

ازالدين عندالله الاسلام

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نَتَقَدَّمُ وَنُصَلِّیْ عَلٰی سَيِّدِنَا مُحَمَّدٍ  
وَعَلٰی اٰلِهِ السَّلَامِ الْمُرْسَلِ

لااله الا الله محمد رسول الله

Ameer and  
Missionary  
Incharge, U.S.A.

Maulana Sheikh  
Mubarak Ahmad

# The Ahmadiyya Gazette

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## 52ND YEAR OF TAHRIK JADID ANNOUNCED

By Hazrat Khalifatul Masih IV on October 25, 1985

Hazrat Khalifatul Masih II inaugurated the blessed program of Tahrik-i-Jadid with prayers in 1934. Allah, with His Grace, blessed this program with unusual success. This program was started with a few thousand rupees, and now by the Grace of Allah, hundreds of thousands of dollars are being contributed under this program and this amount is increasing very rapidly.

Some of our blessed members who took part in this program originally have died and the gap is filled by our younger generation. By the grace of Allah, our members are taking part in this program enthusiastically.

After 51 successful years of Tahrik-i-Jadid, Hazrat Khalifatul Masih IV has initiated the 52nd year of this program with prayers in his Friday sermon on October 18, 1985, and has asked all the members for pledges or payments under this program. Huzur has stressed that every male and female member of our Jamaat must take part in this program with whatever each member can afford.

The suggested or prescribed minimum limit in this program is the one fifth of the monthly income. But those who can afford should pledge more. Hazur has particularly asked the Jamaat members to increase the amount of their pledges and to try to have more members participate in this program.

The members who pledge at least \$300 will come under category I and those who pledge at least \$150 will be in category II. Hazur has also reminded the Jamaat not to forget our beloved ones who are deceased and do make payments on their behalf also.

### HAZRAT KHALIFATUL MASHIH IV

By the Grace of Allah, Hazrat Khalifatul Masih and all members of his family are well. *Alhamdo Lillah.*

Hazrat Khalifatul Masih, accompanied by Hazrat Begum Sahiba, his entourage and staff, returned to U.K. on October 14, 1985 having visited Holland, Belgium, Switzerland, West Germany, Italy, Spain and France. Huzoor had left for the Continent on September 11, 1985. *Alhamdo Lillah.*

I fully hope that you will heed to the call of Huzoor and try your best to pay your pledges within one year. May Allah bless you with his bounties and enable you to participate in this program.

I have assigned this task of Tahrik-e-Jadid to Mr. Karim Zafar Malik of Washington D.C. He will get in touch with you in this matter, and if necessary, will keep on reminding you on my behalf from time to time.

(Sheikh Mubarak Ahmad)  
Amir & Muballigh Incharge USA

NOTE: While announcing the new year for Tahrik-i-Jadid, Huzoor also inaugurated PHASE IV of this scheme. Nearly 20 years ago, Phase III was launched. Children of that time are now adults and should join the Tahrik-i-Jadid, Phase IV, by making their pledges for this year. These new participants and all

(continued on page 12)

*News from London:***INTERVIEW WITH HUZOOR**

People of various religious persuasions including Muslims (both Ahmadies and non-Ahmadies) from the following countries were granted interviews by Huzoor:

France	Indonesia
Kenya	Kuwait
Libya	Nigeria
Pakistan	Sierra Leon
Switzerland	United Arab Emirate
U.S.A.	West Germany

**JANAZA PRAYERS (GHAIB)**

Huzoor very kindly led the Janaza prayers for the following during the period under review:

1. Mr. Faizul Ghani of Lahore
2. Mr. Daud Ahmad of Ahmad Nagar
3. Babu Abdul Karim of Gujranwala
4. Sheikh Mubarak Deen of Gujranwala

**A'AMEEN CEREMONY**

On August 4, 1985, Huzoor very kindly attended the A'ameen ceremony of Shazal Lone, son of Mr. Mubarak Ahmad Lone of London, held in the Mahmood Hall. This function was attended by many members of the Community. Shazal Lone recited various portions of the Holy Quran. Huzoor gave his blessings to Shazal and prayed for him.

**SOLEMNIZATION OF NIKAHS**

On August 3, 1985 Huzoor very kindly solemnized the following nikahs:

(1) Sahibzadi Amtun Naseer, daughter of the late Mir Daud Ahmad Sahib, grand daughter of Hazrat Musleh Maud and Hazrat Mir Muhammad Ishaq Sahib (may Allah be pleased with them) with Mirza Ghulam Qadir son of Sahibzada Mirza Majeed Ahmad Sahib. The bridegroom is a grandson of Hazrat Mirza Bashir Ahmad Sahib (may Allah be pleased with him).

(2) Sahibzadi Amtus Samee daughter of Sahibzada Mirza Hafeez Ahmad Sahib (the bride being a grand daughter of Hazrat Musleh Maud (may Allah be pleased with him) with Khan Farukh Ahmad Khan (son of Nawabzada Abbas Ahmad Khan) a grandson of late Nawab Abdullah Khan Sahib and Hazrat Sahibzadi Amtul Hafeez Begum Sahiba, the only surviving child of the Promised Messiah (may Allah be pleased with him). Huzoor himself acted as "Wali" for the brides.

In his sermon, Hazoor first made a mention of the meritorious services rendered by the late Mir Daud Ahmad and praised his contribution to this cause. Hazoor said that the verses which are normally recited for the Nikah sermon contain the word "Taqwa" which is repeated five times and every time it has a new connotation. It is followed by a verse which contains a warning for the progeny of those who remember God, so that the coming generations should not forget the Divine teachings. It is, therefore, the duty of the mature generation to watch the progress of the younger generation and guide them so as to ensure that they do not forget the teachings of the Holy Quran. It also warns the parents that some delinquencies on their part may naturally reflect in their children. The parents, therefore, have a special responsibility. Those who forget Allah get driven into problems and miseries. This process continues generation after generation. He then prayed for the new couples and was joined in by all those who were present.

On August 4, 1985 on the instruction from Huzoor, Maulana Mubarak Ahmad Sahib Saqi, Additional Wakilut-Tasneef and Additional Nazr-e-Isha'at solemnized the 'nikah' of Rukhsana Rahman daughter of Mr Abdul Rahman Butt and Moterama Sareh Rahman with Nasir Mahmood Butt son of the late Nazir Ahmad Butt of Bradford. Huzoor very kindly attended the ceremony and joined in the prayers.

On September 6, 1985 on the instructions of and in the presence of Hazrat Khalifatul Masih IV, Mr Saqi solemnized the 'nikah' of:

(a) Chaudhry Ahmad Mukhtar Sahib, Ameer Jamaat Ahmadiyya, Karachi and the Province of Sindh with Mukarma Parveen Rafi,

(b) Agha Khalid Sahib of West Germany with Ruhi Ahmad of London. Huzoor very kindly joined in the prayers after solemnization of the 'nikahs'.

On 7th September, Maulana Mubarak Ahmad Sahib Saqi solemnized the nikah of Mr Latif Ahmad Bhatti of Nairobi, Kenya, with Fahima Malik of London in the presence of Huzoor who very kindly joined in the prayers.

On September 10, 1985 Huzoor attended the "Waleema Dinner" given by Chaudhry Ahmad Mukhtar Sahib in the Mahmood Hall at the London Mosque.

### VISIT BY UNIVERSITY STUDENTS

On the invitation of one of our zealous members, Nadeem Malik who himself is a student at Cambridge, on Sunday, the 8th of September, 1985 a group of students from the Imperial College, London, and the Cambridge University visited the London Mosque. These students hailed from Britain, Sri Lanka and Korea. The group had a long session with Hazrat Khalifatul Masih. Various questions in the field of education, religion and science were discussed. The session lasted for three hours. The visitors were deeply impressed by the answers to their questions and the personality of Huzoor. Later, they were entertained at a dinner.

### PRESS AND TELEVISION

Khatm-e-Nubuwwat Convergence held by our opponents, where they concentrated on advocating violence and the assassination of our Supreme Head and the prominent members of the Community aroused the interest of the Press and Television. A representative of London daily "The Times" interviewed Huzoor. In the "Times" edition of Sept. 5, 1985 he wrote a long article concerning the present situation.

On September 8, 1985, the ITV and BBC (TV) interviewed Huzoor. The interview was later broadcast. At the end of this interview the media also broadcast the views of an Arab scholar who condemned the present violence against Ahmadis and suggested that there should be a dialogue between the Ahmadis and non-Ahmadis. The publication of an article in "The Times" and the televised interview has generated much interest among the general public. Sympathetic reaction in favor of the Jamaat is in evidence.

### NEW CENTERS OPENED IN HOLLAND & BELGIUM

**Holland:** On September 13, 1985 Hazrat Khalifatul Masih inaugurated our new Centre at Nunspeet, which is about 75 Km from the Hague. Huzoor has very kindly named the premises as "BAIT-UN-NOOR". The United Kingdom Jamaat was represented by a delegation comprising of Mr Aftab Ahmad Khan, Acting Ameer, U.K. Mr. Nazir Ahmad Dar, Ameer, London Region, Mr Bashir Ahmad Orchard, Missionary and Mian Muhammad Safi, National Quaid, Khuddamul Ahmadiyya, U.K. Also present at the ceremony were Mr. Latif Ahmad Khan, President Hounslow Jamaat and Mirza Rashid Ahmad, Deputy National Quaid Khuddamul Ahmadiyya, U.K. It was a Friday and

about 100 persons were present for Friday prayers who had come from all over Europe.

The inauguration was at 6 p.m. About 70 non-Ahmadi Dutch guests were invited. The Mayor of Nunspeet also attended the function which began with recitation from the Holy Quran by Mr. Hibatun-Noor Farkhan, a Dutch Ahmadi. Another Dutch Ahmadi Mr. Rafiq Weber read out the Dutch translation. After a poem, Mr. Hibatun Noor Farkhan, the Ameer of Holland Jamaat, presented an address of welcome which included a narration of the history of the Movement. He also introduced Huzoor to the audience. Another Dutch Ahmadi Mr Abdul Hameed Wander Viben translated the address into Dutch.

Huzoor in a most befitting and inspiring manner conveyed the message of Ahmadiyyat to the audience. He first thanked Allah for His bounty in the shape of the Centre. He said although the premises of the centre may look much bigger than our present need but time would soon come when it would become too small.

He said that Dutch love natural beauty. He was therefore confident that if the beauty of the teachings of Islam is shown to them properly, there is no reason why they would not accept it. The Dutch far from being hypocrites were a people always known for saying what they mean. This is indicated by the fact that they do not even bother to hide certain parts of the interior of their houses by drawing curtains. Their reception rooms are visible from the street, beautifully and tastefully decorated. This is a plus factor from religious point of view.

Continuing his address Huzoor said "I have brought the message of Islam to you which is full of love and pure love. There is no place for hatred in it and there is no compulsion of any kind. Much can be said about Islam but there is one distinct feature in Islam which no other religion claims to have. Islam directs Muslims to believe in the prophets of all religions of the world, it also says that the Message of Prophet Muhammad (peace and blessings of Allah be upon him) is not confined to any particular people. In fact the Holy Prophet of Islam was sent to all nations of the world.

Finally Huzoor thanked the Mayor and all other guests for the trouble they had taken to participate in the function. He also remembered those who could not be present due to certain unavoidable reasons.

The Mayor in his speech thanked Huzoor for praising the Dutch nation and said the Dutch people have always welcomed other peoples and would welcome the Ahmadis likewise. Later the guests were entertained at a dinner.

**Belgium:** On Sunday, September 15, 1985 Hazrat Khalifatul Masih IV performed the opening ceremony of our newly acquired centre in Brussels. The premises comprise 1¾ acres of land with a double storey building with another 1½ acre open space at the rear. This will be used as a Mission house and a place of worship. Huzoor met all the guests who were served with light refreshments. The proceedings started with the recitation of the Holy Quran which was translated into Flemish language. Huzoor addressed the audience and his address was also translated into the local language. In spite of his pre-occupation with election activities, the Mayor very kindly attended the function. Then a question/answer session followed. Finally Huzoor presented the Mayor with a copy of the Holy Quran with Dutch translation. About 150 persons including local residents, members from Holland, Switzerland, Germany, Denmark, Norway, Sweden, some Arab countries and Pakistan participated in the ceremony. The United Kingdom Jamaat was represented by Mr. Bashir Ahmad Orchard and Mian Muhammad Safi, National Quaid Khuddamul Ahmadiyya, U.K.

## NEWS FROM PAKISTAN

### Attempted Murder, Krundi (Sind)

On August 29, 1985 at about 2:30 a.m. an unknown person knocked at the door of Mr. Master Sher Muhammad, an Ahmadi. Master Sahib was not at home and his son came out who was immediately fired upon with a pistol. Although the son sustained injuries and was admitted to hospital but his condition, by the Grace of Allah, is satisfactory.

### Attempted Murder, Sukkhar (Sind)

On September 9, 1985 at about 2 a.m. some unknown persons attacked the house of Mr. Muhammad Sadiq an Ahmadi railways employee who lives in Railway Colony. Some shots were fired leaving his 16 year old nephew who was sleeping in the courtyard injured. He was immediately admitted to the hospital. He had sustained injuries on his hand and ear but his condition is reported to be satisfactory. No arrests have so far been made.

### Mardan

On August 20, 1985 Sheikh Javaid Ahmad and Sheikh Bashir Ahmad were accused of displaying 'Kalima Twyba' inside their shop. They were granted bail before arrest'. Before the bail could be confirmed, the Session Judge cancelled it without giving any reason. Efforts are being made to have them released on bail. After the bail was refused, a group of Maulvis went to the office of the Deputy Commissioner and the Assistant Commissioner in a procession and demanded that under no circumstances bail should be granted. The two senior civil servants came out of their offices to receive them and under pressure from these Maulvis assured them that no bail would be granted. The most significant part of this drama is that no local residents from Mardan took part in this procession. All these mischief mongers came from outside.

### Rabwah

On August 22, 1985 Maulvi Allah Yar Arshad made a complaint to the local police against Maulvi Ghulam Bari Sahib Saif, Editor, Mr. Syed Abdul Hayie Shah, Printer and Mr Muhammad Ibrahim, Publisher of 'Monthly Ansarullah' for "insulting the Holy Quran". In its issue of August 1985, he said that "Qadianiat" was presented as true Islam and that those who had accepted 'Qadianiat' were the subject of some verses of the Holy Quran. Furthermore Quranic verses had been quoted in Mirza Sahib's revelations. To him this was a gross insult of the Holy Quran.

### Rahim Yar Khan

On August 25, 1985 an Ahmadi youth who was displaying 'Kalima' badge went to a non-Ahmadi's shop accompanied by some non-Ahmadi youths. The shopkeeper called him inside, shut the door and assaulted him. The matter was reported to the Police with no apparent result.

### Sahiwal

On August 25, 1985 during a meeting held by 'Devbandis' in the mosque of 'Jamia Rashidia' speakers warned the Government that if it granted bail to Ahmadi lawyers involved in 'Sahiwal case' then they would take out a procession and completely destroy the properties of all Ahmadis. They claimed to have prepared a list of such properties. They were to take out the procession on August 23, 1985. However, on an assurance by the senior officer that the judgement in this case would be pronounced soon they did not take this action.

## SPECIAL INSTRUCTIONS BY HAZRAT KHALIFATUL MASIH IV REGARDING TABLIGH

Hazrat Khalifatul Masih IV gave these special instructions during his Friday Sermon delivered at Zurich on September 27, 1985:

“Jamaat should give special attention to the task of Tabligh. If we miss this opportunity we may not be able to make up because such opportunities are given once in a while.”

“Time and again I bring the attention of the Jamaat to the fact that God is removing the obstacles in our progress. So avail this opportunity and give Tabligh its due. It needs aspiration and prayer. Make Tabligh the mission of your life; only then you can be successful.

“Every Ahmadi should take part in Tabligh with prayers and should feel like a woman who is childless and feels impatient to have children. Then look how she receives the blessings of God.”

“The divine plan is working to increase and spread this Jama’at. As such, it is the duty of the Jama’at to join hands with this divine plan. Those who hesitate to take any step would be condemned as opponents. Take some steps in this direction and the blessings of God will overtake you.

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### CENTENNIAL EXHIBITION COLLECTION OF PHOTOGRAPHS

To all Presidents and members of Jama’at,  
Assalamu alaikum,

A project of Exhibition at the Centennial Jalsa in 1989 has been approved. Part of the exhibition will include 100 years of pictorial history of Jama’at outside Pakistan. The exhibition will illustrate the following:

1. Photographs of the companions of The Promised Messiah (outside Pakistan)
2. Important events in the history of Ahmadiyyat.
3. Martyrs of Ahmadiyyat (outside Pakistan).
4. Mosques and Missions.
5. Visits of the Khalifas of the Promised Messiah.
6. Deceased missionaries and servants of Ahmadiyyat.
7. Ahmadies with outstanding record of service.
8. Propagational, educational and medical services.
9. National, international services of universal nature.

All members of Jama’at who possess photographs on the above subjects are called upon to donate or lend their collections for the proposed exhibition. The following instructions should be observed with all submissions.

1. Send negatives and prints of color or black and white photographs. The negatives will be necessary to make enlargements.
2. All photographs not selected will be returned to the owner. All negatives and standard prints will be returned after enlargements are made of suitable photographs.
3. All photographs selected for exhibition will be given due credit. *Example:* “A general view of Annual Convention, USA (Photo by A. Sami, Boston)
4. Utmost care will be taken to ensure the safety and protection of the material submitted. However, the Jama’at or its appointed agents resume no responsibility of any loss or damage.
5. All photographs should be submitted to: Rashid Arshad, 533 East Scott Ave., Rahway, NJ 07065. Ph: (201) 574-2085; Bus: (212) 394-6075 Or 394-6049.
6. Use a sturdy or cushioned envelope to protect your negatives and prints. It is a good idea to put your photos between two cardboards for added protection.

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### RESOLUTION PASSED AT THE SAD DEMISE OF HAZRAT CHAUDHARY ZAFRULLAH KHAN SAHIB

We, the members of the North Jersey Jamaat, Newark, New Jersey are deeply grieved to hear the sad demise of Hazrat Chaudhary Mohammad Zafrullah Khan Sahib, who died on September 1, 1985 at Lahore, Pakistan. May Allah grant him an abode in the Heavens and condole the grieved family.

Chaudhary Zafrullah Khan’s demise is a tremendous loss to our Jamaat. He was indeed a great man both spiritually as well as in public life. He was the companion of the Promised Messiah (pboh) and by the grace of God had the opportunity to serve four Caliphs.

He was the first Foreign Minister of Pakistan (1947-1954), Judge of the International Court of Justice at Hague, Holland (1954-61 and 1964-73). He was Vice President and President of the Court from 1954 to 1961 and from 1970 to 1973 respectively. He was President of the 17th session of the General Assembly of the United Nations (1962-63). He led Pakistan’s delegation to the General Assembly of the United Nations for many years and worked very hard

for the rights of the Muslim countries in the United Nations.

He was a distinguished scholar of world religions and has written many books about Islam, Ahmadiyyat and Christianity. One of his several contributions to the progress of the Jamaat is the translation of the Holy Quran and Ahmadiyya literature into English.

We, members of the North Jersey Jamaat pray to God Almighty that He bestow His especial mercy on him and reward him with Janna-tul-Firdous, and condole his relatives. We further pray that God Almighty grant the Jamaat, through His mercy, other persons of the late Hazrat Chaudhary Mohammad Zafrulla Khan Sahib's calibre to fulfil the vacuum left in the Jamaat by Hazrat Chaudhary Sahib's sad demise.

**RESOLUTION PASSED BY THE MEMBERS OF  
NEWARK LAJNA ON THE SAD DEMISE OF HAZRAT  
CH. MUHAMMAD ZAFRULLA KHAN**

We, the members of Lajna Imaillah, Newark, NJ, are deeply grieved on the sad demise of Hazrat Ch. Muhammad Zafrulla Khan. May Allah grant him Jana-tul-Firdous and condole the grieved family. Ameen.

His demise is a tremendous loss to our Jama'at. He was indeed a great man both spiritually as well as in public life. He was the companion of the Promised Messiah (p.b.o.h.). He was the first foreign minister

of Pakistan from 1947 to 1954, Judge of the International Court of Justice at the Hague from 1954 to 1961 (Vice President, 1958-1961), President of the Seventeenth Session of the General Assembly of the United Nations (1962-1963), Judge of the International Court of Justice from 1964-1973, and President from 1970-1973. He led the Pakistan Delegation to the General Assembly of the United Nations for many years. He worked hard for the rights of Muslim countries in the United Nations. He was a distinguished scholar in world religions. He has written many books such as *Tahdees-e-Naimat*, *My Mother, Muhammad (Seal of the Prophets)*, *Deliverance from the Cross*, *Life Sketch of Hazrat Maulvi Nooruddin*, etc. Similarly, we are greatly in debt to him for translating, into English, a lot of Ahmadiyya literature, especially *Tadhkirah*, *Essence of Islam* Book I and II, *Garden of the Righteous*. We needed these books badly because, while living in an English-speaking country, we had to have these books in English.

May Allah bestow His special Mercy on him. Indeed, men like Hazrat Ch. Muhammad Zafrulla Khan are rare. May Allah bestow on our Jama'at, through His special Mercy, another man of Hazrat Ch. Muhammad Zafrulla Khan's calibre to compensate the great loss which has occurred with his sad demise. Ameen.

## U.S. JAMAATS' ACTIVITIES

### N.Y. JAMAAT TABLIGH ACTIVITIES

Mubaligh Inamul Haq Kauser Saheb along with our President Mr. Nazir Ayaz, Mr. Hadi Nasir, Mr. Salim Nasir, Mr. Zafar Malik, Mr. Nasir Majoka and Mrs. Farhat Ayaz visited a Turkish Mosque and met some of their members and also distributed Turkish Tapes.

Cable TV program **WOMEN IN ISLAM** was shown again on Manhattan Cable TV on Saturday, Oct. 5. Lajna President Ruxsana Nasir and Mrs. Khulat Alladin participated in this program.

**Zafar Malik Introduces Islam to a Group of Christians:** The importance of Tabligh has been repeatedly stressed as one of the prime responsibilities of Ahmadies now. Mr. Zafar Malik has accordingly introduced Ahmadiyyat and Islam to some of his Christian friends. We should also take every opportunity to give the message of Islam to our friends and neighbors.

**Tarbiyat Activities of the N.Y. Jamaat:** Alhamdo Lillah. The Children's Camp held on Saturday and Sunday, Sept. 28 & 29 was very successful. The total number of Atfal and Nasirat who attended the Camp was 47. By Allah's Grace all of them went back with more Islamic knowledge and an eagerness to learn more about our religion.

**One more Bai'at in the New York Jamaat:** By Allah's Grace one Pakistani brother has accepted Ahmadiyyat just recently. Each one of us should set a goal of making at least one (or more) Ahmadi each year.

**Lajna President Unanimously Elected:** Sister Ruxsana Naser has been re-elected as Lajna President of the New York Jamaat. We pray to Allah that He gives her the strength to carry on as Lajna President and wish her all the best in carrying out her duties.

**Syracuse:** Our montly meeting took place on Oct. 6, 1985 at Syracuse at the residence of Mirza Naseer

Ahmad with the recitation of the Holy Quran by Navid Ahmad followed by a poem of Hazrat Masih-e-Maud by Dr. A. H. Nasar. After the report of the previous meeting by the secretary, there was a Dars-i-Hadith by the president.

There was one main speech by Ch. Tariq Ahmad sahib on Human Rights. Taking some notes from Hazrat Ch. Zafrulla Khan sahib's book on Human Rights, he expressed that Life is dynamic. The right to differ is essential to the progress and is acknowledged in the scientific institutions. In this regard he expressed the basic rights of each individual starting from the members of the family, the neighbors, etc. Islam says that the personality must be respected and each individual should fully be given a chance to increase his capabilities and intellect. He ended his speech with the saying of the Holy Prophet that children should be educated in the best way possible and that if someone who has a daughter and he educates his daughter in the best way he will be with me on the day of judgement like my two fingers.

There were some announcements regarding the next meeting and the distribution of literature.

Later on Ch. Abdul Majeed sahib explained the last Ruku of Sura AlSaf explaining the monetary sacrifices in the cause of Allah and its reward promised by Allah. In this regard Ch. Sahib narrated some Persian poetry of Hazrat Maseeh Maud beautifully.

#### **"RELIGIONS' FOUNDERS DAY" IN NEW YORK**

The All Religions' Founders Day was held in New York on Sunday, October 13, 1985 at the Holiday Inn at La Guardia, Queens, New York. *Alhamdulillah*, the event was a successful one.

The program started at 2:00 p.m. with the recitation of the Holy Qur'an by the North East Region President—Brother Abid Hanif. The welcome address was then given by our National President Brother Muzaffar Zafar. The guest of honor for this occasion was Mr. Milton Markovitz, representing U.S. Congressman, Gary Ackerman.

We had speakers from various religious faiths of the world, including:

1. Mr. P. Naidu from the Hindu Religion.
2. Rev. K. Piyatissa from Buddhism
3. Rabbi M. Fund from Judaism
4. Rev. P. Mahoney from Christianity
5. Imam Mubarak Ahmed Saheb, Amir and Mubaligh Incharge, U.S.A.

The program was excellently moderated by Professor Loius Hamman who introduced each speaker to the podium.

Each speaker stressed the views of their religion on **Human Rights**. Mr. Naidu gave the Hindu point of view on human rights; Rev. Piyatissa stressed on friendship from the Buddhist point of view. Rabbi Fund said that the world in its substance is good, in spite of the turmoil that prevails and expressed his views from the Judaism angle. Rev. P. Mahoney brought out Christian teachings of love and friendship.

Finally, Sheikh Mubarak Ahmed Saheb, Amir Mubaligh, U.S.A. introduced the teachings of Islam on "Human Rights" to the audience citing excellent examples from the life of the Holy Prophet's (May the peace and blessings of Allah be upon him) and how tolerance was observed in preserving the rights of fellow human-beings. The audience listened with attention to all the speakers.

By Allah's Grace the hole of the North East Region participated in the "All Religions Founders Day" and we had members from New Jersey, Willingboro, Rochester, Philadelphia, Massachusetts, and New York, who were the sponsor organisers of the event. There were about 220 people present, out of which 150 were men and 70 women. There were about 42 non-Ahmadi guests, of which 8 were women. The whole program was videoed and the organisers did an excellent job in making this event a grand success.

We appreciate the hard work done by the organisers of the event and take this opportunity to thank, Mrs. Khulat Alladin, Mrs. Zakia Mahmood, our Qaid Tahir Hamid, Zafar Malik Saheb, our N.Y. Jamaat President, Mr. Nazir Ayaz, Mr. Salam Jamil, Mr. Rafi Ahmed and our Mubaligh Inamul Haq Kauser Saheb and all others who put their time and efforts to make this program a success. Jazzakallah Ahsanaljazza.

Refreshments were served after the program and there was Islamic literature for distribution. Our guest speakers were given a package of Ahmadiya literature as present.

#### **Sister Saeeda Lateef on Propagation.**

During the Radio Broadcast of July 1, 1985, the Holy Quran, Chapter Al-Mouk was played for seven minutes. This was followed by an explanation by Bro. Maqbul Qureshi. His discourse lasted twenty-

five minutes. This can be heard on tape at your discretion.

On July 25th, after arriving in London, England, I worked with Imam Ibrahim on an article being published in small booklet form titled: *Reincarnation*. On July 26th, discussed the role of women in the Ahmadiyya Movement to Ms. Lis Lumholt, an advocate of the Women's Liberation Movement in Denmark.

The first Islamic School for Girls in Europe was being held at Islamabad. Its opening date was July 27th, 1985. This summer school was attended by 156 girls. (Twenty-six more than expected with more girls arriving for later sessions) I was guest speaker. I spoke on the afternoon of the first day to both groups of young females. My topic was: "Propagating Islam in Western Culture." The first lecture lasted two hours and twenty minutes. It was given to girls between the ages 11-16. The second lecture was given to ladies between the ages 17-25. There were ninety-seven girls in the first group and fifty-nine in the second group.

While addressing the ladies aged 17-25, I found that only two of those present had signed Bi'at. And that only those two knew what Bi'at meant. These ladies were encouraged to enter into Bi'at with our Khalifatul Masih IV immediately.

On August 12, 1985, I spent three hours preaching and teaching Islam to a young brother who has leanings toward the Nation of Islam under Minister Faruqan. He was sold "*the Way of Seekers, Philosophy of the Teachings of Islam, the Muslim Prayer Book* and given the *Muslim Sunrise*—old edition. On August 12, 1985 preached Islam to a teacher on the importance of understanding the difference between culture and Islam. This one-to-one conversation lasted two hours. He was also given some literature.

Several hours discussion was given on Ahmadiyyat concept to the director of program, Mr. Kojo Un-jo, during the past week. Mr. Kojo is the director of programming for Radio Station WPFW—89.3 FM.

#### **PRESS RELEASE**

American Ahmadies all over The United States held prayers on the eve of the arrival of President Zia-ul-Haq in New York to address a special session of the United Nations. They prayed for the safety of the persecuted Ahmadiyya Community of Pakistan which has been denied the right to profess and practise their religion under pain of imprisonment up to three years and unlimited fine.

Since the promulgation of President Zia-ul-Haq's ordinance XX of 26th April 1984 Ahmadi life and property in Pakistan has not been safe. Ahmadies are being arrested on trumped up charges, some of them have been killed in mob violence in full view of Government authorities, their children are denied admission to educational institutions and they are not only barred from the Government services but the promotion of those Ahmadies who are already in service have been stopped.

This ordinance against Ahmadies violates the United Nations charter and is a serious breach of the Universal Declaration of Human rights.

Alarmed by this situation in Pakistan the sub-commission on Human rights has alerted world opinion of the situation "which is one with great potential to cause a mass exodus, especially of members of the Ahmadi Community."

An Ahmadi spokesman on these prayer meetings said that Ahmadies do not believe in public demonstrations. Their final court of appeal is God.

They, however, hope that during their forthcoming talks with Pakistan, the United States Government will take serious note of these Human Rights Violations by President Zia-ul-Haq's Martial Law regime.



#### **Amnesty International Report, 1985**

### **PRISONERS OF CONSCIENCE**

Among other prisoners of conscience arrested during 1984 were members of the Ahmadiyya sect. In April President Zia-ul-Haq promulgated an ordinance amending the penal code which banned Ahmadies from calling themselves Muslims, using Muslim practices in worship and "preaching or propagating their faith". Penalties included a three-year prison sentence. Particularly in the weeks following this announcement, Amnesty International received numerous reports of Ahmadies being arrested under these provisions. Amnesty International wrote to the government expressing concern that members of the Ahmadiyya community were reportedly imprisoned for their non-violent religious beliefs and activities, and asking for international standards for the freedom and tolerance of religion and religious practice to be guaranteed to all its citizens.





**FROM THE PRESS....****THE HIDDEN FACE OF PAKISTAN TERROR**

(Roy Cook, Edmonton Journal, July 5, 1985)

With terrorism, widespread famine and natural disasters occurring with disarming regularity, it's easy to get caught up in responding to events.

Human tragedy is too often reduced to six paragraphs on the front page or a 30-second spot on the nightly news. If it's not in the newspaper or on TV, either it didn't occur or it's unimportant.

We saw that happen with the sub-Saharan famine. People have been dying of starvation in Ethiopia since the late 1970s. Between October 1981 and July 1984, *The Journal* ran 20 stories on how the drought threatened millions of people.

But it wasn't until last fall, when television cameras showed people dying before our eyes, that the magnitude of the crisis really hit home.

Overnight, Ethiopia became an event—an issue of global concern just as the poison gas leak at Bhopal, the typhoon in Bangladesh and the Air-India crash are also “events”.

Other human tragedies have not received the same kind of attention. Yet they are just as painful and pose an even greater threat to civilization than typhoons and terrorists.

Human rights violations in the Soviet Union and repression in countries like Chile have been going on for years, yet concerns seem to surface only briefly every few months and then are forgotten.

Now, we can add religious persecution in Pakistan to the list.

Canada's 5,000 Ahmadi Moslems claim four million members of their faith in Pakistan are being systematically persecuted and killed by the Islamic government of General Mohammed Zia-ul-Haq.

Their claim has been documented by Amnesty International. Yet the plight of the Ahmadis has received little attention.

The Ahmadi Moslem movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad. It believes the Ahmad represented the second coming of the Messiah.

To other Moslem sects, who believe there can be no prophet after Mohammed, that's heresy.

The Pakistan government objects to any non-Islamic religion claiming to be Moslem. And it has

gone to extraordinary lengths to prevent the Ahmadis from making such claims.

In 1974, a constitutional amendment by the Pakistan Parliament banned Ahmadi Moslems from the Islamic faith. Instead, it declared them to be non-Moslems.

In April, 1984, Zia-ul-Haq made it an offence, punishable by up to three years in prison, for Ahmadi Moslems to take part in Moslem rites, to call themselves Moslems and to use the word mosque to describe their place of worship. The group's statement of faith—the Kalima Tayyiba—has also been banned.

Since then, hundreds of Ahmadis have been arrested, charged with proclaiming their faith and held without bail. Their mosques have been defaced and one of their leaders has been murdered.

In mid-April, 200 Edmonton Ahmadi Moslems demonstrated at the Alberta legislature. They presented a petition to Intergovernmental Affairs Minister Jim Horsman urging the federal government to pressure Pakistan to stop its persecution. Demonstrations were also held in Ottawa, Vancouver and Toronto.

So far, the Mulroney government has done little to put pressure on the government of Pakistan.

The persecution in Pakistan isn't as visible as the Ethiopian famine. But it's disturbing, nonetheless.

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**Edward Mortimer meets the Spiritual Leader of 10 million whose life could be at risk.**

**THE MUSLIM FEUD PAKISTAN HAS EXPORTED TO SW18**

(*The Times, London, Sept. 5, 1985*)

Few of the citizens of Wandsworth can be aware that living in their midst, in the humdrum surroundings of Gressenhall Road, SW18, is the Fourth Successor of the Promised Messiah. But that is what more than 10 million Ahmadi Muslims scattered around the world believe, recognizing Hazrat Mirza Tahir Ahmed as the supreme head of their movement.

Of those 10 million, not more than about 10,000 live in Britain. The largest number—three or four million—live in Pakistan and so, until last year, did Mirza Tahir. He would much rather be there still, enjoying the mangoes from his gardens at Rabwah, in Punjab, which he boasts are the best in Pakistan. But

circumstances have for the moment made that impossible.

The Ahmadis were enthusiastic supporters of the creation of Pakistan and provided its first foreign minister, Sir Muhammad Zafrulla Khan, who died last Sunday at the age of 92. But from the early days of the state they came under attack from the mullahs (orthodox religious leaders) as being non-Muslims because they regarded their 19th-century founder, Mirza Tahir's great-grandfather, as a prophet, whereas Muslim orthodoxy insists that Muhammad is the last of the prophets.

In 1953 a campaign to have them declared a non-Muslim minority led to serious rioting in Punjab. In 1974, the Prime Minister, Zulfikar Ali Bhutto, gave in to a second wave of agitation. The Ahmadis were officially declared non-Muslims and an affirmation of belief in the finality of Muhammad's prophethood was written into the oath of office of both president and prime minister.

Although thus excluded from high political office, and from marrying other Muslims, the Ahmadis were left largely undisturbed as a community until April 26, 1984, when, after a further intensive campaign by mullahs, carried on with some official encouragement, President Zia promulgated an ordinance forbidding them to call themselves Muslims or use any Islamic terminology to describe their buildings and activities. They were also forbidden to use the *azan*, or public call to prayer.

It was immediately after this that Mirza Tahir left Pakistan and came to London. The anti-Ahmadi campaign had included accusations that the movement had kidnapped a well-known mullah, and demanded that Mirza Tahir should be interrogated in connection with this crime, but, he insists, he is not in any sense a fugitive from justice.

"As far as the government of Pakistan is concerned, it has not levelled any accusation against me or initiated any inquiries against me, in spite of pressure from the mullahs." The government, he says, had held a series of inquiries into the alleged kidnapping, each of which "reached a stage where it exonerated me and the community", but each time the findings were kept secret and a new inquiry was set up.

This had been going on for 18 months before Mirza Tahir left Pakistan on April 26 last year. What made him decide to leave, he says, was "not any allegation but the ordinance of April 26" which "did not leave any room for any head of the Ahmadi community to remain in Pakistan".

The Ahmadis firmly believe themselves to be Muslims—indeed the only true Muslims, recalled to the essence of Islam by the message of their founder, Hazrat Mirza Ghulam Ahmad. This does not, they say, involve any denial of the Prophet Muhammad's status as "Seal of the Prophets" (Khatm al-Nabi'in), because Mirza Ghulam did not claim to bring a new revelation of divine law which would replace or supersede the Koran, as the Koran itself is deemed to have superseded the law of Moses and the gospel of Jesus Christ.

That being so, it is clearly impossible for the head of the Ahmadi community to discharge his duties without making any public reference to Islam. Yet, under the terms of the ordinance, anyone claiming publicly to be a Muslim is required to declare that he regards Mirza Ghulam as an imposter—something equally impossible for a conscientious Ahmadi to do. Mirza Tahir was thus obliged to leave Pakistan to continue discharging his duties as head of the community.

Not that he is a stranger to this country. He studied here in the 1950s at the School of Oriental and African Studies. In this respect there is some similarity to the Ismaili community whose leader, the Aga Khan, studied at Harvard under the great British orientalist Sir Hamilton Gibb.

But Ahmadis stress that whereas Ismailis are a very wealthy community whose prosperity derives from commerce, and which does not actively seek converts, the Ahmadi community has relatively small economic resources—its most distinguished members being public servants such as diplomats or army officers—but does seek actively to propagate its version of Islam throughout the five continents.

Certainly the "London Mosque" in Gressenhall Street is a modest affair, without pretension to rival the glamour of the new Ismaili Centre in South Kensington. A larger centre for the Ahmadi community in Britain is now being built at Tilford, Surrey, under the name of "Islamabad"—which may seem provocative, but the Ahmadis were using it as a telegraphic address in 1924, long before the present capital of Pakistan, or indeed Pakistan itself, was even on the drawing board.

The irony is that in present-day Pakistan it is a crime even to describe any Ahmadi building as a "mosque". Worse than that, a climate has been created in which mullahs can with impunity describe Ahmadis as enemies of Islam deserving death, and anyone who has a grudge against an individual

Ahmadi can take action against him with little fear of legal sanction. Ten prominent Ahmadias have been murdered in Pakistan since April 1983, mostly in the province of Sind, and attempts have been made on the lives of three others. In no case has the assailant been arrested.

Last month an anti-Ahmadi conference was held in London. Participants, speaking in Urdu, are said to have described assassination of Ahmadi leaders as a sure way to enter paradise. In a message, President Zia promised to "persevere in our effort to ensure that this cancer is exterminated".

Mirza Tahir has not asked for asylum in Britain. He remains here temporarily—resisting appeals from the growing Ahmadi community in America (particularly among American blacks) for him to make his home there—because London provides not only religious freedom but also an ideal situation for contact with Pakistan and other countries. He firmly expects to return to Pakistan, hoping that "the ordinance will go overboard with the dictator himself."

## THE TRAGEDY OF PAKISTAN'S AHMEDIAS

(Weekly Sunday, India)

How does the *Kalima—La Ilalil Allah, Mohammad Rasool Allah* become in any way objectionable, if it appears in the places of worship of the Ahmadias?

I have received a letter from an Ahmadi in Pakistan saying that though he is a devoted Muslim he has been declared a non-Muslim in a country which claims to be Islamic. What has hurt him most is the government's directive that the *Kalima* be erased from the mosques of the Ahmadias. Apparently, the witch-hunt of the Ahmadias has increased. The Bhutto government in 1974 had amended the Constitution to declare all Ahmadias non-Muslims, but the amendment was never implemented. Then General Zia-ul Haq, through a presidential ordinance on April 26, 1984, prohibited the Ahmadias from calling themselves Muslims or their places of worship "mosques"; their priests were also forbidden from calling the faithful for prayers through the *Azan*.

Embittered Ahmadias resorted to wearing *Kalima* badges and the authorities began arresting those who did. *Dawn*, an English daily, reported in its 2 February issue that more than 100 Ahmadias had been arrested in various districts of Punjab. Again, on 23 February, the same newspaper reported that 36 Ahmadias were arrested for displaying the *Kalima* badges.

The military regime of Pakistan has a poor record of respecting human rights. It is, therefore, not surprising to find the Ahmadias being maltreated. How does the *Kalima—La Ilaha Illallah, Mohammad Rasool Allah* which means, "There is no God except Allah and Mohammad is His Prophet"—become in any way objectionable if it appears in the places of worship of the Ahmadias? It is strange that anyone should be punished for accepting the finality of Prophet Mohammed and that too in a country claiming to be Islamic.

How can a law stop a person from calling himself a Muslim? It is a question of faith and no constitutional amendment or presidential ordinance can affect it. The Pakistan government may call the Ahmadias non-Muslim, but if it is firm in following the tenets of Islam, no one can take away this right from them.

The Ahmadias have a long record of distinguished service to Pakistan. To name some of them: Zafrulla Khan, once Pakistan's foreign minister, did a good job at the UN when he advocated the case of Pakistan regarding Kashmir. Nobel Laureate Professor Abdus Salam is an Ahmadi, he has settled in Italy because Pakistan, his motherland, does not treat him as an equal citizen.

I am happy to see that a distinguished Pakistani journalist, Mazhar Ali Khan, Tariq Ali's father, has taken up the case of the Ahmadias' and has demanded an end to their persecution on the grounds of religion. In a column in his magazine, *Viewpoint*, he wrote: "Mahatma Gandhi's prayer meetings included a recitation from the *Quran*, and during the Khilafat period mosque meetings were often addressed by Hindu and Sikh leaders. Why then must the Ahmadias be singled out, stigmatised and discriminated against to this extent?"

The Ahmadias are also called Qadianis; most of them were once living in Qadian near Gurdaspur. All but a few migrated to Pakistan in 1947. Numbering around four million, they live mostly in Pakistan's Punjab. The other day a few Ahmadias from Delhi met me to say that they enjoyed religious freedom in a secular country like India, but could not do so in the "Islamic country" Pakistan. I have no doubt that things will change one day because the universality of Islam and its high tradition of tolerance will assert themselves. I personally think Pakistan's discrimination against the minorities (a non-Muslim is prohibited from occupying the post of head of state or head of government) will be forgotten one day.

In a way, the Ahmedias are like the Nirankaris, who emphasise Guru Nanak's concept of God being *Nirankari* (formless). They have compiled two scriptures for their sect: *Avtar Bani* and *Yug Purush*. Orthodox Sikhs strongly resent certain passages in these texts which, they feel, denigrates the Sikh Gurus and the *Granth Sahib*. Both the Ahmedias and the Nirankaris deserve to be treated with respect and tolerance. The Nirankaris in India have tried to come to terms with the Sikhs as the Ahmedias have vainly done in Pakistan. It appears that both communities are in for a long, arduous journey. This happens when the majority in a particular community jettisons justice and fairplay in the name of "purity of religion," even when the essence of that religion is tolerance and it is only intolerance that endangers its "purity."

Man's religion has taken endless forms. His names for gods and goddesses are many and his rituals vary from the horrible to the sublime. But whatever his beliefs, he has very often shown a capacity for tolerance. How can governments or those who claim to be true followers of God take away religion from man?

(Courtesy: Weekly Sunday, India)

### HUMAN RIGHTS DENIED

(Editor, The Record)

On Channel 47, on the program "Third World Broadcasting," which is broadcast every Sunday at 11 am, I have heard many times a verse from the Holy Koran: "There is no compulsion in religion." At the same time, this program has portrayed the president of Pakistan, Zia-ul-Haq, as a champion of Islam in spite of the fact that he is responsible for the severe spiritual persecution of Ahmadies.

The Ahmadies are being denied the basic human right to declare their faith. They are being put into jail for just reciting or displaying the basic creed of Islam, which states that "there is no God but Allah

and Mohammed is the messenger of Allah."

The U.S. government claims to stand for the protection of basic human rights, but to my surprise, I have seen no news coverage of the Ahmadies. What politics!

(Amatul Latif Zirvi, Fairlawn)

### MAIDSERVANTS OF ALLAH SPREAD THE MUSLIM FAITH (The Star Ledger)

The Lajna Imaillah is an International Organization of Muslim Women, who are members of the Ahmadiyya Movement in Islam. In Arabic, the "Lajna" means assembly, and "Imaillah" means the maidservants of Allah (God).

The Ahmadiyya Movement in Islam was founded by Hazrat Mirza Ghulam Ahmad (peace be upon him) in Qadian, India in 1889. Ahmadiyyat is the divinely promised revival of Islam, which was prophesied in the Holy Quran (9.33;62.4) and by the Holy Prophet of Islam (peace and blessings of Allah be upon him). Islam is the distilled essence of all truth. A translation of an Urdu couplet, in praise of Allah, of Hazrat Mirza Ghulam Ahmad states;

He is One without associate, And Eternal;

All are subject to death, But He is Immortal.

In praise of Prophet Muhammad (peace and blessings of Allah be upon him), he states in a Persian couplet: "After the love of Allah, I am intoxicated with the love of Muhammad; If this be infidelity, by God, I am a confirmed infidel".

In praise of the Holy Quran, he states in an Urdu couplet: "The beauty and the charm of the Quran, Are the light of every muslim soul; Yonder moon sheds light on others, Our moon is the Quran."

For further info. and free literature about Islam please contact: The President, Lajna Imaillah, P.O. Box 861, Fair Lawn, N.J. 07410

(continued from page 1)

the new converts will join Tahrik-i-Jadid Phase IV.

Huzoor also said that two years ago, he had wished the Tahrik-i-Jadid pledges to reach ten million rupees. By the grace of Allah, they exceeded this goal. Last year, Tahrik-i-Jadid pledges amounted to Rs. 11,275,000. In spite of adverse conditions in Pakistan, pledges from Pakistani Jamaats have shown an upward trend. There is room for the overseas Jamaats to increase substantially their pledges towards this scheme.

The Holy Quran says: "*And whatsoever you spend or whatsoever you vow, Allah surely knows it ... If you give alms openly, it is well and good, but if you conceal them and give them to the poor, it is better for you; and He will remove from you many of your sins. And Allah is aware of what you do... And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favor of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.*" (2:271-73)

# TARIQ

News and Views

Majlis Khuddam-ul-Ahmadiyya, U.S.A.

Edited by: Syed Sajid Ahmad

## SADR'S MESSAGE FOR THE U.S. KHUDDAM

*(Mahmud Ahmad Sahib, International Sadr, Majlis Khuddam-ul-Ahmadiyya Markaziyya, sent a message for the U.S. khuddam at their annual ijtema this year. The Urdu message and its English version were read at the ijtema by Br Nasir Mahmud Malik, National Qaaid. Here is the English version for your perusal.—Sajid.)*

Dear Brethren,

*Assalamo alaikum warahmatullahe wabarakatuh.*

I was very pleased to learn through the cable from Br Nasir Malik, National Qaaid Majlis Khuddam-ul-Ahmadiyya, U.S.A., that Majlis Khuddam-ul-Ahmadiyya, U.S.A. is holding its 1985 annual ijtema on August 30, 31 and September 1. *Alhamdolillahe ala zalek.*

It is my humble supplication to Almighty Allah that may He bestow His extra-ordinary blessings on this ijtema and may He bless all the brothers participating in this Ijtema with bounties of this life and the hereafter and shower His mercy, grace and blessings upon them. Convey my love and assalamo alaikum to all the brothers participating in this Ijtema.

At this occasion my message to the khuddam is that firstly, all the brothers should be mindful of offering salat regularly. I would rather urge that, as much as possible, efforts should be made to observe congregational prayers. For our victory, supplication is the only true weapon and salat is but a collection of supplications. Therefore, realizing its significance, pay special attention towards salat.

Similarly, all the brothers should daily recite the Holy Quran and also, along with the recitation, should try to understand its translation and meanings, because this is that Holy Book which Almighty Allah has revealed on our beloved Holy Prophet Mohammad, *salallaho alaihe wasallam*, for our guidance. Therefore, recite the Holy Quran over and over again and give it its due respect so that you may be respected in the heavens.

Similarly, the study of the books of the Promised

Reformer of this age, Hazrat Masih-e-Maoud (peace be upon him) is essential. Every khadim must be studying at least one book of the Promised Messiah at all times, so that we get the religious and spiritual knowledge imparted by the Promised Messiah (peace be upon him) and put it into practice.

Another important aspect towards which our beloved Imam Hazrat Khalifatul-Masih IV, may Allah be his support, has been pointing again and again, and which in reality is the true pleasure of our lives, and which is the real answer to all our problems and difficulties, is that we should convey the message, which we have accepted in this age to others so that after finding it, they can also join the fold of Islam and proclaim the unity of God and the prophethood of Hazrat Mohammad, *salallaho alaihe wasallam*, so that we see the day of true victory of Islam with our own eyes. With all this, I mean Tabligh. Every khadim has to be the mubaligh of Islam. Make propagation as part of your daily routine. Every day should bear witness that you have fulfilled your duty as *da'ee elallah*. May Allah bless your effort in Tabligh and through your efforts may Allah enable the true seeker after the truth to find the truth. Ameen.

Lastly, I want to draw your attention towards the fact that in this material world full of hatred, every Ahmadi youth should create a society of *rohamaao bainahom*, meaning a society of those who love each other. Mutual love and affection is a very important need of this time and age. Each one of us should resolve our mutual conflicts and be as if two real brothers. May Allah make it so happen.

May Allah make you true and sincere servants of the religion, bless you with His love and affection. May each of you be useful to Ahmadiyyat. May Allah Himself be your protector and helper at every step. Ameen.

Wassalam,

Your Humble Servant,

Mahmood Ahmad, Sadr Majlis Khuddam-ul-Ahmadiyya Markaziyya.

**WINNERS AT THE 85 IJTEMA**

Here is a list of the khuddam showing outstanding performance in the competition held at the 1985 annual ijtema:

**Recitation of the Holy Quran:**

1. Khalil Malik, Detroit  
Abdus Salam Malik, Detroit
2. Saleem Ahmad, Detroit
3. Mirza Munir Ahmad, Toronto, Canada

**Memorization of the Holy Quran:**

1. Mirza Hamid Ahmad, Toronto, Canada
2. Mubarak Ahmad, Detroit
3. Khalil Malik, Detroit

**Azan:**

1. H. Nasir Chattha, New York
2. Abdus Salam Malik, Detroit
3. Khalil Malik, Detroit

**Salat:**

1. Abdus Salam Malik, Detroit
2. H. Nasir Chattha, New York
3. Khalil Malik, Detroit

**Hadeeth:**

1. Waseem Nisar, Chicago
2. Mubarak A. Shah, Philadelphia
3. Khalil Malik, Detroit

**Ilhamat:**

1. Abdus Salam Malik, Detroit
2. Maudood Ahmad Bhatti, Philadelphia
3. Khalil Malik, Detroit

**Religious Knowledge:**

1. Abdus Salam Malik, Detroit
2. Khalil Malik, Detroit
3. H. Nasir Chattha, New York

**Promised Messiah's Book:**

1. Naseer Tahir, Rochester
2. Saleem Ahmad, Detroit
3. Abdul Basit, Detroit

**Prepared Speech:**

1. Nasirullah Ahmad, Milwaukee
2. Ataul Jalal Nooruddin, Waukegan
3. Khalil Malik, Detroit

**Impromptu Speech:**

1. Nasirullah Ahmad, Milwaukee
2. Ataul Wahid, Kincordin, Canada
3. Ataul Jalal Nooruddin, Waukegan

**Observation and Recall:**

1. Bashiruddin K. Ahmad, Detroit
2. Khalil Malik, Detroit
3. Daood Malik, Detroit

**Message Relay:**

1. Detroit—Team A
2. Detroit—Team B

**Arm Wrestling—Light Weight**

1. Abdul Basit, Detroit
2. Abdus Salam Malik, Detroit

**Arm Wrestling—Heavy Weight**

1. Tahir Ahmad, Milwaukee
2. Nasrullah, Milwaukee

**Long Race:**

1. Hakim Sabahuddin, Milwaukee
2. Mirza Naseer Ahmad, Toronto, Canada
3. Riaz Ahmad, New York

**Short Race:**

1. Haji Sharief Daar
2. Daood Iqbal, Detroit

**Tug of War:**

1. Great Lakes Region

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