

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عَائِلَتِهِ الْمَسِيحِ الْمَوْعُودِ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYAH GAZETTE

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

RAMADHAN EDITION

EHSAN 1360

RAJAB-SHA'BAN 1401

JUNE 1981

THE WORD OF GOD THE EXALTED

يَا أَيُّهَا

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
 الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَعْدُودَاتٍ ۚ
 فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ
 أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ
 فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ
 لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ
 فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى
 وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَنْ
 كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ يُرِيدُ
 اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَ
 لَتَعْمَلُوا الْعِدَّةَ وَتُكَيِّرُوا وَاللَّهُ عَلَى مَا هَدَيْتُمْ
 وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي
 فَإِنِّي قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝

KHALIFATUL MASHIH'S HEALTH

According to the latest reports reaching us from Pakistan, Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, is still suffering from an infection in kidneys. Members are requested to pray for the speedy recovery of their spiritual master, and for the rapid progress of Islam under his dynamic leadership.

RAMADHAN STARTS ON JULY 3

Ramadhan, the blessed month of fasting, Insha Allah, starts July 3, 1981. All brothers and sisters are expected to observe this month fervently. Sahoor (taking breakfast for keeping fast) time ends one hour thirty minutes before sunrise, and Iftar (breaking fast) time will be at sunset. Please check your local newspaper for the times of sunrise and sunset in your area.

EDITORIAL

Ramadan, the Blessed Month of Fasting

RAMADAN, which is the ninth month of the Islamic calendar, is the most sacred month with the Muslims. It is the month of fasting. Adult Muslims, males as well as females, observe fast during this month from daybreak till sunset. The practice goes on for a month without fail. Ramadan gives us an exercise in self-denial and self-discipline. Not only that, it affords us an opportunity to make progress in the realm of spirituality. The fast is the ladder by means of which we rise up and have an easy access to the nearness of God. When fasting, we deny to ourselves all those things which rightly and legally belong to us. How then can we be expected to possibly lay our hands on things which do not by right belong to us. This is the great lesson which the Ramadan teaches us.

Again, it is not only for the indulgence of his appetites that a Muslim is required to abstain during his fast; he is required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink." For the acceptance of fasts, it is essential that the man who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (May peace and blessings of God be upon him), "When you are fasting, abuse not anybody nor quarrel with anyone; and if a person quarrels with you, turn away from him saying I cannot quarrel with you for I am observing a fast." Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peace-loving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil but he is also exhorted to practise charity. The Holy Prophet (May peace and blessings of God be upon him), says a Tradition, was the most liberal of men, but in the month of Ramadan he was more liberal than a gale."

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment which is clearly and emphatically enunciated in the Holy Quran. The Holy Prophet (peace and blessings of Allah be on him) is reported to have said that in Ramadan the gates of paradise are opened and those of hell closed. Again he says, "He who observes the fast with a firm faith in Allah and in obedience to His Command shall be pardoned of all his past sins." The institution of fasting is not new to Islam. The Holy Quran says: "Fasting is prescribed for you as it was prescribed for those before you" (2:185). It is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the great spiritual leader of India, are well known and re-

THE HOLY PROPHET ON FASTING

1. Abu Hurairah reported: The Messenger of Allah, peace and blessings of Allah be on him, said: "Fasting is an armor with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odor of the mouth of one fasting is sweeter in the estimation of Allah than the odor of musk—he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it." (B.30:2)

2. Abu Hurairah said, The Messenger of Allah, peace and blessings of Allah be on him, said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (B.30:8)

3. Anas said, The Prophet, peace and blessings of Allah be on him, said: "Have the meal before dawn, for there is blessing in the meal before dawn." (B.30:20)

FAITH AND ACTIONS

The likeness of the Faith and Actions has been mentioned in the Holy Quran as that of the trees. Faith is the tree and actions are a means of this tree being watered with the canals. Unless the tree of Faith is watered with Actions, sweet fruits cannot be had therefrom.

quire no textual quotations. The Bible is eloquent on the fasting of:

(i) Moses: And he (Moses) was there with the Lord forty days and forty nights; he did neither eat bread nor drink water (Exod. 34:28).

(ii) Jesus, before his receiving the Divine Call: And when he (Jesus) had fasted forty days and forty nights he was afterwards hungered. (Matt. 4:2).

All these quotations testify to the importance of this institution.

Last, though not the least, is the opportunity the Muslims are afforded of the acceptance of their prayers during the month of Ramadan. Before taking their early morning food they say Tahajjud prayer individually as well as in congregation. In the stillness of the night they are face to face with their Creator, they present their needs, material as well as spiritual, they ask for the forgiveness of their sins and the mercy of God for mankind. God condescends, as it were, to accept their prayers and showers His blessings on them. The fasts of Ramadan are obligatory on all able-bodied men as well as women provided they are not sick nor are they on a journey. If so, they would complete the number on other days.

RAMADHAN, THE BLESSED MONTH OF FASTING

This year the month of Ramadan, the blessed ninth month of the lunar year, will, insha Allah, fall on July 3, 1981. Below are given important regulations concerning the Fast for the information of members—Editor.

1. It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadan, except a sick person, or one who is on a journey. A woman in her menstruation must not fast. But omission in these cases must be completed in other days. Aged people, those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose suckling period and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, may pay *Fidya*, an expiation by feeding a man twice a day throughout Ramadan. One who is under above circumstances can also pay an amount of \$50 for the whole month as his/her *Fidya*, i.e., expiation.

2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahoor*. Observance of *Sahoor* though advised, is not an essential condition of fasting. Not having been able to take *Sahoor* meal is not an excuse to omit a fast. *Sahoor* meal should preferably be taken immediately before it is time to begin the fast.

3. Eating or drinking, or doing something unintentionally which otherwise breaks the fast or doing so when it slips your mind that you are fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be included in the count and will have to be made up by observing an extra fast after the Ramadan.

4. A fast lasts from early dawn till actual sunset. As soon as the sun sets the fast must be broken and must not be delayed as is the wrong practice with some of the people. The following prayer can be recited while breaking the fast: *Allahumma Laka Sumto Wa Beka Aamanto Wa Ala Rizqeka Aftarto*—O' Lord I fasted for Thee and I believed in Thee and with Thy sustenance I break my fast.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema are all forbidden to a fasting man and so are sexual relations.

6. If a suckling woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not, she must fast in other days.

7. The Ramadan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., *Shawaal*. If, however, the moon is not visible on account of the clouds, etc., *Sha'ban* which is the month previous to Ramadan should be allowed to run thirty days, and then the Ramadan fast should begin. Similarly Ramadan should be allowed to run thir-

ty days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case Eid should be observed after completing thirty fasts.

8. A man who intentionally breaks a fast of the Ramadan or does not fast in Ramadan, without there being for him any excuse, is guilty of a great sin and the penalty is 60 continuous fasts for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Muslim world is very particular in observing the *Taravih* prayer during Ramadan, which is the same as the ordinary *Tahajjud* prayer. It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, in installments, during the thirty days of Ramadan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. The practice of some of the Imams to recite the Holy Quran holding the Book in their hands while leading the *Taravih* prayer is an innovation and is an undesirable act. The *Taravih* prayer is generally offered in eight *Rakats* made up of two at a time. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* prayer and before the saying of *Witar*.

10. Pious Muslims also observe the concluding 10 days of the Ramadan as a period of special prayer, and remembrance of God. This period of day and night is spent in a Mosque in prayer and meditation and pious discourses—the people observing it go out only to answer calls of Nature. This retirement is called *I'tikaf*.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for a complete day, one may or may not fast. This rule applies only to the obligatory fast of the month of Ramadan. Omissions have to be made up later during other days.

Drivers or others whose profession is to travel for earning their livelihood cannot avail this facility and must fast while on the move.

12. *Sadaqatul Fitr* is obligatory upon each and every member of the family, so much so that even a child born on the last day of Ramadan is under its obligation and the father is bound to pay on his behalf.

The members are requested to pray more earnestly during Ramadan for the guidance of mankind towards the Light of Islam, establishment of peace throughout the world and for the long, healthy and successful life of Hazrat Khalifatul Masih III.



WORDS OF THE PROMISED MESSIAH

God is a most precious treasure; realize its proper value. Without Him you are nothing; neither you nor your material means and plans.

QUESTIONS ANSWERED

(a) **The Promised Messiah, peace be on him, was asked about fasting while on journey. He said: The Holy Quran says, Faman kana minkum mareedan au'ala safarin faiddatun min ayyamin ukhar, i.e., Whoso among you is sick or is on journey shall fast the same number of other days. This is a command. Here God does not say that option has been given to you whether to fast or not, therefore I believe that he who is on journey should not fast. But since the general practice of the people today is that they fast even on a journey, if someone would fast simply because that is the practice of the people, it wouldn't be bad for him. But still he must keep in mind the command of God contained in iddatun min ayyamin ukhar. He who undergoes the hardship of fasting during a journey he tries to please God by force and not by obeying His command. That, as you know, is a blunder. The true faith lies in complete obedience to the commands of God (Al Hakam, 26th January, 1899).**

Fasting After Dawn

(a) The Promised Messiah, peace be on him, was told by somebody that once he was inside a room and was of the opinion that it was not late to fast. He therefore ate the Sehri and made the Niyya for fasting. Later on he was told by somebody that when he took his Sehri the whiteness of the dawn had already appeared (i.e., it was late to fast). He then asked the Promised Messiah, peace be on him, whether his fast was all right or not.

The Promised Messiah, peace be on him, said: Your fast is quite all right and you need not repeat it. You really tried as much as you could and your Niyya was quite good (Niyya means intention. In the Islamic terminology it is used to denote the intention of performing some religious ritual, like prayer or fasting.) (The Badr 14.2, 1908)

Can A Fasting Person Oil His Hair?

Can we use hair oil for the head and the beard when we are fasting? To this question, the Promised Messiah, peace be on him, replied "Yes, it is permissible to use hair oil."

Can A Fasting Person Use Medicine?

Whether medicine could be used for eyes if eyes were sore while fasting. The Promised Messiah said that the question did not arise. A sick person was not to fast.

A Mutakif Can Visit the Sick

The Promised Messiah, peace be on him, was asked whether he who sits *I'tikaaf* could talk about his worldly affairs. The Promised Messiah, peace be on him, said: "Yes, he can. But only in unavoidable circumstances. He can even visit the sick and go out for the call of nature."

24 QURANIC INJUNCTIONS

By Hazrat Khalifatul Masih III

1. Fasting has been declared obligatory under Islamic Shariah law.

2. It is disclosed that fasting removes spiritual as well as moral weaknesses.

3. It is essential to complete the fixed number of fasts.

4. Those who are suffering with permanent sickness are enjoined to pay *Fidya*—expiation.

5. While on a journey, fast is forbidden.

6. True love of God must be instilled.

7. The object of fasting is the betterment of the believers.

8. The blessed Ramadhan has a profound link with the Holy Quran.

9. It is a Book which is guidance for all peoples for all ages.

10. It pertains such arguments which depict new sciences in every age.

11. The fasts of Ramadhan are obligatory ones.

12. If fast is not observed due to a temporary ailment, the number completed in other days after Ramadhan would give the same reward that one gets while observing fasts during Ramadhan.

13. Allah desires to give facility to the believers regarding fasting, and desires not hardship.

14. One who puts himself in hardship is acting contrary to God's Will.

15. It is permissible to go in unto your wives on the nights of the fasts.

16. Husband and wife are guardians over one another.

17. Eat up to *Sahoor* (the appearance of dawn) after breaking the fast.

18. Complete the fast from morning to *Iftar* (sunset) when the fast is broken.

19. Do not go in unto your wives while you remain in the mosque for devotion.

20. These commandments are the limits fixed by God the Exalted.

21. Do not violate these limits.

22. Among these injunctions and etiquettes of the Holy Quran, Khalifatul Masih pointed out the greatest manner is to:

23. Recite amply the Holy Quran and

24. Supplicate excessively. *Daily Alfazl*, July 28, 1979)

OUR STAND ON ATLANTA TRAGEDY

ALL THE PRESIDENTS
AHMADIYYA CHAPTERS
U. S. A.

Dear Brethren in Islam,

Assalamo Alaikum Wa Rahmatullahi Wa Barakaatuhoo

I am confident that you are aware of the barbarous acts being committed in Atlanta, Georgia for the past 22 months. As many as 29 victims of the States' minority so far have been treacherously kidnapped and put to death in most inhuman way. These heinous crimes have no doubt outraged the conscience of the entire free world.

The Holy Prophet of Islam pronounced the life of each individual irrespective of its age, race, creed or colour as sacred and inviolable as the sanctity attached to the sacred day of Haj—pilgrimage to the house of God at Mecca, the sacred month of Zul-Hajj in which the pilgrimage is performed, and to the sanctuary of Mecca which is the pivot of the sacred service. Hence, its violation is one of the great sins.

The Holy Quran declared: " . . . whosoever killed a person—unless it be for killing a person or for creating disorder in the land—it shall be as if he had slaughtered all mankind; and whoso secures the life of one, it shall be as if he had secured the life of all mankind." (5:33)

It is the murder of one person that has been connoted as the killing of the entire mankind. Then what is the extent of the criminal act where 29 innocent lives have been awfully butchered. It must be condemned by all and sundry. Unfortunately, there are many in our own land who had failed to stir even their little finger in protest against such inhuman acts, little realizing that a fire that has gutted the house of their neighbour today, might spread far enough to destroy their own house tomorrow.

The Holy Prophet Muhammad (peace and blessings of God be upon him) has laid down a wise injunction when he said:—"Whoever of you sees something repugnant to morals or faith, he should change it by hand; if he has not the strength to do so, then by the words of mouth. And if he cannot do so, then, dislike it by heart, and endeavor to reform (through prayer) but he would say that this was the weakest of faith." Hence, we Ahmadiyya

Muslims should not be a disinterested spectator of the fire of evil and sit in one's environment but should hasten to put down the fire raging in the neighbour's premises and then save one's own house from the range of destructiveness.

The authorities in Atlanta as released through the News Media, are trying to solve this mystery and get hold of the culprit. Nevertheless, the Ahmadiyya Muslims should do their utmost not only in condemning this heinous crime but also by taking part in all appropriate deliberations arranged in their respective localities for the realization of the right objectives against the violation of human rights.

Besides, all the Ahmadiyya Muslims are requested to observe one day fast on Thursday, June 18, 1981 and pray for the right direction of the authorities in putting end to these tyrannies and for the safety and security of Atlanta children in particular and others in the country at large.

The Presidents of all the Chapters in the United States are requested to make necessary arrangements for the breaking of the fast at one place, where collective prayers must be supplicated for this noble purpose. JAZAKUMULLAH.

Yours in the service of Islam,

(ATA ULLAH KALEEM)

IMAM

JAMAATS ACTIVITIES REPORTS

Chicago, IL.: The President of the Jamaat, Br. Abdul Kabeer Haqqe was invited on March 13, 1981 to speak on Islam for a local Radio Station, WXOL. He spoke on Ahmadiyyat, explaining its beginning and its present state in Chicago. Basic tenets were also discussed and listeners called in with their questions. New York, NY: The Quranic Class in Masjid Nasir, Brooklyn was regularly held every Sunday for two hours with 24 children in attendance.

Maulvi Masud Ahmad, the Regional Missionary for North East Region called upon Mr. Paul Alberto Richards the First Secretary Argentine Mission to U. N. O., Mr. Patrice H. Houngavou the Deputy Permanent Representative of Benin Republic to U. N. O., and Dr. Chris Filstrup the Incharge of Eastern Studies Department of Public Library New York and after explaining about Islam and Ahmadiyyat presented them with copies of the Holy Quran and that of the Philosophy of the Teachings of Islam.

Maulvi Masud also visited the members in Binghamton, Wellsville, Rochester, Gloversville, and Philadelphia.

Tabligh Dept.

COLLEGES OPEN IN SUMMER

With the great conference before us in a matter of months do not slack off on efforts at all of your local colleges. Mostly all colleges conduct mini-semester and regular semester all year long, and will be in operation during the summer months. Jama'ats are encouraged to do the following:

1. Place free literature in the libraries and reading racks;
2. Attend lectures and programs, and make yourselves known by raising questions from the audience;
3. Offer to speak to comparative religion and Near East classes by contacting the faculty;
4. Locate foreign students and invite to jama'at programs—both Muslims, and non-Muslims from places where we may have Ahmadi communities.

This summer is a good time for stirring up comparative religion programs with Christians, and to announce our Conference on the Deliverance of Prophet Isa ibn Maryam, peace be upon him. We must be laying the groundwork immediately for interest in the Conference.

Our sincere thanks to the several jama'ats represented at the last President's meeting that are contributing funds to make the Inter-Library Loan project possible.

We have discovered that colleges and universities have a limited budget for purchasing new books for their libraries. They must rely upon an "inter-library loan system" for supplying books to students for research, especially in more specialized fields.

The Ahmadiyya Movement will now supply a descriptive catalog of its literature to college libraries as we join directly into the loan system as a supplier of Islamic literature. Our books will be prepared with library cards and plastic covers. They are loaned to the college libraries, not the individual students, and the libraries are responsible for their safe return.

Let us pray that this project will enable our books to reach the hands of many serious-minded researchers in Islamic fields.

You are also reminded of the Quran distribution plan of Hazrat Khalifatul Masih. Every jama'at is requested to list the book shops and outlets in their own town, and nearby towns as well. Place a few copies of the Quran Sharif with them on a trial basis. Jama'at tabligh secretaries are invited to contact this office for assistance with any project. We continue to request reports of the successes you have in tabligh field to share with others.

Yahya A. Sharif
Nazim Tabligh

A CLARIFICATION

The Promised Messiah (peace be upon him) has prophesied that Islam will spread far and wide, East and West, and in the course of three centuries Islam will be acknowledged as the true religion of God by all religions and nations.

Converts to Islam in America to whatever race they belong are witness to the fulfillment of this grand prophecy.

The Promised Messiah (peace be upon him) has also written in his book *Izala Auham* on pages 376 and 377 that the rising of the sun from the West (as predicted by the Holy Prophet, peace and blessings of God be upon him) means that western countries, which have for centuries been in darkness of unbelief and error, shall be illumined by the Sun of righteousness, and shall share in the blessings of Islam. And I once saw myself (in a vision) standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white-feathered birds sitting on small trees, whose bodies resembled those of partridges. I understand this to mean that, though it may not be given to me to proceed personally to London, my writings would be published among those people and many righteous Englishmen would fall prey to the truth.

Whenever, therefore, an original inhabitant of the West join the fold of Ahmadiyyat the True Islam, Ahmadies rejoice at the fulfillment of this particular vision which the Promised Messiah (peace be upon him) had seen with respect to the spread of Ahmadiyyat among nations and races generally hostile to the true teachings of Islam.

It was in this sense that reference to the acceptance of Islam by a European descendent was jubilantly made by the Propagation Secretary of Dayton Jamaat in his report published in May issue of the *Ahmadiyya Gazette*.

FAREWELL PICNIC IN HONOR OF RASHID YAHYA

A farewell picnic party was arranged on May 3rd 1981, by the Ahmadiyya Muslim Jamaat Washington, D. C. in honor of our Mujahid Brother Muhammad Abdur Rashid Yahya, who was returning to the International Headquarters, Rabwah after serving a noteworthy 4-year term as Ahmadiyya Muslim Missionary in U. S. A. Picnic party was held at a beautiful Seneca Creek State Park in the suburb of Washington,

After combined salats of Zuhar and Asar an informal meeting was held under the chairmanship of

continued on page 7

ATFAL AND NASIRAT:

AZRAT BILAL

(may God be pleased with him)

by *Hassan Muhammad Khan*

My name is BILAL. Habsha (Ethiopia) was my home country. My father, RABAH by name, was a slave, as also was my mother by the name of HAMA-MA. As such I was a slave by birth. At the time when my master Umayya bin Khalf bought me from the market in Mecca, do you know what a slave was? A slave was regarded as lowly and worth much less than either sheep or cattle or camel. Once sold out, only death saved him from bondage. His life consisted of obedience to the commands of his master; indeed, he dare not even think of disobeying his master. If in the cause of his labour he met with death, it was not the death of the slave but the loss of the purchase price that grieved the master.

I was twice made a slave. My first buyer was Umayya bin Khalf, a chieftain of Mecca, and next Hazrat Abu Bakr bought me out from him and passed me over as a serf to the Holy Prophet Muhammad (peace and blessings of God be on him). During the time of slavery with my first master, I felt utterly degraded and was mercilessly beaten, so much so that once after a severe beating I was left for one dead; but in the second spell I became so respected that Hazrat Umar who succeeded the Holy Prophet as Second Khalifa and ruled over half of the known world used to address me as 'Seyyidna Bilal', i. e. our leader and master Bilal. I regarded my servitude under the Holy Prophet as nothing less than kingship. Indeed, the privilege that I had of serving him is looked upon with envy by great men.

I am slim of body but fairly tall to look at and quite noticeable in company. I come from Ethiopia, and like my countrymen I am dark-skinned, I have a brother, Khalid by name, who too is a Muslim, and a sister called Aqara. My pet name is Abu Abdulla, though some people call me also as Abu Umar. My voice is quite loud and impressive.

I shall tell you such events as seen by me or are based on my own personal experience. I saw the beginning of Islam. I also witnessed the life of my Holy Master that was full of sufferings, and then I was there when, in the company of ten thousand faithful companions, he victoriously entered that very Mecca from which he had been forced out in exile by its inhabitants. On that day of triumph I also heard him tell publicly that if any opponent placed himself even under the banner of his personal bond-man, he would be given protection and not harmed at all. Do you know who this bond-man was? It was

I, Bilal. The mark of respect that was thus bestowed upon the slaves was never before witnessed on earth.

The Holy Prophet had made public his claim to prophethood. The winds of opposition were raging all around. In the Kaaba there was a mass collection of 360 or 365 idols of sorts: every tribe had its separate idol, every single day of the week its special idol, every occasion its distinct idol. There were idols of happiness and suffering. There were also gods and goddesses in this line-up: Laat, Manaat and Al-Azza being regarded as the most respected gods.

All the tribes of Arabia visited Mecca every year, and in the month of Dhul-Hajja performed the pilgrimage. During that time the Kaaba became a haven of peace: people went about without any questions asked, and all quarrels and fights were suspended. The bloodthirsty Arabs passed these days in peace and tranquility. The custodians of the Kaaba found this an opportune time for making money. A general market, too, was held here at this time to which merchants and traders from Syria, Yemen, Iran and other countries brought their goods and wares to sell. Cloth, grain, spices, and cattle were sold, as were stony casts of various gods and goddesses. Slaves, too, were put up for sale there.

Continued from page 6

Chaudry Allah Bukhsh, the president.

Brs. Mubasher Ahmad, Noorud Din Al Hadith, Allah Bukhsh Chaudhry and Imam Ata Ullah Kaleem, turn by turn, paid tributes to an exemplary service our Mujahid Brother Muhammad Abdur Rashid Yahya has rendered to Islam, Ahmadiyyat and Ahmadiyya community in America in general and Washington metropolitan area in particular. They also prayed for his safe journey home and a bright and blessed successful future. Then president Allah Bukhash Chaudhry welcomed our new Imam Inaamul Haq Kausar, who is going to replace Imam Abdur Rashid Yahya. Imam Kausar in return addressing the members pledged his all out service for Ahmadiyyat and Ahmadiyya community in America. He also explained his brief life history and previous services for the cause of Islam and Ahmadiyyat.

The whole program came to an end with prayers led by Alhaj Imam Ata Ullah Kaleem at 4:00 p.m.

Masoud A. Malik
General Secretary

ALL THE PRESIDENTS ARE REQUESTED

1. To remind the members of their Jamaats to redeem this year installment of their pledges towards the Ahmadiyya Centenary Jubilee Fund. Advise those who have not so far taken part in this blessed scheme to make pledges towards it.

2. To hold election of Zaeem Ansarullah and inform the Washington D. C. office of the result. To cooperate with Zaeem Ansarullah in welcoming Ch. Hamidullah, the Naib Sadr Majlis Ansarullah Central who shall be touring the states from June 15 to July 18, 1981, to meet the various Majalis Ansarullah and address the members to activate their activities.

3. To help the Qa'ids and Zaeems of Khuddamul Ahmadiyya in getting pledges from Khuddam towards the construction of two Mosques—one in Italy

RELIGIOUS KNOWLEDGE CONTEST

Philadelphia, PA: The fourth Regional Religious Knowledge Contest for the North East Region Atfal and Nasirat was held here on April 19, 1981 at the Commonwealth Hall of Pennsylvania University. Almost fifty children took part in reading and recitation of the Holy Quran, Hadith, speeches and prayers.

The following children won prizes for standing first in their respective age groups:

Sabuha Zafar and Ibrahim Zafar of New Jersey, Fezan Tahir Abdullah of Philadelphia, Ansar Ahmad, Henna Ahmad and Huma Ahmad of Washington, D. C. and Tariq Sharif, Muidah S. Bashir, Safiyya A. Sharif and Ruqiyya Sharif of York, Pennsylvania.

Maulvi Masud Ahmad the Regional Missionary distributed the prizes to the winners.

and the other in South America. To exhort the Khuddam and Atfal to pay at least \$150.00 per Khadim and \$75.00 per Tifl within this year towards the construction of the Mosques.

4. To dispatch the data on all the students as requested by the Administrative Secretary to the Washington, D. C. office.

5. To purchase in bulk the two booklets recently published for preaching among the non-Ahmadies. (a) Conclusion of the 14th Century and a Moment of Reflection for the Muslims: 25 cents per copy. (b) Ahmadiyya Muslim Beliefs: 10 cents per copy.

A. U. KALEEM
AMEER AND MUBALLIGH INCHARGE



JUNE 21, PREACHING DAY

Washington, D.C.: The National Headquarters of the Ahmadiyya Movement in Islam have designated June 21 as Preaching Day. Hence, all Ahmadies are requested to make this day a great success and spread the message of Islam among their colleagues, neighbors, friends and relatives.

All Presidents are requested to despatch the reports of their activities to the Editor of the Ahmadiyya Gazette, 2141 Leroy Place, N.W., Washington, D.C., as soon as possible.

REMEMBRANCE OF GOD

It is quite clear from the Holy Quran that the remembrance of God gives consolation to the heart. It says: "Aye! it is in the remembrance of Allah that hearts can find comfort." (13::29) (Malfoozat,

The Ahmadiyya Gazette is edited and published for the Ahmadiyya Movement in Islam, Inc. in the U.S.A. by Ata Ullah Kaleem, Ameer and Muballigh-in-Charge, U.S.A., 2141 Leroy Place, N.W., Washington, D.C. 20008. Ph: (202) 232-3737

Ahmadiyya Movement in Islam, Inc.
2141 Leroy Place, N.W.
WASHINGTON, D.C. 20008

Non-Profit Organization
U.S. POSTAGE
PAID
WASHINGTON, D.C.
PERMIT #2813