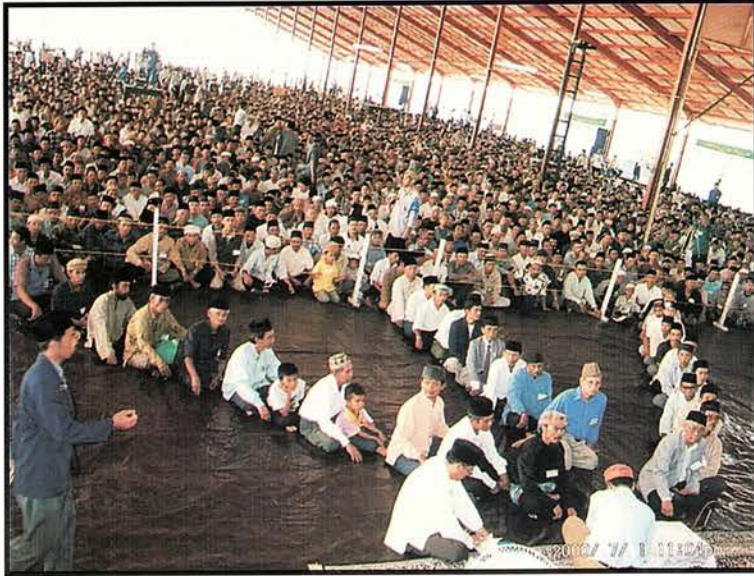


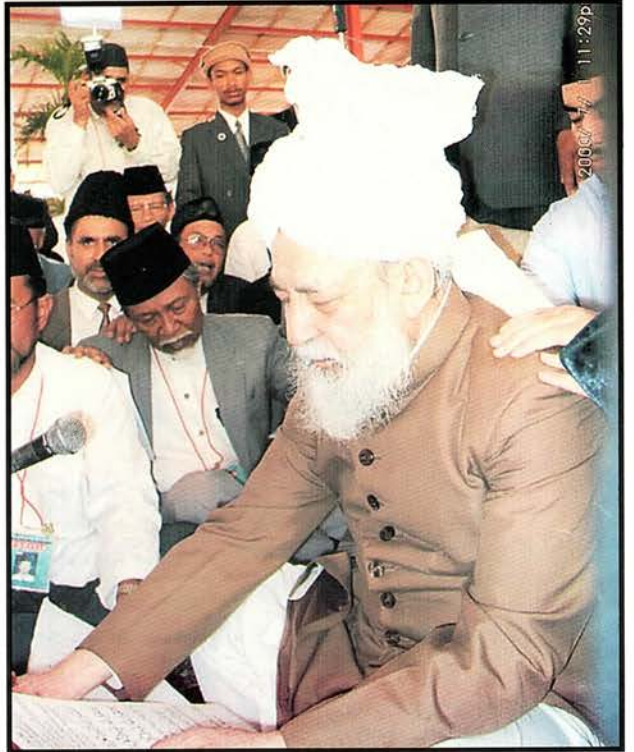


HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV TAKING THE BAI'AT IN INDONESIA

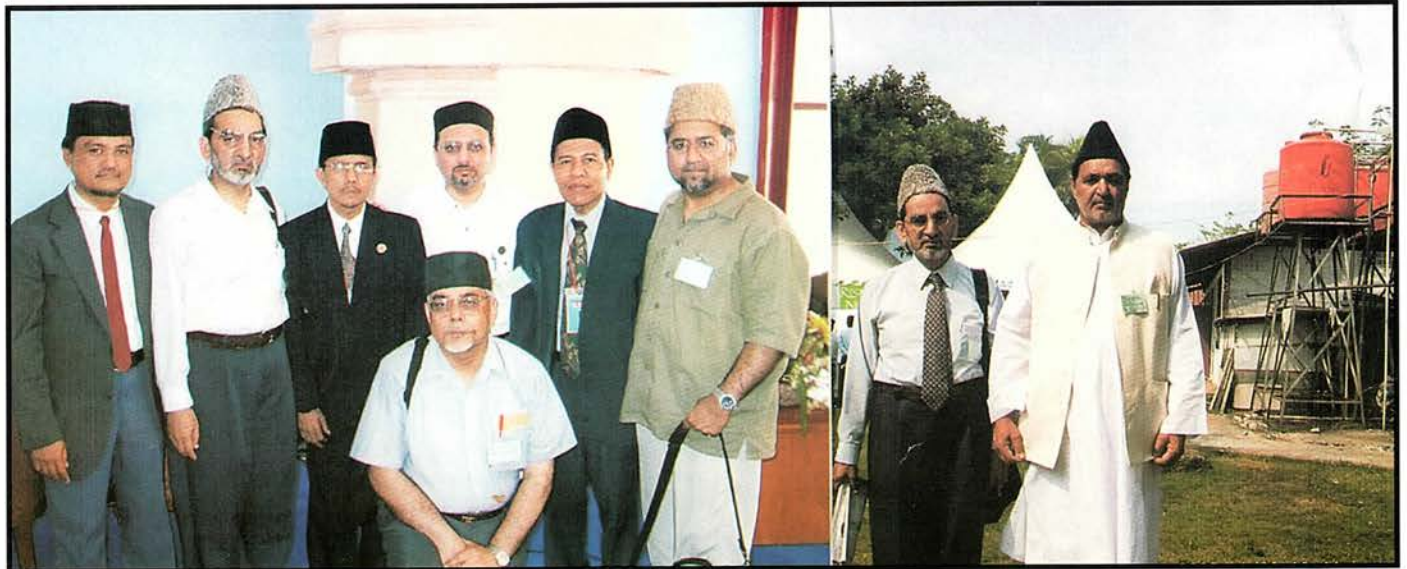
SOME SCENES FROM THE JALSA SALANA, INDONESIA 2000



ABOVE: Jamaat Indonesia waiting for Bai'at

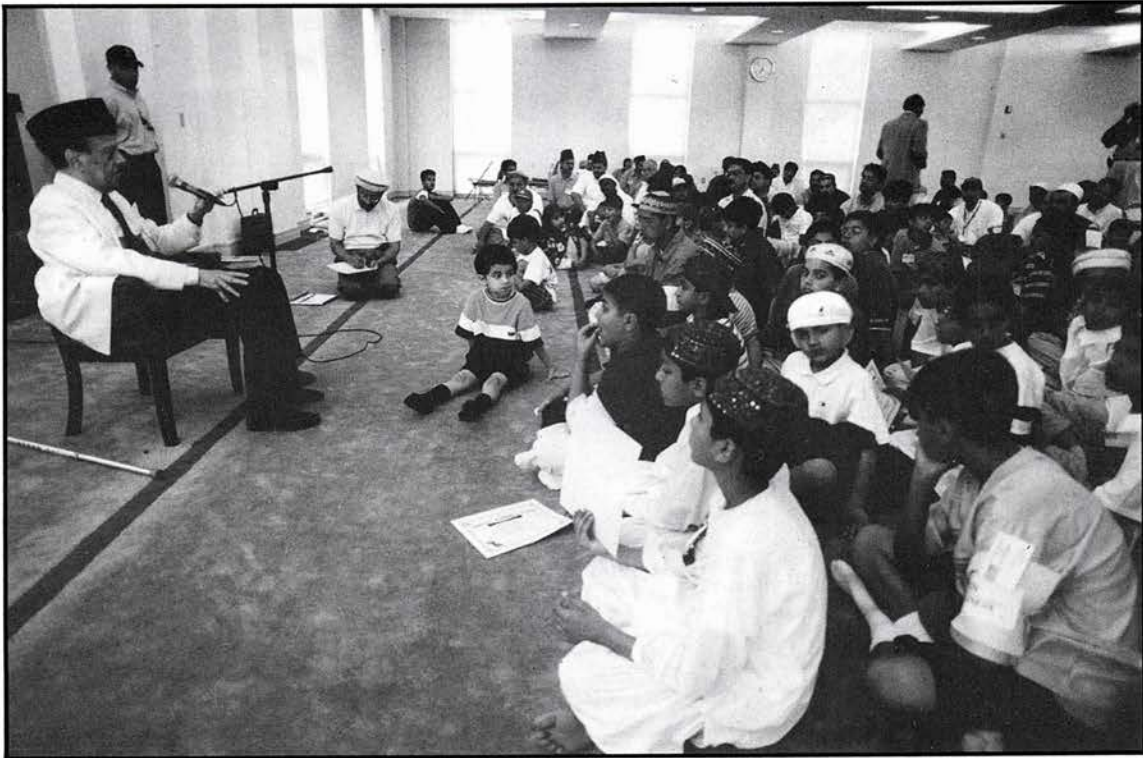


RIGHT: Huzoor taking Bai'at during Jalsa Salana Indonesia, 2000



U.S. Delegates with some members of the Indonesia Jamaat

SOME SCENES FROM THE USA JALSA SALANA 2000



Sahibzada M. M. Ahmad, Ameer, USA, with the Waqf-i-Nau children

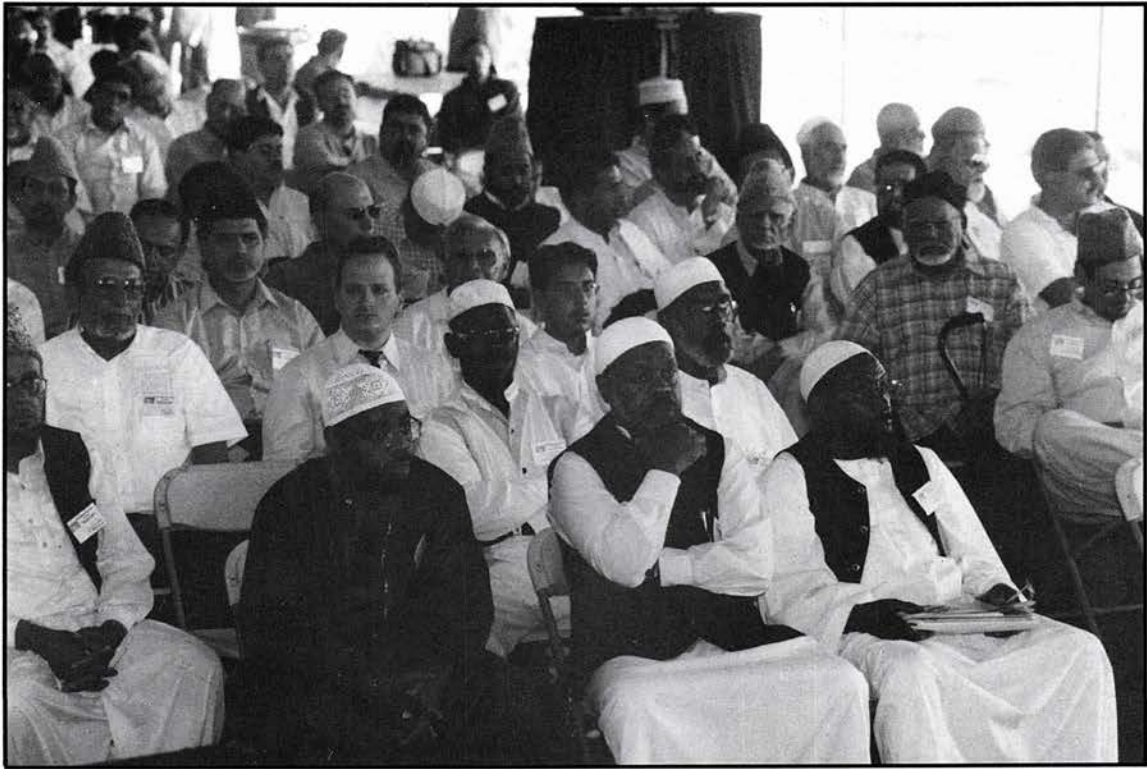


Sahibzada M.M. Ahmad, Ameer, USA, entering the Jalsa Gah

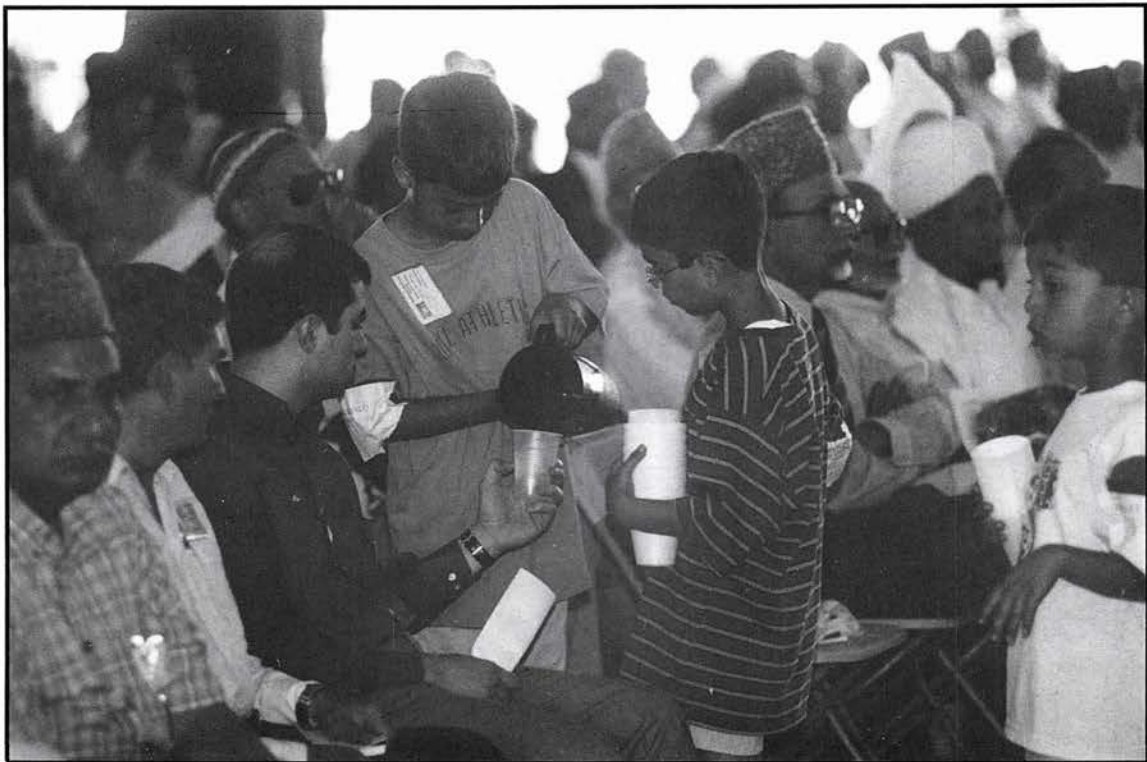


Above and Below: Views of the Audience at the USA Jalsa Salana 2000





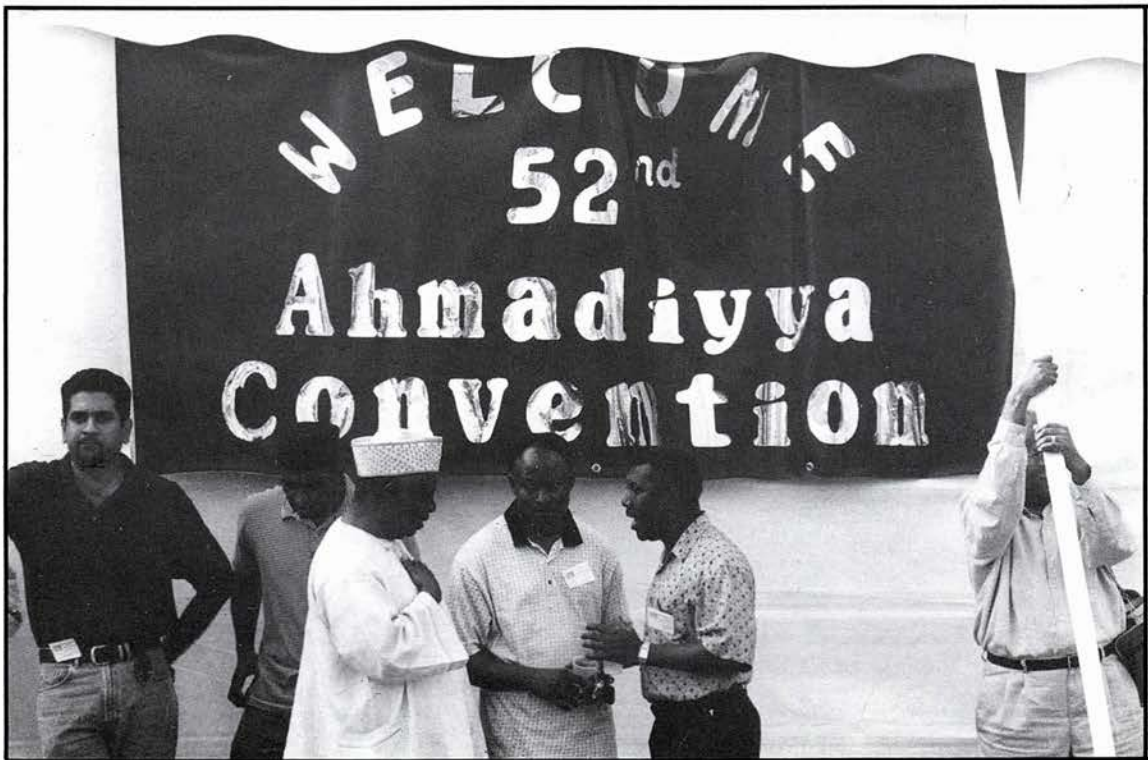
A View of the participants at the USA Jalsa Salana 2000



Young Atfal distributing drinking water during a session at the USA Jalsa Salana 2000



Some scenes outside the Convention marquees during the USA Jalsa Salana 2000



FROM THE HOLY QURAN

7: *And remember when Jesus, son of Mary, said, 'O Children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me; his name being Ahmad.' And when he came to them with clear proofs, they said, 'This is manifest sorcery.'*

8: *But who does greater wrong than one who forges a lie against Allah while he is called to Islam? Allah guides not the wrong-doing people.*

9: *They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, however much the disbelievers hate it.*

10. *He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it. (61:6-10)*

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَأَلْبَسُوا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا إِسْحَارٌ مُبِينٌ ﴿٦﴾
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يَرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

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Commentary: (Verses 6-10 of Chapter 61)

(6). The prophecy of Jesus about the coming of *Paraclete* or the Comforter or the Spirit of Truth as given in the Gospels is as follows:

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of Truth whom the world cannot receive because it sees him not, neither knoweth him (John 14:16-17)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me; (John 15:26)

For if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. (John 16:7)

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you unto all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me (John 16:12-14)

From these verses of the Gospel of John the following inferences are clearly deducible:

1. That *Paraclete* or the Comforter or the Spirit of Truth could not come unless Jesus should have departed from the world.
2. That the Comforter was to abide in the world forever.
3. That he was to say many things which Jesus himself could not tell because the world could not then bear them.
4. That he would guide men unto all truth.
5. That he would not speak of himself, but whatever he would hear that would he speak.
6. That the Comforter would glorify Jesus and testify of him.

This description of *Paraclete* or the Comforter or the Spirit of Truth is in complete harmony with the status and mission of the Holy Prophet as given in the Qur'an:

1. The Holy Prophet appeared after Jesus had departed from this world.
2. He is the last Law-giving Prophet and the Qur'an the last revealed Divine Law for the whole of mankind till the end of time (5:4)
3. Jesus could not guide mankind to all truth because his Message was meant only for a particular people and for a particular period, and the Law as amended and given to the Jews by him was not and could not be a complete and perfect Law because they had not yet mentally and morally so developed as to be the bearers of a complete *Shari'at* and the world had to wait till it was given a perfect Law in the form of the Qur'an (5:4) and a Prophet *par excellence* i.e., the Holy Prophet who could guide all mankind.
4. The Holy Prophet gave to the world a Law complete in all its details which alone could guide mankind unto all truth (5:4)
5. The Holy Prophet did not speak of himself but whatever he heard from God that did he speak (53:4)
6. The Holy Prophet glorified Jesus (2:254; 3:56).

The prophecy in the Gospel of John resembles the prophecy mentioned in the verse under comment except that instead of Ahmad the name stated therein is *Paraclete*. Christian writers challenge the correctness of the Quranic version of the prophecy, basing their contention on this difference of names, irrespective of the otherwise similar features of Biblical and Quranic versions.

In fact, Jesus spoke Aramaic and Hebrew. Aramaic was his mother tongue and Hebrew his religious language. The present Biblical version is the translation of Aramaic and Hebrew into Greek.

A translation naturally cannot fully convey the beauty of the text. Languages have their limitations. The same is true of the people who speak them. Their limitations are reflected in their works. The Greek language has another word, *i.e.*, *Periklutos*, with a similar meaning as *Ahmad* in Arabic. Jack Finegan, the renowned theologian, in his book, "*The Archaeology of World Religions*," says:

"Where in Greek the word Comforter (*Parakletos*) is very similar to the word for 'renowned' (*Periklutos*), the latter being the meaning of the names Ahmad and Muhammad."

Moreover, "The Damascus Document" a scripture discovered towards the end of the nineteenth century in Ezra synagogue, Old Cairo (p. 2, lines 12,13) describes Jesus as having foretold the advent of a "Holy Spirit," named *Emeth*.

And by His Messiah, He has made them know His Holy Spirit. For it is He who is *Emeth i.e.*, "The Truthful One, and in accordance with His name are also theirs.

"*Emeth*" in Hebrew means "the Truth," or "the Truthful one and a person of constant goodness" (*Strachan's Fourth Gospel*, page 141). The word was interpreted by the Jews as "God's Seal." Naturally though Jesus must have used the name Ahmad, the phonetic resemblance of the two words (Ahmad and *Emeth*) caused later writers to substitute "*Emeth*" for Ahmad, its Hebrew synonym.

Thus the prophecy mentioned in the verse under comment applies to the Holy Prophet, but as a corollary it may also apply to the Promised Messiah, Founder of the Ahmadiyya Movement, since in his person the Second Manifestation of the Holy Prophet took place. To this Second Manifestation or Second Coming of the Holy Prophet, the third verse of the next *Sura*-*Al-Jumu'ah* pointedly refers.

It may be mentioned here that a prophecy about the Holy Prophet is also clearly stated in Gospel of Barnabas which is treated by the Church as apocryphal but which has as much claim to be accepted as authentic as any of the four Gospels.

(8). The preceding verse having been applied to the Holy Prophet the expression "who can be more unjust than one who forges a lie against Allah while he is called to Islam" would refer to those rejecters of Truth to whom he addressed his Message, since he was the Inviter and they the invitees (20:109 and 33:47), and having rejected his Message and by intentionally misinterpreting Divine prophecies they belonged to that class of people who in the Qur'an have been called forgers of lies against God (6:138-141). But if the prophecy be taken to apply to the Promised Messiah the expression, "he is called to Islam," would signify that the Promised Messiah would be invited by the so-called defenders of Islam to recant, repent and be a Muslim like them, for, according to them, by his claim to be the Promised Messiah and Mahdi he would cease to be one.

(9). The Holy Prophet has been repeatedly called the "Light of Allah," in the Qur'an (4:175; 5:17; 64:9). All the efforts of the enemies of Islam to extinguish this Divine Light has signally failed and Islam has gone on from strength to strength and will one day embrace in its fold the major enlightened part of all mankind.

(10). Most Commentators of the Qur'an are agreed that this verse applies to the Promised Messiah in whose time all religions will make their appearance and the superiority of Islam over all of them will be established.

This and the previous verse contain two very challenging prophecies, the present one about the establishment of the superiority of Islam over other Faiths and the preceding one about the total failure of the enemies of Islam to extinguish its light.

SO SAID THE HOLY PROPHET (peace and blessings of Allah be on him)

Abu Hurairah relates that the Holy Prophet said: "By Him in Whose hands is my life, you will continue to enjoin good and forbid evil, or else Allah will certainly afflict you with torment from Him. Thereafter your supplications will not be heard (*Tirmidhi*).

Uqbah ibn Amr Ansari relates that the Holy Prophet said: The reward of one who guides another towards good is equal to the reward of the latter (*Muslim*).

Abu Hurairah relates that the Holy Prophet said: He who calls people to guidance has the same reward as those who follow him without any diminution of the reward of the latter, and he who calls people to error carries the same burden of sin as those who follow him without any diminution in the burdens of the latter (*Muslim*).

Tamim Dari relates that the Holy Prophet said: Faith is goodwill. We asked: Towards whom? He answered: Towards Allah, His Book, His Messenger, leading Muslims and the general public (*Muslim*).

Jarir ibn Abdullah relates: I have my covenant with the Holy Prophet that I would observe Prayer, pay the *Zakat* and have goodwill towards every Muslim (*Bokhari and Muslim*).

Anas relates that the Holy Prophet said: A

person is not a believer unless he desires for his brother that which he desires for himself (*Bokhari and Muslim*).

Ayesha relates that the Holy Prophet said: If anyone seeks to introduce into this faith of ours something that does not belong to it, that is to be rejected (*Bokhari and Muslim*). *Muslim* adds: a practice that is not enjoined by us is to be rejected.

Jabir relates: When the Holy Prophet delivered a sermon his eyes would become red, his voice would rise and he would be in a passion as if he was alerting us against an enemy host. He would say: The enemy is advancing against you in the morning; he is advancing against you in the evening. He would say: My advent and the advent of the Judgment are juxtaposed as my two fingers; and he would hold up his forefinger and middle finger held close together. He would point out: The best discourse is the Book of Allah and the best example is the example of Muhammad; the worst practice is the injection of new elements in the faith, and every innovation is mis-guidance. He would say: I am closer to every believer than his own self. If a believer leaves assets they would accrue to his heirs. If he dies an insolvent, survived by dependants, the responsibility for the payment of his debts and looking after his dependants is mine (*Muslim*).

PRAYERS OF THE HOLY PROPHET (s.a.w.)

To get rid of Difficulties:

Allahumma innee a'oodhubika min jahdil balaa'i wa darkish-shiqaa'i wa soo'il-wadaa'i wa shamaata-til a'daa'i

O Allah! I seek your protection against the hardship of afflictions, infliction of utter ruin, coming of misfortune, bad decision-making and

against mocking by enemies

Against Running into Debt:

Allahumma innee a-'oodhu-bika minal-hammi wal-huzni wa a-'oodhu-bika minal-'ajzi wal kasli wa a-'oodhu-bika minal-jubni wal-bukhli wa a-'oodhu-bika min ghalaba-tid-daini wa qahrir-rijaali;

Allahum-makfi-nee bi-halaali-ka 'an haraa-mika wa aghni-nee bi-fadlika 'amman siwaaka

O Allah, I seek refuge with Thee against hardship and grief, past and future, I seek shelter with Thee against the lack of means and (the non-use of them through) laziness; I seek Thy protection against moral cowardice and stinginess; I seek Thy protection against being overwhelmed with debt and ill-treatment from people.

O Allah, protect me against ill-gotten wealth with the help of what is lawfully earned and make me independent of everyone other than You.

For Protection from Harm:

According to the Holy Prophet (s.a.w.), nothing can hurt him who says the following prayer three times in the morning and three times in the evening.

Bismillaah-illadhee laa yadurru ma'asmihee shai'un fil ardi wa laa fis-samaa'i wa huwas-Samee'ul 'Aleem

In the Name of Allah, with the help of Whose name nothing in the world nor in the sky can hurt, and He is All-Hearing, All-Knowing

For Protection against the Enemy:

Allahumma innaa naj'alu-ka fee nuhoori-him wa na-a'oodhubika min shuroori-him

Oh Allah! We make You a shield against the enemy and we seek Your protection against their evil designs

Islam teaches its followers to avoid conflict and fighting except, of course, in self-defense (2:191, 194). If the Muslims face the enmity of people, then they must pray to God and seek His help and protection against the mischief of their enemies.

When you come under God's protection and He becomes your shield, then nothing can harm

you. The Promised Messiah (a.s.) says in a poetic verse (translated);

When the enemy increased his noise and clatter of opposition to us,

We hid ourselves in (the protection of) the Hidden One (i.e., God).

When a believer comes under God's protection through prayer, then according to another verse of the Promised Messiah (a.s.),

God addresses his enemy and says: This is the servant of God Almighty, fight against me, if at all you have the strength to fight.

To Win the Love of Allah:

Allahumma innee 'as'aluka hubbaka wa hubba manyyuhibbuka wal 'amal-alladhee yuballighu-nee hubbaka: Allahummaj'al hubbaka ahabba ilayya min-nafsee, wa ahlee, wa minal maa'il-baaridi

O Allah! I supplicate You to grant me Your love, and the love of those who love You and the action which may lead me to win Your love. And make my love for You dearer to me than myself, my family and cold (refreshing) water. (*Tirmidhi*)

This grand prayer of the Holy Prophet of Islam (s.a.w.), demonstrates his intense love for God Almighty, and his strong desire to continue to become as near as possible to his beloved – Allah.

God's special love for His beloved Prophet (s.a.w.) is, in turn, manifested in this verse of the Holy Qur'an (3:32)

Say, 'If you love Allah, follow me: then will Allah love you and forgive your sins.'

Thus, to win the love of God, it is obligatory upon us to follow the Holy Prophet of Islam (s.a.w.), and say the above prayer as frequently as possible.

FROM THE WRITINGS OF THE PROMISED MESSIAH (a.s.)

GOD'S FULL SUPPORT FOR ME

First of all, I thank God Almighty Who granted me an opportunity to come to this town to deliver my message. I have come to this city after fourteen years. I left this city at a time when very few people were with me. I was target of *takfeer*, refutation and branded as *Dajjaal* by Ulema. I was considered an outcast and debased. People thought that my *Jama'at* will scatter like the degraded and will soon be wiped off the face of the earth.

To achieve this end, mighty efforts were made and plots hatched. A heinous plot was formulated and an edict of heresy was written against me and my *Jama'at* and circulated all over India. I regret to say that some maulvis of this town were pioneers to issue this *fatwa* (edict). But I see and you too that those who called me *kafir* are no more in this world but God kept me alive and has flourished my *Jama'at*.

I presume that the *fatwa of kufr* with the seals and witnesses of about two hundred maulvis and *mashaikh* issued against me, was circulated in all the big cities of India which read that this man was a fraud, a *dajjaal*, a liar, a *kafir rather akfar* (the meanest *kafir*). Whatever could be said against me was written in it. By saying so, they presumed that the weapon of *fatwa* would exterminate this movement. Had this movement been a man made design, or a fraud, this *fatwa* was a terrible weapon. But as it was a divine movement, how could it be exterminated with the opposition and hostility of its adversaries.

As the opposition grew more and more virulent, the grandeur and prestige of this *Jama'at* went on taking root in the hearts of the people. I am grateful to God Almighty that there was a time that I came to this town and when I left, I had a few followers with me. At that time my *Jama'at* consisted of a small number of people. Now you can see that I have a large *Jama'at* and its numbers have swelled to more than three hundred thousand. It is still growing every day and will surely count in the

hundreds of millions.

Do you see the wonderful revolution? Is it man made design? People of the world wanted to wipe it off the face of the earth and had it been in their power they would have done it long ago. But this is the work of Almighty God. When He intends to do something, the world cannot stop Him. Contrarily, when the world intends to do something, but God does not want it, it will never be done. Just think. All the *ulama, pirzadas and gaddi nasheens* became my opponents. They joined hands against me with the followers of other religions also. They tried their utmost to crush me.

To create malice against me among Muslims, *fatwas* were issued. When this scheme flopped, lawsuits were brought against me. I was involved in a murder case. No stone was unturned that I am convicted and be sentenced. A case was brought against me for attempting to murder a Christian priest. Maulvi Mohammad Hussain tried hard to harm me in this case. He attended the court to record his witness. He wanted that I should be convicted and sentenced. His struggle against me proved that he had lost the field of argument and proof.

This is an everyday experience that when the enemy is tired by way of argument and proof, he resorts to torture and murder. The same happened with the Holy Prophet (peace and blessings of Allah be on him). When his enemies were frustrated all round and silenced in every field, they also resorted to the mean tactics of incarcerating or murdering him or throwing him into exile.

They tortured his companions, but in the end they failed in their designs. The same is happening with me. But the world cannot defeat the Almighty God, the Creator. He is the One Who differentiates between the truthful and the impostor and supports the truthful and grants him success.

(Lecture Ludhiana, *Roohani Khaza'in*, Vol. 20, pp.249-251)

THE 8TH INTERNATIONAL BAI'AT, 2000
OVER 40 MILLION HEARTS LIT WITH THE LIGHT OF UNITY
THIS WAS TWICE THE TARGET OF 20 MILLION

AHMADIES ALL OVER THE WORLD PROSTRATED AFTER THE BAI'AT

(Translated from Alfazl Daily, Rabwah, Pakistan, August 2, 2000, by Basharat M. Mirza, Athens, Ohio. It is being presented here at our own responsibility – Ed.)

On the third day of Jalsa Salana, UK, July 30, 2000, at 1 p.m. London time (5 p.m. Pakistan time), Hazrat Khalifatul Masih IV conducted the 8th International Bai'at (initiation ceremony). Millions of Ahmadies, in all the continents of the world, took part in it through the MTA.

When Huzoor came for the ceremony, he was wearing the blessed green coat of the Promised Messiah. He came to the place where Ahmadies were sitting in rows in an organized fashion.

Before the Bai'at ceremony, Huzoor announced that on this day 41,308,975 persons are participating in the International Bai'at. He had already announced the previous day that among them were more than 20 millions from India alone. The rest, in excess of 20 millions, belong to Africa and other countries.

Huzoor put his hand forward, some persons put their hands on this sacred hand while others had their hands on the shoulders of these persons to make a continuous connection with Huzoor. This continued even outside the enclosure by people putting their hands on the shoulder of the person in front of them. Inside were visible banners in many languages where persons were stationed to repeat the words of the Bai'at in different languages.

Huzoor repeated the words of the Bai'at in English. He would stop after reading a portion while a translation of this portion in various languages was repeated. This would result in a deep spiritual atmosphere.

The last words of the Bai'at were the *Istighfar*. At this stage, Huzoor's voice changed. All the people were in tears. Sins were being washed away. Angels were pouring down blessings. A historic time was being written up. Every Ahmadi was awash with spiritual bliss which cannot be described.

After the Bai'at was over, everyone prostrated

along with Huzoor in thankfulness to Allah, wherever anyone was. Millions of persons observed this spiritual scene through MTA who all joined in this prostration.

Huzoor said *Allaho Akbar* and raised his head. Everyone else followed. Every eye was wet in the love of Allah. Huzoor dried his eyes with a handkerchief. Thus ended this historic event of the International Bai'at came to its end.

This international event and the entering of more than 40 millions new people in Ahmadiyyat is a unique historical event without any parallel. It has spread happiness in the world of Ahmadiyyat. Lucky are those who witnessed this historic scene with their own eyes.

We congratulate all the Ahmadiyya Jama'ats on this historic blessed time and offer the same to our beloved Imam, Hazrat Khalifatul Masih IV. May Allah give him a long and healthy life and may we see even bigger advancements. May Allah give us the capacity to be completely obedient to Khilafat. Ameen.

The International Bai'at function was inaugurated in 1993. The number of Bai'ats in the last 8 International Bai'ats are given below.

Year	New Members
1993	204308
1994	421,753
1995	847,725
1996	1,602,721
1997	3,004,585
1998	5,004,591
1999	10,820,226
2000	41,308,975
TOTAL	63,214,884

ADDRESS BY HAZRAT KHALIFATUL MASIH IV (ABA) ON THE FIRST DAY OF THE ANNUAL CONVENTION, U.K. 2000

**These unbelievable victories are the result of the revelation of the
Promised Messiah(a.s.) Publicized over a hundred years ago:**

**"We shall show our sign in the near future. The whole world
will be lit by Allah's kingdom."**

Allah is with you, with you, with you. Rely on Him alone.

(Translated from Alfazl, Rabwah by Mrs. Ammar bin Abbas. It
is being presented here at our own responsibility – Ed.)

The opening session of the 35th Annual Convention of the Ahmadiyya Muslim Movement commenced with the recitation of the Holy Quran by Hafiz Fazl-e-Rabbi Sahib and its Urdu translation. Then Mr. Abdul Munim Nasir of Norway presented selected verses from an Urdu poem by the Promised Messiah (a.s.).

Hazrat Khalifatul Masih IV's (a.b.a.) address started at 5 PM (London time) and lasted for some 45 minutes. When Huzoor reached the podium, he was very warmly greeted by the audience. After *Tashahhud*, *Ta'awuz* and *Surah Al-Fatiha*, Hazrat Khalifatul Masih IV (a.b.a.) recited verses 9-10 of *Surah Al-Saf* and translated them into Urdu.

Revelations of the Promised Messiah (a.s.):

Hazrat Khalifatul Masih IV (a.b.a.) stated, "For the past few years, it has been my custom to give an account of those revelations of the Promised Messiah (a.s.) which have completed one hundred years. We find these revelations once again being fulfilled exactly after a hundred years."

Success in India:

Hazrat Khalifatul Masih IV (a.b.a.) related that in 1900, it was revealed to the Promised Messiah (a.s.),

"I am Krishna for the Hindus – (I am) the king of the Aryas."

Huzoor (a.b.a.) stated that the way Ahmadiyya Movement had been extended welcome in India was the result of the very same revelations. We have seen its great blessings this year in India. These

victories which have been achieved this year are totally unprecedented.

The Promised Messiah (a.s.) has stated in *Haqiqatul Wahi* that God Almighty told him,

"You are the Krishna who was supposed to come in the latter days – the king of the Arya." I am sitting on a large throne of square shape amidst Hindus. One Hindu asks, "where is Krishna?" Another Hindu points towards me and says, "It is he."

After this the Hindus offered me gifts and wealth.

The Promised Messiah (a.s.) states that Krishna has two qualities:

1. The Killer of Beasts. (*Roodur*)
2. The one who rears cows. (*Gopaal*)

"I have been given both these qualities."

On the 20th of March 1900, it was revealed to the Promised Messiah (a.s.),

"Diseases will spread and lives will be lost – say that I have the testimony of God – will you refute me?"

Glorious End:

The Promised Messiah (a.s.) has stated that in a state of slight slumber he was shown a white page with a line written at the end. It said, "Glory". This is an indication towards a glorious end.

It was also revealed to him,

"The work of the Omnipotent (God) has been manifested, Those who used to call (you) an

infidel, have been arrested."

The Promised Messiah (a.s.) explains that those who called him a disbeliever shall themselves be arrested on the same charge. Huzoor (a.b.a.) added that this was a prediction which should be kept in mind by all those who read it.

Then again it was revealed,

"Each one of them has been arrested"

The Promised Messiah (a.s.) explains, "The case shall be closed on those who call me a disbeliever. Some such distinct sign will be shown as will decide the matter completely."

Hazrat Khalifatul Masih IV (a.b.a.) said that once when the Promised Messiah (a.s.) had a severe condition of headache, it was repeatedly revealed to him, "I shall come to you, all of a sudden, with those who are empowered to command."

Huzoor (a.b.a.) said that the word *امرا* in the revelation didn't mean rich people, rather those who possessed the power of command. It would be such with whom God's assistance would arrive.

Once the Promised Messiah (a.s.) was in great distress due to his diabetic condition which was so severe that carbuncles appeared to be forming on his shoulders. He received these words by Allah Almighty:

"By death, when it will be put off."

"Since this time, every second of my life is a testimony to the truth of this revelation," said the Promised Messiah (a.s.).

Tidings of Grand Progress:

The Promised Messiah (a.s.) received the revelation

"Rejoice that your time has approached. Holy Muhammad, the chosen, leader of the Prophets."

It was also revealed,

"There came an Admonisher to the world but the world did not accept him. But God will accept him and with powerful signs (He) shall

manifest his truth."

Then again it was revealed,

"A title of honor, it will be accompanied with a great sign: God shall cause your name to spread, I shall show my Brilliance."

Hazrat Khalifatul Masih (a.b.a.) said that it was also revealed to the Promised Messiah (a.s.),

"Angels helped you – God shall put right all your work"

"Do not frighten us with fire; fire is our slave – rather the slave of our slaves."

"People came and made claims – they were caught (and punished) by God."

"We sent him (this humble servant) to his people. They called him a liar. Allah said my friend is hidden – I shall send groups upon groups from every nation towards you. This is the word of God who is Mighty, Ever Merciful."

"Do these (people) say that we are a large group, we will take revenge. All of them shall abandon (their cause). People said that they would ruin you. Allah says that He and His prophets shall reign supreme. I shall come, in the near future, with my armies."

"This word is from God who is overpowering and Ever Merciful. He has sent you to those whose forefathers had not been warned."

Day of Decision:

God revealed to the Promised Messiah (a.s.),

"My day is the day of the big decision. You are on the right path. Of the promises that we have made to you, it is possible that (We shall) fulfill some of these during your lifetime or cause you to die and then fulfill the promises."

Hazrat Khalifatul Masih IV (a.b.a.) said, "Keep this in mind. These promises will be fulfilled with great glory." Allah told the Promised Messiah (a.s.),

"Do not talk to us about (i.e. don't present the case of) the Oppressors. They have made you a

laughing stock. They ask, is this the One appointed by God. Remember the person who disbelieved you. He was the first to set the seal of disbelief upon you." God said, "Abu Lahab has been destroyed. He should not have entered this affair but with fear in his heart. When Haamaan had set the seal of disbelief, there had been great disorder. There are a lot of things you do not wish for, but are good for you."

Hazrat Khalifatul Masih IV (a.b.a.) said, "These tidings have been fulfilled repeatedly. Only Allah knows in what manner will these be realized yet again. We shall certainly see them being realized." Hearing this, the whole gathering raised tremendous slogans in the praise of God.

Glad Tidings of Dominance:

Huzoor (a.b.a.) continued with the account of the Promised Messiah's (a.s.) revelations,

"I shall disgrace him who wants to disgrace you; I shall help him who wants to help you; Allah is not such as to abandon till He makes distinction between the Holy and the Defiled. Only I am the God – devote yourself completely to Me."

God told the Promised Messiah (a.s.),

"We sent him (this humble servant) to his people. His people turned away from him. They called him a liar, lost in the desires of the world and said that he covets the worldly goods through such deceitful excuses. He says that my dear (God) is near me. He is near but is hidden from the enemies' sight."

Huzoor (a.b.a.) said that the Promised Messiah (a.s.) has expressed this feeling in the verse,

"When the enemy increased in his uproar, we hid ourselves in (our) hidden friend." i.e. we came under His protection."

Hazrat Khalifatul Masih IV (a.b.a.) continued with the revelations of the year 1900. God said to the Promised Messiah (a.s.),

"Your God in the heavens praises you. God has destined that He and His prophets shall reign supreme. Those who are from God shall not be overpowered. It is God who has sent (you) with Guidance and the true faith so as to give you dominance."

The Promised Messiah (a.s.) said, "I do not speak on my own but I tell you things from God so that God may also love you."

It was revealed to him,

"People will help you and God will help you – God will not abandon you – you possess such a grand status with me which the world is not aware of. You may have the glad tidings that you are My will. Your secret is my secret. You are as (dear) to me as My Unity and singularity. Words of truth and wisdom issue forth from your lips. You have been blessed."

Wait:

God revealed to the Promised Messiah (a.s.),

"You are that Promised Messiah whose time shall not be wasted. A pearl like you shall not be wasted. Haven't you seen that the earth is shrinking for (your) enemy. Wait for My signs. You are pious. Wait with patience until Our order reaches (you). Warn your nearest relatives, warn your people. I am clearly an Admonisher. God shall suffice for them. He will bring them back. God's promise is (a) true (promise). He does what He wills."

The Promised Messiah (a.s.) said;

"I swear by my God that this is true."

"You should not be of those who doubt. Those people shall come to your assistance to whom We shall reveal (the truth)."

Huzoor (a.b.a.) said, "We see an abundance of such instances where God's help came through the means of dreams and revelations and this help will continue in this manner."

Wait With Patience:

Allah revealed to the Promised Messiah (a.s.),

"God shall cause thy name to spread. You are My will. I have planted you with My own hands. It's time that you should be made famous among men. It is nigh that you will be famous among all men. The pain you have endured due to charges of infidelity is from Allah. Forbear with patience as the resolute prophets of Allah forbore. In return for this affliction you will be granted such forgiveness which will never be discontinued."

"I will cause you to die and raise you to myself. I will keep your followers dominant upon the enemies till the Day of Judgement. I shall raise you with My Divine Power. There came an admonisher to the world. God is his protector. God's support is his Guardian. He is Most Beneficent, Ever Merciful. People will frighten you, do not be afraid because you will be granted power over them. I have made this promise that I and my prophets will be supreme."

Unavertable Destiny:

Allah said to the Promised Messiah (a.s.),

*"You bear such a relation to me which the world is not aware of. No one can avert God's will. Continue to do as you have been entrusted to do and I shall do what I have to do. Then will they know who is favored by God. If you turn away (from God) then He too will turn away (from you). I have named you **Mutawakkil** (i.e. the one who absolutely relies on God). God in the heavens praises you. We shall soon cause thy awe in (men's) hearts. We say "Be" and the thing is done. We shall grant them respite till an appointed time. My help shall come. When the enemies see my help arriving, they will ask God to forgive them. Allah shall forgive. Allah is the greatest of all those who forgive. Give good news to the Believers. Surely, Allah will not let them be disgraced."*

On Dec 11th, 1900, the Promised Messiah (a.s.) received this revelation,

"I shall surely not die until God exonerates me of all false accusations. After eleven Inshallah

(i.e. if Allah so wills)."

The Promised Messiah (a.s.) says: "It hasn't been clarified what eleven stands for. Eleven days or years or months, just the numeral eleven has been shown. Nevertheless, a sign of exoneration shall appear."

Last Revelation of 1900:

"We shall tear the enemy to pieces. We shall bring against Pharaoh and Haamaan and their enemies that which they are afraid of. We shall show them (Our) sign soon. The victory will be self-evident. The one who has the heavenly kingdom will be given a great empire. The whole world will be dazzled by the greatness of Allah's kingdom. We shall grant you a chaste life. Worship Me alone. Do not seek aid from anyone other than Me. There is no strength save Mine. I shall come suddenly with my armies (to your aid). I shall come as a raging ocean. Allah has complete control of what He wills. Most of the people know not. The truth came and falsehood vanished."

At this statement by Hazrat Khalifatul Masih IV (a.b.a.), the entire audience raised heartwarming slogans in the praise of Allah and various other slogans.

Attendance:

At the end, Hazrat Khalifatul Masih IV (a.b.a.) stated, "Another good news is that according to the Registration, the attendance for the first day of the Jalsa is 20,637 whereas last year the total for the first day had been 14,000. So far, delegates from 76 countries have already arrived, whereas last year delegates from 60 countries had reached the Jalsa on the first day. The number of friends from outside the Community present right now is 473."

Hazrat Khalifatul Masih IV's (a.b.a.) address continued for about 45 minutes after which Huzoor (a.b.a.) led the Jama'at in silent prayers. Ahmadiis from all over the world participated in these prayers through the courtesy of the Muslim Television Ahmadiyya.

HUZOOR'S FAITH-INSPIRING ADDRESS

Delivered On July 29, 2000, At The Annual Jalsa Of U.K. Jama'at

(Translated from Alfazl, Rabwah, by Mr. Lutfur Rahman Mahmood.

It is being presented here at our own responsibility – Ed.)

(We are pleased to reproduce an English version of Huzoor's address from the Daily "Alfazl", Rabwah, Pakistan, published in the issues dated 5th, 7th, 9th, 10th, and 11th of September, 2000. We are grateful to Mr. Lutfur Rahman Mahmood for rendering it into English, at a short notice. – Ed.)

After reciting of *Tashahud, Al-Fatiha* and the verses of Chapter An-Nasr, Huzoor told the Jama'at that it was a day for attempting to count the Divine Blessings which were being showered like a rain on Ahmadiyya Muslim Jama'at.

AHMADIYYAT IN 170 COUNTRIES:

Huzoor revealed that now the tree of Ahmadiyyat was blossoming in 170 countries by the Grace of Allah. Huzoor reminded the audience that in 1984, the year of his arrival in the U.K. from Pakistan, (as a result of Zia's Draconian Ordinance XX) Ahmadiyyat was found in 91 countries and despite the opponents designs to annihilate the Jama'at, Allah had enabled us to win converts in 79 new countries since then.

This year, the Jama'at had been initiated in the following 12 countries and territories: Central African Republic, Sao Tome' and Principe, Seychelles, Swaziland, Botswana, Namibia, Western Sahara, Djibouti, Eritrea, Kosova, Monaco and Andorra.

Huzoor told that the first nine countries belonged to Africa. Africa had become the first continent where all 54 countries were now associated with the Jama'at's message. Huzoor enlightened the Jama'at about the progress made in those countries:-

Central African Republic:

Benin Jama'at was made responsible for preaching in Central African Republic. Sixty-two people, along with an Imam of a Mosque, had joined the Jama'at. The organizational set-up of the Jama'at had been formally introduced.

Sao Tome' and Principe:

In Sao Tome' also the Benin Jama'at had been able to do the spade work. Despite initial difficulties, at last Mr. Ibrahim, a courageous man, came forward to accept Ahmadiyyat. Ten more people followed his

example.

Seychelles:

Seychelles was assigned to Mauritius Jama'at. Twenty-seven people had signed the Baiats and the Jama'at had been formally registered.

Botswana:

South African Jama'at dispatched a preaching delegation which visited twelve stations and arranged Question/Answer sessions. Sixty souls had been guided toward the truth of Ahmadiyyat.

Namibia

Mr. Rashid, being the first individual, to join the fold of Ahmadiyyat, had been instrumental for conversion of others.

Swaziland

It was South Africa's assignment. By the grace of Allah the result had been encouraging—as the new converts were zealously preaching to their relatives and friends.

Western Sahara:

Western Sahara was assigned to the Senegal Jama'at which had done productive preaching. Another team of preachers was dispatched to Mauritania. Thirteen individuals, who belong to three different families, had accepted Ahmadiyyat.

Djibouti:

Kenya Jama'at was responsible for carrying out preaching activities there. By the grace of Allah, we won more than 50,000 souls in that country.

Eritrea:

Kenya Jama'at was advised to take care of the preaching needs of Eritrea. Allah had crowned their effort with 36,500 Baiats.

Kosova:

Germany Jama'at was instructed to preach in that area. Twenty-one new converts would serve as the foundation of the Jama'at in Kosova.

Monaco:

Monaco was assigned to France Jama'at. The *Daeen-Ilallah* embarked upon the preaching campaign with humble supplications and involving of blessings (*Darood*) on the Holy Prophet Muhammad (s.a.w.). Two persons accepted the call. The team delivered the message of truth and peace to many homes.

Andorra:

A preaching team was dispatched from France. Two Imams exhibited great interest. The preaching session continued for five hours. The Jama'at literature was also distributed. Some listeners requested initiation forms with tearful eyes. More forms were collected for others.

Preaching Tours:

Huzoor said that the Jama'ats should implement the policy of arranging tours in neighboring countries. Huzoor particularly mentioned Sweden, Norway and Canada. The Canadian delegation succeeded in winning eighty-six souls in Jamaica.

Mosques and Preaching Centers:

Huzoor said that the Jama'ats in Africa and India had surpassed all other Jama'ats in the building of new Mosques and preaching centers, on account of relatively lesser construction costs. Forty-six new Mosques have been put up in Canada and America. Germany Jama'at was vigorously pursuing the project of a "hundred new Mosques", with the hope that major work would be accomplished by the end of next year.

Translation of the Holy Quran:

Huzoor confirmed that the Jama'at had so far translated the Holy Quran into fifty-three languages while the work was in progress in eighteen other languages. Specimens provided by professional translations in three languages were being critically examined by specialists. Within three years the Jama'at would have the credit of publishing the translated Holy Quran into ninety languages.

Huzoor said that in addition to the above

mentioned work, the Publication Department had printed 91,526 books, while over one million books had been published and circulated by the Jama'at chapters in different countries. By the end of next year, Ahmadiyya literature would be extended to a tenth of the global population. (*Insha-Allah*).

Raqeem Press:

Huzoor told the Jama'at that the printing complex in Islamabad (U.K.) was supervised by Malik Muzaffar, who was also responsible for supplying much needed quality raw material, at reasonable cost, to our printing presses in Africa. The quality of their products had even attracted jobs from government departments. The Raqeeem Press had printed 231,000 books while the African printing presses had produced 182,000 books, magazines and brochures.

Press and Publication:

Huzoor commended the team which was doing a good job under the leadership of Mr. Rashid Ahmad. Likewise Huzoor praised the organization of Ahmadi Architects, which, under the guidance of Mr. Abdur-Rashid, generously provided expert advice whenever required by the Jama'at. Huzoor revealed that the Jama'at had been able to save the sum of £265,000 as a result of their co-operation.

Waqf-E-Nau:

Huzoor told the Jama'at, that 20,515 devoted children were enlisted in Waqf-e-Nau; 14,259 of these children were male devotees as compared with 6,256 females. Huzoor remarked that the Jama'at was aware of the fact that parents had to declare intention of pledging their children prior to their birth. Huzoor said it was amazing that boys outnumbered girls by a ratio of more than 2:1.

Homeopathy:

Huzoor informed the Jama'at that his book on homeopathy was being translated into English. He further said that it would be translated into other languages too.

Muslim Television Ahmadiyya (M.T.A.)

Huzoor briefed the Jama'at that M.T.A. was supported by volunteers in different parts of the world, who render their valuable services honorably. Huzoor further explained that Europe and America were now

strung together by a digital system. Quoting the remarks of some influential personalities regarding M.T.A. presentations, Huzoor told them that an advisor to a Prince of an Arab State (Prince Khalii) had said that Qadianis had been able to accomplish that which the entire Muslim world could not do. Likewise another Arab Shaikh praised the organization of the Ahmadiyya Jama'at for successfully implementing a system spread over several channels. Huzoor further said that a news agency, of Chinese origin, had shown interest in M.T.A. Huzoor told that our volunteers had embarked upon a project on wildlife for M.T.A. viewers. Huzoor informed the audience that twelve departments of M.T.A. London Headquarters were manned by 151 volunteers.

Taking care of the Less-Fortunate:

Huzoor said that the Jama'at was extending help to the needy and poor people, especially in Africa, Bangladesh and India. Huzoor expressed his satisfaction with the way the Jama'at was playing its role for eradicating poverty. Huzoor particularly praised Ahmadi youths who were always in the forefront for blood donations to the poor. Huzoor mentioned that "Humanity First", an arm of Majlis Khuddam-ul-Ahmadiyya U.K., had sent consignments of food and medicine to Sierra Leone, Liberia and Tanzania. Likewise the members of Ahmadiyya Medical Association from the U.S.A. and Mauritius, volunteered to go to the war-torn countries for extending medical help including eye surgery and fixing of artificial limbs to civil-war amputees.

Outcome of Preaching Activities:

Huzoor told the Jama'at the preaching effort in some countries had been specially blessed. A gist, with facts and figures, is reproduced below:

Ivory Coast:

The Jama'at branches have been introduced at 1129 new places and Jama'at's organization set-up has been established in 154 communities. 826 Mosques have been added to an already existing 1177 Mosques. The work on construction of new Mosques, in 14 regions, is in progress. It is noteworthy that 709 Chiefs and 806 Imams (prayer leaders) have joined the Jama'at. Another amazing thing is that many new converts have been motivated to accept the truth as a

result of their dreams and visions.

Huzoor narrated the dream of Mr. Abu Bakr Bora, who saw that a Pakistani missionary, accompanied by three African volunteers had visited his village and he shook hands with the Missionary. When it happened literally in broad daylight, the entire population of the village (2300) joined the fold of the Jama'at.

Narrating another incident, Huzoor said that a tribal headman, living in northern Ivory Coast, (who had just turned 100) told our missionary that he had heard about the advent of Imam Mahdi but could not succeed in contacting his followers. The eager chief remarked that Allah had prolonged his life so that he could join the Mahdi's Jama'at. Thereafter the faithful chief requested our missionary to take care of his flock so that he could die peacefully. 13,259 people joined their chief in accepting the Imam of the age!

Huzoor further said that in some places where the religious elite, with vested interest, opposed the Jama'at, they were themselves opposed by the youth of their respective areas, who came forward to declare their allegiance to our Jama'at. Huzoor announced that so far 125,760 souls had been won in that region.

Huzoor remarked that traditionally the northern region had been the stronghold of the Jama'at's opponents but now the tables had been turned as 110,000 people from that hardened area, had yielded to the truth. Huzoor mentioned another new convert, an Imam with a following in 35 villages, who was actively busy in conveying the Promised Messiah's (a.s.) message and the good-natured people were joining the Jama'at. Huzoor said that in another area of the northern region, where superstitious people had earlier stubbornly resisted our Jama'at, now a wind of change was blowing. Huzoor announced that 12,000 people, belonging to 30 different places had joined, Ahmadiyya, the true Islam.

Burkina Faso:

Huzoor referred to an interesting incident that occurred in a village, where an Imam, in his eighties, had rejected the earlier calls to ponder over the teachings of Ahmadiyyat. The same Imam on a fresh approach, joined the fold of Ahmadiyyat along with his three wives. The Imam told our missionary that he was suffering from an acute stomachache which suddenly

vanished on the arrival of the preaching delegation. He took it as a divine sign and accepted the truth. His conversion proved to be a clarion call for the Baiat of 4488 people of that area. Huzoor told that in the border area, adjacent to Guinea, 250,000 people, from 350 localities, had accepted Ahmadiyyat

Huzoor further said that the Jama'at had gained foothold in 218 new stations and 220 Mosques had been handed over to our Jama'at by their congregations making the number of Mosques to rise to 1902. Huzoor said that it was the same area, about which a missionary's mother saw in a vision the Jama'at making spectacular strides.

Huzoor narrated another interesting development. A villager was contemplating to leave his village. He was told in a dream to discard the idea of departure. Meanwhile the Jama'at's preaching team reached there and the whole village joined the Jama'at. The new members had been able to convert 150,000 people.

Huzoor reported another faithful inspiring incident. An Imam (prayer leader), around midnight, heard a voice thrice, commanding him to go to Mosque and be in a state of readiness to receive the message. Consequently he went to Mosque and patiently waited there – to welcome the unknown visitors. Lo! it was an Ahmadiyya delegation. That experience paved the way for the conversion of all the inhabitants of the village.

Benin:

Huzoor said that Benin had registered phenomenal strides. The Benin Jama'at was given a target of 5,000 Baiats in 1999 and that Allah blessed them with 156,000 converts. Their target for the year 2000 was increased to 500,000. Allah had enabled them to win 801,000 souls. Huzoor revealed that 38 chiefs, including two paramount traditional rulers, had joined the Jama'at, as compared with only two chiefs in the previous year.

Huzoor further said that Ahmadiyya branches had been established in 62 towns and villages along the highway. Huzoor quoted a journalist who said, "It seems our hills have been captivated by the charm of Ahmadiyya Jama'at".

Referring to a village situated in southern Benin, Huzoor mentioned an Imam who was deadly set against the Jama'at but the people were genuinely

interested. The Imam argued that since Ahmadi had been declared "*kafirs*" (infidels), no one would be permitted to associate with them, at least in his lifetime. Soon after that declaration, he fell sick and was rushed to the nearest hospital, where he heard that the whole village had joined the Jama'at.

Huzoor told the audience that in another village there lived an only Ahmadi, who himself was Muazzin and worshiper in a predominantly Christian area. At the peak of opposition, the Christian chief declared himself an Ahmadi Muslim and adopted "Abdus-Salam" as his Muslim name. The villagers followed suit. Now the lonely worshiper was no longer alone – as 5000 people congregate in prayers with him.

Another Christian town chief joined the Jama'at and adopted "Musa" as his Muslim name, making things easier for others. Earlier the Amir of Benin Jama'at had tried hard to secure some time on T.V. and radio but could not succeed on account of stiff resistance from the local Imams. Referring to Allah's wonderful ways, Huzoor told that the chief Imam died within a month and soon after his son too passed away, creating a vacuum in the Mosque, which resulted in a big fight, perhaps for some sort of struggle for succession. The national T.V. and radio extended cordial invitations to the Amir for presentation of the Jama'at program, which had become almost a public demand.

Togo:

Huzoor told that Togo was assigned to Benin Jama'at for preaching purposes and that attempt proved to be very successful. Last year there were 110,000 Baiats against the given target of 15,000. Togo had been able to maintain the tradition of achieving much higher than the given target. Huzoor confirmed that over 1,200,000 Baiats had been recorded this year against a target of 230,000. Huzoor further said that 18 Imams had joined the Jama'at along with their Mosques.

Niger:

Huzoor informed that 60,000 souls had been won for true Islam and six Mosques had been built in that country to proclaim Oneness of Allah.

Senegal:

Huzoor said that Ahmadiyya Jama'at had been introduced in 77 new places in Senegal and the

Jama'at's organizational set-up had been established at 44 stations. Huzoor further told that 475,000 Baiats had been registered and construction work on twenty-seven Mosques was in progress.

Guinea-Bissau

Huzoor said that several attempts were made to preach in an area, notorious for idol-worship and superstition, at last 75 people from that area had joined the Jama'at and the media had given wide coverage to that development.

Huzoor further told that during the presidential election campaign, a former president declared that if he was voted into power, he would expel all Ahmadis from his area. Huzoor informed that that candidate was defeated by another aspirant who had a great regard for the Jama'at.

Ghana:

Huzoor told the Jamaat that Ahmadiyyat had been introduced in 108 new places and the Jama'at's organizational set up had been established at 78 stations. Seven new preaching centers had been added to the existing network and 14 Chiefs and 48 Imams, along with their mosques had joined the fold of Ahmadiyya Jamaat. An opponent tried to create a law-and-order situation in a particular area with a view to hinder preaching activities, but the Amir of Ghana Jamaat made it abundantly clear that it was on record in Ghanaian history that Ahmadies had been peaceful throughout and not a single member had been involved in an act of violence. The Jamaat was registering huge success in the very area, as 20,000 people had already pledged their allegiance to the Jamaat. A Chief, who was subjected to pressure by his people for accepting the Jamaat, advised them to consider the Jamaat's invitation seriously. Huzoor said that his people were now accepting upon his sincere advice.

Huzoor narrated the story of an Imam who was ejected from his mosque for going astray by accepting Ahmadiyyat. He started praying alone under the shade of a tree. Gradually, other people started joining him one by one. Huzoor informed that the very spot was now a part of a spacious mosque which could hold 5,000 worshipers. When the mosque project attained wall height, the opponents tried that Ahmadies should not be able to roof the mosque but the Christian Chief

decreed that those who were not in favor of a mosque better find residence somewhere else.

Huzoor said that in a drought stricken area, where cattle were perishing for lack of water and fodder, Allah sent clouds after Ahmadies offered special prayers for rain. The rain which poured down for a week, became a sign in favor of the Ahmadiyya Jamaat.

Nigeria:

Huzoor remarked that Nigerian Ahmadies were trailing behind Ghanaian Jamaat in the area of preaching. Nigeria was given a target of 100,000 Bai'ats for the first time and by the grace of Allah, that target had been surpassed by 70,000 extra Bai'ats. Narrating an incident, Huzoor said that after learning about Ahmadiyya preaching in a particular area, an opponent quickly landed there with a view to misleading people. Our missionary analyzed all the criticism and gave satisfactory rejoinders. By the grace of Allah, now the entire population prays behind the Ahmadi Imam.

Sierra Leone:

Huzoor revealed that the Jamaat had been introduced in 60 new places. The Jamaat now supervised 2,878 mosques in urban and rural areas of Sierra Leone.

On June 8, 1999, some rebels (members of the R.U.F. militia who are fighting the democratic government of the country) forcibly entered the house of the Jamaat President with the intention of looting. Pointing to the photographs of the promised Messiah and his Caliphs, the owner of the house said to the rebels: If all people had accepted the imam of the age, it would have led to perfect peace. One of the rebels wanted to know how much cash was in his possession? He replied: 25,000 Leons. That was the turning point of their unexpected retreat as they started querrling among themselves and left the place abruptly without taking anything, a rare occurrence, totally different from the routing of the RUF zealots.

The Gambia:

Huzoor informed the audience that the Amir of the Gambia Jamaat was attending the UK Jalsa. Huzoor told that an opponent of the Jamaat swore by God that he would rather die than allow Ahmadies to build a

mosque in his area. But despite his threats the work on the mosque project was not halted. The unfortunate self-proclaimed "destroyer of mosques" perished before the completion of the mosque. Allah's ways are wonderful.

Kenya:

Huzoor said that the Kenya Jamaat had made remarkable progress. The Jamaat had been introduced in 120 new places while the Jamaat's organizational setup had been established at 80 stations. Huzoor informed that there was not a single Ahmadi in Korea district, where 90,000 new converts had been won, who were being enlightened religiously.

Giving more details, Huzoor said that in a similar area, between Nairobi and Mombasa, was now punctuated with 40 new Ahmadiyya congregations comprising of 180,000 members. Referring to another region, Huzoor informed that 25 new Jamaats had come into existence which had a membership of about 100,000, and were cheerfully embracing Jamaat's system of financial sacrifices.

Huzoor mentioned an Imam (Abdullah Hassan) who had tempered down his proverbial aggressiveness, after falling from a tree, resulting in a serious fracture. The superstitious Imam had attributed it to the Ahmadiyya "witchcraft".

Ethiopia:

Huzoor said that last year there were only 3 Baiats in Ethiopia. A preaching delegation from the neighboring Kenya toured some parts of the country and by the grace of Allah, 36,830 souls had been won for Ahmadiyyat, the true Islam.

Tanzania:

Huzoor said that the Jamaat had been introduced in 133 places and the Jamaat's organizational setup had been established at 61 stations. Two shaikhs (religious leaders) from the southern area had joined the fold of Ahmadiyyat, along with their 35,000 followers. The Jamaat had already acquired a tract of land in a central place for a mosque, which will be surrounded by Ahmadiyya dwellings.

Narrating an interesting incident, Huzoor said in the province where 500,000 people had joined the Jamaat, the Amir Sahib organized a football club and

the league officials decided that the champions would be awarded a cow as a trophy. The Ahmadiyya team pledged that in case of victory, the team would donate the cow for the Annual Jalsa's feeding program. The team won and the champions honored their pledge and the beef was enjoyed by the Jalsa participants.

Huzoor remarked that Allah had inspired an awe in the hearts of Jamaat's opponents in Tanzania. At an occasion, the opponents invited our missionary for a debate but at the eleventh hour declined to discuss anything. But our missionary availed of the opportunity and preached at length, winning 100,000 converts.

Huzoor said that according to a report forwarded by the Amir of Tanzania Jamaat, the opponents of the Jamaat were not in favor of Ahmadiyya mosque in that area. They gathered on the site to disrupt the foundation-laying ceremony but, surprisingly, returned without doing anything. When they came again after a week, they were amazed to find a complete mosque structure standing before their eyes.

Huzoor said that Allah granted the humble supplications of Ahmad Daud, who had fervently prayed for rain in that drought-stricken area, which received good rain and it was treated as a sign in favor of Ahmadiyyat, resulting in people's acceptance of Ahmadiyyat.

Huzoor told that Shaikh Ismail, a village Imam, after a keen research, declared that Ahmadies were not only true followers of Islam but were sincerely dedicated to eradicate social evils. Huzoor revealed that 150 members of his family had joined the Jamaat, thus paving the way for conversion of the entire population of the area.

France:

Huzoor told the Jamaat that 134 people have accepted Ahmadiyyat in France as compared to 89 bai'ats the previous year. By the grace of Allah, a new spiritual life was pulsating in a religiously barren land. Huzoor further said that a majority of the new converts were females who were threatened by their husbands or parents that in case of Bai'at, they had to find shelter with the "non-believers", referring to Ahmadies.

The Amir Sahib advised the ladies to wait and try to convince their husbands and parents too, but they expressed their determination to join the fold of

Ahmadiyyat despite threats of expulsion and ejection. May Allah grant them steadfastness of earlier Muslims. Ameen!

Germany:

Huzoor remarked that the Jama'at in Germany had stood first in number of Baiats, as the Jama'at was able to convert 8040 people who belonged to 28 ethnic groups. The Germany Jama'at extended preaching to neighboring Czech Republic, Slovakia and Italy. Huzoor briefly narrated the experience of Malik Ejaz Ahmad, who heard a voice in a dream that someone would bring the message of the Promised Messiah (a.s.) And when it happened literally, that spiritual experience revolutionized his life and led his family to recognize the truth of Ahmadiyyat.

Referring to a report of the President of Majlis Khuddam-ul-Ahmadiyya, Germany, that an Iranian family joined the Jama'at, whose head saw in a dream, a day prior to the incident, that someone would come to deliver a message of truth. That is how Allah is guiding pure hearts toward the truth of His Jama'at!

United Kingdom:

Huzoor remarked that in the matter of Baiats, the U.K. Jama'at was not in the list of front line countries. Huzoor disclosed that there had been 511 Baiats in the current year as compared with 326 in the last year.

Indonesia:

Huzoor told that Indonesia succeeded in establishing Jama'ats at 16 new locations, latest number of Jama'ats being 289. The preaching activities were being directed from 110 centers. Huzoor remarked that since M.T.A. had transmitted programs and reports covering his recent tour of Indonesia, he would like to avoid repetition.

Bangladesh:

Huzoor said that the Bangladesh Jama'at was exposed to stiff opposition but despite that hindrance the Jama'at was able to win 1431 souls. A few tracts of land had been purchased for the Jamaat installations. Huzoor disclosed that he would like to visit Bangladesh, which he had toured extensively, prior to assuming the office of Khalifa. Huzoor anticipated that his proposed tour in the capacity of Khalifa would be historic in its dimensions and after effects.

International Bait:

Huzoor told the audience that Jama'ats all over the world were given a collective target of 20 million Baiats but in December, 1999, the Jama'at in India was set aside, and Africa and other continents were allotted a separate target of 20 million converts. Huzoor pointed out that by the grace of Allah that Africa alone had presented 20,108,075 Baiats. The audience responded with a thunderous applause, characterized by shouts of *Allah-o-Akbar*.

Huzoor told the Jama'at that once the Promised Messiah (a.s.), visited Ludhiana (where the first Baiat was conducted on March 23, 1889), and said:

“I thank Allah for His favors and bounties. When I left the city only a few people were with me but now a Jama'at, comprising of 300,000 people, rallies round me. I do hope that this number would swell to tens of millions.”

Huzoor reminded the audience that on the eve of the annual Jalsa at Qadian, held in 1999, he had announced that the Jama'at should not be surprised if the said prophecy was fulfilled literally in the near future, as a result of their humble supplications.

Thereafter the Jama'at in India was given the target of ten million Baiats. Huzoor said that Allah blessed the efforts of His determined servants and angels, while singing the praises of Allah, strengthened their hearts and supported them, and the result was that India alone, presented 20 million Bai'ats by July, 2000. May Allah grant them steadfastness. (Amen).

Huzoor informed that a coastal area of Southern India was inhabited by people of African origin but the history was silent about the exact time or circumstances of their migration from Africa to India. Huzoor told that the traditions and environment of those people were profoundly African. A majority of them adhered to Islam but some professed Hinduism. Huzoor told that only a few people accepted Ahmadiyyat during initial attempts but now 70% of the population, living in 59 villages of that area, were Ahmadi by the grace of Allah.

Huzoor told the Jama'at that Majlis Khame-Nabuwat, Andhra Pradesh, had issued a leaflet, captioned “Dawat-e-Fikr”, which confessed:

“Eighty percent of Muslim brothers are not aware

of the impact of the harmful effects (of Ahmadiyya preaching). Many villages of Mahbubnagar and Warangal Districts have been converted to Qadianism. Muslims, in thousands, from Hyderabad and Skindarabad have fallen prey to apostasy. For how long would you behave like mere spectators? Time is ripe for standing against Qadianiyyat.”

Miraculous Supporting Signs:

Huzoor narrated the following miraculous signs from Allah in support of His humble Jama'at:

Mr. Younus, from Bengal wrote that a mullah was in the habit of using offensive and obscene language against the Promised Messiah (a.s.). He was advised to mend his ways otherwise his end would not be pleasant. The very mullah was caught having sex in the bathroom of his Mosque. The congregation expelled him from the Mosque, after shaving his beard and head, and giving him a good beating with shoes, (a traditional disgraceful public punishment of that area).

Another similar opponent was warned by an Ahmadi to stop insulting the Promised Messiah (a.s.) otherwise Allah would surely retaliate according to His promise. The Mullah was struck by a stray bullet on his mouth, rendering him speechless. Another wicked opponent lost his arm in a fodder-cutting machine.

Referring to a report from the Missionary In-charge of Andhra, Huzoor told that a village was renamed as “Hazrat Muhammad Nagar” in accordance with the wishes of the new converts. A gang of ten mullahs demanded that the Ahmadi preacher should be expelled from the village, failing which they should be prepared for dire consequences. Shortly after that incident, the opponent's tube well collapsed but an abandoned tube well belonging to the Ahmadi started pumping water.

A grandson of Hazrat Abdul Karim Sahib, from Hyderabad Deccan, had come to attend the U.K. Jalsa. After briefly announcing his presence, Huzoor narrated the story of his grandfather, Hazrat Abdul Karim, who attended Talim-ul-Islam school at Qadian in his childhood and contracted hydrophobia as a result of a bite of a rabid dog. British doctors, who treated him, later on declared that his case was hopeless, and informed his headmaster, telegraphically that nothing could be

done for Abdul Karim.

Thereafter the Promised Messiah (a.s.) Prayed for the sick student who recovered, not only survived but thrived and died at a ripe old age.

Huzoor told his grandson to stand for a while and remarked that he himself was a sign of that perpetuated blessing.

A Pakistani Maulvi sponsored a Mullah, named Bashir and gave him cash (Rs. 15,000) in addition to his visa for India. His mission was to win back the new converts living in Hamachal. Maulvi Bashir persuaded them day and night but could not withstand their arguments. The frustrated Maulvi behaved like an insane chain-smoker and left the area in utter disappointment.

Huzoor narrated the experience of Mian Fahim Sahib (Pakistan): His (Mr. Fahim's) maternal aunt, Majeeda Sahiba, had donated two million rupees and five bungalows to the Jama'at. Earlier the 65 year old lady had gone for the pledge of Baiat with the help of a supporter. The opponents of the Jama'at conveyed to her that by accepting Ahmadiyyat, she had simply hastened her death, but the staunch lady remained steadfast. Doctors had advised her to undergo surgery for a knee-joint problem. She saw Huzoor in a dream, who gave His glad tiding of speedy recovery from her disability. Three days after the vision she started walking. By the Grace of Allah, that lady prepares her own lunch and can easily support her grandson in her arms. Her speedy recovery was a great miracle for his son, who has joined the Jama'at and has started preaching others by presenting a fresh sign of the power and love of Allah.

A Mullah (who is known as Abdul Wahid Maqbool) reportedly went out on his motorbike for pasting anti-Ahmadiyya posters on walls. He perished in a gruesome auto-accident before completing his job.

Another Mullah, emboldened by protection extended by the local police, used filthy and provocative language against Ahmadi. He too died in a traffic mishap, along with his wife, children, and a brother-in-law.

Khushi Muhammad, who served as a reporter and agent for “*The Jasarat*” and “*The Ummat*” respectively, used to write false stories against the

Jama'at in those newspapers. He was shot dead by Ayyaz Khattak, a youth of a locality, in Badi District (Sind Province), who presented himself to the police so that innocent Ahmadis should not be implicated wrongfully.

Maulvi Muhammad Bux, a resident of a Chak (village) in Punjab Province, hated Ahmadiyya Jama'at and derived pleasure from inviting Mullahs to curse and condemn Ahmadis. He traveled to Muzaffargarh, where an argument arising from a financial dispute took an ugly turn. The Maulvi was mercilessly beaten and scummed to injuries. His family members embarked upon a journey in order to participate in the funeral rites. Two tires of their vehicle were flattened and they could not reach the destination and only nine people participated in the funeral prayer of that celebrate Mullah.

Huzoor reported that a Mullah wrote in an article that Mirza Qadiani (the founder of Ahmadiyya Muslim Jama'at) and his three caliphs had died a painful death and the present Khalifat (Mirza Tahir Ahmad) was confined to his deathbed after a paralytic stroke. Huzoor narrated that the Mullah further wrote that he was fully prepared to meet his Maker and God at anytime, soon after his final wish of seeing Mirza Tahir Ahmad dying in his lifetime, was granted.

Huzoor informed the Jama'at that the said Mullah had died and his death would serve as a litmus test for the truth of the Jama'at.

In the end Huzoor read out the following words of the Promised Messiah (a.s.) In which he addresses Allah the Almighty (translation from Urdu):

“If, in Your sight, I am truthful in my claim, and You graciously grant my supplications, then I beseech You to show a sign in my support. I raise my hands in Your Majestic Presence. You fully know that I am not an imposter. Grant me a mighty sign within a period of three years, which expires on December 3, 1902. Grant me a sign which is beyond human manipulation. My Lord! I do hope that my supplications would be granted. If this prayer of mine is not accepted, it would confirm my falsehood. But if I am not an imposter, then give me a sign within the requested period. I would neither address my opponents nor would I mention their names in my supplications for divine

wrath. I leave this matter to Your judgement. My soul bears witness that Allah never deserts his true servant. Likewise an imposter can never achieve honor or prestige in Your Kingdom. Your displeasure annihilates him like the blow of a sharp-edged sword. Your wrath reduces him to ashes.

O Allah! I bear witness that Your Help, Mercy, Support and Grace have been my lot always.”

Huzoor remarked that you have already witnessed the achievements of the first year. Ahmadiyya Jama'at is destined to leap forward in the next two years. No power on earth can stop the tide of strides. The opponents can move heaven and earth, yet their designs would be frustrated by Allah. Huzoor solicited the Jama'at's prayers and blessed them before concluding his address.

A Blessed Gifts For Two Rulers:

On the second day of the U.K. Jalsa, Huzoor honored two traditional Rulers from Africa, by giving each of them a piece of cloth from the Promised Messiah's (a.s.) garment, tastefully framed and decorated with a certificate of authenticity signed by Huzoor himself. The Rulers came to the podium and Huzoor presented them to the audience and hoped that their conversion would pave the way for the Jama'at's rapid growth in their respective areas. Huzoor reminded the audience that the Promised Messiah's (a.s.) Prophecy – that kings shall seek blessings from his garments – was once again being fulfilled.

The fortunate African Rulers kissed the relic and said that the gift would be kept in their palace and would be a source of blessing and a symbol of peace. One of them remarked that the Jama'at's caliph was truly a “man of God”. He further said that the honor bestowed on him by Huzoor was the honor for all African Jama'ats and the African continent.

At that juncture, Ghanaian delegates, in their special tone, started recitation of “Kalima-Tayyiba”. Huzoor and the audience joined them and the environment of Islamabad (Surrey) reverberated the sacred chants for a long time. The Jalsa ended at that pleasant note. It was 7 P.M. in England and 11 P.M. according to Pakistan local time.

HAZRAT KHALIFATUL MASIH IV's (a.b.a.) ADDRESS TO THE LADIES AT THE ANNUAL CONVENTION U.K. 2000

The woman who takes care of the household during her husband's absence shall get the same reward as him.

Holy Prophet (s.a.w.) Got a pledge from women not to disobey him.

Holy Prophet (s.a.w.) said: Send gifts at the time of wedding.

(Translated from the Alfazl, Rabwah, by Mrs. Ammar bin Abbas. It is being presented here on our own responsibility -- Ed)

Hazrat Khalifatul Masih IV (a.b.a.) addressed the ladies on the second day of the 35th Annual Convention of the Ahmadiyya Jama'at U.K.. This address continued for about 45 minutes. It consisted chiefly of the sayings of the Holy Prophet (s.a.w.) concerning women.

After Huzoor's (a.b.a.) arrival, Maryam Javed recited a few verses from the Holy Quran and presented its Urdu translation. After this, verses from an Urdu poem by the Promised Messiah (a.s.) were recited by Ms. Shazia.

Hazrat Khalifatul Masih IV (a.b.a.) commenced his address with a recitation of *Tashahhud*, *Ta'awuz* and *Surah Al-Fatiha*. He then stated, "I shall present today the Holy Prophet's (s.a.w.) counsel to women. Among these are some which he addressed to all women collectively while others are addressed to some of his *Sahabat* (woman companions) individually."

Oath of Allegiance From Sahabat:

Hazrat Khalifatul Masih IV (a.b.a.) said, "it is stated in *Abu Daood* that a *Sahabia* who took the oath of allegiance to the Holy Prophet (s.a.w.) has related that while taking the oath, the Holy Prophet (s.a.w.) took the pledge from the women that they wouldn't disobey him, they wouldn't scratch their faces at the time of someone's death, nor would they wail aloud, they would neither tear their hair nor clothes."

In *Ahmad Bin Hambal*, it is related by Hazrat Anas (r.a.a.) that while taking the oath of allegiance from the women, the Holy Prophet (s.a.w.) used to take pledge from them that they wouldn't mourn (extensively) at someone's death. They said that during the days prior to Islam, some women had assisted them in mourning at the death of their family member. They

inquired if they could return the favor. The Holy Prophet (s.a.w.) said that Islam does not permit such help."

Hazrat Ayesha (r.a.a.) relates that at times when believing women, who had migrated, came to the Holy Prophet (s.a.w.), he pledged them not to make partners with God, not to steal, not to commit fornication. It was difficult to make some of the believing women accept such an agreement. While taking the oath, the Holy Prophet's (s.a.w.) hand never touched any woman's hand. He used to take verbal pledges from the women."

It is related in *Tirmidhi* by Hazrat Asma (r.a.a.) that once the Holy Prophet (s.a.w.) passed by a group of women sitting in the mosque. He signalled by hand his salutation (*Salaam*) to them."

A Separate Day for Women:

"Hazrat Abu Saeed Khadri (r.a.a.) relates in *Bukhari* that once women requested the Holy Prophet (s.a.w.) that as men had an advantage over them in meeting with him, a day should be allotted for them as well. At this the Holy Prophet (s.a.w.) appointed a separate day for women. He used to meet them on this day and counseled them. Once he said, 'there isn't a woman among you who has sent (her) three children ahead of her who have not become a means of saving her from Fire.' a woman who was present, asked what if someone had sent two *i.e.* someone whose two children have died. He (s.a.w.) replied, "Yes, whomsoever forbears with patience shall be saved."

Equal Rewards for Men and Women:

Hazrat Khalifatul Masih IV (a.b.a.) stated, "Once Hazrat Asma Ansari (r.a.a.) came to the Holy Prophet (s.a.w.) as a representative of all women and said,

“May my parents be sacrificed upon you, I have come as a representative of all women. Allah has appointed you among men and women. Women are bound to the house whereas men attend the congregational prayers, the Friday prayers, the funeral prayers and perform *Haj* one after the other and above all, they go out to perform *Jihad* in the cause of Allah. When they go out for *Haj*, *Umrah* or *Jihad*, we look after their belongings, we weave cloth for them, we discharge the duty of the moral training of children. Will we have an equal share in the rewards with men? Men fulfill their duties and we do ours.” The Holy Prophet (s.a.w.) turned towards the men and inquired of them whether they thought any woman other than her capable of presenting the problem more effectively. His Companions (r.a.a.) replied they didn’t have the least idea that a woman could so efficiently plead her case. Then the Holy Prophet (s.a.w.) said, “O women, be very clear about this and tell others as well that the woman who looks after the household during her husband’s absence will get the same reward that the husband gets for fulfilling his responsibilities.”

“Hazrat Ayesha (r.a.a.) relates that once Hazrat Asma Binte Abu Bakr (r.a.a.) came in the presence of the Holy Prophet (s.a.w.) wearing a dress made of a thin material. The Holy Prophet (s.a.w.) turned away from her in dislike and said, “When a woman reaches puberty it is not suitable for her that any part of her body other than her face and hands is visible.”

“In another tradition which has been taken from *Abu Daood*, Hazrat Abdullah Bin Abbas relates that the Holy Prophet (s.a.w.) said, “Cursed be such women who dress up like men and cursed be such men who dress up like women.”

An Ill Trend:

Hazrat Khalifatul Masih IV (a.b.a.) stated, “In these times, men wear their hair long like women and women cut their’s short like men. A young girl came to me who was wearing her hair short. I advised her not to do so and she accepted my suggestion, promising to grow it longer.”

Songs at Weddings:

According to one tradition, the Holy Prophet (s.a.w.) came to know of a wedding. He inquired of Hazrat Ayesha (r.a.a.) whether any gifts had been sent

or not. On an affirmative reply by her, the Holy Prophet (s.a.w.) again asked if some women had been sent to sing songs at the occasion. Hazrat Ayesha (r.a.a.) replied in the negative. At this, the Holy Prophet (s.a.w.) said, “The *Ansaar* (residents of Medina) like songs at such occasions. Send such women who can sing verses of welcome for them.”

One *Sahabia* has related, “The Holy Prophet (s.a.w.) came to my wedding and sat down on my bed as you are sitting with me. Young girls were singing songs in the memory of the martyrs of the Battle of Badr. On seeing the Holy Prophet (s.a.w.) they said, “We have a Prophet amongst us who knows about the future.” The Holy Prophet (s.a.w.) forbade them from saying that but approved of what they had been singing earlier.”

“In another tradition it is related by some *Sahabiat* (r.a.a.) that the Holy Prophet (s.a.w.) ordered them to get Hazrat Fatima (r.a.a.) ready as a bride for sending her off to her husband’s home. “We white washed the room, spread soft bedding in it. We kept some dates, currants and water there and hung some clothes and water sachets. In this way we got Hazrat Fatima (r.a.a.) ready in a very simple manner.”

Consent for Marriage:

“It is related in *Abu Daood* by Hazrat Ibn-e-Abbas (r.a.a.) that a young girl once complained to the Holy Prophet (s.a.w.) that her father had arranged her match with a person whom she did not like. The Holy Prophet (s.a.w.) authorized her to keep the arrangement if she so desired or to dissolve it.”

Hazrat Khalifatul Masih IV (a.b.a.) said, “It is a false accusation of the West that a Muslim girl is compelled to marry (against her wish). It is wrong.”

“Hazrat Ibn-e-Abbas relates that once there was a woman whose husband had died. She had a child as well. She expressed her willingness for a proposal for marriage by her late husband’s younger brother. But her own father arranged her match elsewhere. She complained of the matter to the Holy Prophet (s.a.w.). The Holy Prophet (s.a.w.) called her father and asked him to explain. Her father said that he had arranged a better match for her than her late husband’s brother. The Holy Prophet (s.a.w.) dissolved her father’s match and arranged her match as she desired.”

Taunting a woman on her looks or actions is impermissible. A woman who dies in a state that her husband is pleased with her shall enter Paradise.

“It is related in *Abu Daood* that a man divorced his wife and desired to keep their child with himself. The woman came to the Holy Prophet (s.a.w.) and complaining of the matter said, “My womb is his capacity and my bosom is his *Mashkeeza* (bag of leather used for carrying water). Now his father wants to take him away from me.” The Holy Prophet (s.a.w.) said, “You are entitled to keep the child until you remarry.”

Hazrat Fatima (r.a.a.)

“Hazrat Ayesha (r.a.a.) relates, “I have not seen anyone, other than Fatima (r.a.a.) closer in resemblance to the Holy Prophet (s.a.w.) in his form, features and bearing. Whenever she came to visit the Holy Prophet (s.a.w.), he always stood up to greet her. He used to kiss her hands and sat her in his own place. Whenever the Holy Prophet (s.a.w.) visited Fatima (r.a.a.) at her home she used to stand up to greet him, kissed his hands and sat him in her own place.

Hazrat Khalifatul Masih IV (a.b.a.) narrated a detailed tradition from *Abu Daood*. “Hazrat Ali (r.a.a.) said, “Should I not tell you about myself and Fatima (r.a.a.), daughter of the Holy Prophet (s.a.w.). The Holy Prophet (s.a.w.) loved Hazrat Fatima (r.a.a.) the most from among all his relatives. Her hands were covered with calluses from working at the grinding mill. There were marks on her body from carrying heavy loads of water. Her clothes remained dirty from sweeping all the time. Once I said to her that she should ask her father to give her a servant. Hazrat Fatima (r.a.a.) went to him but as he had company at that time, she returned without talking to him. The next day the Holy Prophet (s.a.w.) arrived himself. Hazrat Fatima (r.a.a.) told him that her hands were covered with calluses due to the work of grinding and her body was scarred due to carrying water, could she have a servant for herself? The Holy Prophet (s.a.w.) said, “O Fatima! Have fear of God in your heart. Be mindful of your duties towards Him. Do your work yourself. When you are laying down to sleep at night recite *Subhan Allah* (Holy is God) 33 times, *Alhamdulillah* (all praise befits God) 33 times and *Allah-O-Akbar* (God is Great) 34 times. This is better than having a

servant.” Hazrat Fatima (r.a.a.) replied, “I am resigned to the will of God and His Prophet.”

Respect for His Foster Mother:

“Hazrat Abu Tufail (r.a.a.) relates that he once saw the Holy Prophet (s.a.w.) while he was distributing meat. A woman arrived for whom he laid down his covering sheet (shawl) and she sat on it. Hazrat Abu Tufail (r.a.a.) inquired who she was and he was told that she was the Holy Prophet’s (s.a.w.) foster mother.”

Treat Women With Kindness:

“It is related by Hazrat Abu Huraira (r.a.a.) in *Bukhari*, “The Holy Prophet (s.a.w.) said, “Be mindful of the welfare and well-being of women. God has created women from a rib. The curved portion of a rib is its best part. If you try to straighten it, it will break. Therefore, treat women with kindness.”

Hazrat Khalifatul Masih IV (a.b.a.) said, “The Bible says that woman was created out of Adam’s rib but the Holy Quran does not state that at anyplace. A woman’s delicacy is her beauty, her airs should be endured. If one attempts to straighten her, she will lose all her beauty.

Hazrat Umme Salma (r.a.a.) relates, “The Holy Prophet (s.a.w.) said that a woman who dies in such a state that her husband is pleased with her, shall enter Paradise.

In another tradition it is related that the Holy Prophet (s.a.w.) said that a true Believer should not bear hatred towards his Believing wife nor should he bear malice for her. If he disliked some one aspect of hers, it may be that he liked some other.”

Huzoor (a.b.a.) said, “Some men treat women callously and ridicule them on their looks or actions. This is an un-permissible act. Allah does not like it at all. You should praise their good points and conceal (from others) the bad ones.

It is related in *Bukhari* that the Holy Prophet (s.a.w.) said, “How good are the women of Quraish! They love their children and look after their husbands.

Hazrat Abdur Rahman Bin Auf (r.a.a.) relates that the Holy Prophet (s.a.w.) once said, “A woman who said her five prayers daily, fasted during Ramadhan,

saved herself from wrongdoing and obeyed her husband shall have the permission to enter Paradise from the gate which pleased her most.”

Hazrat Khalifatul Masih IV (a.b.a.) said, “This is an expression which means that such good acts make one entitled to enter Paradise.

It is related in *Bukhari* that Hind Bin Atbaa

complained to the Holy Prophet (s.a.w.) that her husband Abu Sufyan was a miser and did not give her enough money for her expenses. She said that she had to take out money from his pocket to meet the expenses. The Holy Prophet (s.a.w.) said, “Take only that amount which is actually needed.”

THE ROLE OF MUSLIM WOMEN IN SHAPING THE NEXT MILLENNIUM

(Speech delivered by Dr. Shanaz Butt at the 52nd Jalsa Salana, USA)

I will begin this topic by first discussing how the teachings of Islam successfully reversed the status of women that was in existence until the 7th century. Then I will highlight some of the important roles that Muslim women can and should play in shaping the next millennium. But before I do that, let us first reflect on a serious question. Are we ready to shape the next millennium? Are we physically, mentally, emotionally, morally and spiritually fit ourselves so that we can bring about a positive change around us?

Basically, each and every one of us can make a long-lasting impact on the future – by simply practicing the teachings of Islam and by constantly remembering the basic purpose of our existence. Allah clearly informs us:

“And I have not created the Jinn and the men but that they may Worship me.” (51:57)

Thus it appears that the true purpose of our lives is to worship our Creator, understand and practice His teachings and, in the process, develop a closer relationship with Allah.

Before we discuss the next millennium, let us consider what the past millenniums have done on behalf of women – For centuries before the advent of Islam, women were treated as mere possessions to be disposed of at whim. In the Judaeo-Christian concept, women were considered to be physically, mentally and spiritually inferior to men. In Genesis, Chapter 3, it states that Eve tempted Adam to commit sin and was responsible for the downfall of Adam and brought the curse of God upon mankind forever.

Women had no right to an education, to free speech, or to owning property. A woman was the property of her husband. She had no rights as a mother and had no say in the upbringing of her children. Birth to a daughter was a curse and a great loss and humiliation for the family. It is no wonder then, that women of the past few centuries have rebelled, and felt the need to belong to a woman’s liberation movement in order to gain independence and freedom. However, this concept of freedom has failed because it has broken homes and families, and it has destroyed peace, stability and balance in the society.

In contrast, a Muslim woman does not have to belong to any women’s liberation party to become free. Fortunately for her, she was liberated 1500 years ago with the advent of Islam. Islam has clearly taught us that man and woman are created equal and have equal rights to spiritual elevation and to paradise. Allah provides assurance for both men and women in the Holy Quran (33:36),

“Surely men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him – Allah has prepared for all of

them forgiveness and a great reward." (33:36)

This verse leaves no room for doubt in the minds of men and women that we are created equal, and have been given equal opportunities for gaining nearness to Allah. This verse also provides us with clear guidance of the moral qualities and attributes that both men and women should strive to assimilate during their lifetime. And, we are further guided,

"Our lord is He who has endowed everything with its appropriate faculties and then guided it to its proper use" (20:51).

This verse reminds us that even though men and women have equal rights and opportunities, our functions and roles in life are quite different, – otherwise there would have been no need for Allah to create man and woman. If we compare the natural physiological and anatomical differences between a man and a woman, we can see that a woman is well equipped for child bearing whereas the man is not. And it therefore follows that a woman is responsible for the early years of child upbringing. Allah has blessed women with the ability to procreate and has also bestowed upon the woman the freedom to influence her creation in whatever way she desires.

Thus, thanks to Islam, a Muslim woman has a right to an education, to own her own property, to keep her own earnings and a right to her inheritance, giving her economic independence. She has a right to choose her husband, honor and respect is due to her as a wife and mother, and she plays a critical role in the upbringing of her children. A Muslim woman owes deep gratitude to the Holy Prophet (s.a.w.) who changed the conditions of Muslim women forever – as a daughter, as a wife and as a mother. In addition, we are blessed to be Ahmadi women with continuous guidance from the Promised Messiah (a.s.) and his succeeding Khulafa.

Let us now turn our attention to the future – to the 21st century. There has been a lot of excitement and predictions about what the future has in store for us and how science and technology will improve the quality of life on this earth. The next century boasts of the completion of the human genome project, genetically engineered body parts and tissues to be used to create new life and even reverse the process of aging. Scientists and engineers think that they are all-powerful and that they can replace and improve upon the work

of God. What surprises me is that no one talks about improving our moral and spiritual health as we approach the next millennium. Our moral and spiritual health continues to decline, and wherever we look, we find a continued loss of shame and modesty, loss of self-respect and morality, increased anger of broken families, abused children, teenage pregnancy, unwanted children, increased poverty and starvation, increased abuse of drugs and alcohol, and an alarming decline in the practice of religion. My sisters, the world stands in desperate need of Islam in the next millennium.

In Sura Al-Imran (111), we are reminded:

"You are the best people raised for the good of mankind." (3:111)

This verse claims that we are the best people and have been raised for the good of others, a very big claim indeed. Can Ahmadi women fulfill this claim? Yes, we can. We can do so by remembering the purpose of our existence and by following the example of the Holy Prophet (s.a.w.). The Holy Prophet (s.a.w.) practiced the teachings in the Holy Quran to the fullest extent and is the best example for Mankind on this earth. Allah Almighty says:

"For you there is a noble example in the Prophet of God" (33:22)

The Holy Prophet (s.a.w.) had two missions in his life. One was to serve Allah and the other was to serve mankind, and it was through his service to mankind that the Holy Prophet (s.a.w.) served Allah. No other human being has left an impression so deep and so permanent as has Muhammad Mustafa (s.a.w.). No wonder then that the Holy Prophet (s.a.w.) is presented in the Holy Quran as a perfect model for the whole of mankind for all times, and will continue to be the perfect role model not only for the next millennium but for all millenniums to come.

Before I highlight the different roles that a Muslim woman could play in shaping the new millennium, we must first consider the different phases that a woman passes through in her lifetime. She is first of all a daughter, a sister, and then, when she marries, she becomes a wife and mother, and later on, a mother-in-law and a grandmother, *Insha Allah*. And it is important to realize that each of these roles are closely intertwined and interconnected such that the behavior

she displays as a child will govern her behavior both as a wife and a mother. And to all the mothers sitting here, I must emphasize that one of the biggest contributions we can make to Islam, to the society, to the future of our Jama'at and to the next millennium is to pay special attention to the upbringing of our children.

In this regard, The Holy Quran warns us:

"O ye who believe! Be mindful of your duty to Allah and let every soul look to what it sends forth for the morrow. And fear Allah, verily Allah is well aware of what you do." (59:19)

Here Allah is warning us that as parents if we fail to discharge our trust towards our children, we will leave behind an immoral generation and we will certainly be held accountable. When the Holy Prophet (s.a.w.) said,

"Paradise lies under the feet of mothers,"

it reflects the enormous responsibilities that mothers must bear on their shoulders. In reference to this responsibility, our beloved Huzoor (a.b.a.) had this advice to give to Ahmadi women a few years ago. Huzoor said, "God expects that Paradise should spring from the soles of your feet and wherever your footsteps fall, they should be footsteps of blessings for your children and for those around you so that you can build heavenly societies on this earth." My dear sisters, are we ready to build heavenly societies on this earth?

While I am on the subject of motherhood and upbringing of children, I would like to briefly address the Nasirat and young Lajna who are sitting here today. Many of them (especially those who have spent most of their lives growing up in America), are under the misconception that once they are married, it is the end of their intellectual growth and education – this is far from the truth. Because, whatever seeds of education and knowledge (both religious and worldly) you gained before marriage will now bear fruit. Remember that you have to deal with 3 different generations all at the same time and be good at it too. You have to deal with parents and in-laws (a previous generation), your husband and relatives (your generation) and your children (a future generation). You have to grow intellectually to communicate with your husband and also to meet the needs and demands of your children. Especially in this society, you must educate yourself

about the world and culture or lack of culture that your children are growing up in. You have to accept the fact that the challenges they will face are quite different from what you faced as a child. You have to study, observe and analyze your children in the light of their own environment, amongst their own peers, and only then will you become more understanding and more communicative mother at home as well as a great asset to the society you live in.

Today's Muslim woman should not and cannot consider an education and the seeking of knowledge as a luxury but as a primary tool to safeguard herself and her family from the negative influences of the western society. The Holy Prophet (s.a.w.) has said:

"It is the duty of every Muslim man and woman to seek knowledge,"

and Allah out of his infinite wisdom and mercy tells us:

"Keep up the supplication: Lord bestow on me an increase in knowledge." (20:115)

How can we use our knowledge and education to shape the future? As Ahmadi women, we must use this education to strive in the cause of Allah. The Holy Quran guides us,

"Strive in the cause of Allah with your wealth, your lives and with all your faculties (9:41).

We are further advised,

"Whatever we have bestowed upon you of your intelligence, knowledge, understanding and art, employ it in our cause."

Therefore, if you are able to use your knowledge, your expertise and your talents for the good of others, you are finding yet another way to serve mankind and become closer to Allah.

Our present Khalifa, Hazrat Mirza Tahir Ahmad (a.b.a.), has been stressing on yet another way to serve mankind, and that is by inviting people to the path of Allah. How can an Ahmadi woman invite people to the path of Allah? She does so by her righteous behavior. Just imagine my sisters, that by simply practicing righteousness in our daily lives, we can all become very successful Da'een Ilallah. Huzoor says that mankind is fast reaching a point of no return. The world is turning their backs on God and moving away from peace and towards a state of restlessness and

discontent. Therefore there is much need for a kind word, a charitable act, for guidance, for imparting of knowledge and for serving as role models in the very society that we all live in.

We are extremely fortunate to be born in these times and to witness the extraordinary events that are occurring in the history of Ahmadiyyat. Last year alone, 10 million new members joined the movement and Huzoor prayed that may Allah double that number to 20 million this year. Are we ready to take on the challenge of training new members in the practices of Islam? Are we morally and spiritually in shape to serve the Jama'at in this great task that is surely going to become an important part of the next millennium?

Allah has blessed all of us with many positive qualities and talents and it does not matter whether you are a Nasir, young Lajna in school or college, working outside the home, a wife, mother or even a grandmother. All of us have important roles to play in the future since there are many challenges that lie

ahead of us as we approach the next millennium. Let us all make a serious commitment this morning to become true servants of Islam, ambassadors of Islam, preachers of Islam and defenders of Islam.

But we can only accomplish all of this if we first become true followers of Islam. Let us make a commitment that we will contribute to the future through the proper upbringing of our children and through our service to the community that we live in. We will use our education and talents for the betterment of our families, Jama'at and society. We will utilize our knowledge of Islam for Tabligh efforts, and we will remove misconceptions about Islam through our righteous dealings with people.

Let us all pray that the teachings of Islam become such an integral part of us that May Allah become the eyes with which we see, the tongue with which we talk, the hands with which we repel evil, the ears with which we hear and the feet with which we walk into the next millennium, *Insha Allah*.

DAWAT- ILALLAH BY COMPANIONS OF HOLY PROPHET (S.A.W.) THEIR WISDOM, EXCELLENT EXAMPLES AND EXTREME SACRIFICES RESULTED IN UNPARALLELED DAWAT-ILALLAH

(Translated from Alfazl, Rabwah, Pakistan by Basharat Mirza, Athens, Ohio. It is being presented here at our own responsibility – Ed.)

Our lord and master, Hazrat Muhammad Mustafa, peace and blessings of Allah be on him, brought in an excellent message for the guidance of mankind. He fulfilled his duty in conveying this message and so did his companions. They had heard God's word:

"If you did not convey the message then you did not fulfil your mission as a Messenger"

so they put all their efforts in conveying this message to the world. They learned the techniques for this task from their master. Not only did they propagate this bright light to the world but with their excellent example, became shining stars themselves. Their master noticed their examples and said that if anyone follows any of these stars, he will reach his destination.

Foremost among these stars was Hazrat Abu Bakr. He was the fruit of the prayers of the Holy Prophet

(s.a.w.). He devised the plan to target a few sensible young men who had the courage to accept the truth. As a result, he was able to bring in persons like Hazrat Usman bin Affan, Hazrat Talha, Hazrat Zubair bin Awam, Hazrat Sa'ad bin Abi Waqas and Hazrat Abdul Rahman bin Auf.

Then Hazrat Abu Bakr set about training them to become Da'een Ilallah. He put them in the company of the Holy Prophet (s.a.w.) who put all his efforts into making them excellent Da'een Ilallah. We can envy these early workers because the Holy Prophet (s.a.w.) himself gave these ten persons the good tidings of salvation.

In the early period of Islam, it was a crime to make a slogan of the Kalima: *La Ilaha Illallah*. Hazrat Abu Bakr stood shoulder to shoulder with the Holy Prophet

(s.a.w.) in proclaiming the Kalima. He also used his money to free the slaves who were the targets of persecution because they had become Muslims, notably Hazrat Bilal, Amer bin Faheera and Jaria bun Naufal.

Muslims were also beaten badly for saying their prayers. Once Hazrat Abu Bakr and the Holy Prophet (s.a.w.) were praying in the courtyard of Ka'aba when people beat Abu Bakr so much that he fainted. When he came to, his first question was: How is my master? Did he receive any injuries?

The most effective Tabligh weapon is the Holy Quran. Hazrat Abu Bakr used to recite the Holy Quran aloud in the morning. Many people used to gather to listen to him. He refused to stop this practice even under threat of force.

Another companion, Hazrat Abdullah bin Masoud, had the distinction of reciting aloud the Holy Quran for the leaders of Quraish. He volunteered to do this and one morning he went to the Ka'aba and began reciting Sura Rahman aloud near a gathering of Quraish. At first the Quraish listened to him but on realizing that he was reciting the Holy Quran, they beat him up severely, but he did not stop until he had completed the recitation of the Sura Rahman.

Hazrat Ali became a *Da'ee Ilallah* at the tender age of 13. The Holy Prophet (s.a.w.) asked Hazrat Ali to convey a dinner invitation to Banu Muttalib tribe. Just before the food was served, the Holy Prophet (s.a.w.) gave a short talk and invited those in attendance to believe in One God. He asked who will help him in this task. Hazrat Ali, a 13 year old kid, stood up and said he will help. This incident points to the fact that in *Da'wat Ilallah*, serving food is a good idea.

In the early days, the Holy Prophet (s.a.w.) felt the need for a center for Tabligh. A new Muslim, Arkam bin Arkam, gave his house for this purpose. For three years this house was used as a center for Islamic activities and the first center for saying prayers.

In addition to Tabligh in Mecca, the Holy Prophet (s.a.w.) sent teams to the surrounding areas. He himself led some of these teams. Sometimes, Bilal, a freed slave, accompanied him and sometimes Zaid bin Haresa, another freed slave, would accompany him.

Delegations to Yathrab (Madina) proved very successful. At the request of the inhabitants of the town, Hazrat Musa'ib bin Ameer was the first missionary sent there. His tireless efforts resulted in the seed of Islam in every household there.

When the news about Islam spread in the town, an elder of one section of town, Aseed bin Hazeer, tried to stop this practice. He came to Hazrat Musa'ib, weapons in hand, and told him to stop misleading their people. He was asked very kindly to please listen to what the missionary had to say before he acted. Aseed was a fair minded man, so he sat down to listen. Hazrat Musa'ib recited the Holy Quran for him which impressed him greatly. He asked the missionary what one has to do to join this religion. He was asked to take a bath and come in clean clothes. He did so and said his prayers. He then sent his companion, Sa'ad bin Ma'az, who was given the message of Islam and was impressed enough to join Islam. Sa'ad then went to his tribe and asked them to join Islam. The whole tribe, accordingly joined Islam. Mosques were then erected and the Azans began to resound in the city.

Driven by the excesses of Meccans, some Muslims migrated to Abysynia. The Meccans followed them even there. They went to the court of the King there and wanted the migrants back. The King sent for the Muslims. Hazrat Ja'far bin Abi Talib became their spokesman in the court. He told the King the reasons why they had become Muslims. Their only crime was the belief in One God and to act upon the very beautiful teachings of the Holy Prophet (s.a.w.). Because of the excesses of the Meccans, they had left their home and migrated to his country with full hope that they will be allowed to live in peace.

The King wanted to hear the word of God and verses from Surah Maryam were recited. The King was so impressed that tears came to his eyes. He said these words and the books of Moses seem to come from the same source. He told the Meccans that he was not going to give these Muslims back to the Meccans.

The Meccans tried to influence the King by saying that the Muslims dishonor Jesus, the Christian prophet. The Muslims were called to the court again and asked what was their belief regarding Jesus. He was told that their belief was that Jesus was a servant of God and

His prophet who was born of a virgin. The King agreed with them about this belief and told them to go and live in peace in his country.

Thus the message of Islam began to spread in other countries. Many sacrifices and hardships were needed and given by the early Muslims.

Some tribes had requested the Holy Prophet (s.a.w.) to send some people to them with the message of Islam. Seventy persons were sent but when they arrived, they were all killed.

This delegation was headed by an Ansari, Hiram bin Milhan. He was preaching when someone attacked him from behind with a spear. The spear went through his neck and must have punctured the main artery. Blood came out as if it was a fountain. Hiram immediately said: *Allaho Akbar* (Allah is great) He also said I swear by the God of Ka'aba, today I became victorious.

Just this incident alone is sufficient to refute the charge that Islam was spread by sword. Muslims were made a target with swords, rather than them using the sword to convert people.

The Holy prophet (s.a.w.) Himself had instructed against the use of force. When Hazrat Ali was going for battle of Khaibar, he was advised to stop near Khaibar and invite people towards Islam. By Allah, the Holy prophet (s.a.w.) said, Just one person to find the right way from you is better than the worth of one hundred red camels.

Muslims were forced to fight in self defense. But even on these occasions, they did not stop from preaching the truth to people.

Another example is the battle of Yarmook. Before this battle, there was an exchange of emissaries

between the two parties. A Roman emissary named George came to the Muslim side and saw them saying their prayers in congregation. This impressed him very much. Hazrat Abu Obaida gave him the message of Islam and read to him verses from Surah Al-Nisa, pertaining to Jesus Christ, George became a Muslim and refused to go back. But he was asked to return as he was an emissary from the other side. He returned with the Muslim emissary, Hazrat Khalid.

The fact is that Islam was spread not by force but by good examples of public service, justice and benevolence towards everyone.

It is important to mention the treatment of guests by Muslims. A team from Yemen came to Medina. They were put up as guests with various Muslim hosts. When they went to see the Holy Prophet (s.a.w.), he asked them how were they treated by their hosts. They said that they were treated very nicely. They were given comfortable beds and nice food. The Holy Prophet was pleased to hear that. The Muslim hosts had won the hearts of the visitors by kind treatment.

This was exactly the aim of the Holy Prophet (s.a.w.) That the hearts of the world should be won with love and good treatment of others.

There are many such instances of the treatment of guests by the companions of the Holy Prophet, both men as well as women. On some occasions, visitors came while the Holy Prophet (s.a.w.) Was absent and they were cared for by his wife, Hazrat Ayesha. On his return he would ask the guests and they would tell him that they were very well taken care of.

In short, selfless service of guests became a tool of Tabligh. Service by the ladies in this aspect is specially a guide for us in methods of Tabligh.

TRIP TO INDONESIA

(by Dr. Abdus Salam Malik, Columbus, Ohio)

It was a hot and humid typical day in Bogor, the rainy city. Hazrat Khalifat-ul-Masih IV's (may Allah strengthen his hand) concluding address was drawing to a close. After finishing his main address, he was

now saying concluding prayers, and then he stated, addressing the foreign delegates.... "Those who have come here are the fortunate ones because what they have observed here they will never forget. The

hospitality they received from the Indonesian Jama'at is remarkable. They should go and tell their Jama'ats in their countries about this."

Later that day I was assigned the duty by the Ameer of the delegates for the USA to write down our observations. I had a long journey back home, about 42 hours from Jakarta to Columbus, Ohio and ample time to do so.

"Jalsa Salana 2000 Indonesia" was indeed a remarkable and historic Jalsa, the significance of which we did not fully comprehend until we got there.

Jama'at Ahmadiyya USA sent delegates to attend the Jalsa, the group was comprised of 7 gentlemen and 2 ladies. Mr. and Mrs. Ch. Abdul Hamid along with his non-Ahmadi friend Mr. Umar Farooq Shah arrived in Indonesia on June 27th. Dr. Inayat Mangla from Michigan arrived a few days earlier. Mr. and Mrs. Zinda Mohammad Bajwa from New York arrived on June 24th. Mr. Saleem Ahmad from New York arrived on June 29th a few hours before our arrival. Dr. Naseem Rehmatullah from Cleveland, Ohio, and myself from Columbus, Ohio, arrived on the same flight from San Francisco, California. Ameer Sahib USA had appointed Dr. Rehmatullah as the Ameer of the USA delegation.

As we came out of the airport, after going through Immigration (which was rather painless), we were greeted by young khuddam holding cards inscribed with **JALSA SALANA**. They had friendly smiles and asked us to follow them for the journey to Jalsa Gah. As we started walking, the khuddam wouldn't let us carry our own baggage. As it was not too much of a burden I insisted on carrying my own. But they were most persistent and eventually I gave up, letting them carry my bag.

While outside the terminal we felt the intensity of the local hot and humid weather. It felt like you were suffocating, such was the humidity. We were supposed to take the bus from outside the airport to Bogor, which was about 80 km away, about a 2 or 3 hours ride. The bus was to depart in another 30 minutes. After 42 hours of journey from Ohio to Jakarta, traveling halfway around the world, sleepless and tired, we couldn't endure another 30 minutes waiting in the extreme heat and humidity. So we asked

the khadim who was attending us, Mr. Indra Buau, to rent us a taxi. A little surprised at our request he hesitated for a few minutes, and then asked us to wait until he found his khadim in-charge. By now we started seeing the discipline, organization, extreme politeness and humility and deep love in our host khuddam. These were the hallmarks of Jama'at Indonesia. This was our first impression of them. This impression kept on deepening with every encounter until we departed from Jakarta. Interestingly these attributes of the Indonesian Jama'at were found in every member of the Indonesian Jama'at and transcended from Amir Sahib Indonesia down to the ordinary workers as well as the other members of the Jama'at.

Another observation that almost every member of our delegation made was that we could not tell who was an officer and who was a worker. Yes they did wear badges with names and designation, but as they were written in the Indonesian language there was no way we could distinguish who was who. Let me describe one incident.

On the 29th of June after finally arriving at Bogor, we freshened ourselves at the hotel and made our way to Jalsa Gah. There we met with Amir Sahib Indonesia, whom we requested stage passes for the Jalsa. We were informed by Amir Sahib that stage passes could be obtained from Officer Jalsa Gah. We went to the registration office in search of Officer Jalsa Gah. There we came across a young khadim, who informed us that it was too late at night to find now, but if we came to the registration office at 9 o'clock in the morning he would personally take us to Officer Jalsa Gah. At this point Dr. Naseem Rehmatullah asked the khadim his name and what duty he was on. Upon this he replied that he was Sadr Khuddam-ul-Ahmadiyya Indonesia, at this we were both totally amazed. There was no way we could tell that he was Sadr Khuddam, but in fact just an ordinary humble volunteer performing his duty.

It was interesting that every member of our delegation ended up staying at the same hotel about 10 km away from the Jalsa Gah. This gave us a wonderful opportunity to get to know each other and every day we were able to say our Fajr prayer *bajamaat* (in congregation).

Organizers of the Jalsa had made travel arrangements for the guests to and from Jalsa Gah and the hotel. And the most wonderful thing was that whenever any guest made a request for transport, they immediately arranged it. Indeed it was a beautiful expression of *Ikram-e-zaif* (hospitality). On the first day of Jalsa we went to the Information desk and requested transport to the hotel. The Khadim there on duty was having his lunch, he immediately stood up brought us chairs to sit on and went to bring his car. Whenever we asked for anything they would first bring us chairs to sit on and take care of the request. We never found them worried, exhausted or impolite.

Maybe our readers won't fully understand their sacrifice, humility and politeness, but conditions and means available to Indonesia Jama'at were nowhere near what we have in the USA. Few people can afford a car, it was extremely hot and humid, and there were about 17,000-18,000 people in attendance. It was a small area where the Jalsa was being conducted. There were about 450 foreign delegates from 13 countries. Most of the participants in Jalsa were staying in tents at the Jalsa Gah. It was a massive gathering. There were multiple problems and issues in arrangements from food to accommodation, to toilets, to showers, to cleanliness, and on top of all this Huzoor was staying at Jalsa Gah. Yet everything was so well organized that it seems the whole system was working effortlessly. With the meager resources they were still able to attend to every request of every delegate.

Back at the Airport on June 29th Mr Indra Buau talked to his in-charge Mr. Hafiz, who instructed Mr. Indra to take us both in the Jama'at's car to Bogor and it was a blessing of Allah as it turned out to be air conditioned – or had “Freon” as they call it in Indonesia. It provided us with much needed respite from that exhausting heat. It also enabled us to appreciate and praise Allah's so many bounties that we have here in the USA and just take for granted. Now with the air on, we started to regain our senses. From the airport we took the Freeway, traffic was heavy, we learnt that Jakarta is one of the most populated cities in the world, with the city population estimated to be 14 million. The population of Indonesia itself is estimated to be around 210 million. Jakarta has scores of beautiful and modern buildings, but at the same time one can see the slums with people

living in abject poverty. Once outside Jakarta the countryside is very beautiful with thick tropical plantation.

About 60 km from Jakarta Airport we took the exit for Bogor. Bogor has the biggest Jama'at in Indonesia and about 10-15 km from Bogor is the Jama'at's center where Jalsa was being held. Once off the freeway we headed for Kamp Mubarak, the site of Jalsa Salana. A small road led us to the Jalsa Gah. At the site Jama'at has Masjid Noor, next to Masjid Noor is the Jama'at's guest House. On June 29th Huzoor laid the foundation stone for two more Guest Houses, one of Khuddam-ul-Ahmadiyya and the other of Ansarullah. The Jama'at Indonesia also has a Jamia Ahmadiyya with about 60 students studying to become Mubalighs. Behind the Mosque is an open space, which was rented by the Jama'at. On this space the Jama'at constructed 2 huge marquees, for ladies and gentlemen. Each marquee could accommodate approximately 5000-7000 people. Behind these two big marquees was the home of Mr. Qayyum, one of the distinguished members of Ahmadiyya Community where Huzoor was staying. In addition to this there were multiple tents all around where Jalsa participants were staying.

Huzoor had been visiting Indonesia since June 19th; this was the first visit to Indonesia by any Khalifat-ul-Masih. We met a number of Indonesian Jama'at members who were tearful, full of joy and gratitude to Almighty Allah of having the blessing of Khalifatul Masih's presence. Many of them told us that they consider themselves most fortunate people in the World of having this once in a lifetime opportunity of having Khalifatul Masih amongst them.

We found every member of Indonesian Jama'at to be extremely humble and grateful. Their expressions of gratefulness and reverence puzzled us all and often we felt embarrassed. And it was not until the last day of Jalsa Salana when this puzzle was solved.

It was the last day of Jalsa and one Khadim Mr. Fadhluddin was driving us back to our hotel when he told us that they (Indonesian Ahmadies) are so grateful to Pakistani Ahmadies because they brought us the blessing of Ahmadiyyat, by doing sacrifices and traveling all over the word carrying the message of Ahmadiyyat.

In Indonesia we saw a Jama'at whose members are truly grateful to Allah for guiding them to the right path, Ahmadiyyat the true Islam, their eyes shed tears in remembrance of Allah and I kept on wondering that how many of us behave as if we have done a favor on Allah by accepting Ahmadiyyat. In Indonesia we saw Ahmadies with true Islamic color of brotherhood and selflessness. We saw people showing complete obedience to Khalifa, the Ameer, the Office bearers of the Jama'at, the Nizam-e-Jama'at.

I would also like to mention Lajna Indonesia, who we saw observing strict *purda*, (veiling) working side by side with men in the smooth running of Jalsa. They

showed the same respect and love to our Lajna delegates as we men had received from Khuddam and Ansar.

It was unanimous feeling of all members of our delegation that during this Jalsa we relived the Jalsa's of Qadian and Rabwah. *Alhamdulillah summa Alhamdulillah* we saw a living sign of truthfulness of Hazrat Masih-e-Mau'ood (a.s.) and the Holy Prophet Mohammad (s.a.w.) by witnessing the Jama'at in the four corners of the Earth exhibiting the same character and color as Allah had ordained to establish through their advents.

TAHRIK-I-JADID

(In the words of its founder Hazrat Khalifatul Masih II)

What Is Tahrik-i-jadid?

We need man power to reach the entire world population. We need money to attain this noble goal. We need determination and steadfastness to accomplish this great task. We need desperate prayers to attain this purpose those could attract God's special favors. A composition of all these things is known as *TAHRIK-I-JADID*. (*Daily Al-Fazl*, V. 30, No. 280)

Why this Scheme Was Launched?

The scheme '*Tahrik-i-Jadid*' was launched to get enough funds so that we become capable of conveying Allah's blessed name to the corners of the earth with ease and convenience. This scheme was launched for the reason that some devoted persons could be approached who could devote their entire lives to attain the blessed goal of propagation of divine faith. *Tahrik-i-Jadid* was established for the reason that our Jama'at could grasp the highest virtue of determination and steadfastness. These qualities are very essential to develop them in the working communities. (*Ibid*)

Why Should We Take Part in This Scheme?

a. I think that a person who has even an iota of faith remaining in his heart, would come forward for the *Tahrik* launched by me. A person who does not heed to the representative of Allah, his entire faith is

lost. (Friday Sermon, Nov. 9, 1934)

b. No community should feel satisfied by the simple reason that their own community has already participated in the scheme. Do not be satisfied until all communities take part in the scheme. (Friday Sermon, Jan. 15, 1937)

Tahrik-i-jadid Is a Permanent Scheme

The task initiated by the *Tahrik-i-Jadid* has the magnitude of a permanent project. A person who would take part in this scheme would earn special favors from his Lord. (Friday Sermon, Nov. 18, 1938)

Tahrik-i-jadid Is a Divine Project

I did not have this project in my mind before when suddenly it flashed in my mind from Allah Almighty. Thus without any exaggeration, I can proclaim that Allah Himself has launched this project. This plan was not in my mind before and my mind was totally devoid of it. There is no doubt that Allah has revealed this project in my mind and I have delivered it to the Community. Therefore this project, in reality, is not launched by me rather it is a divine project launched by God Himself. (Friday Sermon Nov. 27, 1942)

I leave upon God the success of this project because it belongs to Him. I am just a humble servant

of His. Only words are mine conveying His commandment. (Friday Sermon, Nov. 1935)

Urgency of Repeatedly Reminding of this Tahrik in Friday Sermons

Allah has made me conceive that we should keep on reminding the community about the *Tahrik-i-Jadid* and its demands at least twice a year. We should not rest until we become successful in this sphere with the special decree of Allah. (Friday Sermon, May 26, 1935)

One Friday Sermon should be delivered every month in all Ahmadiyya Communities about my project "*Tahrik-i-Jadid*". Jama'ats should be urged towards sacrifices in these sermons so that they could be attracted towards goodness and righteousness. (Friday Sermon, April 19, 1935)

It is the responsibility of the Jama'at officials that they should arrange my every Friday Sermon to be heard on Fridays, Sundays or on any other proper occasion. The real task of the Jama'ats should be rather to convey the Khalifa's discourses to all its members. All Jama'ats should have this responsibility that they should arrange the listening of the detailed version or a gist of my Friday Sermon. A person who is appointed by Allah and is given the responsibility to reform the community, is also accorded with such an ability that purifies the hearts. No body can equal the effect a Khalifa discourses has upon the hearts. (*Daily Al-Fazl*, V. 30, No. 280)

Objectives of Tahrik-i-Jadid

The preaching and education training are two very important functions. They both are the only objectives vouchsafed in the *Tahrik-i-Jadid*. Keeping in mind the matter of education and training of the community, simple food, simple dress, working with one's own hands, abstaining from watching movies, helping the poor, establishing *Tahrik-i-Jadid* Hostel and management of affairs pertaining to inheritance has been suggested as bylaws for the formation of this *TAHRIK*. All these factors are of such a nature that they can not afford to neglect them. (Friday Sermon Nov. 18, 1938)

Demands of Tahrik-i-Jadid in a Nutshell

The four factors are the gist of these demands.

1. To develop a sense of practical life in the members of the community especially awakening the youth and to generate in them the practical type of vigor and enthusiasm.
2. To establish a system where the community activity is based on personal and physical sacrifices rather than that of just financial burdens.
3. To establish a fund for the *Tahrik-i-Jadid* that the financial worries should not hinder the preaching projects.
4. So that the community's attention could be drawn towards preaching and conveying the message of Allah more than ever before. (*Report Majlis Mushawarat*, April 1939, p. 3)

All demands of *Tahrik-i-Jadid* have been introduced for the reason that you could become manifestation of Allah's attributes. No man can ever deceive a wise person then how you consider that you would be able to deceive God, Knower of the secrets of the hearts. That was the feeling in my mind that I launched this project of *Tahrik-i-Jadid*. (*Daily Al-Fazl*, V. 25, No. 283)

Responsibility of The Community

You should bear in mind that this is a very crucial period of our history. We are being opposed from every quarter. This is your responsibility to uphold the honor of the community competing with all type of opposition. (Friday Sermon, Nov. 16, 1934)

These matters are of such nature that we should always keep in mind and remind our wives, husbands, children and other relatives of them at all times. They should be convinced of the fact that our Jama'at has been established by the majestic hand of Allah and divine communities do not progress without facing difficulties. Therefore repeat these facts everywhere and keep on reminding them like a sacred memorization. Even if a small child is asked the secret of our success, he must know that our Jama'at can progress only with our sacrifices pertaining to our wealth and our lives. And that he himself is ready for those sacrifices. If an Ahmadi lady is asked this question, she should have the same answer and same way an Ahmadi man should have the same answer. Every person should be convinced of the fact. An

atmosphere should be generated that the community is awakened to the extent that sacrifices do not remain hard to offer.

Office Holder of Tahrik-i-Jadid

The will of Allah is not tied with the work of the presidents or the secretaries. Allah will not ask any Jama'at on the Day of Judgment that how as their president or secretary, rather, He would ask from the

individuals about their deeds and accomplishments. If a president or secretary of a certain Jama'at shows some tardiness resulting in members' failure to take part in a project, God would not excuse the individual members of that Jama'at even in this situation. He would decree that everybody among you was secretary or president. If your secretary or the president was lazy for some reason, it would then have become your responsibility to work for them. (January 15, 1937)

AHMADIYYAT IN SIERRA LEON – AN AFTER WORD

(by Chaudhry Muhammad Idris, Valdosta, Ga.)

The May issue of the Ahmadiyya Gazette carries several well written articles including the one on "Ahmadiyyat In Sierra Leone" by Mian Lutf-ur-Rahman Mahmood. The learned penman has dealt with a complex situation in an adept manner. The article sheds light on the lives of the first two in-charge missionaries in that country. First, Alhaj Maulana Nazir Ahmad Ali whom I had met in Rabwah. His lean and lanky physique still baffles me. Secondly, Maulana Muhammad Siddique Amratsari, a religious scholar and poet in his own right. The article goes on to hurriedly name missionaries who did the heroic founding work since there are sixty other missionaries who followed their footsteps. Of those named in the article, who did the founding work, their contemporary, Alhaj Maulana Muhammad Ibrahim Khalil, has been inadvertently left out. Prior to the great partition (1947), Missionary Khalil left Qadian in the company of a team of missionaries headed by the Maulana Jalaluddin Shams. Each one of the team members was looking distinguished in the crowd by wearing a green turban. It served as a silent invitation to preaching on the Qadian railway station, and other cities wherever the train stopped as well as during their onward journey to London, England. From London they spread out to the different capitals of Europe. Missionary Khalil was assigned to Rome, Italy. Due to the WW II situation, Mussolini's Italy was no place to be. Missionary Khalil went through severe hardships. One of them was when he became penniless and had nothing to eat. Spiritually he lived on the mercy of the Creator but for physical survival he ate green grass for

three days. He wrote to his wife back home that when he moved bowels, it looked like that of a sheep or goat (*Mangenan*). In view of the unfavorable circumstances, Hazrat Fazl-i-Umar (r.a.u.) transferred him to Freetown, Sierra Leone where he spent the rest of his long career successfully preaching Ahmadiyyat, the true Islam. He worked very closely with Maulana Amratsari. In the earliest days they were denied entrance to Freetown by the city police. They had nowhere to go. For them, the earth shrank, and the skies lowered. They spent the entire night on the seashore where Missionary Khalil lead a long fervent prayer.

Maulana Amratsari outlived Missionary Khalil. Remembering his colleague, he wrote in an article in the *Daily Alfazl* that Missionary Khalil's prayer was so moving that the roaring waves of the sea became still and silent. The next day they were allowed to stay in Freetown and Allah's will prevailed.

There are other similar examples of acceptance of his prayers but the space does not permit description. The author of the article, mentioned at the outset, Mian Mahmood, met this writer in Bait-ur-Rahman, a few years ago, and revealed, "In the history of the Sierra Leone Jama'at, Missionary Khalil will be remembered for laying the foundation of Gorie Street Mosque, and starting the magazine: *Al-Bushra*".

About the magazine, Hazrat Fazl-i-Umar (r.a.u.) had once said that Missionary Khalil found a good way of spreading the truth. In 1950, Missionary Khalil

returned to Rabwah with a very similar gesture of silent invitation to preaching with which earlier on he had departed Qadian. While looking at the picture of Chola Baba Naniak in *Durri-sameen* (a collection of the poems of the Promised Messiah (a.s.)) he hit upon an idea. He sewed up the same Chola in life size for him to wear. The copying of the inscriptions on the cloth of Chola was not easy. He found a master calligrapher in one of his contemporaries, mentioned in the said article, Maulana Ihsan Ilahi Janjooa (brother of the President of Montreal (Ontario) Jama'at, Barkat Ilahi Janjooa). This real Chola they prepared looked exactly like the one in the picture. When Missionary Khalil arrived in Rabwah on the Chenab Express train people were thrilled amidst loud Naaras, and the gesture was loved by many. It too served as a good ice breaker. Soon he became known as "Cholae Waley Maulvi Sahib" until he, due to his natural shyness, urged people not to address him that way.

In the end, a word about Maulana Muhammad Siddique Amratsari. He has left a rich legacy for us all.

One of his books "*Rooh Perwar Roohani Yadian*" is about how Ahmadiyyat spread in Africa. It is a rich source of enlightenment. Before and around WW II, the USA was neck deep in the practice of segregation. Examples of integration are had to come by. The laws were on the book that if a white person was to marry a non-white, he or she was subject to losing own US citizenship; quite the opposite of present day practice. Such were the dark days of segregation. What an unbelievable U-turn of time! Nothing is permanent except Allah. Even in those dark days the Islamic teachings served as a lighthouse. Maulana Amratsari, putting teachings of Islam into practice, married a black female native of Sierra Leone. She visited Rabwah and that was first time I was introduced to the charming African accent; for example, stomach is pronounced as 'stoamaak'. Bashir and Idris were her sons, and my playmates.

May Allah richly reward the sacrifice of our forefathers for the sake of Islam.

PERSECUTION OF AHMADIS IN PAKISTAN

News Report – July 2000

(Year 2000: The Government of Pakistan has declared it The Year of Human Rights and Dignity)

Two Ahmadis Booked under the Notorious anti-Ahmadiyya Laws

Karachi, July 30, 2000: Messers Khalil Ahmad and Saeed Ahmad, Ahmadis of Karachi, had an appointment with some of their non-Ahmadi acquaintances at Goth Muhammad Hussain. When the former arrived at the village, someone informed the mullas who arrived and pounced upon them. Mullas tied up their victims with ropes, gagged them and declared their intentions to slaughter the two visitors. The village chief came to know of this and he delivered the two to Sarjani Town police station. The police obligingly registered a criminal case against the victims under PPC 298B and 298C. If declared 'guilty', they could be imprisoned for three years and fined any amount.

The Government and Mullas Cooperate

The Daily Dawn, Lahore reported on July 4, 2000 "when contacted, the JUI Chief (Maulana Fazlur Rehman) told this correspondent that the Chief Executive had accepted to incorporate various Islamic provisions in the Provincial Constitutional Order (PCO)". And sure enough, a few days later, the CE promulgated Provisional Constitution (Amendment) Order 2000 to include Islamic injunctions in the PCO No. 1, which was announced by him on October 14, 1999. It came into effect at once and is deemed to have taken effect on and from the 14th day of October 1999.

Mullas, particularly from the *Khatme Nabuwwat* (Finality of Prophethood) organizations, were delighted at the announcement as the Order included Articles 260(3) that defines Muslims and non-Muslims. The liberal intelligensia, however, voiced their disappointment at this retrogressive step and

called it 'Needless amendment' (*The News, International*, July 17, 2000)

General Pervez Muwharaf's first address to the nation kindled a hope that the era of obscurantism and hypocrisy inaugurated by General Zia 20 years ago was coming to an end. Nine months later, that hope is dashed to the ground.

Another Mosque Destroyed

Liaquatpur, District Rahim Yar Khan; July 30, 2000: Mr. Muhammad Sadiq, Ahmadi, owns a PSO Gah station at Liaquatpur. He built a mosque at the station in 1994, for the facility of transiting drivers. It was open to all for worship, regardless of their creed and denomination. Six years later, mullas decided to move against this house of God in the Islamic Republic. The Assistant Commissioner conveyed that he would consider the issue; whatever that meant. Mullas, however, decided to snatch the initiative from the feeble AC and announced in a press conference on July 25th that they would demolish the mosque on the 28th of July in any case.

The AC sent for the two parties. Under duress, Mr. Sadiq had to agree that he had no objection to pulling down of the mosque in the prevailing circumstances. Armed with this chit, the panicky police and the shaky AC sent their personnel to demolish the mosque. Ahmadiyya leaders came to know of this and informed the Colonel of the District Monitoring Team. He took a grim view of the planned outrage and offered to block the demolition. In the meantime, however, the demolition team had done its job and the roof had been razed. Mullas and the Administration had implemented their version of Islam in the Year 2000 that the Government of Pakistan has declared the Year of Human Rights and Dignity.

Four Ahmadi Booked, One taken into Police Custody in a Non-Event

Bharokay Kalan, District Sialkot; July 31, 2000: Four Ahmadi, namely Messers Ghulam Mustafa, Hamid, Maqsd Ahmad and Mian Fazil were booked under PPC 298C and 295A by the police, at the accusation of some mullas. A few Ahmadi of the Bharokay Kalan were watching a TV program on MTA (Muslim Television Ahmadiyya) in the garage

of Mr. Nawab Din. On account of the hot weather, the garage door which opened into the street, was left open. At this, someone from the village informed a Mulla Firoz at Daska Town, who conspired to have a criminal case registered under the anti-Ahmadiyya Ordinance against four Ahmadi. The whole case is false and baseless. One of the named accused, Mr. Ghulam Mustafa is the president of Daryapur Ahmadiyya Community. He was not even present at the occasion; in fact, he has never visited Bharokay. He had been earlier implicated in another Ahmadiyya case during last April, and the mulla wanted to put him to more trouble. Another Ahmadi, who is not even accused, was taken into custody by the police. At occasions like this, one is immediately reminded of Pharisees, Sadducees and magistrates of Judaea of the first century C.E.

Bail Refused

L. Plot, District Okara; July 22, 2000: Three Ahmadi namely Messers Zafar Iqbal, Saleem Ahmad and Mubashir Ahmad had been booked the previous month under PPC 324 and 34. They had been granted temporary bail. When they approached the magistrate for confirmation of the bail, he confirmed that of Mr. Mubashir Ahmad, but refused to confirm those of the other two. These were arrested by the police and sent to a lock-up.

No Freedom of Faith

Liaquatpur, District Rahim Yar Khan: Ahmadiyya Community at Liaquatpur acquired a plot last year for Community purposes and had it registered in the name of the Community president, Mr. Abdul Karim. Recently, mullas and locals approached the administration with the complaint that Ahmadi intended to build a mosque at the site; this was not true. The mullas stated that Ahmadi would pray, recite the Quran and offer Friday prayers there like other Muslims while they are not so allowed under the law (that is not correct).

The administration finally gave the verdict that the construction may be undertaken by Ahmadi under the supervision of authorities and the local population, provided they would not use the location for any religious purpose. Ahmadi had no choice but to stop the construction.

Ahmadiyya Press in Chains

Four Ahmadis are facing prosecution at Karachi regarding an article written in the *Monthly Ansarulla*, a community periodical meant for Ahmadi elders. The next court appearance is scheduled for August 12. Three of the accused will have to travel from Rabwah to Karachi, a return trip of over 2,400 kilometers.

Problems of a Proselyte

Muzaffargarh: Although Mr. Mushtaq Ahmad joined the Ahmadiyya Community in 1995, his problems are still not over. He is in the teaching service. Recently, the government collected personal data of its employees in the Education Department. Mr. Mushtaq Ahmad mentioned that he was an Ahmadi. The information somehow reached the mullas of Sipah Sahaba faction. They availed of their meeting at Jatoi and passed a resolution against alleged activities of this teacher and demanded his immediate transfer. Mr. Mushtaq was then sent for by the police SHO who told him to give his explanation in writing.

Intrusion and Harassment

Kot Rasulpur Fazal, District Okara; June 25, 2000: Ahmadis have their own mosque and community house at this town. Two locals, carrying a camera arrived at this house in the dark hours and knocked at the door. Mr. Jamil, the resident Ahmadi religious teacher opened the door and asked them their business. The two wanted to make a forced entry and take photographs of the interior. Jamil stopped them and told them that there was nothing objectionable inside. At their insistence, he let them come in and see for themselves. They were shown all the rooms. The intruders wanted to take away a picture of the Holy Kaaba (at Mecca) and some Ahmadiyya literature, and wanted to take photographs. They were not permitted to do that.

It seems they had come with evil intentions, however their mischief did not bear any fruit.

Official Enquiry in District Bahawalnagar

Chak 168 Murad; July 1, 2000: Officials are generally slow to move in this country except when mulla approaches them concerning Ahmadis. Some miscreants wrote to the Assistant Commissioner Chishtian that Ahmadis of Chak Murad agitated them

by their proselytizing, they have a mosque with minarets that should be demolished and they make call for prayers that should be banned. On July 1st, the local magistrate, accompanied by three persons arrived dutifully at the site and made the following queries:

1. When was this place of worship built?
2. Whether Ahmadi Maulvis undertake preaching here?
3. Is there a dish antenna installed here?
4. Have any fresh additions been made to the building?
5. Is the *Kalima* (Islamic creed) written inside the building?

Having got the answers he went back. The follow-up is being awaited.

The Rogues of Jhelum

Jhelum; July 15, 2000: A bearded man approached Sethi Tauseef Ahmad (Ahmadi) at his shop in Peco Center and told him rather firmly, "The *Kalima* (Islamic creed) and other Arabic writings displayed in your shops incite me. Take them off or you will be yourself responsible for the consequences." Having conveyed his threat, he left. After about half an hour, he came again accompanied by another bearded fellow. The two allowed the Ahmadi 30 minutes to do as directed. He returned an hour later accompanied by another person and ordered Mr. Ahmad that nothing concerning Allah should be found written in his shop. Mr. Ahmad took off the displays and handed them over to the proprietor of Waqas Jewelers, who took them and displayed them in his own shop. The intruders spoke to a few other traders in the Center also and told them to have nothing to do with Ahmad. Haji Iqbal, who is the owner of the Center, did not like their intrusion and had an argument with them. Five days later, someone stole Mr. Ahmad's bicycle from the Center. Sometimes back the owner of the Center had got the office occupied by the Sipah Sahaba vacated from the Center. This could be a reaction to that move.

Daata Revisited

Daata, District Mansehra NWFP: Daata has been continuously in the news concerning persecution of Ahmadis for years. It appears that Ahmadis at Data

are not fortunate enough to have their ups and downs. The situation never looks up; they have been kept under constant pressure. Recently they made another written complaint to the Deputy Commissioner of the District. They hope it might help, although their petitions even to the Prime Minister have proved futile during the past five years. In this petition, dated July 8, 2000 they have complained about a mulla and his gang of miscreants. They have protested against a social boycott and picketing. They have mentioned blaring loudspeakers of the three local mosques that preach hatred and violence. The law of the land forbids all such activities but the police and law enforcing authorities refuse to budge. Ahmadis have forwarded a copy of this letter to the Superintendent of Police and one to the Colonel of the District Monitoring Cell. Ahmadis hope some dutiful and fair official would redress their situation. The official effort required for such redress is not much.

Justice (Ret.) Mamoon Kazi speaks his Mind

The Urdu press in Pakistan rarely prints any opinion that smacks of pro-Ahmadiyya inclination. They think it will affect their sales. The English language press has not been that shy, and occasionally does let the voice of fairness and equity be heard. *The Daily Dawn* of July 18, 2000 published one such article written by Justice (Ret.) Mamoon Kazi, an ex-judge of the Supreme Court of Pakistan, on the issue of the Blasphemy Law. Some extracts:

Where procedure could have made a difference

OUR blasphemy law, which has time and again touched off protests and concern in the West, is defined by section 295 (C) of the Pakistan Penal Code. This section provides that whoever by words or visual representation or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (s. a. w.) shall be punished with death or imprisonment for life and shall also be liable to fine.

No special procedure is provided by the Criminal Procedure Code for the prosecution of the offender.

On receiving information by the officer in charge of a police station relating to the commission of the offence, the offender may be arrested without a warrant.

The Provision is not truly Islamic, but it is incorporated in the chapter relating to offences against religion.....

If the general elections held in this country from time to time are any pointer, they indicate that the people have not taken favorably to the narrow dogmatic approach of the religious parties to various national issues. But the Ulema have not given up, as they see the possibility of gaining political power by means of active assertion. It may be noted that each military takeover (even if in the larger national interest), by causing a political vacuum, brings us closer to the possibility of theocratic rule....

Equally prone to misuse are sections 298-B(2) and 298-C of the Pakistan Penal Code which relate to Qadianis. These sections restrict the Qadianis' right to present themselves as Muslims or to call their faith Islam. Violation of these provisions can make the offender liable to serious punishment. Absurdity of this law can be judged from the fact that the Qadianis can incur punishment even for reciting *Kalima* (Islamic creed).

Even if the Qadianis have been declared non-Muslims, no other non-Muslim is liable to punishment for reciting the *Kalima* (Islamic creed). Then why this legal discrimination against the Qadianis? We are no better than the ancient English who used to condemn their women to death by branding them as witches. Without going into the detailed implications of the law designating the Qadianis as non-Muslim, one can hardly fail to point out that such laws are being flagrantly misused by the so-called Islamists. Often, cases are instituted against the Qadianis on cooked up charges. Justice for them is hard to get as even those responsible for dispensing justice are often biased.

Even if the Qadianis follow a different faith, restrictions on their religious freedom cannot be against the tenets of Islam. The founding fathers of Pakistan had seen this country as a progressive and liberal state where all citizens without discrimination could enjoy equal religious freedom. Therefore, unfair treatment meted out to the Qadianis or any other religious or sectarian or religious minority community does not present us in a good light. If Pakistan is called an Islamic republic, it only means that the religion of the majority of its people is Islam. But that

does not mean that non-Muslims or the Qadianis cannot claim equal rights.

It is necessary, therefore, to reconsider laws that are of discriminatory nature and that lend themselves easily to abuse and exploitation for this harassment and persecution of one or the other section of the

population. If this does not happen, we, the Pakistanis will continue hanging our heads in shame in front of the rest of the civilized world. Even though it is going to be an uphill task, some one will have to convince our religious leaders that Pakistan too has to march in step with the rest of the world.

ANNOUNCEMENT FOR WAQF-E-NAU

(From Khalil Malik, Secretary Waq-e-Nau)

It is required that each Waqf-e-Nau secretary should prepare and maintain a file for each WN child that should consist of a copy of:

- WN Registration with Markaz with WN number.
- WN child's current address, phone number, e-mail, etc.
- WN child's annual school report
- WN child's annual health report
- WN test completed.
- WN general report of any relevant issues.

All Waqf-e-Nau parents are requested to cooperate with the Local WN secretary to help

update these files in a timely manner.

WN secretaries should maintain a master file listing all WN children of their Jama'at with their WN number, addresses, phone number, e-mail addresses, school grade completed, WN test level completed, and career inclination where applicable. A copy of this list should be sent to the undersigned by October 30, 2000.

Jazakallah.

Khalil Malik
116 Gwynedd Lea Dr.
North Wales, PA 19454
(215) 661-0358

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Prepared Speech (Urdu and English - 3 min) [Topics: *ta'alluq Billah/Ways of
Developing Relationship with Allah, Sohbat-e-Saliheen/Company of the Truthful
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mail: habib_bajwa@hotmail.com) or your Za'eem by 11/03/00. *Jazakallah.*

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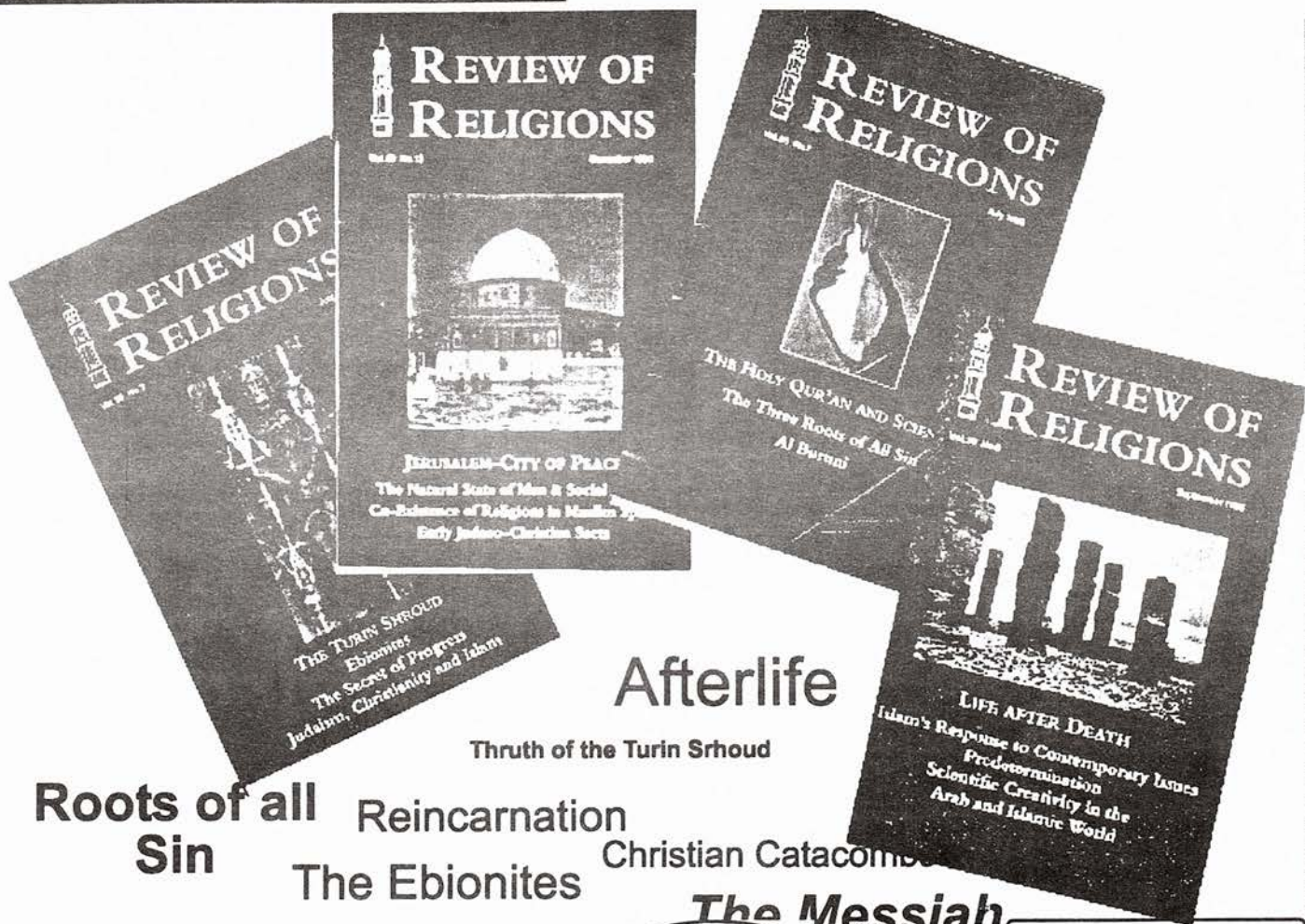
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REVIEW OF RELIGIONS



Afterlife

Thru of the Turin Shroud

Roots of all Sin

Reincarnation

The Ebionites

Christian Catacombs

Dead Sea Scrolls

The Messiah

Lying lips are abomination to the Lord- *Old testament*

"Good and Evil are no alike. Repel evil with that which is best" - *The Holy Quran, 41:35*

O ye who believe,! Why do you say what you do not? It is most hateful in the sight of Allah that you say what you do not- *The Holy Quran*

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**THE AHMADIYYA MOVEMENT IN ISLAM
TALIM DEPARTMENT**

AWARD OF TALENT AND NEED BASED SCHOLARSHIPS

An amount of \$62,500 was approved by Amir Sahib for the award of Talent and Need Based Scholarships to Ahmadi Students studying in the USA for the FY 1999-2000. This year, 43 applications were received while last year 11 applications were received for the Educational Scholarships. The Scholarships Award Committee of the Talim Department has completed evaluation of the applications.

The applicants were considered for the award of the following scholarship/Grants:

i. Three Fazle Omar Scholarships	\$2,500.00 Each	=	\$ 7,500
ii. Two Professor Dr. Abdus Salam Scholarships	\$2,500.00 Each	=	\$ 5,000
iii. Thirty seven Need Based Scholarships	\$1000 to 2,000 Each	=	\$50,000
		Total =	\$62,500

Respected Amir Sahib has approved the following recommendations of the Educational Scholarships Award Committee with regards to the award of the Talent and Need Based Educational Scholarships for the FY 1999-2000:

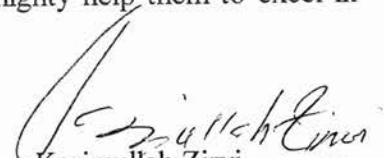
TALENT BASED SCHOLARSHIPS

1. <i>Fazle Omar Scholarship</i>	<i>Aatifa Kalim Khan, Landover, MD</i>	<i>\$2,500</i>
2. <i>Fazle Omar Scholarship</i>	<i>Bina Ahmad, Cottage Grove, MN</i>	<i>\$2,500</i>
3. <i>Fazle Omar Scholarship</i>	<i>Abdul Mannan Bin Mahdi, Chicago, IL</i>	<i>\$2,500</i>
4. <i>Professor Dr. Abdus Salam Scholarship</i>	<i>Mahmooda Khaliq, N. Mankato, MN</i>	<i>\$2,500</i>
5. <i>Professor Dr. Abdus Salam Scholarship</i>	<i>Ahmad Tariq Malik, Detroit, MI</i>	<i>\$2,500</i>

NEED BASED SCHOLARSHIPS

Thirty six Need Based Educational Scholarships varying from \$1,000 to \$2,000 per student applicant.

Congratulations to all the awardees of the scholarships. May God Almighty help them to excel in their studies and make them excellent representatives of the Jamat.


Karimullah Zirvi
National Secretary Talim