

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عِبْدِهِ الصَّالِحِ الْمُرْسَلِ
 لَّا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

JANUARY 1985

SULAH 1364

THE SAHIWAL INCIDENT

It was the Friday morning on the 26th October, 1984 at about 5.10 a.m. when a mob comprising of about 50/60 orthodox Mullahs of the "Jamia Rasheedia" (a school of religious education producing Mullahs of Sunni Sect) attacked the Ahmadiyya Muslim Mosque situated at the Mission Road, opposite Mission Hospital, Sahiwal, Punjab, Pakistan. They were carrying paint buckets, brushes and baten sticks in their hands. There were three youngsters and a caretaker (Khadim Mosque) present in our Mosque. They pushed them aside and the mob forcibly erased the words of the "KALIMA TAYYEBA" meaning: "There is no God but Allah and Mohammad is His Servant and Messenger," which was on the main entrance door of the Mosque. They erased it by painting over it, then they forced their way to the Mosque compound and erased by painting over the 'Kalima Tayyeba' and other Quranic Verses written on the entrance wall of the Mosque.

Since it was early hours of the morning i.e. before the morning prayers, so there were only three youngsters and a caretaker present in the Mosque. When the caretaker (Mr. Naeemudin) realised that the mob was determined to cause damage to the Mosque and were threatening the lives of the Ahmadis who were present there, he brought out his 12 Bore Licensed Shot Gun from his house inside the compound of the Mosque. First he fired a cartridge in the air to scare them, but the mob was in a state of frenzy, and dared him to shoot at them, and made a move towards him to snatch the gun from him threatening to shoot him (the caretaker) dead. They also uttered extremely provocative, filthy and abusive language against the Holy Founder of the Community, the Caliphs and the Jamaat in general.

The mob was quite excited and was emotionally charged to the extent that they could do anything. For the caretaker, it was now a question of life and death and he was left with no option, but to fire at the mob in self defence. As a result, one mobster was killed instantly inside the Mosque, and one got fatally wounded and fell down on the stairs of the exit. The mob dispersed. A police patrol later came on the scene and removed the injured mobster to the hospital but he died on the way.

The Police Officials and the Executives of the District Administration i.e. the Deputy Commissioner, Sahiwal, the Assistant Deputy Commissioner along with the Deputy Magistrate then appeared on the scene. The corpse of the mobster mullah was photographed by the Ahmadis, with paint brushes still clutched in his hand; before the Police could remove it.

The paint brush was removed from his hand by the Police: he was lying dead over the paint bucket. The Police removed the mullah's corpse after approximately two hours of the incident: we later learnt that his name was Bashir.

The local chief of the Ahmadiyya Jamaat, Sahiwal, Dr. Ataur Rehman Sahib, and Secretary, Mr. Mohammad Umar Sahib (Retired Superintendent of Police) went to the Police Station to report this incident in the early hours of the morning. They met the Superintendent of Police, the Deputy Commissioner, Sahiwal and his other officials then present, who were already discussing this incident. They did not take down the F.I.R. (first information report); instead they prevaricated and kept the Ahmadiyya delegation on tenter-hooks.

Continued on page 2

AHMADIYYA MUSLIM CALENDAR

احمدیہ مسلم کینڈا

1985

Month Date Day : EVENT

Location

Jan. 6	Sun.	: Program Presentation : General Meeting: Local Jamaats	
Feb. 24	Sun.	: Musleh Maud Day..... Local Jamaats	
Mar. 10	Sun.	: National Tabligh Day I..... Local Jamaats	
Mar. 23	Sat.	: Masih Maud Day..... Regional/ Local Jamaats	
Apl.5-7	Fri-Sun.	: International Jalsa Salana.....London, U.K.	
Apl. 8	Mon.	: International Majlis-e-Mushawarat.....London. U.K.	
Apl. 21	Sun.	: Seerat-un-Nabi Day.....Regional Seminars	
May 11-12	Sat.Sun:	: Annual Ijtima Ansaarullah..(Nat. NazimeA'la to decide)	
May 19	Sun .	: Khilafat DayRegional/ Local Jamaats	
May 20	Mon.	: Ramazan starts..(subject to appearance of moon)	
June 19	Wed.	: Eid-ul-Fitr..(subject to appearance of moon)	
July 6-7	Sat.Sun	: Khudaam & Atfal Annual Ijtima(Qaide Ala to decide)	
July 14-20	Sun-Sat:	: Nasiraat Summer Schools.(Regional/Local Lajnatto decide	
July 21-27	Sun-Sat:	: Atfaal Summer Schools...(Regional/ Local Khudamsdecide)	
Aug. 9-11	Fri-Sun:	: 37th Annual Convention USA.....Madison, WI.	
Aug. 28	Wed.	: Eid-ul Adha...(subject to the appearance of moon)	
Sept. 22	Sun.	: Religious Founders' Day....Regional Seminars.	
Oct. 19-20	Sat.Sun:	: Annual Ijtima LLajna...(Nat. Lajna Pres. to decide)	
Nov. 16-17	Sat.Sun:	: Majlise Shura.(General Council) USA...New York.	
Dec. 1	Sun.	: National Tabligh Day.....Local Jamaats	
Dec. 25	Wed.	: Children Parents' Day.....Regional/Local Jamaats.	

In fact they had already reported the matter to the Higher Authorities and were waiting for the instruction in the matter. They knew very well the evil intentions of the mob and that they were trespassers, and also that the caretaker was quite justified in his action of self defence. The officials were therefore on the horns of the dilemma.

It was at 22.50 hours at last, approximately 17 hours after the incident, when the Police did make a move; they registered the FIR only at the behest of the mullah's group and against eleven members of the Jamaat Ahmadiyya under the penal code section 302 (for murder with intent)! Their fabricated story goes like this:

"A group of five persons including the two dead went to the Ahmadiyya Mosque to witness the saying of Azan (call to prayers) by the Ahmadis, which they are prohibited to say according to the Presidential Ordinance of 26th April, 1984. There was no provocation on their part, but eleven Ahmadis, (as listed below) opened fire and killed two of them. Ahmadis then dragged their bodies inside the Mosque." The names of the so-called accused Ahmadis:

1. Mr. Ilyas Munir, aged about 30, with a wife and a child, the Missionary Incharge. He was still asleep at the time of the incident.
2. Abdul Qadeer, son of Abdul Rahim, aged about 17 years, a student, was in the Mosque to say his prayers at the time of the incident.
3. Mr. Nisar Ahmed, aged about 20, a student, also present for his morning prayers (at 5.30 a.m.).
4. Mr. Mohammad Hazik, son of Mohammad Ashiq, aged about 22 years. Goldsmith by profession was also present to say his prayers. Has wife and three children.
5. Professor Mohammad Tufail of Government College, Sahiwal, aged about 53 years. He was at his house, and not present at the site. Has wife and 5 children.
6. Mr. Hafeezuddin, Advocate, High Court, Punjab aged about 48 years. Has wife and 4 children, was at his home, which is quite far away from the Mosque.
7. Mr. Lutful Rehman, son of Dr. Ataur Rehman, Manager, Habib Bank Limited, Saddar Bazar Br. Sahiwal. Aged about 36, has wife and 3

children. He was at his home which is about 4 miles away from the Mosque. Not present at the incident.

8. Mr. Mohammad Ishaque Choudhry, aged about 60 years. Has wife and 4 children. His house is about 3 miles away from the Mosque. Also not present at the incident.
9. Mr. Mohammad Din, aged about 70 years, Retired Sub. Inspector Police; has wife and children, lives about 2 miles away from the Mosque. Also not present.
10. Shahid Naseer Bajwah, aged 35 years, has wife and 3 children, Advocate High Court, Punjab. Lives about 2 miles away, but was not even present in the city on that day.
11. Mr. Naeemuddin, caretaker, aged about 51 years, has wife and 5 children. He has voluntarily confessed in his statement to the Police that he alone fired the fatal shots in self defence, and that no other person was responsible for the firing. He has also stated to the Police that only Mr. Abdul Qadeer, Mr. Nisar Ahmed and Mr. Mohammad Hazik were present at that time in the Mosque and no one else.

The Police has arrested the eight persons out of the eleven falsely accused, and are hunting down the rest. The Pakistani Police is notorious for its torture chambers and brutal tactics against its opponents, and the Amnesty International's report is a witness to it. And this is at these savages' hands that the innocent Ahmadis are being tortured. Their families and relatives are being continuously harrassed; their homes are being searched, their telephones tapped, and their houses guarded, not to safeguard the inmates, but to keep a check on them. In other words, they are being denied their basic human rights just because they are Ahmadis, i.e. on the religious grounds. The property, life and honour of all Ahmadis in Pakistan is in extreme danger, and unless the world community wakes up soon, Pakistan may face unprecedented turmoil and trials.

The irony of these incidents is that:

1. Those who trespassed the Mosque and broke the Law have not been apprehended. Not even one of them.
2. Those who were compelled to defend themselves, have been arrested and are being tor-

tured. Some Ahmadis who had nothing to do with the incident have also been arrested.

This is the general pattern. It simply amounts to harassing and intimidating Ahmadis.

The Ahmadis in Pakistan have shown much patience for the last six months. But now it is just impossible for them to show further patience. They are being compelled to retaliate. The Ahmadis will in no case tolerate interference into their mosques and erasing of Kalima (the Muslim creed) from the faces of the Mosques. The whole world will be responsible for the consequences as the Ahmadis have done their utmost to keep the whole world informed about the atrocities, being committed against them by the Government and by the people of that country.

AHMADIYYA MEDICAL ASSOCIATION REPORT

Presided by Sheikh Mubarak Ahmad, Missionary in charge and Ameer USA Tilawat Quran by Inam ul Haq Kausar, Regional missionary. Dr. Ahsan Zafar and Dr. Karimullah Zirvi, the President and Sec. for last 2 years.

Sheikh Mubarak Ahmad then opened the meeting by following remarks:

- We should make best efforts to increase our attendance.
- to improve health care of those in need but lack means to support themselves, he cited the example of Dr. Shamin Ahmad in Washington.
- to set up some organised program for newcomers to USA.
- to find out if there was any way to help out newly arrived Engineers. Dr. Zirvi gave a brief report as to what was done in last 2 years.
- directory of all the members was completed and is being published at present.
- the Constitution was prepared and was approved by Hazrat Khalifatul Masih the IV.

Dr. Mubashar Ahmad, was invited to talk about the problems of newcomers to US. He enumerated the following problems:

- to find a place to stay.
- to find work, temporary work could be provided in doctors' offices where the new doctors could take histories or work as EKG tech.

- seeking guidance for studies and preparation of examinations.

- to find residences. It is getting more difficult to find internships and Residences. With the help of Ahmadi Doctors, it may be possible to find extensions to gain experience required by many hospitals.

Dr. Mubarak suggested that an article should be written in ALFAZL, Rabwah. The article should enumerate guidelines about preparation of qualifying examinations and also mention the possible problems in detail. The article should be a source of information for those who are in Pakistan and desire to come to USA. It was decided that following 3 members would be responsible for writing the article.

Dr. Mubarak Ahmad (leader), Dr. K. Zirvi, and Dr. Mubashar Ahmad.

It was decided that a Financial sec. should be appointed. Dr. Karimullah Zirvi would be the Financial Secretary of Ahmadiyya Med Ass. All dues and donations should be sent to him. His address is:

17-02 Jordan Rd.
Fair Lawn, N.J. 07410

All members should pay their annual dues. /100 for members and /25 for associate members.

The issue of sending medications and instruments to Rabwah and African countries was discussed. Dr. Hussain Sajid (from Tennessee) gave a brief report, as to what he had been doing in this regard. He said that he had sent Medicines to Ghana by mail with no problems. He offered several suggestions in this regard. Organizations like UNESCO and UN also supply drugs to needy areas and they should be approached.

It was decided that Dr. Hussain Sajid and Dr. Rashid Alladin should take charge of the program for sending Medications and Equipments to Rabwah and African countries. Members should contact them for donation of instruments, equipments and medications.

Attendance. How to improve it?

It was suggested that the members should be informed about the meeting well ahead of time and reminded. The date of meeting should be published in yearly calendar and we should have 3 regular meetings at regional level in addition to the national

meeting at time of annual convention. The regional presidents should be more active, particularly the regional presidents of areas other than N.W. region. The presidents and secs of our Association usually reside in N.E. region so all previous meetings were held in N.E. region and also served as National meeting. The other regions have not held such gatherings and they should be persuaded to do so as soon as possible.

Following amendments to the constitution were approved:

A-Article I, B. The Address of the Association should be changed to 21, Townly Ave., Staten Island N.Y. 10314

B-Article VI, C #2, Should be changed to (duties of Regional president). To arrange for 3 regional meetings in their respective regions to promote the cause of the Association.

Maulana Sheikh Mubarak Ahmad in his final remarks, mentioned the details about a sick boy in Pakistan suffering from a serious cardiac disease. These details were already known to Dr. Shahid Ahmad and Dr. Aftab Ahmad. The boy would be brought to US for treatment and Hazrat Khalifatul Masih the IV would pay for traveling expenses and US Jamaat would bear the rest of the charges. In this regard Sheikh sahib mentioned that a special fund should be started. This issue would be further discussed in the General Council Meeting to be held in Dec. 84. The purpose of this fund would be to support the Medical expenses of sick persons from Pakistan who would be brought to US for Medical treatment. Contributions to the fund would be made by all members of the Ahmadiyya Movement and not only by the Medical Association.

Sheikh sahib described the details about Waqf e Aarzi for doctors. The doctors should contact their regional president to offer for this and inform the regional president as to how much time they could donate and when. Local Jamaats would be responsible for providing the boarding and lodging.

Sheikh Sahib then described the details about Sah-iwal incidents.

A campaign has been started to collect addresses of non Ahmadies and non Muslims. Sheikh Sahib mentioned that it was not Hazoor's intention that we should collect addresses from directories (telephone) but addresses of persons known to us were

required, with appropriate and necessary information about the persons, themselves.

Directory of members of Ahmadiyya Med Association is very necessary and should be published as soon as possible. It does not need to be published in a particular print shop but should be printed soon.

The Sec. of the Association then thanked all those present and particularly thanked Sheikh Mubarak Ahmad for his time and interest in the activities of the Association.

Total Members Present: 15

Guests: 3

HOLDING A HERITAGE

Six-year old learns 'Qur'an' the hard way



CHANDLER, ARIZONA. Aamra Ahmad has just read the classic Arabic version of *The Holy Qur'an*, and religious scripture of the Muslims and the word of Allah. She is 6 years old.

Sitting at the kitchen table in her Chandler home, the dark-haired, brown-eyed little girl traced a finger from right to left under the black symbols in the book and softly read aloud in the ancient, poetic-sounding language:

"All praise belongs to Allah who is 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 in the right path.

Continued on page 5

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

Looking reluctantly up at her mother, the bashful girl dressed in designer jeans picked up her crayons and began coloring a picture. She does not yet fully understand the Arabic words, but she soon will learn their translation and meanings.

Aamara's family is one of few in the area who practice the religion of Islam. She, her parents and her baby sister are Muslims of the Ahmadiyyat sect. And although they are ensconced in a high-tech west Chandler neighborhood, they are firmly committed to their Far Eastern roots.

As an American youth subjected to all the trappings of today's world, Aamra's parents feel it is important to teach her the culture, customs and beliefs of the religion into which she was born.

"It doesn't matter where you live," said Aamra's mother, Bushra Ahmad. "You should continue your religion."

Aamra's parents were born in Pakistan. Syed (ah) Sajid, her father, is an engineer at Intel who moved to this country 10 years ago. His wife, who moved to this country as a child, was raised in America and educated at the University of Massachusetts in Amherst.

Because Aamra is a student at Kyrene del Ceilo Elementary School, she speaks English during the day. At home, however, she converses with her family mostly in Urdu, a language of Pakistan that combines Hindi, Arabic and Persian.

Although the Ahmads frequently meet with one other local Muslim family, they must travel to an Ahmadiyyat mosque in Tucson to congregate formally with others in their religion.

Like her older sister, 3-year-old Aisha Ahmad soon will begin her studies in the *Qur'an*.

"I'm eager for them to learn because I think this will be a guidance for them to live by," said Bushra Ahmad. "If they ever have problems, I have told them always to find the answers there."

Islam is a beautiful religion," she said, "very simple and easy to follow."

In a plush, yet sparsely furnished home, the Ahmad household is a study in contrasts. Arabic decorative accents are scattered upon shelves above the cable television set, and a spicy, exotic aroma

fills the modernly equipped kitchen.

The Ahmads and their children begin and end every endeavor with a prayer to Allah. And five times a day, the family bows on their living room floor, faces East and recites the obligatory prayers of Islam, called the Salat.

"Aisha does it too," said her mother smiling down at her sleeping child. "Except she runs off in the middle. She's very helpful, though. She gets out the prayer mats."

Bushra Ahmad began tutoring her daughter in the *Qur'an* by teaching her the letters of the Arabic alphabet and through the visual aid of flash cards she made. She claims the *Qur'an* can be completed by a child within three months. But understanding the *Qur'an* is a process that continues throughout a lifetime.

"We show them that if they want something they should pray to God, and that He really does listen," Bushra Ahmad explained.

"It is very important to us that the children grow up with the right values, and that they should know that whenever they have a problem they should turn to the *Qur'an*."

"I feel like I'm doing my job right," said Bushra Ahmad proudly. "Of course it's not done yet."

AHMADIS CHALLENGE FEDERAL SHARIAT COURT DECISION

LAHORE, Oct. 10: The Ahmadi community has challenged the decision of the Federal Shariat Court in the Supreme Court (Shariat Bench) under Article 203-F of the Constitution.

Petitioners, Mujeeb-ur-Rehman, Mirza Naseer Ahmad, Mubashir Lateef Ahmad and Hafiz Muzaffar Ahmad, have impleaded the Federal government as respondent and prayed the court to set aside judgement and order of the Federal Shariat Court of Aug. 12, and further prayed that the Ordinance of 1984 titled Ahmadi (Prohibition and Punishment) Ordinance, 1984, is declared void, being repugnant to the injunctions of the Holy Quran and Sunnah.

The petitioners submitted that the impugned Ordinance encroached upon the basic rights of the belief and worship of the Ahmadi and was clearly in conflict with the letter and the spirit of the Holy Quran and Sunnah.

Continued on page 6

They challenged the Ordinance under Article 203-D of the Constitution before the Federal Shariat court. It was heard by a full Bench of the court from July 15 to Aug. 12 at Lahore. After about half an hour on the same day, the Federal Shariat Court dismissed the petition by a short order.

The petitioners submitted that the detailed judgement of the Federal Shariat Court had not so far been delivered. However, an application for certified copy had been made. During the hearing of the petition, the Federal Shariat Court invited seven jurisconsults and heard their points of view. Some of the Ulema and scholars also submitted written papers. The appellants had also applied for copies of these papers.

The appellants submitted that aggrieved by the order of the Federal Shariat Court, they wished to prefer and appeal before the Court but were not in a position to set forth the detailed grounds of appeal because they were not in possession of the documents relevant to the case.

"This memorandum of appeal with short ground is therefore, submitted based on the short order. The appellants will submit detailed grounds for appeal as and when the detailed judgment is made available," they submitted.

Their short grounds for the appeal were that the Federal Shariat Court held in its short order that: "the impugned Ordinance was consequential to the constitutional amendment of 1974 by which the Qadianis, whether belonging to the Lahori Group or the other group were declared non-Muslim" and that "the Ordinance was the implementation of the constitutional fiat"; the Federal Shariat Court failed to appreciate whether or not the Ordinance was consequential to the constitutional amendment was totally irrelevant for the purposes of the petition under Article 203-D of the Constitution.

All that the Federal court was required to determine was whether the Ordinance was or was not repugnant to the injunctions of the Holy Quran and Sunnah. The dictates of the Constitution were not relevant.

CHICAGO REPORT ABOUT RELIGIOUS FOUNDERS DAY

By the grace of Allah The Chicago Chapter of the Ahmadiyya Movement in Islam celebrated the Religious Founder's Day on Sunday 23rd September

1984, in a grand manner at the Oriental Institute Hall of the University of Chicago. It was presided by the National President of the Jamaat Alhaj Muzaffer Ahmed Zaffer. In this regard the Chicago Jamaat is most thankful to him for sacrificing his valuable time for the occasion.

As per schedule the programme started at exactly 4.00 pm by the recitation of a portion of the Holy Quran and the rendering of its english translation by the Great Lakes region Missionary in charge Mirza Muhammed Afzal Saheb. Brother Muzaffer Ahmed Zaffer then gave his opening address. The first speaker was Rabbi H. Goren Perelmutar of the K.A.M. Isiah. He spoke on the life and achievements of Hazrat Mossa Alai, his Salaam. The second speaker was the president of the Chicago Jamaat, Haji Dhul Waqar Yakub Saheb. He gave an excellent presentation on the life history and achievements of the Holy Founder of Islam Hazrat Muhammed Mustapha Sallallahu alaihiwa sallam. This was followed by a very interesting session of question and answers, coordinated by brother Muzaffer Ahmed Zaffer. The programme then came to a close at 6.00 pm after Mirza Muhammed Afzal presented a vote of thanks to the speakers.

After the program was over the speakers and some of the important members of the Jamaat were served with refreshments at a nearby restaurant.

The program was attended by the various Jamaats of the Great Lakes Region. A notable achievement of this program was that the speaker from the Jewish Community Rabbi H.G. Perelmutar was tremendously impressed by the protocol of the Ahmadiyya Community. He made special note in his speech about the tolerance of the Jamaat to accept the existence of other faiths in the world in spite of having differences and to face them on one platform. He expressed willingness to continue his association with the Jamaat, in future.

THE AHMADIYA BOOTH AT DETROIT

On August 24, 25 and 26, 1984, the Detroit jamaa't rented a booth at the AFRICAN WORLD FESTIVAL '84 in downtown Detroit. The purpose was to display and sell Ahmadiyya literature. The booth was kept open from 11:30 a.m. to 10:30 p.m. each day. By the Grace of Almighty Allah, total sale

Continued on page 7

for the three days reached about \$400.00.

On this occasion, free introductory material on Islam and Ahmadiyyat was also distributed in large quantity. Several visitors from all walks of life showed keen interest in Islam and Ahmadiyyat and asked a variety of questions. These questions were adequately answered by our staff on duty.

In addition to lajna, ansaar and khuddam members of the Detroit jamaa't, the National President, Br. Mozaffar A. Zafar and Br. Habib Shafeeq of Dayton and Missionary Zafar A. Sarwar of St. Louis worked hard to make this occasion successful. May Allah bless them all.

Despite being the first experience of its kind for the Detroit jamaa't, it was a very productive and gratifying event. Not only was it an opportunity to serve the cause of Allah, it also was a memorable and enjoyable experience for participants, young and old, males and females. Alhamdulillah.

EID-UL-ADHAIA IN DETROIT

The Detroit jamaa't celebrated the Eid-ul-Adhia on September 5, 1984. The eid congregation was

held in a local park. As usual, it was one of the two largest jamaa't congregations of the year. About seventy members (including lajna, Ansaar, khuddam, Nasirat and Atfall) were present to celebrate this happy occasion.

The day started with the eid prayer led by the jamaa't president, Br. Nasir M. Malik. The members then ate delicious snacks prepared by lajna. Next, separate meetings were held by Lajana and khuddam. In these meetings various plans were discussed for the future jamaa't activities. Then, while Atfall and Nasirat enjoyed themselves in the park and lajna basked in the beautiful sun, khuddam and Ansaar started necessary preparations for the Bar-B-Q. After enjoying the tasty and plentiful food, Zuhr and Asr prayers were held. Then, khuddam served tea to wind-up another memorable eid celebration. Alhamdulillah.

Thus, the eid day not only provided an opportunity for the jamaa't members to spend together in the remembrance of Allah, it also enhanced their mutual love and affection and brought them closer.

1984 NATIONAL IJTEMA OF KHUDDAMUL AHMADIYYA

The 1984 National Ijtema of the Majlis Khuddam-Ul-Ahmadiyya, U.S.A. was held in the Groveland-Oaks Park, near Detroit, on October 12, 13 and 14. The Ijtema was attended by about 85 Khuddam, Atfal and Ansar from Detroit, Waukeegan, St. Louis, Boston, Dayton, Chicago, Milwaukee, Willingboro, Rochester, New York City, Washington D.C., and Canada. The Ijtema was presided over by Sheikh Mubarak Ahmad, Naib Sadr, M.K.A., U.S.A. Two missionaries, M.A. Mirza of Great Lakes Region, and S.A. Zafar of St. Louis were also in attendance.

The Ijtema started by the Jumah prayer, led by Sheikh Mubarak, on Friday, October 12. Tea and refreshments were served, arriving members were registered, and tents were set up, followed by the Maghrib and Isha prayers at 7 pm. After dinner, a campfire was started and an open discussion on various religious topics (namaaz, abortion, tableegh) was led by Missionary M.A. Mirza.

On Saturday, the Fajr prayer was held at 6:30 am,

followed by light exercise, breakfast, and miscellaneous Atfal competitions and events. The main Ijtema meeting was inaugurated at 1:15 pm, on Saturday. The Holy Quran was recited by Brother Nasir Mahmood of New York, Sardar Rafiq Ahmad of New York recited a nazam, and Brother Nasir Malik, National Khuddam Qaid, welcomed the audience. Sheikh Mubarak Ahmad delivered the opening address in which he emphasized the importance of unity among Ahmadies and the role of Tableegh. He also reminded us to be ready for competition and achieve excellence in our fields so that we could assume leadership roles.

The next day and a half was spent on various religious and sport competitions. Another campfire was started on Saturday night in which new Ahma-dees were introduced and various religious issues were discussed. The Ijtema concluded on Sunday, at noon after the farewell address by Sheikh Mubarak, and distribution of the following prizes:

ATFAL I

RELIGIOUS:

AZAN	Naveen Ahmad Tahir, Rochester, NY	First
	Fateh Shafiq, Dayton, OH	Second
SALAAT	Naveed Ahmad Tahir, Rochester NY	First
	Fateh Shafiq, Dayton, OH	Second
HOLY QURAN	Naveed Ahmad Tahir, Rochester NY	First
	Mahmood Ahmad, Detroit MI	Second
HADITH	Naveed Ahmad Tahir, Rochester NY	First
	Mahmood Ahmad, Detroit MI	Second
AHMADIYYA LITERATURE	Naveed Ahmad Tahir, Rochester NY	First
	Mahmood Ahmad, Detroit MI	Second
GENERAL REL. KNOWLEDGE	Mahmood Ahmad, Detroit MI	First
	Naveed Ahmad Tahir, Rochester NY	Second
SPEECH (PREPARED&IMPROM)	Mahmood Ahmad, Detroit MI	First
	Naveed Ahmad Tahir, Rochester NY	Second
OBSERVATION & RECALL	Mahmood Ahmad, Detroit MI	First
	Moreed Zafar, Dayton OH	Second

SPORTS:

FLAT RACE	Morred Zafar, Dayton OH	First
	Hassan, Waukegon	Second
3 LEGGED RACE	Jamil Peete (Milwaukee) and Abdul Qadir Karrim (Chicago)	First
	Hassan (Waukegon) and Mohamin Karim (Chicago)	Second

ATFAL II

RELIGIOUS:

AZAAN	Ahmir Butt, Detroit MI	First
	Moreed Zafar, Dayton OH	Second
SALAAT	Faheem Ahmad, Waukegon IL	First
	Ahmir Butt, Detroit MI	Second
HOLY QURAN	Ahmir Butt, Detroit IL	First
	Abdun Nur Karim, Chicago IL	Second
HADITH	Ahmir Butt, Detroit MI	First
	Afzaal Ahmad, Detroit MI	Second
AHMADIYYA LITERATURE	Ahmir Butt, Detroit MI	First
	Afzaal Ahmad, Detroit MI	Second
GENERAL REL. KNOWLEDGE	Afzaal Ahmad, Detroit MI	First
	Abdun Noor Karim, Chicago IL	Second
SPEECH (PREPARED)	Ahmir Butt, Detroit MI	First
	Afzaal Ahmad, Detroit MI	Second
SPEECH (IMPROMPTU)	Ahmir Butt, Detroit MI	First
	Afzaal Ahmad, Detroit, MI	Second
OBSERVATION & RECALL	Ahmir Butt, Detroit MI	First
	Abdul Qabar Karim, Chicago, IL	Second

SPORTS:

FLAT RACE	Wadud, Dayton OH	First
	Fahim Ahmad, Waukegan IL	Second
3 LEGGED RACE	Ahmir Butt (Detroit) and Jamil Ahmad (Waukegan)	First
	Daud Bari (Waukegan) and Abdul Karim (Chicago)	Second
TUG-OF-WAR	Great Lakes Region	Winner

KHUDDAM**RELIGIOUS:**

AZAAN	Nasir Chatha, New York NY	First
	Habib Shafiq, Dayton OH	Second
SALAAT	Mubarak Ahmad, Detroit MI	First
	Sardar Rafiq, Rochester NY	Second
HOLY QURAN	Mubarak Ahmad, Detroit MI	First
	Atta-ul-Jalal Nuridin, Waukegan IL	Second
HADITH	Nasir Chatha, New York NY	First
	Abdul Hakeem Nasir, Rochester NY	Second
AHMADIYYA LITERATURE	Abdul Hakeem Nasir, Rochester NY	First
	Sardar Rafiq Ahmad, Rochester NY	Second
GENERAL REL. KNOWLEDGE	Abdul Hakim Nasir, Rochester NY	First
	Hameed Mirza, Toronto Canada	Second
	Special Prize (tie-breaker)	
	Malik Baryon, Milwaukee, WI	
SPEECH (PREPARED)	Ata-ul-Jalal Nurudin, Waukegan IL	First
	Abu Bakr, Waukegan IL	Second
SPEECH (IMPROMPTU)	Habib Shafiq, Dayton OH	First
	Sardar Rafiq Ahmad, Rochester NY	Second
OBSERVATION & RECALL	Bashiruddin K. Ahmad, Detroit MI	First
	Sali, A. Tahir (Detroit) and Daud Munawar (Rochester)	Second
MESSAGE RELAY	Detroit Team	First
	Rochester Team	Second

SPORTS:

FLAT RACE	Abu Bakr, Waukegan IL	First
	Hafeez Nasir Mahmood, New York NY	Second
3 LEGGED RACE	Sharif Darr (Waukegan) and Shaffi Darr (Waukegan)	First
	Nasir Chatha (New York) and Hafiz Nasir Mahmood (New York)	Second
TUG-OF-WAR	Great Lake & Midwestern Region	Winner

THE AHMADIYYA NEWS**HAZRAT KHALIFATUL MASIH**

By the Grace of Allah, Hazrat Khalifatul Masih, Hazrat Begum Sahiba and all members of the family are doing well. Alhamdulillah.

NEW BAI'ATS

By the Grace of Allah 407 persons have formally joined the Movement in Kenya in the recent past. Alhamdulillah. May God Almighty give them strength and steadfastness.

Continued on page 10

A young English Ahmadi, who had devoted his life for the service to the cause of Islam, left for Rabwah recently to study at the Jamia-Ahmadiyya there. May Allah accept his devotion and enable him to adequately discharge his duties in every way.

EID-UL-AZHA

The Eid-ul-Azha was celebrated on Thursday the 6th of September, 1984. About 2000 persons attended the Eid prayers at the London Mosque which was led by Hazrat Khalifatul Masih. In his inspiring sermon he explained the philosophy of 'Sacrifice' as presented by Islam and Christianity.

PURCHASE OF THE FIRST EUROPEAN CENTRE:

With great pleasure, we can now advise that in fulfillment of the wishes of Hazrat Khalifatul Masih IV for the establishment of a European Centre in UK, Allah the Almighty has enabled us to purchase a property consisting of 25 acres of land in a superb rural location just south of the County town of Guilford in the heart of Surrey's finest countryside, 39 miles from London.

The property comprises a complex of buildings made of timber frame and of Canadian cedar clad construction, previously used as a residential school. Extensive amenities consisting of staff accommodation, many other facilities and pupil buildings, together with catering, sanitary and recreation buildings exist. The total area of the buildings amounts to over 42,000 square feet.

The purchase was concluded in an auction at

£427,000 on 18th September 1984. It is hoped that around the 15th October, we shall take possession of the property and we shall then gradually begin to use it for the purpose for which it has been acquired. The accommodation far exceeds our current requirements, but Insha-Allah, in a matter of few years, all available facilities will be fully utilised and it may be necessary for us to supplement them.

May Allah make this step taken according to the direct instructions and wishes of Hazrat Ameerul Momineen, beneficent for the whole of Western Europe, and may He reward those who generously subscribed the fund raised for the acquisition of this property. May He also enable those who have so far not participated at all, or inadequately, to fulfill their obligations in this regard. Ameen.

JALSA SALANA

In case Jalsa is not held in Pakistan, which of course will be most unfortunate for the country, the Annual Jalsa will be held in London on 5th, 6th and 7th April, 1985 during the Easter Holidays. *The Jalsa shall be followed by Majlis Shoora on the 8th of April, 1985.*

1984-1985 TAHRIKE JADID YEAR:

The new year for Tahrike Jadid has been inaugurated by Hazrate Aqdas on October 26, 1984. Please make your pledges for this blessed scheme if you have not done so already. You become a special donor for this scheme by just pledging \$300.00 for the first category or \$150.00 for the second category.

VAKARE-UMAL AT THE NEW YORK MISSION HOUSE

New York Mission House is under renovation and by Allah's Grace many Ahmadi brothers have come forward with their time and skills and contributed in their own special ways - their efforts in making our Mission House look and function at its best. We still have more work to be done and Vakare-Umal is going on - so give your time in this regard. Call Mr. Nazir Ayaz and make yourself available for whatever services you can render in this noble task. Persons who have devoted their time (more than once) as of Nov. 15, 1984 are:

- | | |
|------------------|-----------------------|
| 1. Nasir Chatta | 4. Nasir Ahmed Sharif |
| 3. Tahir Ahmed | 5. Jawaid Ahmed |
| 5. Khalid Pervez | 6. Chaudry Aslam of |

- | | |
|-----------------------|---------------------|
| 6. Amir Sohail Shahab | Lahore Jamaat |
| 7. Mahmood Daniel | visiting the U.S.A. |
| 2. Khalid Nayyer | 8. Mahmood Isaq. |

PROGRESS REPORT ON THE MISSION HOUSE

Due to problems created by plumbing work we are far behind our schedule. We have gained, however, in many other directions. Almost all construction work is complete. Electrical work has been done. Speakers have been fixed. Painting has started. Lots of garbage has been disposed. Piping is 50 percent done and fixtures are to be installed soon.

Continued on page 11

We are grateful to the valuable services provided by Mahmood Ahmad, an Ahmadi licensed contractor. Most of the electrical work has been done by an Egyptian Muslim on contract. Speaker systems were installed by Mahmood Ahmad, Maulvi Kauser Saheb and Rafi Ahmed. Inter-Com systems were installed and provided by Barakat Mahmud Saheb. Hardwares were provided at huge discounts by Deens Decorating Center.

Interior decorating which includes color, carpeting and other things were handled by professionals such as Ijaz Malik and Salaam Jamil. The majority of the members wanted green carpeting. The experts provided the most suitable green carpet and the color of the walls and the blinds to go with it.

Salim Nasir and Zinda Bajwa Saheb helped to

provide insurance for the building. Legal matters are being handled by Sis. Ruksana Nasser and Saleh Nasser. If any names have been left out, then that was unintentional.

All matters regarding work and schemes were done after consultation with members who are regular and active in Jamaat affairs and also familiar or experts in the relevant fields. All final approvals come from the Missionary In Charge U.S.A., Maulana Sheikh Mubarak Ahmad Saheb. Sheikh Saheb has visited and supervised the work by regular visits to the Mission House.

We have to pay our next installment of /100,000 on Nov. 28, 1984. Please contribute generously and send in your contributions today without fail.

A REPORT FROM PHILADELPHIA

President: Mr. Munir Hamid:

Preaching Activities

The preaching programs of the Ahmadiyya Muslim community, Philadelphia are designed both to train and preach the teachings of our faith. Usually, training sessions precede active preaching propagation. Our training brochures containing arguments, references and reactions of the audience are given to members at these training sessions. Meetings are held alternatively at the Nasir Mosque and other Jamaat centres. A 30 minute speech by leaders from both sides is followed up with group discussions. Commentaries of the Holy Quran, copies of the Bible and literature along with addresses and telephone numbers are exchanged. A new date and topic is announced for the next meeting. Arrangements for purdah are made. The meetings are video taped, photographed and recorded

Meetings

On September 30, 1984, a successful meeting was held at the Presbyterian Church in Levittown, Pa. The Chief Missionary, Maulana Sheikh Mubarak Ahmad and Reverend Zaka Anees spoke on the "Relations between God and Man." 15 Ahmadies and 20 Christians attended.

On October 7, 1984 another successful meeting was held at the Nasir Mosque, Philadelphia. Rev. Wayne and Major Fazal Ahmad spoke on the "Authenticity of the Sources - Revealed Books." 45

Christians and 30 members of our Jamaat participated.

On October 14, 1984 a propagational stand to distribute literature was set up. This was Philadelphia City's Super Sunday of the Year. Nearly 120,000 citizens converged in Center City where a beautiful stand was organized by Brother Bilal Abdus Salaam on his car. The Kalima written in silver letters on a big green banner and the colored portraits of the Promised Messiah (Peace be upon him), as well as the Khulafae Ahmadiyyat, along with French, Hindi, German and other translations of the Holy Quran were displayed to the Public. Maulana Sheikh Mubarak Ahmad and Brother Inamul Haq Kauser attended this unique event.

On November 18, 1984, another propagation meeting was organized. This was held at the Westminster Theological Seminary, Willowgrove, Pa. Maulana Sheikh Mubarak Ahmad and Dr. Greenway spoke on "Crucifixion" from their respective points of view. Fifty Christians and 40 brothers and sisters converged from New Jersey, Washington, D.C. and different parts of Pennsylvania.

The next meeting will be held, Insha Allah, at the University of Pennsylvania on January 20, 1985 at 2 p.m. Maulana Sheikh Mubarak Ahmad and Dr. Clawney will speak on "THE ADVENT OF THE MESSIAH." Please come to this meeting.

Persecution in Pakistan Continues

* News has been received of a 42-year old Ahmadi Muslim, paralysed since his days of infancy and wheel-chair bound, who was charged with "preaching to a Hindu" in Kunri, Sindh. All he did was to read a few verses from a poem which his Hindu friend liked to hear.

* Students have been expelled from universities, because:

a) years before they had registered themselves as Muslims;

b) the Ordinance of 26.4.84 forbids Ahmadi Muslims to call themselves Muslim.

* A number of Ahmadi Muslims are under arrest because their passports, issued long before the "Ordinance," described them as Muslim.

* Some Ahmadi Muslims are known to have been arrested for greeting others with "Assalam-o-Alaikum."

* If a mullah reports to the police that a certain Ahmadi Muslim is a threat to him, the innocent Ahmadi is hauled by the police.

* Forged letters are being sent to some mullahs in the name of Ahmadi Muslims containing threats to the addressees. Later, the unsuspecting Ahmadi - who had no knowledge of the incriminating letters, were taken into custody and sent to jail.

* Those arrested on such fictitious charges are often denied release on bail. Once when a case was rejected by all the lower courts, appeal was lodged with the Provincial High Court (NWFP). The judges accepted the bail but some Ahmadi Muslims who were watching the court proceedings were arrested in lieu of those discharged.

* A new trick has been invented to implicate Ahmadi Muslims. It is called "kidnapping". Sometime a mullah hides himself from the public view for a time and his relatives or friends report to the police a case of "kidnapping" by one or more Ahmadi Muslims who had absolutely nothing to do with the disappearance of the Mullah. This game is being played in the name of Islam.

* Government employees (Ahmadis) are given notice of their jobs as they are not eligible for 'key positions'. Even the job of a stenographer is considered to be a key job.

* An Ahmadi, whose wife was in the 8th month of pregnancy, was asked to quit an employees' flat to which he was entitled. He was told that he could stay in the flat if he renounced his faith.

* The Government is using the taxpayers' money to print and distribute anti-Ahmadiyya literature. In other words, the government has become an active party against a section of its own citizens.

* Newspapers and magazines are being supported financially for writing articles against the Ahmadiyya Movement. These and the "literature" produced by the government contain distorted passages from our literature, and sometimes reference is given of non-existent books. Wholly unfounded accusations are levelled against the Founder of the Movement.

* Tombs of dead Ahmadi Muslims are opened up, desecrated and the dead bodies removed. In the daily press, such activities are reported with pride as "service to Islam." Which Islam?

* An Ahmadi Muslim was asked to pay for the crockery which he had been served in a tea-room and which was later destroyed by the proprietor of the tea-room as having become polluted after the Ahmadi had used it.

* Probably as the only country in the world, Pakistan government has ordered the inventory of the properties of all Ahmadi Muslims, their businesses and other assets. Also lists are being drawn up of all Ahmadi employees in the country. (For later reference?)

These are but a few examples of the ways *Ahmadi Muslims in Pakistan* are being subjected to mental and physical torture: THE INVISIBLE PERSECUTION.

THE ISLAMIC WAY OF LIFE

This is a new item for our magazine and would in future be regularly included in each issue of the Ahmadiyya Gazette.

There is a saying of the Holy Prophet (S.A.W.) that the sun would start rising from the west in the

latter days. This prophecy clearly signifies that western nations would embrace Islam in large numbers in the days of the Promised Messiah (Peace be on him). The Islamic way of life is a priceless

Continued on page 13

boon for humanity and it is incumbent on every muslim to introduce it into the western society with maximum effort and speed.

The Islamic culture possesses unique ideas and trends of its own in all facets of human transactions. It is about time that the Ahmadiyya community takes over this assignment in all seriousness so that our American brothers and sisters in faith imbibe the new ideas and social modes and thus become aware of a difference in national traditions between a muslim and non-muslim.

The Islamic way of life is in fact the natural way of life and provides guidelines for following in the footsteps of the Holy Prophet (S.A.W.).

CLEANLINESS

THE HOLY QURAN:

1. Allah loves them who keep themselves clean. (2:223)
2. And uncleanness do thou shun. (74:6)
3. He (Allah) desires to purify you and to complete His favors upon you, so that you may be grateful. (5:7)
4. Allah loves those who purify themselves. (9:108)
5. Then let them accomplish their needful acts of cleansing. (22:30) 6. And their clothes do thou purify. (74:5)
7. Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House. (22:30)

F.N.:

The Kabah is a very ancient House of worship in the world. It seems that the kabah was first built by Adam and after it was washed away by the Great Deluge in the time of Noah, was later rebuilt by Abraham, assisted by his son Ishmael.

(Ref. No. 1948; English Commentary)

AHADEES:

The holy Prophet is reported to have said:

1. Keep your houses and yards tidy.
2. When you visit your brethren, tidy up your clothes and your mounts for Allah does not like dirt and untidiness.
3. Brushing the teeth cleanses the mouth and pleases the Lord.
4. There are those of you who seek after godliness and yet let their nails grow like claws of birds filled with all manner of dirt and filth.

5. He who does not shave off superfluous body hair and does not trim his nails and moustaches, is not one of us.

6. He who goes to sleep while his hands smell of food, has only himself to blame if harm befalls him.

7. Do not leave a fire burning in the house when you go to sleep.

8. A weekly bath is obligatory upon every Muslim; when he must wash his head and the whole of his body.

9. When you oil your hair, start with the forehead; it relieves headache. (Wisdom, p. 36)

10. "Cleanliness is half the Faith." (Muslim)

SPECIAL BULLETIN (NEWS FROM PAKISTAN)

1. ISLAMABAD, Dec. 6, 1984

The President, General Ziaul Haq whilst addressing a meeting of "Seerat Conference" said that the minorities have full protection in Pakistan, but if they play with the sentiments of Muslims by declaring someone else as a Prophet besides Prophet Muhammad (peace and blessings Allah be upon him) that would not be tolerated. If such people "repent" by reciting "Kalima" then "we would embrace them whole heartedly" otherwise they **SHOULD LEAVE THE COUNTRY** and go and live somewhere else.

2. RABWAH, Dec. 12, 1984

The Resident Magistrate Chinyot, visited Rabwah and sealed off "Ziaul Islam Press" without assigning any reason. This Press Prints the 'Daily Al-Fazal,' monthly 'Ansarullah,' monthly 'Khalid,' and Urdu portion of monthly 'Tahrik-e-Jadid.' Our newspapers and periodicals can therefore, no longer be printed and published. It is very obvious, that another attempt has been made to cut off our Headquarters from the rest of the Jamaats throughout the world.

3. ISLAMABAD, Dec. 13, 1984

A delegation of "Majlise Tahafaze Khatme Nubuwat" has called upon the President, General Ziaul Haq and demanded that the Ahmadiyya Community should be declared a 'Political Organization' and restrictions should be imposed on their holding public meeting otherwise they would not support the holding of Referendum. A lot of propaganda is being made by the Government in favour of the Referendum through Press and other media. But papers are not allowed to publish any material against the Referendum.

RELIGIOUS FOUNDERS' DAY AT YORK

The sixth annual Great Faith Exchange was held at York, Pennsylvania under the banner of the Southeast Region of the Ahmadiyya Muslim Community. The spacious Alert Fire Company Hall was the site of the gathering organized by Rafi Yahya Sharif, Regional President and Dr. Louis J. Hamman of Gettysburg College who served as Moderator.

Professor Hamman had traveled to Jalsa Salana Rabwah and was deeply impressed by a speech of Hazrat Khalifatul Masih on religious tolerance. Therefore, this theme was chosen and all speakers addressed themselves to the topic. As in past years, religious bodies not previously participating were invited, and with the Ahmadiyya speaker were three religious disciplines that were new to the program.

Professor Hamman read an elegant four page introduction to the topic of religious tolerance, quoting from the Holy Qur'an, and explaining how the Ahmadiyya community is the ideal host for such exchange.

His colleague at Gettysburg College, Professor Bruce Boenau, a leader of the York area Unitarian Society for the last fifteen years, spoke movingly about the broad spiritual sensibilities of the Unitarians and his sense of kinship with persons of varied religious persuasions. He informed the audience of the founding of his movement due to intolerance in Europe during colonial days, and the Unitarian struggle with the predominant Trinitarian Churches. Dr. Boenau set the stage for the program with his broad introduction to the general theme as well.

Professor Anton Ugolnick of Franklin and Marshall College, a lay theologian for the Eastern Orthodox Church spoke of the intolerance of tyrannical regimes based on his trips to the Soviet Union. He established an historic bond between Muslims and Orthodox Christians, by showing how both were assaulted and victimized by the Western Church through its Crusader armies. He said that Muslims and Christians together in the Soviet slave empire today have a common underground bond and refer to themselves as "believers" more than emphasizing religious differences.

The third speaker was Rupa Monohar Das representing the International Society for Krishna Consciousness, the Bhakti Hindu movement which has been very successful in America. He spoke elo-

quently and sincerely about his conviction that faith is a universal experience of the love of One God. He made it clear that the faith he represented was rooted in Vedic scriptures and was following the path of prophets as well. He brought about an awareness of the greater similarity between the Hindu and other world faiths than was generally realized, and presented a very high level concept of tolerance.

Islam was presented by the Ameer of the U.S. Jama'at, Shaikh Maulana Mubarak Ahmad who affirmed the Ahmadi conviction, obtained from the Holy Qur'an, that there should be no compulsion in religion. The actual theme was the "Limits of Religious Tolerance" and Shaikh Sahib said that in Islam, there were no limits. He gave inspiring examples from the life of Prophet Muhammad, peace be upon him, and showed that the true Islam, mostly hidden from the public by political publicity, really gave the best charter of rights and exemplified tolerance for all mankind.

Upon concluding his well arranged address, Shaikh Mubarak Ahmad and the other panelist entertained questions from the audience, of which there were many. The questions were usually perceptive and appreciative of all of the religious scholars who spoke. After two hours of enlightened dialogue, the panel and audience felt quite satisfied that they had all participated in a high moment of religious fellowship and sharing. Very fine refreshments were served by the host, York Ahmadiyya Muslim Community.

Professor Hamman observed that in a world that seems increasingly divided into religious communities that do not easily communicate with each other, such an occasion is gratifying. Few other traditions, he noted, are as willing and courageous as the Ahmadiyya Jama'at to provide occasion for significant dialogue among believers. The gathering in York was a tribute to the Ahmadiyya Community's sincere adherence to its own convictions - that include an affectionate willingness to provide an opportunity for sharing piety and serious thought that cuts across lines that too often separate us. The world for a moment, referring to the gathering looked a happier place than it often seems to be when religious persons are on the offensive. Religious Founders Day defences were down and dialogue was possible.