



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَّا الْإِسْلَامَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
عَمَّا رَضِيَ عَلَى رَسُولِ الْكَرِيمِ  
وَعَلَى آلِهِ وَسَلَّمَ

# AHMADIYYA

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

# Gazette

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Editors: Sahibzada Fahim Ahmad, Jalil Akbar

## CENTENARY JUBILEE AND OUR RESPONSIBILITIES

(Summary of February 6, 1987, Friday Sermon)

In his Friday sermon on February 6, 1987, Hazrat Khalifatul Masih IV, may Allah strengthen him, drew the attention of the Jamaat towards their responsibilities in view of the approaching Ahmadiyya Muslim Centenary Jubilee celebrations. Huzoor said that in addition to the central committees, national and regional committees have been appointed for this purpose. A basic plan has been formulated to direct these efforts all over the world. The national and regional committees will formulate their programs accordingly for the approval of the central committee.

Huzoor added that a central requirement for these celebrations was the construction of new mosques and offices. Blueprints for these are being prepared by the central committee. The local committees will adopt them to their needs for implementation. *Viqar-i-Amal* should be a key element for all our construction. Huzoor made an appeal to all members to offer their services to their Amirs. They should send their qualifications to their Amir and inform him of how they can best serve; how much time they can offer, and for what purpose. This will make it possible for the committees to make realistic plans.

Huzoor laid special emphasis on propagation and *da'vat-ilallah*. He pointed out that even those who offered two cents during the time of the Promised Messiah were granted acceptance from Allah Almighty. Indeed, we are being blessed with the returns of those pennies to this day. The scales are now much larger, but the blessing is the same, and the source of those blessings is the same. The same sincerity and righteousness which came into existence as a result of the prayers and the efforts of the

*Ahmadiyya Centenary Jubilee requires a lot of dedicated efforts and hard work. March forward in every country with the determination that by the grace and mercy of Allah we will plant the tree of the revival of Islam.*

*What a great celebration it would be! Every household of Ahmadies would resemble paradise as a result of following the tradition of the Holy Prophet.*

Promised Messiah. Our efforts and our sacrifices should follow the same pattern.

Huzoor continued to say that from some countries news of thousands of conversions are being received nowadays, but so far he has not received news of conversions in hundreds of thousands. He prayed that before we enter the next century, we should reach this standard and asked the Jamaat to accomplish this goal. He added, however, that if we wish to transform the number of conversions from thousands to hundreds of thousands we must realize that this task calls for a great deal of individual and collective efforts, hard work, dedication, and prayers. We can not accomplish this task without receiving an abundance of grace from Almighty Allah. Such a major revolution cannot take place without prayers. We must, therefore, increase our prayers, and must be determined to succeed. In this connection, Huzoor specially emphasized prayer and its results.

Commenting upon the plan to propagate in one hundred countries, Huzoor commented that some of the countries which had been assigned this task

have worked very diligently. Almighty Allah has accepted their efforts and has blessed them with results. The Jamaats have been established in new countries, but some countries are still either indolent or do not know how to work. They should try to overcome their weakness and strengthen their resolve. If they have not been praying enough they should increase their prayers. They should examine their circumstances, and start working with a new determination.

Huzoor stressed the need of giving special attention towards tabligh in South American countries. He said that Allah has blessed us with a welcome reward in Brazil. An educated lady, and some young men have joined Ahmadiyyat. If we work with prayers, sincerity, and determination, we should be able to plant the seed of Ahmadiyyat in all the nations of South America.

Huzoor also drew the attention of his listeners towards the individuals' responsibilities in the matter of Jubilee. He said that all Ahmadies should pray specially that they should remove all their weaknesses before the beginning of the new century. In their place they should cultivate noble virtues. All Ahmadies should examine themselves and their families. They should try to remove whatever weaknesses they can identify, and replace them with goodness. He added that prayers create sincerity in our efforts.

Huzoor specially emphasized the need to bring about improvements in the family and marital life among the Ahmadies. He also emphasized good business dealings. He said that illegitimate earnings spoil everything in life. We should therefore try to identify new, wholesome ways to make our properties blessed and wholesome. What a great celebration will it be when every household of the Jamaat, as a result of acting upon the *Sunnah* of the Holy Prophet, would represent heaven on this earth. Their mutual dealings will be based on honesty and integrity; rather than snatching each others valuables, their houses filled with prayers and *Darood*; and their cries in the presence of their Lord and through prayers may be creating such a sweet music that the world cannot present another like it.

He asked the members to learn the tune of heaven: the tune which creates spiritual fervor in the deepest recesses of one's mind and conscience; the tune which teaches you the song of the high flying

spiritual birds. Learn these tunes, he said, and enter the new century singing it melodiously, so that the heavens may grant your cries with acceptance, and special love and grace may descend upon you from the throne of Allah. As the Promised Messiah has said: "I sing the songs which even the angels sing in heaven."

In conclusion, he asked everyone of the Jamaat's members to sing such a tune that even the angels should follow them. Let the Jamaat be blessed with the opportunity to teach these tunes to the entire world.

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## KHUTBA CASSETTES IN URDU & ENGLISH

Do you get the Khutba cassettes of Hazrat Khalifatul Masih regularly? If you do not, please contact Mr. Inamul Haq Kauser at 86-71 Palo Alto Street, Holliswood, NY. 11423 (718) 479-3345 for Urdu cassettes and contact Washington Headquarters at 2141 Leroy Place NW, Washington D.C. 20008 (202) 232-3737 for all type of English cassettes of Huzoor's sermons and majalis Irfan.

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## AN IMPORTANT REMINDER FOR ALL JAMAAT MEMBERS

Ahmadiyya Muslim centenary Jubilee fund: only one year is left for the centenary Jubilee fund. Some of the members who had pledged have not paid their pledges so far and others have large balance due. Please redeem your pledges as early as possible.

There are many members, by Allah's grace and mercy, who are now employed or better employed. We request they should also take part in the above mentioned noble cause. If they have not pledged towards Jubilee fund or pledged less, they should increase their pledges. Huzoor, in his latest sermon has emphasized the importance of this project and the blessings involved in taking part in it.

Huzoor has announced new Waqaf i Jadid year in his Friday sermon on January 2, 1987. Huzoor's sermon has already been published in the February issue of the Gazette. All members of the Jamaat (men, women and children) are hereby requested to participate in this fund eagerly and with great zeal as it would be spent to serve and uplift the humanity in rural areas. Suggested donation is \$2.00 or more per person.

## LIGHT FROM MAJLIS IRFAN

Questions answered by Hazrat Khalifatul Masih IV  
Edited by Jaleel A. Akbar

**Question:** About the approach and methods for tabligh. You wrote to me that these conferences best serve the purpose of logistic support. Unless the foot soldier is thrown into the battle, the real occupation of conquest of hearts can't take place. Recently, (the name of someone) queried from you. He said, "These people of the West are a lost people and no tabligh could help it." You, of course, said, "Our line of approach has been wrong."

**Answer:** Now something which you have mentioned, I want to explain it further. When we preach people, first of all we must visualize a situation in which people are preaching to us. If somebody comes and knocks at your door and gives you a pamphlet telling you that you should become Buddhist, or you should become Hare Krishna followers and so on, what would be your reaction? If they give you a pamphlet, either you'll throw it away after they leave, or if you read it casually, you'll say, "What hocus pocus nonsense." And you'll leave it alone. So you won't listen to him. You won't pay any attention to him. He would appear to be too small, an insignificant something, to be able to change you and your views on religion and so on.

But suppose, you pick up a friendship with somebody among the Hare Krishna people, who begins to know you and love you, and love your children, and helps you from time to time, and seems to be extremely interested in you. Maybe it is you yourself then who encroaches upon this subject and tells him that, "Tell me, what are your views on life and this and that." So, this is a completely different approach from the previous one.

So, what I wanted them to do was to be interested in others. They will not be interested in you or your message. You try to make them interested first. This is, psychologically, a total failure. Why should they become interested in you? They care a hoot for who you are. But if you are interested in them, because they are interested in themselves, there you'll find a thing of common interest: that is he, not you. So, starting from that platform you can build up. So it is a humanitarian approach which is highly important and fundamental.

The second thing which I mentioned was logistic support. By that I meant a declaration which should be shaking and awakening. Like the Holy Quran says, "*Al kariathu mal karia*", there are declarations which are just shaking and they make people think and see what is happening. So Hazrat Masih Mauood, alaihis salatus salam, has mentioned that short pamphlets, very short, which could be read in one sitting, when you are just going and you have nothing to do, you can read a pamphlet both ways. That type of pamphlet should be written and published in millions. Everywhere they should be in the nation, every house should get them, and then they begin talking. And the approach should be such as should be agitating, and concerning such questions as are already agitating the minds of these people.

For instance, the threat of atomic bomb. The threat of destruction of the world. Now if your initial pamphlets are of such a nature which already are agitating the minds of the people and they are ready to receive something on that, or in fact, some of them are searching for such a thing, then that will be the ideal thing to do. Or give even the message of the Messiah having come, but in a manner that should be awakening. It would be out of the ordinary and should not be just in harmony with the people in the sense that they should not take notice of it. It should be something which should wake them up and shake them up. That has to be genuinely thought and conceived, of course.

So that is the sort of logistic support which we could give to the individual Ahmadi. But it is the individual who has to first make inroads into the society. Unless he makes inroads into the society, our preaching cannot bear fruit. The ratio of our success as against the labor which we put in would be so large it may be 1:100, 99 is wasted and just 1 is successful. But if you go about it sensibly and with more wisdom as the Holy Quran tells us, then the comparison would decrease and ratio would increase. Instead of being 1:100, maybe you raise it to 10:100, and so on.

But anyway, a personal contact is highly important. And one of the most important things you should bear in mind is that you become interested in people. Even when you write to them try to make them interested through letters. Be interested in them.

I quoted an incident which took place in Germany, in this very field. An Ahmadi from Germany once

wrote to me that, "You say that you should preach. Although I don't know much German, but I go on as I can. I keep on shifting. But unfortunately, nobody is interested." So I told him, "Look here, why don't you become interested in them if they are not interested in you. Tell them that, 'I'm doing it for your sake. It's up to you. What should I gain by your becoming an Ahmadi? The point is that I know you are restless and you are not happy. So that makes me sad, your restlessness and being unhappy. Having everything that life could offer you, still you're not satisfied.' This is my general study of the European. If you peep into them, they're not happy. They are dissatisfied with all their achievements and they are looking for something, some content of the soul. So tell him this."

His boss was the proprietor of the factory in which he was working. He was just a small-fry in that factory. So next time he wrote to me, it was a very exciting letter. I'm not very sure if it was in his very factory he was working, but he was a big man, owner of a factory and this was just a common laborer. So he said, "Once I met him and I told him, 'Look here, you have not been listening to me. But this is the reason why I was interested in you: I see you are not a happy man, you're not content, and I wanted to make you happy and you're not interested. It's up to you.'" He said, "After a few days, maybe two or three days, he received a telephone call from him and said, 'Look here, boy, what you said to me that day, that has worked. And I contacted your missionary in Frankfurt, and I have got all the literature they've got in German. And I am very seriously studying this literature now.'"

That is the trick. People will not be interested in you unless you are interested in them. And this is the greatest force which a prophet enjoys. Our Hazrat, salallahu alaihi wa alihi wa salam, is called Rahmatul-lil-alameen. That is to say because he was to be the prophet of the whole world, he had to LOVE the whole world otherwise the world would not pay any attention to him. It is initially your love which works magic, which works wonders. If you do not get interested in others, why should they become interested in your message? This shows that the Holy Prophet Muhammad, salallahu alaihi wa salam, was given a nature from Allah that made him interested in the whole universe, the whole world, even insects, and life in any form. He was their benefactor and their well-wisher. So he overpowered the greatest

amount of hostility that could be witnessed by any prophet because of that overpowering love which exceeded the hostility, offset the hostility. So this is highly important.

The most important thing I can tell you about preaching is that you must become interested in others. And truly so, not hypocritically, because hypocrisy doesn't work. Bring yourself up in a manner, educate yourself, that you have to be interested in others, you must love humanity, and you must love your neighbors and friends. And if you look at yourself from this angle, then you will realize that previously you were hypocrite and not now. Previously you would find that you had many friends, while you yourself believed that it is highly essential to believe in the Promised Messiah to gain favor of Allah, yet you had your friends and you never told them this. So the hypocritic phase was the previous one. Not the new one. Once you wake up within you and realize that what you loved most you have not been telling to the loved ones! What is that already interested in you or in whom you are interested should be the first ones, naturally. But as far as the strangers are concerned, first get interested truly and honestly, and then Insha-Alla you will see a very different result from your previous efforts if there were any.

(Majlis-e-Irfan, August 14, 1984)

## PRESENTATION OF HOLY QURAN TO THE LIBRARIES

New York Jamaat has donated by the grace of Allah 61 copies of the Holy Quran and the *Philosophy of the Teachings of Islam* to the Queens Borough Public Library. This deed of great virtue was very well appreciated by the administration of the library. Mr. Constance B. Cooke, director of the library while addressing our missionary in New York commented:

"I wish to thank your organisation for the generous donation of sixty one copies of the Koran for all our Queens Libraries and for the similar number of copies of *The Philosophy of the Teachings of Islam*. We are sure many of patrons will be interested in these materials."

May God enlighten the members of the libraries with the light of the Holy Quran and enable them to understand and adopt the final message for mankind from their Lord. Amen.

## ISLAMIC TERMINOLOGY

### *Allah Ta'aala*

Allah is the personal name of our Lord and Creator. As a sign of our devotion to Him, we should generally not utter His name without adding one of His attributes to it. Most commonly used is Ta'aala (The Most High). Thus instead of just saying Allah, it is preferable to say Allah Ta'aala. Some Muslims add Tabarak (The Blessed). Adding wa (and), the complete phrase becomes *Allah Tabarak wa Ta'aala* (Allah, The Blessed and the Most High). Another form used very often is *Allah Subhanahu wa Ta'aala* (Allah, The Glorious and The Most High).

It should be noted, however, that Allah is Unique. Because of His Uniqueness, and often to emphasize that fact, Muslims also say His name without adding any attribute. Both forms of speech are acceptable and appropriate; because Allah looks at the intention and not the outward expression.

### *The Holy Prophet Muhammed, Sallallahu Alaihi wa Sallam*

Muhammed is the personal name of our beloved Prophet. Again, it is not proper to utter his name without showing our love and affection for him. Most Muslims refer to him as the Holy Prophet rather than by his personal name. Moreover, Muslims are enjoined by the Holy Qur'an to invoke Allah's blessings upon the Holy Prophet. The best way to invoke the blessing of Allah upon the Holy Prophet is to recite Darood Shareef (see below). A short version commonly used whenever the name of the Holy Prophet is written, read, or heard is: *Sallalaho Alaihi wa Sallam* (May the peace and blessings of Allah be upon him). This short phrase has become an important part of every Muslim's vocabulary and Allah's blessings are thus invoked on the Holy Prophet millions of times every day.

### *Darood Sharif*

Darood Sharif is recited in obedience to the commandment of Allah Ta'aala. He says in the Holy Qura'an:

*Allah and His angels send blessings on the Prophet. O Ye who believe! You also should invoke blessings on him and salute him with salutation of peace.* (Ch. 33; vs. 57)

In obedience to this commandment of Allah Subhanahu wa Ta'aala, Muslims all over the world recite Darood Sharif:

*Allahumma salle ala Muhammadin wa ala aali Muhammadin kama Sallaita ala Ibrahima wa ala aali Ibrahima Innaka Hameedun Majeed; Allahumma barik ala Muhammadin wa ala aali Muhammadin kama barakta ala Ibrahima wa ala aali Ibrahim Innaka Hameedun Majeed.*

*O Allah bless Mohammed an his progeny as thou didst bless Abraham and his progeny; verily Thou art Praiseworthy and Lord of Honor. O Allah prosper Muhammed and his progeny as Thou didst prosper Abraham and his progeny; verily Thou art Praiseworthy and Lord of Honor.*

### *Alaihissalm and Alaihimussalam*

Alaihissalam is the Islamic phrase used to show our reverence and respect for the messengers of Allah Ta'aala. It means "On him be peace". The plural form is Alaihimussalam which can be used when the name of several prophets is mentioned together.

### *Razi Allaho Ta'aala*

Razi Allaho Ta'aala, which means Allah was pleased with him, or that May Allah be pleased with him is added to the names of the companions of the Holy Prophet Muhammed *Sallalaho Alaihi Wa Sallam*. This phrase is based on the Divine certificate granted to the companions. Allah Subhanahu wa Ta'aala says in the Holy Qur'aan:

*...Allah is well pleased with them and they are well pleased with him... (9:100)*

The companions of the promised Messiah Alaihissalam are also remembered with the same affectionate phrase. This usage has the authenticity of the Holy Quran. After saying that the Holy Prophet Sallalaho Alaihi wa Sallam has been raised among his companions to teach them the Book and wisdom, Allah adds that he would also be raised...

*(And) from others from among them who have not yet joined them... (Ch. 62; Vs. 4)*

The Holy Prophet Sallalaho Alaihi wa Sallam has explained that this refers to the Promised Messiah Alaihissalam and his companions. The Promised Messiah Alaihissalm also says in an Urdu couplet, "He who finds me has joined with the companions of the Holy Prophet Sallalaho Alaihi wasallam."

### *Ayyedahullaho Ta'aala*

Ahmedi Muslims are fortunate that the institution of divinely guided Khilafat has been established among them. They therefore not only obey the instructions of their beloved leader, but also constantly

pray for the success of his plans and efforts. One such prayer is made whenever the name of the current Khalifa is mentioned. The phrase *Ayyedahullaho Ta'ala* means: May Allah Ta'ala help him. A more complete version is: *Ayyedahullaho Ta'ala be Nasrihil Azeez, i.e.,* May Allah Ta'ala help him with His mighty support.

### *Rahimahullah or Rahmatullaho Alaih*

These phrases mean, "May the mercy of Allah be upon him." It is said when the name of an honorable deceased Muslim is mentioned. If several are being mentioned together, Alaih (him) is changed to Alaihim (them) in the second version. In the first version the plural is formed by saying *Rahimahumullah*.

## THE SPIRIT OF FASTING

*(We are fortunate enough that with sheer mercy and favor of God, we will be witnessing the month of Ramazan this year starting April 29, 1987, subject to the appearance of the moon. An article in that respect is being reproduced here for the benefit of our readers.)*

All praise be to Allah for He, in His Infinite Mercy, has favored us with the bliss and blessings of yet another holy month of Ramazan.

Fasting has been a commonly accepted practice of human beings since times immemorial. To go without food and drink may at times be a mere physical requirement of human body with a view to keeping it fit or restoring its health. The phenomenon thus far is altogether materialistic in its impact. It is tantamount to mere starvation, or sufferance by way of hunger and thirst at one's will. As the human body needs to be geared up to physical fitness now and then through starvation, likewise the human soul has an inherent urge of its own for attainment of a healthy spiritual state. It is in this latter context that the institution of fasting, as distinct from starvation, has taken shape in Islam.

Fasting in Islam is a spiritual discipline that brings to the fore one's deep devotion and sincere submission to Allah. The Holy Quran elucidates the spirit of fasting thus:

*"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become righteous." (2:184)*

In other words, in Islam, righteousness is the essence of fasting.

Fasting in Islam teaches how to face hardships of life and how to increase one's power of resistance through day to day process of abstinence. The real object of fasting is to bring the evil under control. If this object remains unfulfilled, mere depriving oneself of food and drink means nothing spiritually.

The Holy Prophet Muhammad (peace and blessings of Allah be on him) is reported to have said:

*"Whoever does not give up false talk, and action according to it, there is no need of Allah that he should give up his food and drink." (Bukhari)*

Man's nature is a combination of bestial and angelic qualities. The animality needs to be subdued, whereas the angelic attributes made to get the better of it. Fasting provides the sure way to establishing the supremacy of the noble cravings of the soul over the banal lust of the body. It helps one shun indulgence in the mere pleasure of eating during the prescribed time, and keep away from the promptings of passion at the same time. Through fasting and its concomitant acts of charity, piety and prayer, one can climb the ladder of spiritual purity to seek nearness to Allah.

The spirit of fasting in Islam comprises self-abnegation and self-righteousness. Merely to hunger or to thirst is not an end in itself. Their accompanying practices of worship and submission to the Will of Allah lead to spiritual gains and should therefore be the longing of every Muslim.

Islamic fasting has a special spiritual quality which distinguishes it from every other virtue. The act of fasting is a matter between man and his Creator.

There is no room for any pretence or hypocrisy about it. Hazrat Abu Hurariah (*God be pleased with him*) has reported that the Messenger of Allah (*peace and blessings of Allah be on him*) narrated this divine saying:

*"Fasting is for Me, and I shall Myself compensate it."*

The reward that a Muslim gets from Allah for fasting during the month of Ramazan is manifold. The virtues of fasting are countless. The Holy Prophet Muhammad (peace and blessings of Allah be

on him) is reported to have said:

*"Whoso fasts (in) Ramazan out of faith and hopeful of reward, all his past sins will be forgiven."*

*"Every good action of the son of Adam shall be multiplied to ten times and as if up to seven*

*hundred times."*

We should therefore welcome this auspicious month of Ramazan. We should resolve to give up our passions and food for the sake of Allah. May Almighty Allah help and guide us. Amen!

## MUSLEH MAUOOD DAY OBSERVANCES

### MUSLEH MAUOOD DAY MEETING OF WASHINGTON METROPOLITAN JAMAAT

The Musleh Mauood Day Meeting of Washington Metropolitan Jamaat was held on February 22, 1987 at 2 p.m. at the American Fazal Mosque, Washington D.C. with Sahibzada M.M. Ahmad in the chair. Chaudhy Hameed Ullah, Wakeelul Aala, Tehrike Jadid and President Majlis Ansar Ullah Central was also present and addressed the gathering. Nearly 250 Ahmadi men, women and children were present to pay their homage to the Promised illustrious son of the Promised Messiah (May peace be on him).

The meeting started with recitation of the Holy Quran and a poem relating to the advent of the Promised Reformer, made by Brs. Ameen Ullah Khan Salik and Mubarik Ahmad Malik, respectively. Dr. Masud Ahmad Malik, President of the local Jamaat, briefly explained the purpose of the meeting and welcomed Chaudhy Hameed Ullah. The background of the prophesy was explained by Br. Umar Farooq Khan. The Urdu and English versions of the prophesy were read out, respectively by Brs. Kaleem Ullah Khan and Abdul Aleem, in a commanding voice. There prevailed a spiritual awe among the audience at this juncture. Many of them broke into tears.

Br. Abdul Rashid Yahya, Missionary, Washington Headquarters, made an elaborate presentation on Hazrat Musleh Mauood's service to the Holy Quran. He stated that Hazrat Musleh Mauood did not get any formal training or education in theology or the Holy Quran. Allah Almighty filled him with Quranic knowledge. He started Daras of the Holy Quran at age 17. He delivered hundreds of speeches, wrote more than 600 pages and produced 11 volumes of the commentary on the Holy Quran. Yahya Sahib read

out comments of several renowned non Ahmadi scholars, who were contemporaries of Hazrat Musleh Mauood, recognizing his unparalleled and unprecedented service to the Holy Book. He gave extensive details how Allah Almighty had opened the secrets of the Revealed Book of Hazrat Musleh Mauood, i.e., order in Quran, proof of scientific research and findings and the deep comprehension of several verses of the Holy Quran declared obsolete by different Muslim scholars.

The next speaker was Ismail Wasim Mian, who reviewed Hazrat Musleh Mauood's services to humanity, especially to the Muslims of India, inhabitants of Africa and to the future generations of the worldwide Ahmadiyya Community. He elaborated Hazrat Musleh Mauood's role in the creation of Pakistan, establishing schools and hospitals in African countries and his contribution to the social economic development of the Muslim Nation.

Maulana Sheikh Mubarik Ahmad, Amir and Missionary Incharge made a scholarly presentation on "Hazrat Musleh Mauood's propagational conquest". He explained Hazrat Musleh Mauood's extreme limitless zeal and enthusiasm for preaching Islam. He established Jamia Ahmadiyya for training Ahmadi missionaries, sent missionaries to different countries, established Tehrike Jadid to expand the propagational activities to the corners of the earth. He started the scheme of devotees as a result of which hundreds of educated and intelligent young men offered themselves for life as Muballighs and a network of Ahmadiyya missionaries was established all over the world. Sheikh Sabib explained in detail the volumes of books written and propagational literature produced by Hazrat Musleh Mauood. He gave several illustrations from his own experience as Muballigh how Hazrat Musleh Mauood had been a

victorious general in this war between "Kufr" and "Islam".

Sahibzada M.M. Ahmad, Br. Ahmad Haleem and Br. Mushtaq Ahmad Shaique presented their personal reflections and memories of Hazrat Musleh Mauood. (May Allah be pleased with him). Sahibzada M.M. Ahmad shared some of his personal experiences with Hazrat Musleh Mauood, dating back to his (Sahibzada M.M. Ahmad's) childhood. These incidents evoked extreme interest and inspiration among the audience. Most of them melted into tears and started uttering "Hamad" and "Astaghfar".

Chaudhy Hameed Ullah, in his address, conveyed the affectionate "Salaam" of Hazrat Khalifatul Masih IV. He advised the members to learn a lesson from the noble life of Hazrat Musleh Mauood (May Allah be pleased with him.) He asserted that Ahmadis had dual responsibility. Firstly they had responsibility towards their own selves, i.e., improving themselves morally, spiritually, educationally and even materially. He laid special emphasis on the training of children and the new converts to Islam and Ahmadiyyat. For the training of children, he emphasized on the importance of purifying our family life. He laid special emphasis on congregational prayers at home, reading of the Holy Quran, reading the Malfoozat of the Promised Messiah and listening to the tapes of Huzoor's Friday sermons. Elaborating Ahmadis responsibility to the masses, he urged upon the members to accelerate their preaching activities. He gave some very useful and practical suggestions to improve our Daawal Ilallah Program.

The meeting concluded with a collective Dua led by Maulana Sheikh Mubarik Ahmad.

### MUSLEH MAUOOD DAY IN BALTIMORE

By the grace of God, Musleh Mauood Day was observed by Baltimore & York Jamaats on Sunday February 22, 1987 at Ahmadiyya Mission House Baltimore.

The meeting chaired by Mr. Hamza Zainud Din, was started with the recitation of the Holy Quran by Al-Haj Aabdul Fatai Aina followed by English translation read by Mr. Abdul Karim.

Our first speaker Mr. Naveed Ahmad Bhatti, describing the unique background of the prophecy, briefly mentioned that it was not just a prophecy about the birth of a boy, as boys are being born every day. Rather it was about the special events attached

with the life of the promised son. Mr. Tariq Parker read the English rendering of the prophecy.

An Urdu poem written by Mr. Mubasher Ahmad entitled *Almuslehul Mauood* was presented by Mr. Hameed A. Bhatti in a melodious tone and also read its English translation.

Mr. Mubasher Ahmad spoke on the fulfillment of the prophecy. He observed that when the Promised Messiah had these revelations there was not a single Ahmadiyya Mission anywhere. Hazrat Musleh Mauood established nearly 152 missions throughout the world where the Ahmadiyya missionaries are busy converting people to Islam.

There was time for questions and answers open to all the participants. Non Ahmadi Muslims present, asked some questions. Our Jamaat members explained to them what they wanted to know about our community. We had a nice discussion which could be the beginning of getting together more often. The non Ahmadi Muslims stressed the need for reformation in Islam and praised the Ahmadiyya movement for doing a nice job.

We had a large crowd consisting of non Ahmadi Muslims and Christians both male and female.

The program came to an end with collective prayers led by Mr. Hamza. The entire program was video taped.

### MUSLEH MAUOOD DAY IN PHILADELPHIA

Musleh Mauood meeting was held in Philadelphia at 11 o'clock on Feb. 22, 1987 at Nasir Mosque under the chairmanship of the president Br. Munir Hamid. It is heartening to note that about 70 men, women and children attended this meeting. The meeting started with the recitation of the Holy Quran by Mr. M. Azhar and after the opening address of the President about the occasion, Br. Latif A. Zubair spoke on the purpose and objectives of the prophecy. He narrated the prophecy in full which was fulfilled in the person of the illustrious son of the Promised Messiah. He also cited some personal experiences of high knowledge and memory of Hazrat Musleh Mauood. Br. Bilal A. Salam spoke about his life, and his quality how he controlled and lead the Jamaat successfully when he was young and the Jamaat split in two parts, having no money in the treasury to support its activities. Now the Movement has spread throughout the world which is clear proof that the prophecy has been fulfilled.



Bro. Hamza Zainud-Din, Baltimore Jamaat, delivering a speech during the Musleh Mauood Day celebration.



A section of the audience at the Baltimore meeting in observance of the Musleh Mauood Day.

Br. Munir Hamid, in his closing address read some portions from the book 'Fazl-e-Umar' written by Br. A.Q. Niaz who was one time a Private Secretary to Hazrat Musleh Mauood. These were very minute observations about his personality, greatness, his lofty ideas, sublime aims, his vast learning, his grasp of the world situation, his great and abundance love for the religion of Islam, his care day and night and ceaseless effort to carry system of universal spiritual

value. His family life amidst his versatile nature of responsibilities, his study on medicine, psychology, ethics, modern philosophy, economics, political science, he is equally at home in all of these subjects, besides an astounding knowledge of History, all were discussed at length.

This was a memorable day for all of us and motivated in us a real spirit of rejoicing and strength. May Allah bless his soul. Amen.

## STUDENTS VISIT THE AMERICAN FAZL MOSQUE

A teacher along with four students of his class from Durham Academy, North Carolina, visited the American Fazl Mosque at Washington D.C. Maulana Sheikh Mubarak Ahmad, Amir & Missionary Incharge spent about two hours with them discussing various subjects about Islam in particular and about the state of religion in general. They watched the congregation while offering Juma Prayers and remained in the mosque for quite some time introducing themselves with Islamic Literature. At the time of their departure they were all given the

Holy Quran, Philosophy of the teachings of Islam, Jesus in India and some other literature on Islam. Mr. William Johnson, the teacher of the Academy who visited the mosque wrote back while commenting and recalling his visit to the mosque:

"Thank you once again for your hospitality during our class's visit to your mosque. You made us feel especially welcome. The class really appreciated the time of conversation following the prayer service and continued to talk about many of the things which we discussed long after we had left Washington."



The Amir & Missionary Incharge with students from North Carolina in front of the American Fazl Mosque at 2141 Leroy Place, NW, Washington, DC.

## AMERICAN AHMADIYYA JAMAAT NEWS

**NEW YORK, NY: Tabligh Activities:** *Alhamdulillah*, in 1986 we had six new people who accepted Ahmadiyyat. As you are aware that in 1987 we have a goal of getting 25 Ba'its and possibly more, *inshallah*. Please start working to achieve this honorable work of getting as many people into the fold of Islam & Ahmadiyyat. Let us all work to reach our goal.

Rais Abid introduced Ahmadiyyat to an Egyptian friend and he has come to Baitul Zafar and had the opportunity of asking a number of questions of Ahmadiyyat. Kauser Saheb and also Saleh Nasser, Tabligh secretary, were able to answer and clarify his questions.

Similarly, Sister Tahmeda is involved with School Teachers on the subject of Islam and Ahmadiyyat.

Brother Isaq also brought in non-Ahmadies to Baitul Zafar.

**Live Cable TV Program on Islam:** Sister Ruksana Nasser and Sister Khulat Alladin were interviewed on "Women In Islam" and "Jesus in Islam" on Manhattan Cable TV on Saturday, Jan. 31, 1987. The response from the viewers was excellent, *alhamdulillah* and numerous questions on the above subjects were asked by them. Since the half-hour program could not accommodate all these questions, the organizers of the Cable TV Program asked our sisters to appear once again on Cable TV. Our missionary, Mr. Inamul Haq Kauser will be present on this occasion. The next program is scheduled to be held in March.

**Holliswood Neighbors Invited to Baitul Zafar:** On January 19th. we invited our neighbors in the Bait-ul-Zafar Area to spend an evening with us and acquaint themselves with the Jamaat. It was an open-house and *Alhamdulillah* we had an excellent response from our neighbors, as many of them turned up for the evening, in spite of heavy snow and rain that day. They went back with a great impression of the Jamaat and were happy to spend their time with us. We clarified whatever questions they had. The program was organized by our Tabligh Sec. Mr. Saleh Nasser. Delicious food and snacks were prepared by Sister Farhat Ayaz. May Allah reward them for their genuine efforts and service. Amin.

**Councilwoman Julie Harrison Invites Jamaat Ahmadiyya:** Julie Harrison, Councilwoman for N.E. Queens, invited our Jamaat members in steering committee for interreligious, cultural and ethnic groups of the area. Ahmadiyyat was introduced to all those present. Mr. Nazir Ayaz, Saleh Nasser and Kauser Saheb attended.

**Tarbiyat Activities:** Tahir Class is being held regularly at Baitul Zafar, from 10:00 a.m. to 12:00 p.m. Average attendance is over 40 children. Ma'sha Allah. teachers include, Hadi Nasir, Lateef Sharif, Hafiz Nasir, Saleem Ahmed, Sharif and Kauser. For the Lajna, Farhat Ayaz, Bushra Butt and Khullat Aladdin are teaching our Nasirat. All of them are under the supervision of our Talimo-Tarbiyat Secretary, Razaq Qureshi.

Book 2 test was held on Feb. 1st. and those who pass will sit for the Book 3 test which will be held in March. All parents are advised by our Talimo-Tarbiyat Secretary that they should every day give some time to their children telling them about who we are and what our beliefs are, so that the children will realize their true identities and learn about Islam and Ahmadiyyat.

The National Talim-o-Tarbiyat Secretary, Dr. Shamim Ahmad, has asked the Jamaat members to read one book of the Promised Messiah every month in a collective way in their homes. To begin with all members have been asked to read the book *Barakat-ud-Dua* by Hazrat Mirza Ghulam Ahmad, the Promised Messiah. He has emphasized that we should regularly read the Books of the Promised Messiah.

**North Jersey NJ:** The monthly meeting was held on Feb. 1, 1987 at the YMCA Hall, Newark, N.J. The meeting, chaired by the president of the Jamaat, was started with recitation of the Holy Quran, and its English translation. Dr. Riaz Ahmad Chaudhary then read Huzoors "New Years Message" from the Ahmadiyya Gazette. Karimullah Zirvi narrated a couple of Ahadith relating the importance of the recitation of chapters "Al-Fatiha" and "Al-Ikhlân" of the Holy Quran and gave a brief commentary on the Ahadith.

The President while addressing made the following announcements:

1. According to Hazurs letter, conversion rate in American is much slower than in Africa. Members should increase their preaching efforts and specially pay attention towards conversion of their relatives and friends to Ahmadiyyat.

2. Center wants names of students who are outstanding in their studies. Their names will be displayed at the Ahmadiyya Centennial Jubilee celebrations.

3. Members should pay towards "Bilal Fund" and "Qadian Fund".

4. The members are urged to subscribe towards "Review of Religions" and increase its distribution especially in learned non-Ahmadis.

Finally, the President urged the members to become *Da'ee Ilallah* and increase their efforts towards preaching. He suggested that every month members should describe during the meeting the efforts they did during the month towards conveying the message of Islam. To that several members responded and told what they accomplished during the last month. Mr. Mansoor Sayyed, as a part of his job, visited several homes and also conveyed message of Ahmadiyyat. Br. Mohammad Sadiq was in

hospital for a week where he conveyed the message of Islam to a number of people in the hospital who became curious seeking his offer of prayers. Br. Jalal A. Latif went to his childrens school and talked about Ahmadiyyat. He also distributed Holy Quran to his friends.

**New Orleans Chapter:** The monthly meeting of New Orleans chapter took place on January 18, 1987 at the residence of one of the members of the Jamaat. Quite a number of the members were present.

The meeting started with the recitation of the Holy Quran followed by a poem from Durr-e-Samin. Some of the members, sharing the proceedings, addressed the meeting and gave dars from traditions of the Holy Prophet, peace and blessings of Allah be on him, and from Malfoozat of Hazrat Masih Mauood, peace be on him.

The president of the Jamaat, Sheikh Rashid Ahmad, then apprised the Jamaat of the status of the house that has been purchased for Jamaat activities and exhorted the members to complete the pledges for this project. After his address, Ismail Nayyer, secretary, read various messages and directions from the Center followed by silent prayer that concluded the meeting.



Ch. Hameedullah, the Vakil-i-Aala, discussing some matters with Mr. Munir Hamid, President of the Philadelphia Jamaat.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

REGISTRATION FORM FOR 39TH AHMADIYYA JALSA SALANA, USA

June 26, 27, & 28, 1987

AT UNIVERSITY OF MARYLAND BALTIMORE COUNTY (UMBC)  
CATONSVILLE, MARYLAND

Please type or print & mail at the earliest possible time.  
Deadline for receipt of this form is May 1, 1987, at:

Mubarik A. Malik  
4916 Fran Place # 104  
Alexandria, VA 22312

Name: \_\_\_\_\_ (Your Jama't )  
 Address: \_\_\_\_\_ (Account or )  
 \_\_\_\_\_ (Wasiyyat No.)  
 \_\_\_\_\_ (.....)  
 City: \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Telephone No. (Home) \_\_\_\_\_ (work) \_\_\_\_\_

Please list all members of your party including yourself:

No.	Name	Under 5 yrs		5-16		Over 16		Relation
		M	F	M	F	M	F	
1.	_____	-	-	-	-	-	-	Self
2.	_____	-	-	-	-	-	-	_____
3.	_____	-	-	-	-	-	-	_____
4.	_____	-	-	-	-	-	-	_____
5.	_____	-	-	-	-	-	-	_____

Travel plans: Car/Bus/Air/Other\_\_ Arrival Date\_\_\_\_\_ Time\_\_\_\_\_

If you have a friend or relative living in Washington-Baltimore area with whom you might like to stay, please give name & address

Name: \_\_\_\_\_ Telephone \_\_\_\_\_

Address: \_\_\_\_\_

Note: The deadline to cancel the registration is June 1, 1987. Any member who does not come & does not cancel his/her registration is liable to bear the board & lodging expenses.

Signature \_\_\_\_\_ Countersigned by Jama't President

# TARIQ

News and Views

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

Editor: Syed Sajid Ahmad

## ANNUAL KHUDDAM IJTEMA

The Annual National Ijtema of the Majlis Khuddam-ul-Ahmadiyya, USA, has been scheduled to be held July 17-19 (Friday-Sunday), 1987 between the Annual Conventions in the States and in England.

A separate ijtema is being planned for Atfal at the same time. A Khuddam shura will also be held. There will also be a training session for khuddam office-bearers.

All the Khuddam and Atfal particularly, and all the members of the community are generally invited to attend the ijtema.

Tahir Hameed, Qaaid New York City Majlis, will be responsible for the general arrangements of the Ijtema. He would form a committee to facilitate his work. Abdus Salaam, Philadelphia, will finalize and coordinate Atfal ijtema program. Rafi Ahmad, New York City, will be responsible for educational competitions, while Mohammad Sabir, Great Lakes, will finalize and coordinate physical competitions and events with the help of Naseerullah. Bashirur Rahman, NYC, will coordinate Shura program. Saleem Abdul Muhaimin will plan officers' training session. All national office holders will explain the function of their areas, and will train the representatives from local majalis.

Ijtema location and program will be provided in due time. Start preparing for the ijtema now. Send your suggestions to me and pray for the success of the ijtema..*Jazakomollah.*

(Syed Sajid Ahmad, National Qaaid.)

## MAJLIS OF THE MONTH AWARD

After looking at all the reports received for the months of September and October, 1986, following majalis have been awarded "Majlis of the Month" distinctions because of their comparatively outstanding performance in the respective months:

September, 1987	Boston MA
October, 1987	Seattle WA

We will continue judging reports sent by the majalis for such awards every month. The criteria are on time

receipt of reports and subscriptions; extent of tabligh, taleem, and tarbiyat activities; on time response to our requests concerning budgets, tajneeds, etc; meeting the budgets; etc.

Similar awards will be considered for Atfal. Plaques and certificates will be given to the winning majalis at the annual ijtema.

We will also judge the majlis capable of winning the alam-i-inaami, i.e., the award banner, presently in possession of Chicago, IL. Chicago has challenged the rest of the majalis to win the banner from them.

—Sajid—

## 1986-87 NATIONAL EXECUTIVE

Naib National Qaaid	Naseer Ahmad Tahir NY
Mo'tamid	Anees Ahmad Sheikh AZ
Nazim Khidmati Khalq	Ataul Jalal Nooruddin WI
Nazim Ta'leem	Khalil Malik PA
Nazim Tarbiyat	Rafi Ahmad NY
Nazim Maal	Naseer Siddique CA
Nazim Sehhati Jismani	Mohammad Sabir WI
Nazim Vaqari 'Amal	Habeeb Shafeeq OH
Nazim San'ato Tijarat	Saleem Muhamin PA
Nazim Atfal	Abdus Salam Malik PA
Nazim Islaho Irshad	Abu Bakr WI
Nazim Isha'at	Syed Mohammad Ahmad DC
Muhasib	Mubarak Ahmad Malik DC
North-East Regional Qaaid	Shaikh Bashirur Rahman NY
South-East Regional Qaaid	Abdul Aleem DC
Mid-West Regional Qaaid	Pir Ahmad MO

Per Jan. 25 letter of Mirza Masroor Ahmad, Mohtamim bairun, above executive has been approved by Mahmud Ahmad, Sadr Majlis Khuddam-ul-Ahmadiyya Markaziyya. It should be noted that all appointments in Majlis Khuddam-ul-Ahmadiyya are on one year basis. Following office will stay in place until further notice:

Great Lakes Regional Qaaid Naseerullah Ahmad WI

I request all Qaaid and their executives in particular, and all Khuddam and Atfal in general, to support these office holders in discharging their responsibilities. May Allah be their support. 'Ameen.'

(Syed Sajid Ahmad, National Qaaid.)

## ELECTIONS APPROVED BY CENTER

Mirza Masroor Ahmad, Mohtamim Bairoon, has informed us that Mahmud Ahmad, Sadr Majlis Khuddam-ul-Ahmadiyya Markaziyya, has approved the appointments of the following local Qaaid. These appointments result from the elections held in these majalis. Note that all appointments resulting from elections are for two years. These appointments are due to expire by October 31, 1988.

Houston, TX	Mohammad Daood Munir
New Orleans, LA	Safeer Ahmad
New York, NY	Tahir Hameed
Boston, MA	Khalid Mahmood
Detroit, MI	Bashiruddin Khalil Ahmad
Los Angeles, CA	Ramazanul Haq Jatala
San Francisco, CA	Syed Abid Hussain Shah
St Louis, MO	Ishmael Latif
Streamwood, IL	Shahid Ahmad Chaudhry
Waukegan, IL	Sharif Darr
Milwaukee, WI	Naseerullah Ahmad
Chicago, IL	Naeem Ahmad Khan

Please join me in congratulating these Qaaid. Please give them your full support. May Allah be their support in the fulfilment of their responsibilities. 'Ameen.'

(Syed Sajid Ahmad, National Qaaid.)

## ACTIVITY REPORT LAJNA USA

In the month of December, 1986, Lajna did the following:

They preached to a total of 106 persons.

Distributed a total of 1,101 Islamic pamphlets.

Advertised Ahmadiyya in the newspaper a total of 5 times.

Donated funds to 4 social agencies.

Donated clothing to 6 social agencies.

Donated food to 6 social agencies.

Volunteered time in helping 5 social agencies.

They are also involved in study of the Holy Quran by reading assigned verses, commentary and discussing it in our meetings. Al-Hadith are recited, Poems by the Promised Messiah are read, Handi-Craft is implemented and each Lajna is reading a book written by The Promised Messiah (PBOH) and discussing it in their meetings.

## BIRTHS

Our heartiest congratulations to Inamul Haq Kausar, Missionary, New York, and Mrs. Kanita Kausar on the birth of their son. Huzoor has very graciously named the new arrival Ehtishamul Haq Mahmood. May God make him a blessing for his parents and for Ahmadiyyat. May he grow up as an upright Ahmadi and a soldier of Islam. Ameen!

Congratulats to Majid Malik Saheb and Sister Bushra Malik. We are happy to inform that Majid Malik and his wife sister Bushra Malik had a baby girl. May Allah make this new arrival for the parents a blessing in every way. Amin.

## From the Press:

### AHMEDI CHIEF'S VERSION

London: Mirza Tahir Ahmed, leader of the ten million strong Ahmediya community, which faces persecution in many Muslim countries, at first sight appears to be hardly cut out as a religious leader. He has neither the abstractness of a Pope nor the aggression of a fundamentalist. His face constantly breaks into smiles and his hands slice the air as he talks, reflecting the mannerisms of a scholar rather than a religious militant.

In Pakistan, where Mirza Tahir lived until two years ago, the Ahmedis have been prohibited from calling themselves Muslim and if they use Muslim religious practices they are liable to punishment. A number of Ahmedis have been killed in Sind Province in the past year and many have been thrown out of Government jobs or have fled the country. All Ahmedis have to declare on the passports that they are not Muslims. recently, the ruling Muslim League party of Prime minister Junejo banned Ahmedis from membership. The annual meeting of the Ahmedis, usually held in Rabwah in late December, has been banned.

### Controlled by USA

Mirza Tahir lived in the Ahmedi's religious centre in Rabwah before he left Pakistan. Now he directs the community's worldwide followers from Putney, a London suburb. His exile has made him severly

critical of the Zia regime and its support from the U.S. "Zia is totally controlled by the Americans, but they don't seem to care that it's a fascist regime." He told this correspondent in a wide-ranging interview in London. "In the name of Allah, Zia has preached intolerance, has committed atrocities against his own people and has sold Pakistan to the Americans."

However, he insisted that the Ahmedis in Pakistan would fight for their human rights on a religious basis and not join political parties. So far Tahir's grip on the community, especially the youth, has prevented retaliation or acts of terrorism by the Ahmedis who remain essentially a peaceful community. This has not prevented fundamentalists mullahs in Pakistan from threatening to have him killed. "In London I have received many threats, people follow me constantly, and mullahs have said that anybody who kills me will go straight to heaven, but I survive like the rest of my community."

In London last summer the Ahmedis held a convention. Over 7,000 delegates from 56 countries attended and they agreed to step up their efforts in international bodies like the United Nations to fight the persecution of the sect. Amnesty International has launched a worldwide campaign to force the government to free those Ahmedis facing death sentences in Pakistani jails. The Ahmedi convention blamed Saudi Arabia, which allows no Ahmedis on its soil, for orchestrating the persecution and "persuading dictators like Zia to follow suit."

From London Mirza Tahir has been busy building community centres all over Europe. All Ahmedis are expected to pay one-sixteenth of their income to the Anjuman-e-Ahmedi, a social welfare fund. Those more committed pay one-tenth of their income, and leave one-tenth of their property to the fund when they die. "The accounts are open for inspection and nobody can claim that we receive money from foreign intelligence agencies as the Pakistan Government claims," said Mirza Tahir.

#### **New Centre**

A new European centre is being built on 25 acres of land acquired in Tilford, Surrey. The Pakistan government is not amused by the fact that the centre is called Islamabad, but Mirza Tahir claims that this centre has existed for two decades under the name Islamabad. Three centres have opened in Germany, where the second biggest Ahmedi community in Europe lives and one each has been opened in Spain,

France, Belgium and Holland. There are some 10 centres in America already. Mirza Tahir insists that all these centres have only been built through generous donations by the community. It is the Ahmedis aggressive policy of converting people to their beliefs that has annoyed many Pakistan religious elements. In America the majority of Blacks and other communities being converted to Islam are becoming Ahmedis, it is claimed.

Mirza Tahir explained that contrary to the propaganda put out by the opponents, the Ahmedis do believe that the Prophet Muhammad revealed the last and final complete religion, but there was a need for a "guided man" from God to reestablish the pristine character of Islam after the sectarianism that had befallen it. That man, the Ahmedis believe, was Mirza Ghulam Ahmed, who was born in the Punjab and died in 1908. Mirza Tahir is his direct descendant. The puritanical nature of the Ahmedis' belief can be seen in their attitude to women. Although many Ahmedi women are highly educated and some work, they are all in strict purdah and entirely segregated. Marriages with non-Ahmedis are discouraged. Mirza Tahir stressed the importance of the woman's role in the family and his feeling that they are constitutionally weaker than men. He does not agree with female participation in politics alongside men and his entire attitude to women is certainly the most retrogressive aspect of the Ahmedis belief system.

#### **Fresh Round**

Mirza Tahir left Pakistan with his wife three days after President Zia promulgated the Ordinance, in April 1984, that imposed new restrictions on the Ahmedis. His daughter and other relatives are still in Pakistan. In October he sent urgent telegrams to Zia and other Heads of State as well as the United Nations accusing the Government of a fresh round of persecution organized by fundamentalists in and around Rabwah, where thousands of Ahmedis still live. The Pakistani Press has refused to publish his appeals.

"Islam", he says, "is a most rational religion. Conviction is bred through rationality, not through fanaticism. Our persecution is irrational but eventually a persecuted community always wins human sympathy throughout the world." The scholar's hands tie up the cape he wears and in a moment he is enveloped by a couple of bodyguards and is gone.