



## THE INTERNATIONAL AHMADIYYA JALSA SALANA 2001

The Ahmadiyya Movement in Islam has a tradition of holding Annual Gatherings, known as the *Jalsa Salana* in all countries where there is an organized Community. This year, the Jalsa Salana of Germany acquired an International status. It was held in the last weekend of August, 2001. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, the Supreme Head of the Ahmadiyya Movement in Islam participated in this Jalsa Salana in Germany.

The cover shows Hazrat Khalifatul Masih IV, addressing the Jalsa gathering. The cover picture in the Urdu Section depicts the flag hoisting ceremony at the commencement of the Jalsa Salana.

A unique part of the International Jalsa Salana

is the "*Alami Bai'at*" in which representatives from the various countries gather to perform their pledge of allegiance on behalf of all the persons in their country who joined the fold of Ahmadiyyat during the past year.

Below is a scene from the ceremony of International Bai'at. This took place at Mannheim, Germany, on August 26, 2001

Ahmadiyyat is now established in 174 countries of the world. It may be noted that the total number of new members joining the Ahmadiyya Movement from all the various countries of the world was Eighty one million Six Thousand Seven Hundred thirty-one. (81,006,731) in one year, just this last year alone.



A Scene from the International Bai'at Ceremony at Mannheim, Germany, on August 26, 2001

MANY KINGS FROM THE AFRICAN CONTINENT HAVE JOINED THE FOLD OF AHMADIYYAT. PICTURED BELOW ARE SOME OF THE KINGS WHO CAME TO GERMANY TO ATTEND THE INTERNATIONAL JALSA SALANA OF THE AHMADIYYA JAMAAT, 2001



## RELIGIOUS FOUNDERS' DAY

It is the tradition of the Ahmadiyya Movement in Islam to hold **Religious Founders' Day** celebrations honoring the Founders of all the religions. These are interfaith conferences held every year in which speakers representing various religions come and talk about their Founders.

One such event was organized at the Baitur Rahman Mosque, Silver Spring, MD on November 4, 2001. The main theme of this event was: **"International Brotherhood; Can Religion help to Achieve it."** A report on this event is given on page 27 of this issue. There were 12 speakers on this occasion. We give here some pictures representing the activities on this event. Please see page 27 for more details.



**RELIGIOUS FOUNDERS DAY CELEBRATION IN PICTURES**



A view of the stage. Mr. David Baker is addressing the meeting



The speakers at the Religious Founders Day Celebration

**RELIGIOUS FOUNDERS DAY CELEBRATION IN PICTURES**



A Section of the audience



A Section of the Audience

**THE SPEAKERS AT THE RELIGIOUS FOUNDERS DAY CELEBRATION**



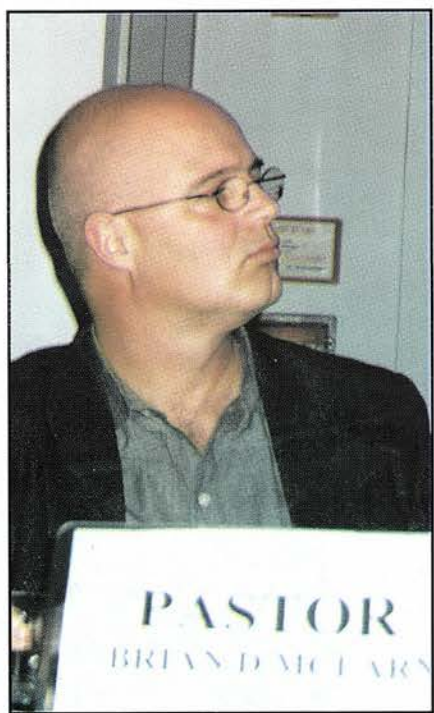
Hafiz Abdul Qudus Kokoyi



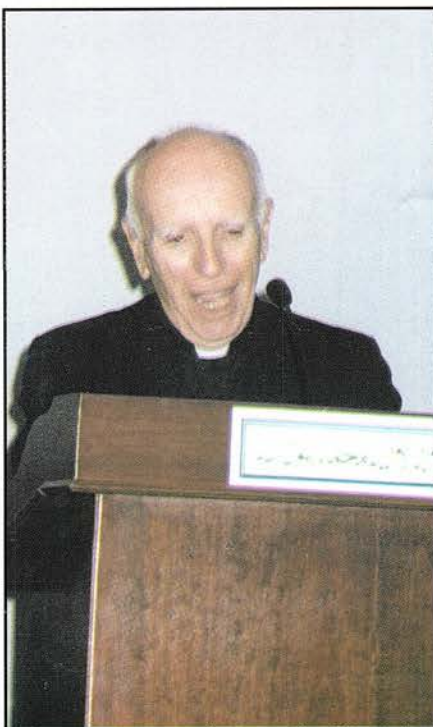
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International Buddhist Center



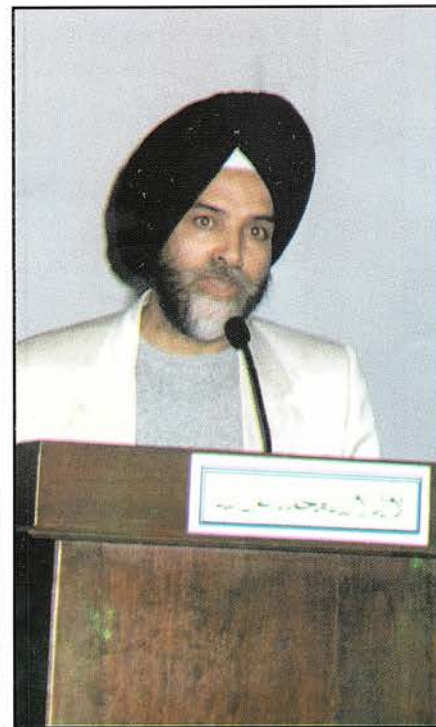
Rabbi Gray S. Fink  
Oseh Shalom Congregation



Pastor Brian D McLaren  
Cedar Ridge Community Church

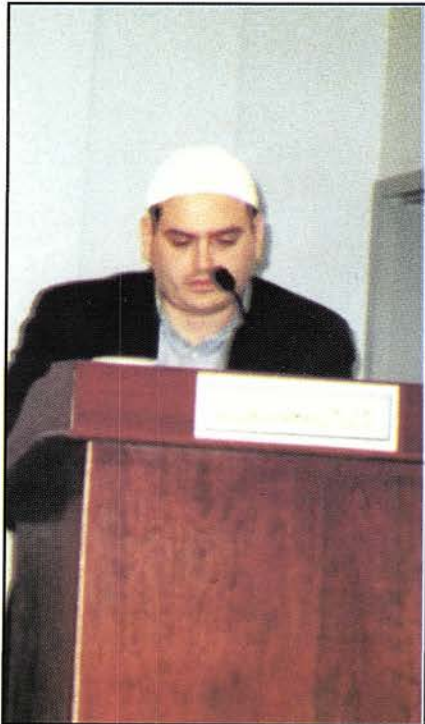


Rev. Charles Brown  
Church of the Resurrection



Gurmeet Singh Gahunia  
Guru Nanak Foundation

**THE SPEAKERS AT THE RELIGIOUS FOUNDERS DAY CELEBRATION**



Musa Sharif Asad



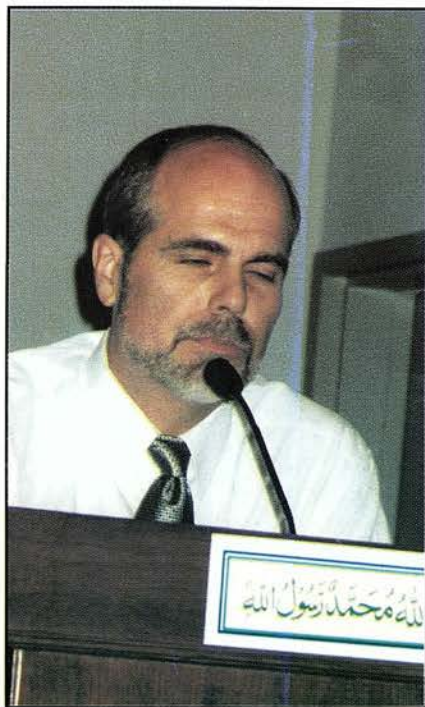
Mr. Richard Wolf  
Exec. Dir. Red Cross



Mr. Ronald Clarkson  
Comm. Relations Managern  
Montgomery County



Rev. Elizabeth Lerner  
Unitarian Universalist Church



Mr. David R. Baker  
Montgomery County Police



Dr. Laeek Ahmad  
Ahmadiyya Movement In Islam



## FROM THE HOLY QURAN

“Verily, We have granted thee a clear victory, That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favor upon thee, and may guide thee on a right path; And that Allah may help thee with a mighty help. He it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith – and to Allah belong the hosts of the heavens and the earth, and Allah is All-Knowing, Wise.— That He may make the believing men and the believing women enter the gardens beneath which streams flow, wherein they will abide, and that He may remove their evils from them – and that, in the sight of Allah, is the supreme triumph.— And that He may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women who entertain evil thoughts concerning Allah. On them shall fall an evil calamity; and the wrath of Allah is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination. And to Allah belong the hosts of the heavens and the earth; and Allah is Mighty, Wise. We have sent thee as a witness and a bearer of glad tidings and a warner. That they should believe in Allah and His Messenger, and may help him, and honor him, and that they may glorify Him morning and evening. Verily those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. (48:2-11)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۗ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ  
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۗ  
وَيُنصِرَكَ اللَّهُ نَصْرًا عَظِيمًا ۗ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَ لِلَّهِ جُودُ السَّمَوَاتِ  
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۗ لِيُدْخِلَ الْجَنَّةَ الْمُنِيبِينَ  
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ۗ  
وَيَعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
الظَّالِمِينَ ۗ بِاللَّهِ طَرَفَ السَّوْرِ عَلَيْهِمْ دَائِرَةُ السَّوْرِ ۗ وَغَضِبَ اللَّهُ  
عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۗ وَلِلَّهِ  
جُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا ۗ إِنَّا  
أَرْسَلْنَاكَ شَاهِدًا وَأَنْتَ بَشِيرٌ وَنَذِيرٌ ۗ تَشْهَدُ لِلَّهِ وَرَسُولِهِ  
وَتَعَزَّزُوهُ وَتُوقِرُّوهُ وَتُؤَيِّدُوهُ بِكُرَّةٍ وَأَصْبَلًا ۗ إِنْ الَّذِينَ  
يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَكُ اللَّهُ فَوْقَ أَيْدِيهِمْ فَمَنْ  
تَكَفَّرَ فَأَلْمَأْبِتُكَتْ عَلَى نَفْسِهِ ۗ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهُ  
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۗ

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## SO SAID THE HOLY PROPHET

(Peace and blessings of God be upon him)

Nu'man ibn Bashir relates that the Holy Prophet (s.a.w.) said: Prayer is worship (*Abu Daud* and *Tirmidhi*).

Ayesha relates that the Holy Prophet (s.a.w.) preferred prayers that are comprehensive and discarded others (*Abu Daud*)

Anas relates that the supplication most often made by the Holy Prophet (s.a.w.) was: Lord, bestow upon us the best of this world and the best of the hereafter, and deliver us from the torment of the Fire (*Bokhari* and *Muslim*). *Muslim* adds: When Anas prayed he made the same supplication, and if he made any other, he included this one in it.

Ibn Mas'ud relates that the Holy Prophet<sup>saw</sup> supplicated: Allah, I beseech Thee for guidance, righteousness, chastity and self-sufficiency (*Muslim*)

Tariq ibn Ushaim relates that when a man became a Muslim the Holy Prophet (s.a.w.) would instruct him in Prayer and then direct him to supplicate in these terms: Allah, forgive me and have mercy on me, and guide me and forbear from me and provide for me (*Muslim*). Another version is: A man came to the Holy Prophet (s.a.w.) and asked: Messenger of Allah, how shall I supplicate

my Lord? He answered: Say: Allah, forgive me and have mercy on me and forbear from me and provide for me. These will comprehend thy life and thy hereafter.

Abu Musa relates that the Holy Prophet (s.a.w.) supplicated thus: Allah, forgive me my defaults and my mistakes and my excesses in my affairs and that which Thou knowest better than I. Allah, forgive me that which I said in seriousness or in fun or by mistake or deliberately, and I am guilty of all these. Allah, forgive me that which I have sent on and that which is to come and that which I did covertly and that which I did overtly and that which Thou knowest better than me. Thou dost advance one and thou dost put one back and has power over all things (*Bokhari* and *Muslim*)

Abu Darda' relates that the Holy Prophet<sup>saw</sup> often said: A Muslim's prayer on behalf of his brother in his absence is responded to. An angel so appointed stands near him and each time he prays for his brother for some good the appointed angel says: Amen, and may you have the like of it (*Muslim*).

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## FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be on him)

The Holy Prophet (peace and blessings of Allah be upon him) has said: "Love each other and pray for each other privately. If someone prays for another in private, the angels says: May it be for you also." What an excellent matter it is, because even if the prayer of the person is not accepted, the prayer of the angel will certainly be accepted. (*Malfoozat*, Vol. I, pg. 336)

It should be remembered that the acceptance of prayer is granted by Allah alone. And there are certain times for the acceptance of prayer like the dawn. This time has special quality which is not found in other times. As such there are special times for supplication which create acceptance and

impact. (*Malfoozat* Vol. IV, pg. 309)

Firstly: At three o'clock in the night is a special time for offering *Tahajjud* prayers. There is no harm for anyone for waking up at three o'clock. Secondly: when the sun warms up, I sit in the *Baitud'Dua*. Both these times are good for the acceptance of prayers. (*Malfoozat* Vol IV, pg. 283)

All troubles are resolved with prayer. What do we possess to benefit someone? All we have is the instrument of prayer. Allah has granted it to us both for friends and foes. We cannot change black into white and white into black. We do not have an iota in our power, except that which Allah grants us with His Grace. (*Malfoozat* Vol. III, pg. 132)

## WE ARE ENTRUSTED TO SPREAD THE RELIGION WHICH WAS PERFECTED 1400 YEARS AGO

### IT IS A SIGN OF THE TRUTH THAT THE JAMAAT IS EXPANDING IN SPITE OF ALL THE OPPOSITION. THIS IS THE SIGN OF ITS BEING FROM GOD

(Summary of the Friday Sermon delivered by Hazrat Khalifatul Masih IV on April 9, 1999. Translated into English by Basharat Mirza of Athens Jamaat)

After the customary *Tasha'hud*, *Ta'awuz* and *Sura Fateha*, Huzoor recited the following:

*"This day have those who disbelieve despaired of harming your religion. So fear them not but fear Me. This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then surely, Allah is Most Forgiving, Merciful."* (5:4)

Elaborating on this, Huzoor said that where it mentions the disappointment of the disbelievers, two aspects should be kept in mind. (1) Their efforts to bring changes to the perfect religion by arguments failed completely. (2) Having failed in arguments, they began to use force and left no stone unturned in scheming for its destruction. That is why Allah says that they should not be feared, only Allah should be feared. The more you fear Allah, the more you will become free of fear of the enemies.

Regarding the perfection of religion, Huzoor said that it was the perfection of *Shariah*. The Quran has not ignored even the minutest aspects. The favor is Prophethood and its blessings. This favor was maximized on the Holy Prophet (s.a.w.). He has distributed this favor in the whole world and we can have its bounties even today.

Huzoor then presented some *Ahadith* in this connection. Once a Jew said to Hazrat Umar (r.a.) That if the verse "This day have I perfected your religion for you ..." had been given to the Jews, they would call that day as the day of *Eid*. Hazrat Umar (r.a.) replied: We know the day and the place where this verse was revealed. It was Friday and the

Holy Prophet (s.a.w.) was standing in the *Arafaat*.

The reply from Hazrat Umar (r.a.) explained to him that Friday is also like *Eid* for us and the day of *Arafat* was also *Eid* day. So we enjoy a double *Eid*.

According to another Hadith, the Holy Prophet (s.a.w.) said: That person got the taste of religion who considers Allah as the *Rabb* (sustainer) and Islam as the religion, and considers the Holy Prophet (s.a.w.) as the Prophet.

To consider Allah as *Rabb* means that we considers only Allah to be the sole sustainer of the universe. For our physical needs, we look only to Allah and no one else. For our spiritual needs, look to the religion of Islam. (No former religions were able to fulfill all the spiritual needs, since they were not complete like Islam is.)

Then Huzoor presented some of the writings of the Promised Messiah (a.s.) Wherein he says that "*This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion*" is about the present age. The bounty which was completed 1400 years ago and the religion which was perfected at that time give us the task of spreading it to the corners of the earth. There are great difficulties in this path but those who grasp Allah will not lack the resources. Ahmadiyyat has been planted by Allah and it flourishes in the face of opposition. This is a great sign of the truth of Ahmadiyyat. Its being from Allah is testified by the progress it makes in the face of all worldly schemes against it.

Huzoor then read out some admonitions by the Promised Messiah (a.s.) for the Jamaat and asked the Jamaat pay heed to them.

**ADDRESS OF HAZRAT KHALIFATUL MASIH'S (a.b.)**  
**At the International Jalsa Salana, Mannheim, Germany**  
**August 25, 2001**

(Translated by Dr. Khaled Ahmad Ata, Maryland)

The session started with recitation from the Holy Quran followed by rendering of a poem.

After *Tashahhud*, *Ta'awuz* and recitation of the *Sura Fateha*, Huzoor (a.b.) first read out verses of the *Sura Nasr*, and then said; 'today is the day of attempting to recount the immeasurable bounties of Almighty Allah; those bounties can not be reckoned, however. They are descending upon us like a rain from the Heavens.'

#### **Penetration Of Ahmadiyyat In New Countries**

Huzoor (a.b.) said, 'Briefly, the sapling of Ahmadiyyat, with the grace of Allah, has been planted in 174 countries of the world to date. At the time of my temporary migration from Pakistan in the year 1984, the number of countries where Ahmadiyyat had already been established was 91. Within the last 17 years, and whereas the enemy has tried tooth and nail to destroy the Jamaat Ahmadiyya, Almighty Allah has granted 83 new countries to Ahmadiyyat. Countries with people entering into the fold of Ahmadiyyat this year are as follows: (1) Venezuela (2) Cyprus (3) Malta (4) Azerbaijan.

#### **Venezuela**

The task of establishing Ahmadiyyat in this country was given to the Guyana Jamaat who had no such experience, Huzoor (a.b.) said. Nevertheless soon a gentleman with ten years of Venezuelan residence and a good conversant knowledge of native language embraced Ahmadiyyat. Our missionary, Al-Hassan Bashir Sahib, then took this gentleman with him on a Tabligh sojourn, and both were able to win 25 converts, with the grace of Allah.

#### **Cyprus**

With 9 Bai'ats the Jamaat has been formally established in Cyprus now, said Huzoor (a.b.).

'Germany has earlier played a prominent role in the spread of Ahmadiyyat into nine countries, other than their own. This year, ably assisted by the Turkish Jamaat, they have achieved success in this 10<sup>th</sup> country', Huzoor (a.b.) added further.

#### **Malta**

Huzoor (a.b.) said, 'this is the 11<sup>th</sup> country where the German Jamaat has achieved success.' Two Tabligh groups visited seven cities of the country, held Tabligh meetings and distributed literature. Four people, with the grace of Allah, accepted Islam Ahmadiyyat.

#### **Azerbaijan**

Jalal Shams Sahib made a Tabligh itinerary to this country on behalf of German Jamaat. He was blessed with ten Bai'ats, with the grace of Allah. A regular Jamaat setup is now in place here, Huzoor (a.b.) told.

Small-scale successes in countries like St. Kitts-Nevis and Bahamas do not merit a detailed account at this point in time, said Huzoor (a.b.).

#### **New Mosques and Tabligh Centers**

Ahmadiyya Jama'ats in Africa, Indonesia and India have taken the lead over all other Jama'ats of the world in building mosques and Tabligh centers this year, Huzoor (a.b.) said. In many countries of Africa these projects are rapidly underway through *Waqar-e-Amal* (dignity of labor) with the participation of Ahmadi men, women and children.

#### **Mosques and Tabligh Centers in The West: Future Plans**

Huzoor (a.b.) said, 'there are 36 Tabligh centers in the USA, and 10 in Canada. Progress for various similar projects in Chicago, Virginia, Houston, Columbus, OH and Philadelphia has been noticed with satisfaction.'

As to the plan of building 100 mosques in Germany, 10 pieces of land have been purchased so far, Huzoor (a.b.) said. The German Jamaat has tried to make large and impressive mosques whereas I had communicated to them to build mosques close to small Jama'ats. Only Frankfurt Jamaat has been successful this year, the fervor of German Jamaat notwithstanding, he said further.

Work is also in progress in the UK and Albania for building new mosques. New Zealand— known as the 'end of the world'— has been blessed with a mosque named 'Baitul Moqet', told Huzoor (a.b.).

### Benin

The number of Ba'its in Benin, with the grace of Allah, is 1,203,098, said Huzoor (a.b.) the Jamaat has penetrated into 182 new areas of the country. An addition of 183 mosques has also been recorded, *Alhamdo Lillah*. With the induction of 18 new local Kings into Ahmadiyyat the total number of such Kings now stands at 57.

Hafiz Ihsan Sikandar Sahib, Amir Jamaat Benin, informed Huzoor (a.b.) that, 'alongside a highway running between Benin and Niger, Ahmadiyyat won 1,293,820 converts in 328 cities, towns and villages during the year. Included in the new converts are 228 local Chiefs and Kings. 237 mosques were also granted to Ahmadiyyat together with their Imams, with the grace of Allah Almighty.

### King and the Incident of the Ring

King of Allada, Benin, narrates, 'I never took off the ring engraved with *Alaisallaho Bikaafin abdahu*' (*Is Allah not sufficient for His servant*), given to me by Hazrat Khalifatul Masih (a.b.), from my finger. Continuous use of the ring, however, caused a surgical condition on my finger warranting removal of the ring; but the ring would not come off, and any such attempt would be very painful. 'Either we amputate the finger or shear the ring', said my doctor. But I had absolutely no wish to cut the ring lest the blessings decrease. Nor did I wish to lose my finger. At last I spread out my prayer rug and supplicated, "O Lord of the Khalifatul Masih! He *i.e.* Khalifatul Masih, has put this ring around

my finger; I do not want it to be shorn lest the blessings decrease'. After the prayers I tried again, and the ring came off easily, without pain. The finger too healed in due course of time'.

### Miraculous Sign of Rainfall

Residents of Zougou Pantroussi village, reports Amir Sahib Benin, to Huzoor (a.b.), were anxiously awaiting rainfall for three weeks when our Tabligh delegation arrived there. The villagers asked our *Moallim* Bshabi Mohammad Sahib to pray to Allah to cause rain. 'It is June, and we need the rain direly. If it rains within the next 10 days we will accept Ahmadiyyat', they said.

On hearing this our *Moallim* Sahib raised his hands in prayers and begged, 'O Allah, bestow vision upon them; let them know that You are Almighty God, powerful over all things; and whereas they have begged rain of You in the next 10 days, I implore You to grant us rain today rather than tomorrow.' Amir Sahib, Benin continues, 'our delegation had not even finished lunch after the prayer when the sky became overcast with clouds that burst with rain for nearly three hours. Local Imam, overawed with this miraculous sign, came to our *Moallim* Sahib and said, "By Lord. You are men of God.' Four thousand people had already converted to Islam Ahmadiyyat that day before night fell, Amir Sahib wrote further.

### Niger

Ba'its in excess of 5,444,000, Jamaat setup in 483 new locations, grant of 514 already-built mosques, induction of 118 Chiefs and 5 Kings into the fold of Ahmadiyyat have been recorded in Niger this year, said Huzoor (a.b.). Benin Jamaat, responsible for Tabligh in this country, has achieved a historic success, with the grace of Allah Almighty, in a seemingly tough atmosphere.

### Togo

Huzoor (a.b.) said, 'in an extraordinary leap forward, with the grace of Allah, the number of Bai'ats in Togo this year has risen to more than 1,771,000. Also included in the blessings are 157 already-built mosques with their respective Imams

and establishment of Jama'ats in 157 new locations of the country. Two local governors, despite active opposition from anti-Ahmadiyya quarters, have also joined the fold of Islam Ahmadiyyat.'

### Kenya

This is one of those countries where, with the grace of Allah, wonderful changes are taking place, said Huzoor (a.b.). Their total number of Bai'ats this year is more than 3,717,000. Penetration of Ahmadiyyat took place in 70 new areas of the country with concurrent establishment of 56 new Jamaats. They have built 12 new mosques during the year; another 5, built already, were granted to them, by the grace of Allah. With regard to financial sacrifice, especially for building mosques, exemplary performance has been shown by members of Maiakani, Qadiani, Nianza, Maberu, Coastal Region and the Rift Valley Jama'ats, Huzoor (a.b.) added.

#### A Sign of Admonition in Burani, Kenya

Not long ago, reports missionary Faiz Ahmad Sahib to Huzoor (a.b.), a young man walked into our mosque with shoes on his feet. When checked by Ahmadi present on the occasion the man arrogantly said, 'What mosque is this? Mosque is only for Muslims. Qadianis are *Kaafirs* (infidels). They have a different Quran and a different Prophet too, etc.' He also uttered many a derogatory remarks against the Promised Messiah (a.s.), (the Founder of the Ahmadiyya Movement in Islam.)

Faiz Sahib adds, 'during my recent visit to the Burani village, while the Quaid Khuddamul Ahmadiyya was also with me, we came across a young man riding in a wheelchair. His legs looked paralyzed. The Quaid Sahib inquired if I had recognized the person in the wheelchair. No, I replied. Quaid Sahib said, 'this is the same person who had walked into our mosque with shoes on his feet, and had said, 'What mosque is this? Mosque is only for Muslims, etc.' I was further told that this young man had climbed a coconut tree from where he suddenly fell down and broke both of his legs. Despite much effort no treatment could heal him.

At this point Huzoor (a.b.) said, 'signs both of

glad tidings and admonition are being manifested in support of Ahmadiyyat.'

### Djibouti

Through the efforts of a hardworking Kenyan Jamaat and blessing of Allah Almighty, the number of Ba'its in Djibouti this year is more than 120,000, said Huzoor (a.b.). They now have 10 regular Jama'ats. Construction of the first Ahmadiyya mosque in Djibouti is underway in Gawelo.

### Eritrea

Until two years ago, said Huzoor (a.b.), no Ahmadi lived on the Eritrean soil. But today, with the grace of Allah, the number of Ahmadi Muslims here is more than 800,000, thanks to a landmark success of Kenyan Jamaat in the field of Tabligh in this country.

### Ethiopia

In the Abyssinia of Hazrat Bilal (r.a.), said Huzoor (a.b.), more than 5,065,000 people have entered into the fold of Islam Ahmadiyyat this year. Backed by consistent efforts of the Kenyan Jamaat and blessed by Almighty Allah. 'Masjid Bilal', the first Ahmadiyya mosque in Ethiopia, is now heading towards its completion in the Mega town.

### Tanzania

Huzoor (a.b.) said, 'there is an extraordinary wave of awakening in Tanzania. It has borne us the fruit of more than 7.3 million Ba'its this year alone. Other highlights include establishment of 81 Jama'ats in new areas of the country, addition of 21 mosques (12 new, and 9 already-built).

#### Opponents of Ahmadiyyat Frustrated

Huzoor said, 'the rapid pace of conversions has not remained without acts of jealousy of our adversaries. In a joint move to forestall the spread of Ahmadiyyat in every possible way, local Arab residents of the Iringa province decided to imitate the Ahmadiyya methodology of Tabligh in every manner. They even formed '*Daaiyan Ilallah*' (Callers to God), disseminated free literature, organized conventions and purchased vehicles

equipped with loudspeakers for mobile anti-Ahmadiyya preaching squads. Nevertheless all of their efforts remained doomed. The ringleaders then summoned their disciples (Mullahs) to explain their cause of failure. 'True, we have all the facilities but we lack Pakistani *Mubalighs* (missionaries) who can visit and preach in villages, sleep in jungles and stay there for days together. The Ahmadiyya Jamaat has those *Mubalighs* who do all such things', was the reply of a frustrated herd of Mullahs.

### **Disintegration Smites Enemies of Truth**

'Khidmat Da'awat-e-Islamia' is the name of an Islamic movement that had been actively slurring against the Promised Messiah (a.s.) for some time, Huzoor (a.b.) said. In a stampede during the Hajj pilgrimage last year Sheikh Sha'aban Ali Mranda, head of the movement, suffered a minor wound on one of his legs. On his return home Mranda's sore deteriorated to a degree where amputation was the only choice of treatment. His leg was thus severed below knee level. Huzoor (a.b.) said, 'he is now like an invalid person; a living example of God's wrathful manifestation.' The movement itself, Huzoor (a.b.) continued, has disintegrated due to mutual feuds. The equipment used for anti-Ahmadiyya activities has been sold out; they even sent an offer to our Jamaat who bought it against a cheap price. Thus those committed to annihilate Ahmadiyyat were themselves reduced to oblivion', said Huzoor (a.b.).

### **Malawi**

Huzoor (a.b.) said, 'with more than 180,000 Ba'its, Malawi has seen new grounds of success this year, thanks to the consistent Tabligh efforts of Tanzania Jamaat, blessed graciously by Almighty Allah.

### **Mozambique**

*Alhamdo Lillah*, Mozambique Jamaat has been able to present 1 million Ba'its this year against a given target of 100,000, Huzoor (a.b.) said. This country also falls under jurisdiction of the Tanzania Jamaat for Tabligh purposes, Huzoor (a.b.) added.

### **Congo**

In this tough central republic of Africa, said Huzoor (a.b.), the number of Ba'its this year has exceeded 7,650,000. Belonging to 26 different tribes the bulk (7,200,000) of new converts comes from Christian background; the others (400,000) were either non-Ahmadi Muslims or Pagans, etc.

### **Writings of the Promised Messiah (a.s.) Melt The Hearts**

'When parts of the Promised Messiah's (a.s.) book entitled '*Kashti-e-Nooh*' were read out to the natives, they burst into tears and said, 'what a fine teaching! And how ill-informed we were about Islam before this day', wrote missionary Tahir Munir Bhatti Sahib to Huzoor (a.b.).

### **Ivory Coast**

With the grace of Allah, Huzoor (a.b.) said, the number of Ba'its in this country is more than 2,100,000 this year. Among the new converts are 469 Chiefs and 622 Imams. Ahmadiyyat has made a foothold in 653 new places with proper Jamaat setup in 115. An addition of 563 mosques has also taken place. Of these 11 were built new while others were granted to the Jamaat as already built, Huzoor (a.b.) added.

### **Commentary of The Holy Quran Serves As A Sign of the Promised Messiah's (a.s.) Truth**

Missionary Umar Ma'az Sahib wrote to Huzoor (a.b.), 'Imam Alhaaj Mahmood Granbote of village Morla Dioulasso, went into ecstasy on hearing some portions of the commentary of the Holy Quran rendered by the Promised Messiah (a.s.).' 'This commentary alone is a sign of the truthfulness of the Promised Messiah (a.s.)', exclaimed the Imam. "I may be provided with a copy of this *book of commentary*" he said. Days later the book was provided to him. Soon the two key Imams of the village embraced Ahmadiyyat along with their 6000 followers. They are now propagating the message of Ahmadiyyat in the neighboring villages, Huzoor (a.b.) told further.

## Burkina Faso

2 million people belonging to 26 different tribes have, with the grace of Allah, entered the fold of Ahmadiyyat in Burkina Faso this year, Huzoor (a.b.) said. The number of new Jama'ats established during the year is 117. An addition of 117 mosques has also taken place. Of these 13 were built new while 114 were built already.

### Failure of The Wahabi Ulema

In the Dori region of Burkina Faso, said Huzoor (a.b.), Wahabi Muslims organized a convention for anti-Ahmadiyya propaganda. As soon as their onslaught of false accusations started an Ahmadi scholar named Alhaaj Hadi stood up and said loudly, "You all know the reality well. Why then are you forging lies?" He challenged them, "Swear upon God that the Imam Mahdi in whom we (Ahmadis) believe is a liar." On hearing this the Wahabi mullah said, "You *may* yourself swear that the Imam Mahdi in whom you (Ahmadis) believe is true, and is also a prophet of God." 'Our Ahmadi scholar, Huzoor (a.b.) said, swore thrice in front of the whole crowd that the Promised Messiah (a.s.) is truly the Mahdi and a prophet of God.' This silenced the Wahabi mullahs who dared not respond with a counter vow. The entire area, Huzoor (a.b.) added, has been overawed since, and multitudes of people, with the grace of Allah, are now seeking allegiance to Ahmadiyyat through Ba'its.

### Interior Ministers of Mali and Burkina Faso Speak

In a meeting with our delegation, reports Amir Sahib Burkina Faso, the Interior Minister of neighboring Mali openly expressed his belief that the patience and courage demonstrated by the Ahmadi missionaries will lead them to final victory. Present also on the occasion was the Minister For Internal and Religious Affairs, Burkina Faso, who added, 'if there be anyone today, countering Christianity through argument, it is Ahmadiyyat alone.'

### Ahmadis Speak on The Burkina Faso Radio

Amir Sahib Burkina Faso informs Huzoor

(a.b.), 'a speech on the subject of 'Conduct of the Holy Prophet (s.a.w.) and sacrifices of his Companions (r.a.), as well as the devotion of the Promised Messiah (a.s.) to the Holy Prophet (s.a.w.) was in progress on the Burkina Faso Radio during an Ahmadiyya broadcast. Nearly 80 people had gathered in the radio station compound to listen to our program. When our speakers came out of the studios the crowd lined up to congratulate and kiss their hands. They confessed that, 'in reality only Ahmadiyya Jamaat has presented the true Islam to us and revived our faith.'

## Ghana

Jamaat in Ghana, with the grace of Allah, has been able to present with more than 1,273,000 Ba'its this year, Huzoor (a.b.) said. Ahmadiyyat penetrated into 20 new locations, and 29 proper Jama'ats were established. With the addition of 17 mosques this year (15 new and 2 already built) the total number of mosques in Ghana has reached a leading figure of 763, said Huzoor (a.b.) added.

### A Drunkard in Jail Converts to Islam Ahmadiyyat

Yakubo Govan, Huzoor (a.b.) said, was a man known for drunkard and unruly behavior. One day they sent him to jail on charges of fighting. During imprisonment somebody mentioned to him that Ahmadis were not good Muslims. Allah gave a unique piece of wisdom to Govan who said to his inmates, 'let us find out how many Ahmadi prisoners are here in comparison to the non-Ahmadi Muslims as well as Christians. This, he thought, will explain whether Ahmadis are good or bad. Huzoor (a.b.) said, 'they made an assessment, and it dawned upon them that there was not a single Ahmadi prisoner in the entire jail.' There and then Yakubo Govan pronounced his acceptance of Islam Ahmadiyyat and vowed to give up alcohol for good, Huzoor (a.b.) added.

## Nigeria

Ba'its in Nigeria have reached up to 305,000 this year, said Huzoor (a.b.). 75 new places of the country have welcomed the penetration of Islam



Ahmadiyyat. With the addition of 20 new and 36 already-built mosques this year the total number of mosques in Nigeria now stands at 472.

### **Police Officer's Dream Comes True**

At the time of a 'Question & Answer' session in the Traba state, reports Abdul Khaliq Sahib, missionary in charge, Nigeria, to Huzoor (a.b.), a police officer stood up and told the audience that he had seen a dream in which a stranger, who was also a foreigner, had come to visit him. 'He asked me if I had any problems'. I said 'No'. Then he (the stranger) said, 'alright, let us raise our hands and pray.' And so we did. The dream ended at that point. The police officer, now addressing our missionary, continued, 'having seen you in this session today I can recall that you are the same person who had met me in *my* dream, and had *even* prayed for my sake with hands raised.' The police officer immediately embraced Ahmadiyyat. Later he invited our Moallim Abdur-Razzaq Sahib to join him in conveying the message of Ahmadiyyat to the rest of their tribesmen. As a result of their joint efforts more than 6000 people have accepted Ahmadiyyat so far, Huzoor (a.b.) added.

### **Senegal**

This year's highlights include Ba'its in excess of 261,000, penetration of Ahmadiyyat into 45 new locations with regular Jamaat setup in 32 and an addition of 30 mosques (18 new, and 12 already built). 65 Tarbiyyati/Refresher courses were held participated by 1580 Imams, teachers and elected representatives, Huzoor (a.b.) told.

### **The Gambia**

Huzoor (a.b.) said, 'Allah Almighty is showing many signs in the Gambia but apparently that land is hard and under the curse of Allah. It may therefore take some more time. Please continue to pray.'

### **Strong Antagonism of Ahmadiyyat And The Will of God**

Sutokoba town, Huzoor (a.b.) said, is the epicenter of a fierce anti-Ahmadiyya opposition

where force is being used to stop people from accepting Ahmadiyyat. A social boycott of local Ahmadis is also zealously in place for some time. On the *Maulood-un-Nabi* day (birthday of the Holy Prophet Mohammad (s.a.w.)) this year an elite Imam of the region tabled a resolution abiding all residents of the District to join him in seeking curse of God for Ahmadiyyat. The resolution was unanimously adopted and imprecations made. Soon a tornado hit that area and left their crops, trees, homes and everything else utterly ransacked. Devastation of this kind, Huzoor (a.b.) said, had never been witnessed in the history of The Gambia before. The town chief described the tornado as 'Plague' and 'Curse of God' on the national news media. Only that area came in the grip of the tornado, said Huzoor (a.b.), while all neighboring villages remained completely safe. Our Tabligh meetings have now started taking place in that area. The once opposing Imams and Chiefs are also now participating in our programs.

### **Sierra Leone**

Huzoor (a.b.) exhorted upon the faithful to offer special prayers for this country as the civil disorder continues to erupt here every now and then. There are 2920 regular Jama'ats here. The total number of mosques, including the 9 added this year, is 2277, Huzoor (a.b.) told.

### **Liberia**

This is also one of the disorder stricken and difficult areas, Huzoor (a.b.) said. Nevertheless with the hard work of local Muballigheen and the blessings of Allah Almighty more than 11,000 people have converted to Ahmadiyyat during the year. Ahmadiyyat penetrated into 61 new areas. Almighty Allah also granted us with 61 mosques along with their Imams during the year, he added.

### **Zambia**

After several years of inertia, Huzoor (a.b.) said, the number of Ba'its in Zambia has exceeded the 1000 mark this year. In the face of a strong opposition, our new missionary is doing extraordinarily well, with the grace of Allah,

Huzoor (a.b.) remarked.

### Madagascar

The Jamaat in Mauritius has been given the charge of Tabligh in Madagascar. With more than 6400 Ba'its this year their achievement, with the grace of Allah, is significant, Huzoor (a.b.) remarked. Ahmadiyyat was introduced in 52 new places of the country despite severe odds.

### Ahmadis Preach Barefooted in Hills Through Rain and Mud

Missionary Mash'hood Ahmad Toor Sahib wrote to Huzoor (a.b.), 'during Tabligh tours in the Manakar District we were blessed with the strength to convey the message of Truth within a radius of 40 kilometers. This area comprises clay hills, and all villages are situated on hilltops. It was rainy season and rain was everywhere. Nevertheless we kept traveling 4 to 8 kilometers per day, barefooted through the mud, to convey the message of Truth. 1260 people, with the grace of Allah, accepted Ahmadiyyat in this District. The sapling of Ahmadiyyat was planted in 17 villages.

### Germany

With 1700 Ba'its the German Jamaat is leading all other Jama'ats in Europe, said Huzoor (a.b.). Their Tabligh network supports other countries also including Bosnia, Slovenia, Macedonia, Kosovo, Romania, Bulgaria, Czech Republic, Italy and Algiers, Huzoor (a.b.) added.

### Allah Informed Me About Your Coming Says A New Convert

Ashfaq Ahmad Tahir Sahib accompanied by the local missionary in Hamburg set off for a Tabligh assignment to a suburban city where nobody had known them before. 'Nobody paid heed to our message', wrote Ashfaq Sahib to Huzoor (a.b.). 'But at last there was a child who asked us to wait until his father returned from bazaar. His father arrived shortly, and we conversed with the gentleman in his house for nearly three hours. In the end our host accepted Ahmadiyyat along with four other family members, and filled in the Ba'its Form.

Another guest of our host also accepted Ahmadiyyat on this occasion. After filling in the Ba'its Form our host said to us. 'Allah Almighty had informed me that two men will arrive with a religious mission, and they will present you with a form'. He continued to say, 'I had already mentioned this *incidence* to my wife, and had instructed her to get ready for hospitality. We were expecting you both for the last two days.'

### France

With 137 Ba'its France stands next to Germany, Huzoor (a.b.) said. The French Jamaat has been blessed with an extraordinary wave of awakening that has been recognized, among others, by a Director of the Interior Ministry of France as well, Huzoor (a.b.) remarked.

### Indonesia

Apart from 10,000 Ba'its, penetration of Ahmadiyyat into 29 new locations and an additional 21 mosques (15 new and 6 already built). Jamaat in Indonesia has also been blessed with the fruit of *Shahaadat* (martyrdom) this year, Huzoor (a.b.) said. Houses belonging to some Ahmadis have been torched, some of our mosques attacked and many an Ahmadi wounded. Our Tabligh onslaught, however, continues to win new grounds, with the grace of Allah, Huzoor (a.b.) added.

### Bangladesh

'Amazing' said Huzoor (a.b.). 'Despite fierce resistance and tribulations, the fruit of success in *Bangladesh* is far beyond my expectations. In the face of all kinds of trials including burning of houses, arson and martyrdoms, they are continuously marching forwards. Their total number of Ba'its this year has reached the 20,000 mark.'

### India: Tabligh Plan

Huzoor (a.b.) said, 'During Jalsa Qadian, 1991, I had drawn attention of Jamaat Ahmadiyya, India, towards *Da'wat Ilallah* (Tabligh) in the following words. 'Again and again I *shall* very humbly and modestly draw your attention towards this highly

important obligation. Wake Up! And roaring like lions, and singing songs of victory like the conquerors, spread out in entire India.'

I had also said to them, 'God Almighty had ordained the successor of the Holy Prophet Mohammad (s.a.w.) in the town of Qadian. And this honor was bestowed upon Hindustan (India). You should keep this honor alive. Keep it unto you. Allow not anybody else to take this standard of pride away from your hands to hoist it either in Ghana, Nigeria or The Gambia. This is Your fortune. Keep it firmly adherent to your arms and bosoms.'

Huzoor (a.b.) said, 'the Indian Jamaat paid heed to my call, and with the grace of Allah the number of Ba'its in India alone this year is more than 40,503,600.'

The glorious successes of Ahmadiyyat, Huzoor (a.b.) said, have been received with shock and grief by our adversaries. The fire of jealousy is consuming their hearts, evident from their writings, etc. In a compassionate appeal (contained in a pamphlet) the World Majlis Tahaffuz-e-Khatme Nabuw'wat, Uttar Pradesh, India, addressing its brethren in Islam says, 'to date the number of those entering the Qadiani faith has exceeded eight *crores* (80 million) in the length and breadth of India – if this situation continues then there will come a day when no village, town or place will be without Qadianis.' (On this Huzoor (a.b.) remarked, '*Insha Allah*')

### **An Enemy of Ahmadiyyat Comes Under Allah's Wrath**

After demolishing our mosque in a village in the Assam region, writes Aman Ali Sahib to Huzoor (a.b.), the enemies flogged our Moallim Mr. Shah Jahan Ali Sahib 100 times. As he fainted from torment one of the gang leaders ordered that one of Moallim's legs be severed. Nevertheless they could not do it. Allah Almighty, however, manifested a strange sign. The person who had ordered the severing of Moallim's leg was later shot dead by his own friends, and many of them have since been convicted. As a result of this incident, Huzoor (a.b.) said, 'those who had wanted to destroy the message

of Ahmadiyyat have already submitted to it; and with the grace of Allah we have about 8 regular Jama'at there now.'

### **Total Number of Ba'its**

About the total number of Ba'its worldwide Huzoor (a.b.) said, 'the total number of Ba'its this year is 81,006,731.'

### **Concluding Remarks**

Towards the end of his address Huzoor (a.b.) said, 'now I shall read a passage from the Promised Messiah's (a.s.) writings to reinvigorate your faith.'

The Promised Messiah (a.s.) writes, "I very strongly and steadfastly proclaim that I am with the Truth. And with the grace of God Almighty victory in this field is mine. And as far as I *can* see with my telescopic vision I see the entire world under the feet of my truthfulness. And it is nigh that I beget a grand victory inasmuch as another tongue is speaking in my support. And to strengthen my hand there is another hand at work whom the world does not see, but I do. A Heavenly spirit speaks within me that gives life to every word and letter of mine. And there is a simmering and ebullience in the Heavens that has made this handful of dust stand up like a puppet. Each one on whom the door of forgiveness has not been closed will see that I am not from myself. Are those eyes *really* insightful that can not recognize a Truthful? Is he, who has no perception of the Heavenly voice, also alive?" (*Azala Auhaam; Roohani Khaza'in*, Vol 3, p. 403)

In the end Huzoor (a.b.) exhorted upon the faithful to pray especially for the oppressed Ahmadi Muslims of Pakistan whose sacrifices have been accepted by Almighty Allah. All the successes that we see today, said Huzoor (a.b.), are a reward of the sacrifices and prayers of those Ahmadi brethren who are being persecuted in the streets and prisons of Pakistan. We are obligated to pray for them. May Allah return us to Pakistan in safety, and may we see our successes *there* with our own eyes. What will become of Mullahs, only Allah Knows. What I know is that Allah is very severe in retribution, and He is very severe in avenging.'

## THE PROBLEMS OF RISHTA NATA AND THEIR SOLUTION

(Friday Sermon delivered by Hazrat Khalifatul Masih IV on January 19, 2001.  
Translated by Aftab A. Bismil, Secretary Rishta Nata, USA)

After the *Surah Fatihah* Huzoor recited verse 22 of Chapter 30 (*Al-Rum*)

*“And of His signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and he has put love and tenderness between you. In that surely, are signs for people who reflect” (30:22)*

Huzoor said that it was also necessary to pray before and after marriage, prayer mentioned in the Holy Quran:

*“Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.” (25:75)*

This prayer should be a regular feature and should continue even if one of the spouses passes away because the progeny is still there.

Huzoor said, I like to place before you some *Ahadith* of the Holy Prophet (s.a.w.). Hazrat Abu Huraira (r.a.) relates that the Holy Prophet (s.a.w.) said, “generally while seeking a wife, four things are sought, wealth, beauty, family status, and faith. He advised that one should give precedence to faith because that is the foremost and right choice”.

Another companion relates that a person came to the Holy Prophet (s.a.w.) and said that he had received a marriage proposal from a woman of good family and high status but she is unable to bear children. He sought the Holy Prophet’s (s.a.w.) advice who forbade him. Then the person visited the Holy Prophet (s.a.w.) the second time and the third time and he again advised him against marrying such a woman. The Holy Prophet (s.a.w.) said, you should marry such a woman who is fertile and loving, because I will be happy to have more following due to you”.

Huzoor said, how one could know before marriage whether a woman is capable of bearing more children. It could be ascertained by looking at the family. If the parents have many children, their daughters will also bear many children and as regards to the other condition of “loving wife”, that

can be known through enquires. In a Hadith in “*Sunan-Nisai*”, it is related that the Holy Prophet (s.a.w.) said that everything in the world is good and profitable, but the best is the righteous wife.

In another Hadith, Hazrat Jabier Bin Abdullah (r.a.) relates that the Holy Prophet (s.a.w.) said when you want to marry a woman it is better that you should make enquiry about her. Hazrat Jabier further relates that when he wished to marry a girl he privately made some enquires about her and when satisfied he married her.

Hazrat Mughira (r.a.) relates that he intended to send an engagement proposal for a girl and the Holy Prophet (s.a.w.) advised him to see the girl before that because that would enhance love and affection. Commenting on this Hadith, Huzoor said, in our Jamaat this procedure is followed. He said purdah is quite right, but it is not forbidden to see the would-be wife. For instance, the would-be husband can visit the girl’s house and both can see each other in the presence of the parents. There is no harm in it and this is what the Holy Prophet (s.a.w.) advised. Huzoor said, sometimes a photo can be provided, but it is better to see the girl in the presence of her parents. Hazrat Ibn Abbas (r.a.) relates that once a girl came to the Holy Prophet (s.a.w.) and said that her father had agreed to give her in marriage to someone she does not like. The Holy Prophet (s.a.w.) gave her permission to refuse if she desired or accept if she wanted.

Huzoor said, this is the procedure followed in our Jamaat. Sometimes I receive complaints from a girl that her parents have engaged her to a person against her wishes. Huzoor said, I instruct the *Islaho Irshad* Department to look into the matter. If the complaint is correct, the engagement should be dissolved and if the girl is wrong then she should be admonished in a suitable manner. Huzoor said, this procedure has always succeeded and the matter had been amicably settled.

Hazrat Ayesha (r.a.) relates that she asked the Holy Prophet (s.a.w.) how can a virgin girl express

her wish if asked about her marriage. He said, if she keeps quiet that would be considered her acceptance of the Nikah proposal. Huzoor said, as regards to marrying one's girl to a person outside one's own clan or family, the Promised Messiah (a.s.) had this to say: "It is a bad habit in our people that they do not want to give away their daughter to someone other than their clan and some even do not want to get married outside. This is a sort of pride and arrogance and against *Shariat*. All are the creation of God Almighty.

While seeking for a spouse one should see whether the person is pious and good-natured and not addicted to foul habits. Islam does not recognize any distinction in clans and gives importance to '*taqwa*' i.e. Righteousness. Allah says that '*the best among you is the one who is more righteous*'. "Some do not want a Syed girl to be married to a non-Syed. This tendency is not correct. Hazrat Masih-e-Maood (a.s.) was a Mughal and was married to a Syed lady and that too of a very respectable family. It is said that once the Promised Messiah (a.s.) was asked about the marriage of a Syed girl to a non-Syed, he replied, while mentioning the categories in the Quran there is no mention of not marrying a Syed girl to a believer. For the purpose of *nikah*, "*tayyebaat*" should be sought and a Syed girl, provided she is righteous, should be most suitable.

Replying to a question about a marriage with "*ghair kufu*" i.e. one who is not of the same status and clan, the Promised Messiah (a.s.) said: 'this is a very complicated matter and should be considered very carefully. If a person wants to get his daughter married to an Ahmadi who is outside of the family while there is a boy in the family who is '*Hum kufu*,' the one who is of the same status and in the family should be preferred. But this is not obligatory. Everyone should be able to decide which one is better for his daughter's best interest.

Hazrat Khalifatul Masih (a.b.a.) said, another trend has also crept in our Jamaat that a widow does not remarry and prefers to stay without a husband all her life. This is against the teachings of the Holy Prophet (s.a.w.). Hazrat Masih Maood (a.s.) says; "when the husband of a woman dies, she

considers remarrying to be sinful, although she is yet quite young. This is not correct. It is better and more righteous to remarry. Such a widow who remarries to remain on the righteous path and does not care about the taunts of bad women, is pious and righteous one indeed."

Hazrat Khalifatul Masih (a.b.a.) further said; "It is mentioned in *Malfoozat* that there was an Ahmadi girl whose parents were non-Ahmadi and they wanted her to be married to a non-Ahmadi. While this girl wanted to marry an Ahmadi. Due to this struggle the girl reached the age of 22 years. (Huzoor commented, these days the girls remain unmarried even till the age of 35 years and at that time the age of 22 was considered to be quite old). It is mentioned that the girl married an Ahmadi without her parents' permission. Hazrat Masih-e-Maood (a.s.) was asked whether that *Nikah* was valid. Huzoor (a.s.) said "yes". He said, in such cases an Ahmadi can act as a "*Wali*", he may be nominated by the Amir or the Khalifa of the time.

Hazrat Khalifatul Masih IV (a.b.a.) said, the young widows and the divorced women should be persuaded to remarry. However, if the widow or divorced has reached old age they are not obliged to remarry. Huzoor said, those boys who want to get married abroad should try to get a higher education especially in computer technology, MS or BS standard.

Huzoor said, since I have started laying stress on *Risha Nata* there have arisen some problems. Before this I did not want to touch the matter even with a ten-foot pole, but now since divine direction I have started taking interest in this matter and I have found there is a great need to improve the situation. Hazrat Masih-e-Maood (a.s.) himself also kept a register in which were gathered the particulars of boys and girls and he used to suggest some proposals. So, in accordance with this I have also started *Rishta Nata* work and by the grace of Allah it is progressing satisfactorily.

Huzoor said the girls living in foreign countries can get '*rishtay*' from Pakistan provided they do not make their standard very high. They can be married in time and into good families. Some people misunderstood my announcement and they

are sending me particulars of their boys and girls. They say that our boy is Matriculate or FA or Intermediate fail, but he is good and handsome, so please get him engaged in a foreign country. Similar is the case with the girls. Huzoor said, I have never said that I will get their boys and girls married in England. This is pure misconception. I had never said that. In Pakistan we have a good system of *Risha Nata* and the department has been considerably improved. Probably Hafiz Muzaffar Ahmad is in charge of the department and he is doing a good job. So, please do not fall into wishful thinking and do not raise your standards very high. Try to get your daughters married early otherwise their life will be miserable and for that their parents will be responsible.

Huzoor said, the Amirs of the countries should try to improve the working of *Risha Nata* department through auxiliary organizations like *Ansarullah* and *Lajna Imaillah*. The problems I am facing are that the parents do not send the particulars of their boys but are very keen in getting their girls married. They keep the boys for themselves and the marriage of girls is supposed to be my job. This is not fair. Parents should provide particulars of boys too so that it should be easier for me to find suitable match. About the boys they say, he can wait although he had reached marriageable age. My advice is that they should be married on time and my experience is that if the boys and girls are married on time, it prolongs their youthful life.

Huzoor said, parents are interested that their boys may be married abroad, but the particulars of these boys are such that no girl residing in foreign countries can accept such a boy. Sometimes such boys when they meet me, express the wish to get married here (in England). I have no objection to this wish or that they drive Taxi, because I have already said that it is an honorable profession and a source of earning a livelihood in an honest manner. But if they have no education or 10<sup>th</sup> or 12<sup>th</sup> grade, then the problem is that the girls here do not wish to marry uneducated or less educated boys, especially when the boys do not have a place to live, how can they marry such a person. The parents of the girls also have to consider the position. This is what is called "*Kufu*". Another problem is that

sometimes the boys living in a foreign countries marry in Pakistan for their own vested interests e.g. to get tax relief or to get someone to serve their parents. Sometimes they play fraud and do not bring the bride after marriage. I find many such cases in Germany and other countries – especially in Germany. It is the duty of Amir Sahib to find out such cases and take them to task through the *Amoor-e-Aama* department. If it is found that they married fraudulently then they must be punished and could be ex-communicated from the Jamaat because they acted against the Quranic injunction of "*Qaul-e-Sadeed*". Then there are some Ahmadi boys, who marry outside the Jamaat. Although it is permitted for the boys but if they do so where would the Ahmadi girls go? Moreover, there are other ill effects of such marriage. One is that their children will be lost. Although marriage of an Ahmadi boy to a non-Ahmadi or a non-Muslim is permissible but as a result of that the children are lost forever. Another tragedy is that some Ahmadi girls marry non-Ahmadi boys and such reports are coming from Pakistan and such girls cause havoc for their parents. Sometimes the parents of girls are involved. They are, of course, punished by ex-communication by the Jamaat. In most of the cases such girls later realize their mistake and come back crying and lamenting. There is hardly any such marriage which proves successful, but that "success" means that they are dishonored and destroyed in this world as well as in the hereafter. But for those who realize their mistake and come back crying and lamenting they are at least saved and can better their religious future.

There are some girls who marry non-Muslims. I have knowledge of some who married a Sikh or an atheist or a Hindu, in whose home there are idols. Such girls have no future and I know that their end is pathetic. They die in a miserable condition and similar fate gets their husbands. However, those are old stories and I do not want to repeat them. Huzoor said, one thing that I want to stress upon is that if any girl does such a misdeed and marries some non-Ahmadi or elopes with some disbeliever, this does not mean that her other sisters who, if righteous, should be shunned and remain unmarried. Such problems do exist. The Holy

Quran says none should be held responsible for the faults of others. If the whole family is corrupt that becomes visible and one should not marry into it, but if the parents are pious and the sisters are likewise, then they should not be penalized for the misdeed of one, because it is great sin and against the Quranic injunction – that no one will carry the burden of others. Huzoor further said, sometimes parents are pious but the children go astray, sometimes due to wife and sometimes due to other reasons. The Holy Quran mentions about the wives of some of the prophets who were not pious and even the progeny of prophets has been mentioned who went astray. Who can be better than the prophets in connection with good training of their progeny. Sometimes the children go astray in spite of the best training because they do not accept the good admonishment. But to reject pious girls on account of wrong attitude of others is a great sin and such a person will be answerable before God.

Huzoor said, as mentioned earlier there is a great tendency to get married abroad, some people say that they should send their boys and girls to foreign countries to be married. Huzoor said that he had never said that as alleged by some and he did not remember having said such a thing. He said, those boys who are qualified they could be sent for and thus the problems of the marriage of the girls living abroad could be solved. This is a separate matter. To look for opportunities of earning one's livelihood has nothing to do with the marriage we have a separate department of "*Amoor-e-aama*" for this purpose. There are other departments as well to help find better prospects. Sometimes this can be done through marriage too, but these two separate matters should not be mixed. Those who want to have a good job in a foreign country they should get themselves educated and trained in such fields as computer science. If they are qualified and able to get a good job they can be helped in finding a good wife.

Huzoor said, some parents waste their daughters' life by delaying their marriage on the pretext that they are young, but the real reason is that they use them as a tool to get their younger siblings better educated at their cost. This is a great sin. Some girls write to me that their parents did a

great injustice to their older sister by delaying her marriage for their sake. A good proposal had come and the parents were not accepting it. Huzoor said, I have instructed such parents very vehemently to get their daughter married. Now it is up to them to accept my advise or not and if they do not, they would be answerable to God.

Huzoor said, some people want to get married into a family of higher standard than their own. As a result of this tendency some girls are getting old waiting for a "higher standard" proposal. They should see their own standard and get married soon. In some other places another type of tragedy is taking place. Allah has made the father the guardian, but instead of that the mother is dominating and acting as guardian and the girls are also siding with the mother and due to this the marriages are being delayed and the girls are becoming older. If they have raised their standard, the other party has also their self styled standard. This tendency is very dangerous and sinful and it must be eradicated from our society. God has made the father the guardian not the mother. Therefore what the father decides the mother should accept it and should admonish the girls that their father is not their enemy and they should accept his decision and get married where he wants, otherwise they will remain unmarried and become old and no one will give them any attention.

Huzoor said, these were comments, which I wanted to make in connection with *Rishta Nata* problems. These are very important and I am organizing the *Rishta Nata* department under divine command and in this connection I am facing the difficulties that I have mentioned. I hope the Jamaat will cooperate with me in this regard and these problems will soon be solved.

In the end Huzoor said, I thank God Almighty for helping me in this regard and I am happy to say that some "*Rishtay*" which seemed impossible are being finalized by the grace of God. I have cited an example several times that a person sometimes asks his child to lift a heavy load and secretly lifts that load himself. My Allah the Exalted helps me likewise. He does everything while outwardly the order is to me to do it.

## ISLAM, A RELIGION OF PEACE AND TOLERANCE

(A lecture delivered at Unitarian Universalist Church, Silver Spring, Maryland, on Sunday, November 11, 2001. Reported by Kalimullah Khan)

In the present circumstances, some kind of fear, uncertainty and insecurity is looming over our heads. Some are puzzled and baffled, some are pondering and searching, yet there are some who have reverted to religion to find solace and comfort.

Inquires about the religion of Islam are pouring in from all over. Our National Headquarters (Baitur-Rahman Mosque) are frequently visited by seekers of the truth, and our Missionary Maulana Shamshad Ahmad Sahib is eagerly disseminating the message of truth, love and peace. Minister Rev. Elizabeth A. Lerner, of a neighboring Unitarian Universalist Church invited him to address their congregation on Sunday, November 11, 2001.

It is noteworthy that in their printed program for Services, they had an excerpt from "*The Philosophy of the Teachings of Islam*", a well known book of the Promised Messiah's (a.s.), which was read out by the Reverend herself, after the prelude, welcome address, hymn, meditation and offertory. This is reproduced here for the benefit of the readers:

"Of the natural qualities of man is his sympathy for his fellow beings. The followers of every religion have natural sympathy for their own people and many of them, under the urge of such sympathy, act wrongfully towards other people, as if they do not regard them as human beings. This state cannot be described as a moral quality. It is a natural urge, which is manifested even by birds. For instance, when one crow dies hundreds of crows flock together. This quality would be accounted a high moral quality when it is exercised on its proper occasion justly and equitably. It would be a great moral quality, which is designated sympathy both in Arabic and Persian. This is referred to by Allah, the Exalted in the Holy Quran. God Almighty has directed in the Holy Quran":

*'Assist one another in piety and rectitude, and assist not one another in sin and*

*transgression.'* (5:3); *'Slacken not in serving your fellow beings.'* (4:105); *'Contend not on behalf of the treacherous.'* (4:106); *'Plead not on behalf of those who persist in being unfaithful. Allah loves not those who are perfidious.'* (4:108)

Imam Shamshad Nasir offered the main Sermon on *Islam: Religion of Peace and Tolerance*. He mentioned that multifarious problems and issues of varied nature have cropped up in the world, and man is yearning for peace today.

The very word Islam means peace. Muslims greet each other by saying; 'Peace be on you'. One of the attributive names of Allah is *AsSalam/Momin* - meaning: The Peacemaker. We have to abide by the Law of God, and have to spread peace everywhere. So the religion of Islam is nothing but the teachings of peace in its broadest sense and application.

Thereafter, he explained the five pillars of Islam in a simple way and the philosophy contained therein. Next he dealt with the concept of Tolerance as taught by Islam. He narrated three instances from the life of the Holy Prophet Muhammad (s.a.w.) to show how he upheld the dignity of human beings, irrespective of their religious affiliation. Later on, Imam Sahib very appropriately answered many questions about purdah, namaz, segregation of women, and Hajj, etc., asked by the audience.

The congregation hall was completely filled. About seventy Ahmadis were present (men, women and children). After the sermon, Imam Sahib presented a copy of the Holy Quran and a Souvenir to the Reverend; she thanked all the participants. Even during the reception, which was very nicely arranged by the Church, many misconceptions were removed by mutual discussions.

We extend our thanks and appreciation to the Reverend and other Church members for their courtesy and hospitality.



## IMPORTANCE OF PRAYER

(by Naureen Choudhry, Central Jersey)

(Speech delivered by Naureen Choudhry – Central Jersey Chapter  
at the occasion of local Inter-faith Symposium)

Let's try to imagine a scenario which will shed light on the topic we are discussing today. A man of meager means calls upon a nation to revolt against the King of their nation. Many people, oppressed by their cruel King, find a following among this man's teachings. He is forced to leave this Kingdom with his followers due to persecution against them. His followers are freed slaves and have no riches or treasures, but have one weapon: that is faith. This man begins his journey, not knowing where he is going, but does so on the commandment of God. The King with his army of soldiers, his weapons and his material possessions follows him, vowing to destroy him. With a large group of people and an army following him, this man of meager means ends up at the banks of a river, with nowhere to go. The army is closing in on him, and his followers are restless. He prays to God for help. All of a sudden, he points his staff towards the sea and lo and behold! The sea parts, leaving dry land between the two walls of water. Everyone passes through to a safe place, whereas the evil army of the King drowns.

How did this happen? A miracle resulted through prayers of that man, who was none other than the Prophet Moses, peace and blessings be on him. The moral of the story? Prayers can move mountains! This historical event speaks for itself about the importance and significance of prayers.

But what is of significance to us are questions such as: Can such miracles occur today? Do our prayers have the same value and significance? Why should we pray? Most importantly, how should we pray? All these questions are raised in our minds. And that is why we have gathered here today to realize that prayers and supplications to God have great importance, no matter who practices and how he does it.

The world we live in is a world of cause and

effect. It is a scientific fact that for every action there is a cause. As this cause and effect rule is true in physical life, so it applies to moral and spiritual life also. In this world of cause and effect, there is one straight and short way to attain success in anything. If we are able to find this straight and short path, we are in luck. For example, if we are sitting in a dark room and we need rays of sun, the straight path is to open the window in front of the sun and the rays of sun will lighten the room. Similarly, there must be a straight path to purify our heart and soul and a door opening to the true mercy of God and His blessings. There must be a key to unlock true spiritual life and aid from beyond.

Prayer is that key. Prayer is that spiritual weapon with which humble people like the prophets Abraham, Moses, Jesus and Muhammad (peace and blessings of Allah be upon them) changed the destinies of the oppressed people. The ignorant became wise, the humble and persecuted inherited divine favors, the high became low, moral and spiritual standards were pitched high and new meanings were given to life, with which mankind progressed and came to an elevated state. People still follow the example of these saintly people, who used this weapon of success and received revelations from God. The Old and New Testaments, the Holy Quran and other holy books are full of divine revelations. It is sure proof therefore that prayer is rather something real, which motivates changes beyond human physical limit.

But what is prayer? Prayer means calling on God for help as a friend calls people for help in time of distress. Prayer is a responsive relationship between God and a Godly person. According to Islam, only that prayer purifies man's heart and makes him successful in which the call for help is sincere, in which the heart melts, the soul bows, the body becomes humble and unites with the soul. Such a prayer cleans a man from his sins and

purifies his heart. Islamic prescribed prayer is the reflection of this state in which a Muslim physically stands, bows and prostrates himself before God with the movement of his body. The standing for the soul in front of God means that it is ready to bear all types of hardships to obey the commandments of God. Boxing the soul means that, leaving all other love and connections, it comes to God with undivided attention. It's prostrating before God means that it leaves all its own desires and accepts the commandments of God, stays with God and is enveloped in God's love, forgetting itself. These effective postures create inward movements towards humility and piety combined. Such is the prayer, which leads to communion with God. The Holy Quran reminds us the importance of being humble in our supplications in the following verse: *Surely, success does come to the believers, Who are humble in their prayers*" (23:2-3). The Holy Prophet of Islam, Prophet Mohammad, peace be on him, said "Pray to God as if you are seeing Him and if you can't see Him, pray as if He is seeing you".

But some people say: everything is pre-ordained and pre-destined by God, so why should we pray? We have no control over anything because what has to happen will happen. These people do not ponder that if it is so, then why do they visit a doctor and take medicine when they become ill? They should not take any medicine, and let fate take its course. Just like medicine is a means to attain good physical health, prayer is a means to attain a good spiritual health. The idea of fate has no weight in this argument. It is indeed part of fate that certain things when used to combat certain ailments, will bring about a cure. Prayer is part of fate also, to get help from beyond. In fact, prayer is pre-ordained in fate to get help from God and the Holy Quran says:

*"I have created men, high and low, that they may worship me"* (51:57)

God has made our bodies and souls interlinked in such a way that one affects the other. If our soul is sad, tears come to our eyes and when the soul is happy, our face brightens. Similarly, when the body

is in pain, the soul is also affected. Therefore, in Islam, the object of the body postures is that the soul may also take part and undivided devotion follows in a prayer. The body should also be clean because the purity of the soul is linked with a clean body. It is always best to pray in a quiet and peaceful place in order to devote all concentration towards the Creator and supplicate to Him. When one reflects upon the weaknesses of his own soul and reflects on the bounties of God, and he pours out his soul to Him, God listens to his servant.

We are also in a state of prayer when we search for a solution or remedy by means of thinking, reflection or concentration. Whenever we try to find out the reality of hidden truths, whenever we stretch out our hand in distress for help, whenever we yearn for comfort and solace, whenever we look for a ray of hope and light in darkness, we are in the very act of praying, whether we realize it or not. When the light shines, the seeker who is under the veil of ignorance does not recognize it. But the believer recognizes that it is the help of the Most Gracious and Compassionate God and his very state of helplessness—which Islam calls a state of prayer—has drawn Divine Grace towards him. This increases his faith, he is spiritually awakened and filled with joy. The man who does not believe does not recognize the source and walks in doubt and darkness. He will call it coincidence, chance or luck. Blessed are those who recognize the source and live with hope and confidence.

Prayer in Islam is of three types:

1. The most important form of prayer in Islam is the *Salaat*, the ritualistic daily prayer. *Salaat* has been prescribed five times a day with set times for each prayer, and it is preferable to offer them in congregation. Adherence to *Salaat* with all its prescribed rituals is the most repeated injunction of the Holy Quran. God says in the Holy Quran:

*"I have not created the Jinn and the men (high and low) but that they should know Me and worship Me"*.

Again it is written in the Holy Quran:

*“O ye who believe, remember Allah with much remembrance; And glorify Him morning and evening. He it is Who sends blessings on you, as do His angels, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers. Their greeting on the day when they meet Him will be, ‘Peace’. And He has prepared for them an honorable reward. (33:42-45)*

The object, thus, of prayer is that we may recognize God and have complete trust in Him, and to believe that He is sufficient for all our needs. The obligatory prayers in Islam aim to create godliness and a well-balanced personality. It makes a person conscious of time, alert in mind and body, seeker of high morals and high spirituality. The Holy Prophet, peace be on him, asked his companions: “If one of you had a steam running by his door and he takes a bath in it five times a day, would any dirt be left on him?” The companions replied: “No dirt would be left on him”. The Holy Prophet (s.a.w.) said: “This is the case with *Salat*. Allah makes the *Salat* wipe out our sins”. Prayer in congregation promotes unity among the rich and the poor. In every prayer, Muslims send blessings of God on Abraham, and the prophets of his progeny *i.e.* Isaac, Ishmael, Moses, David, Jesus Christ and the Prophet Muhammad, peace and blessing of Allah be upon them. Muslims also pray that they may be able to follow their path and their aims and goals in life. This promotes tolerance in religions and international peace. The Holy Quran says:

*“Surely, those who have believed, and the Jews and the Sabians and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve. (5:70)*

2. Supererogatory Prayers: These prayers are optional prayers in addition to the prescribed service. A believer tries to do this additional good to please his Lord. He is always anxious and in search of an opportunity to offer these special prayers. Man increases his efforts to do

more prayers, to do more good and more self-sacrifice, and God on the other side, comes nearer and nearer to him until, as the Holy Prophet (s.a.w.) said, God becomes his eyes with which he sees, his ears with which he hears, his hands with which he holds and his feet with which he walks and at one place, the tongue with which he speaks. God says: “*I am not reluctant to do anything as much as I am reluctant to take the life of such a person*”.

3. Remembrance of Allah or meditation. About this form of continuous prayers, the Quran says:

*“Remember Thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful. (7:206)*

He says again:

*“In the creation of the heavens and the earth and in the alternation of the night and the day, there are indeed Signs for men of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou has not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.” (3:191-192)*

This remembrance and meditation not only brings peace of mind, it is also constructive thinking in action, and promotes scientific knowledge and progress in the world. After all, what is knowledge? It is only understanding nature and explaining it by word of mouth and in writing. The application of true knowledge elevates a man and brings progress in the world. The Holy Prophet (s.a.w.) is commanded to pray:

*So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship. (16:115)*

In Islam, there are prayers for every occasion: for eating, drinking, sleeping, waking up, traveling, wearing new clothes, sighting the new moon, and



## RELIGIOUS FOUNDERS DAY CELEBRATION

### Baitur-Rahman Mosque

Sunday, November 4, 2001

(by Kalimullah Khan, Maryland)

It is the tradition and practice of our Jama'at to hold a "**Religious Founders Day**" to pay tribute and respect to the noble character of the founders of different faiths. These Inter-faith conferences are arranged at least once a year, in almost every Jama'at all over the world. One such Inter-faith conference was arranged at Baitur-Rahman Mosque on a regional basis, on Sunday, November 4, 2001.

All the Jama'at members were informed and all the neighboring religious organizations were cordially invited. Press releases were issued to all the local media and a big banner was posted on the Mosque gate.

Maulana Syed Shamshad Ahmad Nasir Sahib personally contacted many friends of our Mosque by phone and visited area churches, synagogues, temples and other places of worship to invite them.

This year's topic of discourse was:

#### **"International Brotherhood; Can Religion help to achieve it?"**

*Al-Hamdolillah*, a large turn out, including some 200 guests from different faiths, made this gathering a success.

The meeting started with the recitation from The Holy Quran by Hafiz Qudus Kokoyi. Maulana Shamshad Sahib welcomed all the guests and then introduced the Ahmadiyya Muslim Jama'at by clearly pointing out that it promotes peace, love and harmony and had established offices/ membership in 174 countries. It has translated the Holy Quran in 54 languages and its motto is: "**Love for All, Hatred for None**".

Dr. Laeeq Ahmad Sahib, President, Maryland Chapter, explained the purpose of the Inter-faith Conference. He pointed out that the atrocities committed against humanity on September 11, has

drawn people more close to religion than before. For better understanding each other and creating an atmosphere of mutual respect we have invited scholars of different faiths.

Imam Shamshad Sahib then introduced the speakers briefly, as they came up to speak in turn.

The gist of the speeches is as follows:

#### **4. Buddhist Representative: *Bhanti Upartana.***

To attain peace in the presently developed, yet complex society, internal and external reformation is a must. We need to develop character and spirituality within us. He mentioned the five basic principles of Buddhism with special emphasis on spirituality, character, wisdom, love and kindness, which play a positive role in promoting peace and bringing the humanity close to each other.

#### **5. Jewish Representative: *Rabbi Gray S. Fink.***

We are all children of God, and are created in His image, and as such we have to have respect and regard for those who profess and practice other beliefs. Cultural diversity is necessary for progress, but it should not in any way deter the progress or hamper the peace and harmony of the society. Fundamental human rights and values must be recognized and upheld with due justice.

#### **6. Christian Representative: *Pastor Bran D. McLaren***

It is always good to talk and live in harmony with our neighbors. We all make mistakes. Only God is perfect, therefore, it is better to forgive others than to take revenge. Religions do not create problems; it is our own ego and impatience, which becomes a barrier in the peace process, which then leads us to extremism. Firm faith and sincerity of actions is needed today. A line between good and evil needs to be drawn within the individual himself.

### 7. **Catholic Representative:** *Rev. Charles Brown*

All religions must be respected and none should be forced to practice contrary to their own belief. Cooperation between the Christian denominations is important. Dignity and freedom of the human being must be honored. Cultural and religious diversity must be respected. Religious freedom is of pivotal importance for the Catholic Church.

### 8. **Sikh Representative:** *Gurmeet Singh Gahunia*

This meeting arranged by the Ahmadiyya is very timely and most appropriate. Brotherhood is not confined to your own religion or community but it is universal. The basis of religion is to please, and reach our Creator. To break down the barriers of hatred we have to respect all religions and must follow the original teachings of the religion we believe in. Call not religious scriptures false, for false is he who does not practice and creates a disorder. The learned speaker quoted many verses from Guru Garanth Sahib.

He strongly recommended that Inter-faith conferences of this nature should be arranged all over and widely publicized.

### 9. **Ahmadiyya Muslim Representative:** *Musa Sharif Asad*

Islam's contribution for world peace, harmony and universal brotherhood are very vast. Islam clearly points out that all human beings are creature of the same Creator. As the guidance and truth came from the same one source, it cannot be different and as such must be respected. Islam's commitment, directives and teachings for promotion of world peace and harmony are universal.

After expressing the common origin and Universality of Prophethood, the learned speaker highlighted on Salvation, Islamic teachings for promoting mutual respect and harmony, and philosophy of the struggle in the name of religion.

Then the following Special Guests were invited to express their views at this occasion.

**Mr. Richard Wolf**, Executive Director, Red Cross, thanked the Ahmadiyya Community for

inviting him to address this gathering. And after explaining the basic rules/principles the Red Cross has to adhere to in their day-to-day performance, he elaborated on their role all over the world. He pointed out in clear terms that services rendered by the Red Cross and the rescue efforts know no boundaries, and is devoid of any kind of discrimination or prejudice. After the tragic incident of September 11, many people have turned to religion. We all have to strive together for world peace.

**Mr. Ronald Clarkson**, (Community Relations Manager, Office of the County Executive), represented the County Executive who was invited but could not come because of his prior engagement. Mr. Clarkson pointed out that various governmental and non-governmental programs facilitate in bringing people together. Their conscience has brought the Nations of the World closer to each other to sign the International Treaties, which promote world peace and universal brotherhood. He appreciated and thanked the Ahmadiyya Community for holding such functions.

**Mr. David R. Baker**, Montgomery County Police Department (Hate Crimes Coordinator and Program Speaker to Montgomery County Police) expressed how they are devoted to eliminate hate crimes from the society and how they care and protect all religious places of worship. He then highlighted the services and seminars offered by their department for better protection and understanding. Some valuable guidelines for protection were also enumerated.

**Rev. Elizabeth Lerner**, Unitarian Universalist Church of Silver Spring, mentioned that she had to build up some courage to come to a place and meet people about whom she had little knowledge. After discussion she had a better understanding and today some 25 persons have come along with her.

In his address, Dr. Laeeq Ahmad, President Maryland Jama'at, pointed out that all the points mentioned by the different religious scholars are valid. But the question is, why there is more bloodshed in the name of religion? One of the reasons, as mentioned by one of the speakers, is

electiveness. We are children of One God. Despite our differences, we have to be benevolent to each other, without compromising our principles. We must reform ourselves, internally and externally, to promote peace and harmony.

It is only religion, which can bring universal brotherhood. He affirmed that dialogues of this nature would continue.

In the end Imam Shamshad Nasir thanked all the speakers and guests who attended the meeting and presented to them some Ahmadiyya literature, especially *"The Philosophy of the Teachings of Islam"* and *"Life of Muhammad"*. They accepted these books with thanks and took some other Islamic literature as well.

## REPORT OF IJTEMA 2001

### LAJNA IMAILAH AND NASIRATUL AHMADIYYA-USA

(by Naureen Choudhry, General Secretary)

Allah Almighty graced the summer of 2001 with His sheer mercy, as Lajna Imaillah and Nasiratul Ahmadiyya, USA organized 4 Ijtemas across the country. The topic selected for this year was **"Faith – The Object of Our Creation"**, and the programs were organized in accordance with this theme. Approximately 1150 Lajna and Nasirat members traveled far distances in order to participate in these blessed gatherings. The National Sadr Lajna, Dr. Shanaz Butt, had the opportunity to attend all three Ijtemas held across the country. Our faith in the teachings of our beloved Prophet (s.a.w.), and in the spirit of Islam Ahmadiyyat was once again revived and strengthened during these conventions. Thus, the purpose of holding such Ijtemas, as expressed by the Promised Messiah (a.s.), *i.e.* to gain knowledge from each other, to strengthen our ties with one another and to prosper and sacrifice in the way of God, was fulfilled by the Grace of Allah.

#### MID-WEST REGION

The Mid-West Region (comprised of 10 chapters) organized their Lajna and Nasirat Ijtema for the first time in Chicago, IL at Al Sadiq Mosque from July 13-15, 2001. Approximately 270 members attended the Ijtema. Many thanks to our brothers for preparing the meals and helping us during the Ijtema.

The Lajna program consisted of workshops on topics such as *"Prayers and sacrifices of the prophets mentioned in the Holy Quran"* and *"Marital Issues"*. Other panel discussions were also held, the topics of which were: *"Islamic moral values"*, *"How Islam fosters mutual respect between generations"* and *"Fulfillment of the Prophecies of the Promised Messiah (a.s.)"*. The program included a speech competition on *"Faith: The object of my Creation"*. *"Women's health issues"* were also discussed and a *Tilawat competition* was also held.

The Nasirat program comprised of discussions on contemporary issues such as *"I shall always adhere to the truth"*, *"How I should behave as an Ahmadi girl"* and *"Etiquettes of Salat"*. Nasirat participated in *Tilawat* and speech competitions also. In the program were included mini-workshops on Hadith and arts and crafts. A Nasirat Parade was also organized. Nasirat participated with much enthusiasm.

#### EAST COAST REGION

A Regional East Coast National Ijtema was held at the Bait-ur-Rahman Mosque, MD, from August 10-12th. About 650 Lajna and Nasirat attended the Ijtema from the Northeast, Mid-Northeast, Southeast and Central Regions that

include 20 Lajna chapters.

The Lajna program was organized as a continuation of last year's program. It consisted of several workshops which highlighted the different features of the second part of the Lajna Pledge. The concept of perpetuation of the Ahmadiyya Khilafat was broken down into three different aspects: *Tabligh*, *Tarbiyyat of our children* and *Maintaining healthy marital relationships*. There were three different *workshops* related to these three aspects. Another panel discussion was held on "I shall always adhere to the truth", which highlighted the importance of practicing truth in our lives. *Impromptu Speeches* were held in English as well as in Urdu, the topics of which were related to the theme of the Ijtema. A very interesting *quiz* based on the *Talim* syllabus of the first two quarters was also organized. All participants participated enthusiastically and learned a lot from it. Two sessions were dedicated for poetry lovers. A traditional *Bait Baazi* session was held for the Urdu poets and the keen listeners of Urdu poetry. As a concurrent session, a very interesting program was conducted for English speakers, who talked about the "*Healing power of Faith*". Sahibzadi Amtul Rasheed Sahiba from Rabwah addressed the Lajna and spoke about her memoirs of her childhood in Qadian.

Nasirat also participated actively in various sessions catered towards the interests of a younger audience. Entertaining sports activities were organized, arts and crafts sessions, a quiz and a workshop on the Nasirat Pledge were all part of their program. A beautiful and colorful banner and *taraana* parade was organized and presented on the last day, where Nasirat exhibited their singing and creative talents. The parade was highly appreciated by all the audience members. The Ijtema was ended by a farewell address and silent prayers.

Evaluation forms were distributed to the members after the final session on Sunday in order to improve our service for Islam and Ahmadiyyat, *Insha-Allah*. During lunch and tea breaks, members could purchase items from Fund Raising tables or

buy some snacks. Members also had the opportunity to purchase Jama'at books and pamphlet. A Homeopathy stall was also available for the benefit of all participants. All meals were graciously prepared by Brother Saada Abdullah of Philadelphia and his team, *Jazaak Allah*.

### WEST COAST REGION

The West Coast Ijtema was hosted by the Los Angeles East Chapter from August 17-19 at Bait-ul-Hameed Mosque. Approximately 230 Lajna and Nasirat attended and participated during this gathering. Nine chapters from the North West and South West regions were represented: LA East, LA West, Phoenix, San Diego, Santa Maria, San Jose, San Francisco, Tucson and Portland. Members from the U.K. and Holland Jama'ats were also present.

Highlights of the program included excellent workshops on "*How to maintain faith in our daily lives*", "*I shall always adhere to the truth*" and "*How to encourage Lajna & Nasirat for Tabligh*". All three workshops were highly informative and inspirational. In accordance with the wishes of Huzoor (a.t.b.a.) to address the concern of marital problems in the Jama'at, a presentation on marital issues was conducted by Sadr Lajna USA, which generated a high interest from among the audience. An outstanding speech was delivered, in English, the topic of which was *Holy Prophet (s.a.w.) – the greatest Da'ee illallah*. The speech expressed the importance of becoming role models ourselves, as was the practice of the Holy Prophet (s.a.w.), as the greatest tool for *Tabligh* in the West. *Impromptu speech competitions* in English and Urdu were held for Nasirat as well as Lajna, in which many members participated with great enthusiasm. *Arts and Crafts* sessions were held for the interest of Nasirat. *Sports activities* for both Lajna and Nasirat were held, in which all members participated enthusiastically. The Lajna members of the North West and South West regions participated in a *religious knowledge quiz* based on the Lajna syllabus for the first two quarters. A quiz for Nasirat was also conducted as concurrent



session. A *Bait Baazi* competition also took place, where members of the Southern and the Northern Lajna tested their poetic skills. Fund-raising through *Meena Bazaar* took place on Saturday. A group of Nasirat presented a beautiful poem during the Ijtema. The Ijtema ended with brief comments from the audience who expressed their gratitude of the Ijtema. Mrs. Amtul Hafeez, former Lajna President of U.K. Jama'at and respected wife of the late Dr. Abdus Salam, also expressed her appreciation of the Ijtema and advised all Lajna and Nasirat to be regular in their daily prayers and to practice patience in their daily lives. *Jazzak Allah* for the help offered by the local Lajna, Ansar and

Khuddam.

May Allah bless them for their many hours of sacrifice, *Ameen*.

In conclusion, such occasions provide a chance for Ahmadi women to get together and share their concerns and offer each other support. It is also a great opportunity to revive the spirit of our very special community. Whosoever attends these gatherings leaves with a great sense of humbleness, as well as satisfaction and gratification. May Allah reward all participants abundantly for the efforts, cooperation and sacrifices, *Ameen*.

## NEW YORK JAMA'AT ACTIVITIES

### BROOKLYN/STATEN ISLAND BLOOD DRIVE

(by Usman Sindhu)

By the grace of Allah, the Brooklyn/Staten Island Jama'at held their 2<sup>nd</sup> Blood Drive, organized by Khuddam-ul-Ahmadiyya Brooklyn, on September 9<sup>th</sup>, in conjunction with the New York Blood Center.

As many members know, New York has been experiencing a citywide blood shortage and is constantly in need of blood donors. The Blood Center was very pleased that our religious community, which according to the account executive was the first Muslim group in New York, was organizing the blood drive. The Blood Drive began at 11:30 shortly after the arrival of the mobile "Blood Bus" and the staff technicians who would draw the blood.

Members began filling out the donor forms and then continued on to the bus to have their blood drawn. A total of 42 people were in attendance with approximately 6-7 non-Ahmadi people who were from the neighborhood area. *Alhamdulillah* a total of 33 units of blood were collected.

*Zuhr* and *Asr* prayers were offered followed by a delicious lunch that was prepared by the *Ziafat* Secretary Riaz Kamboh Sahib.

The New York Blood Center labeled the day as "very successful" stating that the "33 pints collected will help approximately 165 patients" in a letter sent to the Jamaat on September 17<sup>th</sup>. Along with the letter we also received a "**LIFE SAVER AWARD**" in the form of a certificate, showing the Blood Center's appreciation for our help. Qaid Khuddam, Basharat Hameed, thanked all the members for making the effort for such a noble cause and stated that the Jama'at should make this a regular even. May Allah bless all those who attended and organized this event and made it truly successful.

#### TABLIGH

- \* Ansarullah organized a Tabligh Day once again in which Khuddam also participated. The stalls were put up in Jamaica, Queens, and one in Harlem.

## DAEEN FORUM REPORT

**August 29<sup>th</sup>**

The class started off with a question raised during a particular discussion. The question was that Hindus place a material object in front of them in the form of a statue while praying. By concentrating at the statue, they do not lose their concentration in the prayers. On the other hand Muslims do not pray through any object. They pray to Allah without concentrating their thoughts. So, how can Muslims keep their prayers focused on Allah without concentrating on a specific object?

There were different responses to this particular question. One of the answers in the class was that the human intellect increases with the passage of time. As the level of understanding increases, one becomes more knowledgeable about the matter of prayer. It is not possible for one to attain the concentration and understanding required for prayer in childhood. Imam Daud Hanif Sahib said

that it is not important to have an object in front of oneself while praying to Allah. Allah is the Alone who is worthy of worship. Moreover, when we recite the verses of the Quran in prayer, we should understand their meaning. We cannot attain full concentration if we do not know what we are praying to Allah. Therefore, it is imperative for one to fully understand the meaning, and then we can have full concentration in the *Salat*.

**September 5<sup>th</sup>**

The class started from an article found in the web-site [www.tombofjesus.com](http://www.tombofjesus.com). This article was about the tomb of Mary found in Murree, Pakistan. The article was the account of a daily visitor to that place, who claimed that it is the tomb of Mary. The article was read out and as participants in the class discussed it, we realized that the article was based on the Jama'at-e-Ahmadiyya research, and there was nothing new in it.

## PERSECUTION OF AHMADIS IN PAKISTAN

NEWS REPORT – SEPTEMBER 2001

### **Anti-Ahmadi Terrorists Strike—Kill Two Ahmadis**

*Saddowala, District Narowal; September 14:* Although subsequent to terrorist attacks in the US on September 11, the whole world was condemning terrorism, this did not deter anti-Ahmadiyya extremist elements from carrying out their terrorist attacks on innocent Ahmadis. They struck regardless. Mr. Noor Ahmad and his two sons, Ahmadis, were sleeping at their farm on the night of 13/14 September. After midnight, five terrorists who had covered their faces arrived and showered bullets on the unsuspecting people who were asleep. As a result, Mr. Noor Ahmad and his son Tahir Ahmad died on the spot. Mr. Javed Ahmad was hit near the shoulder. He was taken to the hospital at Narowal. A guest was also asleep nearby; he was hit

in the stomach and was grievously injured. He was rushed to Lahore for treatment.

It is noteworthy that Saddowala is not far from Ghatialian where a few months ago armed men attacked worshipers in an Ahmadiyya Mosque and killed five of them.

### **The Mindless Administration**

*Sayyadwala, District Sheikhpura; August 29, 2001:* It would be recalled that last month mullas and their disciples destroyed the Ahmadiyya Mosque at Sayyadwala while the police was present but remained inactive. The next day, when Ahmadis tried to clear up the debris, the police became active against the victims and forbade Ahmadis to attend to their place of worship. A self-explanatory letter is reproduced below that was written from the

Community Headquarters to the Governor of the Punjab and high Federal officials at Islamabad:

**Sadar Anjuman Ahmadiyya Pakistan, Rabwah**

**Subject:-Denial of fundamental rights of worship**

Sir:

This is with reference to and in continuation of my earlier letter No. R:4665/30.8.01.

As I have already informed you in my letter mentioned above that Ahmadiyya Baituzikar (mosque) was destroyed and demolished in the presence of police and miscreants looted and carried away ceiling fans, girders, T irons and any other fixtures they could lay their hands on. All Ahmadis were in police custody at that time. Ahmadis were released from the police custody at about 1 A.M. on 29.08.01.

After their release Ahmadis went to their *Baituzikar* (mosque) in order to clean the debris and the mess the vandals had left behind. They were stopped from doing this by the police. The police ordered them not to go near their demolished *Baituzikar* (mosque). The police also told them that they were not allowed to offer their prayers in their place of worship.

This is a complete and flagrant denial of the basic human right of worship of Allah according to one's faith and to maintain and manage one's place of worship. I may submit here that this right is also guaranteed to every citizen of Pakistan, irrespective of his faith or sect, by the constitution of Pakistan. This right enshrined in the constitution is being withheld from the Ahmadis of Sayyadwala absolutely illegally and unlawfully.

It is urgently requested that the police should be immediately directed to stop this high handedness.

Yours truly,

(Mirza Khurshid Ahmad)

Nazir Umooor-e-Aama

*The Daily DAWN* reported the incident in its August 29<sup>th</sup> issue, and published the statement of the

Secretary General of the Human Rights Commission Pakistan. It is reproduced at the Annex to this Report.

### 11 Ahmadies arrested by the Police

**Chak 93/TDA, District Layya:** It was in April this year that religious fanatics, supported by the administration, proceeded against the Ahmadi Community of this village and got registered criminal cases of a religious nature against them under PPC 295A, 295B and 298B. Ahmadis were accused of having a minaret and a niche in their mosque; they were also accused of having a copy of the Holy Quran in their mosque. The incident seriously disturbed the peace of the village, and Ahmadis felt having been driven to the wall. The authorities, rather than promoting peace and providing a semblance of support to the beleaguered Ahmadis, built up further on their shameful record, and the police arrested 11 Ahmadis under PPC 107/151. It is learnt that 11 non-Ahmadis were also detained, but this is a strange type of justice where the aggressor and the victim is given equal treatment. No wonder, the mulla pays no heed to the government's warnings and treats them with contempt.

### Violence at Khoski

**Khoski, District Badin; September 23:** Anti-Ahmadiyya elements took to violence at Khoski in the last week of September, Pushtun and Afghan looking miscreants came over to Mr. Daud Ahmad, an Ahmadi's house, and knocked at his door. When he came out, they beat him up for no reason – or, to be precise, for being an Ahmadi. Then they visited the residence of the President of the Ahmadiyya Community. The President's elder son opened the door; they beat him up also. This raised the alarm, and a number of Ahmadi youth assembled in a hurry to take defensive measures. This prevented the spread of further violence. Later, in the evening, the local mulla who is a Pathan, held an open gathering in front of Mr. Daud's house and made a violent and provocative speech. This raised the level of communal tension.

Members of the Ahmadiyya Community thereafter informed the police who sent for the other party also. A number of town's elite also came along, and they reprimanded the mulla and his colleagues for disturbing the peace of the town. The police promised to follow up the matter.

### **Ever Ready to Exploit Religion**

*Alipur, District Muzaffar Garh; September 1:* The mulla has figured out that he can achieve anything in Pakistan behind the shield of religion. He is not far wrong, considering the permissive attitude of the government.

The Ahmadiyya Community owns a plot of land in Alipur. It is properly registered in the name of Sadr Anjuman Ahmadiyya. The Community decided to build a wall around it and install therein a water hand-pump. The mulla came to know about it, and the press came to his help with the following report (Tr):

### **Muslims Agitate over Qadianis Efforts to Build Their Place of Worship on Muslims' Land**

Alipur (Our correspondent): In a joint press conference, ulema and workers belonging to all denominations declared the following in the office of Tehrik Tahaffuz Khatame Nabuwwat (Movement for the protection of the Finality of Prophethood): "In case the authorities do not stop Qadianis from forcibly occupying Muslims' land and building their place of worship over it in Chauk Marbi of Alipur, the agitated Muslims of Alipur sub-division, including all Shias as well as Sunnis, will rise and 313 suicidal Mujahideen shall undertake a long march to Chauk Marbi, and will themselves forcibly destroy the mischief of Qadianis". *The Daily Pakistan*, September 2, 2001

The above report by the *Daily Pakistan*, ironically is typical how Pakistan is being handled daily by the priest and authorities in Pakistan. As expected the DCO urged Ahmadis not to push their claim and to lie low.

### **Mr. Alvi's Ordeal Gets Worse**

*Drote, District Chakwal:* Mr. Ghulam Rasul Alvi,

a teacher, joined the Ahmadiyya Community in 1994. In April 1999, opponents started an agitation against his conversion and launched a hate campaign against him. They even manhandled him and made him sign a note of reversion under threats of murder. A surveillance effort was mounted at his residence to report if he violated the dictates of his tormentors.

As the months passed, the extremists have not allowed him any relief; instead, he is facing more hardships and is in great danger. He is working in another town; he had to stop visiting his home town.

According to the subsequent reports, mullas held another big conference in his village during August this year. They urged the local transporters to refuse transport facility to Alvi's family. They told tractor-owners not to till his land. They announced over the mosque's loudspeakers that violators of these orders will face the same sanctions. They held another such conference again in the month of September, and instigated the villagers not to allow Alvi to return to the village. A leader of Al Badr Mujahideen declared, "It is learnt that Alvi intends to build a place of worship here; he can do that only after our blood is shed and our head decapitated." That day, a procession passed by Mr. Alvi's house and threw stones at it. The procession visited again at 1:30 a.m. after the conference and resumed stoning the house. Fortunately no damage was done to valuable household items. But it was a difficult situation for the lone family who could have faced lynching.

The noose of the social boycott is getting tight against the beleaguered family. The authorities provide no support, no relief. Mr. Alvi has requested his Community brethren to pray for him and his family.

### **Facing Problems of Livelihood**

*Khararianwala, District Faisalabad:* Mr. Afzal Javed joined the Ahmadiyya Community in March 1985. Sixteen years later, the change is still haunting him and he is being made to suffer for his exercise

of so-called 'freedom of faith'.

Javed was in the army in 1985 when he joined Ahmadiyyat. The army did not take kindly to his conversion and treated him harshly. He had to seek discharge from the military service. Later, he joined an industry in Faisalabad as a clerk. Ahmadis have faced agitation and threats in Faisalabad during the last few years. Recently, Sheikh Nazeer, an Ahmadi was murdered in Faisalabad and the murderer told the police proudly that he did so to earn paradise in the Hereafter. This encouraged other extremists in Javed's factory to declare the same type of intentions. They planned Javed's murder and proceeded to hire a killer. One of them offered to bear the costs. The plan however, got leaked and Javed came to know about it. He reported it to the factory's manager. The manager was hardly sympathetic; he asked Javed to resign.

On September 18<sup>th</sup>, a score of miscreants assembled and attempted to create a situation against Javed in his presence. They told him not to share their utensils for meals, not to sit at their cot, etc. They threatened Javed of a criminal case under the Anti-Ahmadiyya law and the subsequent arrest. They threatened to even murder him. It was an ugly situation, from which Javed saved himself with utmost tact and constraint.

Subsequently, the factory management told Javed that it would be better for him to resign and go away as the management was not in a position to provide him any protection. He put in his resignation.

Javed is now without a job. He has a family to support. Where to go? What to do?

### **Ahmadi Accused of Pattoki**

**Pattoki, District Qasur:** More than four years ago, Mr. Bashirul Haq and Mr. Mubashir Javed, Ahmadis were booked under the religious clause PPC 295A for putting the *Kalima* (Islamic creed) in a frame at their shop. Later, maliciously, the accusers and the police added the blasphemy clause PPC 295B to the charge sheet, under which the two could get life imprisonment. They were arrested. The Sessions

Court and the High Court rejected their plea for release on bail. It was eventually the Supreme Court that granted them relief and released them on bail for the duration of the trial. For almost two years, a magistrate heard the case. The opposition then applied to the court that their case should be sent to an Anti-Terrorism court. This was done. In these courts, cases are heard summarily and decided expeditiously. Under these conditions, it becomes more difficult to obtain justice. The accused therefore approached the supreme Court with the plea that their case is not fit for trial in the anti-terrorism court. The Supreme Court issued a stay order, so the trial proceedings were suspended. Eventually, now, the anti-terrorism court has ordered that trial be conducted in a normal court, and ordered the accused to present themselves there on September 21.

This brief report cannot bring out the hardships and plight of the two Ahmadis who have to face all this judicial distress for the 'crime' of putting up the *Kalima*, which is their own creed, in their own shop. These judicial proceedings expose them to great worry, anxiety and the stress of mounting the most competent defense possible, as otherwise they run the risk of losing their freedom for years, like many other fellow Ahmadis.

### **Deprivation of Jobs Demanded**

**Lahore; September 5:** The mulla's onslaught on Ahmadis is multi-directional and persistent. Depriving Ahmadis of jobs and means of livelihood is a part of his agenda. There are few Ahmadis employed in government (intelligence) agencies; if they are there, fingers of one hand would more than suffice to count them. But the mulla cannot tolerate even that. He would also like all Ahmadis removed from the military service. Following was reported in the *Daily News* of September 6, 2001:

### **Moot Asks Government to Terminate Qadianis Working in Agencies**

All Parties Pasban-e-Tahafuz-e-Khatm-e-Nabuwat Conference has asked the government to terminate Qadianis serving in sensitive agencies.

The Demand was made at a meeting held Wednesday at Faletti's Hotel. The meeting also asked the government to terminate all the army officers belonging to the Qadiani sect and impose a ban on their employment in the armed forces. Declaring statements of federal ministers regarding joint electorate as anti-Pakistan, the participants said the statements were tantamount to a conspiracy against the constitution of the country.

The conference also condemned the government's interference in the religious schools besides rejecting the US monitoring teams along the Afghanistan border.

Jl Naib Ameer Liaquat Balooch said the Muslims were united on the issue of Khatme Nabuwat, adding that a Jewish lobby was active in creating misunderstanding among them. He said Mujahideen were the pride of Muslims and Zionists were active to defame them, adding that any attempt to stop donations for Jihad would not be tolerated and if rulers tried to intervene into the Jihad they would not be spared.

Hafiz Zubar Ahmed Zaheer, Ameer Jama'at Ahle Hadith Pakistan, Sahibzada Saeedur Rehman Ahmed, Allama Muhammad Mumtaz Awan, Ameer Pasban Khatme Nabuwat Pakistan, Allama Raizur Rehman Yazdani, chief of Jamiate Ahle Hadith Pakistan, Maulana Muhammad Ismail Shaujabadi, Central Nazim International Majlise Tahafuz Khatame Nabowat, Maulana Hussain Ahmed Awan, central leader of Milli Yakjehti Council. Allama Hameeduddin Al-Mashriqui, Khaksar Tehrik Pakistan, Maulana Muhammad Shafi Josh, leader of Muslim Conference, Pir S. A. Jaffri, Maulana Munir Ahmed Madni of Jamiate Mashaikh Pakistan, Syed Abdul Qadir Azad, Chief of Muthahida Deeni Mahaz, Chief of Hizbullah Tehrik Rasheed Warraich and others also spoke.

### Harassment in Chiniot

**Chiniot, district Jhang:** Chiniot is the hometown of mulla Manzoor Chinioti an ex MPA; it is a hotbed of anti-Ahmadiyya activities.

Mr. Munir Ahmad, Ahmadi, lives in Chiniot with

his family. He has been noted by the opposition activists there, and they are making life difficult for him. They have accused him of services to the community and reported the matter to Mulla Ilyas who is reportedly a son of Mulla Manzoor Chinioti. Mulla Ilyas got in touch with the local administration, and an inquiry started. The local police and the men of the Special Branch of Police have visited the Ahmadi twice and subjected him to investigation.

A harassed Munir is worried and is considering leaving the town.

### Agitation in a Village

**Chak 298/GB, Sherka, District Faisalabad:** This village had no history of communal discord, however the mulla did not like the prevailing peace, and has moved decisively to disturb it. On September 20<sup>th</sup>, he invited all the militant and Jehadi organizations to come over to an open conference in the village and speak on the subject of Qadianiyyat. They came and spoke mostly on Jihad. The provocative conference continued till past midnight. The speakers incited the villagers to violence and killings. Authorities have taken no notice of the events.

### Mulla meddles in International Politics

**Chiniot:** People are right when they say that the mulla is more interested in Islamabad than Islam. The mulla tacitly agrees by insisting that politics is a fair ground for Islamic priests. Perhaps the prime-mover for the mulla is his political agenda and goals. The post 11 September situation is a boon for such clerics and they are building up political capital out of the tragic event. Mulla Manzoor Chinioti who is the General Secretary of the worldwide Khatme Nabuwat (Finality of Prophethood) organization is working hard on the anti-US front and is in the news and pictures. A clipping from *The News International* of September 26 is reproduced below.

Other mullas are also mixing religion with politics. According to a report, printed in the *Daily Jang* of September 28, still another All Pakistan Khatme Nabuwat moot is being organized at

The News International, Wednesday, September 26, 2001



**CHINIOT:** Maulana Manzoor Ahmad Chinioti addresses an anti-US demonstration at Tufail Chowk.

Rabwah on October 11<sup>th</sup>. Maulana Fazlur Rehman JUI(F), Maulana Samiul Haq JUI(S), Maulana Azam Tariq SSP, Shah Ahmad Noorani JUP, Qazi Hussain Ahmad JI, Liaquat Baluch JI, Mufti Jamil, etc. are reported as prospective participants and speakers at the Conference.

### **Ahmadis in Prisons Revisited**

Anti-Ahmadiyya law and other religious laws continue to take their toll of Ahmadi victims. These laws are among those that continue to be invoked and applied with no let-up. Although they violate basic human rights, and the government has to be, at times, apologetic about them, the society and the state continue to use them as tools to suppress Ahmadis and to impose extreme hardship on them. Some Ahmadis are in prison for years. Many face extensive grilling through the judicial mill. Others face untold misery. One wonders, how, in the twenty-first century, a society can perpetuate such tyranny against a peaceful and innocent community, and show such lack of concern to human suffering and international condemnation. Updated situations

of Ahmadis who are in prison is mentioned below to remind those who care for the plight of those who have been deprived of their inalienable rights, who suffer detention and have been wrongfully denied the right to be in open air - a right enjoyed even by birds and animals.

- a. Fifteen Ahmadis were arrested in August 1998 in Naukot (Sind). They had tried, unsuccessfully, to defend their mosque when a mob, one thousand strong, attacked their mosque. However, not a single person from among the attackers was arrested. It is now over three years that these Ahmadis are in prison facing serious charges levied on religious grounds. This is a case of gross injustice, overt discrimination and malicious administration. Although the case was registered during the regime of President Tarar and Prime Minister Nawaz Sharif, the present government that claims to be liberal and conscious of human rights, has done little to alleviate suffering of the innocent victims. These Ahmadis are in prison awaiting trial. They have now entered the fourth year of their

incarceration.

- b. Dr. Waheed Ahmad of Golarchi is suffering a highly unjust and harsh 10 years' imprisonment awarded by an Anti-Terrorist Special Court for allegedly filling in a Census Data Form incorrectly. He is also in prison for more than three and half years. He is suffering from serious cardiac problem. His appeal is pending in the High Court, so is the plea for release on bail pending a revision of the sentence.
- c. Mr. Tahir A. Nadeem of District Mirpur Khas wore a shirt with the Islamic creed written on it. He is in prison for over two years. He was also tried in an Anti-Terrorist Court. Authorities who equate putting on a shirt with the Islamic creed with terrorism must be either idiotic, mentally deranged or vicious. The High Court issued a Stay Order that the judgement may not be announced awaiting a ruling of the High Court. Mr. Nadeem is awaiting the ruling but in prison. When will the ruling come, no one knows.
- d. Two Ahmadis, Mr. Abdul Majeed and Mr. Shaukat Ali of District Leyya were arrested on April 24, 2001 and callously and frivolously charged under religious clauses PPC 298B, 295B and also 295A under which the accused may be tried by Anti-Terrorism Courts. After almost three and half months' legal proceedings, the judge removed the PPC 295A, but maintained the other two clauses, thus indicating that authorities were wrong and malicious in pushing the case to an anti-terrorist court. The accused however remain behind bars. It is their sixth month now in prison.
- a. Last year, a violent mob killed five Ahmadis in their local mosque at Takht Hazara in District Sargodha. The police, in their mindless effort to appear even-handed and in order to appease the mullah, arrested Mr. Arshad, an Ahmadi religious teacher and Mr. Abdul Hameed, an elderly Ahmadi. The two have been denied release on bail, and are suffering unduly in prison.

- b. Mr. Abdul Aziz, an Ahmadi from Silanwali, District Sargodha was arrested in August 2001 under the provisions of the notorious anti-Ahmadiyya law. The magistrate refused to release him on bail.

If the government is sincere and serious about its claim of being sensitive to the violation of human rights, it should withdraw its sponsorship and support to the prosecution of the above cases and provide relief to these prisoners of conscience.

### **Annex: The DAWN Report**

#### **Attack on Ahmadis**

#### **Punjab Constabulary Deployed in Syedwala**

**Lahore, Aug 28:** Punjab Constabulary was called out in Syedwala, Sheikhpura, on Tuesday to defuse tension that arose after villagers allegedly ransacked a worship place of the Ahmadis on Monday.

Constabulary personnel have been deployed around Baitruzikar and houses belonging to the Ahmadi families. Local police and other law enforcing agencies are also in the village to restore normalcy.

Negotiations among locals, Ahmadis and district administration continued till Tuesday midnight.

According to our Shekhpura correspondent, representatives of the two communities agreed to a 'peace formula'.

"The Tehsil Nazim has been directed to finalize an accord to ensure that no such situation arises again." Sheikhpura police SSP Sarmad Saeed told *THE DAWN*.

He said that all Ahmadi families taken into protective custody had been set free. "Now the families have returned to their houses and guards have been provided to them. Situation in the village is normal now," Mr. Sarmad said.

There was no confirmation about the registration of a case against miscreants who allegedly ransacked the worship place and also set some of its parts on fire.

The SSP showed his ignorance about the case.



"I could not check it," he claimed and said that the additional SP, Sheikhpura, was dealing legal side of the case and details to this regard were with him.

Lahore range DIG Javed Noor had claimed on Monday that the case had been registered. Sources, however, confirmed that no arrest had so far been made till late Tuesday night.

Meanwhile, life is returning to Syedwala after some 40 hours of tension. The village peace was shattered on Sunday night after the villagers allegedly ransacked the worship place when the Ahmadis were reportedly watching a program in the worship place through satellite transmission from Germany, said to be delivered by their spiritual leader Mirza Tahir Ahmed.

### **VIOLENCE CONDEMNED**

**Lahore, Aug. 28:** The attack on Ahmadi place of worship at Syedwala near Sheikhpura is one of the worst episode of violence against minority groups in recent months.

This was stated by Human Rights Commission of Pakistan secretary general Hina Jilani in a statement issued here on Tuesday.

Worse still, she said, the administration despite apparently receiving an earlier report of tension failed to prevent the ransacking of the building even

though the Ahmadi families were granted protection.

In a now familiar pattern, she said, the incident was said to had been instigated by local leaders of the Khatm-i-Nabuwat Movement and the Sipah-i-Sahaba Pakistan who took exception to the collection of a few Ahmadi families to watch a TV transmission.

She said inflammatory announcements from the local mosque worsened the situation The Ahmadis were forced to flee and take shelter at the house of a local community leader. The clash between the mob and the Ahmadis continued for six hours.

She said that this was not the lone incident against the Ahmadis in recent weeks. In Faisalabad recently, an Ahmadi was also accused of blasphemy following a personal dispute. A fresh media campaign against the Community appeared to be underway, she said.

Ms. Jilani said that the situation would continue to deteriorate unless a firm administrative action was taken. She said that those who had attacked the Ahmadis should be punished under the relevant laws. She also said that the government should take measures to prevent the preaching of hatred from mosques.—Reporter

## **PROVERBS TO THINK OVER**

**A good example is the best sermon**

**A man of words but not of deeds is like a garden full of weeds**

**Denying a fault doubles it.**

**He who tries to please everybody pleases none.**

**The greatest wealth is contentment with a little.**

**In character, in manners, in style, in all things the supreme excellence is simplicity.**

**A rotten sheep infects the whole flock.**

## CALENDAR OF EVENTS 2002

January 6	Sunday	Review of Last year's activities and Future Plans	Local*
January 12-13	Sat.-Sun.	Qaideen Refresher Course at Maryland	National
January 19-20	Sat.-Sun.	Tablighi Class 1	Regional
January 26-27	Sat.-Sun.	Ansarullah Leadership Conference	National
February 17	Sunday	Musleh Maood Day (Historical Feb. 20)	Local/Regional
February 22	Friday	Eidul-Adhia***	
March 17	Sunday	Regional Tarbiyyati Class 1	Regional
March 24	Sunday	Masih Maud Day (Historical March 23)	Local
March 31	Sunday	Second Coming of Messiah	Celebrated in 4 Regions
April 6-7	Sat.-Sun.	Tablighi Class 2	Regional
April 26-28	Fri.-Sun	National Majlis-e-Shura at Baitur Rahman	
May 18	Saturday	Taleemul Quran Class 1 at Old Bridge, NJ	East Coast
May 19	Sunday	Taleemul Quran Class 2 at Queens, NY	East Coast
May 26	Sunday	Khilafat Day (Historical May 27)	Local/Regional
May 31-June 2	Fri.-Sun.	National Tarbiyyati Train the Trainer Class	National
June 8-9	Sat.-Sun.	Tablighi Class 3	Regional
June 16	Sunday	Regional Tarbiyyati Class 2	Regional
June 28-30	Fri.-Sun.	Jalsa Salana USA	National
July 5-7	Fri.-Sun.	Jalsa Salana Canada at Toronto (expected)	Canada
July 26-28	Fri.-Sun.	International Jalsa Salana at UK	UK
August 2-4	Fri.-Sun.	Ijtema Khuddam-ul-Ahmadiyya at Philadelphia	National
August 9-11	Fri.-Sun.	Ijtema Lajna Regional at Chicago	Midwest
August 16-18	Fri.-Sun	Ijtema Lajna Regional at Maryland	East Coast
August 23-25	Fri.-Sun.	Ijtema Lajna Regional at San Jose	West Coast
August 31	Saturday	Taleemul Quran Class 3 at Milpitas, San Jose	West Coast
September 1	Sunday	Taleemul Quran Class 4 at Chino, CA	West Coast
September 15	Sunday	Regional Tarbiyyati Class 3	Regional
September 22	Sunday	Seeratun-Nabi Day**	Regional*
October 13	Sunday	Religious Founder's Day	Regional
October 18-20	Fri.-Sun.	Ansarullah Ijtimaa & Shura at Baitur Rahman	National

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October 25-27	Fri.-Sun.	Lajna National Aamla & Lajna President's Meeting	
November 2-3	Sat.-Sun.	Tablighi Class 4	Regional
November 6	Wednesday	First Day of Ramadhan (Fasting) ***	
December 6	Friday	Eidul-Fitr ***	
December 22	Sunday	Regional Tarbiyyati Class 4	Regional
December 21-22	Sat.-Sun.	Taleemul Quran Class 5 at Houston, TX	South
December 27-29	Fri.-Sun.	Jalsa West Coast at Los Angeles	West Coast

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**4 Tablighi Classes - Regional**

- (1) January 19-20
- (2) April 6-7
- (3) June 8-9

**4 Tarbiyyati Classes - Regional**

- (1) March 17
- (2) June 16
- (3) September 15
- (4) December 22

Train the Trainer Class April 10-14

**3 Lajna Ijtemas - Regional**

- (1) Midwest August 9-11
- (2) East Coast August 16-18
- (3) West Coast August 23-25

**5 Taleemul Quran Classes - Regional**

- (1) East Coast May 18
  - (2) East Coast May 19
  - (3) West Coast August 31
  - (4) West Coast September 1
  - (5) South December 21-22
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\* Dates for Local/Regional events can be changed for Local/Regional needs. As a routine, local functions can be held on the 1<sup>st</sup> Sunday of the month while regional functions can be held on the 2<sup>nd</sup> Sunday of the month. Report should be sent to the Headquarters.

\*\*Additional Seeratun Nabi Days should be arranged. In addition to Local/Regional level functions, small-scale functions for Seeratun Nabi should be arranged at Halqa level at Ahmadi homes.

\*\*\*The dates for events based on appearance of the moon have been calculated on scientific basis with great care. If there are Local/Regional Ahmadi eyewitness of the moon at an earlier date, then the event should be celebrated according to the eyewitnesses.

## SISTER SAEEDA LATEEF PASSED AWAY

### Inna Lillahi Wa Inna Ilaihi Ra'jeoon

Sister Saeeda was born as Nellie Stone in North Carolina, one of six siblings. Her family relocated to Washington D.C. when Nellie was seven years old. There she resided until her second marriage, during the course of which she lived in Detroit, Michigan; New York, and New Jersey. She also traveled in many countries of the world. Sister Saeeda returned to Washington permanently in the mid 1970's.

Wherever she lived, or visited, Saeeda's first priority was to get involved with the work of the Ahmadiyya Movement. In fact her single-minded focus was to work in its vineyard and preach its message. She even converted people to Islam/Ahmadiyyat on her trips abroad. She was also just as committed to persuading as many others as she could to also work. She was a master at leadership and attracting an inspired following. That leadership involved her in holding every office in Lajna except Instruction and Training secretary. For five years she was National Lajna President/Sadr (1959-1963 and 1967-1968). She came to office when the Lajna had fallen on lean years and she resuscitated it. The diligence with which Saeeda worked helped to regenerate the Lajna spirit, and solidify Lajna goals within the sisterhood in America.

Saeeda moved fast. In fact in her heyday she seemed in perpetual motion and was usually issuing orders as she moved. Action was her hallmark, activity her style. She worked on her feet until a tragic accident in 1996 left her an invalid. Unable to walk, she served Islam as much as she could from her wheelchair and her bed. In the apartment building where she lived, she preached Islam to her neighbors, and she sent Ahmadiyya literature through the mail.

Saeeda leaves one brother, Muhammad Ameen, three nephews, two nieces and a host of cousins and friends. Ahmadi members will miss Saeeda's wise counsel, her generous spirit, her deep, guttural and infectious laugh, her unique English idioms, her inspiration and her example.

May Allah bless her soul to be in peace and have an excellent place in Paradise. We extend our deepest condolences to her family and relatives.