



THE **Ahmadiyya**
Gazette
USA

إِن الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

NOVEMBER, 1999

NABUWAT, 1378

HIGHLIGHTS OF TABLIGH THIS YEAR

**1,710,226 NEW AHMADIES
IN ONE YEAR IN INDIA ALONE**

AHMADIYYAT WAS INTRODUCED IN 1020 NEW PLACES IN INDIA
14 NEW MOSQUES WERE BUILT AND 72 MOSQUES ALREADY BUILT
CAME TO AHMADIYYAT

NINE NEW TABLIGHI CENTERS SET UP

IN GHANA,

AHMADIYYAT WAS INTRODUCED IN 129 NEW PLACES AND 130
MORE MOSQUES WERE ADDED

IN IVORY COAST,

WE REACHED 150 NEW PLACES AND 426 MORE MOSQUES WERE
ACQUIRED

IN BURKINA FASO

AHMADIYYAT REACHED IN 677 NEW PLACES AND 810 MORE
MOSQUES WERE ADDED

**MANY UNUSUAL EVENTS IN MANY COUNTRIES
ILLUSTRATIVE OF SPECIAL FAVORS OF ALLAH
AND SIGNS IN FAVOR OF AHMADIYYAT**

FROM THE HOLY QUR'AN

In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds,

The Gracious, the Merciful,

Master of the Day of Judgment.

Thee alone do we worship and Thee alone do we implore for help.

Guide us in the right path--

The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those, who have not gone astray.
(1:1-7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③
مَلِكِ يَوْمِ الدِّينِ ④
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧

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SO SAID THE HOLY PROPHET

(peace and blessings of Allah be upon him)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: There are two phrases that are easy on the tongue, but are heavy in the balance and are loved by the Gracious One:

*Glorified be Allah and His is the Praise;
Glorified be Allah, the Lord of Majesty.*
(Bokhari and Muslim)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: That I should say: Glory be to Allah, and to Allah belongs all Praise, and there is none worthy of worship save Allah, and Allah is Great; is dearer to me than the whole universe. (Muslim)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: He who recites: *There is none worthy of worship save Allah the One, Who has no associate, His is the Kingdom and His the Praise and He has Power over all things;* a hundred times during the day will have merit equal to that of freeing ten slaves and a hundred good actions will be credited to him and a hundred of his defaults will be wiped out and he will be safeguarded against Satan till the end of the day; and no one will exceed him in doing good except one who recites these phrases more often than him. He also said: The defaults of one even if they be like the foam of the sea will be wiped out if he recites a hundred times in the day: *Holy is Allah and to Him belongs all praise.* (Bokhari and Muslim)

Abu Ayub Ansari relates that the Holy Prophet (s.a.w.) said: He who recites: *There is none worthy of worship save Allah, the One, Who has no associate, His is the Kingdom and His the Praise, and He has Power over all things;* ten times, is like one who sets free four persons from among the descendants of Ishmael. (Bokhari and Muslim)

Abu Dharr relates that the Holy Prophet (s.a.w.)

said to him: Shall I tell you what phrase is most agreeable to Allah? The phrase most agreeable to Allah is: *Holy is Allah and worthy of all Praise.* (Muslim)

Abu Malik Ash'ari relates that the Holy Prophet (s.a.w.) said: Cleanliness is half of faith, and the phrase: *All Praise belongs to Allah;* fills the balance, and the phrase: *Holy is Allah and all praise belongs to Allah;* fills the space between the heavens and the earth. (Muslim)

Sa'ad ibn Abi Waqas relates that a rustic came to the Holy Prophet (s.a.w.) and begged him: Do teach me phrases that I should recite. The Holy Prophet (s.a.w.) answered him: Recite: *There is none worthy of worship save Allah the one, Who has no associate. Allah is the greatest and much praise is due to Allah. Holy is Allah the Lord of the worlds and there is no strength to resist evil, nor power to do good except through Allah, the Mighty, the Wise.* The man said: All this is for my Lord, is there anything for me? The Holy Prophet (s.a.w.) said: Recite: *O Allah, forgive me and have mercy on me and guide me and provide for me.* (Muslim)

Thauban relates that when the Holy Prophet (s.a.w.) finished his Prayer he asked forgiveness three times and recited: *Allah, Thou art the Bestower of Peace and from Thee is peace. Blessed art Thou, O Lord of glory and honor.* One of the narrators of the *Hadith* was asked: In what terms did the Holy Prophet (s.a.w.) seek forgiveness? He answered: The Holy Prophet (s.a.w.) used to say: I beseech Allah for forgiveness, I beseech Allah for forgiveness. (Muslim)

Mughirah ibn Shu'bah relates that when the Holy Prophet (s.a.w.) finished his Prayer, he would recite: *There is none worthy of worship save Allah, the One, Who has no associate, His is the Kingdom and His the Praise and He has power over all things. Allah, none may obstruct what Thou dost hold back and to a man*

of means his means will avail nothing against Thee (*Bokhari and Tirmidhi*).

Abdullah ibn Zubair used to recite after every Prayer: *There is none worthy of worship save Allah, the One, Who has no associate; His is the Kingdom and His the Praise and He has power over all things. There is no strength to resist evil nor power to do good except through Allah. There is none worthy of worship, save Allah. We worship none save Him; His is the bounty and the grace and for Him is all excellent praise; there is none worthy of worship save Allah. We hold to Him with full sincerity of faith though the disbelievers may resent it.* The Holy Prophet (s.a.w.) used to celebrate Allah's Greatness in those terms after every Prayer. (*Muslim*)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: He who recites after every Prayer: Holy is Allah; thirty three times and: To Allah belongs all Praise; thirty three times; and recites: Allah is Great; thirty three times; and completes the century with reciting: There is none worthy of worship save Allah, the One, Who has no associate; His is the Kingdom and His the Praise and He has power over all things: will have his sins forgiven though they may be like the foam of the sea (*Muslim*).

Sa'ad ibn Abi Waqas relates that the Holy Prophet (s.a.w.) used to seek protection after his Prayers with these phrases: *Allah, I seek Thy protection from cowardice and miserliness and from being brought to a state of helplessness and seek Thy protection from the trials of this life and from the trials of the grave.* (*Bokhari*)

Mu'az relates that the Holy Prophet (s.a.w.) took hold of his hand and said: Mu'az, Allah knows that I love you and I admonish you, Mu'az, that you should never omit reciting after every Prayer: *Allah, assist me in remembering Thee and being grateful to Thee and performing Thy worship in an excellent manner.* (*Abu Daud*)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: When you reach the stage in your Prayer of bearing witness you should seek the protection of Allah from four contingencies, saying: *Allah, I seek Thy protection from the torment of hell, from the torment of the grave, from the trials of life and death and from the mischief of the Anti-Christ.* (*Muslim*)

Ali relates that the Holy Prophet (s.a.w.) when he was in Prayer, would supplicate towards the end of the Prayer after bearing witness and before the concluding salutation: *Allah forgive me that which I have sent on and that which is to come, that which I have done covertly and that which I have done overtly and that in which I have been guilty of excess and those of my defaults of which Thou hast better knowledge than I have. Thou dost advance one and Thou dost put one back. There is none worthy of worship save Thee.* (*Muslim*)

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: A servant is closest to his Lord when he is in prostration, so multiply your supplications in prostration (*Muslim*).

Abu Hurairah relates that the Holy Prophet (s.a.w.) would supplicate in his prostration: *Allah forgive me all my sins small and great, first and last, overt and covert.* (*Muslim*)

Ayesha relates: One night I missed the Holy Prophet (s.a.w.) from his bed so I cast about and discovered that he was in bowing and prostration and was reciting: *Holy art Thou and Thine is the Praise and there is none worthy of worship save Thee.* One version has it: My hand came up against his feet while he was in prostration and his feet were erect and he was supplicating: *Allah I seek the protection of Thy pleasure against Thy wrath and the protection of Thy forgiveness against Thy chastisement and Thy protection against Thyself. I have not the capacity to enumerate Thy Praise. Thou art as Thou hast described Thyself.* (*Muslim*)

FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be on him)

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. (*The Will* pages 10-11)

THE PROMISED MESSIAH ON PRAYERS

It is a truth that he who does not work for the acceptance of his prayer does not pray, but tries God Almighty. Therefore, before making supplication it is necessary to put forth every effort and that is the meaning of prayer. First a supplicant should check up on his beliefs and actions for it is the way of God Almighty that reform comes in the shape of means which he makes available in some form or another (*Malfoozat*, Vol. 1. P. 124)

We should have recourse to prayer and should seek forgiveness from God Almighty for He is Self-Sufficient and is not subject to anyone's authority. He has no regard for a person who does not come to Him humbly and in submission. If a person goes to another begging or seeking a favor and puts forward his helplessness and poverty, he would be shown some favor, but if a person comes riding a horse and seeks a favor and threatens that if it is not granted he would have recourse to force, he would only be met by force.

To seek a favor from God Almighty obstinately,

and to make one's faith conditional, is a great mistake and is likely to prove a stumbling block. Perseverance and steadfastness in prayer is one thing, but obstinacy is quite another. To say that if one's purpose is not fulfilled one would deny faith or would say this or that is great foolishness and betrays ignorance of the manner of prayer and amounts to shirk. Such people are not aware of the philosophy of prayer. Nowhere does the Holy Qur'an say that God would accept prayer according to the desire of the supplicant. It is true that it is said:

Call on Me, I shall respond to you (40:61);

but the Holy Qur'an also says:

We shall surely try you with somewhat of fear and hunger (2:156).

If by virtue of:

Call on Me, I shall respond to you;

God accepts your prayer, then by virtue of:

We shall surely try you;

He enforces His Own will. It is the Benevolence of God Almighty that He accepts the supplications of His servants; otherwise, it would not be inconsistent with His Godhead and Providence that He should always enforce His Will. When He says:

We shall surely try you with somewhat of fear;

at that time He desires to enforce His will. There is sometimes fear and sometimes hunger, and sometimes there is decline in wealth, or loss in trade, or poor harvest, or death of children or loss of fruits and harmful results. These are trials from God Almighty. At that time God desires to display His authority and to enforce His will. At such times a sincere believer accepts the will of God cheerfully and gives it preference and is pleased with it and makes no complaint and thinks no ill. The verse goes on to say:

Give glad tidings to the steadfast (2:157);

it does not say that glad tidings should be conveyed to supplicants. It is necessary, therefore, that a supplicant should not lose heart if he meets with failure in his prayers, but should prefer the pleasure of God Almighty with steadfastness and perseverance. The men of God perceive the hopefulness of an enterprise and in that case they supplicate; otherwise, they are content with Divine determination. When they perceive the signs of a calamity, they supplicate, but if they feel that such is Divine determination, they are steadfast, as was the case with the Holy Prophet (s.a.w.) on the demise of his children, one of whom was Ibrahim. (*Malfoozat*, Vol. III, pp. 385-386)

It is my frequent experience that God is so Benevolent and Merciful that when in His Wisdom He does not accept a prayer, He accepts some other prayer in place of it which is like it. As He has said:

Whatever sign We abrogate or cause to be forgotten, we bring in its place one better or the like thereof. Know you not that Allah has full power to do all that He wills? (2:107)

(*Haqiqatul Wahi, Ruhani Khazain*, Vol. 22, p. 340)

God Is Brought Close Through Prayer

Blessed are the prisoners who supplicate and do not get tired for they shall one day be released; blessed are the blind ones who persevere in their prayers for one day they shall see. Blessed are those who are in the graves and seek the help of God through supplication for one day they shall be taken out of their graves.

Blessed are you who do not get tired in your prayers and your souls melt while you pray, and your eyes shed tears, and a fire is lit in your breasts and you are driven into dark chambers and wild forests seeking solitude, and you are rendered restless and mad and unconscious of self, for in the end you will become the recipients of grace. The God on whom we call is very Benevolent and Merciful and Modest and True and Faithful and Compassionate to those who are humble. You should also become faithful and supplicate with full sincerity and loyalty so that He should have mercy on you. Withdraw from the tumult of the world and do not make your faith a matter of personal contentions. Accept defeat for the sake of God so that you might become heirs to great victories. God will show a miracle to those who pray and will bestow extraordinary favor upon those who beg.

Prayer comes from God and returns to Him. Through prayer God comes close to you as your life is close to you. The first bounty of prayer is that it creates a holy change in the supplicant and in consequence of this change God makes a change in His attributes. His attributes are unchangeable, but for a person who has changed himself, He has a special manifestation of which the world does not know, as if He were another God. He does not become another God, but a new manifestation displays Him in a new light. In that special manifestation He does for His changed servant that which He does not do for others. In short, prayer is that sovereign remedy which converts a handful of dust into precious metal. It is the water which washes out inner impurities. With prayer the soul melts and, flowing like water, falls at the threshold of the Divine. It stands before God and bows down before Him and prostrates itself before Him so that the Salat that Islam teaches becomes its reflection.

The standing of the soul in prayer is that it is

prepared to endure every misfortune for the sake of God and is eager to carry out His commands, and its bowing down means that discarding all other loves and relationships it leans towards God and becomes His; and its prostration is that falling at the threshold of God, it loses itself altogether and wipes out its own being. This is the Salat which brings about a meeting between God and the worshiper. The Islamic law prescribes a picture of it in the Salat so that the physical Salat should urge a worshiper towards the spiritual Salat. God Almighty has so constituted man that the soul and the body act and react upon each other. When the soul is sad, tears start from the eyes and when the soul is happy the countenance displays cheerfulness so that sometimes the person begins to laugh. In the same way when the body is hurt and feels pain, the soul also partakes of pain, and when the body is pleased with a breeze, the soul is also affected by it. Thus the purpose of physical worship is that on account of the relationship between the soul and body, the soul should be moved towards God and should occupy itself in spiritual bowing and prostration. (*Lecture Sialkoat, Ruhani Khazain*, Vol. 20, pp. 222-224)

Humble Prayers

Most merciful One, a humble servant of Thine, useless and full of errors and without any merit, Ghulam Ahmad, who dwells in India supplicates:

Most Merciful One, be Thou pleased with me and forgive my mistakes and sins for Thou art most Forgiving and Merciful. Cause me to do that which should please Thee greatly. Put away any ego from me as far as the East is from the West and make my life and my death and every faculty that I have, devoted to Thee. Keep me alive in Thy love and cause me to die in Thy love and raise me up among Thy perfect lovers.

Most Merciful One, do Thou, by Thy grace, carry to its conclusion the task for which Thou hast appointed me and the service for which Thou hast created eagerness in my heart. Establish conclusively the truth of Islam through the hand of this humble one in the eyes of the opponents of

Islam and in the eyes of all those who are unaware of the excellencies of Islam. Keep this humble one and his friends and sincere companions in the shade and support of Thy forgiveness and Graciousness. Be Thou the Provider for them in matters of faith and in matters of the world and transport all of them to the house of Thy pleasure and send down peace and blessings to the utmost degree upon Thy messenger and his companions and followers. Amen. (*Alfazal, Qadian*, October 11, 1942)

(Note: This prayer was sent by the Promised Messiah in a letter to Hazrat Sufi Ahmad Jan Sahib of Ludhiana and he was instructed: It is your duty that you should pray in these very words, without any change, on my behalf in the House of Allah, before the Most Merciful One. Keep this letter with you to help your memory. Accordingly, Sufi Sahib, on the day of the great pilgrimage in the year 1302 A.H. offered this prayer in the House of Allah in a loud voice while his companions continued to respond with Amen.)

My Powerful God, Hear my humble prayers and open the ears and hearts of this people. Show us the time when the worship of false deities should disappear from the world and Thou shouldst be worshiped sincerely in the earth. The earth might be filled with Thy righteous servants who believe in Thy Unity as the ocean is filled with water and the greatness and truth of Thy Messenger Muhammad, the chosen one, peace be on him, might be established in the hearts of people. Amen.

My Powerful God, show me this change in this world and accept my prayers for Thou hast all power and strength. Amen, O Powerful God.

Our last call is that all praise belongs to God the Lord of the worlds. (Tatimma Haqiqatul Wahi, Ruhani Khazain, Vol. 22, p. 603)



SAVED ARE THE BELIEVERS WHO ARE HUMBLE IN THEIR PRAYERS

(A brief summary of the Khutba delivered by Hazrat Khalifatul Masih IV (ABA) on September 25, 1998. Translated by Munawar A. Saeed from the Khutba published in *Al-Fazl International* Nov. 13-19, 1998)

After *Tasha'hhud* (the creed of Islam), *Ta'wwuz* (seeking protection of Almighty Allah) Hazrat Khalifatul Masih IV (a.b.a.) recited Surah Al-Fatiha and the following verse of Surah Al-Mominun:

*Surely, success does come to the believers
Who are humble in their Prayers
And who shun all that is vain (23:2-4)*

The Promised Messiah (peace be upon him) has translated these verses in *Brahin Ahmadiyya* as:

Those believers have attained success who, in their Salat and remembrance of Allah, adopt humbleness and lowliness.

In this translation the Promised Messiah (peace be upon him) has touched upon the central point of these verses which is narrated in the sayings of the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Abdullah bin Umar (r.a.) relates that the Holy Prophet (peace and blessings of Allah be upon him) used to pray: O Allah I seek Thy protection from a heart that is not aware of humbleness, from a prayer that is not accepted, from a self that is not satiated, and from knowledge which is not beneficial.

Why did the Holy Prophet (peace and blessings of Allah be upon him), whose whole life was spent in humility and submission to Allah Ta'ala, pray for a humble heart. The answer is that it was a grant from Allah that he had a humble heart; and Allah grants His favors in response to prayers. Secondly, by seeking protection from a heart that does not know humbleness, there is a prophecy about the materialistic people of the latter days and the Holy Prophet (peace and blessings of Allah be upon him) is warning his people to be aware of their danger.

Similarly, "From a prayer that is not accepted" is closely related to the first point. Prayers of only those are accepted who are humble in their prayers. Thirdly, when the Holy Prophet (peace and blessings of Allah be upon him) is seeking protection from a self that is not satiated, obviously he is not talking about himself.

Rather he is seeking Allah's protection that in his people there may arise a group of people who are so influenced by the materialistic world that they continue to go after more and more and are never satisfied. A materialistic person is like hell. No matter how much it receives, it keeps asking: "Is there more?"

Finally, "The knowledge that is not beneficial" requires a comment. All around the world the universities are teaching subjects with the objective that the person who gets those degree gets the benefit, not that the mankind is benefitted by that knowledge. People make inventions and then get them patented so that the benefit should accrue only to them and they safeguard their patents to deprive the general public from fully sharing the benefit of new knowledge.

The central point is that the circumstances of this world cannot change unless humanity gets firmly established on the principle that they protect themselves from activities which benefit individuals rather than humanity.

As far as humbleness is concerned there are many Ahadith which have been quoted about the Holy Prophet's (peace and blessings of Allah be upon him) humbleness during his prayers at night. But there are also many Ahadith which show that he used to cry before Allah the Exalted during his worship during the day. Hazrat Mutrab narrates with the authority of his father that he visited the Holy Prophet (peace and blessings of Allah be upon him) when he was praying. From his bosom a voice was arising like the voice from a boiling cattle. "Obviously the companion narrating the Hadith visited the Holy Prophet (peace and blessings of Allah be upon him) during the day and in a public place. He uses the same phrase in describing the voice coming from the bosom of the Holy Prophet (peace and blessings of Allah be upon him) which Hazrat Ayesha (r.a.) has used in another Hadith about the prayers of the Holy Prophet (peace and blessings of Allah be upon him) during the night.

In short, you should adopt humbleness and weeping in prayers. When I say "adopt" I fear that this may be misunderstood. The voice which came from the Holy Prophet (peace and blessings of Allah be upon him) was natural and did not arise from a constrained effort. Similarly, all worshipers should keep their weeping only for the God Almighty and should not show off and thereby spoil the prayers of others. But effort must be made to attain that condition.

In another Hadith narrated by Abu Amamah, the Holy Prophet (peace and blessings of Allah be upon him) said: There is nothing that Allah loves more than two drops and two marks: A drop of tears which flows from the eyes for fear of Allah and the drop of blood that flow in the way of Allah.

Those who are martyred, their entire blood flows; but even if one drop flows, Allah loves it. It is a great favor of Allah upon the Ahmadiyya Muslim Community that there are thousands of Ahmadis who has offered their blood in Allah's way. You will not find that for any other group of Muslims.

The second thing which the Holy Prophet (peace and blessings of Allah be upon him) mentions are the two signs. Some people think that it is the mark that appears on the forehead. There is another mark which appears on the back of the foot. All those who pray, whether they try or not, this mark always appears on their feet.

How Gracious and Merciful is Allah. The Holy

Prophet (peace and blessings of Allah be upon him) says that Allah observes these signs and loves them.

The signs that the Holy Prophet (peace and blessings of Allah be upon him) mentions in this Hadith are in today's world the destiny of the Ahmadi Muslims. You should look at these signs with love and keeping in mind that Allah loves them. You will get a new unique joy by observing them.

In another Hadith narrated by Hazrat Abu Hurairah the Holy Prophet (peace and blessings of Allah be upon him) says: Almighty Allah will protect seven people on the day when there will be no shadow except the shadow of Allah's mercy.

The shadows of the world powers are not protective; they lead to destruction. During the second world war all countries under the influence of Britain were drawn into war and destruction. Now the fear of atomic warfare is a shadow of fear from which nobody can see any physical protection. The shadow is hovering over many countries of the world, including Pakistan, India and Kashmir.

The first he mentions is the Just Ruler. I have viewed the leaders in countries all over the world. I cannot find any leader who is just. Leaders who are unjust, bring the shadow of Allah's wrath upon their countries, not of His mercy.

I will talk about the other six in the next Khutba.

GLOBAL DOMINATION OF ISLAM BY THE END OF NEXT CENTURY HUZOOR'S FAITH-INSPIRING DECLARATION

(Translated by L. R. Mahmood, from *Al-Fazl International*, Aug. 27 to Sept. 2, 1999)

Syedna Hazrat Khalifa-Tul-Masih, IV (a.t.b.), graciously attended the concluding session of The International Training Seminar on Preaching, held in Islamabad, Tilford, UK, on July 29, 1999. The seminar which was attended by 186 delegates from 30 countries, was a huge success. Sixty men and forty ladies from Jama'ats in the U.K. also participated. The delegates shared their experience in the field of

preaching.

On Huzoor's arrival, someone from the gathering raised the traditional slogan of "*nara-e-takbir*". Huzoor in his remarks, noted that that practice was not in vogue in the life-time of the Promised Messiah (a.s.) and had crept into our gatherings with the passage of time and should be discontinued now. Huzoor further clarified that if someone is moved by

a point or a fine expression, he/she can say "*Allah-o-Akbar*" in a suitable tone, and such a spontaneous utterance of *Allah-o-Akbar* would be acceptable.

After recitation of the verses of the Holy Qur'an and their translation, Dr. Shabbir Ahmad Bhatti presented a brief report of the seminar. Thereafter Huzoor addressed the foreign delegates and the local participants. Huzoor said that the major purpose of such gatherings was to provide a forum to sharpen the intelligence of the participants like the sharpening of butcher knives by mutual frictional rubbing with a view to removing layers of fat gathered at their edges. Huzoor remarked that he was sure that the participants of the seminar had shared the double pronged experience of winning converts and then permanently assimilating them in the fold of the Ahmadiyya Jama'at. Huzoor anticipated the year

1999 would prove to be a milestone in the Jama'at's history from different angles. Huzoor reminded the audience that our speed as well as acceleration were registering a steady increase. Huzoor observed that we can safely hope that by the end of the next century, Islam would emerge as a dominant global religion. *(Insha-Allah)*

Huzoor remarked that by that time our bodies would be reduced to dust but we would be entitled to proclaim that the very dust had produced the galaxy of Islamic domination. Huzoor concluded, "This is my dream. I live in the world of these dreams, but I know that these dreams would see the light of the day. This is our destiny. This is Allah's irrevocable decree." Thereafter Huzoor led the congregation to silent prayers before dispersal.

AN ADDRESS BASED ON THE MESSAGE FROM THE PRESIDENT OF THE IVORY COAST

(The following is the English translation of an Address delivered by The Honorable Leon Konan Koffi, Minister of State for Religious Affairs, on July 30, 1999, during the Annual Jalsa of the U. K. Jama'at. Mr. Koffi headed the Ivorian Delegation and conveyed the message of the Head of State. We are grateful to Mr. Lutfur Rahman Mahmood for rendering it into English from a report published in the Alfazl International, dated 20-26 August, 1999. The original address was in French.— Editor)

In my capacity as the Leader of the Delegation, on behalf of its members and on my own behalf, I express my pleasure and delight for participating in the International Convention of the Jama'at. His Excellency the President of the Ivory Coast has directed me to thank His Holiness Khalifatul-Masih, IV, on his behalf for the kind invitation and to convey the President's profound appreciation to the entire Jama'at.

He the President has said that the Jama'at's invitation to the Ivory Coast, which is a prominent developing country, is a symbol of goodwill. It also signifies the determination on the part of the government of the Ivory Coast to cooperate in the plans dealing with economic, social and cultural development of the Ivorian people.

From the advent of the Ahmadiyya Jama'at in the

Ivory Coast, in 1963, the Jama'at's activities have not been limited to preaching only but also pertain to sectors which are enabling the Ivorian people to lead a better life as humans and citizens. The President feels that the Ahmadiyya Jama'at and the Ivorian people share the same approach and line of action for the pursuit of progress and reconstruction.

The participation of the Ivorian Delegation in the Annual Jalsa shows that those who wish to contribute to social, economic and spiritual betterment of our people, would always be supported by our government. His Excellency Henry Konan Bedie's government has always cooperated with those who promote fraternity and unity.

Today's world is rife with instances of famine, hunger, genocide and persecution, and that dismal situation now appears as a normal phenomenon.

Contrary to this global plight, the Ivory Coast sincerely wishes to become an abode of peace, of the people who are intrinsically endowed with tolerance and patience, characterized by full freedom of caste and creed. It is noteworthy that unity is the main theme of the Ivorian National Anthem and it is that spirit which has motivated our participation in the Jalsa. Every Ivorian sincerely proclaims that peace of mind, peace of the soul and peace of humanity constitute his/her real goal.

On behalf of the President and the Ivorian people, I appreciate the contribution of the Ahmadiyya Jama'at for spiritual and social-economic uplift of our people. The Ahmadiyya Jama'at has built Mosques as well as clinics. The Medical Center at Adjama is well-known in the length and breadth of the Ivory Coast.

The plan to launch similar centers is receiving active attention, and we do hope that our people would derive maximum benefit from the new facilities.

In the end, I thank you all for extending a warm welcome to our Delegation. I can say with confidence and certainty that with love and unity, we can jointly build a peaceful world, pulsating with hope that our generations would advance spiritually by following the teachings of the Holy Prophet Muhammad (s.a.w.).

May Allah shower His choicest blessings on us all. May He vouchsafe similar rewarding opportunities. May Allah enable us to sing His praises under the umbrella of His Mercy and Protection. (Amen).

HUMANITARIAN SERVICES OF THE AHMADIYYA JAMA'AT IN SIERRA LEONE

(by Maulana K. M. Shakir)

(Edited and translated by Mr. L. R. Mahmood, from *Alfazl International*, London. – Editor)

The eight-year civil war has unleashed untold misery on the people of Sierra Leone, who deserve all types of assistance and consolation. The Ahmadiyya Jama'at, once again, in its humble way, has tried to alleviate the hardship of the affected people. Sierra-Leonean brothers and sisters are recipients of the kind attention and prayers of the Jama'at's Imam, Hazrat Khalifa-Tul-Masih, IV (a.t.b.), under whose benign leadership, the U.K. Jama'at has set up "Humanity First", a voluntary organization dedicated to selfless service to humanity in war-torn countries and areas affected by natural disasters. A brief sketch of the humanitarian work done in Sierra Leone, is given below.

Dr. Ashraf, Medical Officer of Ahmadiyya Nusrat Jahan Clinic, Freetown was trying his level best to cater to the people's needs. On Huzoor's directive three doctors, from the U.K. and Ghana, were rushed to Sierra Leone to join hands with him. These doctors stayed in Sierra Leone for varying durations, during October to December, 1998. Dr. Syed Muzaffar and

Dr. Shabbir Bhatti arrived from Britain while Dr. Muttaba was dispatched from Ghana, where he was stationed as a Medical Missionary. These doctors performed several operations and treated hundreds of patients free of charge. In all, seventy-seven hernia operations were performed. Dr. Bhatti treated patients at Connaught Hospital, Freetown while Dr. Muttaba and Dr. Muzaffar made the Ahmadiyya Clinic their main base. Rebels have been amputating limbs of innocent people as punishment. Thirty-six such amputees were fitted with artificial limbs. Allah be praised, all of them can walk freely.

Under the direction of Maulana Tariq Mahmood, the Amir and Missionary In-charge of Sierra Leone, the doctors organized free mobile clinics at Masiaka and Mile 91, and treated 600 patients. Dr. Bhatti also had the opportunity to travel with Amir Sahib to Mile 91, Bo and Kenema where he treated 400 patients.

The public and media appreciated the Jama'at's efforts. Honorable Tejan-Jalloh, Minister of Health, thanked the Ahmadi doctors for their good work.

FOOD, CLOTHING AND SHELTER

Humanity First, sent three containers, loaded with rice, tinned food, clothing, and other useful stuff to Sierra Leone's Jama'at for the displaced and the affected people. These containers arrived in Freetown on August 28, 1998, January 4, 1999 and September 14, 1999. Help was extended to the distressed irrespective of religious or ethnic affiliation. Displaced people from Bonko Bana and Sanda were given 100 bags of rice, food packages and clothing parcels. Honorable Thaimu Bangura, Minister of State was present at the time of distribution.

On September 9, 1998, food packages were distributed among patients and children at the Connaught and Cottage Hospitals in Freetown. Likewise sixty bags of rice, 100 bags of clothing and tinned food were handed over to Paramount Chief Mamie Gamanga for the affected people from Simbaru Chiefdom. Accepting the gift, she thanked the Jama'at for their timely help and remembered with gratitude the opening of schools and hospital in her Chiefdom decades ago.

On October 10, 1998, 260 packages of food items were delivered to a camp of the displaced people and the amputees. Fifty children, who were camped there in search of their lost parents, were consoled and specially treated. With the restoration of safe road links, food items were transported to Masiaka, Mile 91, Makeni, Bo, Kenema, Loko Masama, Rokupr, Lungi, Mamalki, Sembahun and Moyamba.

The miraculous arrival of the second container on January 4, 1999, proved to be a great blessing. On the following day, the rebels attacked Freetown and life became unbearable. Many Ahmadis with non-Ahmadi relatives and friends took refuge in the mission compound in Brookfields. Approximately two hundred and forty people landed there. They were not only fed but were also given clothing and other items of daily use. Later on, as result of special help from Huzoor, rice bags were distributed among the people at all Ahmadiyya Mosques located in Freetown. In this way help was extended to four hundred families. Needy students were helped with cash and kind.

The third container arrived with six hundred bags of rice, in addition to oil, sugar and clothing. In the absence of the Amir and Pakistani Missionaries, who

had to be evacuated to neighboring Guinea, Mr. A. S. Deen, the Deputy Amir supervised the distribution of the food items and other materials. About six hundred families benefitted in Freetown and Suburbia. Many homes were torched and destroyed by the rebels during their attack on Freetown. With the plastic sheets found in the container, Ahmadiyya volunteers covered the roofs of six Mosques and eleven homes. After the Amir's arrival from Guinea, assistance was extended to the affected people in Bo and Kenema.

Amir Sahib and members of the Executive visited the camp of the disabled people in Freetown, where 330 bags of rice and 660 food packets were given to the disabled. Mr. Jalloh, the Chairman of the camp's organization, thanking the Jama'at said that the Ahmadiyya Jama'at was the first Muslim Organization that has extended help to their camps at Freetown and Waterloo.

GOVERNMENT OFFICIALS AND MEDIA

The concerned government officials and the media, particularly radio and TV, took notice of the silent and selfless work of the Jama'at and paid glowing tribute. Honorable Ahmad Tejan-Jalloh, Minister of Health, met with the visiting doctors twice and thanked them for their services. He also requested them to convey his thanks to Huzoor for the kind gesture. Dr. Noah Conteh, Deputy Director General Health, said that the Jama'at had done a good job in Sierra Leone in the past six decades and hoped that it would continue in the future too. S.L.B.S. (Sierra Leone Broadcasting Service) interviewed Dr. Shabbir Bhatti as a mark of respect.

The Honorable Thaimu Bangura, Minister of State, who was present at the time of the first distribution, remarked that he was not surprised by the Jama'at's performance in that critical time, as the Jama'at had always played its role in every hour of difficulty. He further said that the policy of opening of schools and clinics was a credit to the Jama'at.

May Allah reward the U.K. Jama'at and the volunteers of Humanity First richly and abundantly for the timely help extended to Sierra Leone on the advice of Hazrat Khalifa-Tul-Masih, IV. May Allah bless Huzoor with a long, active and prosperous life. (Amen)

Huzoor's Address at the UK Jalas Salana 1999 (continued)

THIS YEAR AHMADIYYAT REACHED 1020 NEW PLACES IN INDIA.

14 new Mosques constructed, 72 ready built Mosques came to Ahmadiyyat

There were 1,710,344 new Ahmadies in India this year.

In Ghana 58 new centers established and 130 Mosques added this year.

In Ivory Coast 1150 new centers established, 426 Mosques added this year.

677 new places for Ahmadiyyat in Burkina Faso with 810 new Mosques.

Some details of Allah's favors and extraordinary signs in some countries.

(Summary of Huzoor's Lecture on July 31, 1999, the second day of the U.K. Ahmadiyya Annual Convention. This English summary (continued from last Gazette) of the account published in Urdu in Al Fazl International was prepared by Basharat M. Mirza, Athens, Ohio)

Continuing his address Huzoor said he will now give some examples of extraordinary favors of Allah in our efforts of Tabligh.

INDIA

Huzoor said this year Ahmadiyyat reached 1020 new places in India and regular Ahmadiyya centers were established in 871 places. Like last year India surpassed all Jama'ats in reaching new areas for Ahmadiyyat. We got 72 already built Mosques which became Ahmadiyya Mosques. The plan of constructing new Mosques has resulted in 14 new Mosques completed. We set up 9 new propagation centers in India making a total of 83 such centers in that country.

There was unusual success in propagation and a total of 1,710,344 new bai'ats were obtained as compared to 649,449 last year, so we more than doubles this number in one year. *Alhamdo Lillah.*

Maulvi Tanveer Khadim, In-charge of Tabligh in Hamachal Tardesh writes: A non-Ahmadi Molvi, Bashir Ahmad, in Pakistan who is a relative of Mr. Badrud Din, President of Jama'at Ahmadiyyat, District Ouna, India was sent by Maulvi Chanioti with Rs. 15,000 to India to dissuade his relatives from Ahmadiyyat. He came with a 15 day visa to India and tried very hard to dissuade his new Ahmadi relatives but failed. He started to smoke many packs of cigarettes a day and people who met him thought he was losing his balance. He went back a complete failure.

You can see, Huzoor said, that Manzoor Chanioti is as stubborn as Molvi Muhammad Hussain Batalvi. He wore down his shoes trying to stop people from coming to Jama'at, but by the Grace of God the people wore down their shoes in repeatedly coming to the Jama'at.

Mr. Mahmood Chafi, Provincial Ameer Karnatak, India writes: There was a lot of propaganda against a new Ahmadi in a local Mosque. Even his Hindu landlord was threatened unless he evicted him from his home. The next Friday Sermon was scheduled against the new Ahmadi when the Ahmadi left his home for that sermon he got hit by a scooter and died two days later. When the opponents were told that was God's doing they vowed a revenge after his burial. All of these hooligans followed by car the funeral procession but their car overturned and they were all seriously injured.

Mr. Munir Ahmad, Sadr Khuddamul Ahmadiyya, India writes: a very popular attorney, Is'haq Angari was a staunch opponent of Ahmadiyyat and people listened to him. The Amir of Karnatak sent word to him through a mullah that he should give up his opposition or he might become a victim of God's wrath. The attorney ignored this warning. One day he was traveling by car with some of his friends, he was in a hurry and ask the driver to speed up. Suddenly there was a truck coming from the opposite direction, the car swerved trying to avoid the truck. The attorney jumped out of the car to save his life but his head hit

a stone. The car was saved but the attorney died.

The Provincial Ameer of Andhra Pradesh writes: Last year in spite of all the opposition by our opponents 10,000 Ahmadi participated in our Convention including many from our area. An elderly man, Mr. Lal Muhammad of Rajampalam, went to Qadian to see for himself. What he saw was so different from the propaganda he had heard that he made up his mind to tell everybody about it. On his return he told his village people the real truth and the whole town became Ahmadi. He has been so enthused about Tabligh that he has been going around to the neighboring villages and so far he has managed to get 13 villages to join Ahmadiyyat.

A gentleman, Mr. Sarajud Din, from Hamachal had many bad habits like drinking, he was also a staunch opponent of Ahmadiyyat. For whatever reason he decided to make a visit to Qadian this visit changed him completely and he became a devote Muslim. A non-Muslim saw this sudden change in him and started to ridicule him. One day Mr. Sarajud Din was fasting when he passed by that opponent who was on a tree cutting some leaves from the tree, his wife was standing underneath, on seeing Sarajud Din he started calling him foul names. Mr. Sarajud said aloud that it was his prayer that God put rubbish in his opponent's mouth for talking that kind of nonsense. He had hardly said that when the limb on which the man was standing broke and the man fell down. There was a heap of cow dung under the tree and the man fell face down into the dung, at this his wife told him to apologize to the Ahmadi.

GHANA

Ahmadiyyat reached 129 new places, regular centers were set up in 58 of these places, 130 new Mosques have been added including 11 came to Ahmadiyyat already built. Ghana tops the world in building Mosques, they build big Mosques and make many sacrifices for that. This year two new Tablighi centers were set up and now there are 79 such centers in the country.

Abdul Wahab Bin Adam writes: Yendi is a region staunchly opposed to Ahmadiyyat where our preachers were stoned but now a large number of them has joined Ahmadiyyat and a big Mosque is

under construction. The area King spoke at the ground breaking ceremony of the Mosque and said Ahmadiyyat has arrived here now and this region is now for Ahmadiyyat.

The Volta region of Ghana is full of idol worshipers, every house has idols. It is said that even the Christian Missionaries when they go home, pray to the idols they have hidden in their houses. By the Grace of God Ahmadiyyat has begun to grow here. A person brought seven idols from his house and gave them to our preachers to throw away, he said he is a Ahmadi now and does not like the idols in his house anymore. During the last 70 years there were only two Jama'ats in this area but this year 8 new Jama'ats were created in just one year.

The Human Rights Chairman of the Upper West Region who is a Christian, said at our Regional Conference: 'I'm not a Muslim but I've studied Ahmadiyyat deeply for some time and I can say with certainty that when Ahmadiyyat is mentioned one thinks of peace, harmony and righteousness. When he hears of Khudamul Ahmadiyya, he thinks of strength, discipline and hard work.'

In Central Ghana, a very active Ahmadi, Saeed Arhin, decided to start a new Mosque although he could not accomplish this alone. As work began on the Mosque, he became very ill and finally the hospital sent him home as he was near death. All his relatives gathered together. He was unconscious. Some of them wept. Suddenly, he opened his eyes and asked them why were they crying? He told them that when he was "sleeping", a tall young person came to him. On his asking, the person told him he was the angel of death and had come for him. Mr. Arhin told him he had many things to do yet. The angel asked what things? He told him he had started to build a mosque. After a bit of hesitation, the angel of death said, O.K., not now, some other time.

Mr Arhin recovered completely and is now busy in the work of the construction of the Mosque.

IVORY COAST

By the Grace of Allah, Ahmadiyyat reached 150 new places and in 98 of them, the Jama'at has been organized properly. So far, they have been able to build one Mosque but they have acquired 425 already

built Mosques. Three Mosques are under construction. Seven Tablighi centers were set up during the year, making a total of 31 Tablighi centers in the country. 473 Chiefs joined Ahmadiyyat during the year.

The Ameer of Ivory Coast writes that when their Tablighi group reached Jabruso town, it rained heavily all day. The rain stopped at dusk and we arranged for a meeting which started at Isha time. Thick black clouds were all over and it could have resumed raining any moment to disrupt the meeting. We prayed to Allah that we have come here to convey Your beloved Mahdi's message. We ask for a respite from the rain long enough to convey our message. Allah accepted our prayers and the meeting went well and many people wanted to join.

At the conclusion of the meeting, the rain started as soon as we reached home. It stopped again at about 7 a.m. and in the morning time 3775 persons accepted Ahmadiyyat. As soon as the Bai'ats were concluded, it began to rain again.

In Oume, an important town, Ahmadiyyat has been established and is spreading fast. An opponent, Mr. Cisse, went around door to door telling people Ahmadies are Kafirs. He went to the Commissioner to ask him to throw Ahmadies out of the town. The Commissioner told him that he himself had studied Ahmadiyyat and found it to preach peace. The Commissioner was not going to expel Ahmadies. If the opponent wanted to go away, he could do so.

A short while later, the son of this opponent was arrested for a bad crime. Now this person sent a message to our missionaries to forgive him and appeal to the commissioner for the release of his son.

Huzoor said that the opposing propaganda is proving very useful, like a fertilizer for our growing trees.

In the town of Tienko, our Tablighi group went and with the permission of the local Imam, they started preaching, beginning with the Unity of God and the superiorities of Islam. Then they mentioned the signs of the Mahdi. At the conclusion, many people became desirous of joining.

Early in the morning, the son of the Imam, who was also a teacher in town, brought in Bai'at forms

for his whole family. He rebuked those who had spread mischievous propaganda against Ahmadies. He said if the Ahmadies had not explained the things first before asking people to join in, they would not have gone away from the town unharmed. Even he himself would have joined those who would harm Ahmadies.

The people had been told that Ahmadies are enemies of Kalima Tayyeba, they insult the Holy Prophet (s.a.w.), do not believe in the Holy Quran. In actual fact, the way Ahmadies had explained the superiority of Islam, they had never heard like it before. By the Grace of Allah, the local Chief, the Imams of both Mosques and 1249 others accepted Ahmadiyyat at that time.

A similar situation was in Banakro. When our delegation reached there finally and explained their position, the Imam finally allowed them to proceed. From that town, 11,310 persons joined Ahmadiyyat at that time.

Huzoor gave accounts of our Tabligh activities in Sofiso Three, Tengrela, Man, and Shinala towns. In Shinala, a person named Bema related a strange story. He suffered from seizures and no treatment helped. Someone gave him some charms to tie around his waist to ward off the disease. During those days a saintly person came in his dream and told him to throw away all those charms, they were utter nonsense. He felt that the saintly person was perhaps the Mahdi.

He threw away the charms and actually became well. He had been in search of the Mahdi from that day. Our missionaries showed him the pictures of the Promised Messiah and the Khulafa (a.s.). He pointed to the picture of the Promised Messiah (a.s.) and said, this was the very person he had seen in his dream.

BURKINA FASO

This year, Ahmadiyyat has reached 677 new places and 25 regular missions have been established. Two Mosques have been built during the year and 808 ready built Mosques have come over to Ahmadiyyat. The total number of Mosques in Burkina Faso is 1,688, so far. A new Tablighi Center was built during the year. 260 Chiefs and 811 Imams of Mosques joined Ahmadiyyat during the year.

Only in the region of Dori, the number of new Ahmadies has been 635,509.

There is a town called Koria about 15 KM from Dori. A Mulla used to come there from Ivory Coast. When this Mulla came this year, he found out that most of the people had embraced Ahmadiyyat. He collected them together and preached them that Ahmadies are not Muslims. He said he had met the Ahmadi Khalifa who could not answer his questions. He said he had studied many of Ahmadiyya books. The townspeople told him they want to confront him with the Ahmadiyya Missionary.

The Jamia Mosque was full of people at the time of this debate. The Mulla denied there that he had said Ahmadies are not Muslims. People told him they had found out his lie. They were sure all other things he said were also lies. He immediately went back to Ivory Coast.

An Ahmadi from Koria, Hamid Hameed, relates that after joining Ahmadiyyat, he became an active proponent of Ahmadiyyat. One night, his child became very ill. Nothing could be done for the child

during the night and condition of the child became precarious. Mr. Hameed began Nawafil and prayed to Allah that if Ahmadiyyat is true then Allah cure his child. After his Nafal prayers, he found that the child had no fever any more.

Mr. Nasir Sidhu, the Missionary in Dori writes that in a town near Dori most inhabitants embraced Ahmadiyyat. A few hesitated. They went to a 70 year old person nearby who is known to give prophecies and people come to him from far and near. They asked him about the message of the Mahdi they were given. They wanted him to tell them whether this message was true. He told them this is true. The Mahdi is true. They will ultimately succeed but will have to face opposition from the Ulema. On hearing this, the rest of the people from the town also joined Ahmadiyyat.

Then Huzoor gave Tablighi accounts in Kenya, Tanzania, Sierra Leone, Senegal, Benin, Togo, Bangla Desh, Indonesia, Guinea Basao, USA, Germany, France, Nigeria, Pakistan, etc. Details of these accounts will be given in the next issue of the Gazette.

GREED FOR WEALTH

Greed for wealth indicates love for wealth. The Holy Quran warns:

O ye who believe! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so it is they who are the losers. (63:10)

The Holy Prophet (s.a.w.) gave a timely warning to the Muslims against such greed for wealth. A few of his sayings can be related as follows:

1. Hazrat Abu Hurairah narrated that the Messenger of Allah said: *The son of Adam becomes old while his two things remain young-Greed for wealth and for longevity. (Agreed i.e. Bukhari and Muslim)*
2. Hazrat Abu Hurairah narrated from the Holy Prophet (s.a.w.) who said: *The mind of an old man ceases not to be young in two things-in the love of the world, and in the desire for continued possession of wealth. (Agreed)*
3. Hazrat Ibn Abbas narrated from the Holy Prophet

(s.a.w.) who said: *Had there been two mountains of wealth for the son of Adam, he would have surely hankered after a third; and nothing but earth can fill up the belly of the son of Adam. Surely Allah turns to him in repentance. (Agreed)*

4. Hazrat Amr-bin-Shuaib narrated from his father (who had narrated from his grandfather that the Holy Prophet (s.a.w.) said: *The first good thing of the people is certainty in faith and renunciation; and their first aversion is to miserliness and greed for wealth. (Al-Baihaqi)*

The Holy Prophet (s.a.w.), however, did not forbid earning of wealth. What he emphasized and urged upon the Muslims was that they should always be above the world and its possessions, and should earn to spend in the way of God in fulfilment of His purposes. They should not be engrossed in the love of wealth being negligent of their duties to God and His created beings.

CREATION OF MAN

By Hazrat Mirza Bashir-ud-Din Mahmood Ahmad

(This article first appeared in the *Review of Religions*, January 1989. It covers the creation of man and the development of man to a stage where he was capable of comprehending Divine Revelation.)

The first passage dealing with this subject which I am taking from the Holy Qur'an states:

What is the matter with you that you hope not for greatness and wisdom from Allah? And He has created you in different forms and different conditions. See you not how Allah has created seven heavens in perfect harmony, and has placed the moon, therein a light, and made the sun a lamp? And Allah has caused you to grow out of the earth as a good growth. Then, He will cause you to return there, and He will bring you forth a new bringing forth. (7:14-19)

A close paraphrase of this passage would be:

'O you human beings, what is the matter with you that you fail to comprehend that Allah does not do anything unless there is some great wisdom and some great purpose underlying it. With regard to yourself you are not prepared to tolerate at any time that you do things without any aim or purpose in view. Why, therefore, are you prone to assume any purposeless activity on the part of Allah, the most Wise, the All-Knowing? Why do you jump so lightly to the thoughtless conclusion that He created man aimlessly, without any point or purpose in view? What is the matter with you that you fail to grasp this manifestly evident truth that your creation has not been the result of a random, sudden impulse which materialized in an instant. On the other hand it represents wise planning and deliberate execution in a succession of stages from one stage to another. Do you not perceive that Allah has created the seven heavens in perfect harmony with each other; and similarly he has created the moon and the sun; that one of the stages through which you have passed was that He produced you from the earth, in a kind of slow growth, and then took you to the point of perfection where you now stand.'

This is the description given by the Qur'an on the origin and emergence of man. It is evident, therefore, that the law of evolution working in the universe, the discovery of which Europe claims credit, was clearly portrayed by the Holy Qur'an more than 1400 years ago when it was said that the creation of a man in an instant, in the form and mold mentally and physically in which he is found today, is incorrect. God did not knead a quantity of clay, shape a figure from it, then breathe life into it to form the first man. It is not so. You have reached this stage after passing through many intermediary ones and, in this gradual development man originated on this earth and from this earth Allah caused you to grow a good growth.

It is particularly distressing, however, to note that the present day popular Muslim belief has lost sight of these crucial points, namely, that man's creation and emergence was not something which took place at an instant but he was created from the earth and on it. The popular Muslim belief is that man was created in heaven from where he was put into this world. A large section of the people also believe that Allah has a large bag full of souls which He releases singly from time to time; and after their release they take birth as human beings. In face of these prevalent foolish fancies it almost begins to seem that through some irony the popular Muslim mind is peculiarly bent on holding views contrary to those clearly stated in the Holy Qur'an.

Take for instance the question now under discussion. The Qur'an states that man's creation took place through various stages, the wisdom underlying it being that through this slow development, defects would be eliminated from his constitution and nature. The gross ignorance of the views held by even the Ulema (religious leaders) in such matters may be gauged from the following account.

Maulvi Syed Sarwar Shah used to relate that one of his teachers once said that the explanation for one

man being handsome, another ugly, and yet another ordinary looking is that when God decided to make man, He awarded a contract to the angels for carrying out the work, fixing a daily quota which had to be fulfilled. They started well. They kneaded the clay very carefully shaping beautiful figures from it, giving due attention to each piece and working steadily without hurry until noon. Then, however, they found that they were lagging behind the quota fixed, so started working only with the idea of getting through with the job and abandoning the artistic details.

Thus, it came to pass that the human beings formed during the first period of the work were remarkably handsome and beautiful. Those formed in the early part of the afternoon were rather ordinary. As the afternoon wore on, the angels saw, with dismay, that they were still lagging far behind the quota for the day. They now threw all care to the wind, they grabbed a quantity of clay, hurriedly knocked it into some kind of shape, poked a finger into the face to make a mouth and twice to make a pair of eyes. No wonder, then that human beings made after that were clumsy, ungainly lumps dented here and there, rather than proper human beings like those turned out in the beginning session.

This indicates how popular belief among the Muslims, Christians, and others through ignorance, have turned beautiful truths into distressing caricatures or ugly myths.

Started from nothingness or non-existence

The next point which the Qur'an explains about the creation of man is that the first stage was a condition of non-existence or nothingness. Hot controversy exists on how the world came into existence. The Arya view is that matter, from which the universe has been formed, is eternal. God did no more than bring soul and matter together into a close relationship and that is how man came into existence. This belief is repudiated by the Holy Qur'an which states that matter is not eternal but a creation of God from a state of non-existence:

Does not man remember that We created him before, when he was nothing. (19:68)

Nowadays human birth takes place from the seed of

the male. In the fore-mentioned verse, however, mention is made of the original created species, or the first man, long before the present stage of human existence. It should be clearly noted that the Qur'an does not say that existence was created from non-existence. What it says is that prior to the stage where matter and other things came into being, there was a stage when nothing existed. We say that a chair or stool can be made from wood or a chain can be made from iron. Here we have matter in one form which can be utilized to make another article.

Misled by the use of the word 'from' Atheists often raise the objection that conceivably it is not possible to make anything out of nothing. This, however, is not what is meant by the Qur'anic view in this connection. What is meant is that prior to the creation of the universe there was a stage when nothing existed. Then came creation and the creation of man. As to how, Allah has not given knowledge to man is possibly because its comprehension is beyond human grasp. If man could visualize how his creation took place then he would be in a position to create human beings himself.

Second Stage

It appears from the Holy Qur'an that the second stage in the creation of man was a state of existence when the human body was there but the brain, or the active faculties of the brain which distinguished a human being from the lower animals, were not there operative and active, as later they came to be. There was, so to say, a human body but not yet a human being or, in other words, there was the physical human body minus the evolved and perfected human brain or mind. We are not in a position to say whether in this stage he was a kind of rock formation or a kind of plant. At any rate we can say that he was not yet an animal. The Qur'an says:

There has certainly come upon man a period of time when he was not a thing spoken of.

In other words there has been a stage in the history of man when his body, so to say, was in existence but it was not 'mazkur', i.e. it was not remembered, not of itself, lacked consciousness at the time, and was not capable of recognition. He had a sort of being but

without consciousness and intelligence. He was not aware of himself or of other things. He had no knowledge as all these things mentioned are qualities of the brain and what is called the mind.

Third Stage

The third stage in the evolution of man was reached when he attained a state of being where reproduction occurred as a result of the seed of the male being planted in the body of the female through sexual intercourse. From this point onwards the almost infinite varieties of individual human temperament were created. Among living creatures there are varieties not characterized by sex. Allah says in the Qur'an that a stage came in the evolution of man when he developed into an animal characterized by sex, divided into males and females. When procreation began to take place through the seed of the male (the quality of which is a characteristic of the higher forms of animal life) then the next stage occurred when his procreation began from a *nutfatin amshajin*, from the sperm drop embracing a combination of a number of elements. Allah says in the Holy Qur'an:

Indeed we have created man from a mingled sperm drop, that We might try him, so We made him hearing, seeing.

From this stage his procreation began to be compounded from many elements, for his role in the universe was to be many sided which necessitated that he should possess a wide range of qualities.

Fourth Stage

The fourth stage in the evolution of man came when the human brain reached perfection characterized by a highly developed form of awareness and intelligence. From '*sami*' and '*basir*', i.e. being capable of hearing and seeing, qualities which are also to be found in the lower animals, he became '*sami*' and '*basir*', i.e. capable of exercising his intelligence to a point where, through a sustained spirit of enquiry and search, inference and invention came within the range of his faculties. Here he rose to a very distinct step higher than other forms of animal life, with sustained thought and speech.

These links in the chain of the evolution of man are the initial links of the various stages of development. The intervening periods between the emergence of these links have not been clearly mentioned by the Qur'an for it is not a scientific treatise on the subject. The Qur'an refers to these matters where necessary to bring out a point or moral and spiritual truth, and leaves the filling in of the gaps to the human mind. Other links in the chain of human evolution may be gleaned from other passages, for instance:

And Allah created you from dust, then from a sperm drop, then He made you. (35:12)

In another verse it was said 'And Allah caused you to grow from the earth, a good growth', while here it is said 'Allah created you from dust', then 'from a sperm drop' and the remaining links have been omitted until 'He made you pairs', i.e. of being capable of living in social units from which point emerges the stage of what we call human civilization and culture with a system of an order of life.

In another place I shall explain why I hold the view that the Qur'an has left some links unmentioned.

Meaning of Azwaj

Here *Azwaj* does not refer to division into male and female because the point has already been covered by means of the sperm drop. 'Then He made you pairs' coming after mention of the sperm drop has to be interpreted to mean something beyond the emergence of sex. In Arabic the word *zawj* also means 'kind' or 'variety' or complimentary groups – and this is the meaning implied here. When the human mind fully developed and a variety of temperaments emerged, individuals began to show leanings towards or away from certain other individuals in their circle of activities. This gave rise to the emergence of social units such as family units or combinations of individuals well disposed towards one another.

The story of the evolution of man which emerges can be summed up by saying that at first what is now the human being was only a clod of earth or some kind of rock formation. After some intermediary stages which the Qur'an has not mentioned, man reached a stage where he became a kind of animal

growth divided into male and female and procreating through sexual intercourse. Then again the Qur'an leaves out some intermediary stages until man emerged as a social being divided into several groups which sprang from a variety of mental, physical or economic affiliation. This is the point where the story of human civilization begins.

Among the stages in the evolution of the human being is one where the dust, dry pieces of earth, clod or rock mingled with water. This mingling of dry earth with water resulted in a kind of life being born in it. It is mentioned in the Qur'an:

And we made from water every living thing.
(21:31)

And again:

Who has made perfect everything He has created. And he began the creation of man from clay. (32:8)

The Arabic word in the second verse for clay is *teen* which means earth mixed with a quantity of water which makes it adhesive in itself. According to the Qur'an, therefore, human life originated in a substance which was a mixture of earth and water which, in the course of time, developed into the exquisite being called man.

Proof of the fact that in places the Qur'an omits to mention some of the links comes to hand when we ponder over the various texts dealing with the subject under discussion. In the last verse just quoted from the Qur'an we are told that an early initial stage in the evolution of the human being was when he was given a particular form from wet earth. Following that came a stage when the human being began to be procreated through the functioning of the sex organs of the male and female of his species:

'Then He made his progeny from an extract of an insignificant fluid' (32:9).

And elsewhere

'Did We not create you from an insignificant fluid, and We placed it in a safe place'
(77:22).

These verses indicate very clearly that man

originated in dry earth, a clod or rock which from step to step, passed through a state when it was mixed with water. This mixture developed into a rudimentary kind of human species, or the organism which developed into humanity to be more correct. Then comes the stage when the procreation of this kind of life began to occur through the functioning of the sex organs developed in the male and the female. The earth, clod or rock state is one stage: that of earth mixed with water is another and when procreation begins to take place as a result of the growth of sex, that is yet another. All these stages represent different periods of time of which the duration can at best be only vaguely conjectured or imagined.

Principle regarding the creation of man

We read in the Holy Qur'an:

And that with thy Lord is the final judgement; and it is He Who makes people laugh and makes them weep; and it is He Who causes death and gives life; and that He creates the pairs, male and female, from a sperm drop when it is emitted; And that it is for Him to bring forth the second creation. (53:43-48)

In other words the Qur'an says: 'Your creation, your beginning started at the hand of Allah; and your end also lies with Him. Your state of being is like an arc with a diameter at the base. When this arc is bent as far as it possibly can be then the two tips would come together. If you start walking in the direction of your origin from the point where you stand, you will reach a point where there would be nothing but Allah at the back of the entire universe; while if you start walking in the direction of your ultimate end you will again reach a point where once more there would be nothing but Allah. In other words, the creation of man started from Allah, and his end also lies with Him. The chain of causation becomes finer and finer, ultimately reaching Allah in the final resort.

The following conclusions flow very clearly from the verses I have just quoted:

1. The material from which man has been created is not eternal. It was created by God.
2. Man's creation involved an evolutionary process

extending over a period of time. The view that he was created instantly is incorrect.

3. Man was created from an origin which was distinctly his own and not from any other form of creation, animal or otherwise. It is not correct that he has evolved from species of monkeys or apes as was the theory of Darwin.
4. One of the evolutionary stages through which he passed was akin to stone or rock.
5. He then passed into a form of animal life but intelligence had not yet been born in him although he moved about, drank and ate like other animals.
6. He then acquired intelligence and became a vocal animal capable of speech.
7. The final stage in his progress as a living individual came when he devised a system of life and started on the road to human civilization and culture. Instead of each individual living for himself, as in the case of lower animals, he began to work in co-operation with others of his species, evolving a system and a law of life.

All these stages can roughly be divided into four divisions: the lifeless rock stage; the living stage without a higher brain; the stage of intelligence and finally the stage of a civilized being. It is evident that only the last two stages can be called states of human existence. While not gifted with intelligence he was no more than a kind of animal.

Right from the start, of course, it was the Divine plan to develop him into a civilized being, but in the early stages before intelligence had been born in him, he could not properly be called a human being. His condition could be said to have been somewhat similar to the embryo still developing in the womb. Essentially the child in the womb is a human being but, at the same time through incomplete development it is far from a human identity being frail and incapable of maintaining itself.

Similarly in the case of early man, he was the essence of man although he had not yet developed to the stage where he could begin to deserve the name. He had not yet acquired the qualities which raised him above other animals, and he had not acquired

intelligence which was to set him on this road. He began to deserve to be called a man after he developed intelligence but, even then, he did not yet deserve to be called a rational human being for this required something more than mere intelligence. This status demanded a rational, systematic and ordered way of life which is the goal aimed at in the creation of man. I would, therefore, divide into two eras the early history of man:

1. The period in which he acquired intelligence and the rational faculty.
2. From the time when he made proper use of these faculties and started to develop a systematic and ordered way of life.

Adam was the first Perfect Man

It follows from what has been stated so far that the era of human intelligence falls into two distinct divisions:

1. When man had developed intelligence, but it was only of an individual quality exercised only for his own interest or in pairs.
2. When social interest developed out of this intelligence and gave birth to the sense of law and order. When man reached this latter stage he became capable of submitting his life to external control and guidance, this being the stage where the era of perfect humanity starts.

According to the Holy Qur'an Adam was the first man whose mind rose to this height. He was not the first man created from a lump of clay but the first to attain to this mental development out of a large number of this species scattered over an area. It was a stupendous step for the caveman to submit himself to an external control and guidance. Many of them in the neighborhood where this development occurred were not prepared to accept this new and staggering idea. Although they had a measure of intelligence, the instinct in them for co-operation and social life had not yet become strong and compelling.

These comparatively less developed human beings, therefore, must have wildly resented and resisted the establishment of this revolutionary idea and the regime which resulted from it. It is evident

that if two horses are put in the same yoke, one perfectly broken and the other wild and madly kicking, the carriage will undoubtedly be in for a desperate shaking. Any progress it might manage to make along the road would certainly be far from smooth because the wild, unbroken horse would be exerting itself to spit out the vicious bit in its mouth, regain its freedom and gallop away. This is exactly what must have happened when the first man arose and called his compatriots to an ordered and disciplined social life based on fellow feeling and a sense of cooperation.

Meaning of Adam

The name bestowed by the Holy Qur'an on the first perfect man is highly significant. The word Adam in Arabic can be taken to be derived from either of two roots: from '*adim*' which means the surface of the earth or '*udma*' which means wheat colored. Adam, therefore would mean a person who lived on the surface of the earth or it would mean a person characterized by a wheat colored complexion. In fact both appear to signify the same thing; a person or persons who lived in the open in contrast to others living in caves, who come to acquire a darker complexion on account of constant exposure to the sun.

Through Adam, as the first Divine Agent, was laid the foundation of human society and thus of civilization and culture. The people who responded to his call must have decided to emerge from the caves and other kinds of dens and to live in compact colonies designed to facilitate a combined defense in case of attack.

Human culture in the days of Adam

During the time of Adam there necessarily must have been a number of men still in the mental stage of the preceding era who were not yet quite capable of grasping the new idea. They must have, therefore, tended to rise wildly against the contemplated curtailment of their freedom and independence. They declined to listen to Adam and continued to live as before in caves and dens. The human species became sharply divided into two groups, *i.e.* those who accepted the new orientation, and those who did not.

The first emerged from their caves and dens. They started to live in small compact colonies founded on the principle of co-operation in the procurement of human needs and as a combined defense of the colony against danger. The second continued to live as before in caves and dens and gradually came to be known to the other group as *jinn* which means a kind of being living very much out of sight, in darkness and seldom seen openly and fully.

Also they were usually characterized by a fierce and malicious intent, a kind of general hostility to everyone. Those living openly on the surface of the earth in colonies supporting and co-operating with one another were the first *insans* who were people actuated by *unas i.e.* fellow-feeling and love for each other. The others lived in the darkness of caves, seldom daring to come out into the open and always characterized by an attitude of suspicion and hostility for every other living creature. The other group came to call them the *jinn*, dark, sinister, wild, ferocious, hostile, malicious and evilly inclined towards all. It should be remembered, however, that both belonged to groups of the same species.

The native meaning of the word *jinn* in Arabic is someone or something which prefers to remain invisible, hidden, unknown, something or someone with remarkable power and usually harmful for others. This is why important people, tribal chiefs, political leaders, etc. are also known as *jinn* in Arabic, for they are usually surrounded by retinues and guards, not easily accessible and seldom seen in public. In Arabic usage, this word is also applied to foreigners and it has been used in this sense in the Holy Qur'an. However, this is not the place for going into details on this point. Otherwise, by the grace of God, I have collected evidence from the Holy Qur'an which is ample to establish that the word '*jinn*' has been used for human beings. I have found the people for whom the Holy Qur'an has used this word and I have also found the towns where they lived along with evidence which proves that these *jinnns* were human beings and nothing different.

Adam was not the first man

My first point in this respect is that according to the Holy Qur'an Adam was not the first man in the

sense that he was instantaneously created. Prior to the coming of Adam on the scene the human species had already been in existence for a long time. Referring to Adam, Allah says in the Holy Qur'an:

I am about to place a vicegerent in the earth.
(2:31)

Now if Adam was the first man then Allah would have said He was about to create the first man, but He did not say so. What Allah said was that He was about to raise a particular person to the dignified status of His Own Vicegerent. The implication is unmistakably clear that at the time other human beings were also in existence out of which one of them was chosen for this appointment and the role which went with it. It is absolutely clear from these words that what is spoken refers not to the creation of the progenitor of the species but the raising of somebody to a definite position of responsibility.

The second verse proving that people existed prior

to the advent of Adam is:

And We indeed created you and then We gave you shape; then said We to the angels, 'Submit to Adam'. (7:12)

In other words human beings were created first and then put through a process giving them proper shape and the development of an intelligent mind; then the angels were ordered to administer to their needs. Here Allah does not say that He created man and order the angels to obeisance to him. What He says is that He created human beings and put them through a process of evolution to attain to a proper stage and condition. When attained, He ordered the angels to obeisance before the human beings who had reached a state of progress not attained before. This very clearly implies the existence of other members of the human species at the time when one of them was raised to the dignity and honor of being vicegerent to Allah. (*Sair-e-Roohani*)

SELECT A RIGHTEOUS SPOUSE

(An important message of the Holy Prophet (*peace and blessings of Allah be upon him*) about the selection of a spouse. Translated by Dr. and Mrs. Wajeeh Bajwa from "*Al-Fazal International*," September 17-23, 1999 Issue, Pages 10 and 13)

The following is a summary of a marriage sermon delivered by Hazrat Khalifatul Masih II in which he laid down several guidelines for parents and young men and women.

Hazrat Khalifatul Masih II started his sermon by reciting Tashud, Ta'awaz and prescribed portions of the Holy Qur'an. He then said "In this world it is part of life that people get married, children are born, people get sick and they die. In one house a body is waiting to be buried while at the same time in another house a bride is waiting to be sent off. A few days later this process is reversed and the house where songs were being sung becomes a source of sorrow and the house from where sounds of weeping and crying was coming is full of songs of happiness. When someone is leaving this world, their relations stay busy in their daily routine. They think "who can devote their entire life to one person?" But they do not

realize that they, too will soon grow old and their offspring will treat them the same way. Perhaps they might realize that this would not have happened to them if they had not mistreated their parents. This process has been going on for ages and will continue to go on forever.

There are several points in the Bible that are not correct but there are a few points which require serious attention. One of these points that requires attention says that a woman from another house will take your son and turn his love toward herself. We see this happening every day in our lives. We see that a baby is never ready to be weaned off a mother's milk. Babies find comfort and peace in their mother's lap and they stop crying as soon as the mother brings them close to her bosom. Mothers make much effort to wean their children off their milk. Sometime mothers put bitter medicines on their nipples so that

the baby will be taken away from them.

Even when the baby is weaned off a mother's milk, he still stays close to his mother. He follows her everywhere and if she disappears for a minute or so he starts crying. This baby, when he grows up and gets married, then forgets about his parents. His wife and children become the sole source of pleasure in his life. If someone points out to him that he should take care of his parents then he says: "I think of doing this but after spending on my family I do not have anything left for my parents." He says that he has a wife, children and other responsibilities and he has to take care of them first and then worry about someone else. Now those people who brought him into this world and raised him become outsiders and 'someone else.' If the same thing is said to another person who has no decency left in him then he might be rude and say something like 'shall I starve my children?'

Allah has granted me a status from a very young age that no one has ever dared to say things like this in front of me. But sometimes these kinds of words do reach me. Once I was told that a young man was reminded that he should take care of his parents. This person very rudely said 'shall I starve my children in order to take care of my parents?' He did not even think for a second that his parents had starved themselves to raise him. Marriage brings lots of blessings with it. At the same time lots of difficulties come with it and marriage can become a test. A new heaven is created when someone gets married but at the same time it can deprive one of an existing heaven.

I am always amazed at how it always comes down to this namely that people who focus their sacrifices in a different direction are considered to be morally delinquent by others.

If a father offers sacrifices and takes care of his parents then his children will take care of him and this world would be a much happier place. By doing so he will fulfill all his moral obligations as well. A lot of progress has been made in this world and this progress has been attributed to the fact that every father has taken care of his children. This world would have seen the same progress if every person had taken care of their parents and fulfilled their moral

obligations.

The Holy Prophet (peace and blessings of Allah be upon him) has said: "Heaven lies under a mother's feet." There are several meanings of this saying but one important meaning is that fights and quarrels will end if people turn their attention to their mother.

A marriage results in increased responsibilities and enhances the pleasures of life but if one abandons previous responsibilities, then it can bring harm as well. If one thinks or ponders on this issue it will become clear that whatever is attained is because of one's parents. Occasionally it happens that a person of lower morals attains respect due to his children. This phenomenon is very rare; most of the time children get respect due to their parents. Isn't it strange that one is respected due to one's parents but does not take care of them nor treats them well?

To remove such evils, the Holy Prophet (peace and blessings of Allah be upon him) gave this guidance '*Alaika Bezaat-id-din*' which means "Marry a righteous woman, she will help you fulfill your obligations." You can see that whenever someone marries a righteous woman, she works in such a way that by fulfilling her responsibilities she strengthens her faith and religion.

Faith is not one thing alone. It is prayer, fasting, pilgrimage, hard work, and spirituality. A person who works hard at his job is faithful. A farmer who ploughs his land properly is faithful. So faith is a vast thing. Therefore "*Alaika Bazaat-id-din*" means that she will be one who fulfills her duties and help her husband discharge his duties. Once these attributes are inculcated then mischief and quarreling stops.

We know that everyone asks for what is rightfully his. The faithful one is he or she who helps others to obtain what is rightfully theirs. As I have said earlier, if someone starts taking care of his parents then his children will take care of him. Similarly if someone can help others to get their rights fulfilled then his rights are automatically taken care of. A husband can ask his wife to take care of his parents and a wife may ask her husband to take care of her parents. If both of them have good morals then they will take care of each other's parents.

On the other hand, if the husband reminds his wife that she should take care of her parents and the wife reminds him to take care of his parents then the selfishness present in the first scenario will be eliminated. In the second scenario they have urged each other toward righteousness. Their parents' rights will be looked after in each case but in the second instance their faith will strengthen and they will live peacefully.

The Holy Prophet (peace and blessings of Allah be upon him) has said that a person who reminds others to do good is rewarded twice. Once for reminding others to do good and a second time when someone does good.

The Holy Prophet (peace and blessings of Allah be upon him) has drawn our attention towards faith by saying "*Alaika Bezaat-id-din.*" That is, marry a righteous woman who understands her responsibilities and obligations and finds such a husband who understands his responsibilities and obligations. Their house will be very peaceful if they both understand their responsibilities. They will be recipients of Allah's bounties.

The Holy Prophet (peace and blessings of Allah be upon him) has said that the best house is that in which, if the wife does not wake up to offer Tahajud prayer (prayer before Fajr prayer), then her husband wakes her up by sprinkling water on her face and vice-versa. The Holy Prophet (peace and blessings of Allah be upon him) has given this example to emphasize that husband and wife should remind each other to do good.

At the time of marriage everyone should try to understand their responsibilities. A man should not get married thinking; "I should get married so my wife can serve me." The intention should be that one should marry such a woman who will remind one of all responsibilities and then both of them, together should fulfill responsibilities and duties that Allah has asked them to fulfill. If marriages are entered into with this spirit then quarrels will definitely end, a husband will never mistreat his wife's relations and a wife will not mistreat her husband's relations. They will be helping each other to fulfill their obligations. This is the only path to a peaceful world.

There will be no peace as long as the wife's relations keep thinking that the husband should serve us rather than his own parents and the husband's relations keep thinking that the wife should serve his parents only. When one part of the body is in pain then the other parts also feel the ill effects. Similarly if a wife is unhappy then a husband cannot be happy nor can a husband's unhappiness make his wife happy. If husband and wife are unhappy then their relations will be unhappy too.

Sometime people behave like the fool who was sitting in the sun and someone asked him to come and sit in the shade. The fool replied: "what are you going to give me if I do so?" A person who does not discharge his duties toward his spouse is like such a fool. He suffers but does not come under the shade prepared by the Holy Prophet (peace and blessings of Allah be upon him).

The example of rights or just claims is just like dominos. When one domino falls a chain reaction starts and all of them fall down. When one oppresses someone else then he gives a green light to others to oppress him. Slowly he gathers people around him who feel that oppression is not a sin. On the other hand, if he is sensitive to others rights and claims then he will make an effort to marry someone who fulfills her obligations as described by the Holy Prophet (peace and blessings of Allah be upon him) in "*Alaika Bezaat-id-din.*"

If everyone follows this course then the entire society will benefit. Everyone will understand their duties, responsibilities, and obligations. Everyone will be ready to offer sacrifice for others. No one will think about personal gains.

We can create a heaven around us if we follow these guidelines. When the Holy Prophet (peace and blessings of Allah be upon him) said that heaven lies under the feet of mother, he meant that one cannot attain heaven by worrying about his children. One can attain heaven by serving his parents. Serve your parents so that when you grow old your children may serve you. As long as you keep your focus toward your children you will suffer. If you start serving your parents your children will start serving you and this worldly hell will become a heaven.

ATTAINMENT OF INNER PEACE

(Transcribed by Amatul-Hadi Ahmad)

(Hazrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, on various occasions, offers the people from different faiths and beliefs the opportunity to put to him any questions or issues of interest to them. Presented below is the answer given by Hazrat Mirza Tahir Ahmad to a question which was raised at a session held in Cologne, Germany, on 21 August 1996.)

Questioner: There are many people who have no inner peace. What does Islam say about this?

Hazrat Mirza Tahir Ahmad: The idea of 'inner peace' is something which is not properly defined. Unless it is well defined you cannot attempt to attain it. Peace is a concept which differs among the different schools of philosophies. For instance, the Yogic peace has a different meaning. It only means that by exercise or by delving deeper into one's soul, a person finds himself to be without any agitation. So, the absence of agitation in man's desires is called peace. A similar concept of peace is found in Buddhism as well as in some other Chinese religions. For instance, in Taoism, peace means delving deeper into one's own soul until one strikes the fountain-head of truth. So what is called Buddha in Buddhism is called Tao in Taoism, which means truth that is found in every nature - so when you reach truth, you reach peace. This is a different view about peace which is found in various oriental religions.

However, in the major divinely revealed religions of the world, which are Judaism, Christianity and, at the end, Islam, peace is not just one dimensional or individual concept. Peace is, first, to be at rest with one's own desires and ambitions and having a balance, which is an internal affair, and then, secondly, to have peace with the world around and to assure everyone that one poses no threat of danger to them - 'no danger will emanate from me in the other's direction'. It is this wider concept of peace which you find in major religions. In this concept of peace, no one can be at peace with himself until he is also at peace with his neighbors and with others. This is also the concept of peace in Islam.

In Islam the concept of peace is two-fold. Firstly, to be at peace with God and then, secondly, to be at peace with oneself and with the rest of the world.

The concept of peace in Islam is the most comprehensive of all the religions and philosophies that I have just mentioned and the key to it lies in the fact that in Islam the word 'peace' does not only mean to be at rest or to have a compromise of a perfect understanding with the rest of the world. It also means submission. The meaning of this one single word has two aspects. One is peace as ordinarily understood and the other is peace in the sense of submission. So, according to the Qur'anic concept of peace, no peace on earth can ever be conceived, not to mention established, by human effort. It cannot even be conceived theoretically without man finding God, the Creator, without recognizing the hand of the Creator universally at work in nature.

So, once man recognizes his Creator then the second step is to be at peace with him and this peace has this dual meaning: Firstly, you are not to do anything which creates a distance between you and the Creator, and secondly, submission. So, both these meanings join hands at this stage. Submission to the will of God is the only means of attaining peace with God and this is a declaration which is proven by human experience. It has a profound wisdom which is universally experienced by man.

If children are at peace with their parents, it is impossible for them to defy their orders and wishes and yet be at peace. Hence, if you delve deeper into the meaning of peace you will realize that ultimately the meaning of peace is submission. If you submit to the authority or the will or the desire of someone so completely that nothing in you is at war with the desire, will, or the way of life or the style of someone whom you love, (you will be at peace with that person). Unless you do this, you can't get peace. So in Islam the journey to peace begins with the attainment of peace with your Lord the Creator and for this you must understand His attributes. We must know what

He is and this in Islam cannot be achieved through delving deeper into yourself because you can make many mistakes. If there is a God, He has to be external reality. If He is an external reality, then He must introduce Himself to man and that is what actually happened in all the divine religions - it was God who revealed Himself to mankind. It was never man or woman who by his/her own efforts reached God, without help from God. First this much should be understood, I will then come to the latter part of the concept of peace, peace within a person and peace between people.

The questioner has asked a very profound question and to give a brief answer is extremely difficult. So I am trying to build the answer little by little, in different sections. I hope you will bear with me and understand that your question needs to be answered logically, in detail, with regard to its various aspects.

First of all, I return to the idea of finding peace with God. Why is this essential? Why is it that no peace can be established without returning to God? God is the ultimate reality who has created human beings according to His own attributes and peace means a complete balance between man's attributes and the attributes of God. When there is no friction in any aspect of human behavior caused by being at variance with God's attributes, this then is the ultimate peace. No other definition of peace can hold good but this one which can be explained and demonstrated at length but I am trying to make the answer brief and that is why I have just claimed it.

If you think deeper on this question, I am sure you will agree with this claim that man's attributes can only find peace when they find themselves at one with God's attributes. Whenever the two join, they become alive and there is peace. Whenever they are at war, there is friction, and there is disturbance, psychological as well as otherwise. It is the disturbance which is created within humans which causes all the disturbances in human relationships with each other and in the international relationships between people and between states.

I can explain this by demonstrating to you how man's attributes can become at one with God's

attributes. But what do I mean by that? Everybody knows that in almost all religions, God is defined alike in His attributes, alike in almost all religions. They differ with each other in other things, but the concept of God is expressed as perfect Goodness. No flaw can be attributed to God's attribute or behavioral conduct, in the concept of God in any religion. All tell universally that God is true. All claim universally that God is just. All claim, without variance, that God is just. All claim, without variance, that God is compassionate, merciful, forgiving.

Now, these are the attributes that I had in mind when I said human attributes must come at one with God's attributes and there you can never be mistaken about peace. Let's begin with truth. Only when man becomes true can he find peace with himself; otherwise he will claim to be something while deep inside he knows he is not that something. There will always be contradiction between man and his soul as long as he is not true. So, truth is the most important fundamental first step towards peace and this is the meaning of becoming like God. You cannot be God but you can imitate God in all the good attributes of God which we have also received from God as His creation and when you become true to yourself only then will you be able to become true to your children, your husband, your wife, your relatives and your society and when you enlarge the role of this single factor then nations can become true to each other.

Even if you were to forget about all the other attributes of God, if you were just true, then you will realize that the peace within you is not a confined, isolated experience of a person within himself. The moment he reaches peace through imitating God, he is immediately introduced as a true servant, as a humble creature of God. He is introduced as such, through his attributes, to all his surroundings, whether someone is related to him or not. If someone is true he will be identified as a godly person by all whether they believe in God or do not believe in God because the attribute of truth is in itself a godly character. Even the atheists accept truth - they know it is good. So to be godlike but in humility, to try to achieve his attributes is the only passage to peace which can be advised and which does not become a confined experience within man. It becomes a universally shared experience

between people in the same society and between people of different nations.

Again, I will emphasize that this is the only formula for creating universality in man. Without creating universality in man it is impossible to dream of peace and this universality can only be achieved through the image of God which is universal. Through Him, man can achieve such characteristics as are

universally loved so that the human community, the human race, can become a single species if the human race submits to the will of God and becomes or attempts to become like God. Herein meet the two different meanings of peace, that is, peace in the ordinary sense, and peace in the sense of submission.

(Review of Religions, February 1997)

THREE PROBLEMS OF HUMANITY AND THEIR SOLUTION

Address given by Hazrat Khalifatul-Masih III at Sierra Leon, West Africa

Having visited Nigeria, Ghana, Ivory Coast and Liberia, Hazrat Khalifatul-Masih visited Sierra Leon where he was given a grand reception by the Jama'at. In his address at the Reception he, at the very outset, told the members to rejoice that, for the first time in the history of the Ahmadiyya Movement and that of Sierra Leon, the Khalifa (Successor) of the Promised Messiah, peace be on him, had landed at their country. At this, the atmosphere resounded with shouts of "*Allahu Akbar*" (Allah is the Most Great) and "*Khalifatul-Masih Zindabad*" (Long live Khalifatul-Masih). Expressing his exceeding delight at being in the midst of his spiritual sons and daughters, he said that one of the reasons of his delight was that he saw on every face the light of the truth of the Promised Messiah, peace and blessings of Allah be on him, who came in fulfillment of the Prophecy of the Holy Prophet Muhammad, peace and blessings of Allah be on him, and reflected the latter's light so perfectly that the Day of the Glory of his light has now dawned.

Dwelling upon the purpose of the advent of the Promised Messiah, peace and blessings of Allah be on him, he said that the Promised Messiah, peace and blessings of Allah be on him, came to win the final Victory for Islam and to establish its predominance forever in the world. The world, however, did not like it and used all its forces to silence this Voice. But it was a Divine Voice, so it could not be silenced. It reached the farthest ends of the earth, and "Today," he said, "I am hearing the echo of this Voice in Sierra Leon." The atmosphere again resounded with slogans of "*Allahu Akbar*" and "*Islam, Ahmadiyyat and*

Khalifatul-Masih Zindabad."

Hazrat Khalifatul-Masih then said:

"Humanity is now facing three problems, the solution of which lies in Islam and Ahmadiyyat alone."

The first is the problem of establishing equality of mankind. By saying, 'I am but a human like you,' the Greatest Benefactor of mankind, Muhammad, peace and blessings be on him, practically established the equality in dignity of humanity which is the fundamental of peace. After the conquest of Mecca, he declared that if the chiefs of Mecca, who looked down upon Bilal, (a companion of the Holy Prophet (s.a.w.), once a slave of the Meccas) wanted security, they should take shelter under the banner of Bilal (Allah be pleased with him). Thus on that day it was established that in future all men shall be regarded as men. Neither the Russians nor the Chinese, neither the Americans nor the Europeans, shall be allowed to look down upon God's children on the surface of this globe. We are here to win the hearts of the people of Africa, for Islam, and this conquest will be achieved through love, affection and by the light of reason and argument.

"The second problem is the problem of equitable and wise distribution of wealth. The capitalistic and the communistic systems have both failed to realize the true significance of this problem, and hence they have both failed to find out its solution. Islam alone has realized the true significance of the problem and so it alone presents its solution. Islam says every

individual has the right to have the necessary facilities to develop his God-given faculties and powers. If he is not allowed this facility, he is oppressed, Islam is the comrade and helper of all such oppressed people and undertakes the responsibility of supplying their needs. So Islam alone has the solution of this problem. No other religion, philosophy or 'ism' can solve it. On this, the atmosphere again resounded with slogans.

The third is the problem of establishing a living relation with the Almighty God Who is the Source of all light, power, strength and knowledge. Here again, we alone can present the solution, since we alone have living relation with Him. We have witnessed His Might and Power, His Majesty and Glory and the faith-inspiring manifestation of His love with His creatures. We have practically experienced that He hears and answers His servants' supplications, and bestows tranquility upon the heart, sometimes by sending down revelations several times in one night."

Here he mentioned the case of a Pakistani Ahmadi lady who, during the war between Pakistan and India in 1965, was given consolation by God in regard to her son, by three consecutive revelations in one and the same night. First, Allah said to her, "I will protect Pakistan." Then He said, "I have sent angels to the Sialkot region for its protection." And then again Allah said, "I will protect thy son." Her son was a Major in the Army, fighting for Pakistan at that time. Slogans of "*Allahu Akbar*" and "*Islam and Ahmadiyyat Zindabad*" again rent the sky. "Our God," said Hazrat Khilifatul-Masih, "is a living God; He shows His face to His servants."

Hazrat Khalifatul-Masih then called those who had not as yet accepted Islam to come forward, and experience these blessings through Islam and Ahmadiyyat. He said, "Through love of Muhammad, peace and blessings of Allah be on him, we have seen such manifest signs of God, which show that Allah loves us, and we are those who follow the right path shown by Muhammad, peace and blessings of Allah be on him."

In conclusion he said:

"I WARN AMERICA, RUSSIA, CHINA, EUROPE AND OTHER COUNTRIES, AND ADMONISH

THEM ONCE AGAIN, AS I ADMONISHED ONCE BEFORE, (DURING EUROPEAN TOUR IN 1967)," AND SAID:

"COME FORWARD AND MAKE PEACE WITH YOUR CREATOR AND PRESENT YOURSELVES BEFORE HIM IN HUMILITY. REMEMBER, IF YOU DO NOT TURN TO GOD, THE TIME IS COMING WHEN YOU WILL BE WIPED OUT OF THE SURFACE OF THE EARTH. GOD OF MUHAMMAD, GOD OF ISLAM IS YOUR TRUE SAVIOR. TURN TO HIM AND BE BLESSED WITH SALVATION." THE ATMOSPHERE AGAIN RESOUNDED WITH SLOGANS.

After this majestic address, members presented some gifts to his Holiness which he gladly accepted, and assured them that he would always remember them in prayer. He then offered a fervent prayer, and the meeting came to an end. He then visited the tomb of Maulvi Nazir Ahmad Ali (Allah be pleased with him), a Pakistani Missionary who served in Sierra Leon as a missionary for a long time and died and was buried there.

PLEASE NOTE

When you write to Huzoor, you must give your complete address in the letter in order to get a reply from Huzoor

It is not enough to write your return address on the envelope. Because of the large volume of mail received by Huzoor, it is not possible to keep the envelope with the letter.

Please make it a point to write your address on the same paper you write the letter. Then you can expect an answer to your letter.

PERSECUTION OF AHMADIS IN PAKISTAN NEWS REPORT AUGUST 1999

Magistrates and Trial Courts take the Initiative to Persecute Ahmadis by adding Special Sections to their Charge Sheets so as to Prosecute them in Anti-Terrorist Courts

Since the promulgation of Anti-Terrorist Act and institution of Special Courts, the administration has been using these Tools of oppression to persecute Ahmadis by implicating them in fabricated cases of the relevant sections of the law. However, for the past few months, the trend is becoming conspicuous in that officials of the Judicial Branch themselves have taken the initiative to upgrade the charges against Ahmadis so as to have them tried in Anti-Terrorist Courts. Procedure in these courts is designed to hold quick trials and announce judgements expeditiously. Although it was initially claimed that the ATA is meant to fight terrorism in the country, now the same is being used maliciously to convict Ahmadis booked under religious laws. A few instances are given below briefly.

1. Mr. Ghulam Mustafa, an Ahmadi religious teacher was booked on 10 December 1998 under PPC 298C for preaching. When he applied to the Additional Session Judge for release on bail, the judge not only refused to grant the Bail, he held that the accused, by stating that the advent of the Imam of the Age had taken place, has violated the provision of Section 295A, hence he should be tried in an Anti-Terrorist Court. The accused's charged sheet was amended accordingly, and Mr. B. A. Fakhri, Special Judge Anti Terrorist Court sentenced him to a total of 13 years in prison and Rs: 100,000 fine. The hearing lasted less than a week.

The victim is now imprisoned in Multan jail.

2. Mr. Mushtaq Ahmad Saggo and his son Nasir Ahmad, Ahmadis from Khagarh were booked under PPC 295 on charge of preaching and distribution of literature on 19 July. Mr. Saggo was arrested. When he appealed to the Judicial Magistrate for release on bail, the magistrate added PPC 295A and 295C to the case and

forwarded it to the Special Judge Anti-Terrorist Court at Dera Ghazi Khan. Under these clauses the victim could be awarded 10 years imprisonment and death sentence respectively.

Mr. Mushtaq Saggo is detained in fetter in prison while his trial continues.

3. Mr. Intizar Ahmad Bajwa was booked under the anti-Ahmadiyya law PPC 298C for preaching in March 1999. When he appeared before Mr. M. Iqbal, Magistrate for release on bail, the latter rejected the plea, added the gruesome PPC 295A and the notorious 295C (the Blasphemy clause) to the charge sheet, and forwarded the case to the Anti-Terrorist Court.

The defense took the plea with the Special Judge that Sections 295A and 295C were not applicable in the case. The judge agreed with the plea and sent the case back to a normal court. The persecutors however have gone to the High Court against the decision of the Special Judge. The victim continues to suffer in a prison in the meantime.

4. Messers M. Bashirul Haq and Mobashir Javed of Pattoki were booked under PPC 295A on 26 June 1997 for writing the Islamic creed in their shops. Their plea of Bail was rejected by the Session Court and later by the High Court. Eventually it was granted by the Supreme Court. Subsequent to their release, Mr. Saleem Opal, Magistrate heard their case. Sometime ago, the accusers had applied that the case invited a trial by an Anti-Terrorist Court. The magistrate granted that, and forwarded it to the Anti-Terrorist Court at Lahore where prosecution is going on. Similar development has taken place in another case against nine Ahmadis of Pattoki. It is unfortunate and painful to see that judicial officers, who are expected to dispense fairness and justice, themselves take the initiative to support and perpetuate tyranny and injustice against innocent harmless Ahmadis.

Obscurantism of the Raja

Chiniot, August 9, 1999: Raja Zafrul Haque, the Federal Minister of Religious Affairs sent a special message to be read out to the Annual Conference of Khatame Nabuwwat at London this year. This is the same conference in which Maulana Fazal-ur-Rahman intended to participate, but could not, due to the non-availability of a visa from the British High Commission. However, many others of his type participated therein, and the Raja shared their company through his message. According to the report published in the *Daily Pakistan, Lahore* of 9 August, he stated that it is the joint responsibility of the Islamic World to protect the Finality of Prophethood, and that he will yield to no pressure on this issue.

In another report published in the *Daily Ausaf, Islamabad* on July 18, 1999, Mulla Chinioti stated that the Raja had assured him that soon an Ordinance will be promulgated whereby communal and religious properties of Qadianis will be taken over and controlled by the State. It is a criminal and shocking intention and assurance. It is loaded with grave possibilities of mischief and will be a most serious attack on the freedom of faith of Ahmadis in Pakistan.

Khatme Nabuwwat meddles in International Politics

Clerics of the Khatme Nabuwwat Organization are essentially interested in politics rather than religion. They seek Islamabad under the cover of Islam. As such, they leave no stone unturned to seek political gains. Recently, they boarded the Fazl-ur-Rahman bandwagon to secure some political mileage. According to a press release in the *Daily Jang Lahore* of August 25, 1999, Maulana Khan Mohammad, Amir of the International Khatame Nabuwwat stated that the Khatame Nabuwwat Conference at London congratulated Maulana Fazl-ur-Rahman on taking a brave stand against the United States. The headlines given are:

The Khatame Nabuwwat Conference assures support to the JUI against the US.

The likely attack of American Imperialism against Afghanistan and Usama Bin Laden

amounts to Terrorism. The Silence of Rulers is Deplorable.

The Ulema should confront the US till death.

Address of the Amir International Majlis Tahaffuz Khatame Nabuwwat to his Colleagues.

In another report, published in the *Daily Khabrain* of August 7, 1999, Majlis Ahrar Islam, a rabid anti-Ahmadiyya party, declared to provide full support to Maulana Fazlur Rahmal, the JUI chief. The Ahrari Amir, Syed Ataul Mohsin Bokhari asserted that all means would be used to support their drive against American intervention.

In a report published in the *Daily Nawai Waqt, Lahore* of 26 August 1999, Qari Shabbir Ahmad Usmani, the Secretary Information of the International Khatme Nabuwwat Movement stated that the Qadianis are supported by Jews and Christians, and they are enemies of Islam and the country; until the Sharia penalty for apostasy is not imposed, they will not desist from their evil designs.

Mullas are a queer breed -- to put it mildly.

An Absurd Definition of Terrorism – Applicable to Ahmadis Only

Mirpur, Sind, 10 August 1999: Mr. Tahir Ahmad Nadeem, an Ahmadi youth, received a gift of a T-shirt from a relative in the US. Kalima (Islamic creed), was beautifully written on its front. He put it on and went to the town. There, mullas and some gangsters noticed his shirt and went for him. They grabbed him, beat him up, tore open his shirt and kept it with them. Later in the day, the police raided his house and arrested Tahir. They responded to the howls of the mulla, who threatened to create a law and order situation, close down the city and burn the Ahmadiyya Mosque. Rather than arresting those who threatened the peace, the administration arrested the victim and charged him under section PPC 295A. If upheld in a court, the youth could end up in a prison for 10 years. Sher Khan, the DSP reported to the mullas that the police had accepted their demand and a criminal case had been registered.

At the instance of the mullah, the police again raided the residence of the victim to look for some

more such shirts. None were found. However, the inspector took away two copies of the Qur'an saying that it was illegal for Ahmadis to keep the Qur'an at their homes. During the night, the police beat up the youth severely to obtain some irrelevant community information from him. The police pushed their cowardly and shameful act still further by taking steps to refer the victim's case to Anti-Terrorist Court.

An Ahmadi putting on a shirt with Kalima (Islamic Creed) on it is considered guilty of terrorism—how absurd and preposterous!

Another Ahmadi Arrested and Charged

Peshawar, July 17, 1999: Mr. Saeed Ahmad Qureshi, Ahmadi, son of Mr. Mohammad Din was arrested by the police on charge of preaching, at the complaint of a mulla, Nurul Haq of Khatame Nabuwwat Peshawar. He was later released on bail. His prosecution, however, continues.

Another Case of Disinterment

Nankana, August 3, 1999: Ms. Saba Mahmood, daughter of Mr. Mahmood Ahmad, died on 30 June 1999. She was buried in a common graveyard at nearby Kot Daldas. A few weeks later, mullas raised hue and cried over the burial and started an agitation. The police obligingly detained a number of Ahmadis and told them to open up the grave and take out the dead body. Under stress and duress this was done and the dead lady was given another location to rest.

Another incident happened at Sarai Alamgir, District Gujrat. An old lady, sister of the local community president died. Arrangements were made to bury her in the common graveyard. The grave was dug up, side-lined with bricks etc. and made ready. In the meantime, mullas formed a procession and arrived at the site. They damaged the grave and threw away the bricks. Allowing for the situation, the family decided to bury her in their personally owned piece of land.

Pattoki Cases – Background and Update

Pattoki, District Qasur: At present there are two criminal cases in progress in Anti-Terrorist Courts involving a total of 11 Ahmadis on extremely serious charges, but in fact, on petty grounds. Essential

elements of these two cases are briefly stated below.

a. A case was registered under PPC 295A more than five years ago at Police Station Pattoki City of 23 February 1994 against Mr. Bashirul Haq, the president of the local Ahmadiyya Community and eight other Ahmadis. They were alleged to have held a ceremonial function at the occasion of the fulfilment of an old prophecy concerning eclipses of the sun and the moon. For such a flimsy reason they were charged under a clause whereby they can be awarded imprisonment up to ten years.

They were undergoing prosecution in the normal manner, when a few months ago their accusers applied to the State that the case be transferred to an Anti-Terrorist Court. This was done. Now the hearings are taking place before Judge Mahmood A. Bajwa.

b. Almost two years ago, another case under the same draconian clause PPC 295A was registered against Messers Bashirul Haq and Mobashir Javed of Pattoki on the ridiculous grounds that Kalima (Islamic Creed) was found written in their shops. They were arrested. Their plea for release on bail was rejected not only by the Session Judge but also by the High Court. Eventually the Supreme Court permitted their release on bail.

Again, a few months ago, their accusers applied that their case be transferred to an Anti-Terrorist Court. This was done, and the case is now under prosecution at Lahore in an Anti-Terrorist Court.

One may ask where is the Justice; where is the terrorism involved; or is it that the Anti-Terrorist Act is in fact 'anti-Ahmadiyya Act'?

Last month, these Ahmadis were required to appear before the court on 9 August at Lahore. As there is considerable distance involved and the means of travel are not reliable, five of the accused were late on arrival. The judge promptly canceled their bails. After their arrival, their counsel reported their presence to the Judge who retorted: I have given my decision; it cannot be changed. Fresh applications had to be made and procedure followed to avoid arrest.

Public Service of a Member of Provincial Assembly

Chiniot: Maulana Manzoor Ahmad Chinioti is an elected member of the Punjab Assembly from Chiniot. He occupies himself almost all the time in anti-Ahmadiyya activities. He claims close contacts with the President and the Federal Minister of Religious Affairs. For financial support, he keeps making frequent trips to the oil-rich states. At home, he is an ally of extremists like the Sipah Sahaba and the JUI. He maneuvers skillfully in such a political milieu to wield the required influence and acquire plentiful means. He thrives on the anti-Ahmadiyya platform. His statements betray his intentions and plans. *The Daily Ausaf, Islamabad* of July 18, 1999 attributed the following to the Maulana:

"The International Khatame Nabuwwat will continue its drive until:

1. *The last Qadiani is eliminated*
2. *The Auqaf Department takes over the control of the religious endowments of the non-Muslim Qadianis.*
3. *The identity cards of non-Muslim minorities are given a different color.*
4. *The Sharia punishment for apostasy (Death) is implemented as recommended by the Islamic Advisory Council.*

He reminded the participants of the press conference at Khushab that in 1983-84, the Islamic Advisory Council made a unanimous recommendation to the Government that Qadianis who do not recant, nor leave the country, are Wajab-ul-Qail (liable to be put to death); and till the time this law is enacted, no Qadiani should be given even the most insignificant job.

He further disclosed that Raja Zafarul Haq, the Federal Minister of Religious Affairs had assured him that soon the religious properties of Qadianis will be placed under State Control, and the proposal concerning issuance of different colored identity cards to Muslims and non-Muslims is under consideration so that Qadianis

proceeding to Islamic countries can be readily identified."

Mulla Chinioti may be dismissed as a maniac and monstrous, but what about his mentors in Islamabad with whom he boasts intimate relations.

No Vacancy – for Ahmadis

Khushab: Till five years ago, labor jobs were open to all comers at the Bridging Camp KCII, Atomic Energy Khushab. But it has changed since then.

Some mullas of the Khatme Nabuwwat started sending applications to the management that another Rabwah was being developed close to the atomic installations. It was a pack of lies. The management appointed an official to investigate who discovered nothing of the sort. Only a few Ahmadis of Joya Goth Ahmadiyya had settled on their own land. They were not even provided yet with electricity. However, hostile applications kept pouring in. This is the usual technique of the Mulla. Accordingly, a regular surveillance effort was mounted at the Joya Goth Ahmadiyya. Now there are other surveillance posts as well. However, for no valid reason Ahmadis were denied work at this industrial plant. Thus they are deprived of even meager means to support their families to which they are entitled like any other Pakistani in that area.

Problem of an Ahmadi Leader

Rajanpur: Mian Iqbal Ahmad, an advocate of Rajanpur is the District President of the Ahmadiyya Community. Of late, he finds himself in a difficult position, which he thought it fit to report in a letter. Mullas have stepped up their activities against him to the level that he could come to harm.

A few days ago three men on bicycles intercepted him. Before they could act, two Ahmadi young men appeared. The three left in a hurry.

A few days ago Mian Iqbal was conveyed an unconfirmed report that a college student had remarked that he would like to try a pistol at Mian Iqbal.

The previous day a man arrived at the chamber of a non-Ahmadi lawyer in whose company Mian Iqbal was sitting. Then man abused the Mian and called him

bad names. The Mian could not but get up and leave.

Mullas have reportedly conspired to implicate Mian Iqbal in some serious criminal case e.g. murder, armed robbery, Zina etc.

Mian Iqbal has, at the end of his letter, stated that he remains firm and steadfast But obviously he is shaken-up and worried. He has a good reason, as only a few weeks ago he was booked under PPC 298C. His accusers have applied that the charge be upgraded to PPC 295C, the dreadful Blasphemy clause.

Agitation at Faisalabad

Faisalabad: Khayaban Colony is a new middle class residential area, which is under development at Faisalabad. Some Ahmadis have taken up residence there and to meet their needs of worship, they have built a decent mosque there. Mullas did not take this kindly and decided to launch a campaign of agitation against the small community.

At first they persuaded a local journalist to print scandalous news about the development of another Rabwah in Faisalabad. *The Daily Panah*, splashed a seven column banner headline on its front page declaring that a formidable conspiracy had been unearthed to build a new Rabwah. Bizarre details and fabricated stories were made out to support their main theme. It was also demanded of the government to deal with Ahmadis with a firm hand and suppress this vicious (imagined) conspiracy.

Simultaneously, the clerics undertook an extensive campaign of wall chalking. It was declared that Qadianis are infidels and apostates. They were equated with Satan and thus intolerable. A war was declared against them. It was also advertised that Ahmadis are *Wajbul Qatl* i.e. liable to be put to death. They were declared cursed and fuel for hell.

Ahmadis got very worried at this campaign of vilification. They contacted higher police and government authorities about this threat to the peace of the neighborhood. They have also met the president of the building society. It is hoped that the agitation is contained and does not flare up, as there are many powerful groups who would prefer to create a law and order situation in the country at this juncture.

Insult to a dog

Kot Ahmadian (Sind): This town in District Badin is another location in Sind where agitation is being whipped up by the Ulema against Ahmadis. Clerics have mounted an organized campaign to spread hatred against Ahmadis. For instance, one of them remarked: Qadianis are dogs; no, worse than dogs because it is an insult to a dog if a Qadiani is called a dog. Occasionally this hate campaign has resulted in physical expression of enmity. Ahmadis are worried in this town.

Inna Lillahi Wa Inna Ilaihi Raaje'oon

It is with deep regret that we would like to inform Jama'at that our respected member Razia Rafi passed away on July 24, 1999 at the age of 59.

She was suffering from several ailments such as diabetes, hypertension, glaucoma, heart disease just to mention a few. At the end, her lungs and kidneys failed.

Her Janaza was held on July 26, 1999. Imam Daweed Haneef led the prayers. She was a Moosia.

She was the daughter of the late Sheikh Rafiuddin Ahmed and Sardar Begum, and sister of the late Saleemuddin Ahmed. She has left behind a daughter, Ayesha Arshed, a son, Saleem Ahmad Arshed and several other mourning family and friends.

May Allah Bless Her Soul and she Rest in Peace.

RESOLUTION

The Ahmadiyya Muslim Community in USA has heard with great pain and sorrow the news that Hazrat Syeda Maryem Siddiqua, a very devoted elder of the Community, who was the wife of Hazrat Musleh Mau'ood (RA), generally known as Chhoti Aapa, passed away in Rabwah at the age of 81.

Inna Lillahe Wa Inna Ilaihi Raaje'oon

The One Who has called back is the dearest,
On Him, O heart, be thou a sacrifice

The deceased was the eldest daughter of Hazrat Mir Nuhammad Ismail (RA), who was the brother of Hazrat Ummul Momineen (RA). In 1942, she started serving the Lajna Imaillah, and was appointed as the Sadr of Lajna in 1958 and continued serving in that capacity until 1997. She toured countries in Africa and Europe to serve Lajna. To promote education and welfare of the Ahmadi women, she started the Industrial Home and Fazle Umar Junior Model School in Rabwah.

Hazrat Chhoti Aapa fulfilled her Bai'at covenant that, "I will give precedence to my faith over all worldly endeavors" with great sincerity and steadfastness. Throughout her life she was a partner with Hazrat Musleh Mau'ood (RA) in his services to the service of faith. She led the Lajna Imaillah with great devotion and hard work. She had a special concern for poor and joined them in their moments of pain and joy. Her relations with the members of her family were filled with kindness and love. She was always eager to find occasions to be of assistance. May Allah reward her for services and may He keep this spirit ever alive in the new generation of the community.

In 1964, she launched the scheme to build a mosque in Denmark in thankfulness to the completion of the 50 years of the khilafat of Hazrat Musleh Mau'ood. This mosque was completed with donations from Ahmadi women and is known as Masjid Nusrat Jahan. May Allah reward her.

She is survived by a daughter, Amatul Matin, who is the wife of Syed Mir Mahmood Ahmad, Principal of Jamia Ahmadiyya.

Jama'at Ahmadiyya USA expresses its deep sorrow to Hadhrat Khalifatul Masih IV (ABA), members of the family of Promised Messiah (peace be upon him) and all her descendants, many of whom are in the US.

May Allah grant her very high and exalted status Jannatul Firdous in nearness to her loved ones. May Allah keep her sacrifices ever alive and yield fresh fruits in every age.