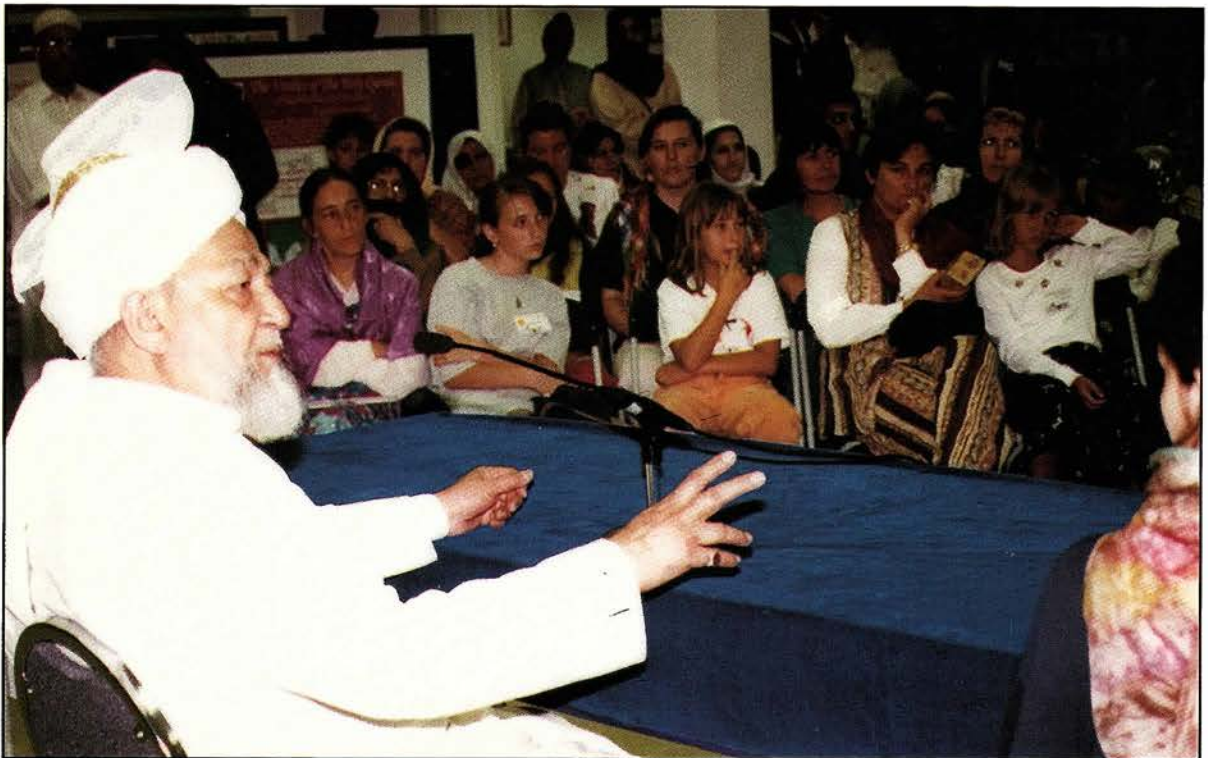


سیدنا ابوالحسن



Hadhrat Khalifatul Masih IV meeting with some African dignitaries at the UK Annual Convention



Question/Answer session with Hadhrat Khalifatul Masih IV at the Baitur Rahman Mosque during the Annual Convention

## FROM THE HOLY QURAN

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24: 56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفْنَا الَّذِينَ مِنْ  
قَبْلِهِمْ وَيَبْسُطَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي  
وَلَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
هُمُ الْفَاسِقُونَ ﴿٥٦﴾

## SO SAID THE HOLY PROPHET<sup>(SA)</sup>

It is related by Hazrat Abu Hurairah (may God be pleased with him) that we were sitting with The Holy Prophet (peace be upon him) when the Surah Jum'ah was revealed to him. When he recited the verse "And among others from among them who have not yet joined them....," a man asked, "O Messenger of Allah who are these people." The Holy Prophet (peace be upon him) kept quiet and did not answer him. He again asked or perhaps asked twice or thrice.

Among us was Hazrat Salman al-Farsi (may God be pleased with him). The Holy Prophet put his hand on Hazrat Salman and said, If "eiman (faith) were to go up even to the Pleiades, some men from among these people will bring it back."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ، قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ! فَمَا يَزِيدُ اجْتِهَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَ لِمَ تَمْرُقُ أَوْ مَرْتَبِينَ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانَ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيمَانُ كَالْحَبِّ لَأَنْزَلْنَا الْإِيمَانَ مِنْ هَؤُلَاءِ (بِهِر، كتاب التفسير، سورة الجمعة و سنن)

*Writings Of The Promised Messiah (a.s.):*

## KHILAFAT – THE SECOND MANIFESTATION OF THE POWER OF GOD

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant - as He has said in the Holy Quran: *kataballaho la' aghlabanna ana wa rusulee* (Allah has decreed: 'Most surely I will prevail, I and My Messengers'. (58:22) The meaning of dominance in this context can be explained in the following manner. It is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established on earth, to the extent that no one can resist its force. Similarly Allah manifests with powerful signs, the truth of their claim, and sows at their hands the seed of righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions which bear a color of failure, and apparently gives to their opponents an opportunity to heap ridicule, mockery and sarcasm on them. When they have had their laugh, then He shows another manifestation of His powerful hand, creating a set of circumstances which work for full attainment of aims which were not fully achieved before.

In short, He shows two manifestations of His power: firstly at the hand of His prophets; secondly at a time following the death of the prophet when obstacles show up and the enemies gain power, and think that the mission of the Prophet had been fatally wounded. They believe that the community will now be exterminated. Even some members of the movement entertain doubts with regard to their future and begin to despair, as if their back were broken. Many unfortunates among them go so far as to

apostatize. Then Allah once again shows a strong manifestation of His power and saves the falling community.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr when the death of the Holy Prophet (s.a.w.) was considered to be untimely and many stupid nomads apostatized, and the Sahaba were also un-nerved by deep grief. At that critical hour, Allah made Abu Bakr stand up firmly, showing His powerful hand a second time to save Islam from extinction, and fulfilling the promise He had made in the following words;

And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. (24:56)

...So, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He will alter this long established Divine practice. Therefore, be not grieved of what I have told you and your hearts may not be dejected, because it is important that you see the second manifestation also and its coming is a lot better for you because it is everlasting whose chain will not snap till Doomsday. This second manifestation can not come till I go. But when I shall go, God will send a second manifestation for you which will remain with you for all times to come. (*Al-Wasiyyat* pp. 6-7, *Roohani Khazaain* Vol. 20, pp.304-305)

## WHENEVER YOU ARE CALLED FOR THE REMEMBRANCE OF ALLAH, LEAVE EVERYTHING AND RESPOND TO THE CALL

(Summary of Friday Sermon (January 30, 1998) by Hazrat Khalifatul Masih IV at Tilford, UK. Eidul Fitr was also on the same day, so Huzoor gave a short Friday Sermon.)

After reciting the Creed of Islam, seeking protection of Allah, and Sura Al-Fatiha, he recited the following verses of Sura Al-Juma.

*O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you, if you only knew. And when the prayer is finished, then disperse in the land and seek of Allah's Grace, and remember Allah much that you may prosper. (62:10-11)*

Then he said these verses of Sura Al-Juma are the subject of my sermon. Allah says, O believers, when you are called for the remembrance of Allah on Friday, hasten towards it and leave all kinds of business. This is better for you, if you realize.

Huzoor said here all meaning of the word

Jumuah are included. The Age of The Promised Messiah (a.s.) is also Jumuah. It is the time that the first ones are meeting the latter ones. The scheme for devotee is also included.

So whenever you are called for remembrance of Allah, leave everything and respond to the call. Allah says in the next verse: When prayer has been completed, spread out in the world and seek the favors of Allah and remember Allah.

Huzoor said: My advise to you is that when you spread out to celebrate the joys of Eid, do not forget that you must remember Allah much. The time for remembrance of Allah does not come to an end when the prayer service is concluded. It continues, May Allah enable us to remember Allah wherever we are and in whatever condition we are

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**FRIDAY SERMON****KHALIFA ALWAYS SUCCEEDS PROPHETS AND THEIR SUCCESSORS (KHULAFAs) SUCCEED DESPITE WEAKNESSES****A MEMORABLE SPEECH OF HAZRAT MAULANA NURUDDIN,  
KHALIFATUL MASIH I**

Think of the condition of that wonderfully unique leader, The Holy Prophet (peace and blessings of Allah be upon him), that he was alone when he began preaching his divine message of Truth. He had no money, his arms were not very strong, and he had no brothers as well. His parents had already passed away and his Community was disinterested. Opposition to his mission was intense. But he got up for the sake of God. Persecution and victimization went to the extreme. They tried to banish him and attempted even to kill him. What else did they not do. But look, who collapsed? His enemies had to lick the dust. Their very name was obliterated from the face of the earth. Who subdued the country that nobody had ever conquered? Unity of God was conveyed to a people who were far from it - nay they were made to believe it. Peace reigned instead of fear.

After him, Hazrat Abu Bakr Siddiq succeeded. Even in the day of ignorance, his tribe was not very strong. He did not belong to the tribe of the Holy Prophet (s.a.w.) also. How was it established that he was a true Khalifa. Usama was to leave with an army of twenty thousand to Syria. He ordered him also to proceed without delay. Had this force been withheld, people would have thought that he succeeded due to the force twenty thousand strong. All around Arabia, there was yelling of apostasy. In Medina Prayers were offered only in three mosques. Apart from this, many other things happened. But how did the help of God come? The help came and even

the Rafzee (Shia) had to admit that Asadullah alGhalif (Hazrat Ali) also cooperated due to fear. How did it happen?

It was only because Allah had made him the Khalifa. Therefore, whenever someone is divinely appointed, he is sustained by God and it is His miraculous power that Khalifa is secure in divine haven. So, remember, whatever the infirmities, they are for divine miracles to happen and His support to come. It is due to these weaknesses that the sustenance of God comes and is enjoyed. This divine help shows how God's patronage works. If the rich succeed with arrogance of wealth, maulvis with the arrogance of knowledge cons with the arrogance of plots and confidence that they have connections with state officials. But the men of God succeed only with the help of Allah. They are poor and even have no means of travel. But they who boast of their erudition are laid low before these men of God.

They neither possess big libraries nor bookstores nor do they go and see the high officials. But they reduce every opponent to silence including he who is proud of high connections and is well established. His own kith and kin become his enemies. But in the end they are all put to shame like the brothers of Hazrat Yusuf (Joseph, peace be upon him). This is the hallmark of men of God. (Khutbat-i-Noor, p. 12-14)

## ESTABLISHMENT OF KHILAFAT

(by Chaudhry Hadi Ali, translated by Zahid Khan and Zafar Mahmood)

All the various schemes and movements to establish Khilafat in Islam in the past ended in abject failure, as they were bound to, since they were based on human endeavor ignoring the Divine Principles and rejecting the Prophet, the Divine appointee of the time. One would have thought that no one with any understanding or common sense would dare to respect such a blunder in spite of such dire warnings from the past history to establish Khilafat based entirely on human endeavor, devoid of any Divine guidance. However various movements in Europe, America and Pakistan once again are taking this disastrous course. This article has been written to analyze and review all those movements in general, and the ones in Pakistan in particular, to show that they are baseless and to predict their future.

In addition, it is my fervent hope and prayer to Allah that these few pages would be a source of enlightenment to their readers in recognition of the true and Divine Khilafat.

### Introduction

The greatest challenge facing the Muslim world is the establishment of a single authority under Khalilafat and we would wholeheartedly welcome this idea. Since its establishment would, on the one hand, be a sign of the Majesty and Omnipotence of Islam, and on the other hand the Muslim nation would become worthy of Divine guidance and assistance.

The present day world of Islam is torn with strife and with internal and external intrigues and conspiracies and is in dire need of a leader, a man of integrity who would take charge of the institution of Khilafat established on the path and in the wake of prophethood and under Divine Guidance lead the Muslim Nation.

When we look at the followers of Islam with this objective in mind, utter despair descends and surrounds one's heart. The world of Islam is fragmented with such divisions that it is impossible to visualize that a single leader could emerge from any of the many sects in Islam who would be acceptable to all.

### In Which Sect Will the Khilafat Appear?

Will the Deobandis establish *Khilafat*, about whom renowned scholars have issued the following decree:

Wahabis and Deobandis are renegades and disbeliever due to their derogatory writings about the holy people, prophets, even the Holy Prophet(s.a.w.) and God Almighty. Their apostasy and disbelief have touched the extreme limits and whoever doubts their renegade character is also an apostate like them, and whoever doubts their being Kafirs joins with them. All Muslims should avoid them and separate themselves from this category of disbelievers. That they should be allowed to lead the prayer is out of the question. Do not allow them to pray behind you. Do not admit them to your mosques. Do not eat the meat of the cattle slaughtered by them. Do not participate in their marriage parties and do not invite them to yours. Do not inquire after their health when they are sick and do not join their burial on death. Do not provide any space for their graves in the graveyards of the Muslims. You should observe a complete boycott of them. (*Advert written by Muhammad Ibrahim Bhagalpuri*)

Or will the Khalifa be from among the Ahl-e-Hadith, about whom the Brelvi leaders have warned the Ummah in the following words:

The scholars of Haramain Shareefan al-Wahabi and the like of him are Kafirs and renegades so much so that if anyone after knowing their

cursed utterances does not regard them as Kafir or entertains any doubt about their being Kafir, is a Kafir himself. They cannot lead the prayer. Their slaughtered meat is unlawful. Any social connections, friendly relations and greetings with them are unlawful.

We could quote many more instances where one sect has declared another Kafir, but the above two will suffice as an illustration of the divisions that exist among Muslims.

Thus, in this dark world of name calling and mutual declaration of one another's infidelity, it becomes crystal clear that there is not the remotest possibility of establishing Khilafat amongst the various sects of both Sunnis and Shiah.

There is such a wide gulf in the beliefs and interpretation of Islamic *Shariah* (Jurisprudence) amongst various sects that it is impossible for them to bridge it. But setting these unpleasant realities aside, let us review and analyze the various movements for the establishment of Khilafat and as a result endeavor to explain as to what is the real Khilafat established on the pattern of prophethood and whether these various enthusiastic movements and organizations can ever hope to succeed in this venture.

### **Khilafat on the Pattern of Prophethood**

Khilafat is one of the most important concepts in Islam. Allah has made this promise to believers:

*Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that they will be the rebellious.* (24:56)

The Holy Prophet (s.a.w.) has explained this divine promise with these words:

Then ultimately Khilafat will be established among you on the path and pattern of prophethood. (*Mishkat-Bab Al Anzar Wal Tahzir*)

Khilafat on the path and pattern of prophethood means that true Khilafat which is based on prophethood and structured on the hand of prophethood and permanently established in the heart and mind of every believer through the agency of prophethood.

The Khilafat on the pattern of prophethood is that Khilafat whose truth can be measured by the true standard of prophethood and tested and proven on its touchstone. It is certainly not an ideological Khilafat based on secular rule. In fact it is the best concept of the true Khilafat which the prophethood has saturated with the holy water of faith and good deeds and enlightened with the divine light of prophethood. This is the Khilafat that the Holy Prophet (s.a.w.) prophesied. Its establishment and propagation is in God's own hands who protects and guides this divine institution. His wisdom glorifies it. By the blessings of this Khilafat all groups of believers establish a total trust in One God and rid themselves of all dependence on worldly means and artificial gods. With this Khilafat, God grants and guarantees the believers the establishment of faith, good and pious deeds, peace, stability in religion, observance of worship and protection against '*shirk*' (dependence and worship of gods other than Allah).

As a result of these fundamental matters, believing nations receive Divine help on the one hand and on the other, they achieve greatness and superiority in the world. A prime example of such a Khilafat was Khilafat-e-Rashida<sup>1</sup>, established through the Holy Prophet (s.a.w.). When this Khilafat was removed by Allah, as prophesied by the Holy Prophet (s.a.w.), even then and afterwards to this day its necessity, importance and greatness is sorely missed. This is because the greatness of Muslims and the superiority of Islam is linked with the presence of the divine institution of Khilafat. This reality is stated by Chaudhry Rehmat Ali,



leader of one of the current movements to revive Khilafat in Islam. He writes in his book *Dar-us-Salaam*:

The establishment and superiority of Islam and existence and stability of Khilafat are inseparable. In other words, as day is visualized along with the sun and the concept of night without darkness is not possible, similarly if Khilafat is in existence the dominance of Islam would become a reality. Otherwise in the words of the Persian verse, 'It is a vain idea, an impossibility, an insanity to imagine so'.

History further provides proof of this assertion. When the Khilafat was at its peak, that too was the Golden Age of Islam. As soon as the bright light of Khilafat began to wane, the Islamic influence and world domination began to diminish. Until a time came when the other religions, in spite of being based on false doctrine, began to dominate the only true religion of Islam. The followers of Islam, due to their idleness and indifference, were overpowered by the enemies of Islam and became helpless and were enslaved. When the Khilafat was present, the Muslims were united under a central authority. When this authority was removed the Muslim empire broke up and descended into chaos and anarchy. With Khilafat as the central authority, a Muslim could have claimed, in the words of a Persian verse, 'Every country of the world is my country because it belongs to my God'. But when the Khilafat was removed from amongst them, deprivation, helplessness and even slavery became their destiny.

When Muslims regained composure and realized the loss of blessings due to the loss of Khilafat and its impact on Muslim Unity, they became restless and began feverishly to search for the means of re-establishing Khilafat and it was then that many vocal even fanatical movements appeared. However, it is a sad and historical truth that although all these movements began with good intentions of uniting the Muslim nation, they in fact

resulted in more disunity and further fragmentation of Muslims. The reason was that although all these movements were full of good intentions for establishing Khilafat, they were unfortunately singularly unaware of its significance and completely lacked all knowledge of how a true Khilafat is established. In addition, these were based on the darkness of ignorance, self indulgence, selfishness and personal desire for power. Thus, the more you analyze these movements, the clearer become the causes which resulted in their failure.

To attempt to establish a form of government or a political system of Khilafat on the pattern of prophethood is in fact a contradiction in itself. The dream of achieving political power under the pretext or on the back of religious order has never been fulfilled in the past and shall never do so in the future. Khilafat is the name of the Spiritual Kingdom of God and its establishment is never brought about by any political act or by any pseudo religious or political movement. Whenever Khilafat is established by Divine design, it has been done through a prophet. The Holy Prophet (s.a.w.) has stated:

Every prophethood is followed by Khalifat' which simply means that Khalifat has always followed prophethood. (*Alauddin Al Muttaqi al Hindi Kinzal Amal*, Vol. II, *Manshoorat Maktabatul Tri'asil Islami*, p.259)

Based on this reality, if the whole history of all religions is studied, not a single instance is found of a Divine Khilafat without the advent of a prophet to precede it. The Divine Khilafat promised by Almighty Allah is the Khilafat in the footsteps of the prophet, as described by the Holy Prophet (s.a.w.).

Such a Khilafat is established and strengthened in the hearts of every believer by Allah through the prophet of the time, who then nurtures and nourishes it with his teachings, his spiritual prowess, divine signs and miracles, until the hearts and minds of the believers are filled with true faith and they begin a life of good deeds and piety. This is the spiritual process with which God establishes

His Khilafat in the world and every believer becomes its trustee. When the prophet departs from this world, every one of his followers and believers transfers this trust to the one amongst them who is chosen by God, who is appointed Khalifa of this party of believers, and thereby becomes the patron and guardian of the true Khilafat. Such a Khilafat has divine support and all divine promises regarding it are fulfilled by God Almighty.

As a direct comparison, no political process can result in the establishment of true Khilafat. Such expectations are not only impractical but in fact foolish since no political process can produce a change in hearts that turns ordinary beings into believers with hearts filled with the light of faith, which is the first requisite for the establishment of Khilafat. No political process or act can inspire belief or faith in the hearts of people. If this first condition is not met, no true or divine Khilafat can be established. It is possible that through political process a person may be appointed head of state and given the name of Khalifa. But the name does not make it authentic. For example, calling a chair a table does not change its function or appearance and it still remains a chair. Hence, declaring a political ruler or king a 'Khalifa' does not constitute his rule as Khilafat since such a political system cannot fulfil the conditions of Khilafat, nor can it establish faith in the hearts of people or turn them into true believers set on the path of righteousness and good deeds.

Also, God could not be asked to support such a political leader since the promise of divine help is made to the Khalifa appointed by God Himself and to the people amongst whom he has established this Divine Khilafat. The promise of divine help is not for any political ruler who has been created by any political or pseudo political religious movements. If hearts and souls are restless for Khilafat then they should accept and attach themselves to the Khilafat created by God's own design instead of attempting to force God into aiding and abetting their own brand of Khilafat.

Although the history of the past or more recent

movements for the establishment of the so-called Khilafat described here is a voluminous book covered with the dust of failures and ignorance and should remain unopened, however, it is essential to give a brief synopsis of these movements to gain an understanding and demonstrate how brilliant and full of divine light is the Khilafat that descends from heavens on the hearts of the believers. It is established by God. In contrast, ugly and doomed to failure is the secular Khilafat that attempts to rise from the earth.

Therefore, please contemplate what Dr. Israr Ahmad, a claimant of the Khilafat movement in Pakistan and Amir of Tanzeem-e-Islami who considers the establishment of Khilafat as his primary goal and duty writes:

The first period of Khilafat that can be described as Khilafat on the pattern of prophethood was in the time of the Holy Prophet (s.a.w.) and his immediate four successors known as 'Khulafa-e-Rashideen'. Similarly, such a Khilafat on the pattern of prophethood will also be established in the last period before the Day of Judgement. This statement makes it clear that a just central and system of governance can only be established in the present time by following the pattern established by the Holy Prophet (s.a.w.) which is that every individual, should become a viceregent of God first in himself; then in his household and his sphere of influence. He should fulfil all the obligations of a viceregent of God. Then, individuals who have successfully passed through these two stages would be united into an organization which has strong and solid bases and then enter the battlefield to challenge all falsehood and evil and prepare to expose their bosoms to bullets for this struggle. In the words of a poet: *'Martyrdom is the only required goal and aspiration of a believer. It is certainly not the booty of battle of the splendor of the conquest of territories'*.

We do not believe in anarchy or civil

disobedience, nor is our aim to destroy property. We will not open fire upon anyone but will in fact present our bosoms to be riddled by bullets. This will go on until we are all wiped out or we wipe out this system based on infidelity. But this will only be brought about when we have acquired power. (Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat, Anjuman Khuddam-ul-Qur'an*, 1992, p.32)

He states, 'Every believer has to acquire the capability of becoming a viceregent of God in himself'. The statement is true in one respect. When God appoints a prophet, those who believe in him become a part of the system of Khilafat that God sends down through His prophet from the heavens. However, it is impossible for anyone to deny the truth of the prophet from God and then claim to have absorbed this divine viceregent in his being. The very first condition of the establishment of a true Khilafat, set by God, is belief. If the appointed prophet of the time is not believed in, then desire and hankering after divine Khilafat becomes a vain wish.

He states, 'Then they should be organized in a well founded order'. In this sentence the concept of a superior authority is present who, as a ruler or administrator, will organize all those who have acquired the Khilafat of God into one disciplined force. If this is the case, and it is merely a question of someone organizing scattered and disorganized bodies into a single coherent and disciplined nation, then any leader worthy of his office could use the civil or martial law to carry out this task, making the scheme for establishing Khilafat (*i.e.* the movement for Khilafat) unnecessary. Then he says, 'But this will only be brought about when we have acquired power.' There is not the slightest of hints of the teachings of Islam or the spirit of Khilafat in this statement. It in fact reflects the teachings and belief of Mr. Maudoodi, the founder of Jamaat-e-Islami. It was Mr. Maudoodi who attempted to cast a slur on the holy and pious personage of the Holy Prophet (s.a.w.). He writes, 'The Holy Prophet (s.a.w.) for 13 years tried to spread the invitation to Islam through preaching, through dialogue using

strong arguments barked up by great oratory that melted hearts, showed clear divine signs and miracles. But his people, in spite of all his efforts and in spite of the fact that the truth of his claim was as evident as a bright and shining sun, refused his invitation and denied his claim... But when all this peaceful exhortation failed and he took up the sword the rust of evil and disorder began to wane. The poisoned hearts, minds and souls of his people began to be purified. Not only was the blindfold removed from their eyes so that they began to recognize the divine truth, but humility replaced the false pride that makes men hold their heads high and prevents them from knowing the divine truth after its advent'. (Maudoodi, Syed Abul-Aala, *Al-Jihad fil Islam*, pp.173-174).

We seek refuge from Allah from such utter falsehood. God's own word and witness proves that this is a complete lie. It is a fabrication of Mr. Maudoodi's mind that the Holy Prophet (s.a.w.) reformed society and spread the word of Islam through the sword. Only a devout enemy of the Holy Prophet (s.a.w.) could spread such lies about him. In fact it was his pure teachings and noble example that reformed the society and not the use of the sword. Force can subjugate the body but it cannot influence the soul. However, if the hearts and souls are filled with faith and pious deeds then they will attain the Khilafat and Kingdom from God.

Dr. Israr Ahmad proceeds further in this selfish vein and writes:

How would the system of Khilafat be established and how many stages will it take to become established? As it was first established by the Holy Prophet (s.a.w.) in Arabia, from where it spread in stages further afield, this time it will also originate from one country and spread out. We cannot say which country with any certainty. However from a survey of the last 400 Years of Islamic history, one feels that God has devised and chosen Pakistan as the land for the renaissance of Khilafat. (Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat*, p.33)

He is stating the obvious when he says that like the first time the Islamic Khilafat will again originate from one country. This reminds us of the well known story. Once a house was burgled during the night; the next morning when the police came, people from the neighborhood gathered around and began conjecturing as to who was responsible for the burglary. Amongst the crowd was an old woman who seemed to be deep in thought. She suddenly spoke to the police inspector and told him that she knew who had burgled the house. The inspector and everybody in the crowd looked at her in surprise. When the inspector asked her who the culprit was, she calmly replied that she was certain it was the work of a burglar.

Dr. Israr, after stating the obvious, is worried that his readers' attention may be drawn to another Islamic country. This would cause problems to his ambitions, so he immediately qualifies his statement by saying that from a historical perspective the country (chosen for the establishment of Khilafat) must be Pakistan. Then on further reflection, he realizes that with so many organizations in Pakistan someone may steal his blueprint and all his ambition planning may come to nothing. So he further writes:

For this (*i.e.* the establishment of Khilafat) a revolution is inevitable. This statement is made time and again so that it is embedded in people's minds. It will be a revolutionary party that will bring about this revolutionary act. It may be the Tanzeem-e-Islami that will undertake this work. May Allah enable us or our next generation to complete this task with our hands. Whoever it may be, it will be their responsibility to first form the government of the land. (Dr. Israr Ahmad, *Pakistan Mein Nizam-e-Khilafat*, p.35)

What is evident from his desire that the task of establishing Khilafat be undertaken by the Tanzeem-e-Islami is his personal ambition for Khilafat. For this one has only to look at the cover page of his book which states, 'Dr. Israr Ahmad - claimant of movement of Khilafat in Pakistan and Amir of Tanzeem-e-Islami'. Dr. Israr should have

been more open and honest about his ambition. Instead of writing in circles and making vague statements he should have insisted that he be awarded the Khilafat as he considers himself to be the most deserving.

Now let us discover how another claimant for establishing Khilafat, Chaudhry Rehmat Ali, goes about the business of establishing it. He writes:

One of the great deeds of the Holy Prophet (s.a.w.) was that he gave the law and a code of conduct in the form of the Holy Qur'an. Along with this code of conduct his second great deed was that he took the power from the disunited tribal leaders, who were always at war with one another, and gave it to one central authority of a Khalifa. The establishment of Khilafat was the second great turning point in the history of Islam.

Then he writes:

One wonders at, and is saddened by, the fact that it is not only the disbelievers and non-Muslims who patronize these satanic forms of governments, but Muslims too after turning their backs on Khilafat have established such self satisfying forms of governments in various Islamic countries. There can be no doubt that according to the Qur'an and the practice of the Holy Prophet (s.a.w.) there can be only one Head of State of the whole Islamic world who is, in fact, the Khalifa. Our dividing the Islamic world into dozens of artificial states is against the teachings of the true religion. At the present time, all heads of various Islamic countries who have been enforced upon Muslims in place of one Khalifa, are intentionally or unintentionally the usurpers and have no right, according to Qur'anic teachings, to govern. In fact, present day Islamic rulers can be likened to those tribal leaders of the Dark Age of Ignorance from whom the Holy Prophet (s.a.w.) took power and handed it over to the Khalifa. Turning away from Qur'anic teachings and the practice of the Holy Prophet (s.a.w.) of Islam has resulted in

the humiliation and disgrace of modern day Muslims.

There is only one solution and that is that the train of Khilafat is put back on track from the point where it was derailed. After the clear diagnosis of ills of the Islamic nation, the establishment of Khilafat is the only cure. Time is passing us by. Those brothers, who are leaders of the Islamic countries and who like the tribal leaders of the Dark Age of Ignorance are always quarreling with one another, have the means and greatest responsibility to reestablish Khilafat in Islam. If they perform this task before their return to their Maker, then God willing they will return in grace on the Day of Judgement. (*Sabaq Phir Parh* Vol 2.; No.8 Aug 1992 pg 12. ICHRAH- LAHORE)

It is interesting to note that on the one hand he likens the present day Islamic rulers of those tribal leaders of the Dark Age of Ignorance (before the Holy Prophet (s.a.w.) who took the authority from those leaders and transferred it to Islamic Khilafat) and on the other he expects them to create a true Khilafat. One can well imagine what kind of a Khilafat would evolve if it is established by people who are like the tribal leaders of the Dark Ages of Ignorance.

The only true Khilafat is the one that rises from the land of prophethood and is the Khilafat on the pattern of prophethood. Any Khilafat that is born out of the current political leadership, which he likens to the tribal leaders at the time of the Holy Prophet (s.a.w.) who were steeped in ignorance will be a mere folly and reflects the bankruptcy of ideas and the ignorance of the author.

Chaudhry Rehmat Ali not only displays his ignorance but extreme impertinence in describing the Khilafat as a derailed train. The expression 'derailed' is used when someone or something loses its way and goes astray. It is the height of impertinence to use such derogatory phrases for a sacred and noble institution such as Khilafat. It is amazing that a person who has lost track of the

truth himself talks about putting Khilafat on the right track. Such a person, steeped in ignorance, does not understand the true status and significance of the noble institution of Khilafat and therefore cannot be expected to show any respect for it. The fact of the matter is that the true Khilafat never came off the rails and was never derailed from its purpose. It was those who deserted Khilafat and turned their back on it who came off the rails and lost their way. As long as the true Khilafat existed it remained true and virtuous.

Chaudhry Rehmat Ali proposes another way of establishing Khilafat and describes three methods of achieving this goal.

First, that all current rulers of all Islamic countries should, showing fear of God, wisdom, selflessness and devotion, voluntarily elect one a Khalifa amongst themselves and the remaining rulers become the governors of the provinces which would be formed from the present independent Islamic countries. The elected Khalifa would unite the Muslim world into *Dar-us-Salaam*, the great and only Islamic state. This (he claims) is the best and easiest way forward. If this can be achieved then the Muslims will prevail and achieve success, both in this world and in the hereafter.

The second method is that one of the present Islamic rulers should become so powerful that he is made Khalifa in his own country and then persuade other rulers through dialogue or use of force in joining his country into one single Islamic state. This apparent difficult task can be accomplished with clear aims and strength of purpose.

If these two methods fail, the third, final and only way left is that Muslims all over the world should make the establishment of *Dar-us-Salaam* (a single Islamic state) their aim in life. They should come out on the streets in support of this aim and at all costs force the rulers to unite in the cause of establishing Khilafat and in practice establish it. However, it is worth remembering that whatever the form (good or bad) it would only be a temporary measure lasting a few months.

(Chaudhry Rehmat Ali, *Khilafat: Hamaray Jumla Masail Ka Hal*, Lahore Markazi Tabligh Academy, 1991, pp.111-112)

These are vain dreams, the fulfilment of which he awaits based on selfish motives full of ignorance, interpretations which have not even the slightest resemblance to the established divine practice for the propagation of Khilafat. God says in the Qur'anic verse known as Ayat-e-Istikhlaf, 'We will establish Khilafat amongst you' (24:56). No where is it written that Khilafat would be established through human agency and movement. And in all human history this has never been done. Even if it is assumed that this impossible event can occur, then according to his first two propositions, if the other rulers do not voluntarily elect or join a ruler who becomes Khalifa and if he uses force against them to subjugate them, then it is quite possible that they join forces to defeat him or seek assistance from a super power to do so, as came to pass in the Gulf War of 1992. The standard bearer of Khilafat would be utterly defeated and Chaudhry Rehmat Ali's distorted and baseless Khilafat will be nipped in the bud.

Then he says if the first two methods do not succeed then the last resort is for the citizens of the states to come out on the streets in protest and force their rulers to establish Khilafat.

Let us take Pakistan as an example of a country for establishing Khilafat through mob rule. Would the rulers of Pakistan not in favor of Khilafat allow such mob rule in their streets? In the past in Pakistan all such political religious movements have resulted in anarchy, death and destruction. Why should it be any different for a movement for Khilafat based civil disorder? Nothing new would be achieved.

Setting aside what would happen to such a mob, even if we assume that such a process could succeed and, for example, Chaudhry Rehmat Ali becomes Khalifa, he will remain at the mercy of this mob since it is quite possible that Dr. Israr Ahmad who is another claimant for propagating Khilafat

could persuade the mob to come out and remove Chaudhry Rehmat Ali in favor of himself. This scenario could be repeated again and again. Instead of having any constructive effect it would be damaging and destructive to the nation of Islam. However, he does concede that such ineffectual Khilafat in its infancy will be temporary in nature and would only last a few months. However the methods he proposes would result in a Khilafat that could only be temporary in its nature and the dream of a proper bona fide permanent Khilafat would remain a dream.

### The Permanently Temporary Khilafat

The people who support the notion of the establishment of Khilafat not only propose the plans for its establishment but also suggest the means of getting rid of an elected Khalifa. Dr. Israr Ahmad says, 'The directly elected Khalifa will remain in office for the appointed term of four or five years, unless a justifiable reason for his dismissal should arise'. (Dr. Israr Ahmad, *Nizam-e-Khilafat*, p.38).

Someone asked him, 'By what method will the Khalifa be removed if people lose trust in him?' His reply was, 'I have already explained that the term of the office of Khilafat will be four or five years and after the expiry of the term elections will take place in all circumstances. In the case of Khilafat-e-Rashida it was lifelong but that is not essential in our case as having fixed terms is not unlawful. The second point is not related to the issue people losing trust in the Khalifa but in that of dismissal. If you decide to dismiss him within the fixed period he will be dismissed, otherwise not.'

Therefore, he says, it is better to dismiss such a Khalifa otherwise he will remain in office and the election will be futile and the term of four to five years in office will prove worthless. He also says that lifelong Khilafat has not been made incumbent as fixed terms are lawful as well. Here the question is not what is lawful or unlawful, but who has given him the authority to plan for the establishment of Khilafat and to fix its terms? It is a divine appointment, and the when, where and who are left

to God alone. Dr. Israr Ahmad has no authority in this area. When God honors someone with the station of Khilafat on the pattern of prophethood nobody can even dare to confront him nor can any power of the world snatch the role of Khilafat from the Khalifa.

When a demand of abdication was made to Hadhrat Uthman (r.a.), he did not assume any divine authority. Instead he prayed for God's protection and said, 'How can I remove the robe of Khilafat which God has clothed me in?' But observe the boasting of Dr. Israr Ahmad who has settled the term of Khilafat at four or five years.

We have no concern with what Dr. Israr writes. Our objection is that he talks about Khilafat on the pattern of prophethood but portrays such a mutilated concept of it which only shows his personal lust for authority.

Let us now turn to Chaudhry Rehmat Ali and see what he says:

There is no restriction of three or five years for the office of Khilafat. A Khalifa can only be dismissed in two situations, 1) if he falls short of the Qur'anic standard of Khilafat or 2) he is unable to discharge the heavy duties of this exalted office because of some personal reasons in which case he should excuse himself. (Chaudhry Rehmat Ali, p.35)

The question here is as to who makes the decision that the Khalifa has fallen short of the Qur'anic standard. Most probably he (*i.e.* Chaudhry Rehmat Ali) himself wishes to reserve this right and assume a more elevated position than the Khalifa; only then would he be able to judge. However we know for a fact that superior to a Khalifa can either be a prophet or God. None can replace the position of God and there is no concept of Khilafat in the presence of prophethood. The original question still remains unanswered, *i.e.* if a Khalifa elected according to their procedure as a result of disturbances and protests proves unworthy and is not willing to abdicate what will then follow? Does it mean that civil disorder would be repeated as Dr.

Israr Ahmad advocates:

These are the people who should confront falsehood, challenge the evils and suffer the bullets on their chests. Martyrdom is the aim and object of a believer, not booty or display of splendor. (Dr. Israr Ahmad, *Nizam-e-Khilafat*, p.32).

An interesting point to note is that the Khilafat established by man should be regarded as the divine Khilafat, but thereafter would be considered false once the term of office expires. What a strange Khilafat this is; it will be established after the masses are brought out onto the streets and for its dismissal the masses will take bullets in their chests.

### **Why the Current Movements to Establish Khilafat are Doomed to Failure**

Movements to establish Khilafat have been raising their heads in the past as they are now. Those movements met with failure as will these present movements because:

All these movements are the result of human concoction and are born out of politics. God says about the Khilafat that comes from Him that it will be established it among men. This means that it is not possible for any movement, political or otherwise, to establish Khilafat. The true Khilafat on the pattern of prophethood is established by Allah. It descends upon the hearts of the believers and is nurtured with faith and pious deeds. True Khilafat can only be established through prophethood and not as the result of any political activity. The concept of Khilafat through a political process is bound to fail because it does not come under the divine promise reserved for Khilafat on the pattern of prophethood.

The second reason for their failure has already been briefly mentioned before. The Holy Prophet (s.a.w.) has said, 'Prophethood is always followed by Khilafat'. This is the only course possible and history does not furnish a single example of an exception to this rule. Hence if any movement wishes to see Khilafat, it must search for

prophethood prior to it.

In the present age the establishment of Khilafat was a divine decree in accordance with the needs of the time. For this reason God destined the advent of the Promised Messiah and Mahdi (a.s.) as a prophet and deemed it essential to believe in him. After his demise, Khilafat on the pattern of prophethood has been established and no other Khilafat is valid because in this age this is the only Khilafat which has been established according to the saying of the Holy Prophet (s.a.w.) 'Prophethood is always followed by Khalifat'..

It continues to flourish under divine help and all the Qur'anic signs expected of the true Khilafat are found in it. The true Khilafat of Islamiyya Ahmadiyya is based on the truth of prophethood and according to Allah's promise:

*Most surely We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth, (Al-Mu'min: 40:52)*

So if somebody wishes to create a new Khilafat he would first have to establish prophethood. But the dilemma is that they would need to alter the interpretation of '*Khatam-e-Nabuwwat*', i.e. Seal of Prophets. Thus the problem of establishing Khilafat has become a complicated matter since they try to leave aside the instructions of the Holy Prophet (s.a.w.).

Here they may argue in favor of establishing a new Khilafat based on the prophethood of the Holy Prophet (s.a.w.), thus negating the need for a new prophethood. Although this appears sensible on the surface, on deeper reflection it is nothing but disobedience to the Holy Prophet (s.a.w.). If this had been possible, the Holy Prophet (s.a.w.) should have foretold this. However the Holy Prophet (s.a.w.) prophesied about a 'Messenger of Allah, the Messiah and Mahdi'. Therefore a plan contrary to the instructions of the Holy Prophet (s.a.w.) is tantamount to gross disobedience to him. Dr. Israr Ahmad also denies the advent of the Messiah and Mahdi and by proposing his personal plans he goes

against the instructions of the Holy Prophet (s.a.w.). Thirdly, he seems to give weight to his worthless proposals over Allah's Divine Wisdom.

Hence Khilafat was never thus established, nor will it ever be established, on this pattern. The principles laid down by Allah and explained by the Holy Prophet (s.a.w.) are the only means by which Khilafat can be and has been established in this age by the Ahmadiyya Khilafat through prophethood. All other movements or political parties that arise for creating Khilafat are doomed to fail.

One of the claims made by these movements is for the revival and renaissance of Islam, but the question arises as to who will revive Islam and make it prevail? One tradition of the Holy Prophet (s.a.w.) clearly states:

Hadhrat Abdullah narrated that the Holy Prophet (s.a.w.) said that my Ummah will also undergo the same situation as were faced by Bani Israel. They will be as similar as a pair of shoes, to the extent that if any of them had been unkind to his mother you will find such wicked ones in my Ummah. Bani Israel was divided into 72 sects and my Ummah will be divided into 73. With the exception of one, all of them will be in the fire of hell. Companions of the Holy Prophet (s.a.w.) asked, 'Which of the sects will be with salvation?' The Holy Prophet (s.a.w.) replied, 'It will be the One that follows my Sunnah and that of my companions.' (*Tirmidhi*)

This in reality is the true situation and the gulf between the sects is so vast that if a Khalifa is appointed from one sect, Muslims from another sect would have to oppose him.

The difference of creeds in the Ummah and the exaggeration of it in the interpretation of Shariah is found to such an extent that a Khalifa from one sect will essentially be regarded as false in the esteem of others and in the chaos of this dust the possibility of combining the Ummah into one becomes dim. This conflict and confusion in the situation of the Ummah in itself demands a divine



and just mediator who should create balance among all and who should interpret the Shariah and link its practice with that of the Holy Prophet (s.a.w.). The Ummah is looking for a man of truth who should bring down for it the ideology and belief of the Ummah. The decline and calamity of the Ummah demand the advent of a divine valiant who should reform the deteriorated condition.

When we seek the guidance of the Holy Prophet (s.a.w.) for the solution to this problem we find a clear cut prophecy saying that the Messiah and Mahdi will come in the latter days who would kill the Dajjal and break the cross; he will also be the Imam of the age and will establish Shariah and revive Islam as a just mediator (*Bukhari*, Vol. II).

This is the mission of the Messiah who was destined to come as Mahdi bestowed with prophethood. None other could perform this task. The Holy Prophet (s.a.w.) foretold in connection with Gog and Magog, 'No power can confront and conquer them'. He also said, 'Surely, Ibn-e-Maryam will be sent among you as a just mediator. He will kill the swine and break the cross'. He also added, 'You will meet Isa Ibn-e-Maryam while he will be Imam Mahdi'. (*Bukhari*, Vol.2)

Hence all these tasks are the duties of the Promised Messiah and Mahdi (a.s.) who has been sent by God. How can this be discharged by any movement or political activity? Nobody can devise a better scheme than God. He who confronts the scheme of God will not only fail but will also be ruined. What is the significance of these puppet movements, while the fact is that even all the worldly powers put together cannot compete with the decree of God. The Khilafat of the appointed Messiah and Mahdi of the Age is the divinely established Khilafat and His powerful hand is in full command of his help and doubtless the failure and frustration of these movements is a part of this destiny. It is due to divine blessings and favor that the community of Messiah and Mahdi, through the Khilafat, could perform such marvelous feats as were not performed during the past fourteen

centuries, even though they had mighty governments and kingdoms and other material resources at their disposal.

Under the protection of God and the canopy of Khilafat, the Ahmadiyya Jama'at has published the translation of the Holy Qur'an in fifty-three languages while translations into thirteen other languages are underway. Selected verses of the Holy Qur'an and the Traditions have been translated into one hundred and twenty languages and have been conveyed to different nations of the world.

Thirty one hospitals, two hundred and fifty eight schools, more than two thousand mosques in Africa and some other countries of the world have been built. More than one hundred magazines and newspapers consisting of Hadith, Sunnah and theological knowledge are published. Millions of people are joining the movement every year. Above all, twenty four hours a day, seven days a week, programming about Islam is televised through MTA. All these and many more can be listed in the service of religion. This is all being done, day and night, under the umbrella of Khilafat. Such beneficial acts cannot be undertaken by the worldly Khilafat movements. These movements may lay the foundation of new crisis and disturbance, but they have no ability to revive Islam. It is beyond their capabilities.

God has sent the real Khalifa and has established the system acting upon which He is reviving and revitalizing Islam. That system is Khilafat on the pattern of prophethood.

It is here, O brethren, that you will find the light of God. We have informed you about the fashion and manner of harmony and peace.

### References

1. Khilafat established through the agency of a prophet. Also refers to the four Khalifas who succeeded the Holy Prophet (s.a.w.).

## UNITY OF GOD LEADS TO PEACE

(by Husna Maqbool, Austin Chapter)

### Rules of Life 5:9

*O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.*

### Principles of International Conduct 5:3,9

*And let not the enmity of a people, .....And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment....., O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do.*

What beautiful principles of individual and international conduct. If these principles were carried into effect, all rancor, hatred and mutual animosity would disappear.

### Message of Global Brotherhood 49:14, 15

*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 among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.*

This verse lays down the basis of an all-comprehensive, all-pervading brotherhood of man. The verse, in fact, constitutes the Magna Carta of human fraternity and equality. It lays the axe at the false and foolish notions of superiority, born of racial arrogance or national conceit. Having been created from a male and a female as human beings all men have been declared equal in the sight of God. The worth of a man is not to be judged by the

pigment of his skin, the amount of wealth he possesses, or by his rank or social status, descent or pedigree, but by his moral greatness and by the way in which he discharges his obligations to God and man. The whole human race is but one family.

### True Righteousness 2:113

*Nay, whoever submits himself completely to Allah and he is the doer of good, shall have his reward from his Lord. No fear shall come upon such, neither shall they grieve.*

### 3 Stages of Righteousness

Three important stages of Righteousness i.e., Fana (self-annihilation); Baqa (regeneration); Liqa (union with God). The words, "submits himself completely to Allah," means that all our powers and organs and whatever belongs to us should be surrendered completely to God and devoted to His service. This state is known as Fana or death, which a true Muslim must bring on himself.

The second clause "and he is the doer of good" alludes to the state of Baqa or regeneration, for when a man gets himself lost in the love of God and all his worldly designs and desires are extinguished, he is, as it were, granted a new life which may be called Baqa or regeneration. He then lives for God and for the service of man. The concluding words describe the third and the highest stage of goodness – the stage of Liqa or union with God which is also termed as "soul at rest," or Nafs Mutma'innah in the Qur'an.

### Universal message of hope and peace, 34:29

*And we have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.*

The Holy Prophet (s.a.w.) has been repeatedly declared in the Qur'an as having been sent as a Messenger to all mankind till the end of time. The Message of Islam is a universal Message and the Qur'an is the last revealed Book, which has laid claim to finality.

**Ethics of Peace 4:149, 150**

*Allah likes not the uttering of unseemly speech in public except on the part of one who is being wronged. Verily, Allah is All-Hearing, All-Knowing.*

*Whether you make public a good deed or keep it secret or pardon an evil, Allah is certainly the Effacer of sins, All-Powerful.*

Islam does not allow Muslims to speak ill of other people in public, but he who is wronged may cry aloud when he is actually being transgressed against, so that other men may come to his help. He may as well seek redress in a law-court, but should not go about complaining to all and sundry.

**Making of Peace-treaties 8:62**

*And if they incline towards peace, incline thou also towards it and put thy trust in Allah. Surely, it is He who is All-Hearing, All-Knowing.*

The verse, besides embodying an important principle about making of peace-treaties, throws interesting light on the character of the wars undertaken by Islam. Muslims did not resort to war

to force men to embrace Islam but to establish and maintain peace. If to reject the offer, even if the enemy might be suing for peace only to deceive them and gain time. This shows to what lengths Islam goes to establish peace among nations.

**Goal of Man's Life 13:29**

*O, thou soul at peace! Return to thy Lord, thou well-pleased with Him and He well-pleased with thee. So enter thou among My chosen servants, And enter thou My Garden.*

This is the highest stage of spiritual development when man is well-pleased with this Lord and his Lord is well-pleased with him. At this stage that is called the heavenly stage, he becomes immune to all moral weaknesses and frailties and is braced with a peculiar spiritual strength. He is "united" with God and cannot exist without Him. It is in this life and not after death that this great spiritual transformation takes place in him and it is in this world and not elsewhere that access to Paradise is granted to him.

Note: All verses are taken from the Holy Qur'an.

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## AN IMPORTANT REMINDER ABOUT ZAKA'AT

(M. A Zafar, ADDTNL. Wakil-UI-Mal)

Zakat is one of the five Pillars of Islam. It is obligatory on every Ahmadi Muslim whose value of assets exceed a minimum threshold even if the Ahmadi pays the chanda Aam or chanda Wasiyat. Chanda is not in lieu of Zakat. Chanda Aam or chanda Wasiyat are based on one's earnings or income irrespective of the source.

A person becomes eligible to pay Zakat if the gold, silver or cash in his or her possession exceed the minimum threshold (the equivalent value of 52.5 tolas of silver, or 612.36 grams of silver).

Zakat is payable on the relevant asset or one's bank balance on the excess above this threshold.

Zakat is only payable on gold or silver ornaments not in regular usage. It is also preferable

to pay Zakat on ornaments even if they are in regular usage but are never loaned to the poor. However, Zakat need not be paid on ornaments which are in common use and which are sometimes loaned to the less well off.

Zakat is paid at the rate of one-fortieth (i.e. @ 2.5%) per annum on the excess as set out above.

Note: If the ornaments are made up of gold and some stones or other metal, the approximate value or weight of the stone or metal may be excluded effectively leaving the gold assessable.

Please remind the Jamaat about this obligation so that those who are eligible to pay can discharge their obligation. Wassalam.

## OBSERVANCE OF THE SALAAT

(by Ataul Mujeeb Rashed, Imam, London Mosque)

(The following article has been extracted from the inaugural speech at the National Atfal Rally 2000 delivered by the Imam of the London Mosque on 15<sup>th</sup> April 2000.)

“My dear Atfal brothers and elders. Assalaamo alaikum wa rahmatullahi wa barakatahu.

“This morning it gives me great pleasure to be among you and speaking to you on the occasion of the inauguration of this two-day National Atfal Rally for 2000. The main point which I have selected for this morning’s submission is to remind you and to advise you and to tell you something about that responsibility about which we are going to be questioned on the Day of Judgment and that questioning would be in so many cases, in so many points - but the very first point to be taken up by God Almighty on the Day of Judgment according to one hadith of the Holy Prophet (s.a.w.) is the subject of my talk today – that is the observance of our daily prayer. ...No one can escape death and no one can escape the accountability from God Almighty and the very first question on the day on Judgment is going to be about this thing – whether all of us, we have been offering our prayers as Allah Almighty wants us to offer them.

Now the question arises, what is the requirement in relation to the observance of prayer?

“The wording used in the Holy Qur’an is ‘Iqamate Salaat – that you should offer the prayer. By the way... some of the Atfal sometimes say ‘we read the Salaat’ or ‘we read the prayer’ - that is not right because reading is from a paper or from a book but Salaat is not read like that. Of course in order to learn the wording of the Salaat initially we do read it from a book but when we offer the prayer we observe the prayer, or we say our prayers so these are other words we should use and I have selected the observance of the prayer. Because observance of the prayer is quite comprehensive a translation of this word ‘Iqamate Salaat’, ‘Iqamat literally means that we should keep something in an upright position – just like a fence, for example –

fences are in every house and sometimes when there is a strong wind the fence tumbles down, falls down and we have to put it back in its upright position – that putting it back in its upright position is called ‘Iqamat’ of something – and when we say ‘Iqamate Salaat’ – that means that our Salaat, our prayer, our supplication to God Almighty – sometimes it becomes loose or slack or we are not fully attentive to that, or we are not observing all the rules and regulations regarding the offering of the prayer – in that case that Institution of Salaat – that falls down – or becomes slack or becomes defective. So if we remove those defects or put it right – into the right position – and observe the prayer as it should be observed – that is called ‘Iqamate Salaat’. So the observance of the prayer in its correct prescribed manner as Allah Almighty wishes us to observe it – that is called ‘Iqamate Salaat’.

‘Now this explanation which I have given you very briefly – I hope I have made my point clear – that will have raised certain questions in your mind as to what do we mean by observance of the prayer as it should be observed’.

“The very first thing that we should remember is that ‘Iqamate Salaat’ basically requires that we should be offering the prayer in congregation. Of course prayer alone by a person by himself is of course permissible according to Islam. When nobody else is there one has to offer the prayer alone as well. On certain occasions – when one is on a journey or all alone at a place, no other person is there – so in that case we have to offer the prayer alone. But basically ‘Iqamate Salaat’ means offering the prayer in congregation. That congregation could be in the Mosque or in a prayer center or even in your own home or wherever you happen to be. ... the best way is to offer in the Mosque – if it is possible at all one should try to go there because offering of the prayer in such a case would certainly

mean offering it in congregation. If the Mosque is not available or your home is far away or for some other reason, then you can offer the prayer at home and in that case as well it is advisable that we should offer the prayer in congregation and if the father is there or elder brother is there or some other person is there – anybody can lead the prayer there is no hard and fast rule as to who should always be leading the prayer – but somebody should become the Imam and others should follow him, and they should offer the prayer in congregation. The reward of a prayer which is offered in congregation is many many times more than one which is offered alone – that point should be remembered very well. Whenever possible we should always make it a point to offer the prayer in congregational form. So...we will get that great reward which Allah Almighty has kept in store for people who offer the prayer. If we offer alone without any reason then we will certainly be losing that great reward which otherwise we could have possibly obtained. So this is the first point you should remember.

I am just going to tell four or five points.... but I think the children can remember and I am sure that they have got by the Grace of Allah, very good memories much better than any tape recorder, calculator or computer. Mashallah, the God given computer in the form of the brain, the human brain – is much more competent than any computer otherwise – so if you could just remember these four or five points you will Inshallah be able to understand the significance of offering of the prayer. So the first point is the observance of the prayer in congregation.

The second point is the offering of the prayer on time. If you offer the prayer on time, that is really what Allah Almighty wants us to do.

“Verily prayer is enjoined on the believers to be performed at fixed hours.” (4:104)

“This is a verse of the Holy Qur’an which I have quoted. It says that offering the prayer on time is a responsibility and obligation which is made for the

Muslims which Allah Almighty has enjoined upon Muslims that they should be offering the prayer on time. It is just like boarding a train or catching a plane – if you don’t make yourself present at the airport or the station on time then naturally you can not board the plane or the train.... so is the case of a prayer which is not offered on time. So offering on time is very important and remember that time does not mean a fixed minute or fixed hour just like that because Islam is a very practical and very accommodating and a very easy to practice religion. It has given certain limits of the beginning time and the end time at any convenient time or any fixed time within that limit you can offer the prayer. In the case of a mosque you have to be there on time otherwise the prayer would have been offered and you will miss it. But if you are all alone at home or somewhere else it must be within these two limits – the beginning time and the end time – and that will be on time if you offer the prayer within these two limits. So this is the second point you have to remember. Many a time it is seen that some children – even sometimes unfortunately elders – forget this point and they say whenever we get up, whenever we find time, perhaps we offer the prayer – as if they have done their duty – that is not the case – because if that had been the case Allah Almighty should not have mentioned in the Holy Qur’an as I have quoted the verse: an obligation which has to be done on time.

“The third point I have noted down is offering the prayer after performing wudhu in a proper way. Now this is again something very important and our young children have to understand this point at this early age. The point is that the wudhu should be done properly... briefly I just want to tell you one point – that we go for prayer so that God Almighty bestows upon us spiritual purification – in order to get to this spiritual purification we have to have the physical purification and this physical purification we can do ourselves to a great extent... so this preparation, this purification we have to do – and while doing so we should pray to God Almighty that O Lord I am purifying my body as much as You have enabled me to do because this is

something which I can easily do – and with this physical purification now I am going to You to offer my prayer with this supplication that You kindly grant me the spiritual purification. So this is the link between the two things – the actual spiritual purification is obtained through the first step of physical purification...So that is why it is so important and while doing this wudhu sometimes children are in a hurry – they do not wash their hands properly or they miss any other item...sometimes it might be they are thinking that if we take too long we might miss one rakaat of the prayer – so all these things may be in their mind and they do not pay full attention to the performance of the wudhu properly. So that is not right, even if it takes one, two, three minutes whatever time it may take – but do it properly.

“The fourth point which I have noted here is that we should be offering the prayer in its proper way ... once you start the prayer by raising your hands...then after that you have to pay full attention to the prayer, what is being said what is being recited by the Imam. You have to listen to that very carefully and should not be looking right or left or anywhere – just look to the place where you are going to put your forehead after a while...You should be paying concentrated attention to the offering of the prayer...when you go through various postures, every posture should be done distinctly and separately. That is exactly the style in which Hazrat Ayesha (r.a.) has mentioned...the style of the Holy Prophet (s.a.w.) was very beautiful...one could see here is a man who is as if in conversation with God Almighty, watching God Almighty right in front of him and God Almighty is also watching over him – so that was a beautiful style – a most charming style of the Holy Prophet (s.a.w.) and that is an example for us.

The fifth point is that the prayer must be offered in its complete form. You will be wondering what I am saying – but I will explain that – by that I mean in each prayer, generally speaking...there are certain

Sunnahs that we have to say before the prayer sometimes, there are certain Sunnahs that we have to say after the prayer and after the Isha prayer there is also Vitr. So whenever there is some Sunnah to be offered before the prayer or after the prayer unless we offer that Sunnah prayer as well our prayer is not complete... I would say and repeatedly I want to say that if you do not offer the Sunnah prayer which is a part of the prayer then your prayer is not complete at all – do not be satisfied that you have offered three rakaats or Maghrib and your prayer is complete – do not think that if you have offered four rakaats of Isha prayer then your Isha prayer is complete...so please take this point from me...and I repeat what I said just one minute ago – that whenever you are about to make the same mistake next time please remember – a bell should ring in your mind...that somebody told you that unless you offer your Sunnah prayer your prayer is not complete.

- Observe Prayers
- Pray in Congregation, whenever possible
- Perform correct Wudhu
- Pray attentively and properly
- Pray completely

“So my dear Atfal this is my brief message to you – our main fundamental obligation about which we are going to be questioned on the Day of Judgment is the offering of the prayer – so remember these points which I have given you... May Allah bless you abundantly and make you one of those people...who observe the prayer with all its conditions and they are so lovely a people in the sight of Allah... May Allah bless you all.”

*In the Name of Allah, the Gracious, the Merciful*

**TA'LIM DEPARTMENT**

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

*The best among you is the one  
who learns the Qur'an and teaches it.*

*(Bukhari)*

**THE FOURTH TA'LIMUL QUR'AN CLASS  
WILL BE HELD**

**ON SATURDAY, MAY 18, 2002**

**AT BAITUL HADI MOSQUE, OLD BRIDGE, NJ**

**ON SUNDAY, MAY 19, 2002**

**AT BAITUL ZAFAR, HOLLIS, NY**

*The Program will start at 9:00 AM and will end at 7:00 PM*

**Lajna, Ansar and Khuddam are Requested to Attend the**

**Talimul Qur'an Class.**

**OBJECTIVES OF THE CLASS:**

1. To learn to recite the Holy Quran correctly
2. To learn basic Arabic and split-word translation of the Holy Qur'an
3. To get guidelines for the study of commentary of the Holy Qur'an

**Karimullah Zirvi  
National Secretary Ta'lim**

## **TEHREEK E JADEED**

### **A SACRED DIVINE SCHEME**

(Composed by Anwer Mahmood Khan, LA)

1930s was the time of trials and tribulation  
 For a group that claimed as divine organization  
 Our enemies declared our total annihilation  
 It would have been inevitable for any organization  
 Our leader was of high resolve and firm determination  
 He adopted a course of ardent prayers and deep meditation  
 A young Ahmed witnessed his long nightly supplications  
 "Guide me to the right path" was the hour long recitation  
 Allah, The Almighty came for rescue and restoration  
 "Ahrar are losing ground" was his prophetic declaration  
 Also came Tehreeke Jadeed through Divine Revelation  
 A response strategy of immense sacrifice, for all opposition  
 Simple living with frugal means will yield financial donations  
 Refrain from vain pursuits, offer ones time for propagation  
 Give away our children for the cause of propagation  
 Are the Basic demands of this new scheme in operation  
 Ahrar are now the historic archives, while this new scheme only thrives  
 It is the divine succor that drives, thus no opposition can survive  
 Muhammad's task was completion of the word, while Ahmed's is its propagation  
 The new world order has been founded, while new scheme is its extension  
 Tehreeke Jadeed is the avenue, Tehreeke Jadeed is the vision  
 Tehreeke Jadeed is the course, Tehreeke Jadeed is the direction  
 Tehreeke Jadeed will prevail, thus is the decree in Revelation  
 Today 81 million, tomorrow billions is our destination  
 Won't you please join in this new scheme and sacred mission  
 Members of Ahmed's family are its fruits, all 160 million.



*In The Name of Allah, Most Gracious, Ever Merciful*



## **81 Million Souls Entering Into The Fold of Islam**

A Clear and Magnificent Sign of the Victory of Islam

Proof Positive of Tehreek E Jadeed Being a Divine Scheme

Dear Brothers and Sisters in Islam:

Assalaamo Alaikum Wa Hahmatullah

The above picture is a scene of the International Ba'it Ceremony of August 2001 in Mannheim, Germany where our beloved Imam initiated 81 Million New Ahmadis in 176 countries of the world. Isn't that fantastic? May I humbly request you to participate in this DIVINE Scheme of TEHREEK E JADEED by

making a pledge to be paid by October 15, 2002. A small pledge of \$120 per year or \$10.00 per month will make a big difference in the spread of Islam. Please come forward and make a generous pledge. May Allah shower His abundant blessings upon you.

Humbly, Anwer Khan,

National Secretary Tehreeke Jadeed USA

1-866-TEHREEK (834-7335)

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Please check one box below and send this clipping back to your President or Secretary Jazakullah

- My pledge is \$ \_\_\_\_\_ and a check is enclosed.
- My pledge is \$ \_\_\_\_\_. I will pay monthly or will pay by the due date, October 15, 2002.
- Please enroll me in the 1<sup>st</sup> row of donors and my pledge of \$5000 will be paid by the due date.
- Please enroll me in the 2<sup>nd</sup> row of donors and my pledge of \$2500 will be paid by the due date.

**Important Announcement:**

## OPENING OF JAMIA AHMADIYYA, CANADA (Ahmadiyya Missionary Training College)

### Recruitment Of Staff And Invitation For Admission

(Mubarak A. Nazir, Principal, Jamia Ahmadiyya Canada, Bait-ul-Hamd Mosque,  
1194 Matheson Blvd. East, Mississauga, Ontario L4W 1Y2)

We are pleased to announce that Hazrat Khalifatul Masih IV (a.t.b.a.) has approved the opening of a Jamia Ahmadiyya (Ahmadiyya Missionary Training College) in Toronto, Canada

This institution will be run on the same pattern as Jamia Ahmadiyya Rabwah, Pakistan with an identical curriculum.

The following information is given for the benefit of all Jamaat members:

- Regular classes for the Jamia will begin from September 2003.
- The Jamia will offer a 7 year comprehensive course in Islam and comparative religions.
- Medium of instruction will be English
- Minimum education requirement for admission will be grade 12.
- Admission will be open to Waqfeen-Nau children as well as those who dedicate their lives for the service of Islam.
- Parents and children who wish to seek admission to the Jamia should send in their

applications to the office of the undersigned, not later than June 30, 2002. Preference will be given to those students who can correctly read the Holy Quran and/or those who have a basic knowledge of Arabic, Urdu or French.

In the succeeding years we would require the services of sincere, dedicated and experienced staff to fill the teaching and administrative positions.

In the first year, i.e., from Sept. 2003, we require three part-time teachers and one full time teacher. Qualified teachers conversant in English, French, Arabic and Urdu, correct recitation and translation of the Holy Qur'an should send their applications before Aug. 30, 2002.

A full time secretary is required in the principal's office as from May 2002. The candidate must have adequate experience in computer skills, basic accounting and library management. Prospective candidates are advised to apply before April 30, 2002.

Requesting prayers for the success of this premier project.

## QUEEN'S JAMAAT ACTIVITIES

### TABLIGH

- Tabligh Day was arranged by Ansarullah on one Sunday in the month of February in Harlem. Ansar were accompanied by Khuddam and Itfal. Zaim Ansarullah Nazir Cheema Sahib was there as well.
- The following members reported one to one Tabligh activities. Sisters Fatima Mahmud, Nasira Ahmad, Habibah Tabish, Laila Sikder; and Brothers Ghulam Rabbie Ahmad, Sultan Sandhu and Qazi Mubarik.
- Abdul Hamid Sahib of Shaheen helped a non-Ahmadi acquaintance to install a MTA system in their home.
- We received inquiries regarding Islam on our 800 number "Why Islam" and our QPTV Cable Program.

### Daeen Meeting Report

Jan. 23, 2002: The Daeen meeting started with follow up on contacts made by Daeens. Sister Fatma told us about her contact, Sister Myra, and her progress in this regard. Sister Myra's sister and mother are also interested in learning about Islam, and Sister Fatma hopes to give them some books to study. A discussion was held regarding the concept of hell and heaven. Another question discussed was what our answer should be if a Christian asked us to embrace Christianity. The answer to that question is that Jesus was sent to the lost sheep of Israel, and was not a universal prophet. Since we are not Israelites, therefore, the message does not pertain to us. At the end, Ayaz Sahib read out some accounts of how terrorism started. History shows that either Christians or Jews always initiated terrorist activities, and Muslims are not to blame for starting terrorism.

Jan. 30, 2002: As usual, we started our Daeen meeting with the follow up on contacts. Sister Fatma's contact Sister Myra, hopes to attend the

commentary of Surah Fatihah at Baitul Zafar. Brother Chulam Rabbi mentioned a question raised by one of his contacts. The question was "Are Ahmadies making divisions". The answer is that all the prophets come to unite people, but they are always accused of making divisions. Hazrat Promised Messiah (a.s.) is the Imam of the time. Ahmadies are not making divisions, instead we are gathering people under the JAMAAT of the Mahdi, whose Baith has been obligated on every Muslim in particular and other people in general.

After this discussion, Brother Rizwan Allahdin told us about his two contacts. Their question regarded the Islamic answer to the problem of layoffs in the workplace. Islam offers alternatives to layoffs so that the whole workforce can be accommodated. One alternative is lowering hours and wages, which would have a positive effect on the economy as the per capita income would remain intact. Hazoor (a.b.a.) gave this advice to the Government of Germany with very fruitful results.

Feb. 6, 2002: Brother Mohsin told us about a phone call from his contact Brother Baylah from Harlem. Brother Ghaffor distributed some copies of Review of Religions, and also placed some copies in a local grocery store. An idea for a newsstand for displaying Tabligh as well as other literature was discussed. Sister Fatma suggested we should contact the Latino Muslim Community, and it was decided to invite them to our mosque. Brother Saeed went over the Tabligh Guide and discussed Kalima Shahada and Khilafat.

Feb. 13, 2002: Sister Fatma gave an update on her contact with the Latino Muslim Community. Sister Fatma's contact Sister Myra visited Baitul Zafar for the commentary on Surah Fatihah. Sister Laila told us of her intention to invite a contact from Harlem. Brother Rabbi mentioned three contacts in other states, which would be pursued by regional Jama'ats. Some problems regarding the 1-800-WHY-ISLAM number were noted and

suggestions to improve its performance were taken down.

Sultan Ahmed Sahib shared his account with a Christian colleague. Imran shared an article from Newsweek (February 7, 2002) titled 'Quran and Bible'. Three responses to this article have already been sent out, and Maulana Mubashar Ahmed Sahib has been asked to give his response.

I would like to request that all members of the Community should pray for the contacts under Tabligh, and the efforts being made in this regard. Moreover, if anybody has any experiences to share, needs information, or would like to join the meeting, please feel free to contact me at [uasindhu@botmail.com](mailto:uasindhu@botmail.com) Jazakumullah. - Usman Sindhu

### MUSLEH MAUD DAY

Not many people will volunteer to spend a beautiful winter Sunday afternoon listening to speeches of religious and moral import. But it is exactly this kind of dedication to matters of the spirit that the Ahmadiyya Jamaat is blessed with that was on display this past Sunday, when New York Jamaat came together to commemorate the life of Hazrat Musleh Maud. The capacity audience at Bait-ul-Zafar spent two hours listening and learning about the life of a great person.

The meeting began with Tilawat-e-Qur'an by Ijaz Chatta Sahib. Following Tilawat was a nazm beautifully delivered by Kareem Sharif Sahib. The actual text of the prophecy revealed to the Promised Messiah (a.s.) regarding his noble son was then recited in Urdu by Mahmood Ahmad Sahib, and in English by president of Brooklyn Jamaat, Dr. Shahed Ahmed Sahib.

The first speaker of the day was Ghayyur Mannan Khan Sahib of Staten Islan, whose speech covered in detail the leadership of the second Khalifa in the political struggles of Kashmir. Citing numerous historical anecdotes. Ghayyur Sahib's speech demonstrated the wise and divinely inspired leadership that Hazrat Musleh Maud lent to the

then new nation of Pakistan. Contrary to the beliefs held by those opposed to Ahmadiyyat, the Jamaat had lent its support in a vast number of ways to the newly emerging nation, and there was no effort greater than that rendered by the Khalifa of the time, Hazrat Musleh Maud. Of particular importance was his leadership of the Kashmir Committee, where he worked tirelessly for the independence of Kashmir. These efforts demonstrated the fulfillment of one aspect of the great prophecy fulfilled by the advent of the second Khalifa; that he would be blessed not only in matters of the spirit, but in the secular realm as well.

Naved Ahmed Sahib of Brooklyn continued the day's speeches with a life sketch of the second Khalifa. Of the many accomplishments highlighted by Naved Ahmed Sahib, particular emphasis was laid upon the administrative capabilities of Hazrat Musleh Maud. The establishment of Atfal, Khuddam, and Ansar-ul Ahmadiyya for men, and Nasirat, and Lajna Immaullah, for women, provided the structure necessary for the effective administration of the Jamaat. But the basis for this success was the extraordinary faith God had endowed upon the second Khalifa - indeed one of the instances cited in this speech was the pledge made by Hazrat Musleh Maud on the occasion of the death of his holy father, the Promised Messiah (a.s.). At this time Hazrat Musleh Maud promised to continue spreading the true word of Islam, even if the whole world stood against him.

Ismail Nayyar Sahib continued the day's events with a reading of Hazrat Musleh Maud's expectations for the members of the Jamaat. The second Khalifa's exhortations for Jamaat members to live simple lives, and place the work of faith above material objects served as an important reminder to the attendees. The message laid particular importance on the responsibility of the youth of the Jamaat to shun laziness and work in improving themselves and the world around them through the propagation of the true Islam.

The meeting reached its conclusion with a

speech delivered by respected Mubaligh Daud Hanif Sahib. He spoke on the uniqueness of the prophecy of Hazrat Musleh Maud - while there were vast numbers of prophecies God fulfilled in proving the truth of the Promised Messiah (a.s.), the prophecy regarding the Promised Son was of particular importance. Mubaligh Sahib pointed to the greatness of the figure of Hazrat Musleh Maud in both the secular and spiritual realms. But our commemoration of the prophecy and life of Hazrat Musleh Maud is important as we continue to draw the benefits of his illustrious leadership, in our participation in the various branches of the Jamaat, and the divine success bestowed upon his global

propagation of the message of Islam.

Thereafter, another nazm by Sister Qanta Ahmad was recited. The meeting continued with the Ameen ceremony for Taimur, son of Mr. & Mrs. Tariq Hamid. Sweets were distributed by the family after the meeting.

The day's events were concluded with Du'a and afternoon prayers. Special thanks to our hard working Ziafat team for preparing tea and a delicious breakfast. May Allah bless us with the capacity to learn from and be inspired by the persona of Hazrat Musleh Maud. - Samee Ahmad

## YORK JAMAAT

Sadr Sahib Anser Ahmad and Brother Muhammad Bashir attended a seminar sponsored by the Democratic Party of York. Our Sadr presented a talk on Islam, highlighting Islam's stance on diversity in race, gender, etc. There were numerous challenging questions posed and the event turned out to be very well received.

The Lajna have sponsored two forums on Women in Islam, one held in Harrisburg on February 28, 2002, and the other is scheduled for March 14, 2002 in York.

There are also ongoing activities at various schools. The Red Lion High School, has invited members of the Jamaat to speak on February 28,

2002, to their high school students. On March 12, 2002, a panel discussion will be held with various religious leaders at Red Lion High School. Our Regional Missionary Azhar Haneef Sahib will be attending this event.

On March 19, 2002, the Red Lion High School Students will be coming to the Noor Mosque to view the mosque. Please pray that these events prove successful in spreading the message of Ahmadiyyat.

On March 23, 2002, members of the Temple Beth El, will be welcomed to the Noor Mosque to view the mosque, as well as to listen to brief presentations about Islam.

## SAN JOSE JAMAAT ACTIVITIES

### INTERFAITH CONFERENCE

(by Asad Sattar)

By the Grace of Allah, San Jose Chapter organized an Interfaith Conference on "Peace and Tolerance" on Sunday, March 10, 2002, from 3 to 5 p.m. at the Bait-u;-Baseer Mosque in Milpitas.

Speakers representing diverse religious backgrounds were invited to present on "Peace and Tolerance" from their religious perspective.

Speakers for the program were Dr. Ramananda Prasad (Hinduism), Hozan Alan Senauke (Buddhism), Rabbi Dana Magat (Judaism), Reverend Richard Roe (Christianity), and Dr. Rafi Ahmed (Islam). Mr. Joe Rodriguez moderated the program. He serves as a metropolitan columnist for the daily newspaper, San Jose Mercury News.

The Conference started with recitation and translation of the Holy Quran and a brief introduction by Missionary Irshad Malhi Sahib.

translation of the Holy Quran and a brief introduction by Missionary Irshad Malhi Sahib. This was followed by a brief speech by Mr. Rodriguez, the program moderator. He emphasized the need for peace and tolerance between people from various religious and ethnic backgrounds, especially in the light of the riots in India, recent unrest in the Middle East, and the World Trade Center tragedy of September 11<sup>th</sup>.

Mr. Rodriguez introduced speakers for presentations. Each speaker presented his religious perspective on peace on tolerance for 15 minutes. The presentations were followed by a question and answer session that lasted for about thirty minutes. These questions were written on cards by the audience, were read out by Mr. Rodriguez, and were responded to by the guest speakers in the format of a panel discussion. Later, the floor was opened to the audience so that they could ask more questions or share comments with others. Wasim Malik Sahib, president of San Jose Chapter thanked the guest speakers and presented them with gift packs consisting of Jamaat books.

The guests and the audience were then served refreshments and beverages. A book display was also setup in the courtyard where various religious books and literature were displayed for the audience. Here, the respected guests, the speakers, and the Jamaat members got a chance to socialize with each other. This event was covered by the local Channel 5 Eye Witness News that aired a live TV broadcast of this event on the local evening news.

I would like to request all Jamaat members to pray for all the participants, and the workers who put this event together. May Allah bless the efforts of those who worked tirelessly for the success of this conference. May Allah guide and protect us all and enable us to spread the message of peace and love to the world. (Ameen)

### **MASEEH-E-MAUD DAY AT SAN JOSE**

(by Shahid Sohail)

San Jose Chapter celebrated Maseeh-e-Maud day on March 24, 2002 at Bait ul Baseer Mosque. The session was presided over by Imam Irshad A. Malhi Sahib (Missionary in Charge North West Region) and assisted by Chaudhry Mubashir Sahib (Secretary Tarbiyyat). Over one hundred members attended the event. The program started with the recitation of The Holy Qur'an and its translation by Mirza Hamid Nasrullah Sahib. A poem of Hazrat Maseeh Maud (a.s.) from Dur'e Sameen was recited and translated by Amin Zaid Sahib.

Nasir Karamat Sahib delivered an inspiring speech on the topic of "Hazrat Maseeh Maud (a.s.) And Prophecies Regarding Scientific Developments". He spoke in depth about the prophecies of the Holy Quran and Hadith of the Holy Prophet (s.a.w.) about the latter days and the scientific inventions of our age that have been beneficial or destructive for mankind. Another heart warming speech on "Hospitality Of Hazrat Maseeh Maud (a.s.)" was delivered by young Khadim Amir Mohammad Siddique Sahib. He discussed how the Promised Messiah and Mahdi (a.s.) honored his guests, friends and enemies alike, for the love of Allah. A young tiful, Zain Khan delivered a delightful and well-prepared speech on the topic of "Hazrat Maseeh-e-Maud's Treatment Of Children". His advice to all parents was to use prayers as a strategic tool to help their children grow with high moral characters.

Two companions of Hazrat Maseeh Maud (a.s.) whose progeny are members of our Jamaat enlightened the audience about highlights from the lives of their ancestors. The first speaker was Ch. Salah ud Din Sahib son of Hazrat Fazal Din Sahib (r.a.) and the second speaker was a Nasirat, Nauma Salahuddin, maternal great granddaughter of Hazrat Hakim Fazlur Rehman Sahib (r.a.). This was followed by a final presentation by Lajna Imaillah on "Major Events in US History (1835-1908)" which happened during the lifetime of the Promised Messiah and Mahdi (a.s.). It was a well-prepared and detailed presentation about that era's economic, moral and spiritual developments in the

U.S.A.

Our famous quiz competition was held between Atfal ul Ahmadiyya and Nasirat ul Ahmadiyya was prepared by Chaudhry Mubashir Sahib and moderated by Mohammed Ahmad Chaudhry Sahib. In a very tough competition Nasirat ul Ahmadiyya were again the winners, and Imam Sahib distributed the prizes.

Imam Irshad A. Malhi Sahib appreciated the preparation and organization of the event during his closing remarks. He briefly mentioned the reason for celebrating this day. He concluded by saying that this day we should all renew our Bai'ats (Allegiance). Maseeh Maud Day ended by silent prayers.

Refreshments and social hour took place after the event. Participation from all age groups made this event very successful.

### **WAQFEEN-E-NAU REPORT**

(by Shahid Sohail)

Waqfeen-e-Nau classes were held on the first three Sundays during the month of March. The second Sunday of each month is reserved for Parents Meeting. This meeting is a family event. All members (including grandparents) of waqfeen-e-nau are invited to these meetings. The waqfeen-e-nau children present what they have learned during the past month. It is a great pleasure to state that the Parents Meeting for the month of March was a great success. Most parents of waqfeen-e-nau children were present. There was a competition of general religious knowledge between the older and the younger waqfeen-e-nau children. Luqman Munir won the competition. Congratulations to Luqman for winning and Sikander Sohail and Yasir

Naseer for competing well. REMEMBER, there is a great prize for having the highest point total at June's meeting. Parents please make sure that your waqf-e-nau child is reading about the Life of Muhammad (s.a.w.) for at least 20 minutes every day. We will cover this topic for the next three months.

Bonus Question (20 points): What is the name of the city where Hazrat Muhammad (s.a.w.) was stoned and he had to leave the city while young boys chased him.

### **ANSAR ACTIVITIES REPORT**

(by Dr. Latif Ahmed)

Ansar held their Taleem/Tarbiyyat/Tabligh Classes on March 3<sup>rd</sup>. We have started following the Taleem schedule provided by Quaid Taleem. Please contact Quaid Taleem-o-Tarbiyyat, Chaudhry Mubashir Sahib if you have not received your copies of the books sent by the center.

The comprehensive Tabligh program received from National Quaid Tabligh includes outline of plans to contact local libraries, newspapers, churches, and schools. Tabligh Secretary Dr. Idrees Munir is implementing this program.

We are also continuing our own project of displaying books in local libraries. This month we have held one program in Pleasanton Public Library (May Allah bless the efforts of Javed Khan Sahib and Nazim Amoomi, Sajid Sohail Sahib). Our second program will be in Fremont Public Library on March 31<sup>st</sup>. Quran Class combined with Jamaat and Ansarullah general meeting were held on March 17<sup>th</sup>. Next Taleem/Tarbiyyat and Tabligh classes will be held on April 7<sup>th</sup> (11:00 am to 1:00 pm).

## OUR BLASPHEMY LAW AND ITS VICTIM COMMUNITY

(Khaled Ahmed's Analysis)

Nothing has damaged Pakistan's reputation as a civilized country more than the two Penal Code Sections 295-B and 295-C. The first punishes desecration of the Holy Quran with life imprisonment and the second punishes the offering of insult to the Holy Prophet (s.a.w.) with the minimum sentence of death. The movers of the law intended it for the persecution of the Ahmadi Community in Pakistan which former Prime Minister Bhutto had already declared non-Muslim through the passage of the Second Amendment to the 1973 Constitution in 1974. Further disabilities were placed on the Community through Martial Law Order 20 by General Zia in 1984 allowing the courts to punish the Ahmadis if they called their place of worship by the name of 'mosque' or gave a call of azan for their prayers or used any of the epithets used by the Muslims.

What was meant for the persecution of the Ahmadi Community at the hands of the state was used by the unscrupulous against Christians and Hindus in order to dispossess them of their property. According to one practice adopted by Sipah Sahaba against the Christians accused of blasphemy, the entire Christian community of a given locality is ejected from their houses and the houses given over to the accusers. Many Jehadi organizations have been known to have indulged in this business of dispossession of property. Action against the Christian community has highlighted the problem internationally, especially as the entire Christian church becomes a target of the law in sections of the Bible where some Quranic prophets are seen to be insulted. But the real issue, the state-aided persecution of the Ahmadis, has retreated into the background.

A recent publication summarizes the cases of persecution of the Ahmadi Community, bringing out the irrationality of the blasphemy-related laws in Pakistan. The Community finds no defenders among the Muslims of Pakistan because the law actually emanates from a 'national crime' on the order of the

German antipathy for the Jews, the Iranian antipathy of the Bahais, and the Turkish antipathy of the Armenians. It is because of the primordial nature of the crimes committed against the Ahmadis under law that the state of Pakistan looks so irrational to the outsider. In the anthropological perspective, the Pakistanis are performing the rite of immolation which gives them spiritual satisfaction and validates their identity as a nation. It is from this anthropological standpoint that the persecution of the Ahmadi Community should be understood in Pakistan. A look into the Nigerian psyche while Nigeria promulgates the Shariah in its various states would also be helpful in understanding Pakistan's own tribal direction. .

Persecution of Ahmadis in Pakistan During the Year 2001 tells us of the normal pattern of action taken against the Ahmadis. The local cleric becomes obsessed with the heresy of the Community and starts targeting the local Ahmadi inhabitant. His fulminations force a kind of boycott on the Ahmadis who may then be killed by a riled Muslim, as in the case of Shaikh Nazir Ahmad of Faisalabad whose murder by a chowkidar was brushed under when the clerics got together and made the administration retreat from prosecution. Mr. and Mrs. Abdur Rahim of Sahiwal were found murdered after they had extricated themselves from an earlier case of blasphemy after a trial that had gone on for a decade. In Gujrat, which has emerged as a hotbed of anti-Ahmadi action usually based on the dispossession of property, Muhammad Akram and Naeem Ahmed were murdered by the local rival families. In most cases, after the murder of the Ahmadis the police registers cases against more Ahmadis while ignoring the real culprits.

Pakistani judges are intimidated into awarding stiff sentences to the Christians, but in the case of Ahmadis they do it for personal spiritual satisfaction. A case in Hyderabad makes good reading. An Ahmadi landlord wanted to expand a Muslim mosque that already existed on his land in



Mirpur Khas. He got a Sindhi Muslim to demolish it and built a bigger one in its place. The new mosque came up in 1998. A local cleric got wind of it and reported the matter. The DSP, after discovering the real story, set aside the complaint. After this, Prime Minister Nawaz Sharif and President Tarar were approached by the plaintiffs and orders were issued from Islamabad to proceed against the said Ahmadi. Anti-terrorist Court Judge in Hyderabad took his time, then sentenced two Ahmadis to 118 years each in jail under blasphemy. The Supreme Court asked the court to review whether the case actually belonged in the terrorist activity, which the court thought it was. The pattern is to resort to the summary Anti-Terrorist Courts to get the Ahmadis punished in short order.

Sometimes the situation can be comic. In Kotri, an Ahmadi was sentenced because he had written the kalima on his house. His plea was that the kalima was already written on his house when he purchased it. Had he rubbed off the kalima after he got the house he would equally have been guilty of blasphemy. The case that finally ended in the conviction of this 70 year old Ahmadi dragged on for ten years. In most cases Ahmadis accused of blasphemy are not allowed bail and can rot in jail over many years. Also in Kotri, four Ahmadis were proceeded against under the blasphemy law and could be awarded the death sentence. Out of the four one died during prosecution that went on for nine years, two ran away from Pakistan and the one left behind was finally sentenced to two years in jail in 2001. Another case in Kotri, which also seems to have become a hotbed of anti-Ahmadi campaign by the clergy, one Ejaz was made to undergo a trial for nine years before he was let off the charge of insulting the Holy Prophet (s.a.w.). A number of the co-accused fled the country.

There are cases of false registration routinely punished by the courts. One Ahmadi in Khushab made the mistake of registering his new born son as a Muslim in 1995 and was convicted in 2002 for having used Islam (and sentenced to one year in jail) which he was prohibited from under the law. One lady in Mansehra made the mistake of calling herself

an Ahmadi Muslim on her zakat exemption certificate. She was prosecuted together with three others including her father who had endorsed her certificate. The lady was lucky to get bail but the case was still pending in 2001. Another Ahmadi in Sindh was convicted of breaching Martial Law Order 20 when he allegedly got himself counted as Muslim in the census. Another Ahmadi who hung a calendar printed with the kalima was also convicted of offence under martial Law Order 20. Some Ahmadis are lucky that they are not convicted of maximum blasphemy, but even if they go in for one year they have spent years defending themselves, sometimes without the right of bail.

Hounding the Ahmadis out of educational institutions is routine even in the big cities where normally the most absurd cases are dropped because of the close scrutiny of the English press and the strength of the central bureaucracy. In Islamabad one Ahmadi lady teacher was hounded because she taught Arabic grammar in a state-owned institution from a prescribed book which used a phrase that could be construed as blasphemous. The phrase contained the word Muhammad but it was not the name of the Prophet (s.a.w.). Yet the Khatm-e-Mabuwat clerics got into action and one Urdu newspaper reported the matter in a prejudiced way. One lady hit the teacher on the face. The education department suspended the said teacher. Meanwhile the Khatm-e-Nabuwat clerics called on the government to remove all Ahmadis from the education service. The teacher was finally let off from the charge of blasphemy, for which she could have been hanged, after being accused of being 'careless'.

In Lahore a shopkeeper at the Engineering University was declared by an Islamic party to be a blaspheming Ahmadi (which he was not) and demonstrated against the vice-chancellor when he was not responsive. Finding that the charges would not stick, the student agitation changed the campaign into a demand for the separation of Ahmadi and Muslim mess in the University. The vice-chancellor was sympathetic to the Ahmadi students but could do nothing. He advised them to

leave the University hostels. Several places of learning in Lahore and other big cities have witnessed Ahmadi students being beaten up. The institutional administration is usually enlightened but is most reluctant to defend the rights of the Ahmadis because they don't want confrontation with the clerics, the student wings of the religious parties and the Jehadi organizations which the state is using to fight the Kashmir war.

During 2001, 71 cases were registered against the Ahmadis. Other kinds of persecution went on too. Branch offices of the Khatm-e-Nabuwat organization run by Deobandi and Bareilvi clerics and backed by aggressive Deobandi Jehadi outfits in the small towns of Pakistan regularly issue warnings to the local Ahmadi inhabitants. These warnings are couched in extremely violent language threatening action which is clearly against the law and thus reflects the attitude expressed by one judge of the Lahore High Court when he told an audience that Muslims should punish the blasphemers themselves instead of resorting to legal remedy. In the smaller cities, the judges take upon themselves the role of the punisher and threaten the Ahmadis after calling them into their courts. In many cases when the

plaintiff was not keen the judge was willing to earn spiritual reward by proceeding against the Ahmadis on his own. In other cases, the judges awarded the maximum punishment simply because they could not cope with the threats hurled at them by the clerics and their armed followers.

Every government recognizes the unholy and completely draconian nature of the blasphemy law in Pakistan. Even the right wing politicians like Raja Zafarul Haq who interface with the clergy as a clout against the state have tried in the past to 'rationalize' if not repeal the law, but such is the power of the clergy and the religious leaders of Pakistan that virtually no one can take any meaningful action. The world Community has put pressure on Pakistan but no remedial measures at the administrative level have helped alleviate the plight of the targeted communities. The law adds to the other factors of lawlessness and crime in the country. The 'soft' state definition of Pakistan will persist as long as elements campaigning in the name of religion are either allowed exemption from law or offered laws as a handle to increase their power vis-a-vis the state.

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## PERSECUTION OF AHMADIS IN PAKISTAN

### NEWS REPORT - FEBRUARY 2002

Would You Believe It?

Sind, January 2002: The government usually claims that it is doing all it can to blunt the strike of religious extremists and that it is often hampered by country's judicial compulsions and procedures. Not so, where Ahmadis are concerned - in fact, just the reverse. In a recent case, a trial court released numerous Ahmadis who had been unjustly incarcerated for years, but the government has gone into appeal against the Court's decision. Unbelievable, but true.

This happened in the well-known Naukot case. Without stating again the details of this case, the essentials are mentioned below:

- a. In August 1998, a mob led by mullas attacked an Ahmadiyya Mosque at Naukot, District Mirpur Khas in Sind. Less than a score of Ahmadis made an unsuccessful effort to defend their mosque, but could not against overwhelming number of the attackers who numbered almost one thousand. Two of the attackers and three Ahmadis were hurt, when the Ahmadis decided to withdraw. The attackers set on fire and damaged not only the mosque but also two adjacent shops, which also belonged to Ahmadis.
- b. In the follow-up action, authorities charged 17 Ahmadis under the Blasphemy Law in addition to many other clauses of the penal code. They

applied the Blasphemy Law because they found on the mosque's interior wall the Kalima (Islamic Creed) and (Durud) invoking God's blessings on the Holy Prophet of Islam (s.a.w.).

- c. The police arrested all the 14 Ahmadis it could find, and put them behind bars. They were taken to an anti-terrorist court. Not even one of the attackers was arrested.
- d. All these Ahmadis were kept in prison. Now it was their fourth year running behind bars. They suffered tremendously during this period while they awaited the trial, and the judges considered if they could be tried by an anti-terrorism court.
- e. At last, the Special Court judge gave the decision on January 4, 2002 that they were not guilty and acquitted them.

Now the State has gone into appeal against this decision. Mr. Masood A. Noorani, Additional Advocate General Sind (Hyderabad) had made a prayer to the Sind High Court on January 18, 2002 to reconsider the decision of the lower court. He wrote a 7 page application and cooked up 12 reasons why it should be so done. Believe it or not!

#### No Change In The Islamic Laws

Lahore, February 8, 2002: The Daily Jang, Lahore of February 8, 2002 splashed the following banner headline on its front page:

No Change shall be Undertaken in any Clause of Islamic Laws, President Pervez

Chaudhry Shuja'at and Pervez Illahi had an hour-long meeting with the President.....

Islamabad, (N.N.I.) President General Pervez Musharaf has said that... ..while amending the constitution, no amendment will be made to any clause of Islamic Laws... ..During the meeting, Chaudhry Shujaat invited the president's attention to rumors from certain sources; the president dismissed the rumors and stated categorically that no clause of Islamic Laws will be amended - these will be maintained as before... ..

This voluntary and apparently uncalled-for commitment to an unworthy cause, and its

declaration in press douses hopes, if there were any, to any meaningful and bold initiative from the present government to take reformatory steps in this context.

#### Anti-Ahmadiyya and Blasphemy Laws To Remain

Islamabad, February 19, 2002: Mr. Aziz Ahmad Khan, spokesman of the Foreign Office confirmed the government policy in this regard, according to the Daily Jang, Rawalpindi, February 19, 2002. Quoting its Special Reporter, the Jang reported that Mr. Aziz Ahmad Khan, in his news briefing, categorically stated "that the laws declaring Qadianis as non-Muslims, and the Blasphemy will remain in force - it is not even under consideration to bring about any change in these two laws".

Although the two laws are highly controversial even on the basis of Islamic jurisprudence, and while these have done great harm to Pakistan, the government chooses to remain scared of the imaginary threat from discredited clerics and bigots who are now on the run.

#### So many Bullets to Bite!

The Daily DAWN reported on February 14<sup>th</sup> from Washington that at the end of his lecture at Woodrow Wilson International Center someone asked President Musharaf if Ahmadis would be allowed to become part of the mainstream through Joint Electorates, he replied that he had not thought of this so far, and that he had so many bullets to bite.

The President's reluctance to even show that he was aware of the problem does not bode well to raise much confidence in amelioration of Ahmadis' situation in Pakistan.

#### Deadly Attack On Ahmadi Blunted

Chak 475 EB, District Vehari; February 20, 2002: Religious extremists attacked Mr. Muhammad Yousuf in the middle of the night on 19/20 February at his home. The murder attempt went abortive - thanks to the bold defense put up by Mr. Yousaf's son.

A group of fundamentalists led by a mulla, Hafiz

Talib Hussain had been harassing Mr. Yousaf, an ex-president of the local Ahmadiyya Community, for the past few weeks. Hafiz Talib Hussain is an activist of the defunct Sipah Sahaba group. During January they had mounted a similar attempt.

This time three of these armed gangsters entered Mr. Yousaf's house by climbing over the outer wall. One of them, the Hafiz stayed out while the others entered the sleeping room. One of them challenged Yousaf and shouted an insult. He added that this time he would finish the task. Yousaf, in a reckless manner, caught the attacker's gun by the barrel, pushed it aside and shouted for help. Mr. Yousaf's son, Asif, who was not far, rushed to help his father. He snatched the gun from the assailant. The assailant tried to escape but Asif caught him and bolted the door from inside. The others tried to rescue their colleague by trying to break open the door, but by this time other people had woken up, so they ran away.

The police were informed on the telephone; they arrived at the site. The detained gangster was handed over to the police along with his weapon of attack. The felon told the police that he had been egged on by Hafiz Talib Hussain to undertake the assault. The police went for the other two attackers, but they absconded. This was a narrow escape for the Ahmadi family.

#### An Ahmadi Beaten Up

Ahmadpur Sharqia, District Bahawalpur; February 2, 2002: Mr. Saeed Ahmad, Ahmadi faced an attack from three gangsters during the month of Ramadhan, but he saved himself by running up to a soldier who was passing by. Ahmad reported the incident to the police, who did not follow it up seriously.

Now ten weeks later, on February 2, 2002, at about 1930 when he was cycling back home, he was approached and attacked by four unknown religious fanatics. They beat him up and threatened him with a dagger. They told him that they would not kill him but their real target was his elder brother who is president of the local Ahmadiyya Community. "Tell him, his days are numbered; we will soon finish him

off", they said. After this, they left.

The incident was conveyed to the Assistant Superintendent of Police, Ahmadpur Sharqia, in writing on February 14, 2002.

#### Harassment At Sadiqabad

Sadiqabad, District Rahim Yar Khan; January 2002: Mr. Sharif Ahmad Asghar, President of the local Ahmadiyya Community at Sadiqabad faced harassment from religious zealots and the authorities. On January 1<sup>st</sup>, Islamic radicals took out a procession and shouted insults profusely against Ahmadi. The next day, they attacked his house and tried to break open his outer door. On January 4<sup>th</sup>, the mulla delivered an anti-Ahmadiyya sermon in the mosque. Subsequently they conspired to have a criminal case registered against Ahmadi, with the police on January 6<sup>th</sup>. They tried to implicate therein two Ahmadi women as well, the president of the local Ahmadi Women's Association, and the wife of the President. It took a lot of effort and running around to avoid registration of this fabricated case. During those days, Ahmadi youth had to stand guard duty at their President's house to resist any attack by the menacing bunch.

#### Do Not Render the Elections Dubious

February 18, 2002: Mr. Nafis Siddiqui, respected column-writer took up the above title for his center-page article in The Daily Jang of February 18, 2002. He referred at some length to a procedural absurdity in election forms. He wrote:

(translation of an extract)

The other important aspect that has been advertised, and which also is currently in practice, is that there are separate forms for registration of Muslim and Non-Muslim voters. Form No. 2 is colored white; it is for Muslims and contains the oath for a Muslim, while Form No. 8 is of pink color and is explicitly for Christians, Hindus, Scheduled Castes, Sikhs, Buddhist, Parsis and other Non-Muslims, Ahmadi, Qadiani and Lahori groups. What do you think: is there any further need now of these two forms? Is it not against the spirit of Joint Electorate? You are not taking population census

## REGISTRATION FORM

54th Jalsa Salana, USA Jama'at  
June 28,29,30, 2002  
at Baitur Rahman Mosque, Maryland

**MAILING ADDRESS:** Nazim Registration, Jalsa Salana 2002  
15000 Good Hope Road  
Silver Spring, MD 20905  
Phone: 301-879-0110 Fax: 301-879-0115

- INSTRUCTIONS:**
1. All Jalsa participants must complete this form to register and obtain a registration card.
  2. Fill a separate form for each family. Make copies as needed.
  3. Please return completed forms by May 15, 2002.

### I. Personal Information

**a). Head of Family (HOF) Information.**

<b>Jama'at Name</b>				
Please provide member code assigned by National Headquarters.				
<b>HOF Member Code</b>	<b>Last Name</b>	<b>First Name</b>	<b>Middle Name</b>	<b>*Tanzeem A/K/L</b>
<b>Address</b>				
<b>City</b>	<b>State</b>	<b>Zip Code</b>	<b>Phone</b>	

**b) List all members of your family participating in Jalsa. Please do not repeat the Head of Family information provided above.**

Member Code	Last Name	First Name	Middle Name	*Tanzeem A/K/L/N/T/G/B	**Relationship to HOF

\*Tanzeem Code: A=Ansar, K=Khudam, L=Lajna, N=Nasirat, T=Tifl, G=Girl Under 7, B=Boy under 7.

\*\*Relationship: H=Head of Family, W=Wife, S=Son, D=Daughter, F=Father, M=Mother, NG=Non-Ahmadi Guest, O=Other

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**II. Accommodation with a Family**

Due to limited available Home Accommodation, it will be provided on first come first serve basis.  
Do you want Jama'at to arrange for your accommodation with any family? Please circle one.

Yes                      No

**III. Motel Accommodation**

Please select your preferred Motel from the list provided. Call the Motel before the specified deadline to make reservations. Motels have guaranteed discount rate for Jalsa participants if the reservations are made prior to the specified deadline.

*You are responsible for making payments for Motel Accommodation on your own.*

Essential details of the Motels are attached.

**IV. Travel Information**

Jama'at will provide transportation only from Baltimore Washington International Airport or Silver Spring Metro Station to Masjid Baitur Rahman.

If you need transportation from Baltimore Washington International Airport or Silver Spring Metro Station, please provide appropriate information below:

<b>Travel Details</b>	<b>Arrival</b>	<b>Departure</b>
Airline/Bus Name and Number		
Date		
Time		

**V. Please indicate any special needs or requests.**

--

**VI. Registration verification by Jama'at President/Missionary**

(Only Required For Those With No Membership Code)

Name		Jama'at	
Designation	PRESIDENT/MISSIONARY	Signature	

### Hotel Information

Jalsa Salana 2002, USA Jama'at

June 28, 29, 30 2002

**Please make the reservation in any of these Hotels at negotiated rates for Jalsa Salana Before the Deadline.**

Hotel Name Phone	Number of Rooms		Rate per night	Reservation Code	Reservation CUT OFF DATE	Cancellation CUT OFF DATE	Driving Time to Mosque
	1 King Bed	2 Double Beds					
Quality Inn & Suites Laurel, MD 301-725-8800	5	38	\$66.00 + TAX	1960	06/05/2002	06/20/2002	20 Minutes
Fairfield Inn-Marriott Laurel, MD 301-498-8900	10	40	\$69.00 + TAX	AHMADIYYA	06/15/2002	06/20/2002	20 Minutes
Holiday Inn Silver Spring, MD 301-589-0800	25	25	\$89.00 + TAX	AHMADIYYA	06/05/2002	06/15/2002	20 Minutes
Knights Inn Laurel Laurel, MD 301-498-5553	20	35	\$52.00 + TAX	456	06/15/2002	06/20/2002	20 Minutes
Courtyard-Marriott Silver Spring, MD 301-680-8500 800-321-2211	50	20	\$89.00 + TAX	AHMADIYYA	06/01/2002	06/20/2002	15 Minutes
Best Western MD-INN Burtonsville, MD 301-776-5300	20	50	\$79.00 + TAX	AHMADIYYA	06/07/2002	06/15/2002	15 Minutes
<b>Total Rooms</b>	<b>130</b>	<b>208</b>					

**Transportation between the hotel and Jalsa Gah will be provided only from Quality Inn and Fairfield Inn. We strongly urge those arriving by air/bus/train reserve in these two hotels.**

Breakfast is provided in Quality Inn and Fairfield Inn.  
Coffee and Tea is provided in Knights Inn-Laurel

Available Books - Price List  
April 20, 2002

Item	Description	Price
10	Gardens of the Righteous	10.00
12	Our Teachings	.75
14	The Will	.50
15	Revelation, Rationality, Knowledge and Truth	12.00
18	Christianity-A Journey from Facts to Fiction	3.00
19	Absolute Justice, Kindness, Kinship	4.00
20	Elementary Study of Islam	1.00
22	Murder in the Name of Allah	6.00
22HB	Murder in the Name of Allah (Hardcover)	7.00
23	A Man of God	6.00
24	Homeopathy (Urdu)	12.00
25	Gulf Crisis	8.00
26	Islam's Response to Contemporary Issues	4.00
27	Where Did Jesus Die?	3.00
27HB	Where Did Jesus Die? (Hardcover)	4.00
29	Life of Muhammad (s.a.w.)	5.00
30	Mirza Ghulam Ahmad of Qadain	4.00
31	Ahmad The Guided One	10.00
33	Hazrat Maulvi Nooruddin Khalifa tul Massieh I	4.00
34	Islam the Summit of Religious Evolution	3.00
36	Pathway to Paradise	2.00
38	Islam and Human Rights	2.00
39	Souvenir-Bait ur Rahman Mosque	8.00
40	Way of Seekers	3.00
41	Remembrance of Allah	1.00
47	Biblical References	1.00
49	Wisdom of the Holy Prophet	3.00
4 a	Tafseer Kabir Arabic Volume I	10.00
4 b	Tafseer Kabir Arabic Volume II	10.00
4 c	Tafseer Kabir Arabic Volume III	10.00
5	Holy Quran Arabic Only	10.00
50	Message of Peace	1.00
53	Selected Sayings of the Holy Prophet (s.a.w.)	.75
54	Selected Writings of Promised Messiah (a.s.)	.75
56	Souvenir 50 <sup>th</sup> Jalsa Salana, USA	8.00
58	Pakistan 50 <sup>th</sup> Anniversary	8.00
59	Salat	2.00
6	Holy Quran with English Translation	10.00
60	Yasamul Quran with English Notes	2.00
62	Ahmad and Sarah Go To Mosque	2.00
63	ABC for Muslim Children	2.00
64	Bilal	1.00
68	Stories from Early Islam	2.50
77	My Book About God	1.50
78	Philosophy of the Teachings of Islam (Hardcover)	2.50

79	Hazrat Umar Farooq	2.50
8	Introduction to the Study of the Holy Quran	7.00
80	Why Islam?	1.00
81	Selected Verses of the Holy Quran	.75
82	Exposition to Jihad	1.00
84	True Story of Jesus	2.00
85	Hazrat Ahmad	.75
86	Exalted Status of the Holy Prophet (s.a.w.)	.75
8HB	Introduction to the Study of the Holy Quran (H. cover)	10.00
M/23	Holy Quran with Igbo Translation	20.00
ML/10	Holy Quran with Turkish Translation	20.00
ML/11	Holy Quran with Malay Translation	20.00
ML/14	Holy Quran with Telugu Translation	20.00
ML/15	Holy Quran with Russian Translation	20.00
ML/16	Holy Quran with Greek Translation	20.00
ML/17	Holy Quran with Dutch Translation	20.00
ML/19	Holy Quran with Portugese Translation	20.00
ML/21	Holy Quran with Albanian Translation	20.00
ML/22	Holy Quran with Gujrati Translation	20.00
ML/24	Holy Quran with Italian Translation	20.00
ML/25	Holy Quran with Czech Translation	20.00
ML/28	Holy Quran with Polish Translation	20.00
ML/31	Holy Quran with French Translation	20.00
ML/33	Holy Quran with Swedish Translation	20.00
ML/35	Holy Quran with Hindi Translation	20.00
ML/37	Philosophy of the Teachings of Islam (Spanish-soft)	2.00
ML/39	Philosophy of the Teachings of Islam (Arabic)	2.50
ML/5	Holy Quran with Swahili Translation	20.00
ML/7	Holy Quran with Gurmukhi Translation	20.00
ML/9	Holy Quran with Taglog Translation	20.00
Urdu/1	Durre Sameen	3.00
Urdu/28	Ilmi Tabsra	1.00
Urdu/3	Holy Quran Urdu Translation by Hazoor (a.t.a.)	12.00
Urdu/34	Tehrik Waqfe Nau	1.00
Urdu/36	Faisla Quran o Sunat Ka Chalay Gaa	.50
Urdu/44	Waqfene Nau	1.00
Urdu/45	Al-Wassiyat	.50
Urdu/6	Kilam-e-Mahmood	2.00
Urdu/9	Rah Huda	4.00

Please e-mail orders to [islamicinternational@att.net](mailto:islamicinternational@att.net)  
or Fax to (301) 879-0115  
Orders must include name, address and Phone No.  
All Jamaat orders must come directly from the  
President or be signed by the President



nor preparing some database; so why do these forms remain in vogue? Now electoral rolls will not be separate but they will be joint, hence there should be no column for religion. It can be announced forthwith that minorities can register on the pink form without indicating their religion, or the white form may be used sans oath, as it is not possible to print new forms immediately”.

The government paid no heed to this piece of sane advice. The Election Commission remained stuck to its obstinate absurdity and deprived hundreds of thousands of Ahmadi voters their right to vote. This wrong can still be put right; but will they do it?

#### The Navy Wanders Off The Charted Course

Karachi: It is amazing that obscurantism of the Zia Regime managed to penetrate even the Pakistan Navy that one should expect to promote a healthy liberal culture among its ranks.

Many months ago, some sailors decided to

switch over to Ahmadiyya version of Islam. Ordinarily, this should be of little concern to the Navy as it does not affect adversely their professional standing and performance. However, some over-zealous officers, who seem to have only a superficial understanding of religious matters, took it seriously, and arranged for three of such sailors to proceed all the way to Islamabad to meet Justice Fida Muhammad of the Federal Shariat Court. The worthy justice, for want of any other judicial business put before his court, had a few sittings with the sailors. He offered them some books written by Maulana Maudoodi, the founder of Jamaat Islami, to read. The Maulana is one of the great innovators and promoters of violence in matters of religion.

This incident happened last year. It is hoped that the Navy and the Judge are wiser now after the subsequent developments in this region during the last few months.

## CALL FOR SPECIAL PRAYER FOR HAZRAT SAHIBZADA MIRZA MUZAFFAR AHMAD, AMIR-JAMAAT, USA

(by Zahir M. Ahmad)

As the members of Jamaat are aware, Hazrat Amir Sahib has been unwell since October 2001. He was diagnosed with pneumonia, emphysema and general weakness. His condition was further complicated as due to the diuretics being administered to him he went into pre-renal failure. He was hospitalized for several weeks on different occasions. By the Grace of Allah, his infections of pneumonia and renal issues have resolved, however, he is still suffering from weakness. He has returned home and is recovering well, Alhamdulillah. Members are requested to continue to pray for his complete and early recovery. He conveys his best wishes, Aslaam-O-Alaikum and gratitude for the prayers and support of the members.