

ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَعَلَىٰ سُنَّةِ النَّبِيِّ
وَعَلَىٰ سُنَّةِ الْكَلِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

Ameer and
Missionary
Incharge, U.S.A.

Maulana Sheikh
Mubarak Ahmad

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RAMADHAN THE MONTH OF FASTING

Ramadhan, the ninth month of the Islamic calendar, is the most sacred month with the Muslims. It is the month of fasting. All adults—male and female—abstain from eating or drinking from daybreak to sunset, every day for one month.

Ramadhan gives us an exercise in self control and discipline. It gives us added opportunity to make progress in the realm of spirituality. It is the ladder to afford us easy access to the nearness of God.

While fasting, we deny ourselves things which are rightly and legally not forbidden to us, just because of a command from God. This exercise gives us strength to obey all commands of God. If we are willing to abstain from lawful things, for the sake of God, then we can certainly develop the habit of abstaining from unlawful things, for the sake of God.

Food and drink are not the only things we are expected to abstain from. We are required to make an extra effort to abstain from all things undesirable and forbidden. The Holy Prophet said: "If you do not abstain from evil words and evil deeds, God has no need of your abstaining from food and drink." Again, the Holy Prophet said: "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." Fasting, therefore, prepares us to live as a peace loving citizen.

In addition to a command to shun all evil, the keeper of the fast is exhorted to practice charity. According to the Tradition, the Holy Prophet, peace and blessings of God be on him, was the most liberal of men, but in the month of Ramadhan, he was even more than usually liberal.

DR. KHALIL NASIR PASSES AWAY

It is with great grief that we convey the sad news that Prof. Khalil A. Nasir passed away on Friday, April 4, 1986. *Inna Lillahe Wa Inna Elaihi Raajeoon.* May Allah grant him forgiveness and exalt him in heaven. Amin.

The Funeral Prayer was held on Sunday, April 6, 1986 at Jeffar Funeral Home in Jamaica, Queens, N.Y., at 11:00 a.m. The Janaza prayers were led by Maulana Ataullah Kaleem, former Missionary Incharge, USA. About 500 people (men and women) attended the Funeral Prayer, including people from Washington D.C., Boston, and California. Members from Khandane Masih Maud (Alaihs Salam), were also present. Staff members and students of the C.W. Post University of Long Island also attended. Professor Khalil Ahmed Nasir had served as Professor of Political Science in this University.

After the funeral prayers, the body was taken to Washington Cemetery in Stony Brook, Long Island. Many of the members attending the funeral also came to the burial in spite of the cold and rain. After the completion of his grave, Br. Muhammad Sadiq led a collective silent prayer. Being a Moosi, he has been temporarily buried here. His body will be taken to Qadian at a later date.

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment very clearly and emphatically laid down in the Holy Quran. The Holy Prophet said: "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."

Fasting was not initiated only in Islam. It was observed by people before the advent of Islam. The Holy Quran says:

Ramadan

EDITORIAL

The loss of our dear brother, Dr. Khalil Ahmand Nasir, is very tragic. He was born in Sialkot, Pakistan in 1917. He was among the first office holders of Khuddamul Ahmadiyya when it was formed. He was first assigned by Hazrat Musleh Mauood in 1946 to serve as a missionary in the U.S. under the then Missionary Incharge USA, Mutiur Rahman Bengalee. He was then appointed as Missionary Incharge USA from 1949 to 1959. He served the cause of Islam with few resources available and when the image of Muslims was poor. He was able to successfully turn many backward notions about Islam around towards the right direction in America. During his tenure of office, Hazrat Musleh Mauood instructed that the headquarters of the movement in the U.S. should be moved to Washington D.C. since it became one of the most important cities in the post Second World War period.

In 1949, Dr. Khalil Nasir was invited by the then Foreign Minister of Pakistan, Sir Muhammad Zaf-rullah Khan, to the Pakistan delegation of the United Nations at New York. For decades, he was the Editor of the Muslim Sunrise. One of the many books that were published by the Ahmadiyya Movement in the U.S. through his efforts was an article written by the famous American writer, James A. Michener, entitled *Islam, the Misunderstood Religion*. Also, many people in America from both the black and white population were converted to Ahmadiyyat during his tenure.

His personality was very loving and magnetic. He was always cheerful. His knowledge in both the religious and secular fields was very deep. As our National President, Br. Muzaffar Ahmad Zafr, once put it, he was a walking encyclopedia. His fellow colleagues and students testified to this movingly. He was always ahead of time and always fulfilled his obligations to everyone he came in contact. As a fellow professor put it, anyone who met him was influenced in a positive way. He always said his prayers regularly. He served the movement throughout his entire life, as testified by Hazrat Khalifatul Masih IV in London during the Friday Prayers on April 11.

His death is a tragic loss to us all, *Inna Lillahe wa Inna Elaihi Raajioon*. The short space of this article cannot do justice to his high qualities and accomplishments.

"Fasting is prescribed for you as it was prescribed for those before you." (2:185)

It is to be found in most religions in some form or another. Moses fasted, according to the Bible: "And he was there with the Lord, forty days and forty nights; he did neither eat bread nor drink water." (Exodus 34:38) Jesus fasted also: "And when he (Jesus) had fasted forty days and forty nights he was afterwards hungered." (Matt. 4:2)

There are added opportunities for praying and acceptance of the prayers. Before taking the early morning food, a Muslim says *Tahajjud* prayers, individually or in congregation. In the stillness of the night, he faces his Creator, presents his needs, asks for forgiveness of his sins and yearns for mercy and nearness from God.

The fasting is obligatory only on adults in good health. Those who are sick or those on a journey are not required to fast. They can make up the lost fasts later on, when they are healthy and are at home. The commandments in the Quran, regarding fasting are quoted below:

"The 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." (2:185)

"...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..." (2:186)

"It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you and you are a garment for them, ... and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast until nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits fixed by Allah, so approach them not. Thus does Allah make His commandments clear to people that they may become secure against evil." (2:158)

THE HOLY PROPHET ON FASTING

“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 odour of the mouth of one fasting is sweeter in the estimation of Allah than the odour of musk. (Bukhari)

PROMISED MESSIAH ON FASTING

The Promised Messiah once said that prayer purifies one's heart by removing all evil temptations from it while fasting lit the divine lights in one's heart; when its avenues are opened to divine revelations. (Malfoozat, Vol. IV, p.256)

At another occasion he said that the root of Ramazan is *Ramaz*, which means “strong heat”. Ramazan, accordingly, means something that makes one very hot with the heat of love of God. Fasting, with its requirements, provides us with warmth of love of God and makes us spiritually satisfied and gives us peace of mind.

THE SALIENT POINTS OF RAMADHAN

1. Fasting is one of the five pillars of Islam.
2. Fasting consists in abstaining from eating and drinking, and sexual relations, from dawn to sunset.
3. While fasting, one must abstain from evil, foul talk and telling lies.
4. To have blessings of Ramazan, one should do charity to the needy to the extent one can afford.
5. The time of *Sehri* (having meals for having fast) should end closer to the appearance of dawn. *Aftari* (breaking of fast) should be at the earliest possible time after sunset.
6. We are supposed to get up in the latter part of the night and offer *Tahajjud* (supererogatory prayer) before having *Sehri* (though fasting in itself is intact even without *Nafel of Tahajjud*. *Nafel* increases the blessings).
7. If a person fasting eats something or drinks anything by mistake, without remembering that he is fasting, his fast is not broken. He should complete his fast.
8. It is not desirable to fast during a journey.
9. The sick may not fast. Who is sick? It all depends on one's honest opinion.
10. A woman should not fast during her (menstrual) period.

11. Those mentioned under items 8, 9 and 10, should complete the missed number of fasts at any time before the next Ramadhan.

12. One who is continuously ill or one who should not fast under medical advice, and one who is too weak to fast because of old age or otherwise, may not fast at all. He should feed a poor person for a month.

13. A pregnant woman and one breastfeding her baby should not fast. They are also not required to complete the fasts later on. They should feed a needy person for one month.

14. Those in items 12 and 13 may feed a needy person or pay to a needy person the cost of food for one person for one month. Such payment is called *Fidya*. Even those completing the number later on should pay *Fidya* if they can afford it.

15. Cooling oneself, taking a bath, gargling or rinsing one's mouth does not spoil the fast.

16. Tasting the food while cooking, with the tip of the tongue, to know its proper composition does not break the fast.

17. If vomiting occurs without any accompanying sickness, it does not spoil the fast.

18. The beginning and the end of the month of Ramadhan depends on the appearance of a new moon. The month is, therefore, sometimes 29 days and sometimes 30 days.

19. One should not fast on a doubtful day. If one is not sure if the new moon appeared after 29 days of the previous month, then one should presume that month to be 30 days and should start fasting after completing 30 days of the previous month. The same applies to the last day of Ramadhan. If appearance of the moon is doubtful after 29 days, its 30 days should be completed.

20. *Lailatul Qadr* falls within the last ten days of Ramadhan.

21. Those who are fasting and can spare time, can have *I'tikaf* during the last ten days of Ramadhan. It means keeping in the mosque for 24 hours a day throughout this period (not leavin the mosque except for a call of nature or an emergency).

22. Fasting on Eid day is strictly prohibited.

23. *Sadaqatul Fitr* is to be paid (as announced from the headquarters of the country) before the Eid prayers. It should be paid to your secretary for finance. It should ultimately reach the headquarters from where it is distributed among the needy.

ISLAM AND TERRORISM

(The following is a letter published in Press and Sun Bulletin, Rochester, N. Y. on March 27, 1986. Since it pertains to Ahmadi's point of view regarding terrorism and Islamic teachings, we are reproducing it here.)

Letters to the Editor

Muslim Teachings Don't Support Terror

The recent incidents of hijacking airplanes, ships and holding innocent people as hostages by some Muslims, have been widely flashed by the news media. In this respect, the holy institution of Islamic Jihad is referred and thus an impression is being created that the religion of Islam encourages its followers to become involved in terrorist activities.

It is true that some oppressed sections of Muslims, like other such people, have resorted to terrorist acts to focus the world opinion on rights which are denied to them. But it is not fair to attribute the acts of such Muslims, as the true reflection of the teachings of the religion of Islam. These are political tactics which are being employed all over the world and have nothing to do with any religion.

In regard to the attitude of Islam toward terrorism and aggression, the religion of Islam is totally against it and pleads mutual love and peace. The very name Islam, means peace and submission to the commandments of God, which is meant for developing peace with the Creator and His Creatures. The religion of Islam, presents God as loving, merciful, beneficent and salam means a source of peace. The Holy Quran, which is the scripture of Islam, is very clear about it. It exhorts its followers:

"Verily, God enjoins justice, and the doing of good to others and giving like kindered: and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed."

This verse, not only categorically forbids Muslims all acts of transgression and violence, but also positively enjoins us to do good to others. In the presence of such clear cut instructions, no true Muslim can dare to cause harm or kill others without a legitimate right.

The term, *jihad*, which is usually referred to in the press, as an injunction for Muslims to fight against non-Muslims and to kill them, needs some clarification. The meaning of the term, Jihad is "effort" and in Islamic terminology, any effort employed for the sacred cause of religion is called jihad. It can be effort of an individual to reform him or herself and try to

become righteous, or it can be individual or collective efforts of Muslims to propagate the teachings of the Holy Qur'an. If Muslims are attacked or aggressed by others, their effort to defend themselves and pay the enemy in the same coin is also called Jihad. The injunction in the Holy Quran, for fighting non-Muslims, refer to the same condition of early Muslims, who were allowed to take up arms only for defensive purpose and to reinstate the freedom of religion which was denied to them by the non-believers. The Holy Qur'an records this conditional permission as follows:

"Permission to take up arms is given to those against whom war is made, because they have been wronged."

Therefore, Islamic Jihad is not meant for any aggression, but is allowed for defense against any aggression of others toward Muslims.

(Busaina Ahmad, Owego)

HOW SHOULD WE RESPOND TO THE PRESENT CRISIS IN PAKISTAN?

(A child's response)

Many have addressed this topic but I want to make my address effect you so that you may be motivated to take necessary action in responding to the crisis in Pakistan if you haven't already. We have nothing to show or prove to the Pakistani government, only to Allah. There are two ways to approach this question. First prayer and unity is our response. Second is action. I will address the first since it is necessary to do the first before we can even think about the second. But many people need an initiative for prayer. Let me share my experiences with you. My mother has told me Allah listens to childrens' prayers. I believed her not until my prayers were answered. I was saying Asr prayers the day the bus left for the Jalsa in Madison. I had long desired to go. It was my fondest wish to go. The bus left at six p.m. and I was at home with no plans of going at four p.m. saying Asr namaz. I asked my Lord, "please even though chances look slim, please may I go to the Jalsa." In any event, I asked my mother why could I not go. She then told me to call one of my brothers and ask them to take me. I wound up going to the Jalsa my prayers were answered arriving at the masjid at six p.m. exactly. Allah was kind enough that even though there was a question of my lodging, Allah even had that arranged

for me. In Madison I met my uncle from New York who was happy to let me lodge with him. Such are the rewards of prayer. Allah surely answers your prayers. I stress the prayer of children. On coming back from the jalsa, I said namaz when we arrived at the masjid. I was amazed, stunned at the impression I had made in the rug while praying. It looked such a humble position and in my awe I came to tears. I never knew how I looked when I bent down before my God and I was awed dumbfounded at the humility of the position that is prescribed in prayer. I thought surely Allah listens to my prayers when a boy expresses his love and asks for something. Surely Allah listens. And with prayer we show unity. One man alone praying to Allah has not the same effect as ten thousand men praying together for one thing. I will use a somewhat modern analogy. Breaking a pencil is easy but breaking twenty pencils at one time is quite hard. If one does not pray and be united with his brothers and sisters then the number of pencils decreases, increasing vulnerability. We show our devotion to Allah. We say we are his righteous servants and we prove it with prayer and unity and Allah does not destroy those who love him nor his servants. This is the true way to respond to the crisis in Pakistan. Be with Allah and Allah will be with you.

Kamran Samee

AUDIO & VEDIO CASSETS AVAILABLE

Vedio cassetts of Majlis-i-Irfan and audio cassetts of running English translations of the Khutbas of Hazrat Khalifatul Masih IV are now available. Write to our Washington headquarters for these cassetts.

YASSARNAL QURAN

The primer Yassarnal Quran has just been reprinted by our Jamaat. It is one of the most effective means of learning to read the Holy Quran.

It is available from our Washington office. Send \$2.00 to 2141 Leroy Place, N.W., Washington DC, if you want to purchase the Yassarnal Quran.

INTRODUCTION TO THE STUDY OF THE HOLY QURAN

This very valuable treatise, written by Hazrat Khalifatul Masih II, has been reprinted again. Get your copy as soon as possible, before they run out again by writing to 2141 Leroy Place, N.W., Washington, DC. The price is \$8.00.

U.S. JAMAAT ACTIVITIES

St. Louis, MO: The St. Louis Jamaat has been unable to send in regular monthly reports for some time. However, this does not indicate that we have been idle and we will do our best to submit regular reports in the future. However, I humbly point out that communication implies sending as well receiving.

During 1985, the St. Louis Jamaat held its regular monthly meetings of all of the Auxiliaries.

A once a month Youth Day was instituted on the first Sunday of each month where the young people of the Jamaat of all ages make some speech or read something pertinent on Islam. These programs are videotaped with a monitor in the Sisters room so that they can enjoy their children's performance.

During the year the Jamaat and Khuddam held several campouts, picnics and excursions where various activities including hiking, target practice, camping, swimming, etc., were practiced.

A mailing list of all Muslims in the St. Louis area

has been gradually developed and letters and pamphlets have been mailed to approximately 600 to 1000 persons.

A local Bookstore has agreed to carry our literature on consignment and we have sold approximately 25-30 Holy Qurans and dozens of other pieces of literature.

1986 has started out well. We had a visit by a local junior high school class.

Bro Dr. B. Munir Mirza from Athens Ohio was the guest speaker on a forum and panel discussion regarding the Middle East and how it relates to the prophecies in the Bible and Quran about world war III.

An Ahmadi brother hosted a program where the various Islamic groups in St. Louis came together and discussed the differences in their various beliefs. Our Jamaat was able to present the teachings of Islam in a way that did honor to our Founder (peace be upon him). Two of our Sisters organized committees as a result of this program to develop programs for young women.

On East Sunday members of the Jamaat met in a local park to picnic and play various games with our youth.

MASIH-I-MAUD DAY HELD AT BAITUL ZAFAR

Alhamdolilah, we again had an excellent attendance on Masih Maud Day Meeting. There were about 350 people present (men, women and children). The meeting started at 11:30 a.m. We had visitors from the whole of North-East region. The speakers were Brother Noorudin Abdul Latif, Brother Bashir Afzal, Mr. Saleh Nasser, Brother Sadiq and our Missionary, Inamul Haq Kauser. The meeting ended with Zuhr & Asar Prayers.

LAJNA HOLDS SIRATUN NABI DAY

The Lajna had invited some Muslim friends for their Seeratun Nabi Day Meeting. They had 4 non-Ahmadi guests and there were 50 Lajna and Nasirat present on this occasion. The speakers were: Ruxsana Nasser, the Lajna President and Sister Bushra Jamil, Sister Rashida Momin and Asma Ahmed. Refreshments were served to the guests.

TAHIR CLASS TEST HELD

The test for the children of the "Tahir Class" was held on Sunday, March 30th, and almost all the students of the Tahir Class attended the test. *Alhamdo Lilah*, the performance of our children has been generally good and the classes are definitely improving our children in their religious knowledge.

ALI AHMED TOPS IN SCIENCE PROJECT

Dr. Mir Mubarak's elder son, Ali Ahmad, took the first place in Science Project out of 300 students in Staten Island. Congratulation.

A BRIEF REPORT ON DAI ILALLAH EFFORTS

(January-February, 1986)

1. Islam introduced to the students of Old Court Middle School:

Our son, Mazher Ahmad, is a student of 6th grade in Old Court Middle School, Randallstown, MD. During a meeting with his Social Studies teacher we came to know that she is teaching the class the history and culture of India, including the study of different religions practiced in India. I offered myself to give a presentation about Islam, and also to talk about the partition of India and Pakistan as I was an eye

witness of the partition (I being born in Qadian and migrating to Pakistan in 1947). The teacher got very much interested in my offer, and within a few days arranged for both the talks about the partition of India and an introduction to Islam. Two specific days were reserved and about 40 students of 6th grade were present each time. Some teachers were also present.

While discussing the partition of India, a comparison between the Hindus and Muslims living in India was drawn, and some basic differences between their religious beliefs and cultures were explained. The creation of Pakistan as a separate homeland for the Muslims was discussed. A copy of the *Muslim Sunrise*, July 1982 issue, was presented to the teacher to study an article "An Unprecedented Migration" that discusses the same topic from Ahmadiyya viewpoint.

In my second talk, *An Introduction to Islam*, a slides and taped presentation was shown to the students. This slides presentation is specially prepared for Tabligh purposes. A brief history of Islam and fundamental teachings of Islam along with some cultural and social aspects of Muslim life are narrated with the help of colorful slides. It also includes hearing of the melodious Azan in the beginning, and the recitation of Surah Fateha as the oft-repeated prayer of the Muslims. The recitation of Surah Fateha is from Hazrat Khalifatul Masih IV's Juma Khutba. A comparison of Islam and other world major religions is drawn. Five Pillars of Islam are explained. Life and mission of the Holy Prophet of Islam, Hazrat Muhammad (s.a.w.s.) is narrated. Spread of Islamic civilization, and achievements of Muslims in the fields of science, navigation, arts, architecture etc. are presented. The importance of the Holy Quran, and its teachings to love fellow human-beings and to love and worship One God—Allah are explained. After the slide presentation, many questions from the students were answered. The questions were of varied nature and covered many areas; for example, prayers, fasting, Hajj, food, problems of Muslims to observe their faith in the United States etc. At the end, some books on Islam, viz; *Philosophy of the Teachings of Islam*, *Way of the Seekers*, *Muhammad, the Exemplar*, *Mosque*, were presented to the teacher for the library. Our son, Mazher Ahmad, helped in the slide presentation by operating the projector, and by reading the meaning of the Surah Fateha. My wife also accompanied me in her Burqua, and the teacher was very pleased to meet her.

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After a few days, we received many letters written by the students expressing their thanks and appreciation for telling them about Islam. Many of them asked us to come back again and give similar talks. We are highly thankful to Allah for granting us this opportunity of Tabligh to the young and bright American students. We hope and pray that this humble effort may prove to be helpful to open up some hearts towards the beautiful teachings of Islam.

2. Introduction to Islam taught at the Jewish Study Center at Washington, DC.

Starting from January 30, 1986, the Jewish Study Center at Washington D.C. had arranged a series of study classes on Introduction to Islam. The classes were held every Thursday evening from 8:45 pm to 10:00 pm. The first two lectures were given by Professor Karl Stowasser of University of Maryland on "Introduction to Islamic history, religion and culture". All the students were adults coming from different backgrounds. Br. Yahya Sharif of York Jamaat and myself were present in the classes as observers. The third lecture was given by Br. Yahya Sherif. He recited the Surah Fateha and elaborated the Islamic teachings as summarised in the opening chapter of the Holy Quran. He also explained the historical relations between the Jews and the Arabs starting from the two sons of Prophet Abraham (a.s.) —Hazrat Ishmael and Hazrat Isaac (a.s.) Several questions were asked by the class to understand Islam from the Ahmadiyya point of view. The status of Jesus (a.s.) in Islam as compared with Judaism and Christianity was discussed at length. Some books on Islam: "*The Philosophy of the Teachings of Islam*", "*An Interpretation of Islam*", and "*Ahmadiyyat*" (by Pof. Hamman) were presented to all the students. On February 20, 1986, I had the opportunity to make the slide presentation on An Introduction to Islam, and responded to several questions about Islam. The coming of the Promised Messiah and a brief introduction to the Ahmadiyya Community was also presented. Some of the questions were as follows:

Why do Muslim women wear a veil? Are women allowed to say prayer in the mosque? Who collects Zakat and how is its distribution managed? What are the main differences between Ahmadies and other Muslims? Why is there no contradiction between religion and science in Islam? How are the birth of Adam and creation of the Universe explained? What are the deitary laws in Islam? Is there a Sabbath day in Islam. What are the different festivals in Islam? Why the Second coming of the Messiah? Why is there

a difference between the "music" in the Azan and the Surah Fateha (by "music" was meant the style of recitation)? Can prayer be made in any other language than Arabic? Why is Jerusalem important to Muslims?

Alhamdulillah, all the questions were answered to the satisfaction of the class. All the students and the organizers of the class expressed their thanks and appreciation with warmth and happiness.

Copies of an article on Holy Prophet Muhammad, giving him number one position in the list, from the book "The 100: A Ranking of The Most Influential Persons in History" by Prof. Michael H. Hart, was distributed to the class. Chaudhary Muhammad Zafrullah Khan's book *Deliverance from the Cross* was also given to all the students, and they were encouraged to read further literature on Islam prepared by the Ahmadiyya Community. May Allah accept these humble efforts.

3. A Church delegation given Islamic literature

A delegation of three ladies from a neighborhood Church visited our home to welcome us in the community (as we have recently moved in this neighborhood). The ladies were invited inside the house and their nice gesture was appreciated by my wife. They had brought some literature on Christianity and the same was presented to my wife who received it with courtesy. Then she invited them to study literature on Islam and explained briefly Muslim beliefs to them. The visitors were also given some literature on Islam, including fliers "What is Islam" and "What is Ahmadiyyat". The ladies went away with a promise to read the literature and to visit us again.

(Mubashar Ahmad, Baltimore Jamaat)

THE U.K. AHMADIYYA ANNUAL CONVENTION

The Ahmadiyya Annual Convention of the U.K. Jamaat will be held during July 25-27, 1986. For those who may wish to attend this convention, arrangements have been made for a group fare of \$380.00 for a return fare, NEW YORK-LONDON-NEW YORK. You may travel on July 21, 22, 23, or 24 to London and stay a minimum of 7 days in London. Tickets must be purchased one month in advance of the flight date.

For reservations and more information, please get in touch with Mr. Karim Zafar Malik at 1003 K Street, N.W., Washington, DC, 20001, or call him at (202) 737-4480.

From the Press:*Asian Times*, February 7, 1986.**AHMADI STUDENTS FACE BLEAK FUTURE**

A member of the Ahmadi community, Mr. N.A. Khalid, a school teacher by profession, was refused permission to take the compulsory paper of Islamiyat (Islamic studies) in Pakistan Public Service Commission examination that was held in October last year.

The Superintendent of the examination told Mr Khalid that he had instructions from the regime not to allow Ahmadi candidates to take this compulsory paper.

Mr. Khalid pleaded with the superintendent and gave him a written undertaking to bear any consequences for appearing in the exam. Only then was he allowed to sit for the examination.

A month later, he received a letter from the Assistant Director, Federal Public Service Commission that his answer sheet would not be considered for marking as he was an Ahmadi.

The future of Mr. Khalid has now been jeopardised by the introduction of this discriminatory policy introduced by the Zia regime.

This and many other similar cases, where Ahmadi students have been refused admission into colleges and universities, and subjected to humiliation, boycott, religious apartheid, and even expelled from educational institutions, show the extent to which the regime of Pakistan is bent upon suppressing Ahmadi students from acquiring higher education and prospects.

Asian Times, London, Nov. 29, 1985.**AMNESTY ON TORTURE IN PAKISTAN**

MORE THAN 130 political prisoners, most of them civilians, are now serving sentences of between seven and 42 years after being denied fair trials by military courts in Pakistan, Amnesty International announced last week.

Publishing a memorandum it sent to the Pakistan regime in June 1985, Amnesty International called for new trials for all prisoners convicted of political offences and politically motivated crimes by special military courts.

Many prisoners spend a year or more in leg irons and chains before appearing at the special military courts, often held in closed session in prisons, according to accounts collected by Amnesty International.

They were then denied internationally recognised rights to fair trial, including the right of appeal to a higher court, it said.

Trials before special military courts are regularly reported to use as evidence "confessions" extracted under torture. Among methods of torture reported to have been used are prisoners being hung upside down and beaten, given electric shocks, burnt with cigarettes and deprived of food while incriminating statements were forced from them, the organisation said.

Amnesty International's memorandum also called for the prompt abolition of special military courts. The organisation noted that the government has now promised to end martial law by January 1, 1986 and that military courts are expected to stop functioning then.

However, prisoners serving sentences imposed by special military courts will have no legal redress, as a result of a constitutional amendment introduced this year which keeps a ban on judicial jurisdiction over decisions of military courts.

Amnesty International also published information received after the memorandum was sent, including a detailed account of the case of Abdul Razzaq Jharna, accused of a 1981 political assassination and reportedly tortured during incommunicado detention into making a "confession".

Two of the prosecution witnesses presented in the trial were detained until they testified. The court hearing his case is said to have decided to acquit him, but before the verdict was announced the president of the court was removed. Under the new presiding officer, the second court, relying on the first court's record of the trial, convicted him. He was hanged in May 1983.

Amnesty International said it knew of more than 130 political prisoners convicted by special military courts since 1979 and at least 38 awaiting verdicts. More than 100 have faced these courts in the past year.

In addition, hundreds of political prisoners have received sentences of up to three years from summary military courts, which deal with offences considered less serious.

The courts were established under martial law after the military takeover in 1977. The civilian judiciary, purged when constitutional changes were introduced in 1981, has no jurisdiction over them.

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TARIQ

News and Views

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

Editor: Syed Sajid Ahmad

FROM THE HOLY QUR'AN

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيَسَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ *

THE PERSON WHO HAD KILLED 99

Abu Sa'id Khudri relates that the Holy Prophet said: An individual from among a people before you, having killed as many as 99 persons, inquired as to who was the most learned person on earth. He was directed to a monk. He went to the monk and said: I have killed 99 persons. Is there any chance of repentance left for me? The monk answered: No. Forthwith, he killed the monk also and completed a full century of victims. Then he inquired again: Who is the most learned person on earth? He was directed to a savant, to whom he said: I have killed a hundred persons. Is there a chance of repentance left for me? The savant said: Yes. What can stand between you and repentance? Proceed to such and such land. In it there are people who worship God. Join them in the worship of God and do not return to thine own land, for it is an evil place.

So he set out. He had traversed only half the distance when he was overtaken by death. A contention arose over him between the angels of mercy and the angels of torment. The angels of mercy pleaded that he had come a penitent, turning towards God. The angels of torment contended that he had never done a good deed.

Then there arrived an angel in human form and the contending angels agreed that he should be the arbiter between them. He directed them: Measure the distance between the two lands. To whichever he is closer, to that one he belongs.

So they carried out the measurement and he was found to be closer to the land whither he was bound.

The angels of mercy thus took charge of him (*Bukhari and Muslim*).

One version has it that he was found to be closer to the land of righteousness by the width of a hand and was thus accounted one of them. Another version is that God directed the space on one side to expand and the space on the other to shrink, and then said: Now carry out the measurement. It was found that he was nearer to his goal by the width of a hand and was forgiven. It is also related that he came closer by crawling on his chest. (*Gardens of Righteousness* by Zafrulla Khan)

QADIAN

Qadian is a small town in the north-western part of India. It is the permanent Headquarters of the Ahmadiyya Movement. This town is sacred to the Ahmadiyya Community. Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be on him) was born there in 1835, spent his life there and was buried there after his demise in 1908. Many sacred buildings and places are located there.

Darul Masih (The house of the Messiah) is the house where the Promised Messiah (peace be on him) resided. He used *Baitud-Dua* to supplicate and pray in seclusion. He established two mosques there. One small, *Masjid Mubarak*, and one large, *Masjid Aqsa*, for worship. *Minaratul Masih* (the minaret of the Messiah) and *Bahishti Maqbara* (the heavenly graveyard) are also located there. The Promised Messiah, peace be on him, is buried at the *Bahishti Maqbara* along with many of his companions, may Allah be pleased with them.

Hazrat Nooruddeen, Kahalifatul Masih Awwal (first successor to the Promised Messiah), and Hazrat Mirza Mahmud Ahmad, Khalifatul Masih Saani (second successor to the Promised Messiah), may Allah be pleased with them, directed the activities of the world-wide Ahmadiyya Community from Qadian during 1908-1914 and 1914-1947 periods respectively.

The Indian subcontinent was divided into two separate countries, Pakistan and India, in 1947. Most of the areas with Muslim majority were included in Pakistan. Qadian, though in an area of Muslim majority, was not included in Pakistan. This unjust decision caused most of the Ahmadies to move from Qadian to Pakistan, alongwith the Khalifatul Masih. This migration fulfilled a prophecy, *Daghe Hijrat*, (the pain of migration), of the Promised Messiah, peace be on him.

While most of the Ahmadies moved out of Qadian, 313 volunteers resolved to stay at Qadian to look after the sacred places. These volunteers are called *Darveshane Qadian* (Darveshan is plural for darvesh). God gave them the opportunity to fulfil their pledge. They are still there, leading a hard life. In spite of innumerable difficulties, they are keeping alight the torch of Islamic Mission in the whole of India. Mirza Vaseem Ahmad, a grandson of the Promised Messiah, is also among them.

It is our firm conviction that one day the Ahmadies

will go back to Qadian. Allah the Almighty, who informed the Promised Messiah of the migration from Qadian, also revealed the following to him:

"Most surely He, Who had made the teachings of the Quran binding on thee, will bring thee back to thy place of return."

We should pray that this promise be fulfilled soon. (Expansion and revision by Syed Sajid Ahmad of the article on Qadian in *Lessons on Islam* Book IV)

THE PLEDGE OF A KHADIM

Ash-hado Allaa Ilaaha Illallaaho Wahdahoo Laa Shareeka Lahoo Wa Ash-hado Anna Mohammadan Abdohoo Wa Rasoolohu

I solemnly promise that I shall always be prepared to sacrifice time, life, property and honor for the sake of my Faith, Community and Millat. Moreover, I will be ready to make every sacrifice for upholding the cause of *Khilafat-I-Ahmadiyya* and deem it binding-on me to carry out faithfully every command and decision under Shari'at by the *Khalifa* of the time.

CORRECTION

Kalima Shahadat should precede the Khuddam pledge. We missed it in the last issue. Please make necessary correction and replace the pledge in the last issue with the one given above. *Juzakomollah*. We apologize for the oversight. —(Editors)

Sh. Mubarak Ahmad, the Amir & Missionary Incharge with a Buddhist monk during an international press conference at the U.N. Chapel in New York. (more pictures on page 12)



ANSARULLAH PROGRAM

The Qaid Taleem (Education) has laid down the following program of studies for all the Majalis Ansarullah outside Pakistan for the year 1365 H.S./1986 A.D. Every effort should be made that all the members of the Majalis should complete this program of studies.

1

- a) Everyone should commit to memory Salat (Prayer) and its translation and also should teach the same to his children.
- b) Everyone should memorize the last ten Suras (Chapters) of the Holy Quran with their translation and teach his children the same.

2

- a) Everyone should read the Holy Quran daily without fail and should get his children to do the same.
- b) Tafseer Kabeer Vol. III is prescribed for monthly studies. Every member should read at least two pages daily and think over it deeply. Where Tafseer Kabeer is not available the Naib Sadr can prescribe any book of Hazrat Masih Maud for monthly studies.

3

All the members of the Majalis outside Pakistan should take two tests of the following course of studies during the year:

FIRST test to be held in the month of Hijrat, 1365/May, 1986.

- a. Translation of Holy Quran second half of Part 26. (Chapter Alfatah verse 10 to Chapter Zariyat verse 31)
- b. The Philosophy of the Teachings of Islam by Hazrat Masih Maud first half.
- c. Bunyadi Nisab (Basic Course of Studies) by Majlis Ansarullah Markazia first half.

SECOND test to be held in the month of Nubuwwat, 1365/November, 86.

- a. Translation of Holy Quran first half of Part 27. (Chapter Zariyat verse 32 to Chapter Rahman verse 35)
- b. The Philosophy of the Teachings of Islam by Hazrat Masih Maud second half.
- c. Bunyadi Nisab (Basic Course of Studies) by Ansarullah Markazis second half.

As Hazrat Khalifatul Masih IV has appealed to the Ansar they should try to learn at least one language

other than their own; if it is not possible for them to learn a foreign language they should at least try to learn some other language which is spoken in their own country. In the light of this desire of Hazrat Khalifatul Masih IV all the Ansar brothers are requested first to make a selection of the language which they plan to learn and then, as soon as possible, start learning this language utilizing as fully as possible all the latest and modern facilities of language learning available in their country. It would be appreciated if you could keep the Center regularly informed of the number of Ansar who take part in this programme and of their progress in this respect through your monthly returns.

May Allah Almighty be ever with all of us, May He bless us to recognise our responsibilities, discharge them properly and keep us under His protection. Amen.

Qaid Majalis Beroon
Ansarullah Markazia
Rabwah, Pakistan

FREE MEDICAL FACILITIES FOR THE MEMBERS OF THE JAMAAT

It is hereby announced for the information of all those members of the Jamaat, who do not have any health Insurance, that all the members of the Ahmadiyya Medical Association, USA, have agreed to provide free consultation and prescriptions, etc., to such members in their clinics. All the members of the Jamaat, who want to benefit from this facility are requested to establish contact with an Ahmadi doctor in their neighborhood *through the President* of their local Jamaat.

In case you encounter any difficulty or have any questions, please contact one of the following:

Dr. Shahid Ahmad, President, Ahmadiyya Medical Association, USA Tele: (718) 698-8018.

Allah Bakhsh Chaudhry, National Secretary, Social Services, USA Jamaat. Tele: (703) 780-3521.

All the Ahmadi physicians and dentists are requested to enthusiastically participate in this noble scheme and extend full cooperation to the members and the office bearers of the Jamaat. *Jazakumullaho hasanal Jaza:*

Sheikh Mubarak Ahmad
Ameer & Missionary Incharge, USA

An International Press Conference, arranged by the Embrace Foundation, was held at the U. N. Chapel in New York. The theme was *Religion and Peace*. Maulana Sh. Mubarak Ahmad, the Amir and Missionary Incharge of the Ahmadiyya Movement in Islam, USA, represented Islam. Below are some pictures of the occasion. (More on page 10)



Children's *Tarbiyyati* class at Houston, Texas. Soofi Ghulamullah explaining some Islamic teachings.



Some local chapter activities in pictures



Many prisoners have been held incommunicado for months after their arrest. This is the period when torture or other ill-treatment has been regularly reported.

Amnesty International said it was also concerned about short-term political arrests, cruel punishments and the use of the death penalty in Pakistan.

It noted that the total number of prisoners of conscience was believed to be lower than in earlier years, when thousands were sometimes in custody. Among those arrested now are people held for trying to engage in non-violent political activity and members of the Ahmadiyya community—who have been banned from calling themselves Muslims.

More than 140 people are reported to have been sentenced to death, most of them on criminal charges, in 1983 and 1984; over two-thirds of them were condemned by special military courts. Flogging is frequently imposed by summary and other courts, and sentences of amputation have been handed down, though Amnesty International has not received confirmation that any have been carried out.

URDU WEEKLY FORCED TO CLOSE DOWN

A recent report from Pakistan reveals that a reputable Urdu weekly *Lahore*, published at Lahore, Pakistan is being forced to close down by Pakistan authorities. The method employed is very uncommon and unique; the railway and postal authorities simply destroy all the bundles containing this journal. It has

been going on for a considerable period, and inspite of the repeated requests and complaints the authorities failed to stop the loss. Thus it has caused a great anxiety to its readers and subscribers and a heavy financial loss to its publisher.

Lahore weekly has been in circulation since 1952, and is the only weekly published in Pakistan whose editor is an Ahmadi Muslim. The Government of Pakistan has already forced the *Daily Alfazal*, the official organ of the Ahmadiyya Movement in Islam, to stop its publication. Moreover a number of issues of the other periodicals, even those remotely connected with the Ahmadiyya Movement in Islam, have been banned or confiscated.

Ahmadiyya Movement in Islam is known as a peaceful religious body, all over the world, and is actively engaged in the revival of moral and religious values. None of its members has ever taken part in any terrorist activity anywhere in the world.

Pakistan Government, according to its declared policy, is bent upon harassing and persecuting this most loyal and law abiding community, the above example of its hostility is the latest one.

I protest very strongly against this injustice and deliberate flouting of the constitution of Pakistan and invite the attention of the free press of the world to take note of this inhuman behavior of Pakistan authorities. The *Lahore* must not be allowed to close down. R. Ahmed, Santos Road, London, SW 18

کیا آپ تک یہ آواز پہنچ گئی ہے؟

سیدنا حضرت خلیفۃ المسیح الرابع ایدہ اللہ تعالیٰ فرماتے ہیں :-

”ہر احمدی جس تک میری یہ آواز پہنچتی ہے وہ خود اپنا نگران بن جائے اور خدا کو حاضر ناظر جان کر یہ عہد کرے کہ میں نے سال کے اندر اندر ایک احمدی ضرور بنانا ہے اور دعا کرے تو یہ کچھ مشکل نہیں جب اللہ تعالیٰ کی تقدیر کوئی چیز آپ کو دنیا چاہتی ہو تو ہاتھ بڑھا کر اس کو نہ لینا سہمت ناشکری ہے“

(خطبہ جمعہ فرمودہ ۲۷ ستمبر ۱۹۸۵)