



THE **Ahmadiyya** **Gazette** **USA**

إِنَّا دِينٌ عِنْدَ اللَّهِ الْأَسْلَامُ

SEPTEMBER, 2001

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81,006,721 NEW AHMADI MUSLIMS IN ONE YEAR

They Came from More than 300 Ethnic Groups

Faith inspiring addresses by Hazrat Khalifatul Masih IV at the 26th Annual Ahmadiyya Convention held in Mannheim, Germany, August 24-26, 2001

By the Grace of God, the 26th Annual Ahmadiyya Convention in Germany concluded successfully on August 26, 2001. 48,600 participants to this International Convention came from more than 60 countries. This year, the UK Convention was not held because of foot and mouth disease epidemic in England.

The convention was inaugurated by Hazrat Khalifatul Masih IV by his Friday Sermon on August 24. He also addressed the convention on its second and third days.

A message for the convention was received from His Excellency the President of the German Republic. 22 officials of the Mannheim city government also participated in the Convention. A gift was presented to Huzoor on behalf of the Mayor of the city. The Minister for State of Ghana, himself an Ahmadi, read out a message from the

President of Ghana. Also present at the Convention were important personalities like the King of Alada and the King of Purako from Benin, the King of Togo and the Minister of religious affairs from Karghistan.

466 official delegates from more than 60 countries attended the conference. The total number of foreign participants in the Convention was more than Ten Thousands. Special counters to welcome delegates to the convention were set up in Frankfurt and Hahn airports.

Many media representatives were present from newspapers, Radio and TV. News about the convention appeared in many newspapers and on TV and Radio stations.

The proceedings of the Convention were witnessed all over the world live via MTA.

FROM THE HOLY QURAN

“Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain – a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Quran. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.

“They are the ones who turn to God in repentance, who worship Him, who praise Him, who go about in the land serving Him, who bow down to God, who prostrate themselves in prayer, who enjoin good and forbid evil, and who watch the limits set by Allah. And give glad tidings to those who believe. (9:111-112)

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ
الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَّهُمْ أَجْرًا يُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ فَيُقَاتِلُونَ وَيُقْتَلُونَ وَعُدًّا عَلَيْهِمْ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ
اللَّهِ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ۝ التَّائِبُونَ الْعَمَدُونَ الْحَامِدُونَ السَّائِعُونَ
الرَّكِعُونَ السُّجُودُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ
الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَكَبِيرَ الْمُؤْمِنِينَ ۝

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SO SAID THE HOLY PROPHET

(peace and blessings of Allah be upon him)

Adiyy ibn Hatim relates that the Holy Prophet said: Shield yourselves against the Fire even if it be only with half a date given in alms, and one who cannot afford even that much should at least utter a good word (*Bokhari and Muslim*).

Abu Hurairah relates that the Holy Prophet said: A good word is charity (*Bokhari and Muslim*).

Anas relates that the Holy Prophet would repeat his words three times so that his meaning was fully grasped, and when he came upon a party of people

and greeted them he would repeat the salutation three times (*Bokhari*).

Ayesha relates that the Holy Prophet spoke simply so that all those who listened to him understood him (*Abu Daud*).

Jarir ibn Abdullah relates that the Holy Prophet asked him on the occasion of the Farewell Pilgrimage to tell the people to be quiet, and then said: Do not revert to disbelief after me, cutting off each other's heads (*Bokhari and Muslim*).

FROM THE WRITINGS OF THE PROMISED MESSIAH (PEACE BE ON HIM)

Let it be clearly understood that I have not been sent by God in this age to reform the Muslims only. Actually, the reformation of all the three nations—the Muslims, the Christians, and the Hindus is the object of my mission. God has sent me as the Promised Messiah for the Muslims and the Christians and as an *Avatar* (Prophet) for the Hindus. For the last twenty or more years I have been proclaiming that I have come to eradicate the sins that abound in the world, not only in the likeness of Masih Ibn-e-Maryam but also in the likeness of Krishna, who was one of the great *Avatars* of Hindus. In other words, spiritually, I am that same Krishna. This claim is not the working of my own thinking or imagination but is indeed a revelation from God Himself who is the God of the heavens and earth. He has revealed it to me not once but several times, “*You are the Krishna for the Hindus and the Messiah for the Muslims and the Christians.*”

I know that upon hearing it the ignorant Muslims will cry out at once: “Lo! He has clearly affirmed his ‘*kufir*’ (infidelity) by taking on the name of a ‘*Kafir*’ (infidel).” But it is a revelation from God and I have to proclaim it and make it public. Therefore, today, for the first time I proclaim it before this big gathering because those who are from God are not intimidated by others’ reprehension.

Now, let it be clearly understood that Raja Krishna, as it has been revealed to me, was in fact such a perfect man as has no rival among other Hindu *Rishees* (saints) and *Avatars* (Prophets) and was the Prophet of his time. The Holy Spirit had descended upon him by the command of God and He granted victory and glory. He cleansed the sins from ‘*Araya Wart*’ (India). He was indeed a true Prophet of his time but, later on, the people distorted many of his teachings. He was filled with the love of God. He was a friend of virtue and an enemy of vice. God had promised to send to the Hindus an *Avatar* like him in the latter days so, this promise has been fulfilled in me.

Among the many revelations regarding my person one is:

“O Krishna, the eradicator of sins and the patron of the meek, your glory and greatness is recorded in Geeta.”

Therefore, I love Krishna because I am in his image. And there is another latent truth in this revelation that the attributes of Krishna—eradicator of sins and patron and comforter of the meek – are also the attributes of my humble self. Thus the Promised Krishna and the Promised Messiah are in reality one person, only the national terminology is different. (Lecture Sialkot, *Roohani Khaza'in*, Vol. 20, pp.228-229)

SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH IV (abba) ON APRIL 20, 2001

(This summary is prepared by Mrs. Shermeen Butt of Cambridge, UK, Jamaat)

Huzoor recited verse 181 of *Surah Al-Araf*, the translation reads:

And to Allah alone belong all perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do.

In continuation of the theme of the perfect attributes of Allah the Exalted in his Friday Sermon today Huzoor stated that this topic was indeed like a limitless ocean. Huzoor expounded the attribute of *Raheemiyat* (the Divine Quality of Mercy) with reference to several *Ahadith*.

The Holy Prophet (peace and blessings of Allah be on him) said that one who has compassion for the weak, loves his parents and has kind treatment for his servant will be in the protection of Allah the Exalted and will enter Paradise. The Holy Prophet (peace and blessings of Allah be on him) enjoined us to be compassionate towards all animals in general and those used for work purposes in particular. He admonished not to be insulting to the fowl, for his crowing awakens people at the time of dawn prayer. He also enjoined not to use abusive language for time and era, for Allah the Exalted Himself is Time and Era. To use abusive words for weather or a storm was also prohibited.

Huzoor said that the Holy Prophet (peace and blessings of Allah be on him) had indeed rendered his dues of being a 'Warner' most perfectly. Huzoor said a 'Warner' as a matter of fact is a 'Bearer of glad tidings'.

The Promised Messiah (on whom be peace)

wrote that the extent of his own compassion was such that the realization of someone in pain made him feel like even terminating his *Salat* in order to be of some support. He said that man's faith is not exact unless he gives preference to the comfort of his brother to his personal comfort.

The Promised Messiah (on whom be peace) termed *Raheemiyat* as a unique beneficence that is granted only after endeavor and strife in the search for Allah the Exalted. It is through the spirit of this beneficence that Allah the Exalted is called *Raheem* in the Holy Quran. *Dua* or prayer is not a useless factor, it most certainly generates Divine grace and that indeed is the beneficence of Divine compassion through which man develops such a faith that it is as if he actually sees Allah the Exalted with his eyes.

Huzoor elucidated the concept of repetitive and constant seeking of forgiveness (*Istighfaar*) from one's sins to realize Divine Mercy.

At the end, Huzoor advised the Jamaat to avoid writing extremely lengthy letters to him detailing family disputes, etc. A very demanding schedule stipulates that Huzoor's post is brief and to the point.

Huzoor said requests for prayers should be heart-felt and it defeats the objective when they are sent through 'saved' letters in the computer by simply changing the 'date'. Huzoor advised if someone writes a lengthy letter, he may write its summary himself and "coming to the point" should be in the very beginning.

SUMMARY OF HUZOOR'S FRIDAY KHUTBA OF MAY 4, 2001

Huzoor continued with the subject of *Raheemiyat* (Divine Mercy) in his Friday Sermon today. Huzoor spoke with reference to several Quranic verses from *Surah Al-Imran* and *Surah Al-Nisa*.

Allah the Exalted unfolds the way to His love in a unique manner in the Holy Quran. Believers are enjoined to follow and love the Messenger of Allah (peace and blessings of Allah be on him). Divine grace descends through this and forgiveness is granted. Allah, the angels and mankind curse people who believe and then turn away.

However despite such unequivocal pronouncements, the door to Divine mercy is still open for them on the condition that they amend themselves. Huzoor elucidated the recurrent Quranic reference of '*whomsoever He pleases*' Allah the Exalted forgives when He deems a person's repentance is worthy of acceptance, for He knows the state of one's heart.

The Holy Quran proclaims what is forbidden to believers and in light of the fact that some of such severe sins were committed by earlier Arabs, Allah's Mercy is declared. People are reminded of Allah's continual Mercy in matters of dishonesty in trade, which is compared to killing, the connotation is to be merciful and kind to people just as Allah is Merciful to them. Obedience of Messengers of

Allah is conditional to Allah's pleasure, through which the blessing of intercession can be achieved.

Allah the Exalted bestows special grace on those who strive in His way and if they repent, those who miss out are forgiven. Allah is Most Forgiving to those who truly emigrate in His cause and promises them a great reward.

Man is enjoined never to lose hope of Allah's Mercy. If forgiveness is sought with the sincerity of heart, Allah the Exalted is Merciful repetitively. Those who do not make any distinction between Allah's prophets can hope for His reward.

The Holy Prophet (peace and blessings of Allah be on him) said that unless Allah's Mercy covers us, our deeds alone couldn't be the means of salvation.

The Promised Messiah (on whom be peace) wrote that through *Raheemiyat* the endeavors of those who strive in the way of Allah bear fruit. In Quranic phrase Allah is called Raheem when He accepts supplication, deep humility and good deeds of people and protects them from misfortune and calamities.

Raheemiyat necessitates entreating and for that good deeds are essential. The Holy Quran states that man's supplications are exalted by his good deeds.

ISLAMIC VIEWPOINT ON CONTEMPORARY ISSUES

(Taken from the book *Pathway to Paradise*)

This chapter is intended to address the Islamic position on primary issues undermining the confidence and moral values of today's society. American society is confronted daily with personal or media accounts of drug abuse, violence, poverty and so on. Muslims, and especially new Muslims, must understand the Islamic teachings and attitudes

about these subjects in order to better preserve their faith and morality.

The topics discussed in this chapter include substance and drug abuse, economic problems, racial issues, homosexuality, abuse of children and women, and family and social pressures that you may encounter if you are a new convert.

Substance and Alcohol Abuse

The abuse of drugs and alcohol is one of the most phenomenal problems facing American society. In spite of the government spending huge amounts on the "drug war," young people are losing their lives and dreams to drugs. Such a thing as the "drug culture" has emerged, and drugs have become the major cause of gang warfare. Alcohol, long having been an integral part of American social life, has wrecked homes and caused countless deaths in car accidents. Government efforts to curb teenage drinking and drunk driving have had little success. For the addict involved with drugs and alcohol, there seems to be no end in sight.

The Islamic injunction concerning intoxicants, that is, the complete forbidding of drugs and alcohol, seems idealistic for American society. Yet it is the only solution. Allah commands Muslims in the Holy Quran.

"O ye who believe! wine and the game of chance.... are only an abomination of Satan's handiwork. So shun each one of them that you may prosper. Satan seeks only to create enmity and hatred among you by means of wine and games of chance, and to keep you back from the remembrance of Allah and from Prayer..."(5:91-92)

The Arabic word "*al-khamr*" is used in this verse which means anything that intoxicates or alters the mind. Thus, all forms of intoxicants are forbidden. The verse clearly explains the problems created by the use of intoxicants; first, they lead to hatred and enmity amongst people, causing murder, violence, immoral behavior, etc.; and secondly they lead people away from Allah and His religion. Allah wants the believers to keep their minds pure and clean, so that they worship Him fully. A Muslim may not offer prayers (*Salaat*) when he is not in full possession of his senses, even if that is caused by excessive emotion or a state of sleep. Certainly, a mind that is intoxicated is not able to focus on Allah.

Finally, it is important to note that drugs and alcohol are used as a means of escape from

overwhelming difficulties and responsibilities. The attitude of one who has truly embraced the teachings of Islam cannot be compatible with this state of despair. A true Muslim places his reliance on Allah for the relief of hardship. When the Holy Prophet (peace and blessings of Allah be on him) proclaimed Allah's commandment concerning intoxicants, his followers broke their pots and jugs of wine until the streets flowed with it. This is an example for the new convert to Islam. Some *hadith* of the Holy Prophet (s.a.w.) about intoxicants are:

1. If a large amount of anything causes intoxication, (even) a small amount of it is forbidden.
2. An undutiful son, a gambler, one who casts up what he is given, and one who is addicted to wine will not enter paradise.
3. Tariq bin Suwaid asked the Holy Prophet (s.a.w.) about wine and he forbade him. When he told him that he used it only as medicine, the Holy Prophet (s.a.w.) replied, "It is not a medicine, but is a disease."

Islam understands that it may not be easy for a person to break away from addiction, so it does not exclude or discourage the use of outside resources, such as counseling or rehabilitation. But the most potent tool is prayer and begging Allah's mercy.

Economic Problems

There is no question that the world's economic condition today is complex and far-reaching. It includes such issues as government and economy, poverty, welfare, homelessness and labor. This section looks at the Islamic viewpoint on welfare and labor specifically with regard to a Muslim's personal attitude towards wealth.

In America today, poverty and homelessness have continued to increase. These problems are often compounded by unsuccessful government programs and by drug and alcohol abuse. The welfare system, set up to help the poor and needy, is at present perhaps the most dysfunctional of government programs. Welfare has become a cyclical problem creating several generations of

dependents. In many cases, it is more profitable for a recipient to stay on welfare than to take a job at minimum wages. Perhaps the greatest loss is that of personal dignity and control of one's life.

Islam takes care of such problems by dignifying labor and teaching a believer to rely on Allah for his needs. Poverty and need are timeless conditions, and the Holy Prophet (peace and blessings of Allah be on him) gave clear teachings on begging and on charity. Begging or asking for food and money without repayment was the means by which the poor survived at the time of the Prophet. The Holy Prophet (peace and blessings of Allah be on him) disapproved of begging, and only allowed it under three circumstances: if one was in severe poverty, when one owned enormous debt, or when one did not have the means to pay blood money. He did not allow begging by a rich person or by one who "has strength and is sound in limb." He said:

"He who begs from people when he has a sufficiency will come on the Day of Resurrection with his begging showing itself as scrapes, scratching and lacerations on his face."

Islam encourages empowerment of the individual, so that he may take control of his circumstances as far as he is able, and leave the rest to Allah. The Holy Prophet (s.a.w.) also said:

"It is better for one of you to take his rope, bring a load of firewood on his back and sell it, God thereby preserving his self-respect, than that he should beg from people whether they give him anything or refuse him."

He also referred to the rough hands of a laborer as the hands God loves. Self-reliance is only part of a Muslim's thinking because it is always coupled with reliance on Allah. There are countless examples of Allah answering prayers concerning financial hardship when there seemed no other way.

One of Allah's blessings and a solution for economic disparity is the institution of *Zakaat* (see Chapter 1). *Zakaat* is a tax on the wealth of a Muslim which is distributed to the poor. Allah says in the Holy Qur'an:

"Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby..." (9:103)

Thus Islam has made the giving of charity a purification for those with wealth and a means by which the wealthy may achieve nearness to Allah. In addition, the giving of charity provides for those in poverty. Muslims have been instructed to give charity on many occasions, such as the birth of a child, or on *Eid*, so that they may receive Allah's blessings. Even those who have very little are encouraged to give charity, be it food, clothes or labor. Wonderful examples of generosity are found in the lives of the Holy Prophet (s.a.w.) and his family, who themselves lived lives of hardship.

Islam teaches Muslims to take care of their relatives who may be less fortunate than themselves, thus encouraging the distribution of wealth. The Holy Qur'an says:

"They ask thee what they shall spend. Say, 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it perfectly well.'" (2:216)

In addition, the Holy Prophet (s.a.w.) has said: "Your charity to others is certainly misplaced if you have a near relative to deserve it."

And

"Giving charity to the poor hath the reward of one charity; but that given to kindred hath two rewards; one, the reward of charity, the other, the reward of helping relations."

Thus, the Islamic system of charity is a good substitute for the welfare programs existing today.

Race Relations and Equality of Mankind

Muslims believe that the Holy Prophet Muhammad (peace and blessings of Allah be on him) was sent as "a Mercy for all the worlds," and that he brought a final religion for all humanity. As already mentioned in Chapter 1, one of the fundamental teachings of Islam and one which every

Muslim cultivates in his heart is that of brotherhood and equality of human beings.

However, when you look at the world today, brotherhood and love between human beings is rarely seen. All over the world there is fighting and hatred, not only between different races and religions, but also between people of the same nationality and even the same faith. In America, racism is ever prevalent. Very little progress has been made towards harmony and understanding between the races. It is therefore the responsibility of Muslims, especially new Muslims, to abandon all prejudices towards others, develop a love for all humanity and uphold the special quality of brotherhood among Muslims.

The Islamic concept of equality is one that challenges the Western idea that equality means everyone should be the same. Rather, Allah says in the Holy Quran that He has created many different kinds of people in order to promote diversity and progress. All mankind is spiritually equal in the sight of God, but cannot possibly be physically equal or the same.

Allah says:

"O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable amongst you in the sight of Allah, is he who is the most righteous among you. Surely Allah is All-Knowing, All-Aware." (49:14)

The verse clearly shows that all created beings come from the same source and thus are equal in the sight of God. The worth of a man is not judged by the color of his skin, his wealth, rank or social status, his descent or pedigree, but by his moral goodness and the way he fulfills his duty to God and mankind. Allah divided humanity into tribes, nations and races to give them better knowledge of each other and to benefit from one another's characteristics and qualities.

Islam therefore totally rejects racism in any shape or form. Racism in this society is seen as

prejudice against people of different color, race, nationality, religion, economic status and class. It expresses itself as name-calling, arrogance, hostility and violence between races. Islam not only lays down the doctrine of equality, but also addresses this type of racist behavior. Allah says in the Holy Qur'an:

"O ye who believe! let not one people deride another people, haply they may be better than they; nor let one group of women deride other women, haply they may be better than they. And do not defame your people or call one another by nicknames. It is an evil thing to be called by bad name after having believed; and those who repent not, such are wrongdoers." (48:12)

While other religions also teach equality and love for humanity, Islam is unique in that it requires physical expression of brotherhood. In the daily *Salaat* or prayer, Muslims must stand shoulder to shoulder, indifferent to the status or color of the person next to them. There is no greater physical example of equality than the *Hajj* (pilgrimage to Mecca) when all Muslims wear the same dress and circuit the *Kaabah* (House of Allah) in unison.

In daily life, Muslims should show openness and affection to each other by greeting each other with the salutation of "peace be with you," and by following the example of the Holy Prophet (peace and blessings of Allah be on him). Among his *hadith* are:

"If you shake hands with one another rancor will depart, and if you make presents to one another and love one another, malice will depart."

And:

"You should provide food and greet both those you know and those you do not know."

If you are a new convert to the Ahmadiyya Movement in Islam, or have come into contact with it, you have probably already experienced the international character of the Movement. This is most strikingly seen at the Annual Gatherings

(*Jalsas*), and also in local communities. Through Ahmadiyyat, Islam has spread to 148 countries of the world. Many Ahmadis in the United States have had the chance to meet their brothers and sisters from Africa, Indonesia, Pakistan, India, Germany and elsewhere. In addition there are numerous interracial and international marriages within the Ahmadiyya Movement. This atmosphere of cultural diversity bears testimony to the doctrine of equality in Islam as well as to the truth of Ahmadiyyat as the renaissance of Islam.

Abuse of Women and Children

It is a sad fact of life that you can pick up any newspaper today, and find accounts of wife abuse and crimes against children. It seems that the greatest and saddest loss in the march towards "progress" has been the safety and upbringing of children. The list of crimes perpetrated against children is horrendous, from neglect to kidnaping to sexual abuse. While the average person is not an abuser or molester of children, more and more children are suffering neglect, as careers and material gain have taken priority over devotion to family. Children are left alone at home for hours, or treated as objects in custody battles between divorcing parents. Worse still, many newborn children are either abandoned or killed by desperate parents. A society in which such actions are common cannot claim to have made much progress from the pre-Islamic days when Arabs were burying their baby daughters alive.

Islam not only champions human rights and the rights of women, but it fervently teaches protection and love for children. Allah says in the Holy Qur'an:

"...and slay not your children for fear of poverty – it is We who provide for you and them. . ." (6:152)

This verse has been interpreted to mean the slaying of both born and unborn children for the fear of poverty. In this verse, Allah protects the child's right to life, and enjoins the parents to place their trust in Allah. Islam teaches that children are a blessing, and their proper rearing is a means of

gaining Allah's pleasure. It is no wonder that wherever there is a Muslim gathering, you will always see children with their parents.

One of the significant differences between Islam and Christianity is over the nature of children at birth. While Christianity teaches that children are born into sin, Muslims believe that every child is born completely innocent and pure. Thus Islam takes the responsibility for its spiritual condition away from the newborn child and places it on the parents. The Holy Prophet (peace and blessings of Allah be on him) emphasized that Allah's reward is great for parents who look after the moral and spiritual needs of their children. Mothers are given the primary responsibility for caring for children.

Islam provides complete guidance for the upbringing of children in the Holy Qur'an and the *hadith*. The Holy Prophet (peace and blessings of Allah be on him) said:

"Do not curse a child for when you curse, angels add: Let it be like that, and like that it becomes... Address a child politely and courteously, for a child is a great mimic. If you address it rudely, it will return the compliment in kind. Do not lie to a child nor be peevish or arrogant with it. It will certainly imitate you."

The Holy Prophet (peace and blessings be on him) loved children and was a great champion of orphans. The Qur'an says:

"And they ask thee concerning the orphans. Say, promotion of their welfare is an act of great goodness." (2:221)

Thus, the Holy Prophet (s.a.w.) spoke often for the protection and generous treatment of orphans. The Promised Messiah (peace be on him) also demonstrated love and respect for children and instructed Ahmadis never to strike their children anywhere on their face, and to pray for them fervently. The Second *Khalifa* of the Promised Messiah (a.s.) has given detailed instructions for the proper upbringing of Ahmadi children in his book, *"Way of the Seekers"*.

In Islam, children are seen as a source of great

joy as well as the prized future of the *Jamaat* or community. Thus in most Muslim societies, mothers stay home and devote the major part of their time and energy to their children. However, the reality for Muslim parents rearing children in a society focused on careers and the necessity of earning a living may be a little different. But based on the enormous challenge of rearing a child with a strong Muslim identity in a Western society, Muslim women must consider the long-term effects of placing a small child in the care of others while working. They should try, within their means, to be with their own children and ensure their nurturing, their strength of character and their Islamic upbringing, even if this may mean material sacrifice.

The treatment of wives has been discussed in Chapter 3, and you are already aware of the respect and equality that Allah has given to Muslim women. Islam does not permit the abuse of women in any form. The Holy Qur'an tells Muslims to "consort with them (their wives) in kindness," and to find qualities in them that are pleasing. A common misconception exists in the West that Muslim men are permitted to beat their wives whenever they please. The Holy Qur'an says:

"...And as for those on whose part you fear disobedience, admonish them, and keep away from their beds and chastise them." (4:35)

This verse means that if a wife is seriously disobedient to her husband, he should try and convince her of her fault. If that fails, he should cease to have conjugal relations with her (limited to a period of four months). Only in very extreme circumstances is he allowed to chastise her. Even then, according to the *hadith*, he may not injure her in any way.

The Holy Prophet (peace and blessings of Allah be on him) repeatedly emphasized kind treatment of wives, saying:

"To treat a wife tenderly and put a morsel in her mouth is charitable."

And

"The more civil and the kinder is a Muslim to

his wife, the more perfect of faith he is; fear Allah with reference to two meek beings, woman and orphans."

Social and Family Pressures

One of the most difficult things a new convert faces is relating to friends, family and lifestyle he or she knew before accepting Islam. The belief in your heart is very strong, yet there are many difficult questions to resolve because you still have the same parents and family and work at the same place or see your old friends. There will be many judgement calls and decisions about how you will live an Islamic lifestyle in this Western society.

Concerning social pressure and friends you had when you accepted Islam, you should consider what kind of lifestyle your friends have, and what social activities you engaged in with them. Muslims should follow the Islamic teaching of *hijab/purdah*, refrain from alcohol and give up all those things which are inconsistent with the moral goals of a Muslim. This is not to say that all non-Muslim friends are immoral and non-religious. Muslims should be open, compassionate and friendly to everyone. However, Allah stresses the importance of choosing believers as your true friends. The Holy Qur'an advises that Muslims should not prefer non-Muslim friends as very close, intimate friends to Muslim friends. Allah says:

"Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allah—except that you cautiously guard against them...." (3:29)

And

"O ye who believe! take not those for friends who make a jest and sport of your religion..." (5:58)

Instead Allah says, when choosing your friends:

"And help one another in righteousness and piety; but help not one another in sin and transgression." (5:3)

Thus, it is better to choose friends based upon

their compatibility with the moral and spiritual goals of the Islamic way of life.

The question of family pressure is more difficult because Islam places great emphasis on proper treatment of blood relations. In many cases, a new convert's parents and family may have great difficulty in accepting her new religion. It may be a source of pain and conflict for all concerned. While a new convert must always maintain her identity as a Muslim, it is important not to sever family ties. The Holy Qur'an refers often to the importance of kind treatment of parents and relatives. Allah says:

"Thy Lord has commanded that ye worship none but Him, and that ye show kindness to parents. If one or both of them attain old age with thee, never say to them as much as "ugh", nor reproach them, but always address them with kindly speech. And lower to them the wing of humility out of tenderness and say, 'My

Lord, have mercy on them even as they nourished me when I was a little child."
(17:24-25)

The Holy Prophet Muhammad (peace and blessings of Allah be on him) spoke emphatically against disobedience to parents, except in the matter of *shirk* (associating partners with Allah). The *hadith* mentions often that the undutiful child will be among those who will not enter Paradise. There are many *hadith* concerning acts of kindness to parents and Allah's reward for committing them.

The limit past which you are permitted to disobey your parents is the same limit as prescribed for disobedience to the government of the country in which you live, that is, in the event that you are asked to go against or give up your belief in Islam. Through your prayers and kindness, your family may eventually come to see you as a new and better person who has chosen Allah's path.

(New Publication)

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By Sayed Sahibzada Rashed Latif Rashedi

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ISLAMIC TERRORISM?

(Reproduced from the book, *Murder in the Name of Allah*, by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, Supreme Head of the Ahmadiyya Movement in Islam)

What is 'Islamic' terrorism, I wonder? Islam is as closely related to terrorism as light is to darkness or life is to death or peace is to war. They do come into contact with each other, of course, but from directions diametrically opposed. They are found grappling with each other but never walking hand in hand happily together.

However, one cannot deny that on many occasions some Muslims are found involved in terrorist activities either on behalf of a group or on behalf of a country with a predominately Muslim population.

Are there not equally, other groups involved in terrorism and subversion throughout the world? Would it be fitting to label all brands of terrorism by using the same principle which gave birth to the term 'Islamic terrorism' creating a list of Sikh terrorism, Hindu terrorism, Christian terrorism, Jewish terrorism, atheist terrorism, Buddhist terrorism, Animist terrorism and pagan terrorism?

It is not easy to close one's eyes to various brands of terrorism which unfortunately flourish all over the world; in fact, it is impossible for an observer not to be aware of the persecution, bloodshed and murder, often in the name of some purported ideal or noble cause. Terrorism is a global problem and needs to be studied in its larger perspective. Unless we understand the forces behind the violence, we shall not be able to understand why some Muslim groups and states are turning to terrorism to achieve certain objectives.

I am fully convinced that almost every form of communal violence witnessed in the world today, wherever that is and whatever cloak it wears, is essentially political in nature. Religion is not the exploiter; it is itself exploited by internal or external political interests.

For instance, we find terrorism generated by

racialism – but that, in the final analysis, is essentially political in nature. There are other small expressions of terrorism born out of rebellion and hatred against prevailing social systems and cultures. These are generally regarded as acts of madmen and anarchists. There is a special kind of terrorism which is related to the Mafia's struggle for supremacy; this terrorism is directed by certain factions against other factions within the Mafia. Obviously, this terrorism is really a power struggle and therefore political.

When we examine so-called 'Islamic terrorism', we discover political forces working behind an Islamic facade. More often than not, the real manipulators and exploiters are not even Muslims themselves. Let us turn to some particular illustrations of terrorism in order to diagnose the underlying maladies. We shall begin with Iran and see how Khomeinism came to be born.

It is common knowledge that in the days of the Shah there was great prosperity. The highly ambitious industrial and economic development plans augured a bright future for the country. But can man live by bread alone? As far as Iranians under the despotic rule of the Shah were concerned, the answer was an emphatic 'No'. They wanted to have a responsible share in the running of affairs in their own country. They could no longer just be satisfied with full stomachs. Their hunger for self-respect and dignity and their craving for freedom and liberation from a highly regimented system of oppression made them more and more restive and volatile. This situation was ripe for a violent and bloody revolution.

If the nature of this imminent revolution had not been essentially Islamic, it would have been a communist revolution and could have been even bloodier and more extreme. The turmoil which was to shake Iran from north to south and east to west

was a natural consequence of a long political oppression and negation of fundamental human rights and liberties, and also of subversion and exploitation by a great Western foreign power. Iran was aware of the fact that the despotic regime of the Shah was fully backed, supported and sanctioned by the government of the United States of America. The people's hatred and urge for revenge did not stop at the toppling of the Shah's regime and the destruction of all internal forces which in one way or another had been responsible for the maintenance of the monarchy.

The consciousness of American support had brought out in the Shah the very worst of his despotic tendencies. He had been held in awe to begin with, but gradually awe gave way to terror. The fear of revolt stiffened his attitude even more with the passage of time. Gradually a police state of the Worst type came to be born in Iran. With the passage of time Iranians became aware that the police state was fully and unequivocally supported by the government of the USA. The Shah played the part of a mere puppet whose strings were tied to the subtle, manipulating fingers of USA. This, as has been mentioned above, led to a situation ripe for revolution motivated by a consuming fire of hatred.

The situation was capitalized upon by Ayatollah Khomeini. The ideology which he propounded to give color and complexion to his revolution was Shia Islam. But was it really a love of Shia Islam which generated hatred against the USA, or was the name of Islam a mere facade to hide the underlying motives? Had Khomeini not raised the banner of Islam, would there not have been a revolution in some other name? Is it not a fact that had Khomeini not exploited the situation and given it an Islamic color and complexion, the same situation of hatred could have been equally well exploited by a non-religious philosophy such as nationalism or scientific socialism?

In fact Khomeini outpaced forces which were coming fast at his heels and which, given time, might have overtaken him and all he stood for. That

is why the situation in Iran became extremely complicated and confused. The basic urge of the revolution was not against communism or any leftist philosophy but was aimed at the Shah and his mentors. But because there was a real likelihood of leftist leadership taking over the reins of revolution from Khomeini, he had to fight on three fronts simultaneously. After toppling the Shah, he not only undertook to eradicate and exterminate all supporters of the former Shah, but also to root out American influence wherever it was suspected to be. That in itself could have lent support to the leftist ideology which, if permitted to flourish unchecked, might have succeeded in snatching the power from Khomeini's hands and replacing the Islamic ideology with Marxism-Leninism.

Fortunately for Ayatollah Khomeini, he was shrewd and powerful enough to wield the double-edged sword of Islamic ideology not only against American rightism but as effectively against Russian leftism.

But when all is said and done, it is clear that, whatever else it was, it certainly was not Islam which guided and instructed the Iranian revolution. At best, you can, if you wish, call what happened and is happening in Iran Khomeinism. The real forces at work are not truly and essentially religious in character. Political powers have exploited the reaction of the Iranians against the Shah to achieve purely political ends.

There is a long history of a growing Iranian consciousness of its exploitation and enslavement by foreign powers of one type or another. Despite the fact that a very large majority of Iranians are Muslims, one cannot ignore the fact that Iranians have never been able to forget or forgive the conquest by Arabs of their homelands. Although the wounds appeared to have been healed long ago and many potent factors such as commonality of religion and common enmity against other countries have played an important role in cementing the Iranians to the Arabs, it cannot be denied that there is still an undercurrent of dissatisfaction at the Arab domination of Iran for the past few centuries. One

must also bear in mind that in the pre-Islamic era, Iran could boast one of the most powerful and illustrious civilizations ever to have influenced mankind anywhere in the world. At the inception of Islam, the Arabs knew of only two worlds – that in the West, dominated by the Roman Empire, and that in the East, commanded and governed by the Chosroes of Iran. The memories of that remote and glorious past, though subdued to some extent by the strong influence of Islamic brotherhood, could not entirely be wiped out. There always has been a long and lingering shadow of the great Iranian civilization in the hearts of Iranian intellectuals.

The long history of Iranian-Arab feuds and Iranian punitive excursions into Arabia also left ugly and irritating scars on the Arab minds which even the great healer, time, could not obliterate. This is only human. People throughout the world may sometimes find it difficult to dissociate themselves from the past or to forget injuries and insults to their honor. Such chapters of history are never permanently closed but are opened again and again.

Enough of Arab-Iranian feuds of the past. Let us now turn to more modern times. It is not against the Arabs alone that the Iranians have been nursing their grievances. During the Second World War, the Iranians were subjected to a worse kind of domination by predominantly British forces. Whilst in the Arab case there had at least been the redeeming factor of a common cultural and religious bond, in the case of the British the chasm between the ruler and the ruled, rather than narrowing, grew wider. Nor could it be bridged by any social, cultural or religious similarities.

After the decline of British influence there followed an era of indirect control and subjugation of Third World countries by the major powers through stooges and puppet regimes. It was in this period of neo-imperialism that the Iranian protégé was transferred from the British lap to the American lap. The Shah of Iran thus became a symbol of American imperialism which supported conflicting ideologies to its own as it does today, for example, in Poland, Nicaragua, Israel and South Africa.

The fuel of hatred which was ultimately sparked off by the Khomeinian revolution was not only a product of American oppression but had been accumulating for centuries, like the subterranean reserves of oil and gas. The important point to note is that this hatred was not essentially religious in origin. If Khomeini had not exploited the hatred in the name of Islam, some communist leader would certainly have exploited it in the name of social justice. Whatever religious or irreligious name was given to the revolution, the underlying forces and factors would remain the same.

I have pointed out many times to those who regard excesses committed by Khomeini against some of his own people, and acts of revenge perpetrated in other countries, as Islamic in character that Islam as a religion has nothing to do with the expression of Iranian dissatisfaction. In a manner of speaking, the West should treat Ayatollah Khomeini as their benefactor rather than as their enemy. I say this because I am quite positive that if Khomeini had not exploited the situation and given it an Islamic face in order to support and perpetuate a junta of Muslim 'clergy', the situation would most certainly have been exploited by Iranian leaders of leftist inclination. The same Iran which we see as green sprinkled with red today would have instead appeared to us entirely red. It would be naive to say that the communist leadership, created and trained by Dr Mosaddeq, had been weakened and enfeebled to such a degree at the time of the Shah's overthrow that it could not have played an effective and revolutionary role at this epoch-making juncture of Iranian history. In fact, the communist leadership was well supported and trained. It was entirely ready to seize an opportunity. But for Ayatollah Khomeini, Iran could well have ended up as a radical Marxist regime. Such an event would have had disastrous consequences for the oil-rich but militarily weak Middle East. So even Khomeinian Islam – however gory and loathsome it may appear to the West – could be seen as a blessing in disguise. The role of Ayatollah Khomeini should be seen in this perspective.

The Iraq-Iran war may not appear to be relevant to the subject under discussion but it does throw some light on the nature of explosive events in a part of the world of Islam. Both countries claim to be Muslim and purport to draw their inspiration for hating, destroying, and annihilating each other from the sacred name of Islam.

All the soldiers who died in the battle on the Iraqi side were applauded as great martyrs by the Iraqi media. All the Iranian soldiers who died at the hands of the Iraqis were condemned as infidels despatched straight to hell by the Iraqi media. Exactly the same story was repeated in reverse, day in and day out, on the other side of the border in Iran. Whenever an Iraqi soldier was bayoneted to death the battlefield resounded with the cry of "Allaho Akbar" (God is the greatest). On which side was Islam? One wonders! All this demonstrates the hollowness of these slogans. The only point which can be proved beyond a shadow of doubt is that the Iraqi and Iranian soldiers who laid down their lives for an apparently noble cause were duped by their leadership. Islam was neither here nor there.

The Holy Quran states:

"Allah will surely defend those who believe, Allah loves not the perfidious and the ungrateful. Permission to fight is granted to those against whom war is made, because they have been wronged, and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly only because they affirmed: our Lord is Allah. if Allah did not repel the aggression of some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated, would surely be destroyed. Allah will surely help him who helps His cause; Allah is indeed Powerful, Mighty." (22.39-41)

"Whenever they kindle a fire to start a war, Allah puts it out They strive to create disorder in the land and Allah loves not those who create disorder." (5.65)

"If two parties of believers should fall out with each other and start fighting, make peace between them. Then if one of them should transgress against the other, fight the one that transgresses until it submits to the command of Allah. Then if it should so submit, make peace between them with equity, and act justly. Verily, Allah loves the just. All believers are brothers; so make peace between your brothers, and be mindful of your duty to Allah that you may be shown mercy." (49.10-11)

During the war, the above teachings were ignored by the warring nations. In Mecca during the times of the annual pilgrimages some attempts were made by Iran to deliver the message of Khomeinian revolution to the rest of the Muslim world through the pilgrims who came there. Unfortunately, these attempts sometimes resulted in very ugly situations, to the extreme embarrassment of Muslims. For instance, what happened in Mecca during the 1987 pilgrimage and the extreme counter-measures taken by Saudi Arabia were much talked about in the Western media. The Holy Quran, however, teaches all Muslims:

"But fight them not in the proximity of the Sacred Mosque unless they fight you therein, should they fight you even there, then fight them; such is the requital of disbelievers." (2.192)

One benefit which all the great powers (which have overtly or covertly been supporting Israel), chief among them being the USA, have drawn from Khomeini and Khomeinism is that Khomeini was left with no choice but to prolong the Iraq-Iran war. That diverted the attention of the Muslim world from a most irritating thorn in their side, Israel, towards a completely different issue. The consciousness of an external enemy threat gave way to a growing mistrust between one Muslim and another.

The Middle Eastern world was torn apart. The 'fear' of Israel was shelved as a minor and latent danger which could be attended to later. The fear of one section of Muslims for another was a far more

pressing and demanding factor which put into oblivion real or imaginary fears about an external enemy. Of course, to dupe the simple common soldier, the slogan that Islam was in danger was often used on both sides. In reality, what was happening was the revival of historic rivalries and jealousies between the Arabs and the Iranian *ajm* (non-Arabs, aliens). It was not a question of Islamic versus non-Islamic forces or Shiaism versus Sunnism, but a simple and straightforward re-enactment of feuds surviving over thousands of years. That is why even those Arabs who had formerly been critical of Iraq and Saudi Arabia were inevitably led to taking the side of Iraq. It was simply a matter of Arab survival against the growing challenge and threat from Iran.

The Arabs indulged in prolonged inter-tribal feuds over petty matters before the advent of Islam put a stop to this. It joined Muslims into a brotherhood, free of rivalries and discrimination of any sort. But when Muslims ceased to live by the teachings of Islam, brothers became foes and tribal rivalries returned to the forefront. So what we observe in the world of Islam is not truly Islamic in character. It is another case of the revival of old feudalistic tendencies.

The great powers roundly condemned the war and repeatedly demanded a cessation of hostilities, but they were themselves responsible for a constant supply of arms to both Iraq and Iran. After all, warplanes, rockets, missiles, cannons, tanks, other artillery vehicles and destructive weapons which were freely used by both warring factions were not manufactured on their own soils. Overtly and covertly, Middle Eastern oil and Western weapons changed hands. The fire of war was fueled, in the ultimate analysis, by the oil which was produced by Iraq and Iran and converted into weapons by Western and Eastern non-Muslim powers. As far as the West was concerned, this was not a bad bargain at all – Middle Eastern oil was bought in exchange for obsolete or relatively old weapons. What more advantageous bargain could be envisaged than this?

As we have seen, even the Israeli arch-enemy

was totally forgotten. Muslims killed Muslims. The oil of the Muslim world was used to burn and destroy the economy of the Muslim world. The painstaking economic achievements of the previous decade were nullified. As far as progress and prosperity were concerned, instead of moving forwards, both Iraq and Iran started to travel backwards in time.

Of course, all wars have devastating effects on economic development, material and human resources, cultural achievements and industry. But in the case of advanced countries, the war industry can be supported from their own resources or those of their allies. The demands and pressures of war and the struggle for survival do not simply drain their resources; it enriches their scientific knowledge and technical know-how to a remarkable degree in a short span of time. The knowledge and expertise gained during times of war can be employed immediately afterwards not just to rehabilitate the economy but to give it a tremendous boost. The destructive wars give rise to new constructive ideas and breakthroughs in scientific and industrial achievements. Therefore, though impoverished materially as a result of a prolonged war, they can be greatly enriched in order to build a better future.

Such, alas, is not the case in the scientifically and economically backward countries which indulge in the luxury of war. Their only choice is to sell whatever they have and even pawn their future by making arrangements with scientifically and industrially advanced countries to supply them with war materials. Without doing that, it would be impossible for any war in the Third World to be prolonged for such a long time and with such devastating effect, as happened in the Iraq-Iran war. The responsibility for whatever atrocities these countries commit against each other and occasionally against other countries must, to some extent, be shared by those who are responsible for the supply of arms and ammunition to them.

When all has been said and done, all debts settled, and the exchange of commodities taken into

account, perhaps it would be pertinent to consider the question of who after all is the beneficiary of the hostilities?

We have seen that Islam is condemned as a barbaric religion which upholds terrorism, preaches hatred and intolerance and divides adherents into opposing camps of bloodthirsty foes. This is not surprising. There are fringe benefits to be obtained by those who design, plot, implement and provide the instruments of destruction to the most unfortunate warring factions of the Muslim *Umma*.

Incidentally, the term 'Islamic terrorism' leads to another interesting term which has been coined by the Western media in the last decade: 'Islamic nuclear bomb'. Pakistan is alleged to possess this. Of course, there has to be an Islamic nuclear bomb if there is any such thing as Islamic terrorism. Maybe some other terms applicable to various modes of war will become attached to the prefix 'Islamic'. Why do we not hear of a Christian nuclear bomb, a Jewish nuclear bomb, a Hindu nuclear bomb, an Apartheid bomb or a Shinto bomb? It is strange that with the possibility of referring to thousands of other 'religions' bombs, the Western media has chosen only to pick upon, identify and censure the single Islamic bomb, whose very existence is doubtful.

As stated earlier, the real forces at work are not truly and essentially religious in character. Why single out 'Islamic' whenever terrorist forces are at work today in Muslim groups or countries? Those powers responsible for the prolongation of the Iraq-Iran war by ensuring a constant supply of arms cannot escape their responsibility for the immense waste of life and property and the indescribable human suffering that has resulted from it. Whatever their ulterior motives may have been, they will only help Khomeinism to survive longer. Had the warring countries been left alone with their meager resources, Khomeinism might have started to decline.

Among other things, this war revived and strengthened a nationalist spirit which diverted the attention of the Iranians from internal problems

towards the threat of an external enemy. But for the war, the Iranians might have become disillusioned much more rapidly with the overly intolerant and stiff cult of Khomeinism. Within Iran, there is a very strong tendency towards assessing the values of the revolution and judging its pros and cons. Though a major part of the ~te has been wiped out, the intellectuals who have survived are bound to reassess their losses and gains during the Khomeinian revolution. A move towards finding a new order for Iran could be imminent.

During the war, the need to keep up the morale of the common masses in Iran was amply met by the excitement of the conflict. When Iran runs out of morale, that will be the day of great uncertainty. Whether the present regime is replaced by leftist or rightist forces or by whatever is left of the middle-roads, there will certainly be a great battle to gain supremacy and take over the government. Everything will go back into the melting-pot and nobody can say for certain what is in store for Iran. Allah knows best. I can only pray for the people of Iran that their difficult times may come to a peaceful and happy conclusion. They are a brave and gifted people indeed. They have suffered so much in the past and are still suffering, both at the hands of non-Iranian and Iranians – and, ironically, they have also acquired a bad name into the bargain. May Allah show mercy upon them and deliver them from their great predicament.

Now we turn to another aspect of the Khomeinian revolution in Iran. Soon after coming to power, Ayatollah Khomeini planned not only to change the life-style of Iranian Muslims from overt or covert foreign domination, but he also committed himself to bring about similar revolutions in the neighboring Muslim states. He also made it known to the Muslim world that he would play a stronger role in helping the Palestinians and defeating the Zionist forces. Obviously, neither the other Muslim states nor the state of Israel were willing to receive couriers of the Iranian revolution with open arms; so the export could not be effected through legal and peaceful means. Iran has failed to deliver the revolutionary

goods to neighboring Muslim countries. It has achieved a measure of success, without doubt, in the Palestinian-Israeli sector. As I have already explained, the terrorist activities carried out in this area, whether directed against Israel or against representatives of Western powers, take their licence not from Islam but from the philosophy of the Iranian revolution alone.

The growing talk of militancy and the use of force which we hear needs to be carefully analyzed before we can understand the importance of this bizarre phenomenon. The narrow, non-tolerant attitude is certainly becoming more popular with the Muslim 'clergy' in almost all Muslim countries. The responsibility for this mainly lies on the shoulders of Saudi Arabia, which is attempting to capture the imagination of the whole Muslim world and seems resolved to spread its political influence under a religious guise. As it enjoys the unique advantage of being the custodian of the two holiest cities in Islam, Mecca and Medina, it is certainly in a position to exploit this situation to its best advantage.

The religious philosophy of the Saudis emanates from Wahabism, which draws its inspiration from the non-tolerant world of medieval Islam rather than from the more understanding and benign Islam of the time of the Holy Prophet (s.a.w.). The spread of Saudi influence is aided by Saudi petro-dollars and the colossal size of Saudi bank balances in major banks throughout the world. It is to the credit of Saudi Arabia that part of the interest accruing from these colossal investments is being used to form channels of aid from Saudi Arabian coffers to the poorer Muslim nations with sizeable Muslim populations. More often than not, this aid is provided not to boost their ailing economies, but to build mosques, training schools and institutes producing scholars of a Saudi brand.

Hence, wherever you follow the flow of Saudi aid, you will also observe a rapid increase in the narrow, non-tolerant attitudes of Muslim 'clergy'. No doubt, when the Christian world hears these voices roundly condemning all non-Islamic values

and preaching jihad (that is, holy war), against non-Islamic governments, they are led to believe that the talk of this holy war will readily be translated into actual belligerency. What is happening is in fact completely different.

The Muslim 'clergy' talk loudly about holy wars and the utter destruction of non-Islamic forces. What they actually mean by non-Islamic forces is not Christian, Jewish, Buddhist, or atheist forces.

According to their view, all Muslim sects other than their own are either non-Muslim in their character or hold to doctrines that render them liable to earn the wrath of Allah and His true servants. The real enemies of Islam, as they discern them, are not non-Muslims but some sects of Islam within the world of Islam. The awakening militant tendencies are much more directed by Muslims of one sect against Muslims of another sect than against non-Muslims. This is why so much stress is laid by them on capital punishment for apostasy. That is their weapon against Muslims who differ on some doctrinal issues from the majority sect of a country. These sects are, in fact, dealt the death blow in two steps – first, their doctrines are declared to be non-Islamic, which earns them the title of apostates; and second, the doctrine of death being the penalty for apostasy, they are considered liable to be executed.

A neutral observer will agree that this growing militant tendency is creating disorder among the Muslims themselves and that it is responsible for generating extreme hatred in the hearts of adherents of one sect against the adherents of another.

As far as the non-Muslim powers are concerned, they can feel completely safe and should rest assured that there is no danger whatsoever to them from the so-called militant tendencies of the Muslim world. To demonstrate this, one has only to consider the relationship of Saudi Arabia with the West, particularly the USA. It is inconceivable that Saudi Arabia or countries under her influence could even dream of raising the sword against the USA or her allies. The Saudi regime is 100 per cent dependent for survival on the USA. Almost the

entire wealth of the ruling family is deposited with American and Western banks. On top of this, the dependence upon the West for internal and external security is so obvious that it need not be dwelt upon here. These two factors alone guarantee that neither Saudi Arabia nor any Muslim country under her influence can ever pose a threat to the non-Muslim West. Moreover, the very fact that none of the Muslim states is today self-reliant in its production of war materials, and has to depend either upon the West or East for all of its defensive or offensive requirements, provides more than enough of a guarantee for the safe and peaceful conduct of their relations with non-Muslim powers. The same principle is applicable to countries like Libya and Syria, which enjoy more cordial relationships with Eastern powers than with Western ones.

No one who has even a remote understanding of modern warfare can imagine a real threat from so-called 'Islamic' militancy. Of course, there is danger in these growing tendencies and one is bound to be perturbed by them. The danger from 'Islamic' militancy is a threat to the world of Islam itself; it is an inward-looking threat which is destroying the peace of Muslims everywhere. All the intolerance, narrow-mindedness and bigotry which we observe in the Muslim world today is playing havoc with the peace of the Muslim world. Alas!

I am conscious of the fact that, strictly speaking, the word 'terrorism' applies to acts of terror, attempts to cause bomb explosions, and so on. But I do not believe that this is the only type of terrorism the world is suffering from. I believe that whenever repressive measures are taken by governments against their own countrymen to still the voice of disagreement, those measures too should be included within the term 'terrorism' and be as strongly and roundly condemned as any other form of terrorism. I consider all oppressive measures taken by governments against the left or right within their own countries as terrorism of the worst type. When acts of terrorism are directed against foreign governments and take the form of the use of explosives here and there, or the

hijacking of planes, such events gain a great deal of attention. World opinion sympathizes with the victims of such callous terrorist acts, as indeed it should. Such sympathies are not merely voiced, but are generally followed by constructive means to prevent and pre-empt such attempts in the future. However, what about those hundreds of thousands of people suffering under the stern and merciless hands of their own governments? Their cries of anguish are seldom heard outside. Their cries of protest are very often muffled by the application of strict measures of censorship. Even if philanthropic agencies like Amnesty International draw the attention of the world to such cruel acts of persecution, torture, and denial of human rights, such events are only mildly condemned, if at all, by world governments. More often than not, these are considered to be internal matters for the countries concerned. Instead of being described as acts of terrorism, they are widely mentioned as government efforts to suppress terrorism in these countries, and to establish peace, law and order.

I am quite convinced that in essence all restrictive and punitive measures taken by a government against its own people to suppress a popular movement or suspected opposition, more often than not, go beyond the limits of genuine legal measures and end up as brutal acts of violence designed to strike terror in the hearts of a dissatisfied section of their own people. Humanity has suffered far more through such acts of State terrorism than through all acts of sabotage or hijacking put together. As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government.

There are, of course, regions of restlessness in the Muslim world where groups, organizations, and sometimes even governments, seem to be committed to acts of terrorism, violence and sabotage. Palestine, Lebanon, Libya and Syria are often in the news. In a majority of cases, those concerned happen to be Muslim by faith, but there are exceptions. Amongst Palestinians, for instance,

there are many who have pledged themselves to terrorism against Israel, but happen to be Christian by faith. For convenience or through lack of knowledge they are all dubbed by the Western media as Islamic terrorists. In Lebanon, there have been Muslim terrorists and Christian terrorists, and also Israeli agents and soldiers involved at one time or another in terrorist activities which appal human sensitivities. But you will not hear of Jewish or Christian terrorism in relation to what is happening in Lebanon. All acts of violence are put together and wrapped up in the package of 'Islamic terrorism'.

As far as Salman Rushdie is concerned, no sane person with any real knowledge of the Holy Quran can agree with Imam Khomeini that his death sentence is based on any Islamic injunction. There is no such punishment for blasphemy in the Holy Quran or in the Traditions of the Holy Prophet of Islam. Blasphemy against God is mentioned in the Holy Quran in the following words:

"And abuse not those whom they call upon besides Allah, lest they, out of spite abuse Allah in their ignorance." (Ch. 6:109)

No authorization has been granted to any man to inflict any punishment for blasphemy against God.

Blasphemy was committed by Jews against Mary, the mother of Christians. It has been mentioned in the Holy Quran, where it says:

"And for their disbelief and for their uttering against Mary a grievous calumny." (Ch. 4:151)

Again no punishment other than by God Himself is prescribed. It is both tragic and deplorable that Imam Khomeini has thus inadvertently maligned Islam rather than defending it, and has caused immense damage to the image of Islam in the free world.

The Imam of the Grand Mosque of Azhar, in Cairo, has already discredited Imam Khomeini's edict, and I am certain that there are also many Shia

Muslims who would disagree with Imam Khomeini in this instance.

Despite all this, it would be unjust if one were to ignore the real issue. I feel it is unfair, as some politicians and scholars have done, to condemn Khomeini only rather than Salman Rushdie, who has produced a book whose extreme language is deliberately offensive to the many millions of Muslims throughout the world. Nor is this all. The book has helped to undermine peace between Muslims and Christians and, if one can judge from the comments in some letters to national newspapers, to have unleashed the forces of racial intolerance.

Let it be very clear that I do not justify terrorism of any kind whatsoever, whatever the color, religion, sentiment or objective the terrorist may claim to represent. Islam is my faith and religion; and Islam does not approve of disorder in any form. Islam is far from teaching terrorism. What is the religion of the terrorism organized and supported by Col. Qaddafi's oil-dollars, one may ask? What again is the religion of terrorist activities that Syria has been indulging in, in the past? Is it Islam? If so, what is the difference between this Islam and scientific socialism? Is it not a fact that the *Green Book* of Col. Qaddafi is only green in color of its binding? The contents of the book are red through and through.

If the terrorist activities of the Muslim 'fundamentalists' of Iran or Libya are to be dubbed as 'Islamic terrorism', the color of their Islam would appear to be dark green. How could the concept of Islam be diametrically opposed to itself and how could Islam be 'green' and 'red' at the same time, one wonders? If anything, Libya's terrorism can only be seen as nationalist terrorism in disguise. Incidentally, it reminds one of Fidel Castro of Cuba. He marches far ahead of Col. Qaddafi in his taste for violence and terrorism. Yet one never hears his deeds described as Christian terrorism.

One thing leads to another: the discussion of terrorism conjures up before one's vision various phases of history. Christianity has been purportedly

involved in ugly acts of persecution and torture, and some Christian monarchs have indulged in brutal acts of violence and persecution under the misguided notion that they were serving the religion of Christ". During the years of the Black Death, 1348-9, were not many Jews burnt alive in their homes? In the age of the Spanish Inquisition, a long reign of terror prevailed under the guidance and direction of some Christian priests. Numerous helpless women at various times, were put to death because they were said to be witches and there was a distorted notion that this was the Christian way of dealing with witchcraft.

However much these acts were related directly to Christianity, the crimes against humanity were a product of a very dark age when ignorance ruled supreme. When will man begin to understand the difference between the conduct of a person and the teachings of his religion? If one confuses the two and tries to understand religion by studying the conduct of its adherents, many questions arise. The conduct of adherents of every religion varies from country to country, from sect to sect, from age to age, and from person to person.

How very different is the conduct of Jesus (a.s.) disciples from those in Pinochet's Chile, or in South Africa, who claim to uphold Christian values. Which is to represent Christianity? Are we entitled to describe the First and Second World Wars, in which millions of people lost their lives,' as Christian wars against humanity? In the Second World War, Russian losses alone are estimated to have exceeded 6.1 million. Three-quarters of the entire population of Bosnia was wiped out. The loss of property and material are of such magnitude as to be almost impossible to assess. Will this enormity be described as Christianity in action or shall we take our understanding of Christianity from those early Christians who, having been struck on one cheek, turned the other cheek towards the striker, and those who were fed to beasts and burned alive in their homes rather than answer violence with violence? I would much rather choose the latter.

Any act of war in a Muslim country is perceived in the West as the extension of 'Islamic terrorism' but in any other country such an act is seen as a political dispute. Why must such dual standards of justice prevail in this day and age? One really begins to wonder if there is an undercurrent of hatred for Islam beneath the apparently calm surface of Christian civilization. Is it perhaps a hangover from centuries of Crusades against Muslim powers or is it the old wine of the orientalist's venom against Islam served in new goblets? The idea that Islam was spread by the sword is highly questionable. The wars of Muslim governments should be judged according to the prevailing principles of politics and international relations and not on the basis of religion.

The expression of violence is symptomatic of the many diseases in society. The Muslim world today does not know which way to turn. People find themselves dissatisfied about many things over which they have no control whatsoever. They are dead meat for exploitation by their own corrupt leaders or agents and by stooges of foreign powers. Unfortunately, many leaders in Muslim countries themselves seek sanction from Islam for their acts of violence and oppression, as happened in the time of the late General Zia-ul-Haq of Pakistan. Bloody revolutions are totally alien to the philosophy of Islam and have no place in Islamic countries.

As a man of religion, and head of a spiritual community of followers who have faced a century of persecution, terror and cruelty, I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islam but also no true religion, whatever its name, can sanction violence and the bloodshed of innocent men, women and children in the name of God.

God is love, God is peace!
Love can never beget hatred,
and peace can never lead to war.

23rd ANNUAL IJTEMA MAJLIS KHUDDAMUL AHMADIYYA. USA

August 3, 4, & 5, 2001

Compiled By: Madeel Abdullah (Philadelphia)

By the Grace of Allah, the Khuddamul Ahmadiyya Ijtema was a great success. Participation of over 550 was recorded. Aside from the routine spirited competitions, many workshops were held, including Tabligh, Rishta Nata, Tarbiyyat and different career workshops. Reports of the workshops and lists of the prizes are included below:

The Tabligh Workshop

This program was moderated by Ghulam Rabbi Ahmed Sahib (Mohtamim Tabligh). There were two key presentations and the summaries are as follows:

Saleem Qadir's (San Jose) presentation:

- All Tabligh success is due to prayer and prayer alone.
- A love for mankind is the driving force to bring people to Islam/Ahmadiyyat.
- Treat a prospect like a brother whose soul needs to be saved.
- It's easy to get discouraged in your Tabligh efforts; the true test is how persistent and steadfast you remain.
- It is always effective to talk to those who've converted to Ahmadiyyat and pick up pointers.

Dr. Kalim Malik's (Chicago) presentation:

- Always remain in the company of the righteous to sharpen your mind.
- When you present the package Islam, bear in mind that you yourself are that package; therefore, show the true Islam in your character.
- You must feel a sense of urgency and intensity in your Tabligh efforts.
- Be methodical, yet passionate in your Tabligh efforts.
- Know a few arguments, but know them well, inside out.
- You learn and understand what you already know better with discussing and teaching knowledge.

- Try creating personal visiting cards with home phone number to give to your friends.
- You should at least contact all the people you know once a week.
- Apart from other forms of sacrifice, Tabligh also requires both physical and financial sacrifice, so open your homes to the guests of the Promised Messiah (a.s.).

Lesson Learned:

- 1) Avoid analysis-paralysis syndrome – Just do it!
- 2) Knowledge and encouragement are essential so establish ongoing daeen meetings.
- 3) Develop the confidence in your faith by continuous reading and by watching MTA.
- 4) Consult with Murabbi sahib when you have a question.
- 5) Be an exemplary Muslim, a true benefactor of mankind and solely depend on Allah
- 6) Listen to Huzoor's (a.b.a.) khutba and Q&A tapes on an ongoing basis.
- 7) Hold local and regional tabligh training sessions and get training from the experts in the Jamaat.

Report of National Ijtema Rishta Nata Workshop

A Rishta Nata Workshop was held on August 4th, 2001 at the MKA USA 23rd Annual National Ijtema. The workshop featured two American Muslims, Musa Asad and Ahmad Qawi, both of whom are successfully married for 10 and 5 years respectively. The workshop was moderated by Yusef Lateef (Naib Sadr II). The workshop was attended by mostly unmarried Khuddam between the ages of 17 and 30, approximately 15 Khuddam in total.

Musa Asad (Maryland) and Ahmad Qawi (Qaid Zion) each discussed how their marriages were arranged. Musa's mother arranged his marriage when he was 21. Ahmad's marriage was arranged by his future wife's father when he was 25 (5 months after accepting Islam). The circumstances and details leading up to their marriages varied,

however both said they had to first make a decision about how they wanted to live the rest of their lives. This decision was necessary before deciding to get married.

Musa Asad, a former college basketball player, first had to consider whether he wanted to live an American or Islamic lifestyle. After choosing the latter, he then had to reflect on what it meant to raise an Islamic family in America. This meant deciding where to live, whom to marry, when to settle down, how to raise a family, and choosing a wife with similar life goals. Other key issues that Musa considered were righteousness vs. beauty, career vs. marriage, and the expectations of marrying a missionary's daughter.

Ahmad Qawi, a former college football player, already had a son with his non-Muslim girlfriend. In Ahmad's case, he wanted an Islamic marriage and he wanted to live an Islamic lifestyle. This meant he had to find a woman who shared similar goals and expectations about life, marriage, religion, education, and family. This required him to sacrifice his relationship with his oldest son and it caused the mother (his girlfriend) to leave him once he decided to marry a Muslim woman.

The Khuddam audience discussed various issues about the Rishta Nata process. The discussion included issues of taqwah vs. beauty; how long to wait (what age is too late); expectations of the in-laws; career vs. marriage; unemployment/instability; men's fear of taking responsibility; and the woman's nationality. Others wanted to know if they are allowed to meet the woman first, and some wanted to know who would be their guardian if their parents were not Muslim.

Finally, Sadr of MKA USA briefed participants that MKA is working closely with Sadr Lajna of USA to share the findings of these workshops and hopefully educate our memberships respectively to bridge the gap and make the process smooth and strengthen marriages once they take place.

Official Jama'at Rishta Nata forms were also available for everyone.

Report of National Ijtema Tarbiyyat Workshop

By the Grace of God, Tarbiyyat session was held on Saturday August 4th, 2001. The following three challenges were discussed with khuddam:

1. Time Conflict:

It has been noticed that Qaideen usually have difficulty in arranging meetings as all khuddam have their own schedules, and cannot get together at one specific time. Instead of changing their schedules according to the meetings, khuddam expect the Qaid to arrange meetings according to the time that suits them.

2. Personal Life of Khuddam

As khuddam become older, they acquire more responsibilities. As a result, they get more involved in their personal lives, for example, marriage, kids, and jobs etc. This prevents them from participating in Jamaat activities.

3. Gap between older and younger Khuddam

There is a gap between older and young khuddam. Older khuddam feel more comfortable with Ansar. They do not participate much in khuddam meetings. Young khuddam do not have a strong link with older khuddam.

Possible Solutions

- Implementation of Saiqeen system: The main theme behind this is to empower Saiqeen and give them leadership roles. They should stay in constant touch with their khuddam.
- Hold Khuddam meetings in coordination with other auxiliaries. Participation did increase in majalis where auxiliaries are holding meetings at the same time.
- On a regional level, Qaideen should be able to compare their reports with other Qaideen. This will give them an idea of their performance. They should also sit together to discuss the problems and see how each majlis is handling problems.
- Missionary sahib should visit each majlis more often.
- Appoint Salat centers.
- Arrange activities according to the interest of khuddam. For example, LA East held a career day and was attended by most of the khuddam.
- Articles on tarbiyyat topics should be published in Mujahid.
- Huzoor's khutbaat should be distributed in the

form of audio cassettes so that khuddam can listen to them in their cars.

- Panel discussions. More panel discussions should be held to get input from khuddam.

PRIZES

The following awards were to be given to those Qaideen, National Amila Members and Majlis who demonstrated excellent performance in their Departments and in their Majalis

<u>Prize for</u>	<u>Name</u>
Mka Coordinator at 53rd Jalsa Salana	Abdul Hadi Ahmad
Mka Local Qaid at 53rd Jalsa Salana	Mahfouz Ali
Qaid Central Jersey	Naseem A. Waseem
Qaid Los Angles East	Amjad Mehmood Khan
Qaid San Jose	Saleem Qadir
Qaid Houston	Bilal Rana
Qaid Brooklyn	Basharat Hameed
Qaid Nortn Jersey	Munawar Chaudhry
Qaid Dallas	Syed Nauman Khizer
Qaid Chicago (Van Buren)	Muahimin Karim
Qaid Zion	Ahmad Qawi
Qaid York	Javed Bhatti
Nazim Tabligh South Region	Bilal Rana
Nazim Tabligh West Coast Region North	Asad Sattar
Nazim Khidmat-e-khalq Queens Ny	Dr. Faheem Yunus
Regional Qaid	Munawar Piracha
Mohtamim Atfal	Tahir Ahmed
Mohatamim Senat-o-tijarat	Iftekhar Ahmed
Motamid	Bashir Malik
Nazim-e-alaa at 23rd National Ijtana	Anis Peer
Nazim Ziafat at 23rd National Ijtana	Naeem Bhatti
Nazim Audio/video at 23rd National Ijtea	Zaheer Ahmad
An Excellent Khadim	Omar Khan
Team Leader for Humanityfirst.org	Pervaiz Khan
Team Leader for Mkausa.org	Muhammad Chaudhry
Team Leader for Mkausa.org	Kaleem Ahmed
1st Best Majlis (Large) for Year 2000-2001	New York (Queens) Majlis
2nd Best Majlis (Large) for Year 2000-2001	Houston Majlis
1st Best Majlis (Medium) for Year 2000-2001	Central Jersey Majlis
2nd Best Majlis (Medium) for Year 2000-2001	Los Angles East Majlis
1st Best Majlis (Small) for Year 2000-2001	York Majlis
2nd Best Majlis (Small) for Year 2000-2001	Boston Majlis
Alme Inaami	Central Jersey Majlis

The Ijtana was very successful in every aspect. This Ijtana was coordinated by Anis Peer Sahib as Nazim-e-Alaa and he was assisted by Fouzan Pal, Tahir Ahmad and Munawar Saqib Sahib.

The following individuals did a remarkable job in the following areas:

- 1) Munawar Siddique
 - 2) Zaheer Ahmad
 - 3) Affan Abdullah
 - 4) Naeem Bhatti
 - 5) Munawar Ahmad
 - 6) Khurram Shah
- Transportation &
Flag Hoisting
Audio/Video
Registration
Ziafat
Discipline
Sports

We also had our National Majlis-e-Shura at this Ijtema and this was our first paperless Shura and used Technology to share files/reports during sub-committee and deliberation meetings. This was coordinated by Bashir Malik (Motamid).

We are thankful to the following elders of our Jamaat for participating in our program and inspiring us with their participation.

Dr. Ehsan Zafar Sahib	Naib Amir USA
Dr. Nasim Rehmatullah	National Secretary Audio/Video
Imam Shamshad Nasir	Missionary, HQ region
Imam Azhar Haneer	Missionary, Philadelphia region
Imam Abdul Rashid Yahya	Amir South Africa

Jamaat

This Ijtema was spiritually rejuvenating for all of us and physically challenging with intense activities from 3:30 A.M. in the morning to 10:30 P.M. all three days. We had tremendous participation from the following majalis:

- Los Angeles East
- San Jose
- Chicago
- Zion
- Milwaukee
- Houston
- Detroit

Insha Allah, our next Ijtema will be held on August 2, 3, and 4, 2002. Please put these dates on your calendar and do not plan any family event, business meeting or vacation.

Tarbiyyati Camp Report

May 25-28, 2001

Report Compiled by Mahmood Ahmad, Maryland Jamaat

The issue of tarbiyat (training) is without any doubt a very important issue. Respected Amir Jammaat Ahmadiyya USA, Sahibzada Mirza Muzaffar Ahmad sahib, has shown great concern over the issue. He has spoken many times in the general meetings, in the National Amila and in messages to the auxiliaries in which he has drawn the attention to the members to examine themselves and show such a behavior that should be according to the teachings of Islam and the practice of the Holy Prophet (peace and blessing be upon him). Therefore, under his guidance and with his permission, Khuddam ul Ahmadiyya, USA on Memorial Day weekend of 2001, organized an Atfal/Khuddam Tarbiyati camp at a campsite in West Virginia comprising of Virginia, Maryland, Baltimore, York, North Jersey, Willingboro, Philadelphia and Boston Majalis. The total head count was between 130-140. The following is an attempt to provide an account and evaluation of the camp experience as a whole, to serve as an informative document for those who wish to learn more about the camp as well as a tool for anyone who wishes to organize events of this kind in the future

Background

The idea to organize the camp surfaced at some

point after Jalsa Salana USA 2000, and provisional plans were made to organize such an event in the spring of 2001. Harris Abbasi (a Citadel Cadet) of Maryland Majlis was appointed as the person to scout for a site since the time the idea had initially been looked. An appropriate site was found on the Virginia/West Virginia border, with available lodging, served meals and recreational facilities. Finally, respected Sadr Sahib assembled a team to formulate an agenda for the camp. In the process of creating an agenda, an emphasis was placed on the idea that the event should be a fun experience for the participants, while also containing a solid element of religious training.

Religious training

To begin with, respected Imam Syed Shamsad Sahib was present for the duration of the whole camp, something that proved extremely valuable. He led us in prayer five times daily, in addition to Salat-e-Tahajjud. After Fajr and Isha, he provided us with a few thoughts in the form of Dars, quoting appropriate verses of the Holy Qur'an and Hadith that were relevant to our experience as young Ahmadi in the United States, and provided commentary.

In addition, his active presence in the recreational activities during the camp provided

crucial benefit. One of the main concerns of any religious organization is always that its youth remain in touch with the religious and moral values, in order to provide continuity. Often, young people tend to become alienated from figures of religious importance, since they fail to see how they can identify with them. However, if they are given the opportunity to spend time with such people in a more relaxed environment, a new perception can emerge. We believe that some progress was made towards that objective as a result of the Imam Sahib's presence at the Tarbiyatti camp.

The other thing we think is worth mentioning is the extremely positive impact of the workshops that were held at the camp. The Atfal/Khuddam were separated into three groups during these sessions. The groups contained 7-11 yrs, 12-14 yrs & 15-18 yrs respectively. Each age group had a separate workshop on a given topic. Three such sessions were held during the course of the camp. For each session, a moderator and a panel were assigned. Topics that were discussed included peer pressure, obedience and career options. A great deal of very interesting discussion resulted from these workshops. A surprising degree of frankness was achieved as we probed the problems young Ahmadis face daily. Many very controversial issues were discussed in detail, with great participation from both the panel and the youth. The space needed to mention all the valuable contributions in this regard is not available, but a few names deserve special recognition. Once again, Syed Shamsad Sahib's presence was extremely valuable, as he was able to engage in an open discussion with the Itfal/Khuddam regarding many crucial issues in a relaxed manner, producing a lot of output. Of course, the workshops wouldn't even have been worth mentioning, had it not been for the amazing presence of Azhar Hanif Sahib. He opened up every controversial topic of discussion, demanding that everyone spoke up with real concerns, instead of merely nodding in agreement. The efforts of Muhammad Ahmad Chaudhry (San Jose), Amjad Khan (East LA), Hadi Ahmad (MD) and Tanvir Amed (MD) were also crucial to the workshops' success.

Recreational Activities

An ambitious recreational program was drafted. The main organizer of these activities was Harris

Abassi, who worked hard all weekend on this end as well as with the general organization of the camp as one of two chief coordinators. The sports program consisted mainly of rather unorthodox items, including canoeing, archery, and mountain biking as well as hiking. The participants enjoyed the rigorous program very much, something many conveyed to the camp coordinators. Many active Khuddam also provided much valuable assistance in this regard; once again, mentioning everyone is an impossible exercise.

Miscellaneous

The food arrangements were excellent, as the on-site staff provided all meals. An arrangement of this sort is recommended as it frees up the coordinators for other duties. The registration process was computerized and cabins were assigned on the basis of age group. This is one area in which future development may be possible, as the division by age group did cause some grievances and difficulties.

Finally, the efforts of Sadr Sahib, Harris Abbasi, Wasim Haider, Syed Shamsad Sahib and Azhar Hanif Sahib must be acknowledged. May all our prayers go out for them because of their tireless efforts to make this event a success.

Conclusion

The overall impression that the coordinating team brought with us at the end of the weekend was of a rather valuable and hopefully successful time. We felt that we had made a difference, albeit perhaps minute, by organizing this event. Throughout the weekend, we saw glimpses of true brotherly love. The workshops seemed to have created a sense of awakening regarding the common nature of our problems. If all we had managed to do this weekend was to make a few people realize that they were not alone in their struggle to define themselves as young Ahmadis in the United States, that everyone around them faced the same daily struggles with peer pressure and moral conflict within, we had sowed the seeds of what could one day become the strongest organization on the face of this nation; a brotherhood of young people who sought to overcome together and spread the word of God to all the corners of this nation.

ACE, 2001– AHMADIYYA CONFERENCE OF ENTREPRENEURS

(Facilitated by Majlis-e-Khuddam-ul-Ahmadiyya USA)

April 1, 2001

(Prepared by Iftikhar Ahmed, Mohtamim Sanat-o-Tijarat, Majus Khuddamul Ahmadiyya USA & Muhammed Chaudhry Asst. Mohtamim Senat-o-Tijarat, MKA USA)

One hundred and thirty enterprising men and women from across the nation gathered together on Sunday, April 1, 2001, at the Baitur Rehman Masjid in Silver Springs, MD, to participate in the first annual Ahmadiyya Conference for Entrepreneurs 2001 (ACE 2001). Facilitated by Majlis Khuddamul Ahmadiyya U.S.A., the purpose of this conference was to introduce Jamaat members to the world of business. This was accomplished by panelists giving theoretical information and personal insight on each aspect of the lifecycle of a business.

Shukoor Ahmad, National Sadr Khuddamul Ahmadiyya, opened the program by explaining the concept of 'Sanat-o-Tijarat,' (industry and trade) and the need for a national office devoted to its development. Sadr Sahib commented that alongside the Khuddam's efforts to advance members' Spirituality and morals, Majlis Khuddamul Ahinaiyya USA is actively developing/organizing other forms of intellectual property and broadening professional opportunities.

Muhammed Ahmad Chaudhry, Regional Qaid for West Coast-North and Assistant Sanat-o-Tijarat Mohtamim, spoke next on the conference agenda and what the audience could expect to gain throughout the day. He cautioned members to not look to this conference for 'get rich quick' schemes, but instead use it as an opportunity to listen to real life business and industry leaders from within our Jamaat.

Faysal Sohail began moderating the program by introducing the panelists and the topics they would speak on. He noted that each speaker, besides being successful in the professional world, also serves Jamaat at the auxiliary or jamaat level.

Sajid Sohail started the journey on the lifecycle of a business with the topic of 'Idea Generation and Business Plan Formation.' He commented that it is not enough to be a person with an idea. Rather, you have to have an idea *and* be willing to take risks and make sacrifices in order to develop it. A good way to find an idea is to look for a major trend that

will start a discontinuity and change the way things are done. The beauty of idea generation, he said, is that it is independent of race, religion, ethnicity and sex. Anyone can come up with a good idea. Sohail then went on to explain the different components of a strong business plan and emphasized the need to be succinct.

Ahmed Saeed focused and presented the different sources from which one may gather funds for their idea. His discussion covered the least to most lucrative sources, and introduced many words and terms that are used in today's economy, such as Angel and Seed Investors and Venture Capitalists. Saeed went on to explain what investors look for in potential investments, such as a management team with relevant experience and previous indicators of success. He reiterated the importance of a concise business plan.

Saeed ended his discussion by commenting on how our beloved Holy Prophet (saws) was a businessman. He also referenced Hadhrat Masih Mau'ood (as), who had said that Allah had created technology for us to develop. Saeed urged the audience to keep these things in mind when pursuing futures in business.

Munam Naeem picked up the discussion by describing how to build an organization once funding has been obtained. He started by saying that people are most important to a company, and that building a winning team begins with you, your morals and strengths and weaknesses. In this regard, Naeem commented, Ahmadi entrepreneurs have an advantage in that Islam has already taught us what skills a good leader should possess, such as honesty and a disdain for hypocrisy. He went on to explain how to assemble a good team, and recommended different methods that could be employed in interviewing and appointing staff. He also discussed what role investors should play in guiding a company's forward movement. Once a company has met a standard, Naeem recommended that standards be raised to encourage improvement.

Naeem ended his topic by stating that the most important way to set up a successful business is to be in constant communication with Allah.

Next, Waseem Haider focused to discuss taking a product from a concept to a market. He discussed the various steps in the product development cycle and where there are challenges in the process.

Respected Dr. Hamid-ur-Rehman spoke next on company development once there is a product on the market. Drawing on personal experience, Dr. Rehman described the pains of working for an HMO and the reasons for which he left and started his own medical group. He elucidated on the steps to establishing a strong office and staff as well as networking services to the surrounding community. Dr. Rehman reminded the audience that Islam places high value on gaining knowledge and that Hadhrat Masih Mau'ood (as) had exhorted his followers to excel in the sciences.

The audience walked through the last stage in the lifecycle of a business with Faysal Sohail as he described various exit strategies that could be taken by a business in order to capture its value.

Businesses, he explained, could do an *Initial Public Offering (IPO)*, where company stock is sold to the public, a *Merger*, where more than one company joins together in order to increase overall value and improve services, an *Acquisition*, where a smaller company is bought out by a larger company in order to increase overall value.

The first session closed with a period of question/answer, which allowed the audience to ask specific questions about different stages in business development. The program then broke for Salat and Lunch, after which the audience reconvened to hear two business presentations. Nasir Jamil presented 'Islam.com' and Sajid Sohail presented Dazzle Multimedia, Inc.. The former was a business in its nascent stages of development while the latter is a business that has successfully traveled from a business plan to exit strategy.

The first annual ACE provided a broad overview to the world of business and has hopefully stimulated future interest in entrepreneurial ventures and networking with fellow Ahmadi professionals across industries, Inshallah.

BEWARE OF YOUR END. YOU CAN DO EVERYTHING NOW BUT NOT BE ABLE TO DO ANYTHING IN THE HEREAFTER

**If You Spend Your Wealth Now it Will Be Preserved for You like a Treasure
In Addition, You Will Benefit from it There. Otherwise, You Will Be Destroyed**

Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein – while old age has stricken him and he has weak offspring – and that a fiery whirlwind should smite it and it be all burnt? Thus does Allah make His signs clear to you that you may ponder. (2:267)

Here Almighty Allah gives the importance of spending in the way of Allah by another similitude. In the world if someone has a lot of money and has small children, he does not wish that his wealth should be destroyed. You can well imagine how grieved he would be if, in an accident, all his property is burnt into ashes. The same will be the case of those on the Day of Judgment who have not spent their wealth in the way of Allah. At that time, they would have no wealth to spend, nor will their children be of any benefit to them. Therefore, Allah says: Beware of your End. You can do everything now but not be able to do anything in the Hereafter. If you spend your wealth now it will be preserved for you like a Treasure. In addition,

you will benefit from it there. Otherwise, you will be destroyed. The words: *Weak offspring* have been used to give a special warning. Since nobody wishes that his weak offspring be left in helpless condition, how can one imagine that his own life, which will be more helpless than a weak offspring on the Day of Judgment, not be taken care of. Therefore, ponder and reflect. Faith in Allah and the pleasure of Allah benefits at a time when one does not have the strength equal to a child. To destroy that which is going to benefit you is not an act of wisdom. Therefore, be warned and secure a treasure of good deeds before you die. (*Tafseer Kabear*, Vol. II: pp. 613)

THE TAHREEK-E-JADEED SCHEME

Dear Brothers/Sisters:

Asslamo Aalaikum Wa Rahmatullah

August 26, 2001 was that blessed day when we witnessed the tremendous Grace of Allah showering on earth when OVER 81 MILLION SOULS joined the fold of Islam/Ahmadiyyat at the International Bai'at ceremony held at Mannheim Germany. We could have never imagined the realization of such a success in our lifetime. We all are spiritually charged and would like to remain bowed down in *Sajdah* for such a great windfall of immense Grace from Allah.

May I at this occasion, remind all of you that these results are the delicious fruits of the

TEHREEK-E-JADEED SCHEME

initiated on November 23, 1934 by the Second Khalifa, Hazrat Musleh e Maood (r.a.). He said:

“I never had this scheme in my mind, suddenly Allah revealed to me this scheme, and before I utter any falsehood from my tongue I must state that I had no trace of this scheme in my mind, the slate of my mind was absolutely clear, suddenly Allah inspired this scheme and I presented to the Jamaat. Therefore this scheme is not my creation; rather it is revealed by God Himself.”

The following tasks are performed under this Divine Scheme:

- ▶ Translation of the Holy Quran in different languages – 57 have been completed so far, 23 translations are ready for publication.
- ▶ Building of Mosques and Mission Houses around the world – Over 10,000 Mosques and about 1000 Mission Houses have been established.
- ▶ Printing of literature in different languages. Millions of pieces have been published.
- ▶ Training of Missionaries and sending them to various parts of the world. About 900 Missionaries are currently working around the world.
- ▶ 347 schools and 30 hospitals are in operation in African countries.
- ▶ Jamaat is NOW established in 176 countries (Total 202 countries in the world).

Donate generously in this sacred scheme of Tehreek-e-Jadeed. Fiscal year is ending on October 31, 2001. For special donors two rows have been created as follows:

First Row: Join in the first row by donating \$5000 from your family.

Second Row: Join in the second row by donating \$2500 from your family

May Allah enable the Caravan of Islam to continue its onward march with accelerated speed.

Sincerely,

Anwer M. Khan,
National Secretary Tehreek-e-Jadeed, USA.

WHO IS AN AHMADI?/IMPORTANCE OF CHANDAS SPECIAL EMPHASIS FOR -NAU MOBAY'EEN-

The Promised Messiah (peace be upon him) says:-

“And the entire Jamaat should render help to the Movement in every respect. There should also be no lacking in financial help of the Movement. Behold! There is no Movement in the world which can run without *Chanda* (Subscription). Subscription were collected during the periods of the Holy Prophet, Moses, and Isa (Jesus) – all the messengers of Allah. Thus members of our Jamaat should pay due attention to this matter. A great deal can be achieved if every member contributes regularly, though one penny each during a year. But if one does not pay even a single penny then what for such a person is to remain in the Jamaat?”

“The Movement needs much financial support at this time. If a person goes to Bazaar, he spends many a cent in purchasing toys for children, then what harm does it make if he contributes only a cent here? Expenses are incurred on food, dress and other various needs, then why is it so that spending for the cause of religion is considered to be a burden?”

“It has been noted that whereas many a hundred have taken covenant of ‘*Bai'at*’ in a few days, it is deplorable that no one has even told them that here there is a requirement of *Chanda*. Rendering of service is much beneficial. More the service rendered by a person more shall he be firm in his Faith. And, for those who never render any service, I apprehend that, their Faith is always in danger.”

“Each and every member of our Jamaat should solemnly promise to pay a certain

amount as *Chanda* (Subscription). For, Allah the Exalted blesses the sustenance of a person who makes a promise for the sake of Allah. From now onwards, while undertaking the tour of extensive preaching, a Register is to be taken along with. Wherever a person would wish to join the Movement his name is to be entered therein along with his promise for his *Chanda*. And every person is to promise that he would pay so much for the School and so much for the Langar Khana (Public Kitchen).”

“There are many members who are not aware of the fact that *Chanda* is also collected. Such members should be advised that if they have a true relation with the Jamaat then each of them should enter into a covenant with Allah, the exalted, that he will definitely pay so much amount regularly as *Chanda*. Furthermore, ignorant members should be admonished that they should render total submission and obey in every respect. If they cannot make even such a pledge then what is the use of their joining the Jamaat?”

(*Albadr* 17 July 1903 – *Malfoozat* Vol. II, pages 359-361)

You are requested to please do the following:

1. Every member of the Jamaat is to be informed of these instructions of the Promised Messiah (a.s.). The New Ahmadies are to be especially advised accordingly. Furthermore, those who are irregular in *Chanda*, or those who do not pay according to the prescribed rate, should be advised as per Huzoor's instructions.
2. Let each member of the Majlis Amla get these instructions duly noted and be directed to take action accordingly. *Jazakomullah*.

KHUDDAMUL AHMADIYYA USA IJTEMA 2001 IN PICTURES



Ahmad Qawi (Qaid Zion) presenting his Shura subcommittee report with Sadr Majlis and Motamid (Bashir Malik)



Khudam offering silent prayers after Flag Hoisting



Dua after Flag Hoisting (L to R) Dr. Nasim Rehmatullah; Abdul Rashid Yahya (Amir, South Africa); Sadr Majlis; and Imam Shamshad A. Nasir



Khuddam offering Pledge



Naseem Waseem (left) receiving Alam-e-Inami (Best Majlis Award) to Central Jersey from Naib Amir Sahib (Dr. Ahsan Zafar)



Dr. Nasim Rehmatullah (Amir Sahib's representative) hoisting US Flag, On his right is Munawar Siddique and on the left Munawar Saqib, Regional Qaid



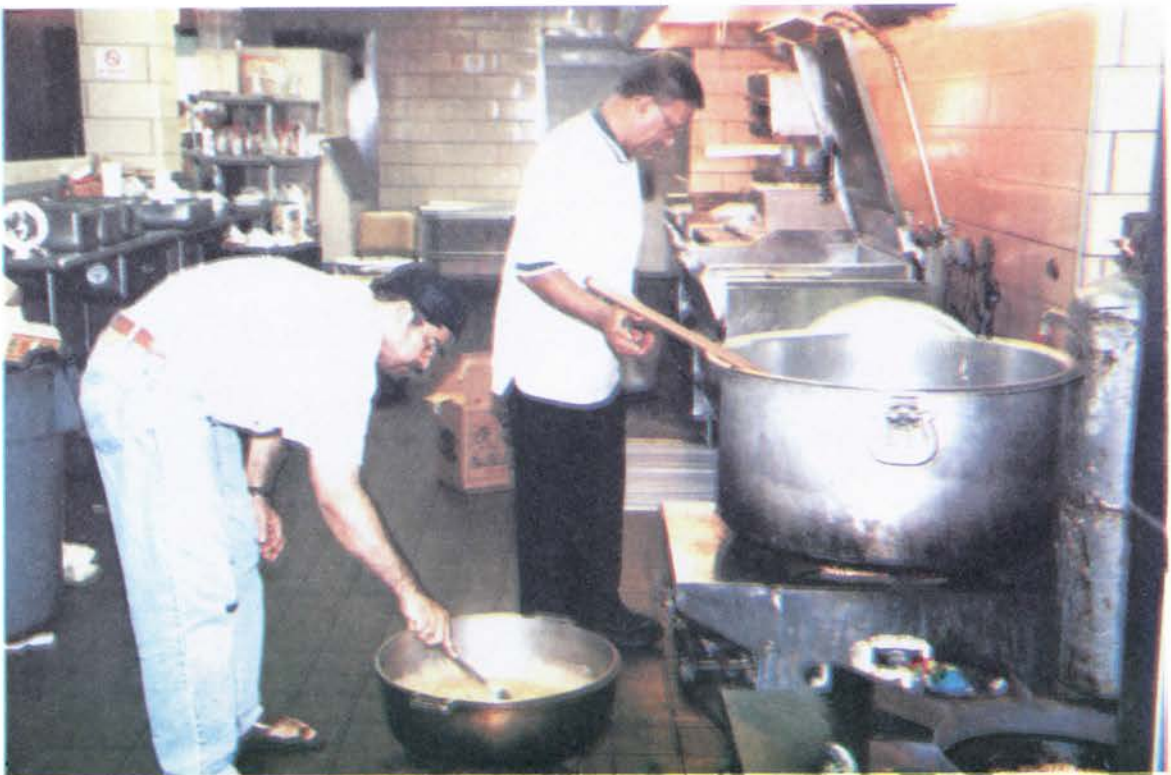
Naib Amir Sahib giving his closing comments



Ahmad Qawi and his son with trophies



Some Khuddam from West Africa reciting in praise of God



Food being prepared at the Khuddam Ijtema by Mr. Sa'adat Abdullah, Mr. Waseem and their team

TARBIYYAT CAMP 2001 IN PICTURES



Tahir Ahmad (Motamim Atfal) and Ahiyauddin (MD) conducting an Atfal Workshop



Sadr Majlis Khuddamul Ahmadiyya entertaining Khuddam at Camp Fire



Naib Sadr II (Yousef Lateef) and Qaid Baltimore (Zain Baig) are taking a break on a walking trail



Khuddam and Atfal are walking on the trail



Imam Shamshad Nasir, Imam Azhar Haneef and Muhammad Chaudhry
(Regional Qaid West Coast) conducting a Khuddam Workshop



Some Khuddam and Atfal are canoeing

AMEEN/AQEEQA CEREMONY

The Georgia-South Carolina Jamaat's monthly meeting was held on August 4th at 3:00 p.m. at the Unitarian Church in Augusta. After *Zuhr* and *Asar* prayers, the meeting started with the recitation from the Holy Quran by Dr. Munir Sohail.

We were honored that a *Waaqif-e-Zindgi* was among us this day. I introduced the visiting speaker Captain (Retired Pakistan Navy) Shamim Ahmad Khalid ex-Missionary and Amir of Belgium. He reminded us about our *Tabligh* responsibilities by going out and spreading our message to the masses. If we do not inform people they will not find out about the truth. He said our message is more beautiful than theirs. He said in Belgium on the average a non-Ahmadi after about 3 ½ hours of stay at the mission house with a *Daeen illallah* will join Ahmadiyyat.

He reminded that *Tabligh* is not *Nafal* but it is *Faraz*. To do *Tabligh* we need to present a good model first. We need to be a good Ahmadi Muslim. Our children need to be good *Khadims* and *Nasirats*. At least two *Salats* must be offered in congregation at homes. Children should be taught Urdu. Ladies should take care of homes and children instead of working, if possible. He explained the importance of *Purdah*. He reminded that we are the advance party of the Promised Messiah (a.s.) and let us not be lost in the worldly wealth but strive in the cause of Allah. This meeting ended with the silent prayer led by respected Khalid Sahib.

The monthly meeting was followed by Ameen and Aqeeqa celebration of Maleeha Ahmad, daughter of Mahmood Ahmad. One hundred and thirty persons including men, women, and children attended this occasion. Following was the approximate breakdown of the persons in attendance: Ahmadies: 40; Non-Ahmadies: 80; Christians: 10. The function started with the recitation from the Holy Quran by Aladin Fadel an Egyptian non-Ahmadi Muslim. He welcomed the Guests and explained the meaning, purpose, and significance of *Ameen* and *Aqeeqa*. Then he explained distinct features of the Holy Quran including a few prophecies in the Holy Quran, present state of Muslims and treatment of the Holy Quran, and our responsibilities related to the Holy

Quran. Here is a summary of the responsibilities as he described:

Recite the Holy Quran daily. Understand its meaning. Commit to memory a portion of the Quran. Acquire knowledge of the Quran and pass it on to others. When the Quran is being recited, listen to it with utmost silence. Recite the Quran to other people. Teach the Quran to your family. They should all learn to love the Quran and hold it with great reverence. (Most of the above information was extracted from a Friday Sermon of Hazrat Khalifatul Masih IV).

Ayesha Shakir, 10 year old Nasira recited in a melodious voice the couplets from *Dur-e-Samin*. *Woh Paishwa Hamara Jis se hai noor sara*. Respected Mrs. Khalil Akhtar Sabiba coached Ayesha to learn and practice the Urdu poem. Allah may bless Ayesha, her teacher, and her parents for their commitment. (Ayesha is the daughter of Ali Shakir and Ameena Shakir, non-Urdu speaking parents).

Respected Shamim Ahmad Khalid Sahib spoke on the exalted status of the Holy Prophet (s.a.w.). He explained his topic with the help of Quranic verses. Traditions of the Holy Prophet (s.a.w.), and writings of the Promised Messiah (a.s.) in Urdu with the English translation. He ended his speech by saying that the Holy Quran was revealed to the greatest and finest of all human beings, the epitome of humanity, ideal personality, and a model for all mankind. He said that the best among you is the one who learns the Quran and teaches it to others.

Next a non-Ahmadi retired professor from the medical college of Georgia who writes Urdu poetry. He said his poem which he had written for Maleeha's Ameen. Maleeha Ahmad recited the four *Qul Surahs*, and the English translation of prayer *Khatmul Quran*. She delivered a brief speech describing what she learned from the Holy Quran, said a few Quranic prayers which she had memorized and concluded her speech with thanks for her teacher and mother. At the end respected Shamin Ahmad Khalid Sahib led the silent prayer. A sumptuous dinner was served to all the guests.

Here are a few comments by the guests:

1. The program was excellent with respect to contents, delivery, and length
2. We have learnt new things today.
3. We have not seen Ameen programs conducted like this before. They should be done like this and more often. Good example for the children.
4. One non-Ahmadi guest asked the text of my speech which was mostly taken from the Quran and Hadith.
5. Minister of the church, Mr. Dan King, attended our function and was very impressed. The next day on his Sunday service, he summarized the previous night's function and Maleeha's performance. Five days later, he was invited by respected Shamim Khalid Sahib at our house. They had a good open talk for two hours.

Refreshments were served at the end. May Allah accept our humble efforts. Ameen.

TWO OBJECTIVES FOR SPENDING IN THE WAY OF ALLAH:

(1) ACHIEVING PLEASURE OF ALLAH, AND

(2) STRENGTHENING THE COMMUNITY

The One Who Spends in the Way of Allah Continually Gets Stronger in Faith

"The similitude of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it then light rain suffices. And Allah sees what you do." (2:266)

In this similitude, Almighty Allah has told us that the heart of a believer is like a garden full of green plants of good deeds. When he makes an act of charity, even if that act is not abundant like a pouring rain but is like the dew, he nevertheless benefits from the good results of his deeds.

The charity of a rich man is called heavy rain and that of a poor person is called light rain. But since their hearts are filled with righteousness, Allah says that whatever they spend will bring greenery to their deeds. BY saying: *And Allah sees what you do* it is pointed out that Allah sees the true reality of things, not their apparent form.

The one who sacrifices a small amount, will benefit from his sacrifice like the sacrifice of one who spends a large amount because he gives a large portion of what he has.

It should also be remembered that Almighty Allah has set forth two objectives of making charitable contributions:

- (1) Pleasure of Allah,

- (2) Strengthening the Nation, because helping the poor is like helping oneself.

The second meaning is that when the believers spend to support the weak, Allah creates the means for supporting them. Moreover, there is a spiritual blessing in spending in the way of Allah: the person who spends continually gets stronger and stronger in faith.

For this reason I have repeatedly advised the members of the Jama'at that if a person is weak in performing other good deeds, he must be given the opportunity of making financial sacrifices, because when he spends his wealth, he will be granted strengthening of faith and he will gain courage and strength. Then he will start doing other acts of goodness. (*Tafseer Kabear*, Vol. II: pp. 611-612)

Let us try this remedy, gain the pleasure of our God by spending liberally in the way of Allah and thereby strengthen ourselves too.

SEE ME IN MY MANIFESTATIONS THUS SAYS GOD

(A Poem by Nawab Mubarka Begum)

See me, O' thou My seeker
Waiting eagerly
See Me in My manifestations
And reflection
Not literally, but in metaphor
If there be a spark of sincerity
In thy humble prayers.

I am manifest in your heart
Your head itself is Mount Sinai.
My light is in your eyes
Who says that I am far
You do not see Me
Your vision is at fault.

See Me, O' thou my seeker
Waiting eagerly
Thousands of prostrations
Are restless on thy humble brow.
See Me in my manifestations.
And reflection
Not literally but in metaphor.

See Me.
In the height of the mountain
In the depth of the cave
In the humility of a beggar
In the splendor of a king
If you be unable to see me
Be worried, defective might be your eyesight

See Me, O thou my seeker
Waiting eagerly
Thousands of prostrations

Are restless on Thy humble brow
See Me in my manifestations
And reflections
Not literally but in metaphor.

Seek Me in the anguish of the heart
See Me in the face of the beautiful
Hear Me sometime in the song of nightingales
See Me at times in blooming of the flower
My one glory is in autumn
Another splendor is in spring.

See Me, O' thou My seeker
Waiting eagerly
Thousands of prostrations
Are restless on thy humble brow
See Me in my manifestations
And reflections
Not literally but in metaphor.

My light is in the crescent
My beauty is in the full moon
See Me sometime in my beauty
See Me other times in my glory
I am nearer to you than your life artery
What are you thinking about?

See Me, O' thou my seeker
Waiting eagerly
Thousands of prostrations
Are restless on Thy humble brow
See Me in My manifestations
And reflections
Not literally, but in metaphor.

THE AHMADIYYA MOVEMENT IN ISLAM TALIM DEPARTMENT

AWARD OF TALENT SCHOLARSHIPS AND NEED BASED GRANTS/LOANS

An amount of **\$80,000** was approved by Amir Sahib for the award of Talent Scholarships and Need Based Grants/Loans for the academic year 2001-2002 to Ahmadi students studying in the USA. This year, **84** students applied for the

awards, while last year **43** applications were received. The applicants were evaluated for the award of the following scholarships/grants/loans by the Scholarships Award Committee of the Talim Department:

i. Two Fazle Omar Scholarships	\$2,500.00 Each	\$5,000
ii. Two Professor Dr. Abdus Salam Scholarships	\$2,500.00 Each	\$5,000
iii. One Maulana Sheikh Mubarak Ahmad Scholarship	\$2,500.00	\$2,500
iv. Need Based Grants	\$1,000.00 to 2,000 Each	\$43,500
v. Need Based Loans	\$500.00 to 2,000 Each	\$24,000
Total:		\$80,000

Respected Amir Sahib has approved the following recommendations of the Educational Scholarships Award Committee with regards to the

award of the Talent Scholarships and Need Based Educational Grants/Loans for the 2001-2002 academic year.

TALENT BASED SCHOLARSHIPS

Fazle Omar Scholarship	Aaitfa Kalim Khan, Landover, MD	\$2,500
Fazle Omar Scholarship	Anas Ahmad Chaudhry, Los Angeles/East	\$2,500
Professor Dr. Abdus Salam Scholarship	Tahira Rehmatullah, Cleveland, OH	\$2,500
Professor Dr. Abdus Salam Scholarship	Ahmad Tariq Malik, Detroit, MI	\$2,500
Maulana Sheikh Mubarak Ahmad Scholarship	Athar Naveed Malik, Detroit, MI	\$2,500

NEED BASED GRANTS AND LOANS AWARDED

Forty seven Need Based Educational grants varying from \$1,000 to \$2,000 to each student applicant.

Nineteen Need Based Loans varying from \$500 to \$2,000 to each student applicant.

BOARD OF EDUCATION AND ECONOMICS ADVANCEMENT OF AFRO-AMERICANS

Besides the **5** talent scholarships and **66** need based grants/loans from the Talim Department's Educational Funds, **7** Afro-American students have been awarded \$1,000 to \$2,500 to each student from the Board of Education and Economic Advancement of Afro-Americans Funds (Amount awarded: \$13,500).

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

