



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ صَلَّى عَلَى رَسُولِهِ الْكَرِيمِ  
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَّا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ صَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

# The Ahmadiyya Gazette

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

Editors:  
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 Jaiil Akbar

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JUMADIL OULA 1407

SULAH 1366

## NEW YEAR'S MESSAGE FROM HUZOOR

*(The following new year's message has been received from Hazrat Khalifatul Masih IV, from London, through Sh. Mubarak Ahmad, the Missionary Incharge)*

By the Grace of Allah, 1986 is departing from us and the new year, 1987, is coming in with all its grace. I am confident, with all my fervent prayers, that the new year will prove to be ever more a successful year spiritually, like years past, for the progress and prosperity of Ahmadiyyat and Islam. The Community, by the Grace of Allah the Most benevolent and Merciful, will go on extending its boundaries as well as its strength.

There is a great awakening among the Jamaats from all points of view. Great changes have taken place in the payment of subscriptions during 1986. Many new brethren have come into the fold of Ahmadiyyat and there has been an extraordinary increase in the numerical strength of the Jamaat. There has occurred, proportionately, an extraordinary expansion in this regard. I will advise the *Majlis-i-Aamila* that they should deliberate and consult with the Missionary Incharge to chalk out a program so the number of Bai'ats should increase two-fold during the coming year. You should also make use of the services and guidance of newly converted Ahmadies. Everyone should try to bring more and more of their relatives into the fold of Ahmadiyyat and you can do that only if everyone among you becomes a *Da'ee Ilallah*. All those *Da'een Ilallah* whose efforts have been crowned with new Bai'ats should accelerate their efforts so as to double their progress as compared to last year.

### HAZRAT KHALIFATUL MASIH IV

By the grace of Allah, Hazrat Khalifatul Masih IV and members of his family are well, *Alhamdo Lillah*.

170 persons from about 25 countries called on Huzoor and were granted interview by him in a certain period. An average of 4,362 letters per month were received by Huzoor from all over the world in different languages. In addition, Huzoor received 40 cables and numerous reports concerning the activities of various Jamaats. He goes through every letter and report personally and gives directions for replies. He signs almost all replies. *Majlis-i-Irfan* continues to be held regularly on Fridays and Saturdays.

All of you should welcome the new year with a solemn promise of extraordinary new endeavors, fervent prayers and enthusiasm.

May Allah bless you all with His extraordinary guidance and bestow upon you all success to let Islam prevail over the entire world with great victories in response to your spiritual Jihad.

Convey my *Assalamo Alaikum Wa Rahmatullahe Wa Barakaatohu* and a happy new year with all my love and affection to all the members of the Jamaat. May Allah be with you all.

Yours affectionately  
 Mirza Tahir Ahmad  
 Khalifatul Masih IV

## HAPPY NEW YEAR

## LIGHT FROM MAJLIS IRFAN

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

Edited by Jaleel A. Akbar

**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 is this prophecy?

**Huzoor:** 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 couldn't have spun 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 it says that "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 sallam*. Those who were considered wise in Arabia, like Abul Hikam, he didn't offer a ladder and Hazrat Muhammad Mustafa, *salalaho alihi 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.

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### BIRTH

A baby boy was born to Dr. Kishwar Ara Tahir and Dr. Saleem A. Tahir on September 24, 1986. Amir and Missionary Incharge Maulana Sheikh Mubarak Ahmad named the baby Rizwan Ahmad Tahir. May God bless him along with his parents and family.

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### DEMISE

One of the elderly members of the Jamaat, Br. Fazal Murtaza passed away on December 9, 1986 at the age of 83. *Inna Lillahe Wa Inna Ilaehe Rajeoon*. He was the eldest member of the Pittsburgh Jamaat. He had been serving Islam for over 55 years. He joined the movement in 1931. May Allah exalt his rank in Paradise and give him eternal peace.

## IMPORTANT ISLAMIC TERMINOLOGY

### *Bismillah*

Bismillah means "in the name of Allah." It is the Islamic term used when beginning anything. Bismillah may be used, for example, when starting a meal, beginning a journey, initiating an important project, letter, or examination paper. On many occasions Bismillah is recited in combination with other prayers. However, it still remains a complete prayer in itself. It is better to use the complete version, which is the opening verse of each chapter in the Holy Qur'an: *Bismillah ir Rahman ir Raheem*. It means, "In the name of Allah, the Gracious, the Merciful."

### *Assalamo Alaikum*

Assalamo Alaikum means "peace be upon you." This is the appropriate Islamic greeting upon meeting and departure. A special distinction of this greeting is that it does more than merely express joy, it is also a prayer for our fellow beings.

It is customary in India and Pakistan to say "Khuda Hafiz", which means (may God be your guardian). While this is a very nice phrase, it should always be remembered that it is not the appropriate Islamic phrase. The two can, of course, be combined, *Assalamo Alaikum, Khuda Hafiz*, i.e., peace be upon you, may God be your guardian.

### *Wa'Alaikum Assalam*

Wa'Alaikum Assalam is the Islamic response to Assalamo Alaikum. It means that we accept our greeting of peace and pray that you also may receive peace. Wa'Alaikum Assalam incorporates two elements, it accepts a greeting and responds to it with a similar greeting.

Some people are in the habit of responding to Assalamo Alaikum with Assalamo Alaikum. Because of this habit, they deprive themselves of the blessings they would receive for accepting the greetings and prayers of their fellow Muslims. The proper response to Assalamo Alaikum, therefore, is Wa'Alaikum Assalam.

It is better to respond to the greeting of Assalamo Alaikum with a better greeting, "Wa'Alaikum Assalam wa Rahmatullah", i.e., and on you be peace and the mercy of Allah. Better still is to add "Wa Barakatuhu", "and his blessings". "Wa Rahmatullahi Wa Barakatuhu" can, of course, also be added to the original greeting of Assalamo Alaikum.

### *Insha Allah*

Insha Allah means "If Allah so wills." Muslims are enjoined by the Holy Quran not to say "I shall do this tomorrow", unless they also add Inshallah. This phrase reveals a Muslim's complete trust in Allah and the utter frailty of human efforts and intentions, unless they are backed up by the Will of Allah.

### *Jazak Allah*

Jazak Allah means "May Allah grant you reward." In saying Jazak Allah to some one, we show appreciation, not through some empty and meaningless phrase, but through a prayer. Sometimes the plural form is used: Jazakum Allah (May Allah grant all of you with reward). The plural form is used when thanking more than one person, or as a sign of respect.

It is better still to say, Jazakum Allah Ahsan Al Jaza, i.e., may Allah grant you the best of rewards.

### *Astaghfirullah*

Astaghfirullah means "I seek protection with Allah." It is the Islamic phrase used to seek Allah's protection against one's own weaknesses and from Satanic influences. It should be recited to seek forgiveness for all our past sins of omission and commission, as well as to ask for His help in protecting us from all kinds of sins in the future. Astaghfirullah is also recited when we are faced with something undesirable.

### *Maasha Allah*

Maasha Allah means "Whatever be the Will of Allah." It is recited when we have achieved success or have been blessed with a bounty. It signifies that we do not claim a personal credit for our success. For instance, Masha Allah, Umar has an excellent record in school; or, The baby is, Masha Allah, ten pounds in weight.

### *Subhan Allah*

Subhan Allah means Holy is Allah. This short phrase attributes all Holiness and Glory to Allah. It denotes that Allah alone is free from all blemishes. Since all the beauty we see really derives its excellence from Allah. Subhan Allah is the Islamic phrase often used to praise something of beauty: e.g. "Subhan Allah, what a lovely flower."

Subhan Allah is also recited when descending from a high place. It connotes that all things face

degradation and decline, but Allah alone is Holy and Free from all blemishes.

Subahan Allah, along with Alhamdo Lillah and Allaho Akbar is a lovely way to remember Allah, and is recited after prayers in accordance with the instructions of the Holy Prophet Muhammad, Sallallo Alaihi Wasallam, May the peace and blessings of Allah be upon him.

#### *Alhamdo Lillah*

Alhamdo Lillah means "All praise belongs to Allah." It is a phrase used to connote that we, of ourselves, can do nothing. If we have done anything, Alhamdo Lillah, it was with Allah's help, and to Him alone belongs the praise. For instance, "Alhamdo Lillah, what a nice speech you made."

Alhamdo Lillah, is also a beautiful phrase for the

remembrance of Allah. It is even better to recite the full version, as it occurs in Sura Fatiha (Ch. 1 of Holy Quran) *Alhamdo Lillah Rabbil Alamee, i.e., "All praise belongs to Allah, Lord of All the Worlds."*

#### *Allaho Akbar*

Allaho Akbar means "Allah is the greatest." Allaho Akbar proclaims the Greatness of Allah. It is an integral part of Islamic culture. This phrase is proclaimed several times in the Islamic call to prayer (Azan). It is also recited when we see something which appears great and lofty. The Holy Prophet sallallo Alaihi wa Sallam used to recite it when ascending a high place.

Allaho Akbar is also proclaimed as a Na'ara, "Loud Group Proclamation", to express Allah's Greatness when listening to inspiring word in a public speech.

## ISLAMIC BROTHERHOOD

*(This article was published in a Christian newsletter entitled "The Monitor" by St. Louis Lajna, on Thursday, October 30, 1986.)*

The social system of Islam is based upon the assumption that mankind belongs to one race. Islam completely discards the discrimination based on race, color, tribe, nation, language or any other such thing. Mankind is the offspring of the same parents. So all men are equal in their capacity as human beings. And hence the social structure, whose foundation stone is furnished by Islam, helps in maintaining peace and tranquility. God says in The Holy Quran.

*"O mankind, We have created you from a male and a female; and we have made you into tribes and subtribes that you may know one another. Verily, the most honorable among you in the sight of Allah, is he who is the most righteous among you. Surely Allah is All-Knowing, All-Aware" (19:14).*

The verse, in fact, constitutes the Magna Carta of human fraternity and equality. It has firmly laid the axe at the false and foolish notions of superiority, born of racial arrogance or national conceit. All men having been "created from a male and a female" as human beings have been declared equal in the sight of God. The worth of a man is not to be judged by the pigment of his skin, the amount of wealth he possesses or by his rank or social stature, descent or pedigree, but by his moral greatness and the way in which he discharges his obligations to God and man. The whole human race is but one family. Division into tribes, nations, and races is meant to give them a

better knowledge of one another, in order that they might benefit from one another's national characteristics and good qualities. This, according to Islam, is the criterion of a person's greatness and this is the only true and real criterion. The Holy Prophet explained the beautiful idea of the brotherhood of man inculcated in this verse in his own inimitable way on the occasion of the Last Pilgrimage at Mecca, a short time before his death. Addressing a vast concourse of Muslims the Prophet said, *"O ye men! Your God is One and your ancestor is one. An Arab possesses no superiority to a non Arab, nor, for that matter, a red to a white, but only to the extent to which he discharges his duty to God and man. The most honored among you in the sight of God is the most righteous among you"* (Baihaqui).

These noble words spoken by the Prophet during his Farewell Pilgrimage which have resounded through the centuries epitomize one of Islam's loftiest ideals and strongest principles. It goes to the credit of the Holy Prophet that in a society riven with class distinction, he preached a message intensely democratic.

## GOVERNMENT REFUSES PERMISSION TO HOLD CONVENTION IN RABWAH

In spite of the recommendations by the local officers the government has kept with the practice of last three years and refused permission to Lajna Imaillah and Khuddamul Ahmadiyya to hold their annual convention in Rabwah.

## NEW FROM PAKISTAN

**Insanity Prevails in Pakistan**

**Mullahism:** On September 21, 1986, an Ahmadi, Mr. Mushtaq Ahmad, while walking along a street, was surrounded by some Mullahs, who abused and assaulted him and took him to the Police Station. The Police tried to reason with the Mullahs but they would simply not listen to them and said that they would not let Mr. Mushtaq Ahmad return to his shop. Though the Maulvis were at fault, the Police registered a case against the innocent Ahmadi.

**Outrageous!!!:** On September 22, 1986, while Mr. Adam Khan, Ameer Jamaat Ahmadiyya, was on his way to his house, a group of Maulvis encircled him, insulted and assaulted him and pulled away his turban. In the meantime, Mr. Adam's children happened to pass by and had him released from the assailants. While defending himself, Mr. Adam's son was also beaten up. The Police intervened and tried to settle the matter among the parties.

**Ill-will?:** The Director General, Public Relations, Government of the Punjab in his letter dated October 15, 1986 has given a warning to Mr. Mubarak Ahmad, Publisher of Urdu monthly 'Tashidul Azhan' that he had published an article under the

caption:

محمد مصطفیٰ ہمارے پیشوا ہیں

"Muhammad Mustafa is our Leader" in the issue dated September, 1986 which is likely to create ill-will or hatred between different communities of Pakistan and is thus, contrary to the Provisions of section 24 (1) (j) of the Press Ordinance 1963. He has warned Mr. Mubarak Ahmad to desist from publishing such material in future.

**Propaganda?:** Mr. Abdul Wahab Ahmad, an Ahmadiyya Muslim Missionary who was recently posted back to Pakistan from overseas, took his son to Government T. I. College for admission.

On the very first day, the Arabic teacher, a Mullah, came into the classroom and administered four strokes with a cane to everyone in the class, including his son, for not doing homework. When the boys told him that he has punished a new boy in the class the teacher called him and asked where did he come from and what was his father.

Learning that he was the son of an Ahmadiyya Muslim Missionary who had worked abroad, he became violent and started hitting the boy "well your father has been engaged in propaganda against the country!" The boy could count up to 15 strokes and then he fainted.

**LOOK AT "THE CRIMINALS"**

Three Ahmadies were arrested by the Karachi police on different charges:

Dr. Abdul Ghani who had inscribed on his clinic the creed

لا اله الا الله محمد رسول الله

Mr. Qutab Shah was arrested on the charges that a book of Islamic studies for third graders was found from his clinic.

Mr. Babu Inayatullah was locked up for the charges that he had written

اليس الله بكاف عبده

(Is Allah not sufficient for His servant) on his premises.

They remained locked up for three days and two nights until some influential persons got them released.

## A TRUE STORY

The pen shudders and the mind boggles at the thought of what happened in the town of Mardan, in the North West Frontier Province of Pakistan, on the sacred day of Id-ul-Adhiya.

More than three months have passed since the ugly happening, and news is still trickling through, depicting a most shameless picture of the repugnant behavior of the unfortunate Mullahs who claim to be the protectors of the faith of Islam, yet are capable of bringing Islam into disrepute by their own doings.

That was the day when the Ahmadiyya mosque in Mardan was demolished by hooligans at the connivance, if not with the active support, of police and other officials. Further details of the incident run like this:

A Maulvi called Yunus alleged that Ahmadi-Muslims in Mardan had been guilty of the "heinous" act of calling the Azan before offering their Eid prayer and thus injuring the religious susceptibilities of "Muslims". One fails to understand how the feelings of these "pious" people can be injured if Ahmadies call out that their is no God but Allah and Mohammad is His Prophet. The Maulvi in his blind zeal forgot that no Azan is called before an Eid prayer, so how could Ahmadies have gone out of their way to call the Azan on that particular occasion. The Maulvi was obviously lying when he chose to instigate his illiterate followers against Ahmadies. The police, ever ready to aid and abet the activities of mischief-mongers against Ahmadies, readily accepted this totally unfounded allegation and came out in force to protect the cause of Islam.

Ahmadi Muslims were offering the prayer of Id-ul-Adhiya on the 17th of August, 1986. Just as the Khutba was being delivered, police led by the Assistant Commissioner Hayatullah Khan and Deputy Superintendent Nasir Khan entered the mosque for the purpose of arresting four Ahmadies. They were requested to wait till the Khutba was finished, since among the "wanted" persons was the one delivering the Khutba. At that time, a dozen or two persons were seen to be standing outside the mosque and shouting filthy invective against Ahmadies. Maulvi Yunus was in command. When the police moved to arrest the four persons—Mushtaq Ahmad, Javed Ahmad, Adam Khan, and Major Akbar Khan—the rest of the Ahmadies pointed out that if it was a crime to offer prayers in their own place of worship, then

not only the four persons but all the worshippers were "guilty", and they too would accompany the four to the police custody.

In fact, the police had already come with the same intention and the presence of a number of police vans indicated that. Among those arrested were also two Ahmadi colonels in active service who, too, were "dragged" into the police vans like ordinary mischiefmakers. Although the police officers had promised to protect the mosque, it was demolished during the following 4-5 hours by the Maulvis and other hooligans, and the police looked upon the whole action as amused spectators. The sacred building, house of worship, for 65 years in the possession of the Ahmadies of Mardan, was razed to the ground.

The fanatics removed all copies of the Holy Quran from the mosque, tore them up and threw them into the sewer. Some ill-fated and pig-headed unfortunate persons even passed urine on the leaves of the Holy Scripture. They had the guts to proclaim "Allah-o-Akbar" and "Alla-humma labbaik", as they were engaged in their obnoxious deed. But which "Allah" they were invoking? It was certainly not the God of Islam and God of the Holy Prophet Mohammad. It must have been the "Hubul" of early Meccans who were deadly enemies of Islam.

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## WAQF-E-JADID SCHEME

Dear Brother,

*Assalamu Alaikum Wa Rahmatullah  
Wa Barakatuhu.*

As you know the Waqf-e-Jadid scheme and its sphere was limited to Pakistan and India in its beginning. It was only in December last year that Hazrat Khalifatul Masih IV gave it a worldwide character. It is very pleasing to note that all the Ahmadiyya Jamaat all over the world welcomed this scheme whole-heartedly and took part in it.

The first year of Waqf-e-Jadid will come to an end on December 31, 1986. From Rabwah a circular letter had been sent to you for realizing the amount of the promises of Waqf-e-Jadid before the end of this year. I therefore, remind you and request you to send this report to the central office Rabwah as soon as possible and a copy of it should be forwarded to me. Thanks.

M. S. Ashraf  
Naib Wakil-ul-Mal

## FROM THE PRESS

*Asian Times*, London, Nov. 28, 1986

### Attack by Mullahs condemned

An emergency meeting of the Sargodha district Bar Association in Pakistan, passed a resolution last week condemning the hooliganism of some Mullahs in the Sargodha Bar room.

It is reported that an Ahmadi advocate, Jahangir Muhammad Joiya was sitting with his colleagues in the bar room when a group of about 12 Mullahs headed by Maulana Akram Toofani, came into the bar room, armed with batons and sticks, and asked the Ahmadi advocate to remove the Kalima badge, i.e., the badge with 'There is none worthy of worship except Allah, Muhammad is the Messenger of Allah' incised on his shirt.

On his refusal they attacked him and his friends with sticks causing grievous bodily harm. Chilli powder was thrown into their eyes. Two of them were rushed to the nearest hospital for treatment. The Mullahs also tore the clothes of one lawyer and took away 410 rupees from his pocket.

The Bar Association resolved that no individual is permitted to take the law in his own hands and no one, but the courts, holds the authority to punish anyone committing an offence. They demanded that the culprits be arrested without delay and brought to justice.

*India Express*, Bombay, Nov. 1, 1986

### Pak Military courts worry Amnesty

Amnesty International has expressed concern over the conviction of political prisoners in Pakistan after unfair trials in military courts and at the reports of torture in police custody.

In its annual report the London based International Human Rights Organisation said the sentences of flogging and death penalty continued to be regularly imposed.

Commenting on the arrival of Peoples Party leader Ms. Benazir Bhutto into Pakistan the report said a few dozen political activists were arrested and held for several weeks.

Ms. Bhutto was also placed under house arrest and allowed to leave only on condition that she leave Pakistan to testify at the judicial investigation into her brother's death being held in France, it said.

The organisation said members of the Ahmadiya community continued to face arrest. They had been

banned from calling themselves Muslims and using Muslim practices of worship

In a district in Sind province, during April and May 1985, 100 Ahmadiyas were arrested and detained for several weeks when they wore badges bearing an Islamic inscription in defiance of the restrictions placed on their community, it said.

The report said Pakistani courts failed to comply with international legal standards in three major respects: their lack of independence from the martial law authorities, their denial of the right to a fair hearing, including the acceptance in evidence of testimony reportedly extracted under duress and restrictions on defence rights and their denial on the right to appeal to a higher tribunal.

The organisation recorded 57 executions and 84 death sentences in Pakistan in 1985, most of them imposed by special military courts, two prisoners tried by these courts for politically motivated criminal offences were among those executed.

The report also said hundreds of people in Pakistan were sentenced to be flogged, mostly for criminal offences or for Islamic offences such as those relating to adultery.

It said it had urged the Pakistan Government to abolish the special military courts and retry the prisoners convicted by them, before courts providing all internationally recognised safeguards for a fair trial.

*Asian Times*, London, Nov. 21, 1986

### Pakistan's double standards

On 2nd November, 1985, Muhammad Idrees, an Ahmadi shopkeeper was arrested in Peshawar, Pakistan on the charge that he had displayed some Qu'ranic verses in his shop.

He was also accused of displaying tablets with inscriptions "There is none worthy of worship except Allah, Muhammad is the Messenger of Allah," and "send blessings to Muhammad 100 times a day, the chief of Prophets."

The judgement was proclaimed on 8th September, 1986. Muhammad Idrees was sentenced to 10 years imprisonment and fined ten thousand rupees. A large crowd led by Mullahs chanted slogans against Ahmadies and demanded severe sentences for the accused, inside as well as outside the court.

The gentry of the town condemned the action of the Mullahs and the sentence passed by the court. Some of them stated publicly that that was the

greatest tyranny of the day.

It is a pity that on one hand the present 'government' claims that Pakistan is an Islamic country, on the other, its courts pass such barbaric sentences on Ahmadi Muslims who show their love for the Holy Qu'ran and the Prophet of Islam.

The whole Muslim world should condemn such double standards of the Pakistan 'government'.

### English Translation of the AMNESTY INTERNATIONAL Report

During the year 1985, arrests of the members of Ahmadiyya Sect remained in progress. In April, 1984, the Ahmadi were forbidden to call themselves Muslims and perform their religious rites (see for details the report of 1985).

In Tharparkar district, Sind, more than hundred Ahmadi were arrested during a few weeks while they were exhibiting Kalima badges which was against the Ordinance promulgated against this Sect.

According to the report they were mercilessly beaten while in police custody. These arrests were made under the Ordinance which has totally deprived them of their religious rights. By the end of 1985 no action was taken against the arrestees. The Sub-Committee for the Protection of Minority Rights have expressed a great concern about the Ordinance of 1984 relating to the Ahmadies.

Publicaciones Amnistia Internacional  
1 Easton Street-Londres WC1X8DJ  
Gran Bretana



Students from Central High School with Sh. Mubarak Ahmad at the Ahmadiyya Mosque at 334 S. George St. The field trip was a part of David Ehrhart's non-European Cultures class.

*(In the December issue of the Gazette, we reported on a visit by students to the Ahmadiyya Mosque at York, PA. We received a letter from the teacher who accompanied these students which is reproduced below.)*

I want to thank you for taking considerable time from your day to spend with my classes on November 3. Your presence added to the experience which my students will not forget. The visit is of great value to my students because very few of them come face to face with ideas so different from their own. The presentation they received helps them gain a more comprehensive view of this world and the differences that exist between us. But more important than the differences, you showed that Moslems are ordinary

people like themselves with different religious ideas. With all the stereotyped ideas of people today, it is important for young people to see the views of Islam and Moslems first hand. Perhaps experiences like this will help them better understand themselves and help make them more understanding of others. As a result we can only hope that this will help make the world a better place for all of us.

Again, I offer my deepest appreciation as you both helped to create a very stimulating and educational experience for my students.

Sincerely,  
David Ehrhart

### AN AHMADI DOCTOR RECOGNIZED

It is a matter of pleasure to know that a member of our Jamat is recognized for his research accomplishments by the news media as well as by the members of research community in his field. Dr. Gulzar Ahmad, of Los Angeles Jamat, is doing research in the field of prenatal brain



development for about the last ten years. Recently he found certain biochemical anomalies in the brains of embryos from the mothers who used phencyclidine during their pregnancies. Phencyclidine, commonly called PCP or angel dust, is one the street drugs frequently used by the adolescents and women of child bearing age, in the United States and Europe.

When a pregnant woman uses this drug, it enters into the blood circulation of the embryo, from where it is picked up in the actively developing central nervous system. Dr. Ahmad observed that the concentration of this drug in the fetal brain rises many times higher than that found in their mothers. It is also observed that this substance remains much longer in the unborn infant than their mothers, apparently because the fetal liver cannot break down this drug effectively. These factors could be the cause of change in the content of RNA, DNA and protein in the developing brain, observed by Dr. Ahmad in his other studies. The behavioral abnormalities in the newborn infants and young children, whose mothers used this drug even for a short period is related to the above phenomenon. Dr. Ahmad has further postulated that the use of this drug by the pregnant mothers, in amount and frequency which is not toxic for the mother, could result in prolonged and potentially harmful exposure of the fetus' developing nervous system.

### ONE YEAR FREE SUBSCRIPTION TO THE MUSLIM SUNRISE

The Muslim Sunrise would be sent absolutely free for one year for the sake of bringing the message of true Islam to the following non-Ahmadi seekers of truth:

1. Any university/college student interested in knowing the truth.
2. Head of the department of religious studies at a college/university.
3. Any Orientalist, or scholar at an academic institution doing research with any aspect of religious, cultural, or moral issues.

Please use the form below to send in the names and addresses of any of the above mentioned persons you know to the headquarters at the earliest. By your introduction to these persons, they will get to know the truth and you will Inshaullah get your reward from Allah.

Name Introduced: .....

Affiliation:

.....Student ..... Head of Dept

..... Research Scholar .....Orientalist

Any other.....

Address: Street .....

City.....

State..... Zip .....

Introduced by: (Name & Address).....

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Jama't:.....

## MISSIONARY INCHARGE VISITS ST. LOUIS

Sheikh Mubarak Ahmad, Amir & Missionary In Charge, visited St. Louis Jamaat on Nov. 21-24, 1986. It was his first visit to the Jamaat.

One of the reasons for the visit was to meet with the mosque committee. The committee is charged with the Jamaat's current building and expansion program.

During a meeting between the committee and the Imam, on Nov. 21, the plan was laid out for St. Louis Ahmadies to start a local mosque fund. They set an initial goal of raising \$50,000 by January 1, 1987.

The Imam was shown a 3.3 acre plot of land which seemed to be quite suitable for future expansion of the St. Louis Jamaat. The plot is located in the 8500 block of Page Blvd., near newly opened Interstate Highway 170, in suburban Vinita Park.

The Imam also toured the 5-room Sadiq Mosque and a nearby smaller plot of land, both owned by the Jamaat. The plot of land, less than an acre, was judged by the Imam to be far too small for future expansion of the Jamaat.

The Imam delivered the Khutba during Juma services at the Sadiq Mosque. He called for expanded propagation in all forms, along with increased training of Muslim children in the faith, and their participation in mosque activities.

On Sunday the Imam led the Jamaat in Zuhar and Asar prayers. A potluck dinner was served following a speech, and question and answer period. Several visitors were present.

In comments to the Jamaat, the Imam said he was impressed with what he had seen of the Ahmadiyya community in St. Louis and that he enjoyed his visit.

## ANSARULLAH EDUCATIONAL PROGRAM

The following Taleemi (Educational) program for the year 1366/1987 is proposed for all Ansar brothers living in the countries other than Pakistan. It should be supervised that all Ansar brothers are intimated and the maximum number of Ansar brothers participate in the exams.

1. All Ansar brothers should memorize Salat (prayer) along with its translation.

2. (a) All Ansar brothers who have already memorized last ten Suras (chapters) of the Holy Quran during the previous years should memorize sixteen last Suras. (b) Who have not done so should memorize at least last ten Suras of the Holy Quran.

3. All Ansar brothers should study and learn the translation of the first half of the second Para (part) of the Holy Quran.

4. The following four books of Hazrat Masih Mauood (A.S.S) are suggested for regular study during the year.

Fountain of Christianity

Blessings of Prayer

The Will

Our Teaching

All members of the Majalis should take two tests during the year 1366/1987; one in the month of Hijrat/May, and the second one in the month of Nubuwwat/November. The tests may be taken in any language.

## AHMADIYYA MEDICAL ASSOCIATION ELECTIONS

Hazrat Khalifatul Masih IV has been pleased to approve the election of office holders of the Ahmadiyya Medical Association per his letter of October 27, 1986 to the former president of the Association. While approving the election, Huzoor observed:

"Thank you very much for your letter enclosing the minutes of your meeting and the election result which I hereby approve. May Allah grant you the ability, the courage and strength to fulfill your obligation in respect of the Ahmadiyya Medical Association. My congratulations and best wishes."

The names and addresses of the office holders are as follows:

President: Mr. Naseer Ahmad Tahir  
14 Woodstone rise, Pittsford, NY 14534

Gen. Secretary: Mr. Khalil Mahmood Malik  
41 Lynwood Road, Lansdale, PA 19446

Financial Secretary: Mr. Mubarak Ahmad Shah  
216 Aronimink Drive, Newton Squire, PA 19073

All the office holders can be contacted for any inquiries or requests for information concerned.

## ANNUAL FAMILY DAY OF SOUTH EAST REGION

The Ahmadiyya Movement in Islam, South-East Region celebrated their ANNUAL FAMILY DAY on Thursday, December 25, 1986, from 10:30 A.M. through 5:30 P.M. at the beautiful and spacious campus of Col. E. Brook Lee Intermediate School, Silver Spring, Maryland. Nearly 300 Ahmadi men, women and children of York, Harrisburgh PA, Baltimore, and Washington Metropolitan Jamaats participated.

The program opened with the recitation of the Holy Quran followed by some couplets from Kalame Mahmood. The regional president in his opening remarks explained that the purpose of celebrating Family Day was to provide a spiritually healthy opportunity for Ahmadi families and especially children for training, socialization and recreation.

The program was marked by a great variety of educational, recreational and sports events, panel discussions of the youth and the elders, recitations of the Holy Quran, sayings of the Holy Prophet, poems of the Promised Messiah (PBOH) and the Musleh Mauood, calling of Azan and interesting intellectual activities, such as message relay race and memory recall. After these events, physical activities were held. The playgrounds of the school were thriving with all the young and old enjoying themselves, either by playing or witnessing the games. The bright sun that had just come out after three days of continuous rain added to the liveliness and enjoyability of the occasion.

Three panel discussions took place. The subject for the Youth Panel was "Islamic Brotherhood". The panelists made very brilliant and thought provoking presentations on different aspects of intercultural integration and bringing about a cordial Islamic Brotherhood among Ahmadies, irrespective of their ethnic origin.

The audience evinced keen interest in the matter and asked questions or made very useful observations. The importance of cross cultural home visits, social interaction and speaking the mutually understood language was emphasized upon by all who participated in the discussion.

Subject for the adults' panel was "Keeping our Faith Above Material Pursuits". The panelists

analyzed as to what do we mean by "material pursuits," what are the psychological factors that prevent us from keeping our Faith above material pursuits, what are the teachings of the Imam of the Age on the subject and how the companions of the Holy Prophet (SAW) and the Promised Messiah (PBOH) had been successful in keeping their faith above material pursuits. It was observed that even today there are thousands of Ahmadies, who are successfully keeping their Faith above the worldly pursuits or demands.

Four Nasirat Panelists explored the subject of "Islamic Sisterhood" in an impressive manner. Their discussion was based on Quranic injunctions and Ahadith, and the teachings of the Promised Messiah (a.s.). Under the skilful direction of Sister Ayesha Bashir of York, they called upon Ahmadi ladies and girls to be sensitive to the needs of their fellow members, because, by the Grace and Mercy of the Almighty Allah, we have been guided to true Islam. Even though we come from different backgrounds, family life, races and economic status, it is our duty to be sympathetic and kind to each other as we strive to please our Creator.

Maulansa Sheikh Mubarak Ahmad, the Amir and Missionary Incharge, who was out of town on important Jamaat business, had specially asked Maulana Ata Ullah Kaleem to address the closing ceremony and distribute the awards, which he did in a befitting manner.

In his Concluding Address, Maulana Ata Ullah Kaleem congratulated the organizers of the function for planning and organizing such an interesting and fruitful program. He also pointed out some common errors committed by the children, while reciting the Holy Quran and calling the Azan and advised the elders to correct them.

Maulana Sahib quoted from the Holy Quran, Ahadith, and the history of Islam and explained the importance of education and moral training of the new generation. He advised the members to consistently pray for their children to grow up as righteous people.

## LOCAL JAMAAT NEWS

**YORK, PA:** On Wednesday, November 19, 1986, the Ahmadiyya Muslim Community of York, PA, hosted a public meeting entitled "Government & Citizenship—Making Them Ballance." The guest speaker was Michael E. Bortner, State Representative. Rep. Bortner gave insights to the form and functions of the Pennsylvania state government and his role in it.

Sharing the topic from the Islamic point of view were Zainab Asad and Saleem A. Muhaimin, local Jama'at president. Zainab spoke about the benefits of representative government, government responsibilities, and qualifications of public officials. Saleem presented the rights and responsibilities of citizens. Saleem mentioned the importance of being informed about issues facing government and citizens, whether large or small.

Rep. Bortner was presented with a Holy Quran and other literature. He was thankful for extending the initial welcome and expressed interest in visiting again with his wife. Rep. Bortner particularly appreciated Islamic concept of "trust" not power in the hands of elected officials.

**ROCHESTER, NY:** Our monthly meeting for the month of November took place on November 2nd at the Bicentennial Hall in Rochester at 11:10 a.m., with the recitation of the Holy Quran by Naveed Ahmad, followed by a poem.

Dr. Naseer Ahmad Tahir gave *dars-e-Hadith*. He mentioned how the Holy Prophet (PBUH) used to pray during the month of Ramazan. His monetary generosity used to be like a severe windstorm... In another hadith, he mentioned an incident relating to the battle of Hunain when Huzoor asked the companions as to where were the people who pledged at 'Baet-e-Rizwan'.

Tariq Ahmad Chaudhry, in his speech, narrated some references from the Holy Prophet's sayings in connection with the marriage and family relations.

*Dars-e-Malfuzat* was delivered by Sardar Rafiq Ahmad in which Hazrat Maseeh-e-Mauood replied to a question by someone about Tasbeeh after a prayer.

After lunch and the prayers, Khuddam and Atfal had their separate classes.

**TUCSON, AZ:** We hold regular congregational prayers on Friday (Jumah) and daily Maghrib-Isha. On Sunday, we hold prayers at our Mosque, that is

nearly completed.

The "main-dome" and "Manara-dome", will be put on in December. Our president and representative, attended the General Council meeting in New York. We had a non-Ahmadi Muslim student, from Saudi Arabia. He prayed with us at the Mosque, and at the home of our president.

We had a Jammal dinner organized by Lajna on the 27th of November, at the home of Lajna Vice-President. We had turkey and all the trimmings. A non-Ahmadi family, invited by Lajna President, attended. After the dinner, we had a congregational prayer, led by our President.

Tabligh activities were planned and Tarbiyyat classes are being held for "Naasirat" at the home of two of our Lajna sisters. Our new mosque has a library, that will be used for regular Tarbiyyat classes for all Axiliaries. (Muhammad Ishaq Qureshi

**DAYTON, OH:** A tea was held for Dayton's former missionary, Brother M. M. Ibrahim, who delivered a speech entitled "The Progress of Islam in America." Twenty non-Ahmadies were in attendance in addition to local jamaat members.

Brother Muzaffar Ahmad Zafr spoke to two classes of students (90) of Stivers Intermediate School, on Islamic History.

Brother Habeeb Shafeek and his wife Habeeba each delivered twenty minute lectures at the United Theological Seminary of Dayton, Ohio. Brother Shafeek's topic was "What Distinguishes Ahmadiyyat from Other Islamic Schools of Thought." Sister Habeeba's topic of discussion was "Purdah and the Islamic Family."

Hajji Aminullah Ahmad spoke at the Wolf Creek Neighborhood Association and the title of his speech was "Insha Allah or If it Be the Will of God."

Brother Shahid, a teenage Ahmadi boy, preached to his peers at Dunbar High School. Brother Shahid is also a peer counselor at his high school and regularly counsels his peers. He utilizes Islamic morality when giving guidance on the proper moral conduct. Likewise, other members are also busy discharging the duty of conveying the message of Islam to non-Muslims.

Two academies have been set up for men and women separately. The courses are carried out in the following manner:

Monday & Friday—Children taught basic Islamiat

Wednesday—Women and Nasirat learn to read and write Quranic script.

Sunday—Quranic grammar and script, Darsi-Quran and Hadith are taught. Classes for children and new Ahmadies are also conducted on Prayer, Azan, and Mosque Etiquette.

Members of the Dayton Jamaat also served humanity in the form of providing free labor, monetary assistance, transportation, and other social services to various individuals.

### CASSETTES OF THE FRIDAY SERMONS IN ENGLISH

The Friday Sermons (Khutba Juma) of Hazrat Khalifatul Masih IV translated into English are available. To receive them on a regular basis, please write to Washington, D.C. headquarters. The cost of each cassette is \$1.25.

Those who have been receiving Friday Sermons in English in the past, **please submit your request** in order to insure that you are included in the mailing list.

Those who have paid for the Khutba sermon cassetts and are not receiving them, please inform the New York mission so they make sure that you continue to receive them. The address for the New York mission is as follows:

86-71 Palo Alto St.  
Holliswood, NY 11423

### CASSETTES OF MAJLIS-E-IRFAN IN ENGLISH

Audio recordings of Majlis-e-Irfan sessions (questions & answers) held by Hazrat Khalifatul Masih IV are available. These sessions are held by Huzoor in English in his own voice (i.e., not a translation) and are especially for the benefit of increasing the religious knowledge for the English-speaking Ahmadies worldwide. Urdu speaking Ahmadies would equally benefit since the sessions cover a wide variety of questions that arise from everyday life and current happenings which are not generally found in books. Currently, the audio tapes which are available cover the period: May 1984 to February 1986. A listing of all the particular dates is also available.

To request Majlis-e-Irfan tapes, please write to Washington, D.C. headquarters and a list of all ses-

sions available will be sent to you from which you can request particular tapes. Also, upon your request, you can be included in the Majlis-e-Irfan mailing list to receive any new sessions sent to the Washington, D.C. headquarters from London.

### LAJNA ACTIVITIES OCTOBER 1986

Propagational Programs Held.....	7
Number of Individuals Preached To.....	125
October's Distribution of Literature.....	1,366
Social Agencies Helped.....	17
Islamic Articles Published.....	1
Posters on Public Buses Advertising Ahmadiyyat	
	50 buses in Pittsburgh

Of course, we are also studying the Holy Quran, reading a book by the Promised Messiah (PBOH) and reciting his poems. In addition to reciting Ahadith and making speeches.

This month 18 of our 24 Lajnas reported. At this time, I would also like to complement Houston Lanja for the outstanding work that they are doing with the Nasirat. Additionally, St. Louis was most active in various types of "preaching and social work". May Allah continue to Bless you with success in all of your efforts.

There are other Lajnas, such as Milwaukee, Willingboro, Los Angeles, and York/Harrisburg who are very involved in individual preaching. Newark continues to mail the message of Ahmadiyyat to citizens in their area. It makes my heart full when I read that Sister Hameeda Azeza, one of our elder sisters, whose health is not very good, preached for a total of 15 hours.

My sisters, we all must improve in our efforts to spread Ahmadiyyat, the True Islam, in America. No month should pass without each of us preaching to at least "one other person." If a Lajna has 12 members, at least 12 persons should have been preached to that month. In other words, your report should reflect that every member has preached to at least one person.

Pittsburgh Lajna continues to advertise Ahmadiyya on "posters" placed on 50 public buses in Pittsburgh. This is "excellent and outstanding" work by this Lajna. Alhamdo Lillah.

Salma Ghani, President, Lajna Imaillah—U.S.A.

### 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 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.

All the brothers are requested to check their Qibla directions in accordance with these tables.

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'



Some delegates to the *Majlis-i-Shoora* with Sh. Mubarak Ahmad, Imam and Missionary Incharge