

ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَعَلَىٰ سُنَّةِ النَّبِيِّ مُحَمَّدٍ
وَعَلَىٰ سُنَّةِ الْكِرَامِ

لا اله الا الله محمد رسول الله

Ameer and
Missionary
Incharge, U.S.A.

Maulana Sheikh
Mubarak Ahmad

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TABLIGH 1365

SUPEREROGATORY WORSHIP INCREASES LOVE AND AFFECTION WITH ALLAH

(Summary of the Friday sermon delivered by
Hazrat Khalifatul Masih IV on November 22, 1985 at
the Fazl Mosque, London.)

After *Tashahud* and *Ta'awuz* Hazur recited verses
56-57 of Chapter 5 of the Holy Quran:

اِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ
الصَّلٰوةَ وَيُوْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ * وَمَنْ يَتَوَلَّ
اللَّهَ وَرَسُولَهُ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ *

Your friend is only Allah and His Messenger and
the believers who observe Prayer and pay the Zakat
and worship God Alone. And those who take Allah
and His Messenger and the believers for friends
should be rest assured that it is the party of Allah that
must triumph.

Hazur said that in the sequence of these verses the
implied meaning of the word *Rakioon* is, "those who
establish the unique and pure Unity of God."

Explaining the strong relationship between the
friendship of Allah and His Unity he said that in the
verses recited, Allah says that your real friends should
only be Allah, His Messenger and the believers;
pointing out the fact that when a believer establishes
friendship with other believers it naturally leads to the
friendship of Allah and His Messenger and then it
forms a society wherein a pure Unity is established.

He said from these verses we come to know that we
should not be looking towards the non-believers for
any sort of help; because with your characteristic
ways of thinking and doing service to mankind you
no more depend on them. Allah should be your

AN IMPORTANT ANNOUNCEMENT AHMADIYYA ANNUAL CONVENTION U.S.A. 1986

This year the Ahmadiyya Annual Convention,
U.S.A. will be held on June 27, 28, and 29, 1986 at
the Georgetown University, Washington D.C.
Kindly note the change in the Ahmadiyya Calendar,
as it was previously announced that the Convention
will be in the month of August. The Program of the
Convention and further information will be com-
municated to the members very soon.

Mubasher Ahmad, General Secretary, U.S.A. Jamaat

solitary source for all sorts of help.

In this context he also read a tradition from Hadith
Bukhari, wherein the Holy Prophet had said that a
believer gets closer to Allah with His Obligatory wor-
ship and further achieves His friendship and love
through His Supererogatory worship; and he starts
feeling as if the love of Allah is absorbed in every part
of his body. Hazur said that it means that he acquires
within himself the attributes of Allah. In this way
quite a unique type of Unity is established among the
believers, as if they become part and parcel of the
Unity of Allah, so much so that an offence against
them becomes an offence against Allah Himself.

Referring to the five daily obligatory Prayers he
said that with these prayers one gets nearness of Allah
and with Supererogatory prayers becomes a friend
and a beloved one of Allah.

He also said that the obligatory worship forms a
skeleton, or is a foundation, for one's spiritual em-

bodiment. It is further accomplished and beautified through *Nawafils* (supererogatory worship).

He further explained how prayer is strongly connected with the concept of Divine Unity. He referred to the saying of the Holy Prophet, peace and blessings of God be on him: *Afzaluz Zikre La'ilaha Illalah*, that the best remembrance of Allah is to say *La'ilaha Illalah*. He did not join with it the words *Muhammadur Rasoolallah*, because the word 'ZIKR' is used only for the remembrance of Allah; not of His Messenger.

While explaining *Kalima Tayyiba*, he said, it leads to solid unity of the believers. For this he quoted from a speech of the Promised Messiah, delivered in 1906 at the Annual Gathering wherein he said:

"This sacred *Kalima* nullifies the existence of any worshipable entity besides Allah. According to it one has to expel from within oneself all sorts of selfish and material idols and to fully vacate one's heart to get it filled with the love of only one God. There are many invisible idols making their way into one's mind. For instance, to have one's trust in, or to depend on, anything besides Allah is also an idol. People are carrying about many such idols in themselves. It is not an easy task to expel such idols from within oneself. Many great scholars and philosophers failed to do so.

"These idols are like invisible germs that can be seen only through divinely bestowed microscope. They are very harmful to mankind. These idols are one's passions and temptations. They force the human beings to fall away from the path leading to Allah, and to exceed in usurping the rights of the innocent fellow beings. Many of those who like to be called *Alim*, *Fazil* and *Maulvi* (the different titles of Muslim religious scholars), who recite traditions to others, have failed to recognize these idols—in actual practice they are rather worshipping them. Only a man of great fortitude can get rid of them. Those who follow these idols they entertain hypocrisy in dealing with others and deprive them of their rights, considering it just a form of game, as they trust in and stress only on the material means. Unless these trends are ranted out, *Tauheed* (Unity) cannot be established."

After this Hazur said that through only such a unity comes into existence a *Jamaat* that it becomes almost beyond imagination that someone in it may deprive others of their rights.

It is not without significance that the fulfilment of human rights is enjoined in the Holy Quran after the injunction of prayer. The community that comes into

existence through the stage of *Wilayat* (deep friendship with Allah) can never yield to the evil trends; it always overcomes them. If certain individuals of *Jamaat* are such that they take away the rights of others then it can easily be deduced that the *Jamaat* has failed to establish the real *Tauheed* (Unity).

At the end, while stressing again on caring sincerely for the human rights, he said that sometimes ago when he delivered sermons on this topic, a remarkable change was seen in *Jamaat* and there were some exemplary instances of peaceful mutual settlements. Furthermore, the *Jamaat* was inclined towards internal peace when it passed through the recent trials but it falls short of such a standard as was desired by the Promised Messiah (Peace be on him). The hands of *Qaza* (Department of settling disputes) are full with cases to be settled. That day is yet to come when *Qaza* declares that there are no more cases for it to settle. Such a day would be a sign of the establishment of a pure Unity of our *Jamaat*. Sanctify, therefore, your prayers to attain the sanctity of *Tauheed* (Unity).

He said that in the coming sermon he will point out how the object of sanctifying our prayer can be achieved.

A SPECIAL CIRCULAR ABOUT WAQF-I-JADEED

Hazrat Khalifatul Masih IV delivered the Friday Sermon about *Waqf-i-Jadeed* on December 27, 1985. He said that Hazrat Musleh-i-Mauood, Khalifatul Masih II, established *Waqfi-Jadeed* for two purposes:

1. For the moral, religious, spiritual and educational training of the new generation in the rural areas of Pakistan;
2. For the propagation of Islam among the Hindus in Pakistan.

Hazoor mentioned the achievements of these objectives during the past many years. He gave details of the efforts made by the *Jamaat* under this scheme and the bounties of Allah which we received in the form of very blessed and fruitful results.

Under this scheme, religious teachers were prepared to meet the level of understanding of the villagers. They gave lessons on reading and translating the Holy Quran, prayer, and Islamic teachings to the illiterate adults and their children.

In the Sindh Province of Pakistan, especially in the District of Therparker where there is a large population of Hindus, teachers called *Moallimeen* have

done marvelous work. Through their untiring efforts many Hindus have joined the fold of Islam, and many new Communities have been established in Sindh and other districts of Pakistan.

Now in such localities of Hindus, where most of the people are of low living standards, we are establishing Homeopathic Clinics and schools. Hazoor said, "Uptil now, all the expenses in this field were borne by the Ahmadies of Pakistan. Now it is high time that Ahmadies all over the world should also share the blessings of pushing this task forward with a greater impact so that a maximum number of non-Muslims may be converted to Islam."

Hazoor fixed one Pound Sterling, per year, per head, for the Ahmadies of Great Britain and two dollars per head per year for the Ahmadies in America. Every child and all adults, males and females, should be included in this scheme.

Hazoor fixed this low rate so that every Ahmadi could have the opportunity of joining this most blessed Jihad; and also that the other regular contributions should not be affected because of Waqfi-Jadeed contributions. Those who can willingly afford to pay more than this minimum rate are allowed to do so.

Through this circular I am extending this appeal from Hazoor to all Ahmadies in America.

I hope all of the missionaries and presidents will see to it that the message of Hazoor reaches to every Ahmadi; so that none is left out. They should immediately collect the funds or promises for Waqfi-Jadeed for the year 1986, so that the list of all contributors should be sent to Hazoor as early as possible.

May Allah enable all of us to share the blessings of Waqfi-Jadeed and may we fully carry out Hazoor's instructions so that Allah may shower His blessings and bestow His pleasure on all of us. Amen.

Sheikh Mubarak Ahmad
Amir and Muballigh Incharge USA

SIND COURT JUDGE SETS AHMADIS FREE

Haji Abdullah Lahooty, a civil judge of Umarkot, Sind in Pakistan recently gave a verdict in the famous *Kahlima* badge case, in which a many members of the Ahmadi group of Islam were involved.

According to the prosecution, members of the Ahmadi religion group were seen with plastic badges on their shirts, on which *Kalima Tayyaba: La Ilaha*

Illallah; Muhammad Rasoolullah, i.e. there is no one worthy of worship except Allah, Muhammed is the messenger of Allah, was inscribed.

These, said the prosecution, injured the feelings of Muslims. Members of the Ahmadi sect in Islam were arrested and brought before the regime's military court.

A section of the so-called ordinance of 1984 brought in by the Zia regime to further persecute members of the religious group reads: "Any person of the Qadiani or the Lahori group (who call themselves Ahmadies or by any other name) who directly or indirectly poses himself as a Muslim, or calls, or refers to his faith as Islam, or preaches or propagates his faith, as Islam, or invites others to accept his faith, by words, either spoken or written, or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may exceed three years and shall also be liable to fine."

According to the court the prosecution could not prove the charges against the accused.

"The sentiments of Muslims are not so weak that if they see *Kalima Tayyaba* badges on Qadianis, their religious feelings are injured. The ordinance prohibits Qadianis to certain particular actions, but displaying *Kalima* badges on shirts by Qadianis was not restricted, and it is well discussed law that a thing not prohibited is deemed to be allowed," remarked the judge.

If a Qadiani purchases a copy of the holy Qur'an from Taj Company shop, and proceeds to his own house, while seen by the Muslims on the way, he has committed no offence under this section as even a Hindu can purchase a copy of the Holy Qur'an for reading knowledge," the judge said.

He further added: "If in such a way, citizens of Pakistan, belonging to any religion, are harassed by police, it will damage the preachings and purposes of Islam, and the people of other religions will not even touch Islam. The general principle of law which has been recognised with emphasis even by *Shariat* (Muslim religious law) is that everyone has a right to follow the religion of his own liking and is at liberty to worship according to the dictates of his own conscience, without being guided or governed in this respect by persons following a different religion."

The judge found the charges against the accused as groundless and in the interest of justice acquitted all the Ahmadies.

A BOLD AND JUST DECISION BY A PAKISTANI JUDGE

(The following is the order of acquittal by Civil Judge Umarkot (Sind, Pakistan). The accused Ahmadis were tried under Section 298-c Pakistani Penal Code for wearing Kalima Tayyah badges).

ORDER

This order will dispose of an application made by the Advocate for the accused under section 249-A Cr.P.C. praying therein the acquittal of accused on the grounds that the case is false one and result of enmity over the religious differences. The Advocate for the accused persons stated in his above said application that even if the allegations of the prosecution are deemed to be correct, no offence under section 298-C of PPC is made out as there is no legal restrictions over the use of Kalima Badges by the accused. He further mentioned in his application that the accused have full faith in Kalma and there is no legal restriction whereby the accused cannot recite Kalma and keep the Kalma Badges with them. He further stated in his application that from the facts stated in the F.I.R. and police statement no offence is made out and as such the charge against the accused stands groundless hence they be acquitted in the interest of Justice. The Advocate has also made a reference of authority reported in PLD 1984 of Federal Shariat Court Page 136. Notice of this application is given to the P.S.I. for State on the very date whereafter I have heard Advocate for accused and PSI for the State at length. Also I have perused the case papers and case law produced by the parties.

The brief facts of prosecution case are that the accused persons put Kalma Tayaba Plastic Stickers on their shirt upon the chest and were seen by the prosecution witness at wardat and they were asked as to why they have put those stickers when they are Qadianis and are declared Kafirs through the Ordinance of President of Pakistan. The accused persons replied that they do not accept and obey the Ordinance of President of Pakistan because they are Muslims. On this the prosecution found the accused guilty for the offence of section 298-C of PPC hence arrested them, secured the said stickers and challenged them in this Court accordingly.

A formal charge was framed against the accused persons to which they did not plead guilty but claimed to be tried. After framing of charge the Advocate for the accused persons has moved the application for acquittal of accused which is being discussed.

Now the points for determination in this case are:

1) Whether the charge against the accused is groundless or there is no any possibility of the accused being convicted of any offence, they are charged with?

2) Whether the accused be acquitted or proceeded with the case, they are charged with?

Points with Reasons and Findings

I see that the case of prosecution as alleged in the FIR is that the accused are Qadianis and they put Kalma Tayaba Plastic badges on their shirts upon chests hence they have outraged the feelings of Muslims and committed an offence under section 298(c) of PPC the clause (c) of Section 298 of PPC reads that "Any person of Qadiani or the Lahori group (who call themselves 'Ahmadis' or by any other name who directly or indirectly poses himself as a Muslim, or calls, or refers to his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representation or in any manner whatsoever outrages the religious feelings of muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine". First of all from the plain reading of version of this clause (c) with which accused are charged, I do not see the alleged action of accused comes within the mischief of this clause as is attributed and nowhere Qadianis are called Kafirs though ordinance on the other hand in no way if could be said that putting of Kalma Tayaba by Qadianis on their shirts will injure the feelings of muslims. *The sentiments of muslims are not so weak that if they will see Kalma Tayaba with Qadianis, their religion feelings will be injured.* The ordinance promulgated in this regard itself has prohibited the Qadianis to some particular actions as provided in clause (B) of section 298 of PPC. No where such a restriction of putting Kalma Tayaba by Qadianis is made by ordinance as alleged by the prosecution. It is also well discussed *law that a thing not prohibited in deemed to be allowed. I would like to say here that for example any Qadiani goes to Taj Company shop and purchases the Holy Quran and leads to his home, while on the way he is seen by muslims with Quran Majeed on the road, it will not amount the offence under section 298-c of PPC because even Hindu can purchase the same and take away the same with him may for its reading and knowledge. If in such a way people citizen of Pakistan belonging to any religion will be harassed by police, it will damage the preachings and purposes of Islam and other religion people will not even touch the Islam. The general principle of law which has been recognised with emphasis even by Shariat is that every one has a right to follow the religion of his own liking and is at liberty to worship according to the dictates of his own conscience without being guided or governed in this*

respect by persons following a different religion. I also place a reliance on a authority of Federal Shariat court reported in PLD 1984. On page 136 as produced by the advocate for accused wherein their lordships held that the ordinance does not interfere with rights of Qadianis to profess and practise their religion in accordance with provisions of constitution of Pakistan (1973) and injunctions of Holy Quran and Sunnah under the circumstances of the case and in view of the above discussion, I see the charge against the accused is groundless hence further proceedings in this case are futile. I therefore in the interest of justice acquit the accused under section 249-A Cr.P.C. They are on bail, their bail bonds are cancelled and surety discharged-

Announced in open Court.

Given under my hand and seal of this Court this 29th day of September 1985.

Sd/- (Haji Abdullah Lahooty)
Civil Judge and FCM, Umerkot.

SPECIAL PRAYERS REQUESTED FOR SAHIBZADA M. M. AHMAD AND MIAN ABDUR RAHIM AHMAD

Sahibzada Mirza Muzaffar Ahmad, the grandson of the Promised Messiah, and Mian Abdur Rahim Ahmad, Wakilul Divan Tahrik Jadid and the son-in-law of the late Hazrat Khalifatul Masih II, both underwent heart surgery recently and are recovering satisfactorily.

Mian Abdur Rahim Ahmad suffered heart problems last spring and came to the USA last August for treatment. He has been under the care of Dr. Shahid Ahmad of New York. He was operated upon in New York on Nov. 19, 1985. He is recovering well and is now back in Washington with his relatives. All the members are requested to pray for his full and quick recovery. Special prayers are also requested for Dr. Shahid Ahmad and his family for the extraordinary hospitality and the care that they demonstrated.

Sahibzada Mirza Muzaffar Ahmad developed some heart problems on December 20, 1985 and was admitted to the George Washington Hospital in Washington, DC. After examination, the doctors recommended emergency bypass surgery which was successfully performed on December 22, 1985. *Alhamdo Lillah*, Sahibzada Sahib is recovering smoothly from the operation and returned to his home a week later. Please pray that Almighty Allah grant him a quick and full recovery, sound and blessed health and a long life to serve Islam and Ahmadiyyat. Ameen!

DAY OF PROTEST OBSERVED ON 26 DEC, 1985. AHMADIS IN U.S.A. FASTED AND OFFERED SPECIAL PRAYERS

Hazrat Khalifatul Masih IV, while delivering his sermon on December 20, 1985 mentioned with great pain that our Annual Gathering which was held in Rabwah every year on 26th December has not been allowed by the self-made gods of the land. Hazoor said, "We will, therefore, observe this day (i.e. December 26) as the Day of Protest. But, our protest will not be before any worldly master but will be to our Allah the Almighty, Lord of the Universe.

"On this day we will, one and all, bow before God and pray: O God Almighty we protest before you against those people who place themselves equal to you and pretend to be the Lord of universe.

"On this day all Ahmadies will observe fast and pray fervently, before our Allah, the Lord of the Universe."

Ahmadies in U.S.A. observed the "Day of Protest" by keeping fast and offering special prayers —congregational and individual.

ANNOUNCEMENTS

ENGLISH AUDIO TAPES AVAILABLE

Friday Sermons of Hazrat Khalifatul Masih IV, which are translated into English simultaneously as Hazur is speaking and recorded onto tape, are available on audio cassettes beginning Friday, July 19, 1985.

Majlis Irfan session, which are question and answer sessions, are held by Hazur in English at the London Mosque are also available beginning May 3, 1984.

To receive these audio cassettes, please send your request with your name and address to the Headquarters at Washington, DC. Each cassette costs \$2.00 including handling and postage which will be billed later.

CONTRIBUTION AND YOUR ACCOUNT NUMBER

Many of you already know that the National Jamaat has a computer and all the Chanda contributions are entered under each member's account number in the computer. The account number assigned to each member also appears after each name on the mailing label on all the mail sent from the headquarters. Please note that number and mention it on all of your checks/money orders when paying Chanda or other contributions for proper record. Thanks.

U.S.A. JAMA'ATS' ACTIVITIES

WASHINGTON, D.C.: "Parent-Children" Day, December 25, 1985

The day of December 25th this year was, like several previous years, set for "Parent-Children" day by the Washington Jama'at. This program was initiated, several years back, by Washington Jama'at president, Br. Mubasher Ahmad Sahib, with the aim to enable the members of Jama'at and the children to sit together, hold discussions on various issues, and get acquainted to each other, so that, on this day of general holiday, when the Christian world is busy celebrating Christmas and radios and TV stations strive to present stories and fictions about their "GOD", the children of Jama'at may, at least, remain safe from its bad effects and spend the day in a noble and useful manner. This short but effective program has proved to be a big success.

This year too, inspite of below zero temperature and severe cold winds, the families of Washington, Baltimore, York, Penn. and Harrisburg participated with zeal so that the whole Fazal Mosque was full to capacity. In this spiritual environment everybody looked happy and delighted. It is interesting to note that the number of participating girls was three times that of the boys.

At 10:30 a.m., Shaikh Mubarak Ahmad, Ameer & Muballigh Incharge USA, declared the function open and asked Br. Kalim Bhatti (Harrisburg) to recite verses from the Holy Koran. He recited verses from Surah Noor and translated in English. He was followed by Br. Mubarak Ahmad Malak who recited poem "An Address to the Youth" written by Hazrat Musleh Mau'ud and translated it into English.

Janab Shaikh Sahib, in his inaugural speech highlighted the beneficial and useful aspects of this program.

Br. Dr. Masood Malak then requested the Asst. President of South East Region, Br. Mubashir Ahmad, to start the competition program. Lajna and Nasirat were asked to do their program separately.

Br. Mubashir Ahmad announced the detail of the program and categorization of the participants, and asked for the names of participants in various items of the programs. The participants were categorized as 7 to 10 years old (first class); 11 to 14 years (second class) and 15 to 18 (third class).

After the competition there was interval for sports and lunch. Lunch was served to all members in a nice and neat manner. During this interval the children

also played football in the playground under the supervision of Br. Hamza. Sheikh Mubarak Ahmed then led the Zohar and Asr prayers. A video tape of one of Hazur's Majlise Irfan—dealing with the subject of children—was then shown.

During the second half of the program, children participated in a panel discussion on the topic "How to overcome un-Islamic peer pressures". The participants were: Jawad Ahmad Malak, Ansar Ahmad, Ismail Hashim, Sahibzada Amir Latif, Ahmad Saeed & Haroon Asd. Moderator was Jawad Malak. This very interesting discussion was marked for its liveliness, children's peculiar view point, the way of their handling the subject and penetrating it from various angles.

As the next item, a parents' panel comprising of Sheikh Nasiruddin Ahmad, Murabbi Silsila Africa (Now USA), Ch. Allah Bakhsh & Br. Hamza Zainuddin (Baltimore), participated in discussion on the topic "How to attain a successful and progressive family life". The moderator of this adult's panel was Br. Mubashar Ahmad Sahib. The discussion was marked for its comprehensiveness, innovative presentation and instructive qualities and was also well received.

The function continued till 4-30 p.m. At the end the Sheikh Sahib very kindly presented prizes (consisting of books, batches and certificates) to the winners. In his closing speech, in addition to his useful advice, he exhorted the members to improve the standard of the program and the number of participating children.

He then led collective prayer and ended the program with thanks to the organizers, workers and the participants. The blessed program proved a worthy success.

MONTHLY MEETING: The monthly meeting of the local Jamaat was held on December 1, 1985. Meeting started with Darse Quran by Sheikh Mubarak Ahmad, Ameer & Mubaligh Incharge, U.S.A. After reciting a few verses of the Holy Quran (Sura Noor) he translated and then gave the commentary of those verses. He explained that in these verses privacy of individuals is emphasized. When children want to go to their parents or elders quarters, they should ask permission first. If only they are permitted then should they enter those quarters otherwise not. The same applies to anybody else who is going to see or visit somebody. Thus the Holy Quran gives us

directions for having a beautiful and clean social life, in all different aspects of this world as well. Then Sheikh Saheb also gave Darse Hadith.

Then Ansar and Khuddam combined meeting started by Dr. Shamim Ahmad, Zaim Ansarullah, Washington D.C. He led pledge of Ansarullah. A poem of Musleh Maud was read by Br. Munawar Saeed and translated by him beautifully and aptly. Then Dr. Shamim explained that today's program is the second phase of the workshop on "JEHAD" which was conducted a couple of weeks ago where in Maulana Maqbool Ahmad Qureshe explained the meaning and forms of Jihad.

Then Dr. Shamim Ahmad called upon Br. Muhammad Haroon Isa to explain *Jehad Bil Qalam*. Br. Haroon Isa explained at length the different forms of Jihad with pen for obtaining diversified goals in the history. Then he elaborated the real meaning of Jihad with pen as explained by the Promised Messiah, and why it is important in this day and age. He also explained how all of us can take part utilizing all the forms falling under the category. To name a few: speech, radio, TV, press.

After his very informative and interesting lecture, which lasted for 45 minutes, the meeting was concluded with collective prayers led by Sheikh Mubarak Ahmad Sahib.

ROCHESTER, New York: A general meeting of Jamaat was held at the residence of Bro. A. Razzaq on November 3, 1985. To start the meeting, one of the Atfal visitors, Billal Abdullah recited beautifully a portion from the Holy Quran. The main speech on the program was of Brother Daud Munawar on "The Existence of God".

There were many interesting items on the program, one of which was the Atfal speech competition. Nadim Tahir Malik, Navid A. Tahir and Faheem T. Malik were among the participants. It was unanimously declared by the judges that Nadeem T. Malik stood first in this competition.

Chaudhry Abdul Majeed, in his speech, gave very good suggestions for bringing up our children as missionaries of Islam. The host served a nice lunch to all participants and the function came to its close after congregational Zuhr and Asr Prayers. The readers are requested to pray for the spiritual and material prosperity of Rochester Jamaat.

WILLINGBORO, New Jersey: Sayyed Imdad Ali reports that a successful General Meeting was held at

the residence of Dr. Ehsan Zafr, the Jamaat president, on the first of December 1985. After recitation from the Holy Quran by syed Imdad Ali, there was a Daras on a portion from the Holy Quran by Syed Abdul Aziz Shah. Besides reading from a passage from writings of the Promised Messiah, peace be on him, light was shed on the lives of the Companions of the Promised Messiah, encouraging members to emulate them.

Dr. Ehsan Zafr in his presidential remarks, called on the Jamaat to pay special attention to tabligh among non-Muslims and to bring non-Ahmadi Muslims closer, so that their misunderstandings are removed. He also gave suggestions for further expansion of tabligh programs.

Sayed Imdad Ali also reports about a lively Waqar-e-Amal program, held by the young and the old of the Jamaat, for the speedy construction of their mosque and mission house. We request readers to pray for all the members of this Jamaat, that Allah may accept their sacrifices and reward them abundantly. Amen.

TUCSON, Arizona: Maulana Sheikh Mubarak Ahmad, Ameer and Muballigh Incharge, U.S.A., visited Tucson jamaat in September 85, met local members, addressed meetings, and made far reaching decisions on a plan for future expansion of jamaat centers in Tucson, AZ.

The ameer arrived Phoenix September 12, left for Tucson on the 13th, and left Tucson on the 16th for a visit to the other West Coast jamaats.

He stressed the need for the acceleration of propagation activities and for special attention towards proper upbringing of children during his meetings with members in Phoenix, AZ.

He led the Friday prayers at the Al-Yusuf Ahmadiyya Mosque at Tucson on Friday the 13th. In view of the presence of non-muslims, he introduced the audience to the beauties of Islamic teachings in his khutba. He outlined the outstanding services of Muhammad Zafrulla Khan, may Allah be pleased with him, towards the cause of Islam.

In his address to the members at the general meeting at the Al-Yusuf Ahmadiyya mosque at Tucson on September 15, he stressed the need for children's training and of teaching them Urdu. He also addressed a Lajna meeting earlier and elaborated on training and tabligh methods taught by Islam.

He spent the rest of his stay in meeting local

members, understanding the local training and tabligh needs, and surveying the Tucson area for appropriate location for jamaat centers. He presided over a mosque committee meeting and refined and

approved plans for the building of a new mosque depicting a dome and a minaret, and the purchase of a large piece of land for future expansion. This project is estimated to cost at least \$131,000.

THE PROPHECY ABOUT MESSIAH'S DESCENT ON A WHITE MINARET

AN EXPLANATION BY HAZRAT KHALIFATUL MASIH IV

(Questions answered by Hazrat Khalifatul Masih IV on May 4, 1984 at the London Mosque (verbal session is edited for clarity as necessary)

Question: A prophecy is contained in a Hadith of the Holy Prophet Muhammad, *salalaho alaihi wa salam*, about the Messiah, son of Mary, who will appear to the east of Damascus on a white minaret which has no staircase. What is the meaning of the symbols used by the Holy Prophet in this prophecy?

Hazur: He will come, descend from heavens resting his hands on two angels. Yes, and on the east of Damascus. Have you heard that? On a white minaret. That is the complete story, and *that* minaret has no ladders, no staircase. So, when he descends on the top of that white minaret, which has no staircase, according to this tradition, he will wait until the Ulema reach him with a ladder. They erect a ladder, and with the help of ladder, he'll come down.

So that shows obviously that either there is a cryptic message in it, the whole language seems to be symbolic; or it is not at all a saying of the Holy Prophet because he wouldn't spin fairy tales for his Umma himself. He was the wisest of the wise. How could he speak in such childish terms if this tradition is to be taken literally? But if it carries a cryptic message and it is to be understood, then the status of this tradition will be raised very high, and this is how we look at it.

In the first place they say that (Arabic): "He will descend near a white minaret on the east of Damascus" These are the words of the Holy Prophet, first of all, let's look for a white minaret to be present somewhere to the east of Damascus. There is none. There was none at the time the Holy Prophet made this prophecy. So when there is no minaret, how can he descend? So the whole thing goes overboard because a minaret without a ladder or without a staircase has to be found physically somewhere on the east of Damascus before we can think of Jesus Christ descending from heaven bodily. So, because there is no physical minaret the bodily appearance is also not possible.

That means he is not speaking of physical things; not speaking in material terms. The only explanation

of that is that he will only come from Allah. He will descend on white minaret, that means he'll bring, he will speak from a platform of reason and peace. These are the two symbols used in the picture of a minaret. Minaret is white, and minaret is used for spreading light far and wide. So it is the light of wisdom and logic which he will spread and he'll bring peace because that minaret is colored white. These are two symbols.

And despite the fact that he will descend from heaven like all the other prophets, he will not descend to the hearts of the people and the Ulema until they make some effort towards him and offer a ladder to accept him. That is the message.

And this is exactly what happened at the time of Hazrat Muhammad Mustafa, *salalaho alaihi wa salam*. Those who were considered wise in Arabia, like Abul Hikam, he didn't offer a ladder and Hazrat Muhammad Mustafa, *salalaho alaihi wa salam*, did not descend to him, to his house. But a very poor slave, belonging to the lowest rung of society, Hazrat Bilal, presented his ladder and he descended to him and lighted his outside and his inside.

So this is the meaning of the Holy Prophet's saying because it's a prophet speaking, not an old wife who is spinning tales. So every speaker must be given respect according to his status and his sayings should be understood according to his station.

ATTENTION: AHMADI STUDENTS IN USA

In order to update our data, all Ahmadi students are requested to dispatch the following particulars as soon as possible to the:

Ahmadiyya Muslim Students Association
2141 Leroy Place, N.W., Washington, D.C. 20008
1. Name, 2. Father's name, 3. Name of Institution, 4. Major field of study, 5. Language, intended to learn, 6. Nationality, 7. Temporary address and telephone no., 8. Permanent address and telephone no.

TARIQ

News and Views

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

Edited by: Syed Sajid Ahmad

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward. (The Holy Quran,

48:30)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ
عَلَى الْكُفَّارِ رَحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاءَ هُمُ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ مِثْلُ خَمْضٍ الَّذِي إِذَا أَخْرَجَ
شَيْئًا فَازَرَهُ فَاسْتَعْظَمَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يَجُوبُ
الزَّرْعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

THE STORY OF A LEPER, A BALD, AND A BLIND

Abu Hurairah relates that he heard the Holy Prophet narrate the following: Allah having determined to try a leper, a bald one and a blind one from among the Bani Israel, sent an angel to them. The angel came to the leper and asked him: What is it that you would like best? He said: A good complexion and a clear skin and removal of my affliction on account of which people shun me. The angel passed his hands over him and his affliction left him and he acquired a good complexion. Then the angel asked him: What property would you like best? The man said: Camels. He was given a she-camel ten months pregnant; and the angel said: May Allah bless it for thee. Then the angel came to the bald one and asked him: What is it that you would like best? He said: Lovely hair and removal of the affliction on account of which people avoid me. The angel passed his hands over him and his affliction was removed and he acquired lovely hair. Then the angel asked him: What property would you like best? The man said: Cattle. He was given a cow which was carrying a calf; and the angel said: May Allah bless it for thee. Then the angel came to the blind one and asked him: What is it that you would like best? He said:

That Allah may restore my sight so that I may see people. The angel passed his hands over his eyes and Allah restored his sight. Then the angel asked him: What property would you like best? The man said: Goats. He was given a she-goat which was carrying a kid. The animals multiplied greatly, so that one had a valley full of camels, the other a valley full of cattle and the third a valley full of goats.

Thereafter the angel came in his old guise to the leper and said: I am a poor man bereft of all resources in the course of my journey, and I have no means left for the completion of my journey save Allah. I beg you in the name of Allah Who has given you a good complexion and a clear skin and great wealth to furnish me with a camel that might help me to reach the end of my journey. The man said: I have many obligations. The angel said: I seem to recognise you. Were you not a leper, shunned by people and indigent, enriched by Allah? The man said: My wealth is inherited through generations. The angel said: If you are lying, may Allah restore you to the condition in which you were. Then he came to the bald one in his old guise and said to him the same as he had said to the leper and received a reply similar to the one he had received from the leper. To this one also he said: If

you are lying, may Allah restore you to the condition in which you were.

Then the angel came to the blind one in his old guise and said to him: I am a poor man on a journey. My resources have all given out and I cannot reach the end of my journey save with the help of Allah. I beg you in the name of Him Who has restored your sight to you to give me a goat that might prove of help to me in reaching the end of my journey. The man said: Indeed I was blind and Allah restored my sight to me. Then take what you will and leave what you will. I shall not constrain you in any way in respect of whatever you may wish to take in the name of Allah, the Lord of honor and glory. The angel said: Keep all you have. All three of you were being tried. Allah is, indeed, pleased with thee and is wroth with thy companions (*Bokhari and Muslim*). (From Gardens of the Righteous: Mahammad Zafrulla Khan, May Allah be pleased with him.)

LOS ANGELES HOLDS CLASSES FOR CHILDREN

Majlis Khuddam-ul-Ahmadiyya Los Angeles, California, is holding regular classes for the education and training of children since September last year. These classes are held every Sunday. Children are taught how to read the Holy Quran. They are also instructed in religious knowledge. This class is mostly supervised by the West Coast Regional Muballigh, Maulana Munir Ahmad Chaudhary.

ATFAL HOLD THE HOLY PROPHET DAY

Majlis Atfal-ul-Ahmadiyya, Los Angeles, California, celebrated Seeratunnabi Day on January 26, 1986. The meeting was attended by atfal, khuddam, the members of the jamaat and a non-Ahmadi child. Seven atfal diligently prepared speeches on various aspects of the life of the Holy Prophet Mohammad, peace and blessings of Allah be upon him. These speeches were delivered at the meeting chaired by Maulana Munir Ahmad, West Coast Regional Muballigh. Certificates of recognition were issued to appreciate the efforts of these atfal. The occasion was arranged and supervised by Br. Anwer Khan, Murabbi Atfal, Los Angeles.

Send news, views, articles, and other items for publication in Tariq to Syed Sajid Ahmad, 4615 W Boston St, Chandler, AZ 85226.

GOVERNMENT DISALLOWS RALLIES AT RABWAH

Majlis Khuddam-ul-Ahmadiyya and Majlis Atfal-ul-Ahmadiyya were established in the Ahmadiyya community years before the birth of Pakistan. Since their inception, these organizations have played an important and necessary role in the development of exemplary young Ahmadi Muslim citizens in Pakistan and many other countries all over the world. Extensive and disciplined training by these organizations has produced youth loving their country and nation and ready to present any sacrifices for its dignity and protection. They are the pride of every law-abiding and disciplined society. Their activities over many decades have been of service to the nation and its people.

But, alas, now the Pakistani government has been trying to break the flow of Islamic culture through these organizations to the Ahmadi Muslim youth of Pakistan and then to the rest of the society by denying their fundamental rights during last few years. Not only their periodicals are heavily censored, they are neither allowed to discuss or defend their faith, nor can they express their conviction but also they are being deprived of their right to get together among themselves for their own training and education.

These two organizations of Ahmadi youth started holding their annual rallies before the existence of Pakistan, and continued since, peacefully. These rallies consist of programs contributing to the educational, physical, moral, and spiritual needs of its participants. These rallies are held in closed private area without disturbing the activities outside the designated area. These rallies are not connected to any political ambitions in any way, and are basically religious in their content and intent.

The rallies for Khuddam and Atfal for last year were scheduled to be held October 18-20. The application for permission to hold these rallies was submitted with the authorities in time and on time, but the district government officers rejected the request to hold the rallies without listing any objections or reasons.

Consequently the rallies have been postponed, because the Ahmadiyya community has never taken law into its hands and neither does it intend to do so. But the purpose of this denial to hold the rallies is beyond our understanding.

FROM THE PRESS....**PAKISTAN SUPPRESSES MINORITIES**

UN Commission on Human Rights condemns military government decree against Ahmadis.

(translated from German)

KARACHI—Recently, the UN Sub-Commission on Human Rights condemned the violation by the military government of Pakistan of the rights of minorities in the case of Ahmadi Muslims.

By a military ordinance of 26th April, 1984, these minorities were deprived of the freedom of faith and of conscience.

As is known, among Ahmadis are also those who had contributed a lot towards the founding of the State of Pakistan in 1947. They also supplied the first Foreign Minister. The hard-working Ahmadis, firmly established in their faith, have always had to suffer under the attacks of orthodox Mullahs and were considered as "Not-Muslims".

Six years after the creation of Pakistan, the orthodox Mullahs started a campaign with the aim of declaring the largest minority of Ahmadis in Pakistan as "Not-Muslims". This goal was achieved in 1974 under the then Prime Minister Zulfikar Ali Bhutto by means of stipulating for every higher government official to take an oath in the name of the Prophet declaring that Mohammad was the only Prophet. Ahmadis who had a large share of representation among government officials, refused to take this oath and were removed from higher political and military positions.

Not only this, they were also deprived of their right to vote so long as they did not abjure their faith. They were also not permitted to marry among orthodox Muslims.

On 26th April, 1984, a drastic military decree was promulgated under pressure from the orthodox religious leaders, the Mullahs, which prohibits Ahmadis from calling themselves Muslim. They are also not allowed to make sue of the Islamic terminology. For example, they can no more designate their places of worship as mosques, and their prayer cannot be called with the Islamic word "Azan".

As the pressure from the government increased, the Supreme Head of the Ahmadis, Mirza Tahir, fled from the holy place Rabwah, in the Punjab Province, to London. The military government of Zia-ul-Haq tried, under false accusations against him, to make his stay in Pakistan impossible, and it started oppressing Ahmadis in every way. Mirza Tahir Ahmad declared recently in an interview that it is not the accusations but the decree which has caused his flight to London, because it does not leave any freedom for the exercise of his faith.

Ahmadis are Muslims, and they practise the essence of Islam through the message of the grandfather of the present religious leader, Hazrat Mirza Ghulam Ahmad, whom they regard as the Founder of their faith. But this does not imply that they doubt the status of the Prophet of Islam, Mohammad, or that they want to change it.

Campaign of harassment

In the anti-ahmadiyya conference which was held last month in London, a campaign of harassment against Ahmadis was initiated. Every Muslim who killed an Ahmadi leader, was promised Paradise. The President of Pakistan, Zia-ul-Haq, too, declared in a message of welcome to conference that "Ahmadis are a cancer which must be exterminated". He boasted that his government had taken stringent measures, administrative and legal, to stop Ahmadis from practising their faith. This appeal was so grotesque and repugnant that even the Pakistani delegate at the UN Commission on Human Rights expressed his amazement.

Thus Zia-ul-Haq lets no opportunity pass to act ruthlessly against this minority and to call himself a believing Muslim.

The Whig-Standard, Kingston, Ont., Canada

MUSLIM VIOLENCE WORRIES LOCAL AHMADIS**Muslim Sect Persecuted, Member Says**

International Muslim terrorism is aimed against Muslims as much as the more publicized attacks on Christians and Jews, says Zakaria Virk, a member of the Kingston's tiny Ahmadi community.

The persecution of the Ahmadis, members of a small Muslim sect, centres in Pakistan, Virk says, and extremists supported by the government are preaching violence in Pakistan and around the world against the Ahmadis who are considered heretics.

Violence has spread to England, Norway, the Caribbean and the United States and there have been threats against Ahmadis in Toronto, he says.

Amnesty International has charged that Pakistan is killing and persecuting its Ahmadi minority. A committee of the United Nation's Commission on Human Rights warned two months ago that persecution in Pakistan is so extreme that it could lead to a mass exodus of Ahmadi refugees. The committee also called on Pakistan to repeal the law that allows persecution of Ahmadis.

Ahmadis follow many of the beliefs and customs of other Islamic sects. However many Muslims reject

Ahmadis as heretics because they follow the teachings of Hazrat Mirza Ghulam Ahmad, who began the sect in 1889 and claimed to be Islam's promised Messiah.

Most Muslims, like most Christians, are still waiting for a second coming. For Muslim extremists, the wages of Ahmadi heresy are death. Virk says physical retaliation by the Ahmadi has been outlawed by their prophet and they can only speak out against persecution.

Virk wants to see Canada prevent the entry of fanatics who preach violence and wants the government to pressure Pakistan to return civil rights to the Ahmadi and other minorities. Canada is taking action against South African apartheid, he says, and could take similar action against Pakistan's treatment of four million Ahmadis as second-class citizens. The Ahmadis make up three per cent of Pakistan's population. Another five to six million Ahmadis live around the world.

Canada has granted refugee status to several Pakistanis on grounds of political persecution. This fall, for the first time, Canada accepted a mother of three as a religious refugee because of fear that she would be persecuted as an Ahmadi if she were returned to Pakistan. No other action has been taken, Virk says.

A spokesman for the Pakistan embassy in Canada denied any persecution of a religious minority.

Virk says he has not been harassed or insulted in Kingston, but he does feel excluded from the Muslim community. His main concern in Kingston is that a fanatic from outside the community might attempt violence.

There is no persecution of the 10 local Ahmadis within the Kingston Muslim community, says Dr. Mohamed Bayoumi, president of the Islamic Society of Kingston. The local Ahmadi families have his protection and the protection of other Muslims in Kingston.

The Kingston community is cosmopolitan and believes in discussion of differences and tolerance toward minorities, he says. There is "no way you can use force. That's a terrible thing."

Virk and others in Canada's 5,000-strong Ahmadi community need the assurance that others share their rejection of violence. Violence and discrimination have driven them out of their homeland and now they see violence following them out of Pakistan.

In Detroit, a local Ahmadi leader was shot dead and a mosque burned. In Trinidad, an Ahmadi mis-

sionary was shot and killed. The Ahmadi mosque in Norway was bombed. There have been attacks on Ahmadis in England.

Ahmadis in Toronto have received threatening letters and telephone calls, Virk says. Toronto police have been called in for advice on how to protect the sect. "I only hope to God that these things will never be reported in Canada or Kingston," he says.

In 1984, The Whig-Standard reported the passing of Pakistan's Ordinance XX which declared Ahmadis to be non-Muslim and made their religious practices illegal. Virk says that Ahmadis were in the forefront of the drive to create Pakistan as a homeland for Muslims, but now they are being made scapegoats by an alliance between extreme fundamentalists and Pakistan's president Mohammed Zia ul-Haq. Zia presents himself as a fundamentalist, but is only interested in holding on to power, Virk says.

There is a long history of persecution of Ahmadis in Pakistan, says Virk, who fled to Canada in 1973. In Pakistan, the professions, government and military service are closed to Ahmadis, who have been murdered and their mosques burned, he says.

Muslim zealots are spreading a message of persecution around the world, Virk says. An extremist conference was held in London, England, this summer. Those attending were urged to assassinate the Ahmadis' leaders.

A message from Pakistan's President Mohammed Zia ul-Haq called for efforts to eradicate the Ahmadi "cancer." In Boston, an extremist Muslim leader says in a public speech that apostates like Ahmadis should be "put to death."

The Times, December 23, 1985

BIBLE RESEARCHER DATES THE FIRST NOEL TO 12 BC

(From Ian Murray, Jerusalem)

The first Noel, a truthful angel would say, was not on December 25, and it was almost certainly more than 1,985 years ago.

As a result of a new look at the evidence, Biblical researchers here say that Christ must have been at least 38 when he died, and could even have been in his mid-40's.

A careful reading of the Gospels of St Luke and St Matthew, the discovery of "micrograffiti" on coins, a knowledge of Holy Land agriculture and a study of Halley's Comet all point to this, according to Mr James Fleming, an archaeologist, who is director of

the Jerusalem Centre for Biblical Studies and Research.

From the historical and astronomical evidence available, the most likely date for Christ's birth was somewhere between August 24 and September 9 in what we now call 12 BC.

Research begins, naturally enough, with the New Testament version of the first Christmas, which is mentioned only in the Gospels of St Matthew and St Luke.

St Matthew (Chapter 2, verse 1) fixes it as during the reign of Herod. St Luke says it was at a time when Caesar Augustus ruled in Rome and called for all the world to be taxed, and when Cyrenius was governor in Syria (Chapter 2, verses 1 and 2).

According to the nearest thing to a contemporary account, by Josephus, the Jewish historian writing towards the end of the first century AD, Herod died in what we call 4 BC. The only well-known census and taxing organized by Cyrenius, however, was in 6 AD. The two dates do not coincide.

It is here that Mr Fleming has re-read carefully the relevant verse in St Luke and noted that it says "this taxing was first made when Cyrenius was governor". He decided that perhaps there had been an earlier census.

Corroborative evidence has just been produced by Mr. Jerry Vardaman, director of the Cobb Institute of Archaeology in Mississippi. He has discovered what he calls "micrograffiti"—minute writing on coins and medals, so small that it is visible only with a powerful magnification.

He decided to look for this kind of engraving because of a reference in the Book of Jeremiah (Chapter 17, verse 1) to the use of "a pen of iron and with the point of a diamond". He decided this image must have been drawn from a knowledge of existing engraving technology, and started a microscopic study of coins of the period.

He is now preparing a paper which claims to show that the tiny letters, made in the original die-stamp to foil counterfeiters, carry all kinds of inscriptions, including reference to a census in 12 BC.

A further pointer to that year is "the star in the east". Its description in St Matthew, showing that it was seen, then disappeared from the sky and then reappeared, bears a marked resemblance to what happens with a comet.

منی ہیں۔ شکر سب سے بہتر اور افضل۔ نام ہر انہ ملوانے بن خاتم کے ہی منی کے اور
 ہیں لیون اس کا مطلب بہترین اور مکمل ہونے کے ہیں۔ جس طرح بہتر ہی شام کو خاتم الشعراء
 کہا جاتا ہے اسی طرح خاتم النبیین وہ نبی ہو گا جس کا مذہب مکمل اور بہترین ہو اور جس کی تربیت
 میں اصلاح کی گمانش ندر ہے۔ اللہ تعالیٰ نے بن اسلام کو مکمل دین قرار دیا ہے۔ اس نام
 سے مکمل شریعت لیتے دھرم نیا بنی مکمل اور بہتر ہے۔ خاتم النبیین کو سب سے منی ہی نبیوں کی
 بہتر اور ختم کرنے کے نام ہر انہ انبیاء کرام کا قرآن کریم میں ذکر کر کے افسوسناک ذریعے ان کی
 سہائی کی تقدیر کر دی ہے۔ اسلام ہی ایک الہان مذہب ہے جس نے تمام انبیاء کی صراحت کا اعلان کیا ہے۔
 توحید منی انگوٹھی کی ہے جو نبیوں کے لئے ہر امتوں کی ہے اس طرح خاتم النبیین کے منی یہ ہونے کو ہر امتوں
 کیوں کی ہے لیکن میں وفات ائمہ کے فقیر کے سلطان عرف اسماء کی مکمل بیرونی کہہ کر اور شریعت کا بہتر کار
 اتن نیا کو خاتم نبیوں کا ہے۔ بن تمام ہے۔ قرآن کریم نے خاتم خاتم کا لفظ ۱۹۶۶ء میں ۱۴۱۱ھ تک پاکستان میں ہی
 رکھا۔ حکومت پاکستان نے اس کو ہر والی کو شکر ہے بنی۔ اگر واقعی یہ ثابت ہوتی ہے کہ اللہ نے منیوں کو قرآن شریف
 کر دیا ہے۔

In 12 BC, Halley's Comet made one of its rare appearances. It could be seen from August 24, disappeared temporarily while it rounded the sun on September 10, and then faded into outer space again on October 17 of the year.

If, as other evidence suggests, Halley's Comet did not appear until 10 BC, this does not divert Mr Fleming from his theory. The Wise Men could well have come to visit the baby when he was two years old, he said, but the time would still have been the same because of reference to the shepherds "abiding in the field".

Shepherds around Bethlehem abide in the fields to this day, but not during December.

Mr. Fleming blames the Byzantine scholars of the fourth and fifth centuries for getting the dates wrong. He argues that they assumed that when St Luke said Christ was about 30 when he began to preach, he was exactly 30.

They then fixed the date from the mention in St Luke (Chapter 3, verse 1) which claims that the vision of St John the Baptist and then of Christ began in "the 15th year of the reign of Tiberius Caesar".

So far as the December date is concerned, this was simply a takeover by early Christians of an old pagan feast.

On the evidence, Christ was nearer 40 than 30 when he began his preaching and probably in his mid-40s by the time of the Crucifixion.