



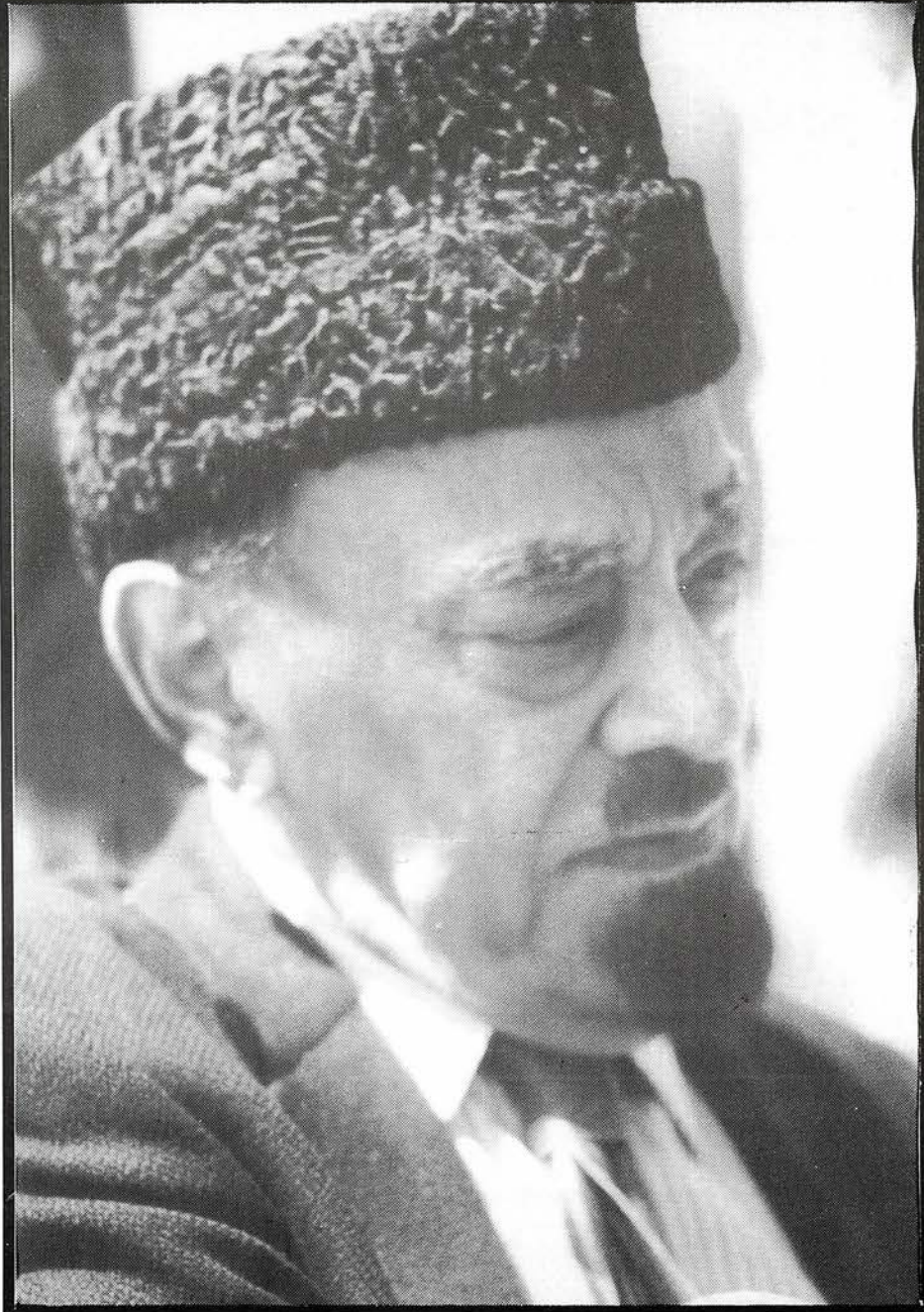
THE *Ahmadiyya* **Gazette**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

USA

JUNE
2000

EHSAN
1379



Sahibzada M. M. Ahmad, Ameer Jama'at Ahmadiyya, USA

FROM THE HOLY QURAN

"And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; and you were at the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided." (3:104)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ
النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

SO SAID THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be on him)

Hadhrat Abdullah bin Masood narrates that the Holy Prophet (peace and blessings of Allah be upon him) taught him to make the following prayer after Tashahhud:

O Allah, join our hearts upon goodness, and make reconciliation among us and guide us upon the path of peace. Grant us security from the darkness into the light. Safeguard us from evil deeds and mischief, both manifest and hidden. Bless our ears, and eyes, and hearts and mates, and progeny. And forgive us. Certainly You are the Most Forgiving, Merciful. And make us grateful for Your favors, ever expressing our thanks, and worthy of partaking of them. And complete Your favors upon us.

IN THIS ISSUE:

- 2 From the Holy Qur'an
- 2 Hadith
- 3 Writings of the Promised Messiah - The importance of Jalsa Salana
- 3 Welcome to the 52nd Annual Convention
- 4 The Blessings and Objectives of Jalsa Salana
- 5 17th Annual Shura report
- 10 Advice to a Missionary
- 13 Spending in the Way of Allah
- 14 Stop the Presses! Jesus Didn't Really Die on the Cross
- 15 Will Jesus Come in Spirit or in Body?
- 17 Do Not Cheat
- 18 Nikah Ceremony in Islam
- 19 Some Important Points for Performance of Nikah in Ahmadiyya Muslim Community, USA
- 19 Violence in the Schools. What can I do About it
- 20 A Letter from the Ahmadi Human Rights Committee
- 21 Program for the Jalsa Salana

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From the Writings of the Promised Messiah, peace be on him.

THE IMPORTANCE OF JALSA SALANA

To all sincere friends,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.

On December 27, 1892, a conference of all my loving and sincere friends will be held in Qadian. The most important objective of this conference is to enable all sincere friends to derive spiritual blessings, to increase their knowledge and, with the help and succor of Almighty Allah, to promote a deeper spiritual insight among them. Moreover, the conference will also promote better acquaintance and increased brotherly love among the members. Similarly, an important objective of the conference is to consider ways of expressing increased spiritual sympathy and consideration for the people of Europe and America.

It has now become abundantly clear that the rightly guided people of Europe and America are getting ready to accept Islam, but are turned off by the internal divisions and dissensions in the Islamic world.

Only a few days ago I received a letter from an Englishman. He said that the Muslims show sympathy and tenderness for all of Allah's creatures, even animals. He added that he has become a Muslim, but needs help in understanding its teachings fully.

Dear brethren! Be certain that Allah is preparing these nations to join our Community. Almighty Allah does not cause the sincerity of anyone to go in vain. *Insha Allah*, these nations will be attracted to the truth

of Islam. This is the decree of God in heaven. No one can change it.

It is, therefore, essential that all who can afford the journey join the conference, which is filled with many considerations of expenses from undertaking this sacred journey for the sake of Allah and His Apostle.

I repeat that the conference should not be treated like an ordinary worldly conference. It is an event based solely on the support of the true faith and propagation of the religion of Islam. The foundation stone of the Community has been laid down by Allah Almighty Himself. He has prepared nations to join it in the near future. This has been done by the One Who is All-Powerful. Nothing is impossible for Him.

The time is coming—indeed it is very near—that the faith of Islam will be completely cleansed of the people with tendencies towards worship of nature and superstitious beliefs of those who mix their own ideas with the teachings of the Holy Quran. Almighty Allah will firmly establish the straight path for this nation of Islam; the path that is shown by the Holy Quran, the path that was demonstrated to the companions of the Holy Prophet, the path which the truthful, the martyrs and the righteous have always traveled. This will be so. This will certainly be so. Let him who has ears, listen. Blessed are those who are guided to the right path.
xxxxx (continued on next page)

W E L C O M E TO THE 52nd ANNUAL AHMADIYYA MUSLIM CONVENTION June 23, 24, 25, 2000

The Promised Messiah (a.s.) had a special prayer for those who participate in these conventions. He said:

“I close this announcement with a prayer that Almighty Allah be with those who undertake this journey solely for the sake of Allah. May He reward them abundantly. May He have mercy on them and relieve them of their troubles, pain, and anxieties. May Allah fulfill their noble desires and may He

raise them, on the Day of Judgment, in the company of His servants who have attained His grace and mercy. May He safeguard them throughout their journey.

“O Allah! O Ye with abundant Grace and Bounty! O Merciful! Accept all these prayers and grant us a victory over our opponents with glorious signs. Verily, Thou hast all power and strength. Ameen! Ameen!!” (*Ishtihar*, December 7, 1892. *Majmua Ishteharat*, Vol. 1, pp. 340-342)

(continued from page 3)

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THE BLESSINGS AND OBJECTIVES OF JALSA SALANA

Progress in Faith and True Recognition of Allah

In the words of the Promised Messiah (a.s.)

In this Jalsa there will continue to be recitations of such verities and points of spiritual wisdom which are essential for an increase in faith and the true recognition of Allah. (*Aasmani Faislah*)...

So that every sincere believer may derive spiritual benefit, and their knowledge may increase, and their recognition of God may increase through His Grace and Providence. (*Ishtihar*)

Spiritual Benefits and Reward

Do not worry about minor losses in the path of Allah and His Apostle. Allah rewards the sincere believer at every step. He does not let any of their toils and troubles go unrewarded...

There are many other benefits which will continue to manifest themselves from time to time.

It is incumbent on everyone who has the means to undertake the journey to come to the Jalsa.

Building High Moral Character and Enthusiasm for the Affairs of the Faith

The real purpose and objective of this Jalsa was that the members of our community should cultivate such a change in themselves that their hearts are ever inclined towards the Hereafter and the fear of Allah takes root in their hearts and they become a model of piety, righteousness, sympathy, and tenderness and they become models of brotherhood. That they may gain an enthusiasm for showing humility, hospitality and for making efforts for the sake of the faith. (*Shahadatul Qur'an*)

Benefitting from the company of the Righteous

One of the objectives is that the love of the world may subside and the love of Allah and His Noble Messenger may overpower the heart... To achieve this objective, it is essential that time be spent in the company of the righteous. You must find occasions to meet. To join in the Bai'at and then not to come for mulaqat renders the Bai'at totally devoid of blessings, and is a mere formality. (*Aasmani Faislah*)

Good Plans for the Support of Faith

One of the objectives of this Jalsa is to make good plans for the propagation of faith in Europe and America, because it has been well established that the white people of Europe and America are getting ready to accept the true faith. (*Ishtihar*)

Meeting New Members

Another temporary advantage of these meetings will be that the members who have newly joined the Community will be able to meet their brothers and will thus establish ties of brotherhood and mutual recognition. (*Aasmani Faislah*)

To Remove Bickering and Aloofness

In this Jalsa efforts will be made to remove mutual bickering and aloofness among the members through the grace and mercy of Allah. (*Aasmani Faislah*)

Praying for Forgiveness of the Deceased

Those members who have departed from this temporary abode will be remembered in prayers in these Jalsas. (*Aasmani Faislah*)

17th Annual Shura of the U. S. Jama'ats Concludes Successfully.

SAHIBZADA M.M. AHMAD, U.S. AMIR, ADDRESSES THE U.S. ANNUAL SHURA.

**THE ULTIMATE GOAL OF ALL OUR PLANNING AND EFFORTS IS THE
SUPREMACY OF ISLAM OVER ALL RELIGIONS.**

**We need to remain ever ready to pay any price, bear any burden, meet any
hardship to ensure success in our relentless march to achieve our goal.**

**The Almighty requires us to make our utmost effort to become worthy of His
blessings and grace.**

(A brief report by Syed Sajid Ahmad)

The 17th Majlis Shura of the U.S.A. Jama'ats was held April 28-30, 2000 at the Baitur Rahman Mosque located in the city of Silver Spring in the state of Maryland. Due to the increased number of participants, the proceedings were held in the spacious main hall of the Mosque rather than the hall in the basement where last year's Shura was held. Members joined the daily Prayers and *Tahujjad* in the Mosque during the Shura. Breakfast, lunch and dinner were served outside the Mosque under the shelter of a

marquee. Shura members traveled by plane or car from far off places like Seattle, San Diego, Boston and Miami to attend this Advisory Council meeting. Shura members comprised elected delegates from local chapters, national office bearers and representatives of the main auxiliaries, Lajna, Ansar and Khuddam. All the main sessions of the Shura were presided over by Sahibzada M. M. Ahmad, Amir U.S. Jama'at.



Sahibzada M. M. Ahmad, presiding over a Shura session

The first session of the Shura started after the *Jumu'a* Prayers on April 28 with the melodic reverberation throughout the Mosque of the recitation from the Holy Quran by Maulana Zafar Ahmad Sarwar. Sahibzada M. M. Ahmad, Amir, U.S.A. Jama'ats welcomed the participants, gave opening remarks, and led the members in *Du'a* for the success of the proceedings.

The Amir started his address by praying that may the Almighty enable all of us to discharge our responsibility in seeking Allah's pleasure. Eliciting the importance of the Advisory Council, he pointed out to the participants that the Shura was the second most important institution in the Ahmadiyya Community after the institution of Khilafat.

He brought to the attention of the participants the three critical areas of focus for the gathering, namely *tabligh* (propagation), *tarbiyat* (training) and finance. He said that the ultimate goal of all our planning and efforts is the supremacy of Islam over all religions, revival and attainment of the lost glory of Islam. No

worldly efforts alone can avail us but it is the Will and blessing of Allah which will bless our humble efforts to achieve such a glorious goal.

He illustrated through a story from Hazrat Musleh Mau'ood's address in Sialkot soon after partition illustrating how the Almighty requires us to make our utmost effort to become worthy of His blessing and grace. Presenting the hadith, *sayyidulqauli khadimuhum*, he pointed out the importance of service to the community as a primary duty of leadership.

He said that Allah would bestow leadership on a true servant of the community. He stated that compulsion takes away the bounties of volunteer effort, and thus is not preferred. He also referred to the Promised Messiah's (a.s.) verse:

قضاے آسمان است این بہر حالت خود پیرا

i.e. Islamic revolution is a heavenly decree which is bound to take place and it was not wise to miss the opportunity of attaining the blessings of Allah by service in the cause of Islam.



Sahibzada M. M. Ahmad, the Ameer, USA, addressing the Shura Delegates and a section of the audience listening attentively to the Ameer's Address



Views of the audience during the Shura Sessions



He exhorted Afro-Americans to devote their lives for the service of Islam. He concluded his opening address with leading the participants in collective *Du'a* after pointing out the importance of prayer that prayer is the atomic bomb of the Ahmadiyya arsenal.

After the address by the Amir, U.S.A., Masoud A. Malik, the National General Secretary and Secretary of the Shura, presented the minutes of last year's proceeding of the Shura for the approval of the members. After the approval of the minutes of the last Shura, report on the implementation of the decisions of the last Shura was presented, which was followed by the presentation of annual reports of activities and accomplishments by various national departments. Most secretaries also distributed printed versions of the reports for the perusal of the participants. The Shura members discussed in detail the minutes and reports.

Before the presentation of the proposals chosen from all the proposals sent by the local chapters for discussion by the Advisory Council, those proposals were listed which were sent by the chapters but were not chosen for discussion. At this point, the Amir clarified that not choosing a proposal for discussion out of a total of 31 did not indicate that it would not be considered for implementation and action. They were mostly of administrative action and will be dealt with accordingly.

Mubarik a. Malik, National Financial Secretary, presented the proposed budget for fiscal year 2000-2001.

Three sub-committees were formed for the discussion of the proposals sent by the local chapters including the proposals by the Amir, and the proposed budget. Shura representatives proposed names for the *Tabligh*, *Tarbiyat/General* and Finance committees. The Amir appointed from amongst them the chairs and secretaries for the committees. The subcommittees held their meetings after the Maghrib and Isha prayers and dinner. These meetings ran almost to midnight and continued through the next morning on Saturday.

The second session of the Shura started after Zuhr/Asr Prayers and lunch on Saturday, April 29 afternoon with a venerable and soothing reading from the Holy Quran by Maulana Shamshad A. Nasir.

Tabligh, *Tarbiyat/General* and Finance subcommittees, in that order presented their reports and their recommendations on the proposals they discussed. The delegates then presented their comments, Respected Amir Sahib gave his valuable analysis and advice on various aspects.

The last activity of the day followed *Maghrib* and *Isha* Prayers and dinner. This activity, which is not a regular part of Shura proceedings, is organized to make use of the opportunity of so many representatives from various Jama'ats and most of the National office holders getting together at the same time at one place. The national officers presented their programs and plans to the local officers and answered their questions and addressed their concerns. This meeting was presided over by Dr. Ahsanullah Zafr, Naib Amir.

The final session of the Shura was held on the morning of April 30 with a melodious reading of verses from the Holy Qur'an by Maulana Inamul Haq Kausar. Sahibzada M. M. Ahmad, Amir of U.S. Jama'ats, addressed the delegates.

The Amir gave the details of the efforts of the U.S. community with regard to persecution and human rights of Ahmadi Muslims in Pakistan. He informed members that a detailed and effective report of 36 pages and XVIII annexures was prepared and submitted to Ambassador Seiple who submitted a comprehensive Report to the corresponding committee on the Capitol Hill. The Jama'at Report was appreciated and persecution of Ahmadi in Pakistan was mentioned 28 times in Ambassador Seiple's Report to the Congress. The Amir also asked members to contact their local representative to the Congress and to the Senate in this regard, and extend assistance to those sympathetic to our cause in their election.

The Amir elaborated on the plans this year for special Convention near Zion focusing on the fulfillment of the grand prophecy of the Promised Messiah (a.s.) regarding Dr. Alexander Dowie. Anwar Khan and Hasan Hakeem, main organizers of the meeting, at this point presented details of the meeting and planning efforts.

The Amir made the members aware that this year's Jalsa Salana has been planned to be held at the

Masjid Baitur Rahman, a venue preferred by Huzoor, *ayyadahuolah*. Purchase of a large piece of land with a building on it will aid in the arrangements for the convention at this site.

The Amir mentioned the importance of collecting the history of the U.S. Jama'at and made the members aware of the importance of Archives of the Jama'at for future historians.

The Amir reiterated that we need to always remember our ultimate goal of Islam's total supremacy all over the World. In this connection he read out the Promised Messiah's (a.s.) prophecy in 1903 in his book *Tazkaratush Shahadatain*:

Three centuries from this day (in 1903) shall not have passed when those who await the physical coming of Jesus son of Mary, whether they be Muslims or Christian, shall relinquish altogether this false concept. There shall prevail only one religion (*i.e.* true Islam) over the whole World and there shall be only one religious leader (The Holy Prophet, s.a.w.). I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none—none indeed—who can hinder it.

The glorious seed has blossomed indeed to a beautiful tree with its branches all over the World and this is only the first early glimpse of its ultimate glory.

For this he urged that we should ever remain loyal and steadfast in our Bait pledge *میں دین کو دنیا پر مقدم رکھوں گا*
i.e. I shall keep the demand of my Faith over all other

worldly pursuits.

The Amir emphasized that we need to stand ever ready and always willing to pay any price, bear any burden, meet any hardship to ensure success in our relentless march to achieve this goal of Islam's supremacy all over the World in the service of humanity and for a peaceful World free from constant strife.

The Amir then read a letter written by Huzoor on June 14, 1984 to Chaudhry Mukhtar Ahmad Sahib Amir Karachi soon after his arrival in London mentioning in it his divinely inspired dream of glad tidings vouchsafed to him by the Almighty concerning the future success of the Ahmadiyya Community during his Khilafat. The Amir referred to the Jama'at's position in the earliest period of its history showing how the glorious seed planted by the Promised Messiah (a.s.) has blossomed into a beautiful tree with its branches all over the World. How the Community's global financial sacrifices now exceed 36 million dollars a year and how the Bait conversion into Ahmadiyyat exceeded 10 million in a single year. These are strong indications of the Jama'ats relentless pursuit towards its ultimate goal of Islam's global supremacy despite opposition from many quarters.

The Amir concluded his remarks with a note of thanks to Masoud A. Malik and his team for their dedicated work to make this gathering a success.

The Shura concluded with collective prayers.

ANNOUNCEMENT

Jobs Wanted?

If you are an Ahmadi employer in need of help please let us know the kinds of openings available with you.

If you are an Ahmadi looking for a job, please send us a resume.

We will do our best to match the needs of Ahmadi employers and employees.

Munawar A. Saeed
National Secretary Social Services
15000 Good Hope Road
Silver Spring, MD 20905

IMPORTANCE ANNOUNCEMENT

For those who write letters to Hazrat
Khalifatul Masih IV (ABNA)
for Prayers and Medication

Please make sure that all correspondence to Huzoor (ABA) includes your complete mailing address and fax number (if any). This information should be given on the letter itself, not just on the envelope.

ADVICE TO A MISSIONARY

(Reprinted from the Review of Religions)

Hazrat Mirza Bashirud-Din Mohmud Ahmad, Khalifatul Masih II, gave these directions in writing to Maulana Q. Abdullah on the occasion of his departure for England as a missionary. The date is not mentioned but is likely in the mid-thirties or forties. As USA is only an extension of Europe, Huzoor's advice equally touches upon the challenges of missionaries working in the USA today.

“I seek refuge with Allah against Satan the Rejected. I begin with the name of God, the Beneficent, the Merciful. We praise and glorify Him and invoke blessings on His revered Prophet (s.a.w.) I commit you to God, Who is One and Who has neither wife nor son. May He be your Guardian, Helper, Guide, Teacher, and Leader. Amin! The task with which you have been entrusted is an onerous one. I should say it is beyond the power of man. It cannot be accomplished but with His help. The heart of man is in His hands. Regeneration and purification of heart are then, His work. You should, therefore, repose complete trust in Him. Never entertain even for a moment the idea that you are capable of doing anything. Your heart should ever be full of Divine love and you should steer clear of pride and boasting. Humiliate yourself before God whenever you meet an opponent. Banish the idea from your mind that you will answer him—nay, even assure yourself that you do not know anything. Forget about all that you know; yet at the same time have a firm faith that God is with you and He will instruct you in all things. Pray to God and do not even for a moment entertain the idea that your adversary will get the better of you. Rest assured that you will be victorious. But at the same time keep in view the Divine independence (*ghina*) and bear in mind that He does not stand in need of human help. He who is proud of his knowledge is brought low even though he may work for the Divine cause. At the same time Divine help is not extended to him who is overawed by his enemy. So there should be neither pride, nor boasting, nor fear, nor any unease of mind. Bear yourself with all humility and faith, and face the enemy resolutely. None will overcome you. Even if your opponent ask of you what you do not know the angels of God will come to your help and your tongue will flow with the truth, and Divine inspiration will instruct you in all that you require. It is a truth. Doubt it not.

The opponent against whom you are being sent is not to be regarded as an ordinary one. For three hundred years, rather more than that, the Muslim missionaries have in vain tried to win him over. He has baffled their attempts at every step. Yet there is no cause for despair, because the Deen-i-Haq that has fought him till now was not the real and living Deen-i-Haq. It was only a lifeless skeleton. Who can dispute the fact that even a child can overthrow a skeleton. Attack him with the weapons of the real and living Deen-i-Haq and he will himself run away.

Europe is now steeped in materialism. She is the mine of all sciences. She is proud of her knowledge. She is puffed up with the thought that what she thinks to be civilization is the real civilization and that everything else is barbarism. People, finding her so far advanced in science, are overawed by her extravagant claims while as a matter of fact the sciences of Europe can not be put in the balance against the knowledge contained in the Holy Quran. Here theories are subject to constant change while the Quranic truths are eternal and unchangeable. Hence he who believes in the Holy Quran cannot for a second be cowed down before her. If he studies her civilization in the light of the Holy Quran, it will appear to him anything but civilization and its bright pearls will appear no more than mere oyster shells. Therefore never be dismayed by the theories of Europe. If they ever begin to vitiate your mind, take to the study of the Holy Quran and the works of the Holy Founder of Ahmadiyya Jama'at, and you will find such knowledge therein as will counteract their unhealthy influence. Bear in mind that you are going to conquer Europe and not be conquered by it. Do not be afraid of her pretensions for they are utterly baseless. Do not yield to the irreligious influences of Europe. But try to bring Europe round to the civilization of Deen-i-Haq, remembering at the

same time the injunction of the Holy Prophet (s.a.w.) to convey glad tidings to the people and to not scare them away. Speak gently. I do not mean to say that you should keep back the truth, because that will mean the ruining of your mission. Speak the truth boldly. What I mean to say is that Europe is suffering from certain maladies. It would not do to refuse admission into the fold of Deen-i-Haq to a person who accepts all the fundamental principles of it, but is unable to give up all his weaknesses at once. If he is willing to slowly give up his errors and mend his ways, we should not be uncompromising in our demands. Do not narrow the bounds of the Divine Kingdom, yet you should not be uncompromising in our demands. Do not narrow the bounds of the Divine Kingdom, yet you should never hesitate to speak out the truth and never shrink from the expression of true beliefs. Convey the truth to others and do not for a moment think of others' rejection of it. Let them disbelieve if they choose to do so, but why should you make yourself guilty in the sight of God by concealing the truth? He is a fool indeed who, in order to prevent his comrade from taking poison, himself takes a large quantity of it. Your own self has a prior right to your case. So if people reject the truth, you should not be tempted to so interpret the Word of God as to make it palatable to your audience. Deen-i-Haq does not stand in need of such preaching. This would be victory for Christianity and not for Deen-i-Haq. Do not swerve even a hair's breadth from the point where Deen-i-Haq has made you stand. Stand your ground firmly and you will find people flocking to you in large numbers. Even an enemy will hate the underhanded policy of relinquishing the truth for the sake of making converts. Observe decent economy in food and dress. It is true that people do not like to see things against their etiquette. But once they realize that it is out of the fear of God and not out of a desire to offend their cherished tastes or feeling, they will come to love and revere you. It is not lawful to eat the flesh of an animal that has been killed from the rear of the neck or suffocated to death. The Holy Quran forbids it and the Holy Founder, on inquiry from the intending passengers for England, also forbade it. But if the Jews or Christians slaughter a clean animal by the throat, whether they recite the name of God or not, it is lawful for you to eat of its flesh. Begin eating it with the name of God.

The Jews, I hear, are very careful about the matter of slaughtering animals for eating. You may eat that flesh without any misgiving. As the Christians slaughter animals from the backside of the neck or kill them by suffocation you should be careful about the flesh procurable at their shops or hotels. It is lawful for you to eat food cooked by them. Flesh of fish as well as that of a clean animal shot with a gun is also allowed. There is no harm in eating of the same plate with a Christian, for it is not man that is unclean, it is the unclean thing that makes him unclean. You are not allowed to shake hands with a woman, so try to explain beforehand in the best possible way. A lady came to see the Holy Founder. He informed her that the Holy Prophet, may the blessings of God be upon him, did not take the hands of ladies in his hand, as it was usual for him to do in the case of men, while performing the initiatory ceremony. This involves no derogation of women; for just as a woman is not allowed to shake hands with a stranger. To remove sin, Deen-i-Haq strikes at the very root. Such precautions are safeguards against evil. Always speak gently and thoughtfully. Never be in haste. Do not give your answer in a hurried manner; and never try to evade the question. Try to make others understand with sincerity rooted in love. Be gentle even when opposed by harshness. Try to do good to every body, no matter what creed he professes, so that he may appreciate the beauty and holy character of Deen-i-Haq. Look after those that may, with God's grace, be enabled to accept Deen-i-Haq through you. Take care of them even as a shepherd does of his flock. Help them in their religious and worldly difficulties to the best of your powers. Share all their troubles in a brotherly way. Pray to God for the strengthening of their faith.

Pay special attention to the study of the English language. Maintain a respectful and obedient attitude to Chaudhry Fateh Mohammad. As long as he is there, try to act according to his instructions, consistent with the teachings of Deen-i-Haq. Cooperate with him with love and affection and be not in any way a hindrance in his way. Be an active partner in his labors. Your relations should be governed by such mutual regard and love as may elicit wonder and admiration from the people there. Study the Holy Quran and the traditions

and have a perfect acquaintance with the writings of the Holy Founder. Study the Christian literature and Christian theology thoroughly. It would be an advantage to make a constant study of some of the books on the exposition of the law, for that is also very important since you shall have to enlighten people there on the minute practical details of the Deen-i-Haq Law. Let the people see and feel the unity of the Ahmadiyya Movement and the need for it. There should be no mincing of matters about the fact that Deen-i-Haq and Ahmadiyya Movement are not two different things. They are but two names for the same thing, try to efface from the minds of the people the idea that the Ahmadiyya Movement is only the name of a Society. Teach people the tenets of Ahmadiyyat, which means Deen-i-Haq, *i.e.*, to give up one's desires and resign oneself to the will of God. The people of Europe do not hesitate even to question the existence of God. They wish to have religion according to their own way of thinking. With all their legitimate liberty and freedom in worldly concerns they must be made to recognize the necessity for submitting to Divine Law. Do not be over-anxious about the number of converts but be particularly solicitous for true converts. Try to lead them from words on to actions. You have seldom mounted a horse, but now you are going to bestride a lion. Many there are who tried to do so, but instead of getting on its back they were gulped down into its stomach. Pray to God that this lion may tamely submit to you. Pray to God whenever you are in any difficulty. If your need is immediate and urgent, and the time is too short for a reply from me, then post a letter to me and pray to God fervently. It is possible that you may find a solution for your difficulty even before the receipt of a reply from me. The ways

of God are wonderful and past finding out. He is omniscient and All-Powerful. Try to imbibe 'sufi' ideas. Moderation in food, speech and sleep is a good remedy. *Tahajjud* (praying in the latter part of the night) is a good weapon against the materialistic influences of Europe, because people there retire to bed late in the night to wake up when the sun is high. Go to bed immediately after you have said the *Isha* prayers. It would, of course, interfere a little with your missionary work but trust in God. He will make good your loss in another way. People will be drawn towards you of themselves. Visit the rural population and preach to the poor, the peasants and the laboring classes. These people would readily listen to the Word of God and develop spirituality more rapidly and effectively than the well to do classes, because the former are comparatively simpler and quicker to grasp the truth than the latter. Stay for a month or two somewhere near London at some little hamlet and there begin your work with a trust in God and then wait for the result. It is true that they are sometimes harsh - even rude - but when they will realize the truth, it will not be a half-hearted affair. Do not lose heart on account of their harshness. A patient never takes a medicine joyfully. Consult me before you undertake an important task. God be with you and preserve you against every evil influence and give you strength and power to do good deeds. May your words be inspiring. Bear in mind that England is a land of freedom and liberty. There may be some evil-minded men intriguing against the British Government. See that you not only guard yourself against the evil influence of such men, but try to save others from falling victims to the same influence."

MY POSSESSION

(by Yusuf Ali, The Simple Poet)

I possess nothing, therefore nothing can possess me,
 Allah, thank you for creating me simple and free.
 And now my Lord I am growing old,
 And it's so nice to know you possess my soul.
 And surely you know my words are true,
 My only possession is none other than You.

SPENDING IN THE WAY OF ALLAH

Some excerpts from Hazrat Khalifatul Masih IV (ABNA) 's Khutba delivered on November 5, 1999 on the Announcement of the new year of Tahriki Jadeed.

In his Friday sermon delivered on November 5, 1999, Hazrat Khalifatul Masih IV (ABNA) announced the beginning of the new year of *Tahriki Jadeed*. Huzoor emphasized the importance of financial sacrifice in the light of the Holy Qur'an, Ahadith of the Holy Prophet (peace and blessings of Allah be upon him) and the sayings of the Promised Messiah (peace on him). He cited the following references:

The similitude of those who spend their wealth in the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases; and Allah is Bountiful, All-Knowing. (2:262)

Hazrat Karim bin Fatiq (r.a.) relates the Holy Prophet (peace and blessings of Allah be upon him) said: "Anyone who spends in the way of Allah is rewarded seven hundred times more by Allah."

Huzoor added that the seven hundred times reward is exactly in accordance with the verse of the Holy Qur'an. There is nothing more weighty in Islamic law than the matters which are based on the Holy Qur'an and are elaborated in the Ahadith of the Holy Prophet (peace and blessings of Allah be upon him).

The second Hadith is narrated by Hazrat Saad bin Abi Waqas (r.a.) that the Holy Prophet (peace and blessings of Allah be upon him) said: "Whatever you spend in the way of Allah, you will find its rewards with Allah."

The Promised Messiah (peace on him) says:

"It is impossible that you love Allah and at the same time you love your property. You can love only one. Lucky is he who loves Allah. Therefore if any of you spends in the way of Allah, Allah will prosper his property more than the others. This is so, because property is not achieved by itself; rather it is bestowed by Allah."

"Therefore, if someone parts from a part of his

property for the sake of God, he will certainly get it back. But he who loves his property and fails to carry out the duties that he owes to God, will certainly lose his property. Do not imagine that you earn your wealth by your own efforts; rather, it is a gift from God."

"Do not think that by parting with a part of your wealth or by rendering a service in any other way, you are doing a favor of God or his appointed one. Rather it is a favor from God that He invites you to serve. I tell you truly that even if all of you forsake me, and shun from service and assistance, he will raise a new nation which will carry out service for God."

"Rest assured that this endeavor is based on Divine will. The service which you are asked to make is for your own good. Lest you fall prey to arrogance and start imagining that you are making sacrifices of money or other things. I say repeatedly that Allah is not in need of your sacrifices. Indeed, it is His favor upon you that He gives you an opportunity to make a contribution."

"Anyone who spends on these important matters, I trust that his wealth will not be diminished by such expenditure. Rather, it will be blessed. Therefore, with full trust in God. This is the time to render the service. Soon a time will come, that spending a heap of Gold at that time will not equal the spending of a penny at this time."

"Making financial sacrifices strengthens the faith."

"Truthfulness of the faith of a person can be judged by his sacrifices. Dear ones! This is the time to render services for faith and the affairs of the faith. Benefit from this time, for it will not come again. Every one on whom Zakat is due, must send his Zakat here. Let every one guard against useless expenses and spend his money in this way. Demonstrate the truthfulness so that you are bestowed the Holy Spirit. This is the reward of those who have joined this Community."

STOP THE PRESSES! JESUS DIDN'T REALLY DIE ON THE CROSS

(by Ibrahim Naeem, former executive director of the Coalition for a Nonviolent City. Reprinted from *Pasadena Weekly*, April 27, 2000)

Easter commemorates the crucifixion, death, burial and resurrection of Jesus Christ and provides the foundation upon which Christianity rests. Everybody knows that.

Then why do my many thorough and critical readings of the gospels fail to support the conclusions drawn from these writings?

In fact, just the opposite conclusion can be drawn. And the first evidence comes from Jesus himself.

He foretold his escape from death on the cross when he likened his fate to that of Jonah (Matthew 12:40) who entered the belly of the great fish alive, remained there alive though unconscious, and emerged alive (Jonah 1:17-2:10).

The moving prayer of Jesus furnishes us with strong evidence that Jesus was saved from the cross.

"Father, all things are possible unto thee, take away this cup from me" (Mark 14:36). It is utterly unbelievable that such earnest prayer in which "his sweat was as if it were great drops of blood falling down to the ground" (Luke 22:44), should go unanswered.

Just as Joseph was shown a dream in order to save the life of Jesus in his childhood, and accordingly, Joseph took him and his mother to Egypt (Matthew 2:13), similarly the dream of Pilate's wife (Matthew 27:19) was meant to save the life of Jesus.

Pilate was already certain of the innocence of Jesus and he wanted to save him (Matthew 27:17-18), so he did all that was within his power to achieve the desired end. Pilate did not deliver the judgment until the hour when he was sure that due to the proximity of the Sabbath, Jesus would be on the cross for only a few hours.

The time Jesus remained on the cross was about three hours (John 19:14), and according to Mark (15:33) six hours. Neither of these times was sufficient to kill a young man like Jesus on the cross.

That is why the experienced Pilate, who must have ordered the crucifixion of hundreds, "marveled if he was already dead" (Mark 15:44).

More important, the soldiers did not break the legs of Jesus because his unconsciousness was mistaken for death, whereas the legs of the other two crucified with Jesus were broken (John 19:32-33). A soldier pierced the side of Jesus with his spear and blood rushed out (John 19:34). There must have been blood pressure to cause the bleeding and a heartbeat to produce the blood pressure. This is a clear sign of life.

After he was taken down from the cross, it was not to his enemies but to his friends that his body was given (John 19:38). His wounds were treated with myrrh and aloe. This prescription is given in numerous ancient medical books. In fact, it is commonly known as the ointment of Jesus.

The tomb in which Jesus was laid, hewn in a rock (Mark 15:46), was like a chamber in which a number of men could stay without being suffocated. The tomb belonged to his devoted friend who must have lavished care on him so as to restore him to consciousness.

When the tomb was visited on the third day, the stone was found to have been removed from its mouth, which would not have been the case if there was a supernatural rising (Luke 24:2). After leaving the sepulcher, Jesus still in his flesh, met the disciples and when some of them doubted, Jesus showed them his wounds to assure them that he was not a spirit but a man of flesh and bones (Luke 24:39-40; John 20:27).

Jesus felt hungry and partook of food with his disciples (John 21:5-13; Luke 24:41-43). He undertook a painful journey secretly to Galilee, which was nearly one hundred miles from Jerusalem, with his disciples. It shows clearly that he was fleeing to a place of safety. If his object had been to rise to heaven, he would not have undertaken such an arduous journey.

If Jesus had died on the cross and come back to life again, as the Christians assert to prove the doctrine of Atonement, he would have proceeded to the highest point in Jerusalem and proclaimed his triumph over death to the unbelieving Jews. Thereby, putting forward his irrefutable proof of being the son of God, he would have invited them to believe in him as such He did not do this!

Instead he met his disciples a few times to convince them of the fact that he did not die on the cross and was still alive in his physical body. He even

took precaution to meet them only in secret to ensure that those who had to kill him did not discover that he was still alive.

The evidence in the stories of the Gospels is clear that Jesus did not die on the cross, but was saved to complete his mission, just as Jonah was saved from the belly of the whale to complete his mission.

How do I know?

Jesus told us.

Q & A with Huzoor

WILL JESUS COME IN SPIRIT OR IN BODY?

Questioner: Does not your claim that the Founder of the Ahmadiyya Movement is the Messiah, promised to both Muslims and Christians as well as other faiths, have an element of myth about it? I agree with you that it is merely a romantic fantasy to believe that Jesus Christ will return in full glory from the sky but it seems to me that the real second coming of Jesus Christ is the experience of every person who has faith in him and who follows him—the experience of Christ relived in them. So my question is that is it not more realistic to believe that the second advent of Jesus Christ is by his spirit in the community of believers in him, whether they belong to the Christian Church or not, rather than claiming that it applies to one particular person?

Answer: This is a very important question for me to answer because I relate this ‘experience philosophy’ to exactly the same human psychic tendencies that have been displayed by the Bishop of Durham in his case of escaping a logical criticism which he must have realized all his life. For instance, if one accepts the resurrection of Jesus Christ in a physical form then numerous logical objections arise and an escape from the biblical views is not always in the direction of truth as such - it is a defense policy.

The Christians say, and they emphasize this these days far more than they used to, that the return of Jesus would be in the form of an experience of acceptance in one’s life of the attitude of Jesus. This

is what I understand from their ‘experience philosophy’.

This, however, is not acceptable logically or historically because after the death of Jesus, he returned immediately, far more intensely and widely than ever after that during the entire history of Christianity.

Every follower, every disciple of Jesus, every one who had come close to Christianity was so moved by that experience of the presence of Jesus, through that great tragedy he had witnessed, that he was motivated strongly enough to offer any sacrifice. Whereas previously, during the life of Jesus, they were not motivated to that extent. At the time when Pilate was investigating the religion of Jesus Christ, and Jesus was having to explain his beliefs, he was surrounded by a hostile crowd and the 12 disciples were missing. It is a blemish on the quality of their faith that they were missing at such an important time. I have tried to find out from different books whether there was any evidence that the disciples may have been present at that time but I have found none.

There are, however, some books that are not of any historical importance which do state that there were some people present who were in general support of Jesus. They may have been the same disciples but they were hidden in the crowd. They should, of course, have come forward as a body in

support of Jesus Christ. However, shortly after (having been crucified), Jesus did return in spirit, in the sense that he motivated them as the shock of his loss aroused them all.

The prophecy of his return in the latter days, however, cannot be related to this experience at all because this experience died down gradually with time until it reappeared here and there - only at the time of suffering not otherwise. Such experience is witnessed in an individual and solitary manner when, for instance, a Christian suffers the agony of some disease such as cancer or from the shock of loss. At such time of deep suffering, he may psychologically believe that he is returning to Jesus and Jesus is there to console him but he forgets that this is universal human experience - the experience of turning to God and godly thinking when peace and solace can only be found there at such a moment. To single it out as a Christian experience of the return of Jesus is, therefore, falsified by the universal experience of man. Whatever his religion may be, every time a person undergoes deep suffering, he awakens to the reality of his spiritual life - not always but very often it happens that from then on he begins to move in the direction of God. Exactly the same is the experience of the Christian world. Not all of them return to God but some do. Some Muslims do, some Hindus do, some Bhudists do, *etc.*

The return of Christ as expressed in the New Testament, however is a different event. It indicates a re-advent of Jesus Christ and that re-advent cannot take place in a subdued manner, as an experience of individuals whereby it is not observed as a great universal phenomenon by others. How can Christianity emerge morally victorious over the rest of the world until its return to Jesus becomes a global phenomenon, a phenomenon which is so overwhelming that it lifts the Christian nation as a far greater moral nation, in its practice, in its views and in its attitude to life than the rest of the nations. Only then can it be understood as the return of Jesus Christ to the world.

However, what I see is that there is a movement away from Christ. Every year, every month, week and day, the Christian society as a whole is moving

away from Jesus Christ because they are getting more addicted to worldly life and to the worldly pleasure that Jesus denied himself and denied his disciples. This is a visible phenomenon. It does not, however, contradict the other phenomenon of individual experience of Jesus as it is a different type of phenomenon. The return to Jesus as a consequence of individual experiences and feelings of goodness is something that happens daily everywhere in the world. It cannot, however, change the fate of Christianity or the fate of the whole world. The phenomenon always unfolds in the same way and it has done so universally, everywhere in the history of religion.

When some one comes from God, as Jesus did, the whole society turns hostile towards him, despite the fact his message is so attractive, so benign and loving and so gentle. In itself it does not pose any threat or danger to the society or its values so that one cannot conceive of any reason why the society should turn hostile towards it. Yet it does because, deep inside they know that this message is a potent message. This message, they know is going to win even if it teaches one to turn the other cheek and that the message of raising the sword is going to be defeated - and that is, in fact, what does happen. Such an outcome is, in reality, the return of Jesus, that is, his reappearance in the same humble form when to believe in him requires great sacrifice - sacrifice of one's honor, property and reputation.

Question: I agree with most of that, of course, but I have not fully expressed my question. I entirely agree with you that if Jesus was to return he would be a humble person, not the head of the Christian clergy. However, if he did return in that way, how would people know it was the same person? I would also like to raise the point that there have been corporate revivals in Christianity such as, for instance, the Quaker movement.

Answer: I agree with your observation that there have been corporate revivals in the Christian world but that, again, is not the experience of the Christian world alone. Collective experiences have been witnessed in other world religions, that from time to time they came and went and subsequently became part of history but still they did not change the face of the

world. The second advent of Christ, according to me, is far more important than such stray occurrence here and there because they have failed to change the whole pattern of life on earth and they have failed to create a universal society based on the new experience.

This issue, however, can be resolved more easily if we first attend to the question of how the re-advent of Jesus is to be recognized. The best criterion we can formulate for ourselves could only be with the help of the first experience of the real Jesus, not otherwise. As I suggested earlier, we must return to the real

Jesus - the historical fact of Jesus.

In what way was Jesus different from all other Prophets of Israel who were not referred to as the 'Messiah'? Why was Jesus alone singled out to be referred to as the Messiah? What did he do specifically in the area of religious reformation that won him this distinctive title - that is the question? I understand, and I believe my understanding to be correct, that Jesus came to revolutionize the attitude within a religion - not the teaching but the attitude.

(Reprinted from the Guidance, Ghana, February, 2000)

Words of Wisdom

DO NOT CHEAT

Hazrat Abu Hurairah, may Allah be pleased with him, reports that the Holy Prophet Muhammad, peace and blessings be on him, said: 'Whoso cheats in business and in transactions and is not at heart what he appears to be is not of me.' (Muslim)

The Holy Prophet, peace and blessings be on him, made this observation when on inserting his hand in a heap of grain belonging to a grain merchant, he discovered that it was wet inside while, with a thick covering of dry grains on top, an attempt had been made to cover this defect. At that time his face was suffused with anger and in extreme displeasure he told the grain merchant that cheating was not permissible in Islam and the Muslims who practiced deceit and wanted to sell rotten goods by making them up as good commodity, had no lot or part with him. He then commanded that if goods were defective in any way, their defect should be made public and then offered for sale so that the buyer may be able to evaluate them, keeping their defect in mind.

The effect of this extremely forceful exhortation was evidenced some time in the very charming difference of opinion that occurred among his companions, when, for instance, the vendor would ask two hundred coins for his commodity but the buyer

would insist that it was worth three hundred coins.

But it is painful to note that many so-called Muslims of today cheat in trade without the least scruples and back their lies with oaths and indulge in excessive adulteration, so much so that even Satan perhaps, feels out done. Some Muslims perform *Hajj* (pilgrimage) also for the sole consideration of promoting their trade with their newly-won epithet of *Hajj*. I do not say that all of them are of this type. But when a substantial number of the community is involved in moral degradation of this kind, the entire mass of its people cannot get away from the stigma of ill-repute. And, in any case, the true follower of our Holy Prophet, peace and blessings be on him, is one who obeys his command and shuns every form of deceit and fraud, as he cannot otherwise escape the operation of the warning that whoso cheats and commits fraud in trade and other transactions has nothing to do with him.

NIKAH CEREMONY IN ISLAM

(Given below is an English rendering of Article 7 of *Fiqah* Ahmadiyya relating to the conduct of a *Nikah* ceremony in Islam. This rendering is for general information of the members; for authentic pronouncement reference should be made to the original in Urdu.-- National Secretary, Social Services)

Nikah is established by the offer and acceptance of the marriage proposal. The offer and acceptance must be in the same gathering and must be widely publicized.

Explanation:

A. Offer and acceptance means that one of the parties proposes marriage in accordance with specified terms and the other party accepts it.

In the marriage contract the offer is from the side of the woman and acceptance from the man. But this is not essential. Either side may initiate the offer; if the other side gives a positive response, it will be considered valid acceptance.

If a single person is acting as the Guardian and Legal Representative from both sides, he may announce both the offer and the acceptance.

There are no specified words to express the offer and acceptance. Whatever the words, they must be clear and unambiguous. They should clearly indicate the agreement of both parties to the marital bond and should not be susceptible to any other interpretation.

B. Offer and Acceptance in the same Gathering:

The Offer and Acceptance can be in person or through a representative. It is not necessary that the woman should appear in person. Her representative can express her consent. This is indeed a preferred way.

If the man is not present in the gathering, his agreement can be expressed by his representative.

However, in such a case, authentic and reliable documentation (written or oral) must be submitted indicating his agreement. Further

there must be available firm proof of his appointment of the representative.

C. Announcement of the *Nikah* is an Essential Requirement.

Nikah should be announced in a manner that it becomes generally known. The Holy Prophet (peace and blessings of Allah be upon him) has admonished that the publicity be given to *Nikah*, even by playing musical instruments. The words of the Hadith are:

Announce the *Nikah*. Perform it in the mosque. Play upon *Duff* to make it widely known.

Secret *Nikah* is undesirable, even if the witnesses are present. The Holy Prophet (peace and blessings of Allah be upon him) has said about secret *Nikah*:

There is no *Nikah* except if it is widely known and the witnesses are present. Women who marry themselves without satisfying the rule of wide knowledge as required by sharia, are of evil character.

If the *Nikah* is kept secret with ulterior motives (e.g., depriving the earlier wife of her valid rights) then the courts or *Qaza* can declare such a *Nikah* to be invalid. Hazrat Imam Malik narrates a saying of Hazrat Umar as follows:

Abi Zubair Makki narrates that the affair of a *Nikah* between a man and woman was presented to Hazrat Umar. There were only two witnesses, one man and one woman. It was not performed in a public gathering. Hazrat Umar said: This is secret marriage. I do not consider it valid. If I had announced the invalidity of such marriages previously, I would have given both of them severe punishment. (Mautta, p. 194)

SOME IMPORTANT POINTS FOR PERFORMANCE OF NIKAH IN AHMADIYYA MUSLIM COMMUNITY, USA

(Given below are some general points to be remembered in the performance of Nikah. If you have any questions, or need the Nikah forms, please contact the National Headquarters, your Missionary or local President.)

All Nikahs must be performed in a public gathering and all required forms be completed and duly witnessed as required.

For girls, the consent of the guardian (Wali) must be obtained and duly recorded.

If one or both parties in the proposed marriage has/have been married previously, the divorce papers must be included.

Applications of the members of Jamaat Ahmadiyya USA for marriage to be performed in a

country other than USA should be endorsed by Amir, USA. Similarly, all marriages to be performed in USA where one of the parties lives overseas must be endorsed by the Amir concerned.

Four copies of the prescribed Nikah Form of the Ahmadiyya Muslim Community, all signed by the parties in original, and all properly witnessed, must be prepared. The forms should be typed or written in CAPITAL letters.

VIOLENCE IN THE SCHOOLS. WHAT CAN I DO ABOUT IT?

(by Ali Ahmad)

As a student in Fairfax County attending Franklin Intermediate, I have a right to be educated in a safe learning environment. I also have the responsibility to help maintain a safe learning environment. One factor that causes great impact on how safe the school environment functions is violence.

Violence in the schools usually occurs when two students are engaged in a conflict. Of the five schools I have attended, nearly every act of violence was between two students. During the nine years I have been in school I have witnessed a lot of fights, most of which have happened from fourth grade until now, in eighth grade. I think the reason why so many fights have broken out in this age group has to do with communication skills and the age of the child.

I will first address communication skills. This is why such a number of fights take place. When two people engage in a conflict, a first reaction for many people is to start arguing, which can later

lead to physical contact. The reason these fights happen is because of the lack of communication. Should two people have a conflict, a good first step is trying to resolve the conflict by talking and trying to reach an agreement on whatever the dispute may be. If an agreement cannot be reached through this method, another way to solve a conflict is by peer mediation. What this means is another student can help the two disputers by listening to both sides of the conflict and giving suggestions on how to resolve the conflict by non-violent means. If an agreement is still not reached counseling can always be of use in situations like these.

The next topic I will discuss is how the age of the child can affect the way he/she acts, and how many more conflicts affect them. Children confront more problems as they grow older, and they tend to deal with their problems differently. When children near puberty, they usually become more aggressive. So, instead of trying to solve problems by talking, they might turn toward violence instead. A way to

prevent this from happening is by teaching the child how to solve conflicts, and not resorting to violence. Parent counseling is probably the best solution for this. The more a child is comfortable sharing his/her feelings the less the child will need to use violence to express his/her feelings.

What other students, such as myself, can do to help our peers is to be involved with peer

counseling, or to just talk to the person with problems. Giving the person the opportunity to share his/her feelings usually relieves that person of his/her anxiety.

In conclusion, the violence in the schools is serious. But, with the proper steps taken, it can be controlled.

A LETTER FROM THE AHMADI HUMAN RIGHTS COMMITTEE

Dear Sir / Madam:

The Washington Post reported the gruesome story of the maiming of Zahida Perveen in the front-page article "In Pakistan, Women Pay the Price of 'Honor'" on Monday May 8, 2000. The article also noted that the abuse of rights of women occurs in many countries besides Pakistan. However, the focus on Pakistan based on a few stories does carry the risk of stereotyping all Pakistani males.

The abuse of the rights of women is not celebrated in Pakistan. In fact, millions in the silent majority of Pakistani men would find it shocking to read Zahida Perveen's story, as Honor Killings are certainly not a Pakistani tradition.

Cultural and economic differences aside, Pakistani men are brought up to respect and treat women with kindness. Even for those men who do not wear their religion on the sleeves, the Holy Quran is the Source of guidance in their daily lives. And, Pakistani men are brought up with the teaching "*O Ye who believe! It is not lawful for you to inherit women against their will; nor should you detain them wrongfully*"—Al-Nisa 4:20. Furthermore, from very early age, men have been told that "*they are a garment for you and you are a garment for them*"—Al Baqarah 2:188.

For many of the Pakistani men, who have experienced growing up in Pakistan, the teachings of the Holy Quran mentioned here are not just lofty

words meant for the other guys to follow. We have not been brought up to feel that we are exempted from the basic teachings to treat women with respect and honor their dignity. We have seen this in our homes, through the conduct of our fathers, our uncles and grandfathers.

This does not mean that Pakistani men in individual families don't fall prey to the dark side of human nature. Just like in the United States and many other countries, men have committed crimes against women.

And, in this respect the Pakistani Government's decision to prosecute Honor Killings as murder is a positive step which must not only be supported but also applauded. In doing so, the Pakistan Government is moving in the direction envisioned by Mr. Jinnah—Pakistan's Founding Father.

The rise of Honor Killings and officially sponsored religious hatred, with the Promulgation of XX of 1984, which turned the daily life of an Ahmadi into a crime (as noted by Professor Johannan Friedman), was started by Gen. Zia-ul-Haque's regime during the Afghan War. Pakistani leaders will help the nation immensely by reversing all the policies that have led Pakistan into virtual isolation and on the brink of disaster.

C. Naseer Ahmad

Ahmadi Human Rights Committee