

ازالدين عندالله اسلام

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُكَ وَنُصَلِّيْ عَلَى رَسُوْلِكَ الْكَرِیْمِ
وَعَلَىٰ اٰلِهِ الصّٰلِحِیْنَ السَّلَامُ

لااله الا الله محمد رسول الله

Ameer and
Missionary
Incharge, U.S.A.

Maulana Sheikh
Mubarak Ahmad

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SO SAID THE PROMISED MESSIAH

(The following are excerpts from the book Alwasiyyat.)

The knowledge vouchsafed to me in regard to the tribulations is this that death will reach out its hand in the world on all sides; there shall be earthquakes, of a severity so great as to present a sample of the terrible happenings of the Last Day. The earth shall be turned upside down, and the lives of many shall be made bitter. Then those who shall repent and give up their sinful ways, Allah shall have mercy upon them. As every Prophet of God had given tidings in regard to these days, it was essential that all these things should happen. But those who will set their hearts right, betaking themselves to ways pleasing in the sight of the Lord, they shall have no occasion for fear or grief.

Addressing me, God Almighty said: *"Indeed a warner came to this world, but the world did not accept him. God, however, shall accept him, and establish the truth of his claim with powerful attacks. I shall bless you to an extent that kings shall seek blessings from thy raiment."*

...God informed me and said: "Again the spring came, and the word of God was fulfilled." Therefore, another severe earthquake must come, but the righteous remain in peace. Become righteous, therefore, and go through life with fear and proper care, so that you should be saved. Fear God this day, so that on that day you should have peace. Indeed it is incumbent that the heavens should show a sign, and that the earth too should bring forth something. But those who fear the Lord, they shall be saved...

...Do not fall for worldly joys, for they take a man away from God. Accept a life of austerity and bitterness for the sake of God. Pain and suffering which pleases God is better by far than a pleasure which

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 communicated to the members very soon.

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

angers Him. If you come to Him after purifying your heart, He will help you in all the paths and no enemy shall be able to inflict an injury on you.

You cannot win the pleasure of God until you bid farewell to your own joys and pleasures. Forsaking all thoughts of winning honor and distinction, giving up your possessions, and forsaking all thoughts of your own safety, until you bear hardship and bitterness, even such as to give you a taste of death, you cannot win the approbation and pleasure of God. But if you bear this bitterness, you will be gathered up into the lap of God like a precious child, and you shall inherit the blessings of the righteous who have gone before your time. In fact the doors of blessings of all kinds shall be opened to you. But, alas, there are very few of this kind.

God has spoken to me to say that righteousness (*Taqwa*) is a tree which one should plant in one's heart. The water which nourishes righteousness can

feed indeed the entire field of life. Righteousness is a root and everything springs from it. If it is there, you get everything. But if it is not there, then everything becomes null and void. It does absolutely no good to man if he claims to seek God with his tongue but shows no steadfastness of purpose in the way....

...If you accept death as far as your self was concerned, then you will appear in God, and God will be with you. The home shall be blessed in which you live. God's grace and mercy shall come down on the walls which make your home; and the town itself shall be blessed where such a person lives. If your life and your death, every movement you make, your gentleness and your resentment is only for God; if you do not proceed to test God at the time of every distress and tribulation; if you will not break away from Him, but put your best foot forward, then I say truly that you shall become especially a people of God.

You also are human beings as I am a human being; and the same God that is my God is also your God. Do not, therefore, let your potentialities for righteous living go to waste. If you really lean towards God, then pay heed, for it is in accordance with divine will that I tell you, that you shall become a people specially blessed by God.

Rejoice, for the field to nearness with God is lying open and vacant for you to advance as far into it as you like. All nations and peoples on this earth these days are concentrating their entire energies on their love of this world, and no one is paying any attention to things acceptable in the eyes of the Lord. For people who desire with full fervor to pass through this door, these times afford a rare opportunity to show their mettle and win a prize.

Do not think that God will let you perish. You are the seed sown by the hand of God in this earth. God says, this seed shall grow and bear fruit, shoot out branches on all sides, becoming a big tree. Therefore, blessed are they who have faith in what God has said, and who are not afraid of the difficulties they might have to face in between, for tribulations along this path are indeed necessary so that you should be well tested as to who among you is true in his profession of faith and homage, and who is false.

Whosoever is shaken by a tribulation and falters, he shall, in no way, injure God or His cause, and his evil luck shall take him to Hell. Indeed it would have been far better for him if he had not been born at all.

But all those who shall persevere unto the last, though distress descends on them which shall shake them very badly and storm after storm of troubles blow on them, until people begin to laugh at them with scorn and the world treat them with contempt; they shall triumph in the end and the doors of blessings shall be opened to them.

Speaking to me God has said that I should tell my followers that those who have rendered Belief—a Belief free of all mixtures of worldly considerations, nor tainted with hypocrisy, or cowardice—a Faith and Belief which does not fall short of any degree of obedience, they alone are the people whom God likes; and Allah says they are the ones whose stand is the stand of Truth....

Pay heed, for I declare with a loud voice that the signs of God have not yet come to an end. After the sign of that earthquake of April 4, 1905, which was foretold a long time before, God has again conveyed to me that.... "*Again the spring came, and again the Word of God was fulfilled.*" Since the first earthquake too came in the spring, God has said that the second earthquake also shall come in spring. And since trees begin coming into bud by the end of January, the danger period shall begin with that month, and continue till the end of May.

And God said that the earthquake would be like a foretaste of the *Qiyamah* (Doomsday). He said: *Secretly He shall come with hosts, no one having any idea when it would be.* As in the case of Lot, no one knew what was imminent until the whole settlement had been turned upside down. All had been eating and drinking and making merry when all of a sudden the ground under their feet turned a somersault. God says this is how it shall happen in this case, for sin has overflowed the bounds, man has fallen too much in love with the material world, and the way of righteousness has come to be looked down upon....

It is necessary that the heavens should refrain from sending this affair down until such times as this prophecy shall have been amply published amongst the various peoples. But who is there to yield belief to these things except those who are the fortunate ones.

It is to be remembered that this declaration is not intended to spread apprehension and fear. Rather it is meant as a safeguard against the terror that shall come if these words are not duly heeded in time, so that no one should be destroyed in a state of ignorance. Everything is judged on the basis of the motives behind it. The motive behind what we say

here is not to inflict suffering, but to save people from distress. Those who repent shall be saved from the chastisement of God. But the unfortunate ones who do not repent, who do not keep clear of gatherings where things divine are ridiculed, and those who do not forsake wickedness and sin, the time of their destruction is near, for their impudence is reprehensible in the sight of God.

REVIVAL OF RELIGION IN RUSSIA

(The following is an answer to a question put to Hazrat Khalifatul Masih IV in Majlis-i-Irfan on May 4, 1985. The question asked whether it is the right time for the spread of Islam in Russia where there seems to be a revival of religion.)

I think this is totally a hocus-pocus concept of what's happening there. It is just an attempt on their part to use religion for their own political ends. That is what it is, nothing more, nothing less. The fact is that religion has lost its value, and no communist country can afford to revive religion so that ultimately it can become a very threat to their system of economy and philosophy. It's impossible, nobody can afford that. Only, they are making a show of reviving religion while in fact, religion is not revived at all. Only some forms are added here and there with great cautiousness. So that the world abroad receives a message that something is happening in the right direction. While, in fact, nothing is happening in the right direction.

I have asked Ahmadi boys and some Ahmadi adults who went to Russia to observe things with a critical eye. And I told them how they must observe things there, what is happening. Now, there is such talk about revival of Islam in Muslim Russia. There is no such thing at all. What they found was that the mosques, some mosques, were officially opened while they were closed before and a very few old men, whose average age was beyond 60, not less in any way, were there to say their prayers sometimes, as they pleased. And there was an official mullah there to look after the affairs and to see to it perhaps that no young man takes interest in religion. And this is what they call the "revival of Islam." It has nothing to do with Islam whatsoever. It's a political game. They want to cultivate their relationship more and more with the Muslim world, as well as they want to make it appear to the outside world that they also are religious so religion must not oppose them. They make it appear that religion and communist philosophy can survive together, while this is not the case at

all. But it is a vast subject, I can't opine on it in this session. It's an independent subject which would take quite a few hours to discuss in detail.

But one thing is very certain. The youth in these areas is not at all religious-minded now. They have been completely debriefed and washed out as far as religion is concerned. The sheet is kept thoroughly cleaned now.

What they are fighting for is not religion. What they're fighting for is the fact that they are beginning to feel that they have been deprived of many advantages of the "free Russia", while European Russia is enjoying those advantages. And moreover, they have begun to see that all the power concentration and all the industrial concentration is intentionally being made in the European Russia. And they're beginning to see the fact that the raw material, in most cases, belongs to the non-European Russia which happens to be a majority Muslim area. And the revival is just that of consciousness, that 'we are being exploited in the name of Communism which apparently does away with exploitation.' So it is European Russia which is ruling in the name of entire Russia.

Now that is one consciousness on their part. Another consciousness is taking place, coming into being in European Russia, that the population of non-European Russia is expanding at a much faster rate than European Russia. So they are becoming more and more cautious of this fact and conscious of this fact. So they are taking measures to offset this thing.

Another thing that is happening is that the language problem is becoming more and more acute. European Russia speaks Russian language and the many other states, non-European states, have their own local languages. Now when they come to the national assembly it was previously the practice that the speakers would use Russian, or perhaps one or two other languages, but they were not permitted to use the local languages. Now the representatives from those areas are insisting on speaking *their* language whether people understand or not. So they have to translate them into Russian.

So this is a division between the Orient and the Occident, not religion and non-religion, religious or non-religious forces. And to think that religion is even taking root, it is just like a stray seed sprouting, you know, just under a shade with enough moisture and good soil. Sometimes a seed sprouts in arid land as well. So in stray occurrences, somewhere there is a religious phenomenon to be observed, you can't rest

your hopes on that. Because even in religious worlds outside, religious values are dying. How foolish it would be to conceive religion taking strong roots in Russia, and on its own becoming a great power in Russian politics while religion in the free world, where it is not at all hindered, is by itself dying down and its values are dying down. Only a pseudo-religion is being born in the name of politics. So whatever could have happened may have happened on these lines.

PRESS RELEASE (March 1, 1986)

The members of Ahmadiyya Muslim Association, USA have drawn the attention of many governments to the grave situation confronting the Ahmadiyya Community in Pakistan as a consequence of Anti Ahmadiyya Ordinance XX promulgated in April 1984 by General Ziaul Haq's military government which legalized persecution of Ahmadis and also aided and abetted religious fundamentalists in Pakistan to pursue a campaign of hatred and villification against Ahmadis at home and abroad.

As a result, Ahmadi Muslims who by training and tradition are most peaceful and law-abiding citizens, are virtually under seige in their own country. Scores of them have been arrested for professing and practicing their beliefs, they have been denied admission in educational institutions as well as employment facilities, their mosques have been desecrated, their publications and literature proscribed and their printing presses sealed. Twelve prominent Ahmadi Muslims were murdered in Sind and the Punjab but no attempts were made by local officials to arrest the culprits. Their dead have been exhumed. They have been totally disenfranchised as they can register as voters only if they denounce and disown their faith.

The incidents of persecution and oppression of Ahmadi Muslims, with the connivance of the government of Pakistan, have been confirmed and criticised by such independent organizations as Amnesty International, the Minority Right Group, the Lawyers Committee for Human Rights and International Jurists Commission. At its thirty-eight session in Geneva last August, U.N. Human Rights Commission's Sub-Commission on Prevention of Discrimination and Protection of Minorities adopted a resolution expressing grave concern at the discrimination against the Ahmadis and denial of their fundamental right to freedom of conscience and religion and warned of the 'situation in Pakistan which is one with

great potential to cause a mass exodus, specially of the members of Ahmadi Community'.

Under Martial Law, there was no avenue open to the Ahmadiyya Community for redress of its grievances. It was hoped that the lifting of Martial Law and return of a Civilian Government might change the situation. However any hope of restoration of fundamental democratic rights has been dashed because real political power in Pakistan continues to reside with the military President who has made it sure through an indemnity bill, that none of his orders or proclamations of the past eight and a half years could be repealed by any elected assembly or challenged in any court of law. The Times described the lifting of Martial Law as 'no more than a change of clothing for the military regime'.

In view of the above, no change is expected in Government's attitude towards Ahmadi Muslims so long as its policy remains under the control of its military President, General Ziaul Haq, who in a message to conference of orthodox Muslims in Wembly (UK) on August 4, 1985 had pledged to persevere in his efforts to 'exterminate' the 'cancer' of Ahmadiyyat. This pledge was re-affirmed by his nominated Prime Minister, Mr. Muhammad Khan Junejo, while addressing a religious meeting in Islamabad on November 27, 1985. He went on to express the hope that 'the whole Islamic nation will make earnest effort to bring it (i.e. Ahmadiyya Movement) to an end. In a statement before the National Assembly of Pakistan on January 1, 1986, the Minister of Justice and Parliamentary Affairs, Mr. Iqbal Ahmad Khan, reiterated that the lifting of Martial Law will make no difference whatsoever so far as the legal restrictions and limitations on the Ahmadiyya Community are concerned. According to Daily "Jang" of London February 11, 1985 the Governor of Punjab, Mukhdoom Sajjad Hussain Qureshi, reportedly told a delegation of religious leaders in Lahore that it was his personal responsibility to ensure that the provisions of Anti-Ahmadiyya Ordinance were faithfully implemented.

It is, therefore, logical to conclude that there will be no abatement in Government's opposition to Ahmadi Muslims in Pakistan. Even the Judicial institutions are either unwilling or unable to prevent excesses and crimes against Ahmadis as is evident from the fact that last November the Federal Shariat Court refused permission to an Ahmadi Advocate to appear before it on behalf of a client. However, prominent

political leaders like Begum Liaquat Ali Khan, widow of the First Prime Minister of Pakistan and the founder of All Pakistan Womens' Association, and Nwab Akbar Khan Bugti, a Baluch leader and former Governor of Baluchistan, have added their voice to the condemnation of anti-Ahmadiyya policies of the present Government.

MORE INNOCENT AHMADIES SENTENCED TO DEATH

A Military Court in Pakistan has passed death sentences on two innocent young Ahmadi brothers, Mr Rafi Ahmad Qureshi and Mr Nasir Ahmad Qureshi. Earlier in May 1984 their father Mr Abdul Rahman Qureshi, Ameer, Jamaat Ahmadiyya Sukkhar was assassinated by anti-Ahmadiyya terrorists and his killers are still at large. The sentences have been confirmed by General Ziaul Haq.

This shocking news has come two weeks after the 'Sahiwal Case' in which two other innocent Ahmadis were sentenced to death and four were given 25 years imprisonment each.

The facts of 'Sukkhar case' are that an unknown person(s) threw a bomb in a non-Ahmadi mosque, as a result of which two persons were killed. The Police failed to trace the real offenders but under pressure from the local Military authorities in order to appease Mullahs, filed a case against seven Ahmadis who had nothing whatsoever to do with this incident. Knowing very well that there was no chance of obtaining a conviction in a Court of Law, the Mullahs demanded and succeeded in their demand that the case should be heard in a Martial Law court.

It will not be out of the way to mention that exactly five days after this incident, a bomb exploded in a nearby school run by 'Jamat-e-Islami'. The caretaker of the school confessed to the police that he had been hired by the school administration to commit this crime and he was the person who had done so. As this would have revealed the identity of the real culprits in the 'mosque bomb case' the investigation was stopped and no court proceedings were taken.

The Ahmadiyya Community all over the world has been shocked at the barbaric sentences handed over to innocent Ahmadi youths without any legal justification or recourse to established judicial process. The members of the community expect the world public opinion to condemn the high handedness of Ziaul Haq's government which has been pursuing a policy of severely persecuting Ahmadis in Pakistan.

Further action in connection with the lodging a judicial appeal is under active consideration.

All Jamaats are again requested to take the following action immediately:

1. Arrange for collective prayers
2. Letters to the President of Pakistan, copies to the Prime Minister of Pakistan, Governor of the Sind, Interior Minister Pakistan. A copy may also be sent to the US Ambassador, Embassy of the United States, Islamabad, Pakistan.

These letters should be written by almost all members of the Jamaat, including ladies and children. Copies of all such letters may please be sent to us as well.

3. Contact local members of Senate/House and other leaders of opinion and put them in the picture.

This is in continuation of our earlier correspondence dated March 3, 86.

(Ahmad Sadiq Mufti)

For Missionary Incharge

Ahmadiyya Movement in Islam USA

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.

TARIQ

News and Views

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

Editor: Syed Sajid Ahmad

FROM THE HOLY QUR'AN

“And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hardhearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.” (3:160)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
الْقَلْبِ لَآتَيْنَاكَ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

THREE TRAVELLERS BLOCKED IN A CAVE

Abdullah ibn Umar has related that he heard the Holy Prophet recount the following: Three persons, of a nation before you, were on a journey when they were overtaken by a storm and they took refuge in a cave. A rock slithered down from the mountain and blocked the exit from the cave. One of them said: The only way for deliverance left is to beseech God for it by virtue of some righteous deed.

Thereupon one of them supplicated: Lord, my parents were very old and I used to offer them their nightly drink of milk before my children and the other members of the family. One day I was drawn far away in search of green trees and did not get back till after my parents has gone to sleep. When I had milked and brought their drink to them they were asleep, and I hated to disturb them, nor would I give any part of the milk to my children and others till after my parents had had their drink. Thus, with the vessel in hand, I awaited their wakening till the flush of dawn, while the children cried out of hunger at my feet. When they woke up they had their drink. Lord, if I did this seeking Thy pleasure, then do Thou relieve us of the distress imposed upon us by this rock. Thereupon the rock moved a little but not enough to let them pass out.

Then one of the other two supplicated: Lord, I had a cousin whom I loved more passionately than any man loves a woman. I tried to seduce her but she would have none of me, till in a season of great hardship from famine she approached me and I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed, and when we

got together she pleaded: Fear God, and do not break the seal unlawfully; whereupon I moved away from her despite the fact that I desired her most passionately; and I let her keep the money I had given her. Lord, if I did this seeking Thy pleasure, do Thou move the distress in which we find ourselves. Again, the rock moved a little but not enough to let them pass out.

Then the third supplicated: Lord, I hired some laborers and paid them their due, but one of them left, leaving behind what was due to him. I invested it in business and the business prospered greatly. After a time the laborer came back and said: O servant of God, hand over to me my wages. I said to him: All that you see is yours; camels, cattle, goats and slaves. He said: Mock me not, O servant of Allah. I assured him: I am not mocking you. So he took all of it, sparing nothing. Lord, if I did this seeking Thy pleasure, do Thou relieve us of our distress. The rock then moved away, and they emerged walking freely (*Bokhari and Muslim*) (Taken From Gardens of the Righteous by Sir Mohammad Zafrulla Khan)

THE PLEDGE OF A KHADIM

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.

HAZUR HOLDS THE LIGHT

by Yusuf Ali

Hazrat Khalifatul Masih Four,
Now holds the light that beams and soar.
The light of God, the Holy Quran,
For the entire world to look upon.
Presidents, queens, kings and the Pope,
Following the Kalif is our only hope.
Allah has one vicegerent as He's had
from the start,
And he has the light which lights our heart.
Allah never leaves man with his daily bread,
Yet knowing his soul has not been fed.
Blessed be the Kalif who carries the
light of love,
Oh blessed be the angels as they circle
above.
Hazur has shined his light on us,
The Ahmadi Muslims given the trust.
Now we must turn and shine this light,
In the name of Allah so warm and bright.
Blessed be the Ahmadi yet not divine,
Our light is useless unless it shines.
We must shine our light on every soul,
To conquer the world is our final goal.
Give the world the true Islam,
With it's love and all its charm.
Just as Allah provides physical light,
His spiritual Light shines just as bright.
We love our Kalif more than our own self,
Let's go give life where there is death.
Let's tell the world about true Islam,
Let's follow our Kalif and win God's charm.
We'll prove to the world through acts and deeds,
That this light we have is all it needs.
All it needs to find their God,
A job they thought so terribly hard.
Blessed be Allah and Blessed be the man,
Our beloved Kalif with the light in his hand.

HOUSTON HOLDS SEERATUNNABI MEETING

Br. Mohammad Daood Munir, Secretary Majlis Khuddam-ul-Ahmadiyya Houston, reports that the

Houston Majlis held a Seeratunnabi meeting on Sunday, December 29, 85, at Pasadena Memorial Park. The meeting was chaired by Br. Soofi Ghulamullah, President Houston Jamaat. Br. Mohammad Daood Munir recited a portion of the Holy Quran and presented its translation. Br. Kaleem Ahmad Chaudhry recited selected couplets from a poem by Hazrat Promised Messiah, *alaihessalam*, in the praise of the Holy Prophet Mohammad, *sallallaho alaihe wasallam*. Br. Hasan Parvez, Qaaid Majlis Houston, explained the purpose of the meeting, and elaborated on the condition of the Arabs before the advent of the Holy Prophet, peace and blessings of Allah be upon him. Br. Samad Naseer related the details of the early life of the Holy Prophet, s.a.w. Br. Tahir Minhas talked about the exemplary behavior of the Holy Prophet as a general and a commander. Br. Mohammad Daood Munir recited a portion of a poem by the Promised Messiah, peace be on him. Bro Rasheed Ullah, a tifi, presented a view of the life of the Holy Prophet, peace and blessings of Allah be upon him, in a well prepared speech. Br. Mohammad Daood Munir explored the topic of "The Kalima and the Holy Prophet, s.a.w." Bro. Muzaffar Ahmad Mirza presented some examples of excellent conduct of the Holy Prophet. After the remarks by the meeting chairman, Br. Soofi Ghulamullah, Br. Hasan Parvez thanked the audience and the speakers. The meeting was concluded with prayers. The meeting was followed by refreshments arranged by the Houston Lajna Imaillah. A Hindu professor and two non-Ahmadi families were among the audience. It was a successful meeting with the number of participants reaching 65.

(This is an example of the kind of activities a majlis should consider in its plans. —Sajid)

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.

ARABIC-URDU EXPRESSIONS

In our issue of August-September 1985, we included a list of Arabic/Urdu expressions and their English meanings/ equivalents. We intend to continue this series for your information.

Hazrat: his/her holiness, his/her highness, his/her majesty

Markaziyya: central

Khadim: servant, attendant

Khuddam: plural of khadim

Tifl: child (male)

Atfal/Atfaal: plural of tifi

Majalis: plural of majlis

Ijtema: assembly, rally, gathering, crowd

Maulana: (title) respected man of learning

Ilham: revelation

Ilhamat: plural of ilham

Alaihessalam: peace be upon him

Salallahu alaihe wasallam: peace and blessings of Allah be on him

Masih-e-Maoud: Promised Messiah

QIBLA DIRECTIONS

We shall certainly turn you to the Qibla of your liking. Face therefore towards the Sacred Mosque. Wherever you be, turn towards it (The Holy Quran)

INTRODUCTION

This article has been prepared to provide the guidelines for establishing the direction of *Qibla*. The information given is based on the great-circle sailing routes, which are calculated by spherical trigonometric formulae. To explain this, a detailed example has been presented for the calculation of the route from London to Mecca.

Gyrotheodolite, a scientific instrument is used to establish True North. Magnetic North shown by Compass differs from True North and the deviation varies from place to place and year to year. Magnetic deviation measurements have been taken into account to provide the *Qibla* directions. Compass readings in the charts are from 1985 to 1990 with the predicted variations.

THE METHOD OF CALCULATION

All calculations of *Qibla* directions are based on the most direct and the straightest route between the given city and Mecca. The calculations use the Haversine formula of spherical trigonometry where point A is the given city, point B is Mecca and point P is the

North Pole. Arcs 'a' and 'b' are meridians or longitudes. Arc 'p' is the great circle passing through the given city and Mecca whose distance and initial directions we want to determine. The distance between the city and Mecca is given in degrees of latitudes.

The Natural Haversine formula is used first to find the distance between points A and B or the lengths of the arc 'p'. haversine of x is defined as:

$$\text{hav } x = (1 - \cos x)/2.$$

The distance between A and B or the length of the arc 'p' is given as:

$$\text{Hav } p = \text{Hav } (a \sim b) + \cos \text{ Lat of B} \times \cos \text{ lat of A} \times \text{Hav } \Delta \text{Long}$$

where

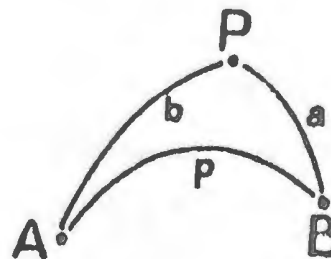
- a = $90^\circ - \text{Latitude of B}$
- b = $90^\circ - \text{Latitude of A}$
- a ~ b = difference between a and b
- ΔLat = difference between the latitudes of A and B
- ΔLong = diff. between the longitudes of A and B

After the above calculations, the cosecant Haversine formula is used to determine the initial direction of point B from point A:

$$\text{Hav } A = (\text{Hav } a - \text{Hav } (b \sim p)) \times \text{cosec } b \times \text{cosec } p$$

where the value of p is substituted from the previous calculation.

Like many other trigonometric functions the above formulae are designed to give directions from 0 to 180 degrees. For cities which lie east of Mecca, the computed direction is subtracted from 360 degrees to give the true *Qibla* direction.



QIBLA DIRECTION TABLES

The values in the first column give Qibla direction in degrees and minutes clockwise from the True North while the remaining columns give Qibla direction for the year in degrees and minutes clockwise using a magnetic compass. These values have already been adjusted for magnetic declination.

Once the Qibla direction for a site has been determined it will never change; only the compass readings vary from year to year.

WARNINGS

1. There should be no magnetic objects close to the compass when readings are taken.
2. To overcome the effect of magnetic storms on compasses during possible solar activity, Qibla direction should be re-confirmed at least seven days after the initial reading.

Example:

QIBLA DIRECTION FOR LONDON-UK

COORDINATES

	<u>Longitude</u>	<u>Latitude</u>
Point A (LONDON)	0°	51° 30' N
Point B (Makkah)	40° E	21° 30' N
Δ (difference)	40°	30°

DISTANCE CALCULATION

$$\text{Hav } \Delta \text{ Latitude} = \frac{1 - \cos \Delta \text{ Latitude}}{2} = 0.066987$$

$$\cos \text{Latitude of B} = 0.9304$$

$$\cos \text{Latitude of A} = 0.62251$$

$$\text{Hav } \Delta \text{ Longitude} = \frac{1 - \cos \Delta \text{ Longitude}}{2} = 0.11697$$

$$\begin{aligned} \text{Hav } p &= (\text{Hav } \Delta \text{ Latitude}) + \cos \text{Latitude B} \cdot \cos \text{Latitude A} \cdot \text{Hav } \Delta \text{ Longitude} \\ &= 0.13473 \end{aligned}$$

$$\cos p = 1 - (2 \text{ Hav } p) = 0.73053$$

$$p = \arccos p = 43^\circ 04'$$

$$\text{The distance between points A and B is} = 43^\circ 04'$$

DIRECTION CALCULATION

$$a = 90 - \text{Latitude of B} = 68^{\circ} 30'$$

$$b = 90 - \text{Latitude of A} = 38^{\circ} 30'$$

$$p = 43^{\circ} 04' \quad \text{as calculated in the above section}$$

$$\text{Hav } a = \frac{1 - \cos a}{2} = 0.31674$$

$$b \sim p = 4^{\circ} 34' \quad (\text{difference between } b \text{ and } p)$$

$$\text{Hav } b \sim p = \frac{1 - \cos b \sim p}{2} = 0.001587$$

$$\text{cosec } b = 1/\sin b = 1.606388$$

$$\text{cosec } p = 1/\sin p = 1.464453$$

$$\text{Hav } A = [\text{Hav } a - \text{Hav } b \sim p] \times \text{cosec } b \cdot \text{cosec } p$$

$$= 0.74139$$

$$\cos A = 1 - (2 \text{ Hav } A) = -0.48278$$

$$A = \text{arc cos } A = 118^{\circ} 52'$$

The direction of Makkah from point A is $= 118^{\circ} 52'$ True.

(All directions are given clockwise from North).

Adjustment for Magnetic Declination

In 1985, Magnetic north for London is $4^{\circ} 59'$ West of True North.

Therefore the magnetic compass direction of Qibla for London is

$$118^{\circ} 52' + 4^{\circ} 59' = 123^{\circ} 51'$$

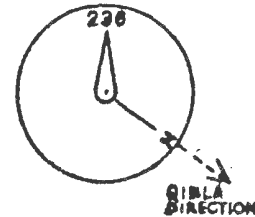
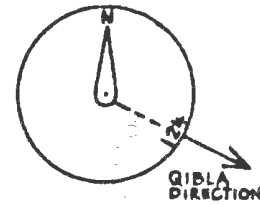
NORTH AMERICA	From True North	Magnetic Compass Reading					
		1985	1986	1987	1988	1989	1990
Canada							
Calgary	24° 52'	5° 15'	5° 21'	5° 27'	5° 32'	5° 38'	5° 44'
Edmonton	25° 06'	4° 16'	4° 23'	4° 30'	4° 38'	4° 45'	4° 52'
Montreal	58° 34'	74° 17'	74° 20'	74° 22'	74° 25'	74° 28'	74° 30'
Ottawa	56° 57'	70° 49'	70° 53'	70° 57'	71° 01'	71° 05'	71° 09'
Regina	33° 29'	19° 52'	19° 59'	20° 06'	20° 13'	20° 20'	20° 27'
Saskatoon	31° 18'	15° 27'	15° 34'	15° 42'	15° 49'	15° 56'	16° 04'
Toronto	54° 20'	63° 42'	63° 46'	63° 53'	63° 59'	64° 05'	64° 12'
Vancouver	16° 37'	355° 22'	355° 26'	355° 31'	355° 36'	355° 40'	355° 45'
Winnipeg	40° 00'	33° 17'	33° 26'	33° 34'	33° 43'	33° 51'	34° 00'
Greenland							
Oodthab	78° 58'	117° 57'	117° 46'	117° 34'	117° 22'	117° 10'	116° 58'
Mexico							
Mexico City	46° 28'	39° 11'	39° 14'	39° 17'	39° 20'	39° 23'	39° 27'
U.S.A.							
Baltimore	56° 38'	66° 30'	66° 36'	66° 42'	66° 49'	66° 55'	67° 01'
Chicago	48° 25'	49° 21'	49° 30'	49° 38'	49° 47'	49° 55'	50° 04'
Cleveland	52° 53'	59° 16'	59° 24'	59° 31'	59° 39'	59° 47'	59° 54'
Dayton, Ohio	51° 16'	54° 20'	54° 29'	54° 37'	54° 46'	54° 54'	55° 03'
Detroit	51° 52'	57° 29'	57° 37'	57° 45'	57° 54'	58° 03'	58° 10'
Los Angeles	23° 41'	9° 33'	9° 31'	9° 30'	9° 29'	9° 28'	9° 27'
New York	58° 18'	70° 58'	71° 03'	71° 08'	71° 12'	71° 17'	71° 22'
Philadelphia	57° 31'	68° 51'	68° 57'	69° 04'	69° 10'	69° 15'	69° 21'
Portland, Oregon	17° 13'	357° 49'	357° 52'	357° 55'	357° 58'	358° 01'	358° 04'
St. Louis	47° 06'	45° 15'	45° 23'	45° 32'	45° 40'	45° 49'	45° 57'
San Francisco	18° 43'	2° 36'	2° 36'	2° 36'	2° 36'	2° 35'	2° 35'
Seattle, Wash.	17° 30'	357° 12'	357° 16'	357° 20'	357° 23'	357° 27'	357° 31'
Washington, D.C.	56° 24'	65° 53'	66° 00'	66° 06'	66° 13'	66° 19'	66° 25'

NOTE:

When a magnetic compass needle is pointing to the 'N' mark, a line joining the centre of the compass and the compass reading given in our Tables shows the Qibla Direction for a city.

An Easier method is to rotate the compass clockwise by the number of degrees shown in our Tables. (The needle will appear to move anti-clockwise). The 'N' mark on the compass dial would then point to the Qibla Direction.

In our example, the Qibla Direction for London is approximately 124° . Using the above method the compass is rotated until the needle points to 236° ($360^{\circ} - 124^{\circ} = 236^{\circ}$). The 'N' mark now points to the Qibla Direction for London.



LEGISLATION AGAINST AHMADIES MUST BE WITHDRAWN OR THE STATE STRUCTURE IS DOOMED TO CRUMBLE

—Nawab Akbar Bugti

We reproduce below the statement of Nawab Akbar Bugti, released to Press in Quetta, Pakistan on Nov. 7, 1985 wherein he has severely criticized the Military regime of General Zia-ul-Haq for his promulgating the Anti-Ahmadiyya Ordinance of April 1984; depriving Ahmadies of their fundamental human rights guaranteed by Pakistan Constitution and the UNO Charter.

Nawab Akbar Bugti is one of the most prominent political figures of Pakistan. He is the Ex-Governor of Baluchistan and Chief of the Bugti Tribe—a most distinguished tribe of Baluchistan:

Press Statement by Nawab Akbar Bugti

QUETTA November 7, 1985: Press reports, originating from Sind, the Punjab and Baluchistan indicate that undercover groups with indirect support from some government officials are harassing Ahmadiya Community by interfering not only in their beliefs but are also threatening their life and property. A series of murders of Ahmadis have occurred in Sind and attacks by unidentified persons on them have become a frequent occurrence.

This situation is a natural result of the short sighted and self serving ruinous policies of the military

regime which is grossly insensitive to the fundamental rights of minority units and and minority religious sects, whose basic human rights have been usurped.

An ordinance by martial law regime promulgated last year has resulted in forbidding this sect to practice their religion, give call for prayers and even pronounce themselves what they believe themselves to be. It is for the first time in the history of this country that a regime is punishing its own subjects for professing and practicing their faith. Reverberations for this thoughtless policy have been felt in United Nations where recently the Human Rights Committee has forthrightly condemned Pakistan Government's action in this regard and demanded that the objectionable legislation against Ahmadis be withdrawn. It is no wonder that this reactionary and absurd law brought ridicule and disgrace to the country in the World Forum.

I urge one and all who care for the well being and future of this country, to support the rightful cause of small ethnic and religious groups. Freedom of religion, speech, assembly and press must be guarded and fought for, otherwise the structure of the state is doomed to disintegrate and crumble. Akbar Bugti

From the Press...

Asian Times, Friday, Jan. 4, 1986.

POLITICAL PRISONERS IN PAKISTAN

ALL the reports issued by Amnesty International and the Human Rights Commission on the situation in Pakistan recently, have condemned the rising trend in the Human Rights violation and the torture of political and other prisoners in the country's jails.

Tony Gilbert, in his book *Pakistan: Regime of terror*, writes: "The present Pakistani regime is probably the most unpopular in the country's history. It has clamped down on the rights and liberties of Pakistani citizens and deprived them of practically all basic human rights, freedom of movement, freedom of speech, assembly, etc."

A pretty large number of political workers have been pushed into jails simply because they spoke about their basic rights. A number of Ahmadi leaders have been assassinated. Many Ahmadis have been arrested on ridiculous charges. One such case was reported by *Asian Times* in 6th December issue, in which the judge reprimanded police for harassing innocent Ahmadis and set free all members of the Ahmadiyya community. Human Rights Day was observed in the country with great fervor this year as well. Meetings were organised in various cities by the Human Rights Society. In Rawalpindi, according to the reports published in the *Daily Jang* dated December 13, speaker after speaker expressed their concern over the situation.

National Assembly speaker Syed Fakhr Imam said the country needed a strong political set-up in order to overcome various problems. He hoped that after the lifting of Martial Law positive changes would come. Noted lawyer and politician Mr. S. M. Zafar said, "basic rights of the people in Pakistan have been crushed during the past few years. The present regime, like the previous ones, did all to crush the fundamental rights in the country."

The Miami Herald, January 4, 1986

'FOUR MILLION... ARE PERSECUTED'

To the Editor:

Human-rights violations in the Soviet Union and repression in countries such as Chile have been going on for years, yet concerns seem to surface only briefly every few months and then are forgotten.

Now we can add religious persecution in Pakistan to the list. Four million Ahmadi Muslims in Pakistan are being systematically persecuted and killed by the

Islamic government of Gen. Mohammad Zia-ul-Haq.

This has been documented by Amnesty International. Yet the plight of the Ahmadis has received little attention. The U.S. Government should take serious note of these human-rights violations by President Zia-ul-Haq's martial-law regime.

Iftekhhar Haq, Fort Lauderdale

Asian Times, London, January 3, 1986

PERSECUTED IN DEATH

When an eminent Ahmadi, the leader of the Ahmadiyya Muslim community of Korowal District, Sialkot, Pakistan, died recently, his body was not allowed to be buried in the village cemetery. The local Mullah, along with his band of followers, objected to his burial in spite of the fact that the elders of the deceased already lay buried in the same cemetery.

Using the public announcement system, the Mullah incited the residents of the village against the few Ahmadi families living there, and threatened them with dire consequences. Thereupon some non-Ahmadi gentlemen, sensing the delicate situation, offered their own land for the burial but the hooligans did not allow the deceased to be laid to rest even there.

The deceased was eventually laid to rest in the land adjacent to his own house.

This incident shows once again the arrogance and bigotry of Pakistani Mullahs, who are actively supported and encouraged by Zia's regime, to indulge in Anti-Ahmadiyya inhuman activities.

Rashid Ahmad Chaudhry
Ahmadiyya Muslim Association (UK)
London SW18

The Economist, London, Nov. 2, 1985

NOT QUITE A MUSLIM

Heresy is not supposed to exist within Islam, because anybody who sincerely declares that "there is no God but God and Muhammed is his Prophet" is considered a Muslim. This minimalist definition has been accepted easily enough over the centuries because 90 percent of all Muslims are Sunnis who can afford to be tolerant of the minor sects that proliferate in the margin.

But there are exceptions. This autumn's battle for the north Lebanese port of Tripoli would not have been so ferocious—indeed, it might not have taken place at all—if it had not been seen by the city's Sunni majority as a holy war against what they believe to be

the infidel heretics of the “accursed” Alawite community. Are the Alawites really heretics?

Most of the non-Sunni 10 percent of Muslims are Shias (two varieties of them), or off-shoots or off-off-shoots of Shias. Many of the off-shoots developed when Shiism penetrated the Levant and the Indian subcontinent, two areas particularly fertile for religions. Shiism is a form of Islam whose main tenets were established some three or four centuries after Muhammed (born around 570 AD) and his holy book, the Koran, in which the word of God was revealed to—and recited by—Muhammed.

Heresy is not measured by what is taken away from the original declaration of faith, but by what is added to it. But pinning the charge of heresy on Shias or their spin-offs is difficult because all Muslim groups accept *taqiya*, or expedient duplicity, which means that if necessary you can profess the faith in total insincerity and still have to be accepted as a Muslim.

Keep it simple

There are two main points on which Sunnis and the marginal Muslims differ. First, Sunni Islam is a clear, simple faith fully expounded in the Koran. It is meant to be intelligible to all, not just a select band of the specially initiated. But for other Muslims Islam has both a “clear” aspect, and an aspect meant only for the initiated.

Second, Sunnis reckon that a caliph, a politico-legal figure with no spiritual powers, must lead the *umma*, the community of the faithful. The Shias follow an Imam, who though human, is invested with semi-divine or even divine qualities. Special reverence and devotion are given by the Shias to the first Imam, Ali, the cousin and son-in-law of Muhammed.

Both Sunnis and Shias agree that at least two of the marginal groups—the Druzes and the Alawites—added so many of their own beliefs to the original faith that they are beyond the pale of Islam. The Druzes’ complex beliefs are drawn from Hellenic and pre-hellenic religions, cults and philosophies that spread from Greece through the Levant in the centuries before Muhammed. Now that they feel more secure in Lebanon, the Druzes no longer even claim to be Muslim.

The Alawites, on the other hand, still do, because they are the ruling class in Syria, yet most of their subjects are Sunnis. But the Alawites, who believe in some forms of animism and magic and in the transmigration of souls, also think that women have no

souls. More important, they believe that “God is Ali and Ali is God”. All this means that both Alawites and Druzes are rejected as Muslims by Sunnis and Shias.

Here come the Hindus

There are other border-line cases. The beliefs of the Ismailis, who have followers both in the Levant and in the Indian subcontinent (home of most Khojas and Bohras, who are Ismaili sub-groups), are almost as much a dilution of mainstream Islam as those of the Druzes and the Alawites. Muhammed Ali Jinnah, the founder of the Islamic state of Pakistan, was a Bohra. Both Bohras and Khojas draw partly on Hindu beliefs: their Imam is supposed to be an embodiment of the Hindu god Vishnu. The Ismaili-Bohra-Khoja trio is perhaps best known for its veneration, almost worship, of the Aga Khan—a practice which, not surprisingly, is anathema to mainstream Koranic Islam.

This leaves the mainstream Shias, also known as the “twelvers” because they believe there were 12 Imams, all descendants of the holy family of Ali. Do the dilutions they have made of original Islam mean that they, too, are not quite Muslim? Sunnis officially say, yes, the Shias are Muslim, just. But unofficially and privately most Sunnis say that Shias are either “non-Islamic muslims” or are not muslim at all.

Take the all-important Shia doctrine of the Imamate, which holds that the Imam is the human manifestation of divine power, is eternal, and passes directly from father to son. Take the beliefs that there is always a living Imam in the world, otherwise it would be destroyed: that the present period, from 872 AD onwards is protected by the presence of the hidden Imam: that the 12th and last in the series of Imams went into “occultation” by temporarily disappearing into a cave near Samara in Iraq; and that now alive and well at the age of 1,113 years, he will eventually return as mahdi—the messiah—at the end of time. Since such ideas do not appear in the Koran, Sunnis heap scorn and amusement upon them.