Prayer Fitrana is to be paid.

The rate for Fitrana Contribution is fixed \$4.00 per person. Those who cannot afford to pay the full rate may pay half rate at \$2.00 per person. It should also be noted that those needy persons who may receive help from this fund have to pay first too.

Fitrana is for distribution among the needy people of the society. But it should not be distributed individually. If any member wants to suggest the name of needy person, he or she may write through Jamaat's president to Headquarters at Washington DC.

The Ahmadis vs. Pakistan – Among Muslims?

It is hard to draw the line between politics and religion when talking of the Ahmadis, a religious community with origins in Pakistan. Recently, they have been treated harshly by the government there – an activity which they claim to be politically motivated.

Discussions on the subject with Pakistani officials, on the other hand, are confined to theology, bypassing politics and even the facts of the situation. Certainly it is a sensitive topic, and one that is given priority.

The Ahmadi sect was founded in the last century by Mirza Ghulam Ahmad, who, it is claimed, was a prophet sent to revitalize Islam – not a prophet superior to Mohammed or one with a new *sharia*, but one subservient to Mohammed. Adherents also believe he was the returned Messiah, thus fulfilling the expectations of both Muslims and Christians.

Despite the fact that many Muslims take offence at his claim to prophethood, to an untrained observer the Ahmadis look, speak and act like Muslims. They are devout followers of the Prophet Mohammed, their women observe *purdah*, and they are avid readers of the Quran. A peaceful, well-educated group of people, they have multiplied to an estimated 10 million around the world, four million of whom are reportedly in Pakistan, where the Ahmadi headquarters is located.

Last April, pushed by the demands of an opposing Muslim group and worried about the Ahmadis' growing numerical strength, the Pakistani government issued an ordinance making it a criminal offence for Ahmadis to call themselves Muslim, say Muslim prayers, or dress or behave in a Muslim manner. The punishment for these offences is up to three years in prison.

"We are being prosecuted, not persecuted," said the sect's leader, Mirza Tahir Ahmad, grandson of the founder. He left Pakistan soon after the ordinance came into effect because he wanted time to decide what to do next. Hundreds of his community have been jailed.

The Pakistani government has started a survey of the business premises, properties and financial assets of Ahmadis and the Federal Investigation Agency is collecting data with the assistance of the local *ulema*, according to Ahmadis abroad.

People with debts, or grudges against individual Ahmadis are only too glad to file a complaint of proselytizing, which will send an Ahmadi to jail for three years. But whatever physical injuries the group has suffered recently have been at the hands of a highly-organized group of people, the Ahmadis

claim, who are given moral, and perhaps financial, support by the government.

"Often the dangers become more acute and night watching has to be organized," wrote one follower in Pakistan to a leader in London.

"These fools have closed all avenues of livelihood by turning me out of my job," wrote another.

The Pakistani government says the ordinances are necessary to protect the Ahmadis. In 1953 anti-Ahmadi feeling in the province of Punjab escalated to such an extent that martial law had to be declared and order restored by army troops.



That is not the case this time, say the Ahmadis, claiming that 90 percent of the people in Pakistan oppose the ordinance, albeit silently. Several prominent politicians including leaders of some of the banned political parties, have condemned the ordinance, and members of the legal profession have refused to endorse it, as they were asked to do.

The Ahmadis, claim adherents, are given little chance to put their case. Press reports and letters regularly criticize them and some of their publications are banned. A *Word of Advice*, the Ahmadi publication which constituted their reply to the ordinance, was confiscated and banned shortly after it appeared.

"Muslims the world over need to be fully aware of the origin, the goal and the activities of this heretical order," a government pamphlet published within the last few months declares. It is much less tolerant of the Ahmadis and their beliefs than a court of inquiry report published in 1954 after the disturbances which led to martial law. The pamphlet describes the Ahmadis as a century-old problem, dating from the colonial era, which "has entered the last phase towards its final solution." The Ahmadis enjoyed relative freedom and were somewhat favoured under the British prior to Pakistan's independence in 1947. That led to accusations that the sect was formed by the British or British Christians.

"We are being dubbed, all in the same breath, as Israeli agents, Russian agents, American agents, British agents, and Indian agents," Mirza Tahir Ahmad said in a recent speech.

Continues the pamphlet, "The government and the people of Pakistan continue their efforts to decisively isolate them from the community of Islam to which they do not belong."

According to government figures there are under 150,000 Ahmadis in Pakistan – a figure which comes from the most recent census. But the figure may be considerably larger because some Ahmadis boycotted the census because it obliged them to declare themselves non-Muslim.

Pakistani officials have promised to take up the case of any Ahmadi who had been dismissed from his job because of his religion.

"Let them declare they are Ahmadis and they will have all the rights of a minority," said a Pakistani embassy official in London. "We will not arrest him (the Ahmadi leader) so long as he doesn't proclaim himself to be Muslim."

But the Ahmadis consider themselves Muslims, and therein lies the rub. "It is impossible for me not to declare myself Muslim, not to preach Ahmadiyism, not to behave like a Muslim. Because the moment I begin to do that the whole spirit of the community will be destroyed," said Mirza Tahir. He believes that his group is being used as a scapegoat to boost the military government's popularity.

Ahraris, out of fear of losing popularity with the masses. Under apparent government approval, therefore, the Ahraris went so far as to threaten disastrous consequences if the government did not declare the Ahmadis to be non-Muslim and dismiss all the Ahmadis from public office, especially the then foreign minister, Mohammed Zafarullah Khan.

"Nobody realized or dared to explain the implications of the anti-Ahmadi demands," the report concluded, implying that law and order had been subordinated to political ends.

Mirza Tahir believes that what is going on today is a power struggle between the mulahs and the political parties. In his mind, President Zia Ul Haq has simply given in to the same demands from the same group - a group which was nearly banned by the government in the 1950s. No politician, says Mirza Tahir, since Mohammed Ali Jinnah, the founder of Pakistan and its first head of state who insisted on Ahmadi participation in the government, has been able to keep the Ahrar in check.

Ten years ago, when the Ahmadis were ruled to be non-Muslims (but not prohibited from calling themselves Muslims), the late Premier Zulfikar Ali Bhutto appeased this anti-Ahmadi group. Today, President Zia is using their demands as a means to obtain popular support - so the Ahmadis' theory goes.

Although they represent a hard core of opposition, the Ahraris are not the only group opposing the Ahmadis. Groups in Pakistan and in Saudi Arabia are aligned with

Mirza Tahir's followers believe they recognize the beginnings of a government-backed effort to be rid of the leader completely. Mirza Tahir has been accused of the kidnapping and killing of Maulana Aslam Qureshi, an anti-Ahmadi activist who was convicted in the 1970s for an attempt on the life of a prominent Ahmadi. Mr. Qureshi disappeared in February 1983 en route to a religious engagement.

Mirza Tahir is prepared, he says, to go to prison, believing that public opinion will vindicate him. But Ahmadi tradition behoves him to consult his community before taking action. He believes he was allowed to leave Pakistan because the government was not yet ready to act against him.

A 30-year-old court of inquiry report submitted by two Pakistani judges presents the Ahmadis in a much more favourable light than the present government's pamphlet. Set up to investigate the causes of the anti-Ahmadi disturbances in the 1950s, the report concluded that the primary responsibility lay with a group called the Majlis-e Ahrar, who had been in conflict with the Ahmadis since the 1930s. Though claiming to be religious, this group used religion for political ends.

"One of the main activities of the Ahrar was their opposition, in one form or another, to the Ahmadis," the report states, adding that, "it may indeed be said that the Ahrar took their birth in the hatred of the Ahmadis."

Justice Kayani and Justice Munir concluded that the government was at fault for not stopping the activities earlier, and for seeming to condone the activities of the

In the name of Humanity RAISE YOUR VOICE Where are the Freedom-Loving people? Where are the champions of Human Rights?

A number of Ahmadi Muslims from Tharparkar District in Sind Province (Pakistan), were arrested for wearing Kalima badges on their chests and subjected to horrible police torture. Kalima badges simply state that "There is no god but Allah, Muhammad is the Messenger of Allah." Medical reports obtained by the local Ahmadiyya Community in respect of the Ahmadis in police custody indicated that the victims were brutally tortured. The severity of the police behaviour in this case was unprecedented and far beyond description.

It has been learned that some of the victims are suffering from serious multiple fractures; others are passing blood in urine; and still others are lying unconscious with blood flowing profusely from their wounds. As if this was not enough, the victims are also being starved. Nobody was given anything to eat during the last 24 hours.

It is tragic that the Western press is silently watching this tragedy. No eyebrows are being raised in protest or disgust. It is high time that the Western Governments and their peoples decide immediately what it should do to protest against such inhuman treatment.

If people are beaten unconscious, suffer multiple fractures at the hands of the police only because they believe in certain religious values and tenets, would you not call it persecution by the Government itself? In Poland, if someone is put in jail for six months, the whole Western world starts protesting about infringement of human rights. They claim to be champions of human rights and fair treatment for all sections of society. This contrast in treatment is hardly fair. Will the West keep its eyes shut against such atrocities?

The Ahmadiyya religious literature is being proscribed. The West cries higher than the Heaven when a book containing indecent stories is proscribed in Egypt; but it keeps totally unmoved when books on moral and religious topics belonging to a weak minority are destroyed and confiscated. What are the measures of human values and are these standards justified?

the Ahraris. Mirza Tahir believes that rather than lead to a more strongly Islamic state, a campaign against the Ahmadis may lead to a divided Pakistan.

Many groups and areas are opposed to the present government in Pakistan, he believes, and outside support—either political or financial—for an unpopular regime through minority groups can only be divisive.

“The policy is misguided and based on wrong information,” he says. “The result will be just the opposite from the one desired. The people are drifting gradually in the direction of leftism. It is very naive to trust people whose history confirms them to be committed leftists, if not communists, if not Russian agents—although I don’t think they have any direct link with Russia at this time.”

Chaudhury Afzel Haq, the founder of the Majlis-e Ahrar, is widely claimed to be the first Muslim communist leader in the Indian subcontinent.

The situation is becoming more volatile, Mirza Tahir believes. He sees the Shia, whom he estimates at 15 percent of the population as opposed to the government’s estimate of seven to eight percent, as largely opposed to President Zia, but lying low at the moment, waiting for the right moment to express their opposition.

“Russia has correctly analysed the situation and will not move at all. It will reach an intensity where the slightest interference by Russia will make it explode,” he said.

The Ahmadis are strongly opposed to communism, but they do not exactly favour capitalism either. “One is based on exploitation and the other on revenge,” Mirza Tahir said, although he admits that Western philosophy allows for more freedom. “The philosophy of communism interferes too much with the individual.”

He thinks it is possible to live with the communists, however, in the short term. “Wherever there are Ahmadis behind the Iron Curtain, they live in compromise with communism, as long as the communists do not interfere with them. Temporarily, it is possible. But, ultimately, it will no longer be possible—I can see the future.”

It is not possible because in the end both sides will not allow it. “Humanity is not a machine created by man. It is life phenomena. You can’t forcefully bring it to one common level. This mechanical approach is against human nature, and eventually human nature will rise against this approach.”

Perhaps because of their own delicate position at present, the Ahmadis advocate a secular government, one which “is entirely just, and does not discriminate in favour of one religion or against another religion.”

Reaction to the Ahmadis outside Pakistan is varied. Many Muslims are unaware of their existence.

“I do not think it is an important issue anywhere else but in Pakistan and some places in Africa,” said Hashim Mahdi, London director of the World Muslim League. “In the Middle East, the knowledge of Islam is so deep, people can’t be fooled.”

The Ahmadis are very evangelistic and have established missions in 76 countries outside the Indian subcontinent. There are groups of Ahmadis, but not formal organiza-



tions, in 26 more. They are translating the Quran into the languages of these and other countries.

Many of their number are in Africa. According to a government census 10 years ago, some six percent of the population of Ghana were Ahmadi. In some countries, Ahmadis are to be found in top governmental positions.

Several prominent Pakistanis have also been Ahmadis. Mohammed Zafarullah Khan, after serving as Pakistan’s first foreign minister, went on to be president of the United Nations General Assembly, and then president of the International Court of Justice in The Hague. Pakistan’s only Nobel Prize winner is an Ahmadi, Dr. Abdul Salam, who won the award in physics in 1979.

But if the present Pakistani government has its way, they will no longer be eligible for high political office and some civil service jobs. Non-Muslims are proscribed from certain positions in the Islamic state.

The Ahmadis are appealing to the U.N. Human Rights Commission, and hope that the international body will take up their case in the near future. They will also take their cases of employment discrimination to the International Labour Organization.

Despite all the present difficulties, Mirza Tahir does not believe the ordinance will become much more than a “paper tiger,”

because President Zia cannot afford to let the situation deteriorate to such an extent that three or four million people leave the country. “Occasionally, the government will prosecute Ahmadis and trample on their lives to show that the temperament of the country is still rightist,” Mirza Tahir said.

Ahmadis are generally not held in such low esteem in other Muslim countries.

According to Mr. Mahdi, the Ahmadis’ standing in official circles in the Muslim world is more as wayward believers rather than as heretics.

“Since Ahmadis were originally Muslims and their parents were Muslims, I expect them to come back to Islam,” he said. “They are seeing a resurgence of Islam everywhere. It will remind them of their roots.”

As to their treatment in Saudi Arabia, he said they were most welcome as labourers. As to performing *haj*, most visa officers would not question them further if they claimed to be Muslims. However, if they declared themselves as Ahmadis, they would not be allowed to go to Mecca.

“I cannot speak for Pakistan,” he concluded, “but in a general perspective, if they claim themselves Muslim, they are brother Muslim, even if they take Mr. Mirza as a reformer.”

LAJNA ACTIVITIES IN TABLEGH

Congratulations to the parents of young Lajna member Farida Sheikh, daughter of Sheikh Mubarak Ahmad, Amir and Missionary Incharge (USA) and His wife Safiyya Begum. Farida held her classmates' intense interest for two consecutive class periods in her Comparative Religions course taught by Father Sal. On April 30th and May 1st, she delivered a lecture to 30 young ladies at St. Cecelia's Catholic High School for girls in Washington, DC. Her subject was "An Introduction to Islam". After enlightening them on the Five Pillars of Islam and the Articles of Faith, she discussed the basic teachings of Holy Quran, the Holy Prophet (saw) and the Promised Messiah (pbh). Her teacher was so impressed with her presentation that he announced to the class: "Farida was not only born into a Muslim family, but she has accepted Islam for herself; she actually believes it in her heart by studying it and through her prayers." During the question and answer session which followed, her classmates exhibited lively interest, particularly on the subject of dating and marriage in Islam. One student who wanted to know if anyone could become a Muslim, received a resounding "Yes!" response and an explanation of the universality of Islam. Another young lady wanted to know more about the Holy Quran and how she could obtain one. Sr. Farida is a dedicated worker in Lajna meetings where she often recites the Holy Quran in Arabic and poems of the Promised Messiah (pbh) in Urdu in an excellent manner, encouraged and supported by her devoted parents. Al-Hamdu-Lillah!

She was also asked about polygamy and she told the class that Islam

provides for all human conditions; that polygamy is not compulsory and it has the tremendous advantage of providing security for women whose husbands, fathers or brothers are killed in war, among many other advantages. Farida is also a budding writer. Out of 100 articles submitted to her school literary magazine, only fourteen were accepted, and of that fourteen, three were written by her. These articles were a poem entitled "As The Rain Pours"; and two essays entitled "Performing Duties" and "Charming Memories".

Congratulations are also due to the parents of young Lajna members Shelah and Halah Baksh and Noreen Rahman Malik. They are daughters of Brother Chaudhry Allah Baksh and Mrs. Chaudhry; and Brother Khalil-ur-Rahman Malik and Mrs. Malik. These enterprising young sisters are in the Contemporary Religions class of Dr. Jackson at George Mason University in Fairfax, Virginia. As a class project, they invited Sisters Aisha Sharif (York Jamaat), Shakura Nooriah and Nusrat Malik to speak for about three hours on the subject of Ahmadiyya Islam. Sr. Shakura made a slide presentation of "An Introduction to Islam" which was compiled by Br. Mubasher Ahmad, Jamaat president. Sr. Aisha presented her own beautiful slides entitled "A Journey Through Ahmadiyyat", based upon her extended stay in India and Pakistan with her family in 1983. Approximately 45 students and visitors heard the presentations.

The discussion period which followed aroused a great deal of interest, particularly among some of the Sunni Muslims and their Imam. This small group in the class took great exception to the Ahmadiyya teachings regarding the Promised Messiah (pbh); the meaning of Khatam-i-Nabiyyeen; and the meaning of the term "exalted" when used in relation to the "ascension" of Jesus (pbh) into heaven. The spokesmen for Ahmadiyyat gave some substantial answers to support their position, but discovered that many

of their responses were not acknowledged. In short, that particular segment of the audience was extremely uncooperative during the discussion. Nevertheless, some of the Christians and those of other faiths who were present had the advantage of hearing the truth about Islam, possibly for the first time. It was suggested by some students and the teacher that the dialogue be continued at a later date. Special thanks go to Sisters Halah, Shelah and Noreen for their efforts to promote this activity on campus by passing out over 200 flyers and serving refreshments during the discussion session. Their mothers, Mrs. Asghari chaudhry and Mrs. Kishwar Malik are to be commended for the training, encouragement and support which they have given to their lovely daughters to enable them to go forward with the Message of Islam; special gratitude to them for hosting the invited speakers with outstanding hospitality during their overnight stay.

In other areas of contribution to Lajna Imaillah tabligh program, recognition must go to: MILWAUKEE LAJNA - for publishing a monthly tabligh newsletter entitled "AL-NISA", which was widely distributed in that city.

ZION LAJNA: for publishing a monthly "NEWSLETTER" aimed at disseminating Islamic information to the general public in that area.

YORK LAJNA : Sisters Aisha Sharif and Zainab Asad gave a lecture and slide program on basic teachings of Islam and Ahmadiyyat at a college in central Pennsylvania.

Brother Kaleemullah Khan and Mrs. Naseera Khan are also to be highly commended for the extraordinary achievements of their beloved daughter Nabeela Khan, a graduating high school senior. Not only is she a candidate for the prestigious Merit Scholarship, but she has received a number of awards,

citations, and commendations this year. She is a student at Fairmount High School in Prince Georges County, Maryland. She is valedictorian for the class of 1985; winner of the Outstanding Prince Georges County Student award given by the Chamber of Commerce and Board of Education; winner of the Presidential Fitness Award; winner of the Academic Merit Award from the State of Maryland; and holder of the Maryland House of Delegates Certificate; and a luncheon was held on her behalf at which time she received a plaque presented by the School Superintendent and Newscaster Renee' Poussaint. Her younger sister Shameela also recently won a very difficult essay competition.

IMPORTANT NOTICE TO ALL LAJNA MEMBERS

All members of Lajna Imaillah USA are strongly encouraged to kindly send letters protesting the treatment of Ahmadies in Pakistan to the following officials:

His Excellency Ejaz Azim
Embassy of Pakistan
2315 Massachusetts Avenue NW
Washington, DC 20008

Chief Minister of Sind
Sind House
Karachi, Pakistan

Governor of Sind
Governor's House
Karachi, Pakistan.

Prime Minister of Pakistan
Prime Minister House
Islamabad, Pakistan

Pir Paghara
Senate House
Islamabad, Pakistan