

ازالدين عند الله الاسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَعَلَىٰ رَأْسِهِ السَّلَامُ
وَعَلَىٰ رَأْسِهِ السَّلَامُ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

The Ahmadiyya Gazette

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TEACHINGS OF THE PROMISED MESSIAH (EXCERPTS OF HIS WRITINGS FROM KASHTI-I-NOOH)

(In his book, Kashti-i-Nooh (The Noah's Ark), the Promised Messiah has laid down his teachings in detail. As the year 1985 is coming to a close and a new year is about to begin, these teachings are reproduced here for all of us to read carefully and make new resolves to adhere to them in word as well as in spirit. May God enable us all to be true Ahmadies.)

MY TRUE FOLLOWERS

Whosoever enters into a sincere *bai'at* (oath of allegiance) with me and become truly my follower and forsakes his personal intentions in complete obedience to me, he alone qualifies for my soul to intercede on his behalf in these days of tribulations.

All ye people who count yourselves among my Community, you will be counted as my followers in Heaven only if, in all truthfulness, you actually begin to advance on the path of righteousness. Offer your five daily prayers with such concentration and awe as though you were seeing God. Observe your fasting (in Ramadhan) for the sake of God, in full sincerity. All those liable for Zakat should pay Zakat. Go for Hajj (pilgrimage to Mecca) if the Hajj has become obligatory on you and nothing stands in your way.

Do all good deeds with diligent care and forsake evil with a repulsion in your hearts. You can be sure that no action is acceptable to God which is devoid of righteousness. The root of all good is *Taqwa* (fear of God). An action based on this root cannot be futile.

TRIALS FOR THE RIGHTEOUS

It is necessary that you be tried with many a distress and grief, just as the believers before you were tried. So watch out and be mindful, lest you

stumble. The earth cannot harm you if you have a firm contact with Heaven. If any harm comes to you, it will be wrought by your own hands. If all your earthly honor is lost, God will give you an everlasting honor in heaven. You must not forsake Him.

You are bound to be persecuted in diverse ways and will be denied many of your aspirations. But do not grieve for your God wants to try you to see whether you are steadfast in His way. If you want the angels in heaven to sing your praises, take your enemy's beatings and smile, listen to abuses but give thanks to your Lord, experience disappointments but do not break away from Him...

Behold! I give you glad tidings with great joy that your God really exists. All are His creatures, but He selects him who chooses God. He Himself comes to him who goes to Him. He bestows honor on those who honor Him. Straighten your hearts, purify your tongues and eyes and ears and go to Him so He accepts you.

WHAT TO BELIEVE

All that God desires from you is to believe that God is One and Muhammad, peace and blessings of God be on him, is His Messenger and the Seal of the Prophets and the greatest of them all. There can be no prophet after him except the one given the mantle of Muhammadiyyat as his reflection; since a servant is not separate from his master nor is a branch separate from its limb. If a person is called a prophet as a result of being completely annihilated in his master, he does not violate the concept of *Khatm-e-Nabuwat*. When you see your face in a mirror, you

do not become two persons even though apparently two faces are visible. One is real and the other only a reflection. God wanted the same in His Promised Messiah...

MY TRUE FOLLOWERS

Having explained all these things, I repeat once more that you must not be content that you have outwardly taken a pledge of allegiance to me. An outward form means nothing. God sees through your hearts and will deal with you accordingly.

Behold! I discharge my duty to propagate by saying that sin is a poison. Do not swallow it. Disobedience to God is a dirty death, avoid it. Turn to prayer so you get the strength.

If a person does not firmly believe, at the time of prayer, that God has power over everything, except what may be contained in a previous promise, he is not a part of my community. He who does not give up lying and deceit, is not of my community. He who is tangled up in worldly greed and never even raises an eyebrow towards the hereafter, is not of my community. He who does not in actual fact give his faith preference over the worldly things, is not of my community. Anyone who does not completely repent from every sin and every wrongdoing such as drinking, gambling, looking lustfully at women, dishonesty, bribery and every other kind of prohibited act, he is not of my community.

A person who does not show punctuality in his five daily prayers is not of my community. One who does not show constancy in praying and does not remember God in humility, is not of my community. One who does not dissociate himself from bad company which have bad influence on him, is not of my community. One who does not respect his parents and obey them in all good things which do not run contrary to the Holy Quran, and is neglectful in serving them is not of my community. One who does not treat his wife and her relatives with courtesy, benevolence and civility is not of my community. Whosoever deprives his neighbor of even minor courtesies is not of my community. One who has no wish to forgive those who wronged him and harbors malice is not of my community. All men or women who are dishonest with their spouses are not of my community.

Anyone who breaks in any fashion the covenant he made with me at the time of initiation, he is not of my community. Anyone who does not in reality believe in me as the Promised Messiah and Mahdi is not of

my community. Anyone who is not prepared to obey me in all good things is not of my community. One who sits in the company of my opponents and shows his tacit agreement in what they say is not of my community. Every adulterer, seducer, drunkard, murderer, thief, gambler, dishonest person, bribe taker, usurper, oppressor, liar, forgerer, and those who associate with them; also those who accuse their brothers and sisters falsely and do not repent from their evil deeds and do not forsake bad company are not of my community.

All these are poisons. You cannot survive by eating them. Light and darkness cannot exist together. Anyone with a crooked nature who is not honest with God, cannot acquire the blessings which are bestowed on pure hearts. Very fortunate, indeed, are those who cleanse their hearts, washing away all impurities, and make a pledge of loyalty with their God. They will not be destroyed. God will never disgrace them. God is theirs and they belong to Him. They shall be saved from every tribulation. Foolish indeed is he who tries to harm them. They are in the lap of God Who is ever ready to support them. Who has put his faith in God? True believers are those as described above.

Foolish is he who worries about a confirmed sinner; one who is evil and full of mischief in his heart, for he shall perish. Since God created this heaven and earth, it has never happened that God annihilated those who were good. On the contrary, He has shown great marvels for them, and He will do the same now.

DO NOT IMITATE OTHERS

Beware! Do not imitate other nations just because they have made advancements in worldly affairs. Do not think of following their footsteps. Listen carefully and take heed that they are alienated and oblivious from the God Who calls you towards Him. Their God is but a frail human being and for this they have become complacent. I do not stop you from striving for worldly good, but you must not follow those who consider this world to be the be all and end all of everything. It should be that you keep on seeking help and succour from God alone in everything, whether it be religious or secular. It should not be mere lip service. You should have the firm conviction that every bounty comes only from heaven.

You will become truly righteous when you close your door and turn to God at every step and at every difficulty, before you make any of your plans. Tell Him your problems and seek His guidance in solving your problems. Then the Holy Ghost will help you and a way will be opened for you from the Unseen.

Have mercy on your souls and do not become the disciples of those who have completely forsaken God and rely entirely on worldly means; so much so that they do not even say *Insha Allah* (if God wills) to seek support from Him.

May God open your eyes so you realize that God is the main frame for all your designs. If the main frame falls, can the roof remain. No! It will fall instantly and most likely with much loss of life. Similarly, your designs cannot survive without help from God. If you do not ask His help and do not make it a habit to seek strength from Him, you will not have any success and finally you will die with great regret.

THE QURAN ON TABLIGH

“Say, ‘O People of the Book! Come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.’ But if they turn away, then say ‘Bear witness that we have submitted to God.’” (3:65)

“Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best.” (16:126)

“But speak to him a gentle word, haply he might take heed or fear.” (20:45)

“And warn thy nearest kinsmen.” (26:215)

“And argue not with the People of the Book except with what is best as an argument, but argue not at all with such of them as are unjust. And say, ‘We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is One, and to Him we submit.’” (29:47)

“And who is better in speech than he who invites men to Allah and does righteous deeds and says ‘I am, surely, of those who submit?’” (41:34)

“And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.” (41:35)

“And keep on exhorting; for verily, exhortation benefits those who would believe.” (51:56)

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 prayers 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.

National President Ahmadiyya Movement in Islam

LETTER TO U.N. DELEGATES

(The following letter was written by the National President, Ahmadiyya Movement in Islam, to the U.N. delegates on October 18, 1985.)

18 October 1985

Your Excellency:

Assalamu Alaikum Wa Rahmatullah

Ceremonies and speeches scheduled to commemorate the 40th anniversary of the United Nations will sound hollow for a muslim member-state of the United Nations if it does not ensure that the Quranic order of, “No Compulsion in Religion” (2:257), is

not being violated in any state where the Holy Quran is the guiding principle of the government policies. In Pakistan, however, in flagrant violation of the United Nations Charter, the Universal Declaration of Human Rights and above all the Quranic teaching, the Ahmadi Muslims are denied the right to profess and practice their religion by the present Martial Law Regime.

I am enclosing a photocopy of Ordinance No. XX of 1984 which prohibits the Ahmadies of Pakistan from:

- (A) Professing Islam as their religion and reciting the Shahadah (Kalima Tayiba, the creed of faith in its original Arabic wording.).
- (B) Calling the faithful to Salat (Prayer) through Adhan.
- (C) Using the Islamic terminology in the practice of their faith, and
- (D) Calling their Mosques as Masjids.

Any Ahmadi who does not accept the above given prohibitions shall be punishable by a term of imprisonment, which may extend up to three years and unlimited fine. A booklet, '*Pakistan's Future and Your Responsibilities*', is enclosed to give details of Ahmadi persecution in Pakistan.

The above ordinance issued by President Zia-ul-Haq under his signature was declared as violative of the United Nations Charter by the Sub Commission on Human Rights and requested that the ordinance be repealed. It has also alerted the world, "of the situation in Pakistan which is one with great potential to cause mass exodus, especially of members of the Ahmadi Community." (Resolution 8 9XXIII copy enclosed)

Knowing full well that your excellency personally and the state which you represent officially uphold the cause of Islam and the unity of the Ummah; I request you to bring personal, informal, and failing that, official pressure on the Government of Pakistan to repeal the above ordinance which has caused untold misery to the Ahmadies in the form of suppression of freedom to profess and practice their faith, by their indiscriminate arrests without bail on trump up charges and by denial to their children to educational institutions, by their dismissal from services and by creating mass hysteria in which Ahmadies are killed in full view of Pakistani authorities of law and order.

We hope that on October 24th when you celebrate the 40th anniversary of the United Nations you would do so with the clear conscience that you had done

your Islamic duty by attempting to get this un-Islamic ordinance removed from the Pakistan Statute book.

Yours Sincerely,

(Sd)Zafar Levawn Marbury

National President Ahmadiyya Movement in Islam USA



MISSIONARY INCHARGE'S TOUR

Sheikh Mubarak Ahmad, Ameer & Missionary In-charge, USA visited Phoenix, Tucson, Portland, Seattle and Los Angeles Chapters from September 12 to 26. During his visit he attended the General Meetings of the Chapters.

The city Council of Tucson wanted to acquire a portion of the mosque area for the purpose of widening the adjacent road. They were willing to pay its compensation to the tune of \$131,000. In the Mosque Committee meeting it was decided that their offer should be accepted. It was further decided that out of this amount, \$80,000 should be spent for the construction of the mosque and the balance of the amount, i.e., \$51,000 should be appropriated for the purpose of purchasing another plot of land for future needs of the Chapter.

In Portland, one acre of land was purchased for the mosque. Dr. Syed Aftab Ahmad pledged to contribute \$50,000 and Dr. Mohammad Tahir Mian \$25,000 for this project. Mirza Muhammad Luqman pledged \$3,400 for the National Mosque Fund.

At Seattle, Sheikh Sahib explained the intended schemes and projects which were to be undertaken. A Mosque Committee was formulated for finding a suitable piece of land. Sahibzada Rashid Latif Rashdi, Muzaffar Ahmad Khan, Malik Mubarak Ahmad, Malik Bashiruddin and Abdul Hye Sial were assigned this job.

At Los Angeles he drew the attention of the officials to the important issues. During his sermon on Friday he stressed upon the completion of future programs and a sustained effort towards Tabligh. He emphasised on "*Dai Illalah*".

Before his departure for Washington D.C. he attended a Tabligh meeting at Los Angeles in which some non-Ahmadi brothers were invited. Nearly 1000 cassettes of Friday sermon of Hazrat Khalifatul Masih were distributed to special group of persons by mail.

It was a very successful tour and of much value to the Chapters which Sheikh Sahib visited.

U.S. JAMAATS' ACTIVITIES

TABIYYAT CAMP—NEW YORK

A Tarbiyat Camp of the children of Jamaat Ahmadiyya, New York, was held in Bait-ul-Zafar, on Sept 28 & 29, 1985. Twenty Nasirat and twenty seven Atfal were the participants. They were categorized in three different groups (I: 5-10; II: 10-12; III: 12-15 years). Competitions were held in Azan, Talawat, General Knowledge, Salat, Nazam and Sports.

Prominent speakers of the jamaat delivered lectures on different topics. A slide and video program was also included in the events.

On Sept. 29, the camp successfully concluded with the prize distribution ceremony and prayers. The success of the camp was due to the keen interest taken both by the parents and the children. The members of the jamaat who were assigned different duties, did their jobs very efficiently and selflessly. May Allah bless them all! The following are the names of the children who stood first in their respective groups.

ATFAL

GROUP I:

Azan	Imran Ahmad
Talawat	Burham Hameed
Gen. Knowledge	Imran Ahmad
Salat	Imran Ahmad
50 meter race	Imran Ahmad

GROUP II:

Azan	Ammar Nasir Butt
Talawat	Hasan Ahmad Qureshi
Gen. Knowledge	Mansoor Ahmad Nasir
Salat	Moeen Salim
Nazam	Mansoor Ahmad Nasir
50 meter race	Sheraz Ahmad
100 meter race	Sheraz Ahmad

GROUP III:

Azan	Zafar Ahmad Nasir
Talawat	Zafar Ahmad Nasir
Gen. Knowledge	Zafar Ahmad Nasir
Salat	Zafar Ahmad Nasir
50 meter race	Abdul Bari Qureshi
100 meter race	Abdul Bari Qureshi

NASIRAT

GROUP I:

Talawat	Rowaiba Shah
Gen. Knowledge	Sarah Nasir
Salat	Sarah Nasir

100 meter race	Ambar Ahmad & Nadia Anwar
200 meter race	Mubashira Anwar & Nadia Anwar

GROUP II:

Talawat	Azra Bajwa
Gen. Knowledge	Amtul Kafi Saleem
Salat	Amtul Kafi Saleem
100 meter race	Azra Bajwa
200 meter race	Sadia Anwar

GROUP III:

Talawat	Uzma Saleem
Gen. Knowledge	Khola Nasir
Salat	Khola Nasir
Nazam	Khola Nasir
100 meter race	Durre Sameen Qureshi
200 meter race	Durre Sameen Qureshi

MESSAGE RELAY: Winning Team: Shibrah Jamil, Zarina Ansari, Amtul Kafi & Khola Nasir.

THE NATIONAL LAJNA IMAILLAH OFFICERS' MEETING

Nur Mosque, York, PA, Sept. 14, 1985

The National Officer's meeting was held for two days in York, Pennsylvania. Lajna members arrived on Friday evening and Saturday morning. The program took place as follows:

Recitation of Holy Quran	Nusrat Jahan Ahmad
Lajna Pledge	Membership
A Hadith	Khadijah Ahmad
A Poem	Amtul Nur Ahmad
Welcome Address	Aisha Sharif
Message from the Missionary Incharg	
Speech—"obligations"	Khadija El-Hadi
Previous National Minutes	Shakura Nooriah
National Address	Salma Ghani

TASKS, GOALS AND EXPECTATIONS:

Members were assigned to work with a specific task and team to find solutions, organize programs, and design step by step guidelines to be presented to the entire body on Sunday morning, for questions and approval by the National President.

WORKSHOPS:

The following workshops were organized. The name of the group leader is given along with the workshop designation.

Propagation: Aanasah Ahsan, National Propagation Secretary

Crisis in Pakistan: Shakura Nooriah, National Social Secretary

Muslim Sunrise Magazine: Nusrat Al-Hadith, National Muslim Sunrise Sec.

Budget/Finances: Khadija El-Hadi, National Financial Secretary

Nasirat Summer Camp: Amtul Baseer Ahmad, National Nasirats Secretary and Saeeda Lateef, Previous National President

Publications: Aisha Sharif, National Publication Secretary

Regional Propagation: Nusrat Ahmad, SE Regional President

Handicrafts/Convention: Amatul Nur, National Instruction/Training Secretary.

SAHIBZADI AMTUL RASHID AHMAD SPEAKS TO LAJNA IMAILLAH

On Saturday evening after dinner, members who attended the National Officers Meeting were honored to be addressed by one of the granddaughters of the Promised Messiah (PBH), who is currently visiting in America. She is Respected Sahibzadi Amatul Rasheed Ahmad.

She addressed us in Urdu and four sisters took notes in English so that every word of wisdom which fell from her lips would not be missed. She spoke to

us about raising and training children in the proper Islamic way. She gave suggestions that would improve our Lajna work. Additionally, she shared with us many stories of growing up in the home of Khalifatul Masih II; and about her life as the daughter of the "Divinely Promised Son".

Lajna members sat still, with ears open and eyes shining, waiting for her message to be translated into English. We were also told by this respected religious lady to wear our outer-garments with dignity; and that our veils should be placed over our faces in a very neat and orderly way.

Sahibzadi Amtul Rasheed was kind enough to answer many questions related to Islam, Lajna, and her early life. We were so happy for the opportunity to be in her company and to benefit from her words of wisdom. Her warm smile and spiritual advice will be remembered by all of us who sat with this lovely pious lady.

Saeeda Lateef, previous National President of Lajna Imaillah USA, also attended the National Officers' meeting. Salma Ghani acknowledged Sister Saeeda and mentioned to the group some of the contributions that Saeeda has made to Lajna Imaillah USA. Sister Saeeda stood and addressed the group for a few minutes. We were more than happy to have her attend this meeting. Al-Hamdu-Lillah, Al-Hamdu-Lillah! for a successful National Officers' Meeting.

From the Press:

DAWN, Karachi Wednesday, September 4, 1985

ZAFRULLA LAID TO REST IN RABWAH

LAHORE, Sept 3: Sir Zafrulla Khan was laid to rest in Rabwah on Tuesday evening in the presence of thousands of people, some of whom had travelled hundreds of miles to reach the headquarters of the Ahmadiyya community about 140 kilometers west of here.

According to information made available by the city office of the community, about one hundred thousand people joined the funeral prayers at Rabwah, where Sir Zafrulla's body was taken in an ambulance. People were allowed to file past the body for four hours at Rabwah. Delegates from foreign countries, including the United States, Britain, West Germany, Bangladesh and a number of African States, also attended the burial.

Earlier, funeral prayers were offered for the departed leader at the Polo Ground here. They were attended by thousands of people. The prayers at Lahore were led by Mr Hameed Nasrullah, Sir Zafrulla's son-in-law and nephew, and Amir of the Lahore District Ahmadiya Community.

Condolence books have been opened in Ahmadiya missions all over the world. Many dignitaries visited Sir Zafrulla's residence to sign the condolence book.

King Hussein of Jordan sent a condolence message through his Ambassador in Pakistan, Hajj Hassan, who visited Sir Zafrulla's residence. He wrote in the condolence book: "I am directed by King Hussein to represent him and his Government in the last rituals of Sir Zafrulla Khan, who was a great man. His services for the Arab people, particularly the Palestinians and Jordanians, are unforgettable."

Mr Jehangir Badar, the Punjab President of the Pakistan Peoples Party, visited the residence of the

late jurist and recorded his sentiments on behalf of the party in the condolence book. He wrote, "Sir Zafrulla Khan, one of the presidents of the All India Muslim League, was a great man who rendered meritorious services for his country and its people." Similarly, Mr Mohammad Hanif Ramay, the President of the Pakistan Musawaat Party, recalled his role in the creation of Pakistan as a close associate and confidant of the Quaid-i-Azam.

Asian Times, October 25, 1985

ATTACKS AGAINST

On behalf of the Ahmadiyya Muslim Association (UK) I wish to draw your attention to a most vicious campaign launched by some Muslim fanatics (Maulvis), who came from Pakistan, against the Ahmadiyya Muslim Community living in Britain.

The Ahmadiyya Community is a sect within Islam known for its progressive and humanitarian attitude towards the spiritual and moral aspects of life. Out of its ten million members all over the world, an estimated fifteen thousand reside in Britain.

The Headquarters of the Ahmadiyya Movement is in Rabwah, Pakistan, but because of the persecution of ahmadis in Pakistan the head of the movement is at present in London. He came here last year in April when a draconian law was enforced depriving the members of the Ahmadiyya Community of their freedom to profess practice and propagate their faith, i.e., Islam. The persecution of Ahmadis has thus been legalised and hundreds of Ahmadis have been arrested on ridiculous charges. A campaign of calumny and hatred against the Ahmadiyya Community has been let loose by the Maulvis, who have incited the people to murder Ahmadis and destroy their properties. Consequently a number of prominent Ahmadis have been murdered in Pakistan and their properties destroyed.

The anti-Ahmadiyya campaign has now spilled over to outside Pakistan. An Ahmadi missionary in Trinidad has been shot dead. There was an explosion in the Ahmadiyya Mosque in Norway. Earlier in the USA a mosque belonging to the Ahmadiyya Community was set on fire and a local Ahmadi leader was shot dead.

In Britain during the past few months, a number of Pakistani Maulvis addressed the public meetings in various cities where they urged the Muslim Community to "eliminate" the Ahmadis. The content and

purport of those speeches can be judged from the address in Bolton on 28th July 1985 by Maulvi Yusuf Ludhianvi in which he said:

"Those who wish to secure the approval of Holy Prophet Muhammad and those who possess the power of wealth and arms must break the hands of those people who violate the dignity of the Holy Prophet... Such people, ie (Ahmadis) are liable to be put to death... they are apostates whose punishment is death."

On August 4 an international religious conference was held at Wembley in which the most obscene derogatory remarks were made against the founder as well as the present head of the movement. They also reiterated their resolve to wage a continuous war against the Ahmadis and asked for volunteers who would 'save' the honour of Islam by 'eliminating' the Ahmadiyya leadership. The highlight of the conference was a message sent by General Zia of Pakistan in which he pledged all 'efforts to ensure that the cancer of Quadianism (a derogatory term for Ahmadiyyat) is exterminated.' This message was read out to the conference in the presence of the Pakistani Ambassador and a counsellor of the Saudi Arabian Embassy in London.

This public endorsement by the ruler of Pakistan for a militant religious movement exhorting the violation of fundamental Human Rights on grounds of doctrinal differences is the most bizarre element in the efforts of orthodox Muslims to stir up religious fanaticism and hatred in this country. Consequently the first demonstration of religious terrorism took place in Batley, Yorkshire, where the fanatic Muslim priests succeeded in preventing the local Ahmadis from holding a peaceful meeting on August 17 1985. They also incited a mob to attack about half a dozen Ahmadis amongst whom were a lady and two children. An Ahmadi doctor received injuries as a result. The same story would have been repeated in Bradford the next day had not the local Ahmadies decided to cancel their religious function in order to avoid any unpleasant happening engineered by the Muslim fanatics.

Recently on September 29, these fanatics held another conference at Birmingham where Maulvis from overseas again branded Ahmadis as apostates and demanded the penalty of death for them which they wrongly believe Islam advocates for such people.

These incidents show clearly that these enemies of peace are determined to import into Britain the

politics of religious prejudices and intolerance which has become the order of the day in Pakistan.

We fervently hope that the British Muslim community would

- i) ignore the call of these fanatics.
- ii) do everything in their power to expose their evil intentions.
- iii) condemn persecution of Ahmadis in the name of religion by individuals, groups or governments.

We also fear that if the activities of these elements are not checked in time, it may shatter peace and harmony between different Muslim sects and create another problem for the authorities in this country.

Rashid Ahmad Chaudhry
Ahmadiyya Muslim Association (UK)
London SW18

Concord Weekly, 26th September, 1985 THE OUTSIDERS OF ISLAM

The Ahmadiyya Movement was established in what is now Pakistan in 1889 by Mirza Ghulam Ahmed and since then, a great schism has developed in Islam between the organisation and mainstream Muslims.

The differences have centred around some of the claims of the movement's founder and spiritual leader, and the beliefs of his followers. These have led to ahmadi Muslims being classified as renegades and heretics by the rest of the Islamic world.

In spite of this, the movement has expanded across the Indian sub-continent to many parts of the world and in West Africa alone, there are an estimated one million members spread across Ghana, Nigeria, Gambia, Sierra Leone and Ivory Coast.

In April last year, in response to what official sources termed popular demand, the government of President Zia of Pakistan passed a law declaring the movement non-Muslim and forbidding any of its members, on pain of imprisonment, from calling themselves Muslim.

This decision brought the debate about the place of the movement in Islam into sharp focus once again and in the midst of it all, the leader of the movement, Hazrat Mirza Tahir Ahmad, left Pakistan for London where he now lives.

Mohammed Adam spoke to him last week on the main differences between the movement and the rest of Islam and about the future.

Q: *Can you tell us why there is so much bad blood between the Ahmadiyya Movement and the rest of Islam?*

A: It is a misnomer to talk about Ahmadiyya and the rest of Islam. Your question suggests that the

Ahmadiyya Movement is the only sect that disagrees on some vital issues with other Muslims. The truth is that, there are in Islam many sects which have fundamental differences with each other. Indeed, doctrinal differences have existed for years and years in Islam and through the years these sects have created great havoc among Muslims. It is important to understand that even today these differences still exist but people choose only to talk about us.

As to the differences between us and other Muslims, I will say that, there are two main differences—the life and death of Jesus Christ and whether or not another prophet will appear after Muhammed.

We believe that when the scriptures talk about the return of the Messiah, it does not mean Jesus will return in the flesh. For us, the return is symbolic—he will return in the form of another person and we believe that our founder is that Promised Messiah.

On the question of prophethood, we again believe as has been said in the Quran, the Muslim holy book, and by Muhammed himself, that a prophet will rise after him and that our founder Ghulam Ahmad was a prophet though wholly subservient and subordinate to Muhammad.

Let me just add that what is interesting for us is that people term our beliefs outrageous while at the same time ignoring similar beliefs by other Muslim sects.

For instance in Pakistan itself serious differences exist between the Wahabi sect and the Brelvis who enjoy a majority there. The Brelvis for instance believe that the prophet Muhammad is still alive and pray to dead saints and prostrate before graves, yet very little is said about them.

Then there are very serious differences between the Sunni Muslims and the Shia Muslims.

The Shias for instance believe that the status of an Imam is greater than that of a prophet and revere their Imams more than the prophets. Again, they believe that the first three califs, that is, the successors of Muhammad—Abubakar, Umar and Usman, the three great companions of the prophet who are widely revered in Islam, are usurpers and hypocrites—there can be no worse heresy than this, yet one hardly ever hears any condemnation of this belief.

Q: *That may be so but isn't your claim of prophethood for your founder against the basic teaching of Islam? Isn't the finality of the prophethood*

sacrosanct in Islamic thought?

A: This is a question that an interview like yours cannot deal with sufficiently, because it is a very complex issue. But let me say that the finality of the prophethood as understood and discussed by the prophet Muhammad himself has been greatly misrepresented. He, himself, used the words 'prophet of God' in talking about those that would follow and there is ample evidence from the writings of great Islamic scholars dating from the time of the Prophet himself to show that the finality of the prophethood does not mean no prophet will come after Muhammad. What it really means is that no law-giving prophet will ever come after him. Indeed, Ayesha, one of the prophet's wives and a foremost Muslim was quoted by Muslim scholars of the time as saying that no one should ever say that there shall be no prophet after Muhammad.

The whole problem has arisen because of the misinterpretation of the Arabic phrase '*Khataman Nabiyeen*.' Some interpret it as 'last' of the prophets, others say it means 'seal' of the prophets. Those who accuse us of heresy insist that since the prophet is the 'last' of his kind, the door is closed to prophethood. But in Arabic literature we have heard of the great poet Al Mutanabi described as '*Khatiml Ashoora*' and the equally great physician Ban Lisiina described as '*Khatiml Utibaa*.'

Now if we are to believe the interpretation of our detractors, Al Mutanabi will be the last of the poets and Ban Lisiina will be the last of the physicians. Applied to the interpretation of the word '*Khatim*' in the prophet Muhammad's case, it means there can be no poets or physicians after these two men. But we know that this is not so. Under the circumstances, one has to agree that the Arabic word '*Khatim*' is used to describe one's station, that is the best, the seal and not last in the literary sense.

In effect, the sacrosanctity of the prophet Muhammad's position is maintained since we make it abundantly clear that our founder is a lesser prophet to Muhammad.

Q: *How do you reconcile your claim to the Islamic faith with your stated belief that non-Ahmadis should not be considered Muslim and your insistence that Ahmadis should not marry non-Ahmadi Muslims?*

A: The edict on marriage is to prevent social and psychological traumas that are bound to rise if an ahmadi were to marry a non-Ahmadi or vice versa. On the other question, one has to understand the fundamental differences between us to appreciate the

basis of this belief.

The issue in our view is that non-Ahmadis deny the Messiah who is to come and who according to our belief has come in the person of our founder. It is a basic Islamic law that those who deny the Messiah are guilty of a capital offence and hence must be regarded as 'Kafirs, that is people who are not proper Muslims.

We cannot call anyone who believes in the prophet Muhammad non-Muslim, that is why we use the term 'Kafir' (there is a difference of opinion here about whether the word Kafir means a non-believer or a lesser Muslim).

Q: *When the prohibition order was made against the Movements, there was no indication that you were personally under any threat. Why did you leave the flock at home to come to London?*

A: I have not left my flock and I am here because I can best serve the movement here. you probably know that the law against our movement made it an offence for any of our members to propagate his faith in any way and under the circumstances there was no way I could operate effectively from the home base.

Zia's government in order to buy off the religious leaders and their fanatics picked on us and I can tell you that many of our people have been killed. If you consider that Muhammad himself faced persecution in his own country and had to go into exile for eight years you will understand my present position.

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TARIQ

News and Views

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

Edited by: Syed Sajid Ahmad

"And say to My servants that they should always speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man." (The Holy Quran, 17:54)

Sadrs of Majlis Khuddam-ul-Ahmadiyya Markaziyya

Recently, trivia pursuit has become national pastime in North America. Here we give the list of the Sadrs (International Presidents) of the worldwide Majlis Khuddam-ul-Ahmadiyya Markaziyya for the satisfaction of your trivial curiosity.

- 1938-39 Qamruddin
 1939-50 Hazrat Mirza Nasir Ahmad
 (May Allah be pleased with him)
 1950-60 Hazrat Mirza Basheeruddin Mahmud Ahmad, Khalifatul-Masih II
 (May Allah be pleased with him)
 1950-54 Hazrat Mirza Nasir Ahmad
 (May Allah be pleased with him),
 Naib Sadr Awwal
 1954-58 Mirza Munawwar Ahmad
 Naib Sadr Awwal
 1958-60 Mirza Munawwar Ahmad
 Naib Sadr
 1960-62 Syed Daood Ahmad
 1962-66 Mirza Rafi Ahmad
 1966-69 Hazrat Mirza Tahir Ahmad
 (May Allah be his support)
 1969-73 Chaudhary Hameedullah
 1973-75 Ata-ul-Majeed Raashid
 1975-79 Mirza Ghulam Ahmad
 1979-.. Mahmud Ahmad

Naib Sadr: Vice President

Naib Sadr Awwal: Vice President I

(From the Khalid, February/March, 1982)

YOUR QUESTIONS ANSWERED

Q: How are the children organized in the Ahmadiyya community?

A: Hazrat Mirza Basheeruddin Mahmood Ahmad, Khalifatul-Masih II, may Allah be pleased with him,

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
 يَنْزِعُ بَيْنَهُمْ وَإِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

organized Ahmadi children under two sub-organizations, Majlis Nasirat-ul-Ahmadiyya and Majlis Atfal-ul-Ahmadiyya. Majlis Nasirat-ul-Ahmadiyya consists of Ahmadi girls and is administered by Lajna Imaillah. Ahmadi boys form Majlis Atfal-ul-Ahmadiyya. Majlis Atfal-ul-Ahmadiyya is administered by Majlis Khuddam-ul-Ahmadiyya. The organization of Majlis Atfal-ul-Ahmadiyya was initiated in 1938.

Majlis Khuddam-ul-Ahmadiyya should establish Majlis Atfal-ul-Ahmadiyya if there are more than two Ahmadi boys of ages 7 to 15 years. In the absence of Majlis Khuddam-ul-Ahmadiyya, the local president should contact center (Ameer/National Qaaid) to make appropriate arrangements for their training and education by the establishment of Majlis Atfal-ul-Ahmadiyya and by the appointment of an appropriate person as Murabbi Atfal.

The local qaaid should appoint Nazim (secretary) Atfal with the approval of the center through the National Qaaid. He should also appoint a sincere, dependable, and affectionate person, preferably an Ansar, as Murabbi Atfal for the training of the atfal.

Atfal are further divided into two groups. Atfal I are 13 to 15 years old, and Atfal II are 7 to 12 years of age.

Murabbi Atfal is responsible for overseeing the activities of the atfal in his majlis in accordance with activity plans developed by the center. He should also pay special attention to the following aspects of their training:

1. Advise the atfal to offer Salat five times a day in congregation, and supervise their attendance in the mosque or at the prayer center.
2. Make appropriate arrangements for the religious and general education of the atfal under his personal supervision. Make sure that all the atfal

know how to read the Arabic text of the Holy Quran. Make arrangements for instruction in understanding the meaning of the Quran to the atfal who can read the text in Arabic.

- 3. Supervise the atfal in their daily life to save them from the social evils of the society. Make sure that they develop moral and social excellence.
- 4. Make sure that the atfal are at the correct level in their schools according to their age, and are showing superior performance.

Nazim Atfal follows plan of action defined by the center with the advice and help of the Murabbi Atfal. It is necessary for him, anyhow, to pay special attention to the following chores:

- 1. Completion, upkeep, and safekeeping/archiving of all records pertaining to the atfal. Correspondence with the center and preparation of monthly report.
- 2. Subdivision of atfal into hizbs, groups of ten, and appointment of saaiqs.
- 3. Appointment of an executive committee with the approval of the local qaaid.
- 4. Arrange for the collection of prescribed subscriptions from the atfal.

5. Make arrangements to hold various activities such as meetings, activities in social services, educational and training classes, educational competitions, tests, games, physical competitions, etc.

6. Make sure that atfal are participating competetively in the worldly education along with religious education according to their age, and to ensure effective effort to uplift their education level.

The Nazim Atfal should consider the appointment of secretaries for following offices: general, training, education, finance, health, publications, social services, enrollment, etc.

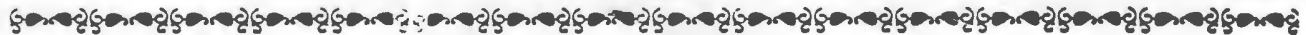
(Contents adopted from publications by Majlis Khuddam-ul-Ahmadiyya Markaziyya and Majlis Atfal-ul-Ahmadiyya Markaziyya.)

Read Tariq Carefully!

You may be tested in the contents of the Tariq at the next annual ijtema. Therefore, read the Tariq carefully so that you may show good performance at the next ijtema.

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RELIGIOUS FOUNNDERS DAY

The All Religions' Founders Day was held at the Holiday Inn, Laguardia, Queens, New York on Sunday, October 13, 1985. A report on this function was printed in the November issue of the Ahmadiyya Gazette (See page 7, Nov. Issue)

Here are some pictures of the various speakers on this occasion. The speakers were from the Hindu religion, the Buddhist religion, the Christian religion, the Jewish religion, in addition to two speakers from our Jamaat—Sheikh Mubarak Ahmad, the Amir and Missionary Incharge, and Muzaffar Ahmad Zafr, the National President.





کیا گیا۔ اس مرتبہ پیراڈیسی میں صد سے زائد کاہنوں اور بچوں کی تقسیم کی گئی۔
اجلاس کے بعد جہاں جہاں جماعت مہمانوں سے ملے، باہمی تعارف اور گفتگو
کا موقع ملا۔ مہمانوں نے پروگرام کی پسندیدگی سے متعلق بڑی کثرت سے اظہار کیا
اس کے طریقہ کار اور امداد امداد کو بہت سراہا۔

اس اجلاس کے انتظامات کے سلسلے میں خدام الاحمدیہ نیریاک نے بڑی
مستعدی سے جہاں جہاں احمدیہ سرانجام دیئے۔ اسپیرٹ جہاں نیریاک نے جہاں
مہمان سہولت کے استقبال، تعارف اور تبلیغ میں خاطر خواہ سہولتیں دیں۔
جماعت کے کثیرا کثیرا نے اس کے کامیاب انعقاد کے لئے بڑی کوششیں کی
کریم و محترم شیخ مبارک احمد صاحب امیر و مبلغ انچارج کی نگرانی، ہدایات اور ذائقہ
توجہ کی بنا پر انہوں نے تاملے کے فضل سے یہ اجلاس بہت کامیاب رہا۔ انٹرنیٹ
سب احباب کو بہترین جزاء عطا فرمائے، اپنے فضلوں سے نوازے۔

