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USA

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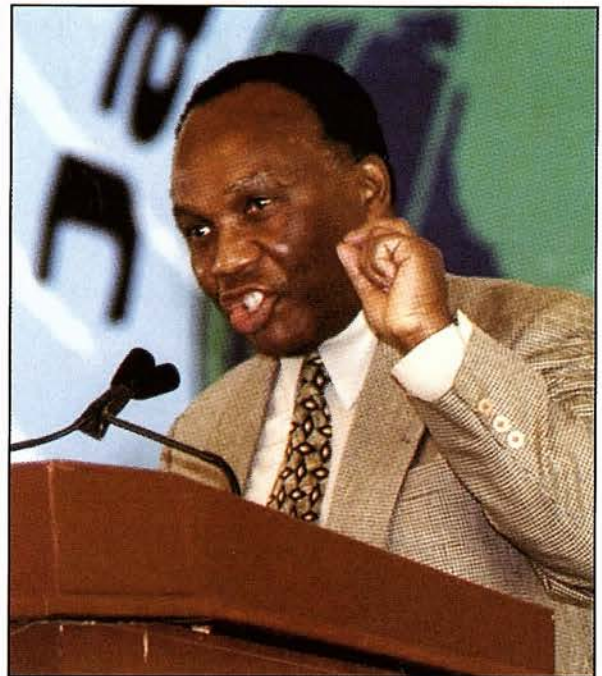


(L to R) Ibrahim Naeem; Douglas M. Duncan, Montgomery County Executive;
 A. Shakoor Ahmad, Afsar Jalsa Salana; Munir Hamid, Naib Ameer; Admiral Larron;
 Lt. Governor Kathleen Kennedy Townsend, State of Maryland;
 Hon. John E. Leigh, Ambassador of Sierra Leone; and Ismail Nayyar

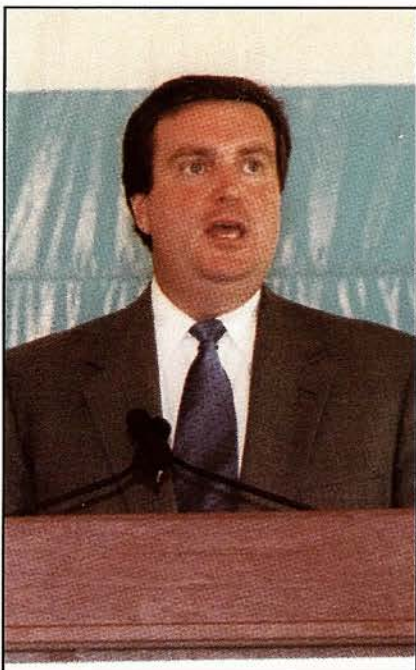
SOME OF THE GUEST SPEAKERS AT THE 54th AHMADIYYA CONVENTION



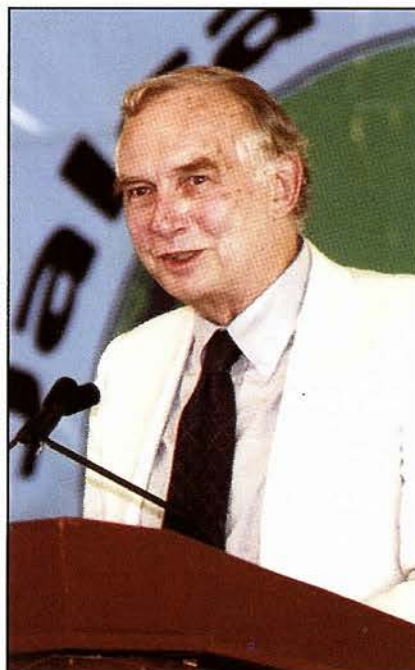
Kathleen Kennedy Townsend
Lt. Governor of Maryland



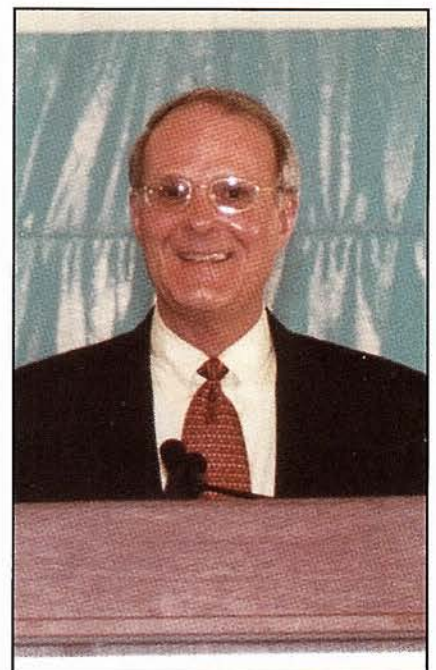
Hon. John E. Leigh, Ambassador of
Sierra Leone, W. Africa



Mr. Douglas Duncan
Montgomery County Executive



Rev. Teal Durr, Senior Pastor
Colesville Presbyterian Church



Admiral Larron

FROM THE HOLY QURAN

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

(33:36)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
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وَالْحَافِظِينَ وَالْحَافِظَاتِ
فُرُوجَهُنَّ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ وَالذَّاكِرَاتِ
أَلَمْ يَجْعَلْ لَهُم مَّغْفِرَةً
وَأَجْرًا عَظِيمًا

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Ahmadiyya Movement in Islam, Inc.

15000 Good Hope Road,

Silver Spring MD 20905

Ph: (301) 879-0110 □ Fax: (301) 879-0115

AMEER

DR. AHSANULLAH ZAFAR

EDITOR

SYED SHAMSHAD AHMAD NASIR

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SAYINGS OF THE HOLY PROPHET

(peace and blessings of Allah be upon him)

It is narrated by Hadhrat Ma'qal ibn Yasar that the Holy Prophet (peace and blessings of Allah be upon him) said: Marry such women who are loving and can bear children, so that I may be grateful for the abundance of my Ummah over the others.

Abu Hurairah related that the Holy Prophet said: Let no Muslim man entertain any rancor against a Muslim wife. Should he dislike one quality in her, he would find another which is pleasing.

Abu Hurairah relates that the Holy Prophet (peace and blessings of Allah be upon him) said: Every child is born an in an Islamic nature. Then it is his parents who turn him into a Jew or a Christian or a fire-worshiper, just as the child of every animal is born complete, but later people cut their ears and make them defective.

Ayub bin Musa narrated on the authority of his

father and grandfather that the Holy Prophet (peace and blessings of Allah be upon him) said: There is no gift better than good upbringing that a father can bestow upon his children.

Anas Ibn Malik narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: Honor your children and provide them good upbringing.

Ayesha said that: I have not seen any one resemble more to the Holy Prophet (peace and blessings of Allah be upon him) than Fatima in looks, manners and mode of conversation. Whenever she came to meet the Holy Prophet (peace and blessings of Allah be upon him), he stood in her honor and kissed her hand. He offered his own place for her to sit. Similarly when Fatima went to see the Holy Prophet (peace and blessings of Allah be upon him), she stood in his honor, kissed his hand and offered her own place for him to sit.

SPEND YOUR WEALTH IN THE WAY OF ALLAH ACCORDING TO YOUR REAL CAPACITY DO NOT DO ANY DISHONESTY IN IT

On 26 June 1998, Huzoor led the Friday prayers at Masjid Baitur Rahman on the occasion of the beginning of the 50th Jalsa Salana of the USA Jamaat. After reciting the creed of Islam, *Ta'awwuz* and *Sura Al-Fatiha*, Huzoor recited the initial verses of *Sura Al-Baqarah*.

Huzoor said that the word "*Dhalika*" (That) points to the grandeur of the Holy Qur'an. It also points to the prophecies which had been made in the previous scriptures. He pointed out that the Holy Qur'an is a guidance for the righteous, and the

sign of the righteous is that they believe in the unseen. They believe in Allah Almighty who cannot be seen. Two conditions result from this faith. They establish prayer and spend in the way of Allah. When they establish prayer, Allah, Who was Unseen, becomes visible. Similarly, they see manifestations of the glory of God as a consequence of spending in the way of Allah.

Huzoor added that those who do not believe in the unseen, experience a decline in their financial contributions. They imagine that Allah is not aware

of their contributions. So they are misguided and try to misguide Allah and some of the believers.

Huzoor said that the financial year of the Jamaat is coming to a close and many communities are writing to me to pray that shortfall in their collection be made up.

Huzoor said that he had definite knowledge and information about people, and could declare on oath that there is a significant number of people, whose incomes are very high compared with what they offer to the Jamaat. On the other hand there are also many Ahmadis who pay much more than their due share. If those who pay less make up their shortfall, all financial needs of the USA Jamaat will be easily satisfied with their allocated share of the obligatory subscriptions.

Huzoor illustrated this point by mentioning a Hadith that every night two angels descend from the Heaven. One says: O Allah grant more to the one who spend liberally and create more like him. The other says: O Allah destroy the stingy. He added that this prayer does not apply to daily life. It applies only to those who are stingy in spending in the way of Allah, because they were duty bound to spend in the way of Allah.

Huzoor illustrated this point by mentioning the noble and unparalleled traditions of Hadhrat Hakim Maulvi Nuruddin and some events from Hadhrat Munshi Zafar Ahmed and Munshi Arooray Khan (May Allah be pleased with them all). He added

that The Holy Qur'an also says: You will never attain to virtue unless you spend in the way of Allah what you love most. It shows that spending in the way of Allah must be done with love. Only with love you learn how to spend. There is only one remedy for stinginess and miserliness: That you love Allah. Love can only be cultivated with prayer. How sweet is the prayer of the Holy Prophet (peace and blessings of Allah be upon him);

"O Allah I beg Thee of Thy love and of the love of those whom You love. . ."

The Promised Messiah (peace be upon him) has said that nobody can face a minor chieftain while being dishonest to him. How can one imagine facing the Lord of All the Lords, while being unfaithful to Him. This is a very terrifying sentence. I am shaking the conscience of America by reminding you of these sayings. I would really like to return all contributions from those who are guilty of such dishonesty.

Huzoor concluded the sermon by asking the USA Jamaat to appoint professional volunteers who would judge the incomes of such people. He added that if the Jamaat Ahmadiyya fears that its needs will not be satisfied, I assure them that I will make allocations for meeting their needs if a shortfall occurs as a result of acting upon this instruction.

UNITY OF ALLAH, UNITY OF MANKIND

BELIEVE IN IT AND PRACTICE IT

(Friday Sermon in Trinidad – June 7, 1991)

After reciting *Taooz*, *Tassahud* and *Surah Fateha*, Huzoor delivered the following Friday Sermon:

I am facing a dilemma today, because I have been told that most of you cannot understand Urdu. The dilemma is that, ever since I left

Pakistan some 7 years ago, I have delivered my sermons in Urdu for the sake of Ahmadis in Pakistan, who have this link with me, and were so accustomed to hearing me directly on Fridays. There are Ahmadis in India, in Kashmir particularly, who speak and understand Urdu

better. Also a large number of Ahmadis who reside in Europe, around thirty to forty thousand of them understand Urdu well, but do not understand English. So that is why sermons have always been in Urdu. Fortunately, there have been arrangements for simultaneous translation into English in England and other European countries. In America and Canada, but here there is no such arrangement. So in view of this, I have been persuaded strongly that I make just one exception today and deliver my sermon in English. If I do that, and I think that I should do it, then I leave the series of sermons on *Namaz i.e.* prayers, and the Qur'anic prayers particularly which are preserved for the mankind with a special purpose. I have been speaking in the past, and have been giving a series of sermons on the Qur'anic prayers, their significance, their background, and how well they can be utilized by us today. But for today, I think I should have to depart from their practice also, so that, when I speak again in Urdu, I can return to the same series, and it should continue unbroken in the same language.

Jumma is a very special institution in Islam, it is a gathering much larger than five daily prayers. In the five daily prayers Muslims belonging to a certain area, which is smaller in size who have access to the mosque can go five times to a mosque. But once a week, it is expected that a much larger audience come to the mosque. Those who belong to one town, or if the town is too big, at least a much larger area of that town who get together in mosques which are built for this particular purpose so as to accommodate a larger gathering for Jumma. These are called *Jamia-Mosques*. The reason being, that Islam wants to unite mankind, and togetherness in Islam has a very important message. That is why the size of these congregations keep increasing every week, and at every *Eid*. At *Eid* it is not just the inhabitants of one town or one city who say prayer behind one Imam, but it is the entire area which gathers around one central mosque but the mosque cannot accommodate them, so they are not in the mosque but outside in the open places, so a larger

congregation symbolizes the message of Islam that you must remain united. Then once in a life time we are expected to go for pilgrimage, at least once in a lifetime to Makkha to indicate the universality of Islam. Here all of the humanity is represented, and people get together in one place in the world, that is Makkha, and demonstrate to the world that we are one, that the whole of mankind is one. There is no difference between color or creed or geographical entities. Man is servant of God where ever he is born, whatever color he is born with and whatever language he speaks. So this symbolism is repeated to remind you that you belong to **The One God**. That is the meaning of unity. On this I have been speaking to various gatherings in the world. I have emphasized this message, not only to Ahmadis, but sometimes to non-Muslims as well when I speak to them. People perhaps naively consider unity to be just a matter of belief. Something which has to do with our thinking alone and nothing to do with our practice or our way of life. It is not so, if that was just a matter of belief then "*La Illaha Illallah*" would not be counted among the five practices. People know this and yet they do not know. How strange it is that all Muslims believe that Kalema is a part of five practices. People know this and yet they do not know. How strange it is that all Muslims believe that Kalema is a part of five practices. Kalema is not a part of the five beliefs. The five beliefs are belief in Allah, the angels, the prophets, the books and belief in the day of Judgement. But the five practices in Islam begin with Kalema "*La Illaha Illallah Muhammadur Rasoolullah*". So that means it is not just a message, it is not just an ideology, it is a practice. What is that practice? That is what I am pointing out to you.

This message is delivered home five times a day to Muslims on a smaller scale, on a larger scale very Jumma and on a much larger scale once every *Eid*. And then once in a lifetime the universality of man, the oneness of man is demonstrated so completely and comprehensively that no shadow of doubt should be left in any mind that Islam wants you not only to believe in The Oneness of God but

also in the oneness of man. Man must be united under One God. That is the purpose of Islam. Now this is not just an ideology as I emphasized, it involves many more things which automatically emerge from this. If to unite man is one of the fundamental messages of Islam then anything which disunites man should be considered non-Islamic. And if you go further into it, dwell deeper into this concept then you realize that any harsh word spoken to a friend, to a brother, to a sister, to a neighbor, to any one which puts distances between him and you, which creates bitterness in the society, which disunites man, which throws people apart, a harsh word, a harsh act, an unjust act, they are all against unity. How could you believe in One God and in the Kalema, while you are living a life contrary to your beliefs. This is a very profound message, which was given once by Hazrat Muhammad Rasoolullah (peace be upon him) to Hazrat Abu Hurraira, who failed to understand its implications. It was too profound for him.

The Holy Muhammad (peace be upon him) addressing Abu Hurraira said:

“Mun Qala La Illaha Illalah fa Dakalal janna”. He didn't say Muhammadur Rasoolullah with that. Just said whoever declares there is no God but Allah he will most certainly enter heaven, enter the paradise. Hazrat Abu Hurraira took up the message and went from street to street crying at the top of his voice “look here be happy there is a great news for you. Hazrat Muhammad Rasoolullah has declared that all of you have to do to enter heavens is to say ***“La Illaha Illalah”*** and nothing more.”

Hazrat Umar was passing by and heard this message. He dragged Abu Hurraira back to Hazrat Muhammad Rasoolullah and complained to him that Abu Hurraira is saying this. The Prophet (s.a.w.) said to Hazrat Umar to leave Abu Hurraira alone. He said I did say that but I know what you mean.

People may not get the true meaning of this. What was the message? This is what I am discussing

today. The message was far more profound than a simple man like Abu Hurraira could understand. The message was further explained by The Holy Prophet (s.a.w.) in many of his sermons, in many of his traditions and the essence of that message is that ***“La Illaha Illalah”*** is not just a matter of belief but a matter of conduct of a whole lifetime. Any one who acts contrary to this, anyone who behave in a manner that creates distances between family members, children born out of the same mothers, or relatives or next door neighbors or people at large, anyone who works contrary to the unity of man in reality does not believe in ***“La Illaha Illalah”***.

This is the message. And as such once The Holy Prophet (s.a.w.) explained the meaning of “Raihm”. There are two words having the same letters, root letters, Re, Hae and Mim which means Raihm as well as Raham. Raham means mercy, and Rahman, as you know is an attribute of Allah is derived from the same three letters Re, Hae and Mim, But Raihm means a completely different thing. Raihm means the uterus in which children develop. That human organ, that is known as uterus or womb is also derived from the same three letters Re, Hae and Mim. And this is pronounced as Raihm instead of Raham. So The Holy Prophet once pointed out that the world Rahmaan and the uterus are derived from the same source to give you a special message. Whoever breaks the ties of relationship with a mother he also breaks his ties with Rahmaan. The Lord – God. Fundamentally if you cut at the root, you cut the entire tree, and both relationships connected through Raihm and relationship with God belong to the same root. Cut at one root, the other also is severed. So this is again a message of unity. And the message tells us that unity begins at home first - in the families. It is highly important that we behave in a manner as to improve the family ties and preserve the family unit as healthy and wholesome units which create peace for mankind. Unless family units are strengthened, unless family ties are protected it is impossible for a people who have broken families to bring mankind to one unified entity. So all this is part of

our beliefs, and beliefs turn into practice. So see how profoundly Mohammed Rasoolullah (s.a.w.) understood the attributes of Allah. And how he translated them into a message for us. *Rahamaan* is the name of God which stands supreme, because the Holy Qur'an says the word *Rahamaan* is the Raihm of Allah covers everything, and this attribute of God is so strong that it is over-whelming, more emphatic and strong than the rest of His attributes. So this again delivers a message to mankind. As Muslims we must stress Rahmaniyat, we must stress a conduct in life where we are benign to others and where we show kindness to the mankind, that would be the means to unification of man. It is not just a theory, it is not just an attitude.

If you further study the teaching of Hazrat Muhammad Rasoolullah (s.a.w.) you will be surprised how united all the branches of teachings are and whatever he says ultimately converge into one single theme. For instance in another place he says that he who does not show Raham, that is mercy to the people of Allah, on the servants of Allah, He has created, Allah does not show mercy to him. So the same message, which was first delivered in relation to mother's children now is delivered in relation to whole mankind. The unifying word remains to be the same Raihm. So try to understand, it is a very profound message. When he spoke of Raihm relationship, it was not just a limited teaching applying to homes, applying to strengthening the ties between children born of the same mother. It was much more than that. How beautifully and how profoundly he understood God. And how he related Allah's attributes to human affairs. So to begin with he says strengthen the ties relating to your close relationships through your mother and then he enlarges the same subject with reference to the same attribute of God, remember this - Rahman, no other reference, to the entire mankind. He says whoever treats other human beings without mercy. Allah will not show mercy to him. What a great teaching and what an important teaching this is. This is the meaning of "*Man Qala La Illaha Illallah fa Dakalal janna*".

So to go to paradise is not just a matter of

claims or professions, it is a matter of much deeper understanding of the message of Islam and translating that message into practice. Again talking of paradise, you will be surprised that Hazrat Muhammad Rasoolullah (s.a.w.) relating to mothers, also in another manner tells you that to enter paradise is through entering under the feet of your mothers. There is a doorway which leads to paradise, but it lies under the feet of your mother. So the whole teaching is so well organized and well connected. All these are different parts of a much bigger whole. So Ahmadis have been blessed by Allah that He sent Hazrat Massih Maud (a.s.) as Iman Mahdi of this age. And the wisdom of Islam was revealed to him in a manner that we saw Islam as if it was reborn, it was given a new life. The same of the Mullahs who oppose you, who read the Holy Qur'an, who read the traditions but just skip along superficially, they don't know what they are reading they don't understand the message. It was left to Hazrat Massih Maud (a.s.) who was guided by Allah to dwell deeper into the wonder of Islam, and bring it back to us. So we must be grateful to Allah that he has granted us this great opportunity to accept The Message of Truth which He sent through His servant, Hazrat Muhammad Rasoolullah (s.a.w.) in this age. The servant who lost his identity completely in his master. That was the reason why he was chosen to lead the world, that is the meaning of Al-Mahdi. We learn all this from Hazrat Massih Maud (a.s.). To understand true Islam as it was revealed to Hazrat Rasoolullah (s.a.w.), you have to read the writings of Hazrat Massih Maud (a.s.). So once we have been re-informed, once we have been re-instructed, re-educated it is incumbent upon us to act upon the message.

Now when I say that I have in view many small petty differences, which you have from time to time among yourselves, which sometimes are reported to me. And they leave me deeply disturbed. I wish to come over to you and tell you this is not the way that you are expected to behave. Small things must not put you apart. You have been created to rejoin the world. To strengthen the joints that join the

various entities of man. You have come to unify, not to disintegrate. So if over small things you fight with each other, you misunderstand each other, you fall apart, you begin to build small mosques of your own in the name of God, and yet make such mosques to serve a purpose, to a serve a group, a family, then this is not Islam. The Holy Qur'an speaks in the strongest condemnation of this tendency. What was Masjid-e-Jarrar? Masjid-e-Jarrar was a mosque built apparently for the sake of God, yet was built for the sake of creating differences between one section of Muslim society and another section of Muslim society.

So what could be the holier purpose in life than to build Allah's home, Allah's houses. Yet if the intentions are wrong, intentions are not to enforce unity but to create disintegration then even this holiest purpose becomes unholy. So I beseech you, I advice you from the bottom of my heart, to maintain this unity in the light of what I have told you to respect this unity, to realize that unity of God means nothing to God if you are not united. If you do not make an effort to unite first your own brothers and then the rest of mankind. So the message is very profound and very important.

Hazrat Musleh Maud (r.a.) once wrote a poem on this subject. He said, "those who want my love, those who want me to love them, they should behave like great people, like people above small petty things". He goes on developing the same theme and says that "those who fight with each other, who pick up quarrels for small insults whether they are meant or not meant, sometimes the insults are just imaginary, nobody wanted to hurt you, those who cannot forgive their brothers, who think small and act small, who sow the seed of discontent". Having developed this theme he says "such people are not mine, I don't belong to them, they don't belong to me, because God has made me for big things, and I can't descend to such depth as to love such people who disintegrate the society. I have nothing to do with them. So if you care at all for my love, for my regard then behave in a manner that I may really love you. I love those who are noble minded, who are broad-minded who have a

greater capacity to forget and to live in harmony with the rest, even if they are offended, they know how to forget. And yet, despite the fact that they are the ones who are offended they seek forgiveness from their offenders. Instead of waiting for the offenders to come to their doors, they knock at the doors of the offenders and say please forgive us. Those who are offended, they take the initiative. They go and ask forgiveness of those who have offended them.

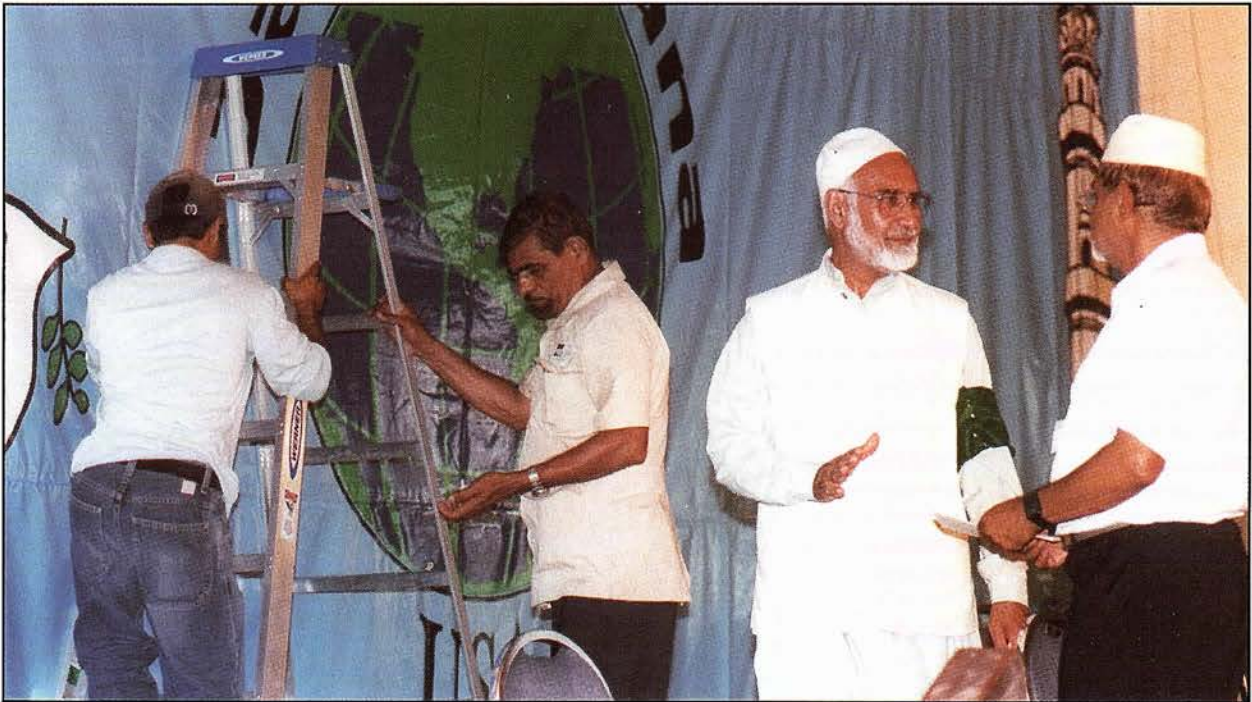
Now this is a strange teaching, but this is the teaching of Hazrat Massih Maud (a.s.). He says: "*Sache ho kar jhootan ke tarah tazallul ikhtear karo*" – even if you are right, learn to seek forgiveness from those who have offended you, as if you have offended them. As if you were in the wrong. Now I have thought over this instruction of Hazrat Massih Maud (a.s.) for years, and I think that there cannot be a better formula to bring warring sections of human society together, to bring those brothers together who for small things get angry with each other, and some times for weeks after weeks, even for months do not speak to each other. Who fall apart over small things and then their families fall apart. Sometimes they also fall apart from the Jamaat. Just because they think that they were offended by the missionary or by some office bearer. Sometimes they stop going to the mosque for real or imaginary offences. Now I have dealt with such people many a times. I used to travel a lot in Pakistan, and have traveled far and wide, and everywhere I went, I found some people of that type, who are over sensitive, and they go on quarreling with each other, for things said or unsaid. Whenever I dealt with such people, I know the answer, they insisted that we are right and he is wrong. Why should we ask forgiveness from him? And when you go to the other party, he says we are right and he is wrong, why should we go first to seek forgiveness from the person who is in the wrong, who has robbed us of our rights. Having read Hazrat Massih Maud's (a.s.) instructions I find it always useful in dealing with people who are fighting. So I ask them many a times, repeatedly – are you sure that you are right and your brother is

wrong? They say of course we are sure. Then I say to them it is your responsibility to go first to him, because the leader you have accepted, the leader of this age sent by God Himself, he requires of you if you think you are right to go to your brother who is in the wrong and seek forgiveness from him.

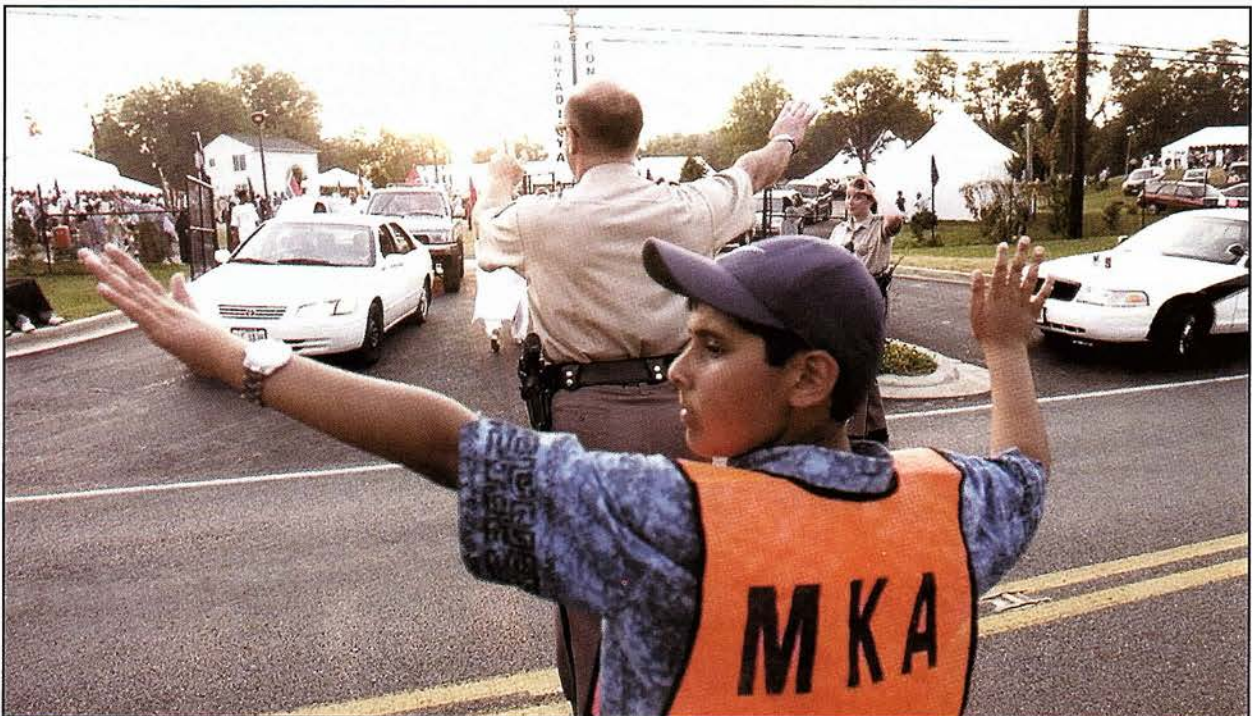
This leaves no option for a person who have any regard for Hazrat Massih Maud (a.s.), but to come to terms with his brother with whom he has fallen out. What better formula can there be then this. So whenever you come across, any Ahmadi who is angry at something with someone, whether he is wrong or have not been wronged, that is a different issue, apply the same formula to him. Ask him are you really right, and if he says yes, then you tell him what Hazrat Massih Maud (a.s.) says. Then to prove that you are right, you must take the initiative and seek the forgiveness of your brother. It is a beautiful teaching. It can unite a warring society. And one somebody seeks forgiveness of his brother, even if he is right, the unification of angry brothers becomes even stronger. I have noticed that to be angry is natural, but to become friends after you have become angry sometimes strengthen the ties of friendship more strongly than before. Such people make up of the past grievances and try to appease each other and help each other and be kinder to each other. That is one advice, in the name of unity, which I render to you and as I have been pointing out repeatedly, unity is all important. It is not just a theme, it is not just a doctrine, it is a way of life, it is a practice without practicing unity you cannot be a true believer in the unity of God. So unite together, say nothing to anger your brother or sister. Even if someone hurts you be magnanimous enough to forgive, even if you are wrong, take the first step towards the house of your brother who has angered you and seek forgiveness. This is not a difficult advice, it is heaven on earth. Practice it and then you will see, your life will turn into a glorious life of peace and understanding and love. That is what we must create within ourselves before we think of

providing paradise for the rest of the society. Homes are falling apart everywhere in the world. The society is disintegrating everywhere in the world. You have heard of the United Nations, but if you truly observe the behavior of the United Nations, you can find it to be just a body of disunited nations, no more no less. You are the people raised by God to create a United Nations, in the sense that the Holy Qur'an wants to create in the world. So be united among yourselves, love each other, then you say to the world "Love for all and hatred for none", not without it. These should not be just slogans. If we privately nourish hatred of our brothers. If we abhor certain people, certain families, and we do not have that love in our hearts for our own brothers and sisters, what is this hypocrisy of declaring to the world "Love for all hatred for none". That is not Islam. That is not a belief in the unity of God. So Allah bless you. May He help you understand this message and practice it. The world needs it. Ahmadiyyat needs it. If you are progressing, let's say, by pace of 10 paces per year, if you get united, you will progress by a hundred or by thousand paces per year. This is the fruit of unification. Those who are disunited they can never progress, their energy is wasted against each other. They cannot make real progress in the world, they cannot leave a lasting impression on the people around them. So be united and travel together, march forward to progress, and pray to Allah that He may keep you united generation after generation and then you will see Inshallah, with the grace of Allah, that the pace of your progress will be hundred, hundred thousand times greater than before. Allah bless you. With these words I finish this sermon with the hope that you have understood the message. I have repeated this so many times, in so many ways. I don't think anyone among you is left without knowing what I wanted to say. Believe in the Unity and act in the Unity of God. That is the way to heaven, and that is the only way to heaven. May Allah bless you.

54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES



Maulana Mubashar Ahmad, Afsar Jalsa Salana and Kaleemullah Khan setting the stage



Traffic Control by a volunteer

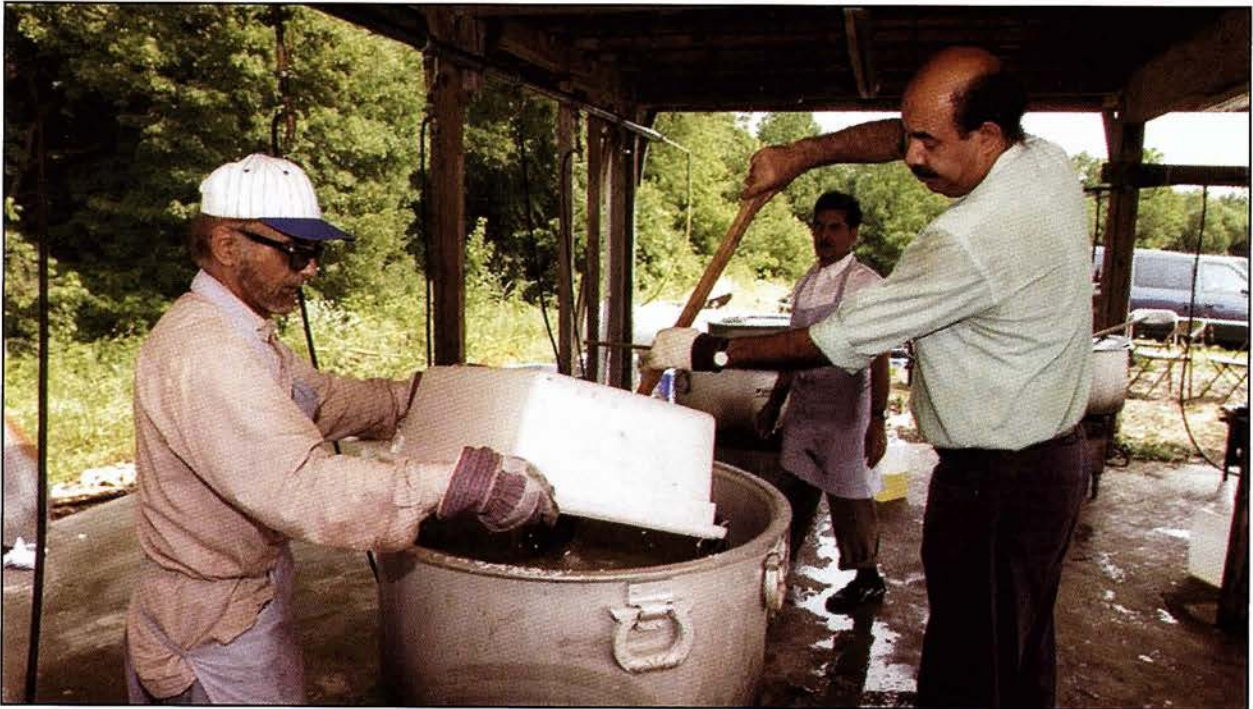
54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES



(Above and Below) Preparation of Jalsa Gah



54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES

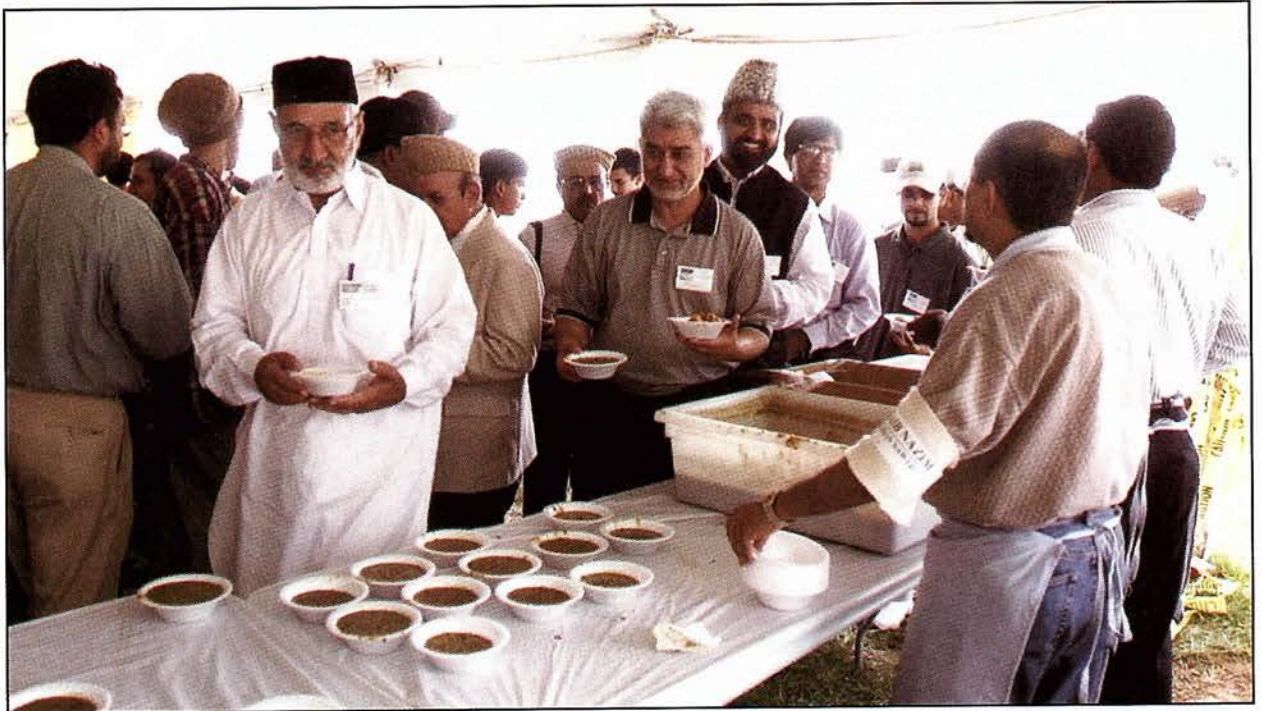


Work in progress at the Langar Khana, Cooking the meal for the participants

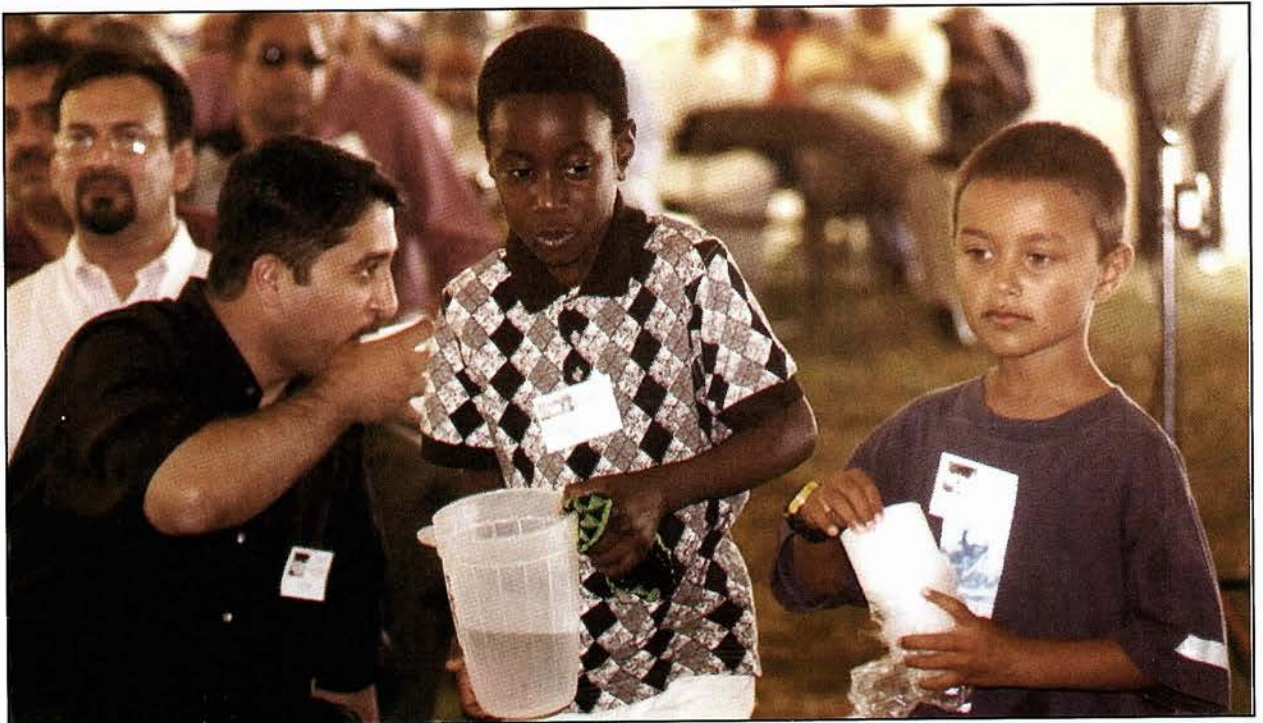


The Team of volunteer cooks for the Langar Khana

54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES



Meals being served at the Langar Khana



Children volunteers providing water to the thirsty

**54th JALSA SALANA USA - A GREAT SUCCESS, AL-HAMDO LILLAH
4500 PILGRIMS ATTENDED THE 3 DAY SPIRITUAL MOOT
DELEGATES FROM PAKISTAN, CANADA, GREAT BRITAIN AND GERMANY
TAHAJJUD AND FIVE DAILY PRAYERS; SPEECHES AND DISCUSSIONS
FOR SPIRITUAL AND MORAL IMPROVEMENT
PARTICIPATION OF VARIOUS RELIGIOUS LEADERS
AND 250 SPECIAL GUESTS**

**Lt. Governor the State of Maryland, Ambassador Republic of Sierra Leone,
Eminent Priests, Montgomery County Executive, and Others
Recognize Services of The Ahmadiyya Muslim Jama'at
Live Worldwide Telecast Of Inaugural and Concluding Sessions
Saturday's Proceedings Shown Live in North America**

(by Khaled Ahmad Ata, Maryland Jama'at)

'Islam – A Religion of Peace' was the theme for the 54th Jalsa Salana (annual convention) of the Ahmadiyya Muslim Jama'at, USA that was held successfully in the Masjid Baitur Rahman premises, Silver Spring, Maryland, from June 28-30, 2002 AD.

Preparations and Teamwork for the Jalsa:

In view of the illness of Hazrat Sahibzada Mirza Muzaffar Ahmad Sahib, Amir USA Jama'at, Dr. Ahsanullah Zafar Sahib (Acting Amir USA Jama'at) took charge of the responsibility. He was assisted by Abdushakoor Ahmad Sahib (Afsar Jalsa Gaah) and Zahir Ahmad Mustafa Sahib (Afsar Khidmat-e-Khalq) to organize and oversee operations of respective departments. Each departmental head in turn constituted a team of volunteers that met several times for mutual consultations nearly 6 weeks in advance of the Jalsa.

Arrival Of Guests:

Though proceedings of the Jalsa were scheduled to start after the Juma'a prayers on June

28th, many a guest had already arrived in the neighborhood of Masjid Baitur Rahman before that day.

Juma'a Prayers:

Main halls of the Masjid Baitur Rahman, both for men and women, and side galleries were already packed with crowded audience before the start of Khutbatul Juma'a. A large number of worshipers were also accommodated in a spacious marquee erected on the adjacent lawns of the Masjid Baitur Rahman.

In his sermons Maulana Shamshad Ahmad Nasir Sahib quoted from the writings of Hazrat Masih-e-Maoud (a.s.) that contain special prayers in favor of participants of Jalsa Salana. Special supplications were also sought for the well being of Syedna Hazrat Khalifatul Masih IV (a.b.a.) and Hazrat Sahibzada Mirza Muzaffar Ahmad Sahib, Amir Ahmadiyya Muslim Jama'at, USA on this blessed occasion.

Opening Session: Chairman: Dr. Ahsanullah Zafar Sahib, Acting Amir USA Jama'at, Combine Session

mean and ladies.

The Jalsa proceedings started with recitation from the Holy Quran by Mirza Maghfoor Ahmad Sahib (Dansas Jama'at) followed by a poem rendered by Tahir Ahmad Khokhar Sahib (Rochester Jama'at)

Acting Amir Sahib's Address:

In his inaugural speech the Acting Amir Sahib underscored the importance of Da'awat Ilallah and the urgency for every USA Jama'at member's participation in it. Keeping in view the sanctity of the Jalsa he quoted from the writings of the Promised Messiah (a.s.) To promote mutual love and brotherhood among the faithful. As a note of his appreciation for the hard preparatory work of a large number of volunteers he thanked them all. He especially highlighted works of Mukhtar Ahmad Cheema Sahib (Nazim Programs), Dr. Nasim Rehmatullah Sahib (Nazim Audio Video), Syed Shamshad Ahmad Nasir Sahib (Naib Afsar Jalsa Salana and In Charge Guests) and Ali Murtaza Sahib (National Tabligh Secretary).

Dr. Khalil Mahood Malik Sahib (Philadelphia Jama'at) then spoke on 'Al-Salaam (an attribute of Almighty Allah) – The Source of Peace'. This was followed by Dr. Falahuddin Shams Sahib (Chicago Jama'at)'s presentation on 'Domestic Harmony For Muslims', an important issue that touches every home.

Syed Saadat Ahmad Sahib (Maryland Jama'at) then recited a poem. Last speech of the day was delivered by Hasan Hakim Sahib (Zion Jama'at) who enlightened the audience on yet another important contemporary issue 'Islam – The Religion of Tolerance'. Silent prayers, led by the Acting Amir Sahib, brought the session to a close.

SATURDAY JUNE 29, 2002

Tahajjud, Salaatul Faj'r and Darsul Quran: Maulana Irshad Ahmad Mallhi Sahib (San Francisco Jama'at) led the congregational Tahajjud and Faj'r prayers, and later gave Darsul Quran.

Morning Session: Chairman: Dr. Hamid-ur-Rahman Sahib

The Session started with recitation from the Holy Quran by Hafiz Samiullah Chaudhry Sahib (North Jersey Jama'at) followed by the rendering of a poem by Mazhar-ul-Haq Sahib (Los Angeles West Jama'at).

Muhammad Abdul Ali Sahib (St. Paul Jama'at) was the first speaker who dwelt upon Ahmadiyya Muslim concept of "The Great Jihad" in the light of the Holy Quran, Hadith and writings of the Promised Messiah (a.s.). He was followed by Ali Murtaza Sahib (Brooklyn Jama'at) who eloquently spoke on the subject of "Promised Messiah – The Noah Of The Age".

Next was a poem sung by Laeeq Ahmad Butt Sahib (Detroit Jama'at). Maulana Daud Hanif Sahib (New York Jama'at) then shared his thoughts on "Ahmadiyyat – The Revival Of Islam" with the audience. The Session was then prorogued for lunch and Salat-ul-Zhur and Asr.

Afternoon Session: Chairman Munir Hamid Sahib, Naib Amir, Ahmadiyya Muslim Jama'at, USA

The session started with recitation from the Holy Quran by Naeem Ahmad Sahib (Queens Jama'at) followed by rendering of a poem by Mubarak Ahmad Sahib (Brooklyn Jama'at). A speech on "Contributions Of Chaudhry Muhammad Zafrulla Khan Towards Peace" was then delivered by Ismail Nayyar Sahib (Queens Jama'at).

Welcome To Special Guests:

Abdushakoor Sahib, Afsar Jalsa Salana then welcomed the specially invited guests and thanked all of them on behalf of the Ahmadiyya Muslim Jama'at, USA for accepting the invitation. Present among the guests were Ms. Kathleen Kennedy Townsend (Lt. Governor, Maryland State) with staff members Mr. Douglas M. Duncan (Executive Montgomery County, Maryland, His Excellency John Ernest Leigh (Ambassador Republic of Sierra Leone), Rev. Dr. Tedd Durr (Colesville Presbyterian

Church), Mrs. Janet King (Jewish Congregation) and delegates, Shaikh Imam Alhaj Muaz B. A. Fofana (President Sierra Leonean Community) and delegates, Agnes Saenz (Managing Director Community of Ministries, Rockville) and delegates, Pastors Jane Maynar and Brian (Cedar Ridge Community Church) and delegates, Rev. Stephen M. Anderson (Pilgrim Church, United Church of Christ) and delegates, Rev. Guy Carey (Immanuel's Church) and delegates, Rev. Donna H. Brown (St. Mark's Episcopal Church) and delegates, Rev. Ianther Marie Mills (Good Hope Union United Methodist Church) and delegates, members Church of Resurrection, Rev. Elizabeth A. Lerner and Mr. Jim Aldrich (Unitarian Universalist Church) and delegates, Mr. Bhante Uparatana (Buddhist Temple), Mr. Bakhsheesh Singh (President Sikh Temple) and delegates, Rev. Richard G. P. Kukowski (Episcopal/Anglican Church of The Transformation) and delegates.

The Afsar Sahib Jalsa then invited some of the eminent guests to address the audience. Their remarks, briefly, are as follows. (Complete text of respective speeches is being published separately in this issue.)

The Lt. Governor, Maryland State, started her address with 'Assalam-o-Alaikum' and paid rich tributes to the leadership of Syedna Hazrat Khalifatul Masih IV (a.b.a.) The soul and spirit of the worldwide Ahmadiyya Muslim Jama'at. She then briefly reflected upon the tragedy of September 11, 2001, and her efforts to develop active contacts with various Muslim organizations. The Lt. Governor expressed her special appreciation for Dr. Ahsanullah Zafar Sahib (Acting Amir USA Jama'at) and Syed Shamshad Ahmad Nasir Sahib (Missionary National Headquarters) for extending commendable cooperation to (Maryland State) administration in this regard.

Speaking on the occasion the Executive Officer, Montgomery County, praised the Jama'at for extending full cooperation to the county administration in the wake of September 11th

tragedy. He briefly mentioned some of the works of the Jama'at including holding of Inter Faith Conferences and reaching out to other places of worship of conveying the real Islamic viewpoint about 'peace' and a 'peaceful coexistence'. The County Executive also awarded a special 'Certificate For Peace' to Missionary Syed Shamshad Ahmad Nasir Sahib for his outstanding services in this regard.

In his address His Excellency the ambassador of Sierra Leone lauded services of the worldwide Ahmadiyya Jama'at in the spiritual, moral, medical and educational fields, especially in his own country. He appealed and hoped that the Ahmadiyya tradition of 'service to humanity' and the flow of Ahmadi missionaries to the Republic of Sierra Leone will remain continuous and uninterrupted.

Rev. Ted Dur first expressed his gratitude to the USA Jama'at for inviting him to the Jalsa. He then praised the Jama'at's efforts for service to humanity and realization of global peace. The Rev. also read out a resolution on this occasion, adopted unanimously by the Colesville Presbyterian Church, Maryland, recognizing, inter alia, efforts of the Ahmadiyya Jama'at, USA for presenting a real noble concept of Jihad through words both written and spoken.

At the end of the special guests' speeches Pervez Aslam Chaudhry Sahib (Maryland Jama'at) recited a poem following which Ibrahim Naeem Sahib (Los Angeles West Jama'at) enlightened the audience on "The Holy Prophet (*sallalaho alehe wa sallum*) As The Prince of Peace"

Dinner With Special Guests:

The USA Jama'at hosted a dinner in honor of approximately 250 special guests (mentioned above) at the end of the afternoon session of Jalsa on Saturday, June 9, 2002. Dr. Ahsanullah Zafar Sahib (Acting Amir USA Jama'at) flanked by Masoud Ahmad Malik Sahib (General Secretary, USA Jama'at), Malik Mubarak Ahmad Sahib, Dr.

Nasim Rehmatullah Sahib and other members of the National Majlis-e-Aamila extended warm greetings and traditional Ahmadiyya hospitality to all the guests. An interesting 'question and answer' session also took place on the occasion. Ali Murtaza Sahib (National Tabligh Secretary) served as moderator. Panelists included Mukhtar Ahmad Cheema Sahib (St. Louis Jama'at), Maulana Daud Hanif Sahib (New York Jama'at), Zafrullah Hanjrah Sahib (Dayton Jama'at), Rashid Ahmad Sahib (Milwaukee Jama'at), Dr. Kaleem Malik Sahib (Chicago Jama'at) and Syed Shamshad Ahmad Nasir Sahib (Maryland Jama'at).

A core of hardworking Ziafat team members including Chaudhary Amjad Sahib, Aslam Pervez Sahib, Syed Aftab Sahib, Pir Ahmad Sahib, Saadat Abdullah Sahib, Ismaeel T. Kamara Sahib of Sierra Leone and Ismaeel Sahib of Ghana prepared and served delicious meals. May Allah Almighty reward them all abundantly. Amen.

SUNDAY JUNE 30, 2002

Tahajjud, Salaatul Faj'r and Darsul Quran: Maulana Zafrullah Hanjrah Sahib (Dayton Jama'at) led congregational Tahajjud and Faj'r prayers, and later gave Darsul Quran.

Final Session: Chairman: Dr. Ahsanullah Zafar Sahib, Acting Amir, USA Jama'at

The session started with recitation from the Holy Quran by Hafiz Muabarak Ahmad Kukoyi Sahib (Chicago Jama'at), Rashid Ahmad Bhatti Sahib (Philadelphia Jama'at) rendered a poem.

In a heartwarming speech Maulana Mubarak A. Nazir Sahib (Missionary and Principal Jami'ah Ahmadiyya, Canada) spoke on "Waqf-e- Zindagi And Opening Of Jami'ah Ahmadiyya In Canada". He urged upon Ahmadi parents to dedicate 'their best' children for training in the newly established Jami'ah in Canada.

"The Holy Quran – An Ultimate Charter For Mankind" was the topic of the next speech delivered eloquently by Dr. Kaleem Malik Sahib

(Chicago Jama'at). Maulana Zafar Ahmad Sarwar Sahib (Houston Jama'at) then rendered a poem. Maulana Azhar Haneef Sahib (Philadelphia Jama'at) was the last speaker of the session who skillfully shed light on "Khilafat – The Dynamic Leadership For Unification Of Mankind".

In his concluding remarks Dr. Ahsanullah Zafar Sahib (Acting Amir, Ahmadiyya Muslim Jama'at, USA) reiterated the call for Tabligh and Tarbiyyat and emphasized upon the vitality and essentialness of the subject for individual as well as global peace. He also made special request of prayers for the well being of Hazrat Sahibzada Mirza Muzaffar Ahmad Sahib. He also solicited special remembrance in prayers for the Aseeran-e-Raah-e-Maula, Muballighen and volunteers of the Jalsa. At the end of his address he led the congregation in silent prayers.

Miscellaneous Arrangements:

The Afsar Jalsa Salana appointed the following as Naib Afsar Jalsa for various departmental duties during the Jalsa. Amjad Chaudhry Sahib, Mahfooz Ali Sahib, Syed Shamshad Ahmad Nasir Sahib and Athar Malik Sahib.

Ziafat/Langar Khana: A team of relentless workers headed by Dr. Salahuddin Sahib worked to the best of its ability to prepare and serve meals for nearly 4500 participants during the entire Jalsa period.

Sanitation: Maintaining cleanliness in the Jalsa premises is both laborious and vital. A group of volunteers led by Mahmood Shaad Sahib left no stone unturned to maintain a clean physical environment in the Jalsa premises through constant vigil.

Water Supply: In the wake of a the dry and hot weather the Water Supply department was in full action. Mahmood Ahmad Sahib along with his team members (hailing from Maryland, North Virginia, Washington D.C. and Baltimore Jama'ats) maintained efficient arrangements for an uninterrupted water supply line throughout the

Jalsa. An inspiring feature was to watch young children in the Jalsa Gaah hastening to reach out thirsty audience with cold drinking water.

Transport and Traffic Department: An untiring squadron of volunteer-drivers gave a 'round the clock' performance to transport pilgrims from various points of arrival including airports to the Jalsa Gaah, and later to their respective temporary abodes. A safe and convenient flow of traffic in the Jalsa Gaah was maintained by another group of Khuddam and Atfaal who cheerfully worked under a scorching sun. Dr. Nasir Islam Bhatti Sahib and Hamid Saeed Sahib led and supervised these operations.

Preparation Of The Jalsa Gaah: Mubasher Ahmad Sahib (Afsar Jalsa Gaah), ably assisted by Shahid Malik Sahib, Mir Daud Ahmad Sahib and Mukhtar Ahmad Cheema Sahib, strove hard to prepare the Jalsa Gaah, and conducted all Jalsa programs with an admirable success.

It is not possible to mention names of all the volunteers in this brief report. Nevertheless they all worked to the best of their ability. May Allah Almighty bless and reward them all abundantly in this world and the Hereafter, and increase their zeal to do more in His cause in the future. Amen.

LAJNA SESSION REPORT

(by Naureen Chaudhry, National General Secretary)

Lajna Imaillah USA, as in the past, once again contributed actively to the Jalsa Salana this year. In perspective of the existing global political situation and Islam under attack, the underlying message of the ladies program was: *"I shall myself protect all those who belong to this house: (Revelation of the Promised Messiah (a.s.)),* which was also reflected on the stage backdrop. The ladies program included a vast array of spiritually uplifting, informative, emotional and well-researched topics. Among the speakers were sisters of different ages, different professions, different ethnic backgrounds,

converts, born Ahmadi, and a Waqf-e-Nau Nasirah who enlightened the audience with their presentations. The sessions were presided over by the National Sadr, Dr. Shanaz Butt accompanied by honorable members such as Syedda Tahira Begum Sahiba (Rabwah), Sahibzadi Amtul Rashid Sahiba (Rabwah), Sr. Aliyyah Shaheed (Pittsburgh), Sr. Nasira Razaa (Zion), Hajja Shakoorah Nooriah (DC) and Sr Salma Ghani (Philadelphia).

The full day ladies program consisted of topics that included speeches about important personalities in the Islamic history, such as Hazrat Ayesha (r.a.) (by Aatifa Khan, MD) and Hazrat Chotee Aapa (r.a.) (by Attiya Khan, LA-East), to personal accounts of *How Islam Elevated my Status as a Muslim Woman* (by Laeeqa Ahmad, Zion), *Journeying Towards Islam* (by Aeman Bashir, York.Hsb), *Jihad-e-Akbar* (by Saliha Malik, Boston), to Tarbiyyat topics such as *Love for Humanity* (by Sakeena Bonsu, Ghana), *Training the Youth of Today to Become Leaders of Tomorrow* (by Tehmeena Luqman, Portland), *Matrimonial Harmony* (by Dr. Aziza Rahman, LA-East), *Waqfeen-e-Nau Children* (by Rukhi Khandan Mirza, Central Jersey) and a Historical *Glimpse of Lajna Imaillah USA's Contributions Over the Past Eight Decades* (by Salma Ghani, Philadelphia). The speeches were interspersed with poems and taranas which were chosen to compliment the speech topic. The program ended with the annual awards ceremony and Du'a. Therefore the program catered to all ages and interests. Members present in the Jalsa Gah as well as the Masjid listened with keen interest and exhibited a remarkable degree of interest, attention and discipline. All these sisters were united under the banner of Ahmadiyyat, experiencing the same spiritual closeness that has been promised about such occasions.

This year, one of the highlights of the Lajna program included the organization of a Hospitality team, put together exclusively to cater to the needs of our guests. *Alhamdulillah!* We had over 100 guests at this Jalsa. The Hospitality team welcomed

the guests at the Registration table, accompanied them throughout the Jalsa program, gave them tours of not only the Jalsa Gah but also took them to the Jama'at sponsored exhibition in the Masjid basement, and were always ready to help out. It also provided a unique opportunity for Tabligh. All guests were presented with a souvenir tote bag with literature on Ahmadiyyat. Other highlights included fund-raising stalls, where snacks and refreshments were available, book stalls where

among other books was available for the first time a Religious Knowledge workbook prepared Lajna Imaillah and Khuddamul Ahmadiyya USA, an exhibition stall where handicraft items prepared by Lajna were also displayed, homeopathy and first aid for all attendants. All the volunteers helped out immensely during the event. May Allah reward them abundantly for their efforts and spirit of sacrifice. Ameen.

Among the dignitaries from other religious organizations were the following:

1. **Rev. Dr. Tedd Durr**, Colesville Presbyterian Church and his congregation.
2. **Mrs. Janet King**, along with Jewish Congregation.
3. **Shaikh Imam Alhaj Muaz B.A. Fofana**, President of the Sierra Leone Community and his members.
4. **Agnes Saenz**, Managing Director of Community Ministries of Rockville and her colleagues.
5. **Pastor Brian and Jane Maynar** of Cedar Ridge Community Church and their congregation.
6. **Rev. Stephen M. Anderson** of Pilgrim Church, United Church of Christ, and his congregation.
7. **Rev. Guy Carey** of Immanuel's Church and his congregation.
8. **Rev. Donna H. Brown**, St. Mark's Episcopal Church and congregation.
9. **Rev. Ianther Marie Mills**, Good Hope Union United Methodist Church and her congregation.
10. Members from the **Church of Resurrection**.
11. **Rev. Elizabeth A. Lerner** and **Mr. Jim Aldrich** of the Unitarian Universalist Church of Silver Spring and their congregation.
12. **Mr. Bhante Uparatana** from the Buddhist Temple
13. **Mr. Bakhsheesh Singh**, President of Sikh Temple and his colleagues.
14. Staff members from the office and **Lt. Governor of the State of Maryland**
15. **Rev. Richard G. P. Kukowski**, Episcopal/Anglican Church of the Transfiguration and his congregation.
16. And all other guest from other churches and organizations.

ASSALAM – AN ATTRIBUTE OF ALLAH

(Speech given at the 54th Annual Jalsa Salaana by Dr. Khalil Mahmood Malik)

Introduction

Hazrat Ibn-e-Masood (r.a.), a famous companion of the Holy Prophet (s.a.w.), relates that the companions of the Prophets used to pray behind the Prophet (s.a.w.) and in Qa'ada used to say 'O Allah peace be with you.' The Prophet (s.a.w.) pointed out that one could not possibly send peace on Allah when Allah is 'Peace' or 'Salam'. And then he taught them the correct way of prayer and that is '*Attahiyyato-----*.' (Bukhari, *Book on Salat*)

We also read that the Holy Prophet (s.a.w.) taught us the prayer after Salat and that is:

'*Allahumma untussalamo wa minkassalam.*'
O Allah you are Salam and Salam comes from You.

Also it is recorded that the first instruction that the Holy Prophet (s.a.w.) gave to Muslims on entering Medina, at the time of his migration, was '*Ifshussalam.*' Spread peace.

I would like to talk to you about my understanding of this one attribute of Allah Ta'ala called '*Assalam*' which is loosely and incompletely translated as 'Peace or Source of peace.'

Attributes of Allah

In the Holy Quran Allah Ta'ala has invited us to think of Him in the light of His attributes. It is essential to develop a sound understanding of Allah Ta'ala. Only then can we make maximum use of the treasures and bounties connected with his attributes.

And to Allah alone belong all perfect attributes. So call on Him by these attributes. And leave alone those who deviate from the right path with regard to His attributes. They shall be requited for what they do. (Al-A'raaf 7:181)

It must be understood clearly that many attributes of Allah have overlapping functions or complementary in their expression, yet each also has a very unique and distinctive function that is not covered by other attributes. I would like to talk about a specific attribute of Allah known as Assalam.

It is interesting to note that this attribute is mentioned only once in the whole of the Holy Quran and yet has extensive application as I will try to explain shortly. We find the direct mention of this attribute in Surah Al-Hshr where Allah recounts some of His attributes.

He is Allah and there is no God beside Him and He is Assalam-

The words Salam, Salama, etc. mean and find use in the Holy Quran to mean outward and inward perfection and purity, being free from any defect or weakness or flaw.

In Surah Al-Baqara this word is used to describe the outward perfection when describing the color of the calf that the Israelites were instructed to slaughter. Then this word is used to describe the internal balance and perfection when referring to the heart of the Prophet Ibraheem (a.s.).

It means security against any loss, freedom from any defect, immunity from any harm.

Assalam thus means perfection, immunity, sanctity, longevity, security from any threat internal or external. There is absolutely no possibility of any weakness in His being. There is no conflict within Him. There is no deterioration or decay or derangement or defect. There never was and never will be any internal threat or weakness. Similarly there is nothing that can threaten Him or weaken Him or interfere with Him at any point in time.

Hazrat Masih (a.s.) explained this by saying;

'Usey oyoob or Afaat Lahuqnaheem Hoteen'

These points have profound significance and help answer some of the questions about Allah.

Being Assalam, Allah Ta'ala is free from any internal weakness.

That means by virtue of this attribute, all His attributes enjoy perfection. If He is Rabb, then Salam ensures His Rabobiyyat is perfect. It is perfect from the beginning and to the end. It has not evolved or developed progressively. And equally importantly, it will not suffer any deterioration with time or usage. It is permanent and will not end. This means He always created by design and will continue to do so. The universe is not His first creation nor His last.

Assalam also ensures that Allah ta'ala has no internal conflict.

It means that different attributes of Allah will never come in conflict with each other. It regulates, shall we say, proper display of all different attributes in perfect harmony with one another. When Allah has the attributes of creation and destruction, or forgiveness and punishment, attributes or functions that are counter and opposite to each other. Assalam coordinates the expression of these in appropriate fashion. Conflicting attributes can not be exercised at the same time and place because He is Assalam. Assalam coordinates the expression to maintain the Majesty and Glory of Allah.

Hazrat Masih Ma'ood (a.s.) says:

'None of the attributes of God is ever abolished or terminated. However it is permissible, indeed, essential that some of them may be suspended temporarily.' (*Chashma e Ma'refat:263*)

Similarly Assalam means Allah is not susceptible to any threat or danger.

He is not susceptible to any pain or suffering.

Just reflection on this attribute of Allah that He is Assalam, one can find a strong rebuttal of Christian doctrine of sacrifice and atonement through Jesus.

Hazrat Masih Maood (a.s.) says:

'He is free from all defects and immune from all hardships and calamities. Quite the contrary, He alone is the One capable of providing such immunity. – If He had fallen a victim to difficult times and succumbed to the designs of His enemies and was frustrated in His designs, how would one hope that such a God would be able to save him from the hardships with authority and how would this give any realistic encouragement and hope to anyone.' (*Islami Usool Ki Philosophy*)

Proof of Assalam, in Nature:

Now the next question would be how do we know that Allah Ta'ala is Assalam?

There are two kinds of arguments I would like you to think about. In this short time I can present just a couple of examples but I am sure you can think of many more.

However it must be understood that only Allah is Assalam. Only He has perfection of this attribute. The manifestation of this attribute in this world is of necessity limited and relative. This world and everything it contains is finite and limited and, as a natural consequence, it can only provide a limited scope for the display of this attribute.

The first line of argument is the study of nature. After all, the world is the creation of Allah and, as such, it should carry the unmistakable fingerprint of its Creator. If Allah is Assalam, one would expect to see internal cohesiveness and harmony and also adequate arrangement to protect its function and integrity. Of course the caveat to remember is that the world, by design, is limited in its scope and function.

We know that life, as we know it, has been created on this planet Earth. Allah Ta'ala, by virtue of being Assalam, has taken great care to make it

safe and sustainable. One such measure is the creation of the atmosphere of Earth. Atmosphere is the envelope of air that surrounds Earth. No other planet in our Solar system has this kind of arrangement. Atmosphere is a collection of gases and water vapors that are trapped by the gravitational pull of earth. It forms an envelope around Earth that extends to hundreds of miles around it. It consists 78% Nitrogen, 21% Oxygen and traces of water vapors and argon etc. 95% of its mass lies within the first 12 miles (19 km).

The lowest layer is Troposphere that extends to 9 miles and contains the clouds and all weather patterns. For reference purposes I like to remind you that the commercial planes fly at or less than about 5 miles. Above it is Stratosphere that from 9 miles to 40 miles. Within it from 9-25 miles is the area where the temperature is very cold -58° F or -50° C that keeps water from getting away. Just above that from 25 to 40 miles is the Ozone layer that protects the earth from harmful UV light from the sun. Here the temperatures are much warmer. Above this the temperatures again drop to -58° F or -50° C. Next lies the Thermosphere from 50 to 200 miles with temperatures as high as 1800° F or 1000° C and above that lies exosphere where molecules breakdown into atoms. The atmosphere has kept the water on earth and also protected earth from the harmful rays and radiation and flying debris of space etc. It speaks for a Creator that provides '*Salamti*' or safety.

This imprint of Allah's attribute of Assalam is evident everywhere in this universe but sometimes, or I should say more often than not, it remains obscure to man as he either doesn't see it or does not appreciate it to the fullest extent. For this limitation of Man's intellect, Allah has provided us with another avenue to understand His attributes and that is through the life example of His prophets.

Proof of Assalam in Prophets

Hazrat Masih Maood (a.s.) says:

'A Prophet is the mirror to see the face of God.

It is in this mirror that you can see God's face reflected clearly. When God the Exalted wishes to reveal Himself to the world, He sends a Prophet to the world, a complete manifestation of God's powers majesty.' (*Haqiqatul Wahee*:112)

A prophet is like a showcase of Allah's attributes. And in this regard the life of the Holy Prophet (s.a.w.) provides us with a singular opportunity to study this phenomenon. His life is a vivid display of Allah's attribute of Assalam.

We find that the Holy Prophet (s.a.w.) enjoyed perfect Salamti in all his faculties and functions all his Life. Allah Ta'ala protected him at all the occasions that could have threatened him in any way.

During his migration, the Holy Prophet (s.a.w.) took refuge in the cave of *Taur* with the enemy in hot pursuit. A spider wove a web at the small entrance to the cave. The Meccans came up to the cave where they could see him if they had only looked in. Hazrat Abu Bakr could see their feet and could hear them argue. He sensed the enormity of the threat and panicked. The Holy Prophet (s.a.w.) displayed singularly spectacular courage and confidence as he said:

'Do not despair, most certainly Allah is with us.'

Not only that but his life provides a superb display of balance and harmony in which different moral qualities of a human being were expressed in their utmost in perfection. He brought peace through his person. Of course there were wars and there were conflicts but look at the next effect. Arabia experienced a metamorphosis that brought it out of centuries old abyss into a glorious international presence that left an impression on all aspects of life forever.

Applications of Assalam

Allah is Salam and only He can give *Salamti*. The Holy Prophet (s.a.w.) has taught us the prayer that:

'Allahumma untassalamo wa minkussalamo'

We say this prayer after each Salat. It means 'O Allah! You are Assalam and all Salam comes from you. Therefore all the meanings I have mentioned here are applicable to human being also, like internal balance of all his emotions and faculties, proper discharge of these faculties, protection and preservation against all internal and external threats, harmony, peace permanence. Allah is the Grantor of all these.

There are some additional meanings of Salam that I would like to present before moving further in my discussion of the topic.

Immunity From Satanic Influences

For Hazrat Yahya (a.s.):

And peace on him the day he was born and the day he died and the day he will be raised up to life. (Maryam 19:16)

For Hazrat Iisa (a.s.):

And peace on me the day I was born and the day I shall die and the day I shall be raised up to life. (Maryam 19:34)

In these verses a specific meaning of Salam is mentioned and that is protection from satanic influences.

Prophet Jesus (a.s.) is mentioned as one enjoying freedom from any satanic influences. His birth was holy and so was his death. It is incidental to point out that in this verse only three milestones of the life of Jesus was mentioned, *i.e.*, his birth, his death and then his resurrection. There is no mention of his temporary ascension to Heaven as proclaimed by many Muslims. If he did rise to heaven and then he is to descend in the latter days to revive Islam before his death, there is certainly no mention or implication for it in this verse of the Holy Quran. If this is to happen, this phase of his life is not going to enjoy Allah's *Salamti*.

Some Muslims believe and Christian critics are quick to point out that Jesus was peculiar in that his birth was blessed and enjoyed freedom from any

'touch of Satan'. Obviously it is erroneous as in the preceding section of the same Surah Allah Ta'ala has mentioned the distinction for another Prophet of Allah namely Hazrat Yahya (a.s.). In this regard it must be noted that all Prophets of Allah enjoy this special protection by Allah. I have mentioned the protection accorded to the Holy Prophet (s.a.w.) earlier here

Help and Guidance Through Angels.

Another meaning of Salam is what is mentioned in the Holy Quran and that is the spiritual enlightenment and wisdom. The interest and curiosity about spiritual matters and the aptitude to understand the spiritual matters is also meant by Salam. Even more importantly the ability to experience spirituality is called Salam. In matters spiritual, the real gift and blessing is the personal experience and conviction through the experience. This provides the sure footing in faith that is *Salamti*. Thus Allah Ta'ala says:

Salam, till the rising of the dawn. (Al-Qadr 97:6)

The Promised Messiah (a.s.) said that at the time of the reformer angels descend and open the avenues for peace until the darkness and ignorance is removed and true guidance is established. The Prophet Messiah (a.s.) says, with reference to the time of any Prophet or Divine Reformer, that:

'A widespread discharge of Spirituality takes place. As a result everyone makes a significant progress in seeing dreams and visions. Those who possess the ability, receive the Revelation. The minds are sharpened in understanding the spiritual truths. (Haqiqatul Wahee:67)

'(Angels) incline the hearts towards Guidance and encourage them towards Righteousness. (Fateh Islam: 18)

All Prophets of Allah Were Given Salam by Allah.

Keeping these meanings of Salam in mind that it is immunity from Satanic influences, it is the ability to understand spirituality and experience and

receive Allah's revelation, it is achievement of balance in all emotions and it is protection from the intrinsic and extrinsic threats and achievement of unison with Allah, it is not surprising at all that there are a number of places where Salam is mentioned with reference to many Prophets by name and for all of them in general. These are:

On all Prophets

And Salam upon the Messengers and all praise belongs to Allah, the Lord of the worlds. (Al-Saffat 37:182-183)

Say, 'All praise belongs to Allah, and peace be upon those servants of His whom He has chosen. Is Allah better or that which they associate?' (Al-Naml 27:60)

There is a special and glorious mention of it with reference to the Holy Prophet (s.a.w.):

Allah sends down blessings on the Prophet and His angels pray for him. O ye who believe! You should invoke blessings on him and salute him with peace. (Al-Ahzab 33:57)

Allah, The Assalam, Gives Salamti

Allah is Salam and only He can give Salamti. The Holy Prophet (s.a.w.) has taught us the prayer that

'Allahumma Untassalamo wa minkussalamo'

We say this prayer after each Salat. It means 'O Allah! You are *Assalam* and all Salam comes from you.

Abu Huraira (r.a.) reported that when the Holy Prophet (s.a.w.) came to Medina, he said:

You are not a believer unless you love each other. Spread Salam: *Ifshussalam*.

It does not only mean that Muslims are supposed to greet everyone with the traditional salutation of '*Assalam o Alaikum*'. In this regard there is no distinction between Muslims and non-Muslims as there is an incident reported in which it is mentioned that once the Holy Prophet (s.a.w.) passed by a gathering of people in which Muslims

and non-Muslims were sitting together, he said '*Assalam o Alaikum*' to all of them. What is more important is the message that Muslims should be recognized as the one who are peaceful people and the society is always going to be safe from them. They will display peace in their lives through their action and will offer the same peace and harmony to the society at large that they enjoy in their lives.

How Can We Achieve the Salamti from God.

By following the teachings of Islam.

And Allah calls to the abode of peace and guides whom He pleases to the straight path. (Yumus 10:26)

Here Islam is referred to as the '*Darussalam*' and guidance to it is called '*Siratim-mustaqeem*'.

As I said earlier '*Salam*' means balance and harmony and permanence. It is no coincidence that the religion given to the Holy Prophet (s.a.w.) and contained in the Holy Quran was given the name '*Islam*'. Islam provides, in great details, all the instructions that are needed to guide man to exercise all God given qualities in a manner that will ensure their fullest expression without causing any internal or external conflict. It defines the rights and responsibilities in such a comprehensive way that it leaves no room for conflicts and leads to a personal and interpersonal peace. It defines how different emotions should be expressed and when. It tells what are our rights and obligations as children, as parents, as married people, as singles, as elders, as children, as leaders, as businessmen as soldiers as citizens.

The Promised Messiah writes:

'The aim of Islam and its objective is extremely noble and exquisite. It can not be achieved unless one surrenders his entire being with all its faculties with its antecedent desires and intentions over to Allah, unless he completely withdraws from his ego with all its essentials and pursues the path of God. It requires a great change in his life of ignorance that would result in the annihilation of his '*nafseammara*' with

all its inducements. After such a death, a new life takes birth in him to be able to be 'Mohsin' to do good for the sake of Allah. In him then remains nothing but total obedience of his Creator and sincere compassion for the creation. *Attat e Khaliq* and *Hamdardi e Makhloq*.

Peace Through Prayer

Even if you follow all the teachings of Islam, there are still going to be times when suffering and pain and anguish will strike. This is the way this world is designed. It is a place of trial and tribulations. Islam provides us with a solution to get strength in our hearts and peace of mind that softens the impact of the difficulties. It says:

Aye! It is in the remembrance of Allah that hearts find comfort. (Al-Ra'ad 13:29)

By praying to Allah one gets the peace and confidence that allows one to survive the difficulty. The adversity never becomes overwhelming. Here I am not talking about the removal of the difficulty by the acceptance of prayers. That is a separate phenomenon. Here Allah Ta'ala says that there is peace and serenity in the act of remembering Allah. We find that whenever the Holy Prophet (s.a.w.) encountered any difficulty or grief, he would immediately stand up for prayer.

Hazrat Promised Messiah (a.s.) says:

—one should do 'zikh-e-elahi' as far as possible. This is how one will get peace and satisfaction. However it requires patience and perseverance. If one gets frustrated and tired prematurely, he will not attain this peace. (*Al-Hakam* 9:25, July 10, 1905)

He has explained this phenomenon in greater detail by pointing out that ultimately Allah Ta'ala causes angels to descend with glad tidings and makes revelation to such person. At this ultimate state of mind, one always enjoys a bliss and serenity that he is never bothered by any grief or fear. The Promised Messiah (a.s.) says of this stage:

'His mood is always one of happiness and

ecstasy. His heart can not be afflicted with any worry or grief.' (*Al-Hakam* 9:32, September 10, 1905)

'Unlike ordinary people, the anxiety of prophets does not have any element of desperation. They have firm conviction that Allah will not waste them. ----Mortals must suffer fear and panic. Faith removes and neutralizes them.' (*Al-Badar*, March 13, 1905)

Salam in the Life after Death

We are taught to pray for the dead by invoking Salam on them. The Holy Prophet (s.a.w.) used to say:

'Assalamo Alaikum ya ahlalqaboor'.

This is said when you pass by or enter a graveyard and address the dead this way.

Then there is yet another occasion where Salam is invoked and it is in Salat when we are in Qa'ada that is while sitting after the Sajdas. We say:

Attahiyato lillahi wassalawato wattayyabato, assalamo alaika ayyuhannabiyyo wa rahmatullahe wa barakatohoo. Assalamo alainaa wa alaa ibaadillhissaliheen.'

This means that all kinds of blessings and gifts are from Allah. Right after acknowledging this source of all blessings we invoke Salam on the Holy Prophet (s.a.w.) because the best gift one can get from Allah Ta'ala is Salam which is the perfection of all inner qualities and protection from any decline or deterioration. This application is further supported by any references in the Holy Quran where Salam is mentioned as an ultimate favor granted by Allah. It is given in this life also but its ultimate and fullest expression must await the unlimited and uninhibited phase of life after death.

There are many places in the Holy Quran where this phenomenon is discussed in with different details.

This is what Allah Ta'ala says in the Holy Quran that the final reward to the inmates of heaven will be Salam from the Lord, the Forgiver.

Salam, a word from the Merciful Lord. (Yasin 36:59)

Here Allah Ta'ala has invoked two other attributes, the Rabb and Raheem. Rabb knows what faculties one was given and what their pinnacle was and Raheem can correct the damage caused by disuse or misuse of these faculties. How perfectly coherent and intelligent and logical!

So perfect will be this particular blessing that the people in Heaven will admit with full conviction that Allah truly deserves all the praise that can be lavished on Him as we read in the Holy Quran:

—*Their greeting therein shall be 'Salam'. And the last of their declaration shall be 'all praise be to Allah, the Lord of all the worlds.'* (Yunus 10:11)

Hazrat Khalifatul Masih IV (a.t.b.a.) discussing this point says in the Friday sermon of December 17th:

“There we will see honor without any fear of disgrace, we will see eternity without the fear of death, we will enjoy prosperity without the fear of destitution, we will enjoy health without having any fear of getting sick.”

I like to conclude by summarizing my talk in a few sentences and that is all the Attributes of Allah are magnificent. Each and every one of them gives us the opportunity to appreciate and realize His beauty and gives us the reason to show our gratitude to Him and give us the desire to benefit more from His limitless bounties. Both His '*Husan*' and His '*Ehsan*' should move our hearts to become His true '*Ibad*'.

Hazrat Promised Messiah (a.s.) says:

‘This wealth is worth procuring even if one has to lay down his life for this.’ (*Kishti e Nooh*, p. 30)

If we want to have peace in our lives, if we want to have peace in our families, if we want to have peace in our society, if we want to have peace in this world, if we want to have peace in the life after death, we have to turn to Allah and make a sincere connection with Allah the Assalam, the Peace and the Giver of Peace. Allah is Peace and there is simply no way there can be peace without Allah in our lives.

All kinds of Praise belongs to Allah alone.

DOMESTIC HARMONY FOR MUSLIMS

(Speech delivered at the 54th Jalsa Salana, USA, by Falahuddin Shams)

“Those who believe and whose hearts find peace in the remembrance of Allah because it is only in the remembrance of Allah that hearts can find peace” (13:29)

In other words, without God, there can be no peace or harmony. Without this guideline man cannot live at peace with himself nor can peace be vouchsafed for society. It is only the love of God which can bring about true respect for His creation. This is the ultimate Islamic philosophy. All human efforts to create peace from selfish ulterior motives are bound to fail, if there is no God, there is no

peace.

Islam is a complete way of life. It considers the family to be the corner stone of Islamic society. It bases the atmosphere in the family on sacrifice, love, loyalty, and obedience. Grandparents are also a part of the extended Muslim family and play a very important role. By following this order, we can live in peace.

To establish domestic harmony, there are three main issues that need to be addressed. They are: husband/wife relations, treatment and love for

children, and respect for parents and relatives.

Allah says: *“And among His Signs is this, that He created for you mates from your own species, that you may live in harmony with them receiving comfort from each other, and He has induced mutual love and tenderness in your hearts for each other. Verily in this are signs for those who reflect.”* (30:22)

To establish and maintain domestic harmony, both husband and wife together have to play equally important roles. In the Holy Quran Allah states, *“They are a garment for you, and you are a garment for them.”* (2:188) Islam requires that a husband and wife should be as garments for each other. Just as garments are for protection, comfort, show and concealment for human beings, Allah expects husbands and wives to be for one another. There is a Hadith that says “Man being the head of the family has the authority over his house, and he shall stand accountable (in front of God) how he treated and took care of the members of his family. And woman is the authority in the house of her husband over the children and she shall be questioned (by God) about them.” (*Bukhari and Muslim*) This Hadith illustrates that both the husband and the wife are given important roles and will both be judged by Allah accordingly.

However, there are special duties for a husband and special duties for a wife. The special instructions for the husband are: treat her well by being her best friend in a life long relationship; discharge all the obligations towards her with a liberal heart, look after her physical needs such as food, clothing, adornments, shelter, and health; take care of all her emotional needs, respect, love, privacy, and happiness in general; help to accomplish her special and unique personal needs (for example, things she likes most, good things in which she may excel); and caring for her close relatives and friends. The good treatment of the wife is one of the commandments of Allah given in the Holy Quran. *“And consort with them in a good (ma’roof) manner.”* (4:20) The Holy Prophet (s.a.w.) has said, “The best among you is he who is

best towards his wife, and I am the best example among you all.” In the Holy Quran, Allah has stated that the man is the guardian over the woman. This means that the husbands are leaders, not dictators. A husband’s duty is to protect his wife from all manners of harms, including physical, emotional, intellectual, financial, moral, social, and most of all spiritual. The statement that men are a degree above women means that authority within the household has been given to the husband in preference to the wife because a heavier burden has been placed on his shoulders. It says: *“Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth.”* (4:35) The Promised Messiah (a.s.) always stressed the importance of being a good husband. He himself was exceedingly conscious of his duty as a husband. He told his followers, “Your wives are the first witnesses of your moral and spiritual caliber and your relationship between you and God. a man who is not honorable and kind to his wife, how can he possibly be good to other people? You must first of all be good to your wives.” (*Mirza Ghulam Ahmad* by Iain Adamson, page 146)

Islam has also given explicit instructions for the wives as well. The special Islamic instructions for the wives are: love and obedience towards the husband; contentment of heart with thanks and gratitude; honor and respect for the husband; purdah and chastity; safeguarding the property, home, wealth and belongings of the husband; cleanliness and modesty; and adornment and beautification for her husband. In the Holy Quran it states, *“So, virtuous women are those who are obedient and guard their own chastity as well as the rights and secrets of their husbands with Allah’s protection.”* (4:35) In the relationship between husband and wife, a wife’s role entails pleasing her husband. A Hadith says: “The woman who dies in such a state that her husband is fully happy and content with her, will certainly enter Paradise.” (*Bukhari and Muslim*) One of the duties of a wife is to safeguard the property, home and belongings of the husband. The Holy Prophet

(s.a.w.) once said: "How excellent are the women of the tribe of Quraish! They are most affectionate towards their children and most efficient guardians of their husband's homes." (*Bukhari*)

Unfortunately, there are always circumstances that can lead to domestic problems. The first set of problems is emotional. Stress, anxiety, resentment, moodiness, withholding emotions, distrust, depression and anger are all cause of serious problems between husband and wife. These should be avoided or should be corrected by any means necessary. The next set of problems is financial. Issues may occur when there are too many expenses, too much materialism, miserliness in spending, job loss, less income or no income at all. The last, but most important, issue is communication. Sometimes in marriage, there is no sense of communication at all. Other times there is vague communication which can lead to misunderstandings. Non-verbal communication is one of the most difficult issues. Instead of listening to the words, one is focused on the tone of voice and/or facial and hand gestures. The key to all of these issues is communication. A husband and wife should be able to easily express their thoughts and emotions. Good and active listening is required. We all can hear the words that come from someone, but to listen is a totally different story. Husband and wife need to take the time out and understand what the spouse is trying to express. And with communication, feedback is also essential. After listening to what the other has to say, reassure them with your thoughts and feelings.

The relationship between husband and wife is the fountainhead of the human society. The Promised Messiah (a.s.) expressed what marriage is when he wrote a letter to a friend whose wife had just died. He said: "Marriage is such a bond of human relationship that one is unable to be away from one's wife for more than a few weeks. Husband and wife are so much together, share so much of each other, that they become part of each other. With the blessings of marital relationship worldly worries and trials are forgotten. The

impressions and memories of marriage are so deep that, when one's wife dies, one cannot remember this relationship without tears. God has reminded us constantly about this mutual love and loyalty in marriage. **It is the fountainhead of all human relationship.**"

Now I am going to present two quotations from the Promised Messiah (a.s.). This is his advice for both men and women.

This first quotation is in regards to men:

"Sometimes, by chance, I address my wife with a little bit of harshness. My whole body starts trembling. God has given under my care a person from hundreds of miles away and I may have a hidden shortfall. So, I say to her that she should pray for me in her Salat that if my actions were against the will of God that He may forgive me. I am very fearful that I might be committing an act of cruelty. So, I hope that all of you will also behave accordingly. Our beloved Holy Prophet (s.a.w.) was so kind to his wives."

This next quotation is for the women:

"It is incumbent upon a woman to serve and obey her parents, husband, and her father and mother-in-law. How unfortunate is a woman who by not serving these individuals rejects both the rights of Creations and the rights of Allah. I have stated rights of Allah because it is a violation of the commandment of Allah when she does not fulfil her obligations."

The relationship between the husband and wife is just as important as their relationship with their children. In the Holy Quran, it illustrates how parents need to raise their children. It requires parents to be extremely careful in the upbringing of the children. It says: "*And remember when Luqman said to his son while exhorting him, 'O my dear son! Associate not partners with Allah. Surely, associating partners with God is a grievous wrong.'*" (31:14) The Holy Quran explicitly states what a child should be taught. "*O my dear son!*

Observe prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely, this is of those matters which require firm resolve." (31:18) The Holy Quran continues to say that parents need to stress to children that modesty is the way of life, not arrogance. It even explains that children should be taught to speak in low voices. Although parents have a right and duty over their children, they must still be loving and comforting towards the children. The Promised Messiah (a.s.) used to stress the role of a parent. With his own children, he was always a forgiving but caring parent. He would say: The prayers of parents for their children and children for their parents are always pleasing to God. Children should be guided by good example and they should not be punished physically. He further stated: Fathers who beat their children were putting themselves alongside God and thus were guilty of a kind of polytheism, believing they shared Allah's attributes of being a true and absolute guide." Those who pushed their children unwillingly in a certain direction, believing they were masters of their children's destinies, were guilty of the same sin. Because the Promised Messiah (a.s.) was so kind and caring, children were at ease with him. They climbed on his lap and told him their nursery tales of frogs, crows and animals. he told them stories, too. They treated him as a companion. One of his wife's friends often stayed with them for a month. Her little daughter occasionally amused herself by coming into his room and fanning him as he worked. One day she found it more interesting to sit by the window. She told him, "come and sit over here. It's easier for me." The Promised Messiah (a.s.) duly got up and sat where she had directed. (*Mirza Ghulam Ahmad* by Iain Adamson pages 144 to 147)

There is another incidence where the Promised Messiah (a.s.) had some small stones in his pocket. One companion asked him if he wanted him to discard them. The Promised Messiah (a.s.) said that his son Mahmood was playing with these and asked him to hold these for him. He considered it "Imanat" or trust. He said what would he answer if

his son asked for this thing and he did not have them.

The family is the foundation of Islamic society. The peace and security offered by a stable family unit is greatly valued and seen as essential for the spiritual growth of its members. A harmonious social order is created by the existence of extended families. As children are treasured, so should the parents and relatives.

Allah says in the Holy Quran: "*The Lord has decreed that you worship none save Him alone, and behave beneficently towards parents. If either or both of them should attain old age while you are alive, say not 'ugh' to them, nor chide them, and speak kindly to them. Lower to them the wing of humility out of tenderness and pray: Lord have mercy upon them as they brought me up when I was little.*" (17:25) This verse is most significant on the subject of treatment of parents. After the Unity of God, human beings should, through their attitude of love, affection, and kindness, give priority over all things to their parents who have reached an old and difficult age. Further, the verse speaks of the situations when the behavior of one or both of the parents become extremely trying and sometimes offensive. In response to that, not even a mild expression of disgust or disapproval should pass one's lips. On the contrary, they should be treated with profound respect. A man named Abdul Karim went to the Promised Messiah (a.s.) and complained of the attention he had to give his mother now that she was old and frail. The Promised Messiah (a.s.) told him that he had a sacred duty to love and respect his mother. He recalled the saying of Hazrat Muhammad (s.a.w.) that there were two especially unlucky people. The first was the person who had the opportunity to fast in the month of Ramadhan and did not do so, and so allowed the holy month to go past without his sins being forgiven. The other unlucky person was he whose parents were alive and who did not serve them with devotion and obedience. In fact, the Promised Messiah (a.s.) would stress in his sermons the importance of love and respect to

parents and family. His constant admonition to his followers that they must be humble, truthful and generous resulted in many people joining the Ahmadiyya Community because they had been so impressed by the actions of one of his followers. The first sermon that a man called Umar Din heard stressed the duties owed to relatives. He felt it applied totally to himself and when he returned to his home in Kashmir, he gave back to his brother the share in a property which he had seized from his brother for a long time. (Mirza Ghulam Ahmad by Iain Adamson, p. 144) This respect and love is not only due to one's own parents, but to the parents of the spouse as well. The Holy Prophet's (s.a.w.) own parents and grandparents had died while he was still a child. The parents of some of his wives were, however, alive and he always treated them with great consideration and respect. The occasion of the surrender of Mecca when the Holy Prophet (s.a.w.) entered the town as a victorious general, Hazrat Abu Bakr, his father-in-law, brought his father (Hazrat Aisha's grandfather) to meet him. The Holy Prophet (s.a.w.) said to Hazrat Abu Bakr: "Why did you trouble your father to come to me? I would have gladly have gone to him myself." The Promised Messiah always instilled in his children great respect for their mother, recalling the saying of the Holy Prophet Muhammad (s.a.w.) that "Paradise lies under the feet of mothers." In fact the Holy Prophet Muhammad (s.a.w.) used to explain to people that there are three sins which nullify all other virtues. One – ascribing partners with Allah. Two – Disobedience to parents. Three – Fleeing from Jihad. (*Review of Religions* Aug. 95)

The Holy Prophet (s.a.w.) said that there are four duties to fulfill once a parent dies. One – pray for Allah's forgiveness for them and call down His blessings upon them. Two – carry out whatever they undertook to do. Three – honor their friends. Four – strengthen the ties of kinship with those who are related to you through them. Hazrat Abu

Hurairah narrates that the Holy Prophet (s.a.w.) said that when a person died, his period of activity was over. But there were three things which remain benefitting him even after his death: 1) lasting act of welfare; 2) his knowledge beneficial to people; and 3) his/her righteous children who pray to Allah for his/her deliverance and forgiveness. So, it should be remembered that it is every Muslim's duty to serve, love and respect our parents even after they have passed from this world. (*Review of Religions* Aug. 95)

In closing, I would like to point out the message that is given to a couple first starting out their family at the time of their wedding. "*O ye believers! Fear God, and say things straightforward in all matters in life; He will reform your conduct and forgive your sins.*" (33:71-72) There are two fundamental reasons why the Holy Prophet (s.a.w.) chose these verses to be read to the newly married couple. These verses are essential for ultimate domestic harmony and a contented life. The first fundamental reason is when it says "*say things straightforward in all matters in life.*" One must always speak the truth. However, this saying goes one step beyond telling the truth. We need to speak the truth without any hidden meanings. To talk straightforward means that you shouldn't leave any room for misunderstandings or misconceptions. The second fundamental reason is that the verse emphasizes fear of God and the forgiveness of sins. With everything in our lives, Allah is our witness and will judge us accordingly. This verse is reminding us of this very subject and if we allow our conduct to follow this guidance, then we can attain domestic harmony. Without the recognition of Allah and the Day of Judgement, we cannot pursue peace or harmony in our families. May Allah help us all to follow His guidelines to achieve peace and harmony in our domestic and spiritual lives and may our humility be a source of forgiveness in the eyes of Allah. Ameen.

ISLAM: THE RELIGION OF TOLERANCE

(Speech delivered at the 54th Jalsa Salana USA, by Husan Hakeem)

Earlier this month, the Rev. Jerry Vines, former president of the Southern Baptist Convention, at the group's national meeting in St. Louis, blamed many of America's problems on religious pluralism.

In his hatred spewing rhetoric, Rev. Vines abused Islam, the Holy Prophet Muhammad, *sallallahu alaihe wasallam*, and concluded by saying: "Islam is not just as good as Christianity."

His remarks, of course, sparked the usual shockwaves of disbelief as Muslims and followers of other faiths condemned him, but the damage was done. Shortly afterwards a poll was taken by 1,823 Americans and 51 per cent of those polled indicated they were in agreement with Rev. Vines' statement about Islam.

Those abusive words of Rev. Vines and his denigrating remarks about the Holy Prophet Muhammad, *sallallahu alaihe wasallam*, were still hanging in the air when the largest convention of Black Baptists followed the Southern Baptist Convention in St. Louis. The hate-mongering virus left behind by Rev. Vines immediately infected them.

We are living in a day and age when Islam is being attacked on all fronts and it stands in the face of innumerable odds. That's nothing new to Islam and it has stood firm over the test of time. As it held strong in the times of the Holy Prophet (s.a.w.) so shall it hold strong in the times of the Promised Messiah (a.s.).

However, most interesting about this present day dilemma is the fact that one of our worst enemies is the Muslim community itself, and the ignorance that has festered within the Muslim community over the centuries. It's now time for Muslims to embrace the fundamental Islamic virtue of tolerance by heeding the message of Almighty

Allah, the noble teacher of the Holy Prophet (s.a.w.) and his words, thoughts and deeds of the Hazrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.).

Islam has always upheld the highest virtues of morality and manners...even to the extent of smiling when greeting your fellow man...even to the extent of moving obstacles on the road...even to the extent of showing generosity and kindness to the orphan, the widow, the sick, the poor, the hungry, and all animals.

So I ask you, how could such an intensely deep and profound message as Islam, overlook the fundamental teaching of tolerance? The fact of the matter is, Islam holds the highest value to tolerance. We see this teaching clearly in the Holy Quran where it says:

"There is no compulsion in religion. Surely, right has become distinct from wrong..."
(2:257)

We hear this verse all the time...but let's think about it on a practical level. We all agree that religions are designed to promote a relationship of love with our Creator, God. So what is the punishment we should exercise against someone who doesn't accept Islam? The answer is simple...the punishment is absolutely nothing. That's right, absolutely nothing. No better place can we see this, than in the Holy Quran itself. Allah, the Almighty, says:

"...If they accept (your teachings), then they will surely be rightly guided, but if they turn back, then your duty is only to convey (the Message)..." (2:21)

It also states:

"...Truth has come to you from your Lord. So

whosoever follows the guidance follows it only for the good of his own soul, and whosoever errs, errs only against (his own soul). And I am not a keeper over you." (10:109)

We are not keepers over anybody and we are certainly not responsible for exercising any punishment to anyone who rejects Islam. And why should we? If Islam brings about the betterment of one's life, isn't it punishment enough to reject something good in your life?

For example, if I reject education, isn't ignorance enough of a punishment for me? If I choose not to eat nutritious food, isn't my resulting poor health enough of a punishment for me to suffer? This is the Natural Law that Allah has set in motion...we suffer the consequences of our own actions and our choices.

Islamic teachings overflow with the tolerance towards others. We accept all the Prophets sent to all the Nations throughout time; whether we know their names or not. Isn't that a monumental victory for tolerance?

Allah, we believe, sends down prophets to many people and directed them to preach his commandments. The Holy Qur'an shows no hatred toward any religion; it accepts them all as paths leading to the Unity of God. It is a unique feature of Islam that a Muslim has to believe in all the messengers of the past be they from the Judaic dispensation or from outside the family of Abraham.

The Holy Qur'an says: *"This Messenger of Ours believes in that which has been revealed to him from his Lord and so do the believers; all of them believe in Allah and His angels and in His Book and in His Messengers, saying 'We make no distinction between any of his messengers,' and they say, 'We have heard and we are obedient. Our Lord! We implore thy forgiveness and to thee is our return.*" (2:286)

It is a major platform in our faith that we accept their profession of believing in God, and we accept

their different names as expressions of the One True God, Allah, whether they call him Jehovah, Yahweh, Ahura Mazda, Parmeshwar or the Great Spirit. The Holy Quran commands us to *respect their expressions of God and we are forbidden to insult that which they worship.* (6:109)

One of the most powerful examples of tolerance we see in Islam is that Muslims must not only protect the peace of Muslims, but also the followers of other faiths. Allah the Almighty says:

"And if Allah had not repelled some men by means of others, it would have surely resulted in the destruction of cloisters, churches, synagogues, and mosques, wherein the name of Allah is continually glorified." (22:40-41)

Tolerance is one of the prized jewels of Allah's teachings. Anyone who opposes these self-evident truths may be spiritually termed a pig. They roll around in the filthy philosophies, which sow the seeds of dissension and destruction to communal harmony. That's why Jesus says in the Bible, *"Do not cast your pearls before swine, lest they trample over them."*

Similarly, this is one of the prophecies in *Bukhari*, that when the Promised Messiah would appear in the latter days, he would "kill the swine". We have all witnessed the fulfillment of this prophecy in Zion, Illinois. A man by the name of Dr. John Alexander Dowie personified the epitome of intolerance. He used profane rhetoric against the Holy Founder of Islam, peace be upon him, and Islam in general. His intolerance didn't stop there. His intolerance spread to other Christian groups and contagiously victimized anyone who disagreed with his interpretation of Christianity.

He would have continued with his version of Islamaphobia but a lone voice was heard from a remote, unheard of village in India...Qadian to be exact. This was no ordinary voice though. The Hadith say that this man's voice alone would dissolve disbelief. Hazrat Mirza Ghulam Ahmad of Qadian stood up against Dr. Dowie and his

intolerant views and abuse of the Holy Prophet Muhammad, *sallallahu alaihe wasallam*. His only weapons were his pen and his prayers; but those were pretty potent weapons.

And the whole world was forced to testify how this prophecy was fulfilled. Now standing in Zion is a building on the corner of 173 and Gabriel, which boasts the motto, "Love for all, Hatred for none". It shouts out at you as you drive by, and you can't miss it. That happens to be the house of worship of the Ahmadiyya Muslim Community. People throughout the area now repeat our motto of peace and love in their own literature.

Zion does not only bear the historic evidence of the victory of the Promised Messiah (a.s.), but it stands as a testament to the victory of tolerance over the forces of bigotry, hatred and ignorance.

The Promised Messiah and Mahdi (a.s.) of this age declared more than 100 years ago, in his book "*A Message of Peace*":

"Irrespective of whether we are Hindus or Muslim, and though we have many differences, we believe in God who has created this world and all that is contained in it. We also claim commonality as human beings and we live in one country as neighbors. It is our duty that we should become friends with a clear conscience and honest intentions.

We should sympathize with each other on all matters temporal or religious. My Friends! That faith is no faith that does not teach sympathy for mankind. A human being is not human unless he displays some element of sympathy.

Our God has made no distinction in any nation. Whatever faculties were given to the ancient nations have been given to the Arabian, Persian, Chinese, Japanese, European and American nations. The earth serves as a common ground for all and the sun, the moon and the stars perform common service for all

mankind.

These Divine Manifestations teach us that we should, also treat each other equally, with amity and with tolerance. Narrow-mindedness or hard-heartedness have no place in human relations."

As we can see, tolerance is fundamental to Islam and is inseparably woven into the fabric of our teachings. As Ahmadis, according to the teachings of the Promised Messiah (a.s.) we must instill the Islamic principles of tolerance in our daily lives. Learn to tolerate differences in your communities...understand that people have just as much a right to believe their views, as you have a right to believe yours.

Remember that tolerance is simply the capacity for, or practice of, recognizing or respecting the behavior, beliefs, opinions, practices, or rights of others, whether agreeing with them or not.

In conclusion, Islam has no tolerance for intolerance. As the Promised Messiah (a.s.) said: The earth serves as a common ground for all and the sun, the moon and the stars perform common service for all mankind.

Like the sun and the moon, Islam should perform its duty and show its love to everyone alike. The sun showers its brilliant rays upon the whole world, and the moon gives its cooling light, dispelling the darkness. In the same way, Islam should dispel the darkness and evil we now face in America as Muslims.

If all of us do our jobs and teach Islamic tolerance it should give cooling love to all hearts. And if we do nothing more than to teach Americans these few simple words – "Love for all, hatred for none".

All praise is due to Allah, the Lord of all the worlds.

THE PROMISED MESSIAH (a.s.) THE NOAH OF THE AGE

(We invoke His blessings upon His exalted Prophet Muhammad (s.a.w.)

(by Ali Murtaza, New York)

It is an immutable divine law that whenever the world is filled with corruption, and lawlessness, and when people altogether ignore their Creator, God raises a Prophet or sends a Messenger in the world for the regeneration of mankind. In support of His prophets God causes a variety of heavenly signs and preternatural events to take place in different parts of the world so that they may serve as evidences of the truth of His apostle and help seekers after truth in finding their way to the right path. Unfortunately the majority of the people disregard the call of the prophets, as history of the prophets stands as a witness, to prove that many were warned but only a few followed the call. For example: Remember Noah, Lot, Moses, Jesus and Muhammad (peace be upon them all). They all warned their people against the error of their ways and their idolatrous practices.

According to the world situation, of this age, a reformer was expected to appear in the last century as it has been predicted in different scriptures. So exactly at the end of the 13th century God raised His Prophet, the late Mirza Ghulam Ahmad of Qadian, as the Promised Messiah and Mahdi for the regeneration of the nations of the earth. Because the reformer was predicted by all religions and they each were expecting their reformer in different personalities this is why Hazrat Mirza Ghulam Ahmad of Qadian is given different names by Almighty Allah.

As God says in the Holy Quran:

“And when all the messengers are made to appear at the appointed time (when the prophets will be joined together) (77:12)

This verse applies to the Promised Messiah (a.s.) of

the latter days who would come bearing the names of all the worlds prominent prophets and apostles of bygone times. In this regard he has also been called the Noah of this age.

A Saying of the Prophet Muhammad (s.a.w.) has been recorded where he says:

“Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him.” (*Abu Huraira*)

The understanding of this saying is that the Dajjal or the Anti-Christ or the great Deceiver is one eyed in the spiritual sense. His eye for material advancement would be very keen...but his eye for moral and spiritual advancement would be blind. And what he calls Paradise will actually be Hell represents his material attractions that would look to be Paradise but would lead people to Hell as they would forget God and start to worship these material splendors. And “I will warn you against him as Noah warned his people against him”, is to signify that Noah’s people who were of the rejecters of his warnings drowned due to their disbelief and Idol worship. It should be noted that the Dajjal is not a new evil but is the same old evil that raises its head when man strays from the right course. And just as it has appeared in the time of Nah it has appeared in this time and the Noah of this age the Promised Messiah Hazrat Mirza Ghulam Ahmad (a.s.) has been raised to warn and rescue those who will accept his message just as the Noah of bygone days warned his people.

The Bible also makes reference to this time in Matthew 24:37, Jesus says:

“As it was in the days of Noah, so it will be at the coming of the Son of Man. (Matthew 24:37)

Thus in this Time of the Noon day period of man’s life on earth when the Son of Man (Mirza Ghulam Ahmad of Qadian) has come as a messenger and Warner against the machinations of the Dajjal the Anti-Christ. And like the practice of the former people this Messiah has also been rejected...his call was ignored and rejected...but Almighty Allah revealed to him.

“A Prophet came unto the world and the world accepted him not, but God shall accept him and establish His truth with mighty assaults.”

There are many signs shown in favor of Mirza Ghulam Ahmad the Promised Messiah (a.s.)...but I’m going to talk about just one aspect of the signs which is basis of my topic: “The Promised Messiah (a.s.) the Noah of this age”. However it should be understood that when Jesus says: “You will see the days of Noah” is not the sign of the Promised Messiah (a.s.) but rather it is the sign of the presence of the Promised Messiah (a.s.). As Noah came to preach the word of God and was totally rejected so too was the Promised Messiah (a.s.) rejected by the people. Then as punishment people were destroyed from the earth but his followers were protected by God and His mighty assaults and this also bears to the Truth of the Promised Messiah (a.s.). The whole last century are full of these signs which are a witness to the presence of the Promised Messiah (a.s.).

I will now relate to you some of the warnings of the Promised Messiah (a.s.) and the remedy he has provided to avoid being drowned in this present day Deluge of the darkness of disbelief and the Idol worship of materialism.

“God told me at the time of the foundation of this Movement (Ahmadiyya Movement in

Islam) that the earth was covered with the flood of error and that I should prepare this Ark in this time of flood so that whoever boards this ark would be delivered from being drowned and whoever declines will face death. God said: He who puts his hand in my hand will have put his hand in the hand of God. (*Fateh Islam* pp 42-43, Dec. and Jan. 1890-91)

Additionally the Promised Messiah (a.s.) says with regards to accepting him and to avoid being drowned in this Deluge.

“I have been commanded that the seekers after truth should enter into the covenant of *Ba’iat* (allegiance) with me for the purpose of learning the way of true faith, true purity and the love of the Lord and of discarding an evil, slothful and disloyal life. Therefore, those who perceive such strength in themselves should come forward to me. I shall be the sharer of their sorrows and shall try to lighten their burdens. God will bless them through prayers and my attention towards them provided they wholeheartedly are ready to comply with the **conditions of the covenant**, which are divinely determined. This is a divine command that I have conveyed today.”

This announcement of the Promised Messiah (a.s.) was made due to the following revelation from God:

“When thou hast made up thy mind put thy trust in Allah; and construct the Ark under Our supervision and Our revelation. Those who make the covenant with thee enter into a covenant with Allah. The Hand of Allah is above their hands.” (*Green Announcement* Dec. 1, 1888, p. 241; *Tabligh Risalat* Vol. I p. 145)

Again he says:

“He who forsakes me forsakes Him who has sent me, and he who joins me, joins Him from whom I have come. Behold, I hold a lamp in

my hand, whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition, chooses to flee from me, shall be cast into darkness and perdition.”

It was at this time that the Promised Messiah (a.s.) announced a warning due to a vision. He said:

“I saw in a vision that the angels of God were planting dark plants in the various places in the Punjab. The trees were very ugly, black, hideous and stunted. I asked some of the planters what kind of trees they were. They replied that they were the trees of plague which was about to break out in the Punjab. (Feb. 1898)

In accordance with this prophecy, the bubonic plague (also known as the black death) broke out in the Punjab (the province of India where he lived) in 1898 and raged till 1906. It was a devastating epidemic and the mortality rate ran into forty thousand per week. This epidemic was at its peak in 1902 when the British government of India started the plague vaccine program to protect the public from this terrible disease. The Promised Messiah (a.s.) during this time received the following revelation:

“I will save all those who dwell in thy house.”

He explained this revelation and sign as a Divine promise that he and all those who lived in his house shall not die of the plague. As a result he declared that there was no need for him and his family and followers living in his house (which were a very few at this time) to get the plague vaccination. He also declared that his sincere and true followers in the country were also part of his spiritual house and thus shall remain safe from the plague. He said only a rare case might occur and those opposed to him would recognize the extraordinariness of the protection his Community received by comparison. He further declared with amazing confidence that if protection was not represented as he said then he

could not be considered to be from God.

However this is exactly what happened. In his large house, in addition to his family, a score of his close followers lived and their number increased from three to four scores. Not one person in his house died of the plague. They all remained perfectly safe from the plague and the same was the result of members of his Community that lived in other areas of the Punjab.

During this time his Community increased from about 100,000 to about 400,000. Great is He who has sent and Great is he who was sent!!

Now I draw your attention to a few warnings which he has given some of which has been fulfilled and others which are for the future. All of these he has described in his writings which are more than eighty books.

In one of his writings *Durr-I-Sameen* 1905 he says:

“A devastation, wholly unparalleled in history, shall overtake towns and villages. In the twinkling of an eye all places where hitherto felicity and pleasure reigned shall be converted into scenes of desolation and mourning. Grand and magnificent places, fair and stately mansions shall suffer destruction and become dusty heaps of ruins, and countless lives shall be lost. Never having seen anything like it in all your life before, you can form no conception of this frightful calamity. But I have seen it all in a vision, and the dreadful sight is still haunting my eyes unceasingly.”

Again:

“All the world knows of the earthquake that occurred some time ago in San Francisco and Formosa in accordance with my prophecies. But the earthquake which occurred in Chile (South America) on August 16, 1906, was fully as terrible and as devastating as any the world has ever seen. It laid ruin to as many as fifteen

towns, both small and great. Thousands were rendered homeless. Some ignorant people may perhaps object that these earthquakes cannot form any proof of my truth as the Promised Messiah and Mahdi, since they have not occurred in the Punjab. But they must remember that as God is not only the Creator of the Punjab but of the whole world, so also His revelations relate to the whole world and not to any one country. Bear in mind that Almighty God has informed me of earthquakes in general.

Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some will be so severe that the destruction wrought by them would resemble the destruction of the Judgement Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their hearts and all their souls they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that punishment is not sent, until a messenger is raised. Those who repent shall be saved and

those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans!?? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia! And yea that dwell in the islands! No self made deity will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that the time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living." (*Haqiqatul Wahy* pp. 256-7)

Following is a brief list of the devastation that has visited mankind since this proclamation:

1914 World War I – More than 13 million died

1939 World War II – More than 17 million died.

From 1906 to present there has been over 60 Earthquakes recorded with a mortality rate of over 1.8 million

1981 HIV/AIDS Epidemic is 1st recorded – number of deaths recorded since the outbreak has been 18.8 million

Remember these are but a few of the worldwide devastations since the Promised Messiah (a.s.) made this proclamation...however a much longer period of discussion would be needed to list all the

devastations which has visited man from diseases to social unrest to national conflict.

But the remedy to change this course of devastation is for mankind to heed the message of the Promised Messiah Mirza Ghulam Ahmad (a.s.). He said:

“God has sent me to reform this sad plight and to lead mankind back to His pure Unity. Accordingly, I have explained all these things to you. I have been sent to give the world a firmer faith and to demonstrate to the world the existence of God; for faith has withered and the belief in a life hereafter has become a mere fable, and the conduct of man shows that his whole trust is placed in the world and in things material, and that he has no faith in God or in the life to come. They talk of God and of spirituality but their hearts are filled with love of this world.”

The Messiah (a.s.) has prepared this **ARK** the Ahmadiyya Movement in Islam so that through its refuge from the flood error and materialistic idol worshiping those who embark therein can be saved.

Allah says in the Holy Quran:

‘Embark therein. In the name of ALLAH, be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.’ (11:42)

In closing I will remind you of what the Promised Messiah (a.s.) has said to help those who are still awaiting a Messiah to realize that he is the awaited one.

“Remember very well that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary coming down from heaven. Then their next generation will pass away and no one from

among them will see this spectacle. Then their third generation will also die and they too will not see the Jesus the Son of Mary coming down from heaven. Then God shall cause great consternation in their hearts that though the time of the supremacy of the cross had passed away, yet the son of Mary had not descended from heaven. Then in dismay the wise among them will suddenly discard this belief and three centuries from now will not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.” (*Tazkaratush Shahadatain*, p. 64-65)

Therefore my fellow Americans and all those who may hear or read the reiteration of these warnings that the time to be saved and seek refuge from the present day Deluge is **NOW!!!**

Heed the warnings of the Promised Messiah (a.s.) the Noah of this age and enter his Ark which is the Ahmadiyya Movement in Islam and the ticket to enter is the 10 conditions of *Ba'iat* (allegiance). The Promised Messiah (a.s.) is the Captain of this ship and he has come... Khilafat it's rudderAnd it is established. And the hull is made up of the QuranTo keep you safe and the oars are 114 ...To move you safely in this world of trial and error... And this ship cannot be breached.

Therefore I request you all to reflect upon this message for the sake of God alone and you should also advise your friends so that they too should reflect upon these matters honestly and impartially.

AHMADIYYAT, THE REVIVAL OF ISLAM

(Speech given at the 54th Annual Jalsa Salana USA, by Daud A. Hanif)

The topic of my speech transports one immediately to Allah, the Creator of the Universe, and the Author of Religion. Religion according to our understanding is the guidance and teachings revealed by God at different times according to the need of the time and understanding of its beneficiaries. Thus, teachings of all religions at their source were from God and they fulfilled the need of their time. As communication systems developed and humanity matured and advanced toward unification, God, the Wise, revealed a unified, complete and permanent teaching in the form of the Holy Quran and named the religion, Islam. Therefore Islam is the culmination of all teachings vouchsafed to all earlier prophets. Hence the revival of Islam means revival of religion in its totality.

Allah himself says:

"This day have I perfected your religion for you and have completed my favors upon you and have chosen for you Islam as religion"
(5:4)

Islam progressed all over the then known world within 3 centuries.

Thereafter a decline started and within a thousand years the followers fell into a ditch of degradation due to non-adherence to the teaching as was prophesied in the Holy Quran:

And the messenger will say, O' my Lord my people indeed has treated this Quran as a discarded thing (25:31)

It seems important to mention here a few prophecies of the Holy Prophet (s.a.w.) about the decline and revival of Islam. During his lifetime, he was given the knowledge of the decline as well as Islam's revival. Whatever he had said about decline has come to pass and whatever he has prophesied about its revival was also to come to pass. The Holy Quran has described the state of the world

saying:

Corruption has spread on land and sea because of what men's hands have wrought.
(30:42)

The condition of the Muslims has been described by the Holy Prophet (s.a.w.) as follows:

"A time will come on the people when nothing of Islam will remain, except its name and nothing of the Quran except its words. Their mosques will be full with people, but without guidance. Their scholars will be worst of the creatures under the canopy of heaven. Evil plots will be initiated by them and will return to them. (*Mishkat Kithab ul Ilm, Alfusul Salis* page 38, *Kanzul Ammal* page 43)

In another tradition The Holy Prophet (s.a.w.) prophesied that:

"Muslims will be divided into 73 sects at that time. 72 sects of them will have left the teachings and will be hell bound, while the 73rd will be on my Sunnan and the Sunnan of my companions and they be a Jama'at." (*Tirmizi, Kitabul iemam, bob Ifteraq Hazihil Ummat*)

How this Jama'at was to come into being and how the revival of Islam was to take place was also predicted by the Holy Quran and the Holy Prophet (s.a.w.). Allah says:

He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And among others from among the who have not yet joined them. He is the Mighty, the Wise.
(62:3-4)

This verse 62:4 mentions a second manifestation of the Holy Prophet (s.a.w.) among the "Aakhareen", meaning among the people of the latter days.

On hearing this revelation, the companions were astonished and they inquired from him:

"O Prophet of Allah who are these 'Aakhareen'. The Holy Prophet (s.a.w.) placing his hand on the shoulder of Hazrat Salman Farsi and said:

"If ever the faith were to disappear to the Pleiades, a man from these would restore it back to mankind (*Bukhari*)

Thus Islam's revival has been destined to take place through the second manifestation of Hazrat Mohammad (s.a.w.) mentioned in 62:4. This is a vicegerent or a shadow of Mohammad was to be raised by God. He has been mentioned as the Promised Messiah and Mahdi (a.s.) in the sayings of the Holy Prophet (s.a.w.).

Traditions abound regarding his appearance in the latter days and the rejuvenation of Islam has been linked to him.

The Holy Prophet (s.a.w.) has said:

"By him in Whose hands is my life, the son of Mary will soon appear among you. He will administer justice. He will break the cross, kill the swine, abolish war (for the sake of religion, under Divine guidance) distribute wealth, but no one will accept it. In those days one prostration before Allah will be better than the world and what it contains."

The emphasis of this Hadith is on the peaceful nature of the mission of the Promised Messiah. And that he will be a just judge. He will not conquer the world with a sword, gun or cannon. Rather he will succeed through breaking the wrong philosophies with the pen and tongue, and through seeking divine help by prostrations at God's threshold.

The Holy Prophet (s.a.w.) has said:

"What a state you will be in when the son of Mary will descend among you while he will be

your Imam (religious leader) from among you? In another version it is said, 'He will lead you from among you.' (*Bukhari*)

This Hadith makes it crystal clear that the Promised Messiah (a.s.) was to appear from among the followers of Muhammad (s.a.w.) and not the old Jesus of Israelites.

He was to be a personification of Muhammad (s.a.w.). The Prophet (s.a.w.) has given details about his person, place of origin, area and the time of his appearance to facilitate his recognition. Due to time constraints, I wish to skip these details. However it is interesting to note that Shah Waliullah a great divine of Islam says about the Promised Messiah (a.s.)

It is the right of the Promised Messiah (a.s.) that the light of the chief of the prophets Hazrat Muhammad (s.a.w.) be reflectable in him. The people think that he will be an ordinary Muslim. Not at all, rather he is an embodiment of Muhammad (s.a.w.). Therefore there is a great distinction between him and an ordinary Muslim (*Al Kharil Kaseer* page 72)

Another great divine Hazrat Imam Abdul Razzaq Qashani (r.a.) has said:

"The Mahdi who will appear in the latter days will be certainly a follower of Muhammad (s.a.w.) in Shariat laws while other prophets and sages will be his followers, because his inner self is the inner self of Muhammad (s.a.w.). (*Sharha Fasoosul Hikam* page 52 published by Cairo)

Islam was destined to be distinguished in latter days by the name of Ahmadiyyat.

Hazrat Imam Mullaan Ali Qari while explaining the Hadith, has said that:

"They will be those people who will follow the shining Sunnat of Muhammad (s.a.w.) and their pure way will be Ahmadiyya" In other words the followers of the second manifestation of Muhammad (s.a.w.) in the latter days were to be called with the name of Ahmadiyya.

Thus a new era of revival of Islam was to dawn with the appearance of the Promised Messiah and Mahdi (a.s.).

Allah, the Wise chose Hazrat Mirza Ghulam Ahmad and appointed as the reformer for the people in 1882. At that time Islam was the subject of foul attacks internally as well as externally. False beliefs and practices had covered the beautiful teachings completely. Muslims, once the torchbearers of unity of God, had fallen so low that the worship of dead saints had become a norm among them. Hazrat Mirza sahib in great distress over the plight of the Muslims implored God seeking help to redress the situation. God Almighty consoled and strengthened him with his revelations and showed him the path of success. Encouraged by God, Hazrat Promised Messiah (a.s.) undertook the task of the vindication of Islam, in order to halt the attacks on Islam. He commenced writing a book, which he designated as *Braheen-e-Ahmadiyya*. In its preface he announced that, if anyone professing a faith other than Islam, would set forth a convincing refutation of the proofs and arguments expounded in the *Braheen Ahmadiyya* and would furnish in support of his own faith even a quarter of the proofs he had adduced in support of Islam, he would be rewarded 10,000 (ten thousand) Rupees, at which figure Mirza Ghulam Ahmad values his entire property at the time.

This book served a heavy blow to the enemy and they took to their heels while followers of Islam were invigorated by it. Many reviews were written acknowledging the great work. Hazrat Mirza sahib announced to the people:

“God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them.”

He further explained about his mission saying;

“My advent in this age by God is not for the reformation of Muslims alone. Rather it is designed for the reformation of all Muslims, Hindus and Christians. As God has appointed me the Messiah for Muslims and Christians so I am the Avatar or reformer for Hindus. I have been announcing for over 20 years that as I am the Messiah, son of Mary, for effecting the sins so am I also like the Raja Krishna, who is the greatest of all avatars in Hindu religion or spiritually speaking I am raised in his person.” (*Lecture Sialkot, Roohani-Khazian* Vol. 20 page 228)

The *Bait* (Enrollment)

On March 23, 1889, the Promised Messiah (a.s.) started taking *Bait* from people. The words of the covenant are as follows:

I repent today, at the hand of Ahmad, of all the sins and evil habits to which I was addicted; and most truly and solemnly promise that to the last day of my life, I shall eschew, to the best of my ability, all manner of sin. I will uphold my faith above all worldly considerations. I shall try, as far as may be within my power, to observe the ten conditions of initiation set out in the leaflet dated 12 January 1889. I seek the forgiveness of God for my pasts sins.

I ask forgiveness of Allah, my Lord, for all sins and turn to Him in repentance. I bear witness that there is no one worthy of worship save God, the One without associate; and I bear witness that Muhammad is His Servant and Messenger. Lord, I have wronged my soul and confess my sins. Do Thou forgive my sins for no one can forgive sins save Thyself.

The ten conditions of *Bait* mentioned in the covenant are for the complete transformation of ones self in accordance with the commandments of God and His Prophet (s.a.w.)

This is the covenant, which every person takes to become a servant for the revival of Islam. The revival of Islam was sure to take place through the sacrifices of its adherents. The Promised Messiah

(a.s.) has stated in very emphatic words:

Coming to The new Life of Islam demands A great Sacrifice from us. What is this Sacrifice? It is our lives: On this Sacrifice depends now the Life of Islam, the Life of Mussalmans, the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore.

Revival of Cardinal Beliefs and Practices

At the time of the Promised Messiah (a.s.), the followers of all the religions of the world had lost contact with God and while groping in the darkness in search of Him had gone in the depths of ignorance. Many religions had introduced different types of polytheistic beliefs and practices. The followers of the pure monotheistic religion, Islam, were gone so far from God that they had resorted to the worship of saints and their graves. They no longer believed in the living God or possibility of communication with Him. They had shut the door of revelation upon them themselves and were sunk deep under dreadful heavy layers of darkness. To raise mankind from such degradation, God manifested himself through the vicegerent of Muhammad (s.a.w.), the Promised Messiah (a.s.), who made the clarion call saying:

Our God is the One Who is alive today as much as He ever was: likewise He speaks today as He did in the past: He hears as He used to hear. To think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be. He is the same Unique being Who has no associate; He has neither son nor wife; and He is the same Eternal Being Who is peerless, and there is none like unto Him; there is no one similar to Him in His attributes: none of His powers ever wane. He is near, yet far, distant, yet close.

Again, Hazrat Messiah (a.s.) says:

“I can say with certainty about those people who can live in my company for a period of

time with true heart, pure intentions and sincere desire that God will remove their inner darkness through the light of His manifestations and they will be endowed with a new recognition and faith in God. And these are the very means that save man from the effect of the poison of sin and generate power of progress in him. And this is the very service I have been entrusted with and I wish to fulfill the very need.

He who lives here with true heart and sincere desire will certainly see God and seeing God brings sure death over sins.” (*Malfoozat* Vol. 3, page 20-21)

It was not a mere claim. All those who came to Qadian were blessed to see God through some manifestation during their stay while others partook of Allah’s blessings through his prayers while living in their homes in different parts of the world. Yet those who opposed him and called him an imposter were annihilated by God. As such opponents’ destruction was foretold and published in newspapers, it served as a conclusive proof of the truth of the Promised Messiah (a.s.) as well as that his God is a living God. There were thousands who got connected with the living God. There were thousands who got connected with the living God through him and experienced a living relationship with him.

Yet there were several opponents like Atham, Lekh Ram and Dowie of Zion who become the subject of Allah’s wrath and their destruction proved to the whole world that the God presented by the reviver of Islam is a reality.

The Holy Quran

Next, he revived faith and confidence about the Holy Quran. He repudiated vehemently the popular beliefs about the abrogation theory concerning the verses of the Holy Quran. He proved beyond doubt that the Holy Quran is the very word of God and has been preserved completely and even an iota or its dot has not suffered any change nor it will ever be changed. It is a permanent and everlasting guidance for mankind. The Holy Quran has the

solution for all world problems it lacks nothing. He wrote volumes about it and proved it to be a living book. Here are a few of his words that may suffice to illustrate the issue:

Those Who Do Honor to the Holy Quran Shall Be Honored in Heaven.

The Holy Quran can purify man within a week, provided there is no attempt to get away from it in form or spirit. The Quran can make you like the Prophets, provided you do not try yourself to run away from it.

Belief about Prophets, Angels and Life after Death.

There were many misconceptions and beliefs about Prophets, angels and life after death. Hazrat Promised Messiah (a.s.) removed all those beliefs and informed the people that all the Prophets were from God and belief in all of them is essential and one cannot become a Muslim without belief in them. However, the Holy Prophet (s.a.w.) is the chief of all Prophets and the only living Prophet. He is the universal Prophet.

The Door of Revelation Is Open Even Now.

He explained in great detail about revelation. He said revelation is the surest proof of one's relation with his God. He himself received revelation almost daily and some times very lengthy revelations at a single go, like Khutba-e-Ilhamia which he received on the day of *Eid ul Adhha*. Other revelations which he received have been collected in book form called *Tazkira*.

New Community

The Promised Messiah (a.s.) himself set forth the high model of resolve and sacrifices on the model of the Holy Prophet (s.a.w.) and required of all members of the Community to emulate the same model in their lives. So a dynamic new community of devotees, a Jama'at on the patron of Sahaba emerged.

Those who joined him stood firm to their covenant of *Bait* and transformed their daily lives in

accordance with the social, moral, and spiritual standards set by Islam. Their persons and possessions, their wives and children, their time and honor, their days and night became all for God and his Prophet (s.a.w.). Everyone eagerly offered sacrifices for others and considered the occasion of doing good deeds as a great bounty of God. The small town of Ahmadies turned into a paradise on earth for those who joined the reformer of the age. And the light of God spread in all directions and illuminated all noble hearts far and wide in India and abroad. Its influence has spread all over the world and its message of peace will engulf mankind in due course.

Network of Missionaries

A network of missionaries has been re-established through the Jama'at on a permanent basis for combating the attacks on Islam by the opponents and to convey the true teachings of Islam throughout the globe. Besides that, the general membership of the Jama'at devotes time and conveys the teachings in their respective areas as *Dae' Illalah*. Calling people towards God and spreading the word of God has become a norm of Ahmadi life. Jama'at Ahmadiyya has made great strides in this field. The message of truth is being conveyed through love and is penetrating in the hearts of every nation. The Holy Quran has been translated and published in 66 languages of the world. Every year millions of people from all over the world are joining the fold of Ahmadiyyat. Ahmadies of Asia and Africa have taken the lead in the field of calling people towards Allah, while Ahmadies of Germany and the rest of Europe have started competing with them. American Jama'at has also resolved in its recent Shura to join their counterparts in conveying the message of God to mankind in the USA.

Khilafat Re-established.

Khilafat is the nucleus of Islam and through this blessed institution God has designed the perpetuation of the revival of Islam. So on the sad demise of the reviver of Islam, God, the Wise, reestablished Khilafat in Ahmadiyyat according to

His promise and the most important task of the revival of Islam continued on a wider scale, ever expanding and its devotees ever on the increase.

Calling people to God, spreading the word of God – the Holy Quran – to the whole world. Establishing direct contact with Him. Sacrificing self and possession for the improvement of the poor. Establishing peace and harmony in the society and the world at large have been and remain the hallmarks of Ahmadiyyat.

The campaign for the revival of Islam has by now reached 180 countries. People speaking different languages, belonging to different countries of the world, have been bonded together in love through Khilafat and are working hard for the ultimate unification of mankind.

Under the direct active guidance of Hazrat Amir ul Momineen Khalifatul Masih IV, **Muslim Television Ahmadiyya International (MTA)** is playing a vital role in the revival of Islam throughout the world, twenty-four hours a day and Islam in its pristine purity is being presented globally by this unique television.

Under the united leadership – Khilafat, the steady progress of Jama'at Ahmadiyya has caused great anxiety to its opponents. They have done everything to check its growth right from the beginning, but have failed miserably. In the beginning, individuals and communities of Muslims and other religious groups opposed and persecuted the followers in every way, but could not succeed. Failing that, mullahs conspired with different governments. The governments of Bhutto and Zia-ul Haq, the dictator of Pakistan, made laws and ordinances against Ahmadies and declared the beliefs and practices of Ahmadies as criminal acts, thus institutionalizing persecution of Ahmadies in Pakistan. Ahmadies have been barred from worship and calling their worship place as mosques or to say *Kalima* "*La ilaha Illallah*" the declaration of faith in the unity of God. Ahmadies cannot offer their daily prayers or any other act of worship. They cannot say or believe that Mohammad (s.a.w.) is the messenger of Allah and if they do so, the

punishment of this crime is the death penalty. They even are prohibited to call themselves Muslims; they cannot wear Muslim clothes or give Muslim names to their newborn, or pose as a Muslim.

Mullahs and the government tried their best to separate Ahmadies from the unity of God. Many Ahmadies lost their lives, hundreds of them were arrested and jailed but they would not budge an inch from their stand. The echo of Hazrat Bilal's voice saying *La Ilaha Illallah* under persecution in Arabia was heard from every Ahmadi. The government's allies and their satanic forces failed to coerce Ahmadies, and were defeated squarely. Ahmadies succeeded in reviving the beliefs and practices of Islam in this age. The Sunnat of the Sahaba was revived in both ways by enduring persecution and by upholding teachings in all circumstances, and once again the words of the Promised Messiah (a.s.):

"He who accepted me is made to join the Sahaba of the Holy Prophet (s.a.w.)" were fulfilled. These miracles shown by God through the Promised Messiah (a.s.) were experienced in our age also. For example the enemy of Ahmadiyyat, Zulfikar Ali Bhutto, came under the wrath of God according to the prophecy of the Promised Messiah (a.s.) and was annihilated. Likewise, the dictator Zia was exterminated by God as a result of the mubahala. The Khalifah of the time had hardly announced on August 12th, 1988 that no one could save Zia from the punishment of God that he was blown out of the sky on August 17th, 1988 by the mighty hand of God of Ahmadiyyat. This is the practical proof of Allah's support to the cause of the revival of Islam by Ahmadiyyat.

Dear Ahmadi colleagues! It is a golden opportunity for us all to stand for the cause of Allah, stand for the truth, equity and justice for the establishment of peace and harmony in the world and let us compete with our other Ahmadis in the noble cause of conveying the message of God to the people. Let us be shareholders in binding people

with God, the Source of peace and happiness, thereby creating a peaceful and loving society. There is no doubt that the ultimate victory is ours, as has been promised by God, but let us serve as God's tools in bringing about that victory. I conclude my speech with the prophecy about the future of mankind ordained by God Almighty.

Hazrat Promised Messiah (a.s.) says:

“The time is coming and is near when God will spread far and wide the acceptance of this movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this movement. This is not said by any man. This is a revelation from God for Whom nothing is impossible”.
(*Tohfah Golarviah*, pg. 90)

“Almighty Allah as revealed to me repeatedly that He will bestow great honor upon me and will instill my love in the hearts of people. And

will cause my community to spread all over the world. He will make my community to prevail over all other communities. My followers will excel over others in knowledge and wisdom because of the light of their truth, arguments and the signs of divine support, and will render opponents speechless. Every nation will benefit from this fountain. This movement will spread with great force and will prosper until it encompasses the whole world. Many hurdles and trials will come in the way but Allah the Almighty will remove them all and will fulfill His promise. God has informed me saying, ‘I will grant you blessings upon blessings until kings shall seek blessings from thy garments.’ Hearken O ye who hear, retain these words and preserve these prophecies in your bosoms as they are the words of God that will be fulfilled one day.” (*Tajaliyat-e-Ilahiya*, pg. 17)

CONTRIBUTIONS OF CHAUDHRY MOHAMMAD ZAFRULLAH KHAN TOWARDS PEACE

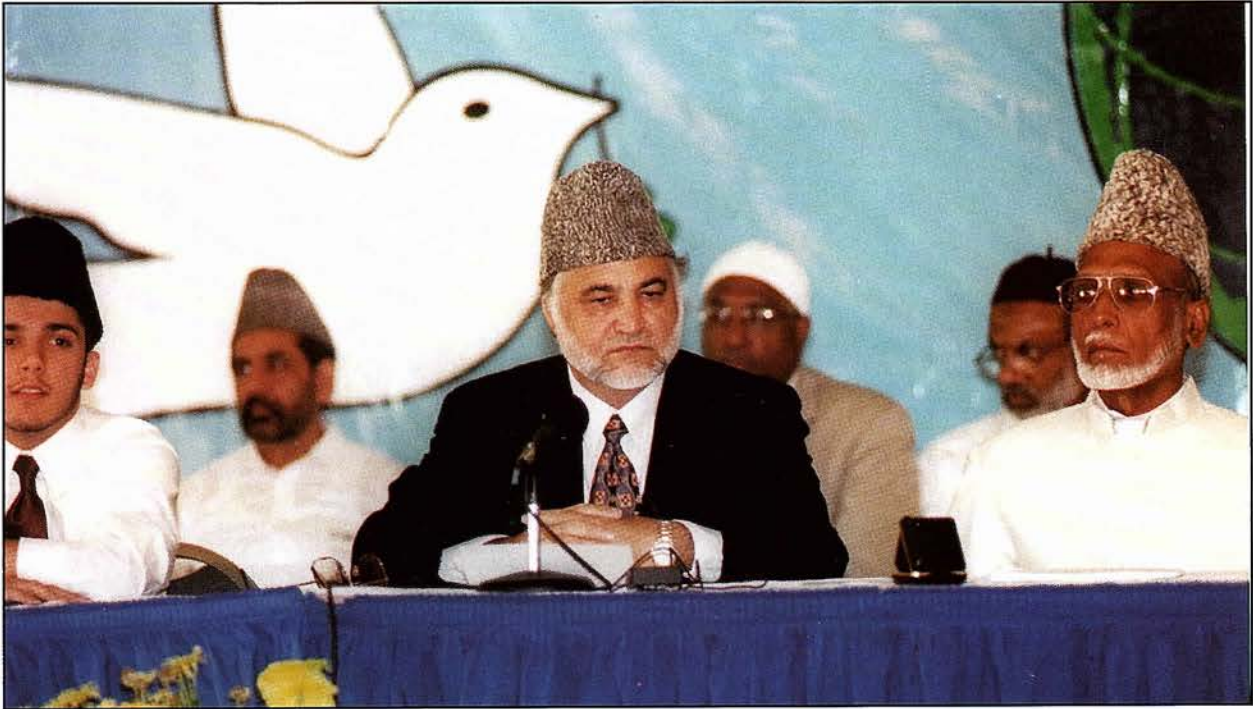
(by Ismail Nayar, New York)

Seldom has the history of Nations been blessed with a towering man of peace of the likes of Chaudhry Sir Mohammad Zafrullah Khan. This giant among men of peace was the personification of humanity at its pinnacle and exuded a brilliance which lit up the paths of freedom and peace for untold millions. He walked the loftiest corridors of world power with consummate ease, grace and dignity, ever focused on service to humanity and comfortable with his own perception of himself as a humble servant of God. Such a man was Chaudhry Sir Mohammad Zafrullah Khan, born 6th of February, 1893, Barrister-at-Law, Lincoln's Inn 1914, Member Punjab Legislative council 1926-1935, Member Governor-General's Executive Council, India, 1935-1941, Judge, Supreme Court of India, 1941-1947, Foreign Minister of Pakistan, 1947-1954, Judge, International Court of Justice,

1954-1961, Vice President of the International Court of Justice, 1958-1961, Permanent Representative of Pakistan at the United Nations, 1961-1964, President of the General Assembly, The United Nations, 1962-1963, Judge, International Court of Justice 1964-1969, President, International Court of Justice, 1970-1973, Honorable Bencher, Lincoln's Inn, Honorary Fellow, Delegacy of King's College, London, Honorary Fellow, London School of Economics, Honorary Doctor of Law, Universities of Cambridge, Columbia, Denver, California at Berkeley, Long Island, Honorary D.C.L., Beaver College, Pennsylvania.

Before we look at Chaudhry Sir Zafrullah Khan's contributions towards peace, let us examine the concept of peace.

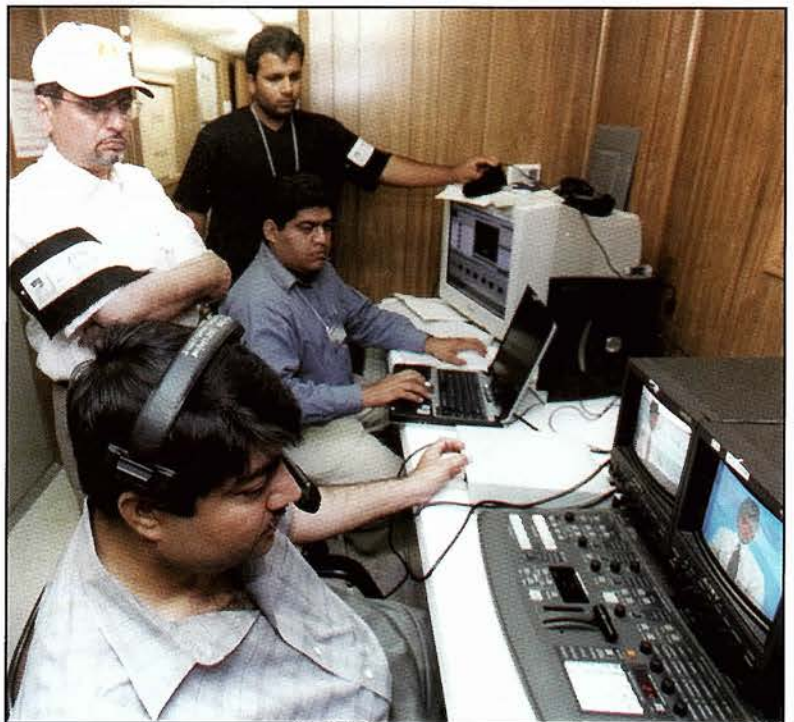
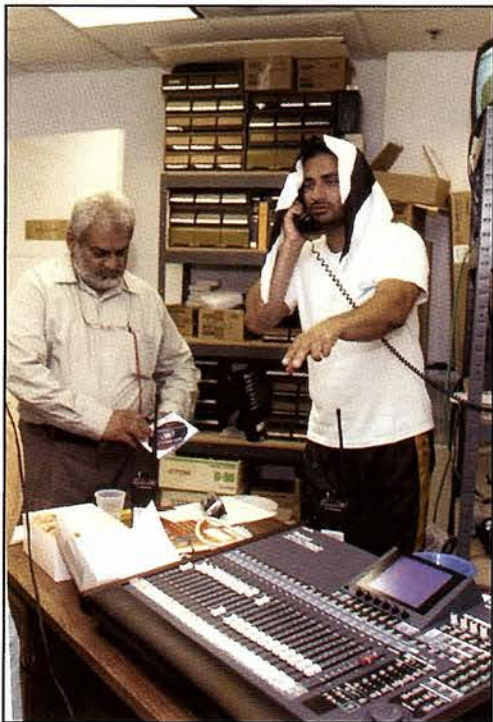
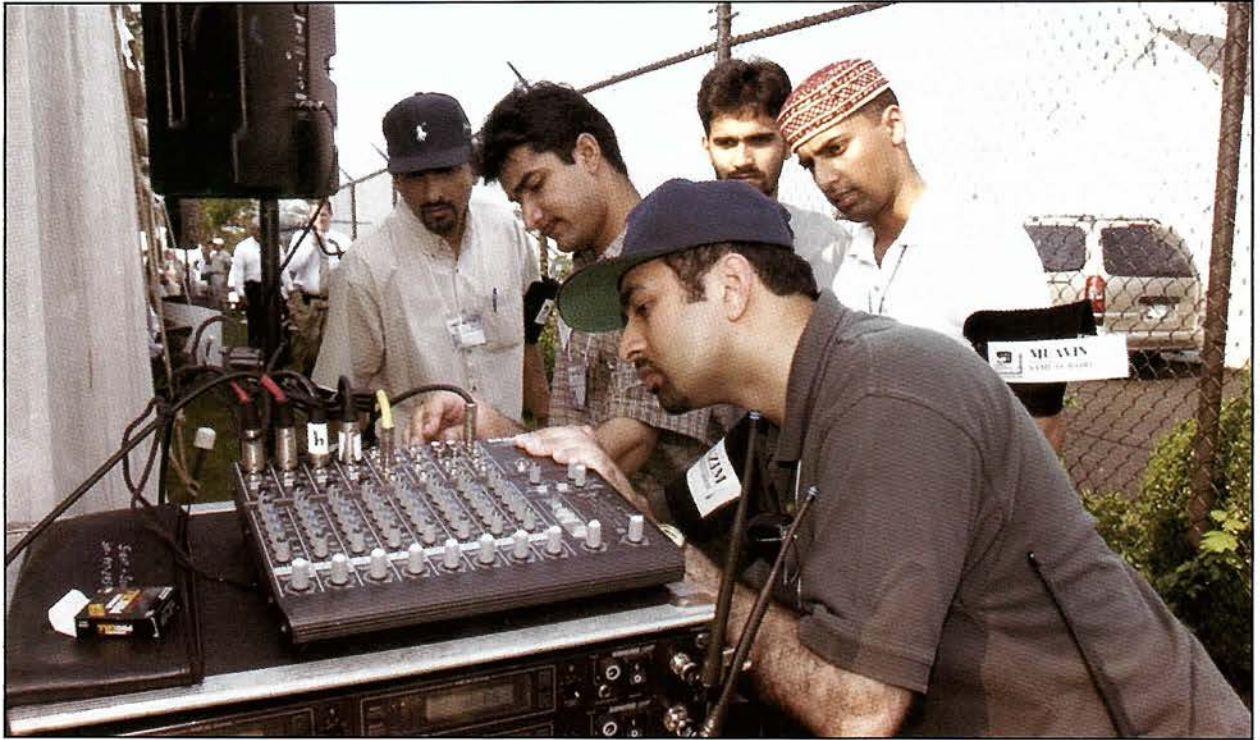
54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES



(Above and Below) Presiding over different sessions



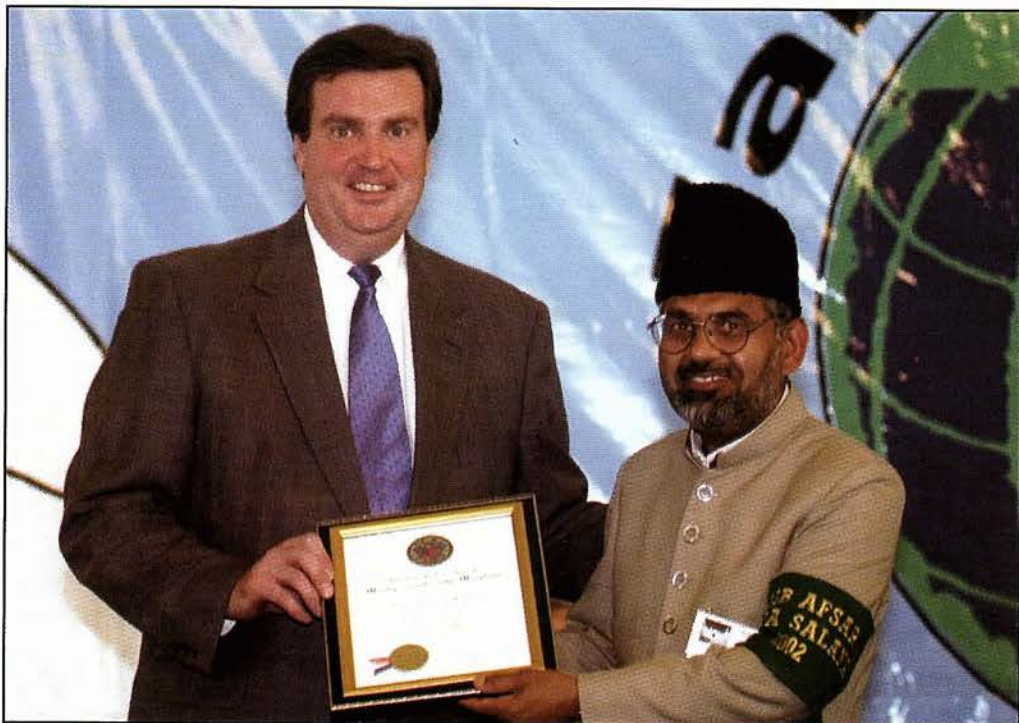
MUSLIM TELEVISION AHMADIYYA (MTA) VOLUNTEERS IN ACTION



SPECIAL GUESTS AT THE 54TH USA AHMADIYYA ANNUAL CONVENTION

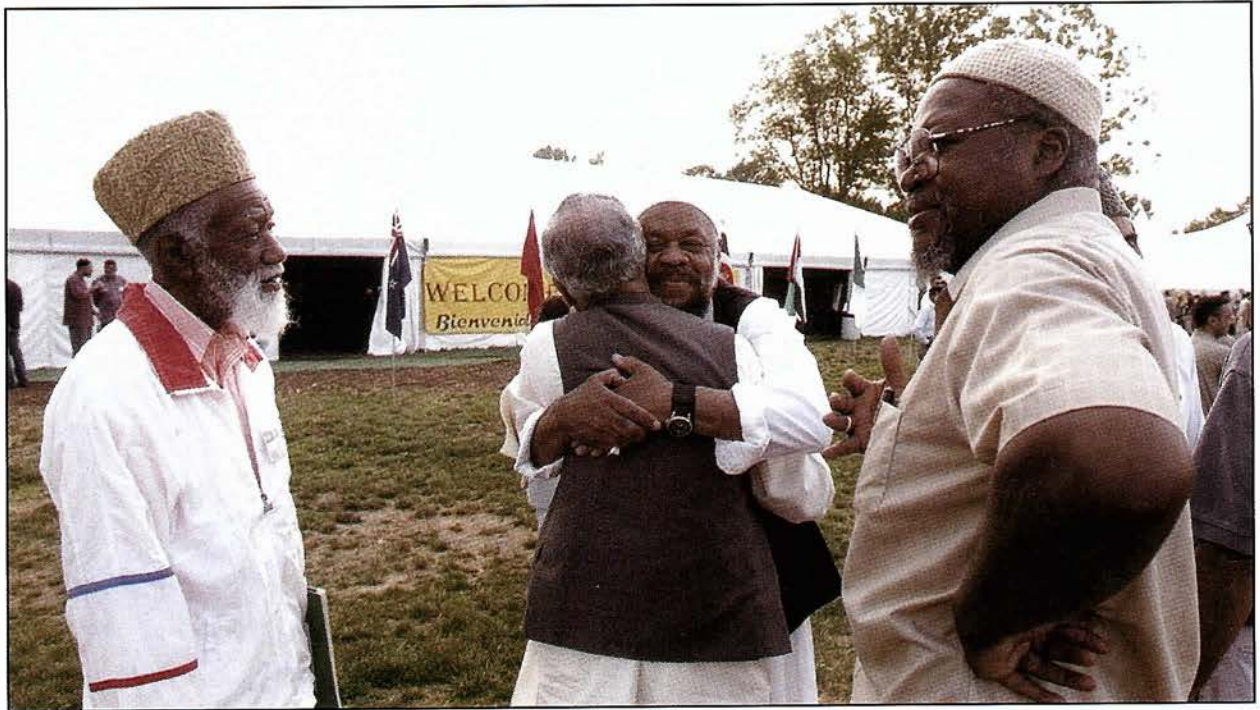


Ahmad Saeed, MTA, interviewing Lt. Governor of Maryland, Kathleen Kennedy Townsend. Admiral Larron, middle of photo, is looking on



Mr. Gouglas M. Duncan, Montgomery County Executive, presenting a certificate to Syed Shamshad A. Nasir

54TH AHMADIYYA ANNUAL CONVENTION, USA IN PICTURES



One of the important functions of the Convention is to meet other participants and inculcate mutual love and respect. Two views of participants, in between sessions



The word "Peace" means calm, quiet, tranquility, freedom from any jarring element, freedom from violence, oppression and subjugation, freedom to pursue one's livelihood, freedom to practice one's faith in order to gain physical and inner peace and happiness. Peace in any form cannot exist if one's land is forcibly occupied and one's freedom is severely curtailed. Such oppression cries out for justice to restore the lost freedom. Justice begets freedom and freedom begets peace. Chaudhry Sir Zafrullah Khan was a true champion of peace because his guiding principle was the Quranic teaching:

O ye who believe! profane not the Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. 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. (5:3)

He was also ever mindful of the Holy Prophet's (peace be upon him) teachings about fostering love and affection in one's heart for Allah's creation. Abdullah bin Masud relates that the Holy Prophet (peace be upon him), said: 'All creation is loved by Allah. Allah loves that person most who treats his beloved creation the best, and who tends to their needs.'

Abdullah bin Amar relates that the Holy Prophet (peace be upon him) said: 'Those who have mercy for the people of Allah, Allah the Beneficent will envelop them in His mercy.'

It was with these teachings in mind that with virtue, righteousness and piety he raised his powerful voice in the United Nations to bring justice to his downtrodden fellow human beings, to help them gain freedom and thus gain peace.

A grateful world recognized his championship of justice for the downtrodden masses, from Kashmir to Palestine to Algeria. Honor was bestowed upon him as he became a Judge of the International Court of Justice, then its Vice President and finally its President. Acknowledgment of his contributions towards peace in his stalwart representation of the Muslim cause in the United Nations poured in from friend and foe around the world. Sahibzada Mirza Muzaffar Ahmed Sahib, grandson of the Promised Messiah (a.s.) and our respected National Amir, states in his foreword to the book '*Zafrullah Khan - My Mentor*' by Anwar Kahlon, and I quote:

"Few personalities of his age combined and contributed both to worldly assignments of enormous delicacy and critical importance and at the same time never neglected homage to the Creator and devoted services to Islam and the Muslim world. I recollect a distinguished official visitor of a Muslim state telling me that such was the impact of Zafrullah's masterly advocacy to their cause and struggle for freedom in the United Nations that children born in homes of ordinary humble people that year were named after Zafrullah."

Again, read the testimony in a letter which Prince Faisal (later to become King Faisal) being a witness to Chaudhry Sahib's sincere and brilliant advocacy of Muslim causes wrote to him on May 5th, 1948. Prince Faisal expressed his heartfelt thanks for Chaudhry Sahib's close co-operation and noble stand and stated:

'Allow me to state that your high principles have created a desire on the part of all righteous persons to identify themselves with the efforts of Your Excellency, not only on behalf of all the Arabs, but Muslims all over the world as well.' Glorious tributes to Zafrullah's work are indeed a part of the history of this period. In Pakistan, *Nawa-i-Waqt's* able and veteran editor Hamid Nizami described Zafrullah's advocacy of the Muslim case before the Boundary Commission as 'most brilliant'.

Zulfiqar Ali Bhutto in a message conveyed the country's 'deep appreciation for services rendered to people of Pakistan over several decades and the very significant role he played in the creation of Pakistan.' Abroad, the Arab press and Muslim leaders were jubilant and grateful to Zafrullah for his great services to the Muslim causes. The Statesman of India in its issue of October 8th, 1947, editorially complimented: 'For the first time the voice of Pakistan was heard in the Assembly of the United Nations....Zafrullah Khan, in a telling speech before the Palestine Committee tore into shreds the specious pleas put forward by the advocates of the partition of Palestine.'

Now let us focus on Chaudhry Sir Zafrullah Khan's contributions towards peace in a little more detail. I shall refer often to the book '*Tehdise Nemat*', or *Recounting of Blessings* by Chaudhry Sir Zafrullah Khan, in this discussion.

KASHMIR:

Kashmir had been illegally ceded to India by its Hindu ruler in 1947 against the wishes of its Muslim population. The Muslim population cried out in agony at this travesty. Some tribesmen from Pakistan's Northwest Frontier Province rallied to their side in their hour of need. The Indian Army brutally occupied Kashmir and India, in an exhibition of gamesmanship, dispatched its representative to the United Nations to raise a hue and cry about being 'invaded' by Pakistan. Chaudhry Sir Zafrullah Khan addressed the United Nations on this matter on the 16th and 17th of January, 1948. He spoke for 5 hours, methodically demolishing all Indian allegations designed to brand Pakistan as the aggressor. His forceful and factual presentation changed the perception of Pakistan from aggressor to victim. Eventually the United Nations General Assembly voted for arranging a plebiscite for the Kashmiri people so that they could decide their own fate, much to the dismay of Pandit Nehru of India, who later became its Prime Minister. He ruefully commented that India had made a mistake by bringing the Kashmir issue to

the United Nations. This positive step towards peace in Kashmir was entirely the contribution of Chaudhry Sir Zafrullah Khan.

PALESTINE:

The United Nations Commission on Palestine had recommended in its report that Palestine be split up in order to create the State of Israel. This report was discussed in the United Nations General Assembly in 1947. The committee discussing this matter appointed two sub-committees, one to deliberate upon the splitting up of Palestine and the other to examine the feasibility of retaining one Palestine with equal protection of the rights of its Jewish and Arab citizens. This latter sub-committee elected Chaudhry Sir Zafrullah Khan as its President. In this capacity, he immediately proceeded to press for an undivided Palestine, citing historical facts and the intrinsic injustice of the plan to split up the land of Palestine. He knew that the peace of the region hinged upon one land with equal rights for its citizens. He logically argued that the splitting up of the land would negatively affect the rights of the Arabs. One example of the injustice that would be perpetrated on the Arabs by the creation of Israel was that of city of Yaffa, whose population was 99% Arabs, he found that some Western representative became convinced by his arguments. He lobbied strenuously on behalf of the Arabs and gradually built up a consensus among some Western representatives that Palestine should not be divided. Perhaps the most convincing attestation to Chaudhry Sir Muhammad Zafrullah Khan's contribution towards peace by advocating the cause of Palestinians at the United Nations is that of Aba Eban, former Foreign Minister of Israel. In his book '*Israel Through My Eyes*' Aba Eban, in talking about the Arab delegates to the United Nations, states on page 118: 'The most effective delegates were from Lebanon, in the persons of Camille Chamoun (who later became president of Lebanon) and Charles Malik (who was the leading political thinker among Arab scholars). Their weakness lay in the fact that their personal stature transcended their political base. They represented

only Lebanon and within Lebanon, only the Christian community that was steadily losing its majority status. They had heavy reinforcement from the Pakistani representative, Muhammad Zafrullah Khan, an eloquent jurist who later became a judge at the International Court of Justice in The Hague. He was less fanatical than the Arab representatives in recoiling from Jewish and Zionist contacts. On the floor of the Assembly, his advocacy of the Arab cause was fervent, articulate, and indignant.' Coming from a foe of the Arabs, this is a compliment beyond compare, convincing testimony to a job well done.

The major Western powers, however, seemed bent upon the division of Palestine. In his concluding address to the General Assembly in November 1947, on the eve of the vote for retaining one Palestine or splitting it up into Israel and Palestine, Chaudhry Sir Zafrullah Khan warned the Western Powers not to break the promises they had made to the Arabs during the First World War. He said: 'I beg you. I implore you. I entreat you not to destroy your credit in Arab countries. Tomorrow you may need their friendship but you will never get it.' *Tehdise Nemat*, page 524. Despite his best efforts to promote peace in Palestine through unity, the Western Powers swayed the vote to split the land. The destruction of peace through injustice that Chaudhry Sir Zafrullah Khan foresaw came to pass. The troubled land of Palestine cries out today for another Zafrullah to make it whole again. Even after the creation of Israel, Chaudhry Sir Zafrullah Khan continued to represent the Arab cause in the Security Council in order to promote justice, and thus peace. King Hussein of Jordan during a meeting with Chaudhry Sir Zafrullah Khan in 1953, awarded him the star of Jordan, proclaiming: 'We are all deeply grateful to you that you have, from the beginning, fought for our rights in the Palestine Dispute with daring and wisdom.' *Tehdise Nemat*, page 596

LIBYA:

After Italy's defeat in the 2nd World War,

Britain, France and Italy agreed to maintain spheres of influence in Libya and to act as trustees for ten years while Libya was being prepared for independence. Chaudhry Sir Zafrullah Khan knew that the people of Libya opposed this division because of Italy's 30 year violent repression of the Libyan people. He undertook the fight to preserve Libya as a united country in the face of intense opposition from Britain, France and Italy. The proposition to divide Libya into 3 spheres of influence was presented in the United Nations General Assembly for discussion and voting in April 1949. The Western Powers were bent upon pushing the proposition through. Chaudhry Sir Zafrullah Khan did his utmost in lobbying the Latin American nations against it and during Zuhr prayers that day, prayed fervently to Allah to preserve Libya as an undivided country. Miraculously, the proposition to divide up Libya was defeated. Chaudhry Sir Zafrullah was overjoyed, and in a totally uncharacteristic display of emotion, furiously pounded his desk with both fists in his joy. He relates that his hands were swollen for several days after pounding his desk. *Tehdise Nemat*, page 559. Libya went on to gain full independence as a undivided country.

TUNISIA and MOROCCO:

Tunisia and Morocco were French colonies and were very desirous of gaining freedom from their French rulers. Chaudhry Sir Zafrullah Khan felt it was his duty to represent their cause in quest for a just peace just as he had represented other Muslim causes. Al Sayyad Ahmad Balafrej was a Moroccan leader who was at the forefront of the Moroccan struggle for independence. He became a good friend of Chaudhry Sir Zafrullah Khan and at his invitation, often occupied a chair immediately behind the Permanent Representative of Pakistan while Chaudhry Sir Zafrullah Khan was presenting the case for Moroccan and Tunisian independence. This became unbearable for the French and they protested the Moroccan leader's presence at the General Assembly. Undeterred, Chaudhry Sir Khan continued the presentation of Tunisia and Morocco's case for independence, and eventually

succeeded in achieving this goal.

ALGERIA:

Having secured the independence of Tunisia and Morocco, Chaudhry Sir Zafrullah Khan turned his attention to Algeria's struggle for independence. Algeria was also a French colony which had fought a long and difficult battle for liberation from a cruel oppressor. Chaudhry Sir Zafrullah Khan passionately fought for the Algerian right to independence and eventually, President De Gaulle of France agreed to grant independence to Algeria. Even though they went against French interests, Chaudhry Sir Zafrullah Khan's fearless representations of just causes had left a deep impression on the French. Later, when he was nominated as a Judge of the International Court in 1952, Mr. Parodi, the General Secretary of the French Foreign Ministry, confided to the Pakistani Ambassador to France: 'Mr. Ambassador, I know Zafrullah Khan from the time when the Kashmir problem was presented in the United Nations Security Council. I was the Permanent Representative of France at the United Nations and it is my personal experience that Zafrullah Khan is always focused on justice and does not take up unjust causes. He is, in my opinion, very appropriate to be Judge of the International Court of Justice.' *Tehdise Nemat*, page 576.

SUDAN, SOMALIA and EGYPT:

Chaudhry Sir Zafrullah Khan was instrumental in negotiating Sudan's independence from Italy and freeing Somalia from British rule, lobbying intensively both Count Sforza of Italy and Mr. Eden, the British Foreign Minister. After the revolution in Egypt, Chaudhry Sir Zafrullah vigorously presented the case for withdrawal of British forces from the Suez Canal area, which was Egyptian territory but which was occupied by British forces for strategic reasons. He shuttled tirelessly between Egypt and England for this purpose, and succeeded in convincing Mr. Eden that British forces should be withdrawn from the soil of Egypt, which was a sovereign nation. Finally, he met with Mr. Churchill, the Prime

Minister of Britain, for this purpose, and convinced him that the withdrawal of British forces from the Suez was in the interest of a just peace among the sovereign nations of Britain and Egypt. British forces were withdrawn from the Suez as a result of Chaudhry Sir Zafrullah Khan's efforts, and Egypt gained full control of the Suez.

These glowing contributions towards peace, although narrated very briefly, are wondrous deeds which will never be forgotten. Here was a blessed man, performing miracles with God's help, helping to bring peace to a troubled world. No less blessed was his mother, who dreamt a true dream about the greatness that was to be her son's legacy. Chaudhry Sir Zafrullah relates the dream in his book '*My Mother*': "In the spring of 1934 she saw an extraordinary dream. She felt that she was in her own room, and through the window of the room she observed a globe of light oscillating slowly across the window from right to left like the pendulum of a clock. When it arrived in the vertical position before the window, a most majestic voice issued from it and she heard the words in Punjabi:

'Shall be Chief Justice Zafrullah Khan, son of Nasrullah Khan, son of Nasrullah Khan.' the globe oscillating on to the left and then returned to the right, and again when it arrived in the vertical position before the window, the same words were repeated very emphatically. The phenomenon was repeated a third time. Then she woke up." The dream proceeded to be fulfilled in a remarkable exposition of God's Will. When India was partitioned in 1947, Chaudhry Sir Zafrullah Khan was the Senior Judge of the Federal Court, and had he opted to stay in India after Partition, he would automatically been the First Chief Justice of the Supreme Court of India. When he chose to opt for Pakistan, he was given the choice of becoming the first Chief Justice of the Supreme Court of Pakistan but preferred the portfolio of Foreign Affairs. The dream was fulfilled in its entirety in 1970, when Chaudhry Sir Zafrullah Khan was elected President of the International Court of Justice. He says in his book '*My*

Mother, about his mother's dream: "Its fulfillment provide for the skeptical and materialistic world of today positive and irrefutable proof of the existence of the All-Knowing, All-Powerful God, with whom a humble and almost unlettered handmaiden of His, whose principal quality was the fear and love of God, could establish direct relationship."

When Chaudhry Sir Zafrullah Khan went to meet his Maker in 1985, condolences from world leaders poured in. Shah Hussein of Jordan wrote: "His services to humanity, his support for justice for the people of the world, and especially his great services for Palestinians will always be remembered. He was certainly a champion of the Arab interests." President Hafez Al Assad of Syria wrote: "Syria regards his outstanding achievements on behalf of Arabs with extreme appreciation, especially his support of the Palestinians in the Palestine dispute, yes, that Palestine Dispute to which he devoted the better art of his life." President Muammar Qazafi of Libya wrote: "Without a doubt he deserves profound admiration for his tremendous support of the Arabs and his strong and principled stands on several international matters." *Monthly Ansarullah*, November, 1985 issue.

Chaudhry Sir Zafrullah Khan's contributions toward peace live on as his legacy for the world to see and emulate. He was a man who retired from the highest position of the civilized world, the President of the International Court of Justice. He was a man whose contributions were appreciated by grateful world leaders who showered him with adulation. Yet Chaudhry Sir Muhammad Zafrullah Khan considered himself a humble servant of God.

Just how humble is evident from the epilogue of his book *'Tehdise Nemat'*. He writes, and I quote:

If indeed I was humbly able to perform any service, it was only because of God's Grace and Mercy and the prayers of elders and friends. I had only my own shortcomings and negligence to blame when I could not succeed

in accomplishing what I was capable of accomplishing. May Allah, in His Mercy, forgive me for my shortcomings. Ameen.

Allah says in the Quran that His Forbearance is vast indeed, and His affectionate and loving Presence is a lenient Presence. When I search my heart, I find nothing but shortcomings, and I tremble in fear, but take heart when I realize the vastness of His Mercy. His blessings and gifts are countless and my being is awed by their sheer number.

I consider my *Bai'at* on the hand of the Promised Messiah (a.s.) to be my great good fortune, and believe that this great good fortune opened the doors of heavenly blessings for me. It was from the Promised Messiah (a.s.) that I acquired a living and unshakeable belief in the Being of Allah and a deep love for the Holy Prophet of Allah, peace and blessings of Allah be upon him.

The affectionate attention of Hazrat Khalifatul Masih I and his prayers for me were great gifts, harbingers of future rewards and blessings. Hazrat Khalifatul Masih II was a source of boundless love and affection, attention and kindness for over a half century, a source of honor, favor and grace, the extent of which I cannot measure.

If every particle of my being could speak and then spent every moment in thanking Allah for His blessings, enough thanks could not be rendered. He it is that I beg to grant me the means to express my gratitude. Oft does my humble heart implore: "Lord, in your infinite mercy have you held me close as your favored servant in spite of my shortcomings and my transgressions. Lord, keep me under the mantle of your mercy to the end, and bestow your compassion on me here and in the Hereafter." *Tehdise Nemat*, page 701.

Let us all pray that Almighty God, in His mercy, grant us all the will to follow in the footsteps of His great servant, Chaudhry Sir Zafrullah Khan. Ameen.

HOW ISLAM ELEVATED MY STATUS AS A MUSLIM WOMAN

(by Laeeqa Ahmad)

(From a Speech delivered at the 54th Jalsa Salana USA)

Today, I'm going to speak about a subject that most people do not want others to know about, and that is, how the religion of Islam **actually** raised the status of women in the world, and **continues** to raise the status of women in the world. I'm going to achieve this by showing how the Holy Qur'an raised the status of women. How the Holy Prophet (s.a.w.) through his words and actions elevated the standing of women, and finally, how the Ahmadiyya Muslim Community personally raised mine.

What exactly is our status, according to the teachings of Islam? Before I answer that question, I would like to address this question first. What was the condition of women in Arabia before the advent of Islam? Hazrat Sayeda Bushra (r.a.) (may Allah be pleased with her), known as (Mehr Apa) addressed this issue eloquent in a speech, when she said:

“There was no appreciation of women's rights. She is a mother: a sister, a daughter, a consort. But in spite of all that, she was a humiliated creature. Even in the religious world, she was deprived of all dignity and prestige. She was merely a handmaid of man. She led a life worse than a slave. In matrimonial affairs, men treated her as they liked, in marriage, as well as divorce. She was a lowly creature in the Arab world that even the very mention of a girl made them gloomy and they even entombed her alive. And it was a pity that she had no recourse to any legal protection to which she could appeal.”
A very low status indeed.

Keeping this lowly status in mind, here are just a few verses of the Holy Qur'an that address the subject of women: (7:190) *He it is Who has created you from a single soul and made there from its mate, so that the male might incline towards the female and find comfort in Her. Notice* that the verse says created from a single soul, which can

only mean equal in the eyes of God.

In Chapter 4:125: *But whoso does good works, whether male or female, and is a believer, such shall enter heaven...* Notice how there is no difference between male and female in this verse.

In Chapter 4:33: *Men shall have a share of that which they have earned, and women a share of that which they have earned...* This verse also points, once again, to equality between men and women, according to Allah.

It is very clear, that God wanted us to know; men and women are on equal footing. Think for a moment, what it must have been like to be a woman during that time, to have someone come along and say, hey! You're equal and special.

Now, consider how revolutionary the Holy Qur'an must have seemed to the beastly and backward thinking Arabs of that time. The Holy Qur'an, like no other scripture before it granted women special rights in her many roles in the world, addressing all aspects of her life: as wife, mother, grandmother, sister, mother-in-law, daughter, and widow. A very high status indeed.

Now, let's look at how the sayings of the Holy Prophet (peace and blessings of Allah be upon him) raised the status of women. It is a historical fact, that the followers of Muhammad (s.a.w.), were the most loyal followers in the history of mankind, and when he spoke, his followers acted on his words immediately. The wives of these men were the first recipients of this new and groundbreaking standing.

Speaking about women, he said: “glass is liable to break very easily if it is not taken care of, so is the delicacy in woman, and men must be very careful not to injure her delicacy, because in her delicacy lies her beauty.”

But my favored saying is: “The world is but a

provision, and the best provision of the world is a good woman.” This is a powerful statement when you consider all the provisions of this world, and the cream of the crop, is, a good woman. Once again, a very high status indeed!

I will now elaborate on how the Ahmadiyya Muslim Community raised my status as a woman and mother. My father who belonged to the Nation of Islam first introduced me to this great religion at the age of 10. This introduction would prepare me for my later acceptance through Ahmadiyya. Before becoming Muslim over twenty-five years ago, I was a single teenage mother, lost in a world of racism and poverty, displaced from my family, and very much afraid. Like most young women in my situation, I suffered from low self-esteem, lack of confidence, little education, no direction, and looking for love in all the wrong places.

In 1977, I accepted Islam through the Ahmadiyya Muslim Community and from that point on Islam became the lens from which I began to view the world. It changed my views forever. It instilled in me that a woman’s first duty is to her Creator, then her family. I was able to give my child the greatest of gifts, that being, the knowledge of his Creator, and the purpose of his existence. Through the teachings of Islam I developed a stronger belief in God, which led to a stronger belief in myself. I was not only taught that a woman should be married, but why she should be married.

I learned that a woman should cover herself because her beauty is not for public display, and covering guards her piety and dignity. Because of Islam I’ve been able to travel the world, meet great religious leaders, righteous people, noble women with lofty goals who encouraged me to further my education, pursue a career and have some worthiness.

I believe in the Ahmadiyya Muslim Community, my husband, neighbors, co-workers, in-laws, my friends and especially my Muslim sisters hold me in very high esteem. But to me, the most unmistakable proof of my status is being chosen to speak today, to such dedicated loyal, pious, and hard working

servants of Allah. A very high status indeed.

It is also true, some Muslims have strayed so far from the path, that they muddy this beautiful, peaceful religion. This small minority is often used to represent the whole of Islam. What is portrayed to be the rule of Islam, is actually the exception.

As you can see, the Holy Qur’an makes the status of women in Islam very clear, and the Prophet (peace and blessings of Allah be upon him) through his words and actions solidified it, and finally you’ve heard my personal account of how the Ahmadiyya Muslim Community elevated me, not only as a Muslim woman, but as an African American woman and mother. A very high status indeed.

Now that we know exactly what the status of women in Islam is, how can we use it to make a difference here in America? We can start by taking our message to the people, educating them about our true status, and eliminating the misconceptions. We can become more involved in service to humanity, feeding the poor, helping the homeless, caring for orphans, and the elderly, bringing hope to the hopeless.

By helping to solve our social ills, we can eliminate the mistaken belief that we are an oppressed, dominated, and deprived group. Let’s use our freedom and rights given to us by Allah over 1400 years ago, to uplift our suffering American sisters, assist our fellow Muslim sisters in other parts of the world who don’t enjoy the freedoms we do. Let Lajna Imaillah lead the fight against poverty, homelessness, abuse and oppression.

I stand before you today, a woman uplifted by the religion of Islam to great heights. The best way to raise **your status** as a woman is to know, worship, and obey your Creator, while serving to your fellow beings in need.

That my dear sisters – **IS A VERY HIGH STATUS INDEED.**

TRAINING THE YOUTH OF TODAY TO BECOME THE LEADERS OF TOMORROW

(A Speech delivered by Tehmeena Luqman in the Women's Session at the 54th Jalsa Salana USA)

The year 1965 was one of trial for the Ahmadiyya Jamaat. That fall, Pakistan and India were engaged in war, forcing the cancellation of the Jamaat's annual convention in Rabwah. But what laid heavy in the hearts of every Ahmadi was the death of Hazrat Khalifatul Masih II, Mirza Bashirudin Mahmood Ahmad (may Allah be pleased with him). Huzoor passed away on November 9, 1965, after leading the Jamaat for 50 long and prosperous years. It was under these circumstances, that a world leader, who was also a companion of the Promised Messiah and close associate of Khalifatul Masih II, addressed Ahmadi youth in Rabwah. Chaudhry Muhammad Zafrullah Khan reminded the youth of one verse of a poem written by Huzoor... "*jab guzer jain gay hum, toom pay paray ga sab baar*". He had a simple message for them: the time was here, the burden was now theirs. The responsibility for ensuring a prosperous future for Jamaat Ahmadiyya was solely on their shoulders.

Today, almost 40 years later, the time is almost here for a new generation to bear the responsibilities of this Jamaat. When we discuss this topic of "Training the Youth of Today to Become Leaders of Tomorrow", we begin by realizing the cyclical nature of the issue before us. How well our youth are trained to take charge is almost entirely dependent on whether or not our elders upheld the burdens placed on them during their youth.

We also need to know what it means to be a leader in order to carry this burden. We are specifically told not to seek offices yet we are taught the prayer: "*waj-alna lil-muta-keena-imama*" – "Oh, our Lord, make us a model for the righteous". The Holy Prophet Muhammad (s.a.w.) clarified this by saying that all of us are guardians and are responsible for our wards. We will be asked on the Day of Judgement how we fulfilled these

obligations. Further, in *Sura Luqman*, verse 18, we learn the exhortations of Hazrat Luqman's (peace be upon him) to his son, "*O my dear son! Observe prayer, and enjoin good and forbid evil, and endure patiently whatever may befall thee.*" Clearly, Islam places great importance on each of us serving as an example for others. A Muslim is not content with her piety or actions until she is a model for others. A Muslim is always in the position of a role model or mentor even if she does not hold an office.

It is the duty of every Muslim to exhort one another towards goodness and follow through by setting an example. This is especially important because we know there is always a younger generation looking to imitate their elders. To them it does not matter what we say if our actions are telling a different story. Think of the young child who refuses to pray because older siblings or parents do not do so. There are also many converts that look up to born Ahmadis or those that have been in the Jamaat longer. Consider new converts who observe purdah in all facets of their life but lose heart when they realize how few born Ahmadis do the same.

When Hazrat Khalifatul Masih II insisted that the burden of leadership would fall on the youth once the older generation has passed on, it was not a prophetic or extraordinary statement. It is a basic fact of life. The elders in our Jamaat at this time are responsible for the leadership of this Jamaat. When their time passes, it is necessary for the next generation to take charge. The only question is, will we be ready?

Many of us are content to think that as long as a few people step forward, the rest of us can sit back and relax. We don't prepare ourselves to be the role model or mentor we are destined to become. Hazrat Khalifatul Masih II clearly outlined

our responsibilities to Allah and our community in his poem. He stressed the basic ideas of service, sacrifice and exemplary behavior. His words are a reflection of *Sura Al-Furqan* verses 64 through 74, where Allah's true servants are told to instill goodness within themselves and then pray to Him to become a role model for the righteous. There is not enough time to discuss in detail every aspect of his poem and how we can follow through all his exhortations. It is suffice to say that service to Allah, His creations and to our Jamaat are his main concerns. He says: "Consider service to your faith as a blessing of Allah, with heavenly honors. In return do not seek any worldly reward." This is especially important to remember because of the materialistic nature of the world today. In *Malfoozat* (Vol. 2, pg. 151-159), the Promised Messiah (a.s.) wrote, "Whatever is your business, you should give religion priority over all worldly matters. The world should not become the object of all your desires. The real objective should be your religion then the worldly matters will also become matters of religion. When there is a God, and there necessarily is a God, then we can never achieve progress by abandoning Him."

To achieve this progress, Hazrat Khalifatul Masih II reminds us of our very basic duties towards Allah. He tells us that prayer and fasting should be performed with a passion. If we profess to love our Creator, then it is our responsibility to remember Him in every aspect of our life and to never neglect any of His commands. Further, our love for Allah should lead us to love mankind.

Paying Zakat and charity are ways of serving our fellow beings. Huzoor tells us that our goal should always be doing good to others. We are told not to worry about our own lives or wealth; that wealth should not be dear to us, but the needs of the poor should be. This requires that we rid ourselves of arrogance and anger towards others. We are told in *Sura Al-Furqan*, verse 64, that "*The true servants of the Gracious One are those who walk in the earth with dignity, and when they are addressed rudely, they say: Peace.*" Thus, it is forbidden for us to create any sort of disorder

amongst our communities, rather we should work to create piety and contentment within ourselves and our society.

Ahmadi youth are reminded that the time for developing the required leadership qualities is at a young age. Parents and elders are almost solely responsible for this training. But as youth get older, it is incumbent upon them to continue their own training and recognize what is lacking in order to improve it. If we do not, then we risk harming the Jamaat irreparably. Remember that Huzoor says, "We have worked to the best of our abilities to advance the cause of our faith. During your time, do not give a bad name to this mission."

Our ability to carry the mantle of the Jamaat into the future will no doubt bring about the victory of Islam. The youth of our Jamaat today are growing up in a very different time and environment than many of our elders. We have the ability to become leaders for a country and a world outside our Jamaat in a way that many of our elders have not been able to for various reasons. Yet, how many of us, instead, let others lead, by abandoning what is Islamic and turn to what is "in" at the moment. In a time where Islam and its teachings are being attacked from many different fronts, Ahmadi women in America can fight this criticism better than anyone else. We can prove to the world that it is entirely possible to live a completely Islamic way of life while still enjoying all the civic freedoms and secular success that is possible in this country.

We have the example of Chaudhry Zafrullah Khan Sahib before us. At the same time that he was climbing the ranks of world leadership to his eventual position of President of the International Court of Justice, he performed innumerable services to the Jamaat. He wrote dozens of books on Islam and Ahmadiyyat and translated just as many. So what was it that set this man apart from so many of us? In the introduction to "*The Garden of the Righteous*," Chaudhry Sahib writes, "I depend entirely upon God, in Him I believe and in Him I put my trust. He is sufficient for me and He

is the Best Helper. There is no strength to resist evil, nor any power to do good except through Allah, the Mighty, the Wise.” This shows that he always gave precedence to his obligations to Allah and his fellow men over worldly affairs. But because of this, Allah blessed him with extraordinary success in his professional career as well. So we should never hesitate to sacrifice time and effort from our worldly pursuits to serve our Creator and His Creations.”

Clearly, the future of this Jamaat depends on the leadership of every generation to come. The responsibility of being a role model or a mentor will fall upon our shoulders whether we are ready or not. If we meet the challenges of the future unprepared, we are destined to fail. Success is only possible if we are armed with the proper qualities that purify us and lead future generations and secular society to do the same. Just as we can now

ask how well the elders of our Jamaat are preparing us to uphold the burdens of the future, we too will one day be asked the same question. When the burden falls on us, will we rise to the challenge as our beloved second Khalifa did? Hazrat Khalifatul Masih II was only 19 at the time of death of his father, our Promised Messiah. Yet, he promised to never abandon the Promised Messiah’s message and mission, even if he had to carry that burden alone.

It is for every youth of this Jamaat, past, present and future, that he wrote: “*May-ree tho haq may thom-ha-ray yay dua hay pay-yaro, sar pay Allah ka saya rahay, na kaam na ho.*” – “It is my prayer for you, dear ones, that you are always under Allah’s protection and never see failure. May Allah protect you from grief, from pain and suffering. May the light of the star always remain bright, may it never see the dark of night.”

WAQFEEN-E-NAU CHILDREN: A BLESSING FOR THE JAMAAT

(Speech given by Rukhi-Khandan Mirza at the 54th Jalsa Salana USA)

A long time ago in a land far away a man laid in his straw bed awakened by a dream. He had seen himself killing his only son on the commandment of God. This man was Hazrat Abraham (a.s.): It says in the Quran and I quote:

And when he was old enough to run along with him, he said O my dear son, I have seen a dream that I offer thee in sacrifice, so consider what thou thinks of it. He replied O, my father do as thou art commanded; though will find me if Allah please, steadfast in my faith. (37:103)

The most precious thing to parents, in any case are their children. Throughout history we can find examples of our leaders sacrificing their children in the way of Almighty Allah. One of the main examples that everyone is familiar with is that of Hazrat Abraham (a.s.). When asked by Allah to sacrifice the most dearest to him, Hazrat Abraham

(a.s.) was ready and willing to sacrifice the life of his only beloved son, Ishmael (a.s.) without any hesitation. Hazrat Abraham’s (a.s.) action and the obedience of his son pleased Allah so much, that He granted them His love, promised them success and happiness in this world and the next. Muslims all over the world celebrate *Eid-ul-adhiya* to commemorate and keep this spirit of sacrifice alive, and to remember that if a time came upon them when they have to sacrifice their most prized possession, they would be ready. Hazrat Masih Maud (a.s.) says in *Malfoozat* Volume 2:

The sacrifice of Abraham of his son is a symbolic message to mankind that we should completely submit ourselves to the will of God, and the love of our life, children, families and friends should seem worthless in comparison with the love of Allah.

In the same spirit, parents now have an opportunity to sacrifice their children in the way of Allah, and win the love of Allah. How? One might ask how is this possible? This sacrifice isn't the physical literal sacrifice that one might think of, but a symbolic sacrifice of dedicating oneself to his/her religion.

In the Friday sermon of April 3rd 1987, Huzoor (a.b.a.) announced the blessed scheme of *Waqfeen-e-nau*. Hazrat Khalifatul Masih the 4th (a.b.a.) explained that a very powerful divine inspiration suggests that with the dawn of the 2nd century of Ahmadiyyat, numerous venues will be opened up for the domination of Islam and Ahmadiyyat. In order for it to happen, a large number of upright devotees, well versed in spiritual and secular knowledge will be needed to cause a revolution in the field of preaching. To achieve this purpose, he created the *Waqfeen-e-nau* scheme. He said, that we have made all kinds of sacrifices, and now it is time that we present the ultimate sacrifice of offering our children in the way of Allah, so that they may spread the true word of Allah to the corners of the earth. Following the advice of our Imam, my parents dedicated me to the service of the Jamaat, by offering me to Allah through the scheme of *Waqfeen-e-nau*.

But what is the *Waqfeen-e-nau* scheme exactly? It is a scheme in which the parents devote their child to Allah before birth, and therefore the child is part of the scheme from the day of birth, and can be trained from the beginning. Being part of the *Waqfeen-e-nau* scheme isn't just it. Huzoor explained that it has been prophesied that the next century will be the dominance of Islam, and for that we will need leaders, workers and preachers, and *Waqfeen-e-nau* will be those leaders who will fulfill the increasing demands of the Jamaat, *Insha* Allah.

We are the young mujahidins, who are preparing for the service of Islam, and will fight in the way of Allah peacefully using our pen, tongue, time, intelligence, devotion, humbleness and life to spread the message of Allah and his prophet and to train those who will enter the folds of Ahmadiyyat.

Talking about it is easy, but being a leader is not. Leaders need courage and need to be responsible, thus the *Waqfeen-e-nau* children need to be prepared in such a way that they will be ready to take the enormous task that Allah has chosen them for. That is why our beloved Huzoor has set guidelines for them to follow.

Being a part of *Waqfeen-e-nau* scheme, I feel blessed, my heart gets filled with gratitude, that Allah chose me as a person to serve His religion. I am thankful to my parents for choosing this path for me, which means nothing but success and blessings. I feel humble, but responsible, because I feel that I have a big responsibility upon my shoulders, which my parents and our beloved Huzoor want me to take, and I can't let them lose faith in me. I have to meet, and hopefully will go beyond their expectations.

When I was young, I always heard my parents tell me that I was a *waqfeen-e-nau* child. And they kept explaining to me that when I grow up, I would serve the Jamaat, do as our beloved Huzoor (a.b.a.) tells me and I will be a leader. At that time, I simply listened, and received their praise. But, now I really understand what they meant.

The parents of the *Waqf-e-nau* children should consider themselves lucky, that they made a wise decision. These children will never be wasted by the grace of Allah and will succeed. They will be working for Allah, and Allah never wastes his people. As Hazrat Massih-e-Maood (a.s.) said in an Urdu couplet:

Bad people will never get any help from Allah,
and he never wastes his pious people.

Since the purpose of *Waqf-e-nau* child's life is to work for the Jamaat, Allah will never waste them. He will protect them, and keep them on the right path. Furthermore, our beloved Huzoor remembers these *Waqf-e-nau* children in his daily prayers. He prays that they be good role models, and may succeed in their future.

Huzoor (a.b.a.) also said, that it is possible that for parents who are unable to have children, if they

intend to give their child towards Allah, He will accept their sacrifice and bless them with children as well. There are thousands of examples where parents are blessed with children due to their intention to sacrifice whatever they will receive from Allah. This is a great blessing for parents who need children, and want to offer their children. The *Waqfeen-e-nau* children are a blessing for the Jamaat, because they will go in every field where the Jamaat will need workers, they will take over all the responsibilities and make the Jamaat's work easier and faster. Some will even go to different countries and spread Allah's message. The *Waqf-e-nau* will teach, translate, manage the MTA, will preach and much more. Basically, they will take responsibility for most of the work of the Jamaat.

To achieve these goals, it is our responsibility to work hard to attain the best religious and secular education and training and it is our parent's

responsibility to ensure a healthy physical and spiritual environment for us. We are the future of the Jamaat and what we do now will affect us later. Thus it is our responsibility to be the best that we can be and live up to what Huzoor, our parents and most importantly God wants us to be.

Inshallah we will all work hard and sacrifice our life, property, time, and children for the cause of faith. Amin.

I'll end with Hazrat Musleh Maud's poem for the youth.

We are working to the best of our capacity, but make sure in your time the Jamaat work should not suffer.

May the shade of Allah's blessings be upon you and you are successful.

THE ROLE OF WOMEN IN PROMOTING MATRIMONIAL HARMONY

(Speech by Aziza Rahman, Ph.D., delivered at the 54th Jalsa Salana USA)

First of all, let me give you something to think about! Of all the relationships that human beings are involved in, none is as difficult, as complicated, as delicate, as time-consuming, as involving, as stressful, as hard work, as self-sacrificing as the relationship between a man and a woman after they get married. Would you agree?

Yet, the wonder of it is, almost everyone of us here, is either already involved in such a relationship, or intend to be at some point in the future! Why?

The reason is simple. Being married, when it works, offers the most natural, fulfilling, satisfying, exciting, rewarding, loving and caring relationship in the world. Its benefits outweigh all other factors. It provides us with children, family, security, home

and possessions, even better health. Did you know that research has shown that married women live about ten years longer than single women, are less prone to chronic illness, and recover more quickly from colds, flu and injuries?

But there is a lot more to it than that. Marriage is the sacred commitment that two people, a man and a woman, make to live together as one, take care of each other, satisfy each others natural desires and raise a family. It is a joint venture, it cannot be made successful by the efforts of one person alone, and for this reason Allah Almighty has given directives and commands in the Holy Qur'an that apply to both partners.

So why am I talking about what women can do to promote matrimonial harmony, instead of

addressing both partners? It is because Allah Almighty has given us a special role to play, a role for which He has specially designed us.

Let me explain. First of all, Allah has created men and women equal but different; equal in status but different in abilities. He has assigned them different roles and the faculties to match. Woman's primary role, as we understand it from the Holy Quran and Hadith, is to be the custodian of the home. This immediately puts greater responsibility on her for promoting and maintaining marital and domestic harmony.

Secondly, there can be absolutely no doubt that Allah has endowed women with capabilities that are fully in accord with that role, namely, the role of wife and mother. Physically and biologically, psychologically and emotionally, women have been designed by Allah to be more loving, compassionate, patient, forbearing, self-sacrificing and nurturing than men in general; qualities that empower them with a greater ability to make a marriage successful. It is an established fact that male and female hormones are completely different and account for many of the differences in male and female characteristics, both physical and mental. As one author put it, "men are from Mars, women are from Venus!"

The third reason is that women have the opportunity to make a tremendous impact on the success of marriage in two ways. The Holy Prophet (s.a.w.) said:

"Paradise lies under the feet of the mother."

What does this Hadith have to do with marriage? Everything! Obviously, it indicates that as a mother, a woman can turn her home into a paradise. However, every mother is first a wife. She must lay the foundations of paradise in her role as a wife before she can build on it as a mother. Thus, women can promote harmony in marriage both as wives and as mothers.

Before I say more, let me stress the significance of marriage. The Holy Quran explains that marriage

is sacred and obligatory because Allah Himself has ordained it. He says:

"Of His signs is that He created mates for you of your own kind that you may find peace of mind through them, and He has put love and tenderness between you. In that are signs for a people who reflect." (30:22)

Therefore first and foremost, marriage is an act of piety. That is why the Holy Prophet (s.a.w.) said that when a Muslim marries he or she has completed half of his or her faith. Hazrat Khalifatul Masih II (r.a.) put it in these words:

"Marriage is a very delicate and important matter. As a matter of fact, very few other matters are as important. What is marriage? It is simply a means to carry out the divine plan. Allah wishes that man must procreate, propagate and spread, and thus maintain himself as the most wonderful and sublimest of the divine creation. The word marriage may sound like an ordinary thing, but it is really a consecration of a great divine plan. As such it is of so great an importance that I would put it next only to our relationship with Allah, and it is our required duty to see that it is duly respected and adhered to faithfully."

So we see here, the purpose of matrimony is not just to satisfy our desire for love and companionship, but to fulfill our duty to Allah. What is the best way to do that? We should turn to the Holy Quran for guidance.

The most comprehensive and far-reaching directive that Allah has given concerning marriage lies in chapter 4, verse 2 of the Holy Quran. He says:

"O ye people, fear your Lord Who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah in Whose name you appeal to each other, and fear Him particularly respecting the ties of kinship. Verily, Allah watches over you."

This verse, which is recited at every *nikah* (marriage) ceremony, shows us that the secret of good marital relations lies in the words: "O ye people, fear your Lord". Genuine fear of Allah, that is *Taqwa*, means making Him our shelter, integrating His commands in all areas of our lives and being mindful at all times of our accountability to Him. If women (and men) are careful in all they do and say, so as not to incur Allah's displeasure, their relationships will flow smoothly because they will be implementing the same goal.

So what are the factors in a truly fulfilling and harmonious relationship? The most important are patience, tolerance and unselfishness, the desire to be of service to each other and being careful of the rights that Allah has given the other. Nevertheless, too many people come to marriage with the focus on "what am I going to get out of this?", rather than "how much can I give to make this work?" This kind of attitude inevitably results in dissatisfaction. However, women have a God-given aptitude for caring that gives them the edge over men in giving and in working things out, thus making it easier for them to promote harmony. Don't you think women have a far greater capacity for compassion, sacrifice, change, sensitivity to the needs of others and for taking care of a whole host of things at the same time? How many men do you know who could be cooking dinner, keeping an eye on a toddler, supervising another child's homework, and all the while be arranging the next Lajna Ijtema on the phone?

The ideal relationship between husband and wife is beautifully and clearly summed up in the following verse:

"They are a garment for you and you are a garment for them..." (2:88)

We should adorn, protect and take good care of our spouses as we do with our costliest garments.

In spite of all the guidance from Allah, why do so many marriages still have problems? One of the problems in society today is that men and women's

roles have become somewhat confused. I read a letter from a perplexed young man to "Dear Abby", in which he complains, "I think today's women are crazy. They want a man to 'be there' for them, but they are never around for you. They want a man to be part of their lives, but they want their independence."

Poor man, he doesn't know where he stands! Fortunately for us, Allah Almighty specifies definite roles for men and women in chapter 4, v. 43 of the Holy Qur'an. He has appointed men to be "guardians" over women, and commanded them to be responsible for their wives' well being. In return, women are told to be obedient and guard their husband's secrets. Implementing this directive is a key way for women to promote harmony in their marriage. They should recognize that by placing the entire burden of their welfare on their husband, Allah has in fact bestowed a great favor on them. They must, in their turn be grateful and make the husband's task easier by being supportive, loyal, discreet and co-operative in every sense. In essence, to 'be there' for them. The Holy Prophet (s.a.w.) said that if a woman dies and her husband is pleased with her, she will enter heaven. It is wrong to think that this teaching demeans women by making them subservient to men; it actually provides protection and security for them. And anyhow, a wise woman knows that the real power always lies behind the throne!

Now where do mothers come into it? Mothers can have an enormous impact on the marriages of their children, both before and after the child marries. How do they have this effect? By training their children for their eventual roles as spouses, just as they teach them other vital lessons of life. Although the most effective way is obviously through their own example, much more needs to be done to counteract the negative influences in society. The first step is to teach their children about the Islamic teachings on marriage, its importance and the sacrifices it requires. They should point out to their daughters that even though Islam allows them to pursue higher

education and careers, Allah has still placed the main responsibility of home and family on them after marriage, and that they will be answerable to Allah for fulfillment of this obligation. They must advise their daughters that as marriage is a new phase in their life, they are bound to face difficulties and hardships; they will be leaving a home where they are unconditionally loved and respected to go to one where they will have to earn that love and respect by showing regard to others and by sometimes sacrificing their own feelings and desires. They have to encourage them to work out problems by themselves, without running home with petty complaints. Then Allah will surely reward them for their fortitude.

No less important, mothers must educate their sons about the rights that Allah has given to women, how to treat them with respect and gentleness, and remind them that they are responsible to Allah for their conduct to their wives. Mothers play a great role in this, for if a son does not respect his mother, he will not respect his wife.

In addition to this, mothers are most influential when it comes to selecting spouses for their children. They should remember the advice of the Holy Prophet (s.a.w.) that the best quality to look for in a spouse is that of piety. Unfortunately, there are some mothers of young men who are fixated on "tall, thin and *gohrry* (fair-complexioned)" girls, no matter what their other qualities are. These women should reconsider their values and use *Taqwa* to find a girl whose moral qualities will make their son's home a paradise.

Do you know what probably causes the most problems in marriage? It is the unavoidable side-effect that both partners and their families acquire a whole new set of relatives. Thus a woman becomes a "mother-in-law" to her child's spouse. But wouldn't it be better if she became a second "mother" to him or her? If when her son marries, she treats his wife exactly as she would her own daughter, there wouldn't be any discord in the family. In the same way, a wife should respect and care for her husband's mother, as she does her own.

She should not stand in the way of her husband's relationship with his parents, for Allah has made it the duty of every Muslim to obey and care for his parents. When she shows regard for her husband's relatives, he is sure to reciprocate by caring for hers. But if Allah's injunction to fear Him especially with respect to the ties of kinship is neglected, there will be very little harmony in the marriage. Regrettably, a lot of marriages come to grief due to parental interference (and mothers are usually guiltier of this).

The best way to deal with problems when they do arise is to turn to Allah. And Allah exhorts both partners to put aside their pride and petty differences and to reconcile with each other, when He says:

If a woman fears ill-treatment or indifference from her husband, it shall be no sin for them that they are suitably reconciled to each other, and reconciliation is best. (4:129)

Having been endowed with a more conciliatory nature than men, women can use it to promote harmony in their homes.

Last but not least, women should constantly pray for their husbands, their children and themselves. Allah has given us this beautiful prayer in the Holy Quran, which can produce miraculous results:

Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous. (27:75)

In the end, with all the God-given abilities and advantages that we have, we women can certainly enhance and improve any situation by following Allah's directives to us and thus promote matrimonial harmony. If we do our best for the sake of Allah in order to win His Blessings, we can indeed become the embodiment of these words of the Holy Prophet (s.a.w.):

"The world is but a provision and the best provision of the world is a good woman."

ANNUAL CONVENTION OF THE AHMADIYYA MOVEMENT IN ISLAM, SILVER SPRING, MD JUNE 29, 2002

Remarks by His Excellency John E. Leigh – Ambassador of Sierra Leone

Thank you all for the great honor you have given the newly elected Government of Sierra Leone by inviting its Ambassador in Washington to attend today's session of this year's Annual Convention (Jalsa Salana) to share a few words with you.

Mr. Chairman, Distinguished Ladies and Gentlemen:

It is with great pleasure that I join the members and officials – from near and from afar – of the Ahmadiyya Movement in Islam to show our deep respect for **ISLAM** and our appreciation to your Movement for the great work your missionaries are doing for the children of God around the Globe, especially in difficult places such as my homeland, **SIERRA LEONE**.

Sierra Leone is one of the most difficult places in the World to live in. With diamond gemstones scattered in over 8,000 square miles of forests, riverbeds, lowlands and villages, fortune seekers have invaded my homeland to get rich quickly. They brought war into my country. Violence is all around us but not just in Sierra Leone.

We are all living in troubled times. There are times when some people believe that the end of the World is near. Wars are not only being fought to gain wealth. Wars are being fought in the name of religion. Innocent people have been and continue to be killed and maimed in the name of religion and other contrived excuses.

Nine and a half months ago, people around the world, people such as you and I, witnessed an instrumentality of peaceful transportation, a marvel of science, of physics and mathematics, etc. – the airplane – cruelly, selfishly and callously converted into an instrumentality of death, destruction and

unbelievable pain, suffering and anxiety upon innocent people, by crazy members of a violent organization abusing and misrepresenting the name of the sacred religion of **ISLAM**.

The theme of this year's **Annual Conference**, therefore, could not have been more fitting, not only to members of the **Ahmadiyya Movement** but also to the world at large: **ISLAM, A RELIGION OF PEACE**.

Unfortunately, I am Not an Islamic Scholar – and I wish I were intelligent enough to have been one. I was brought up in the United Methodist Church and I endeavor to live by the Christian principle.

I have, however, lived with Islamic people. I work with Islamic people. Some of my relatives are Muslims. I read Islamic publications and attend Islamic functions. And many of my colleagues and friends are Muslims.

In fact, my boss – the President of Sierra Leone, Ahmad Tejan Kabbah – is of the Islamic faith. And I tell you one thing – it is a pleasure working for and with a man of Peace. President Kabbah is a man of peace who practices pure Islam. Islam is his guide. Our President has completely submitted himself to the will of Allah.

Today, it is the leadership of President Ahmad Tejan Kabbah that has brought an end to violence in Sierra Leone and which has laid the foundation for permanent peace in the troubled lands of West Africa.

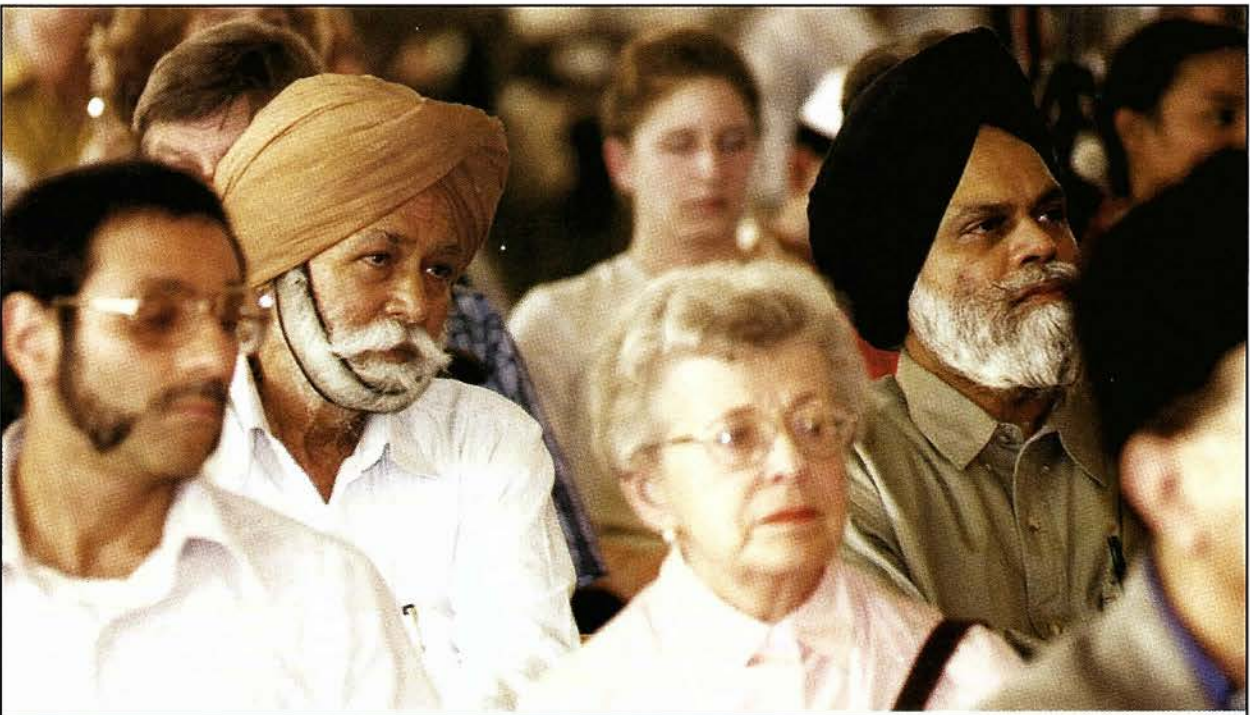
Thus, the People of Sierra Leone know that evildoers are not true Muslims.

So, I come here today as a layman from

SPECIAL GUESTS AT THE 54TH USA AHMADIYYA ANNUAL CONVENTION



Some of the Special guests arriving at the convention site



Some of the guests from different religious organizations attending the Convention

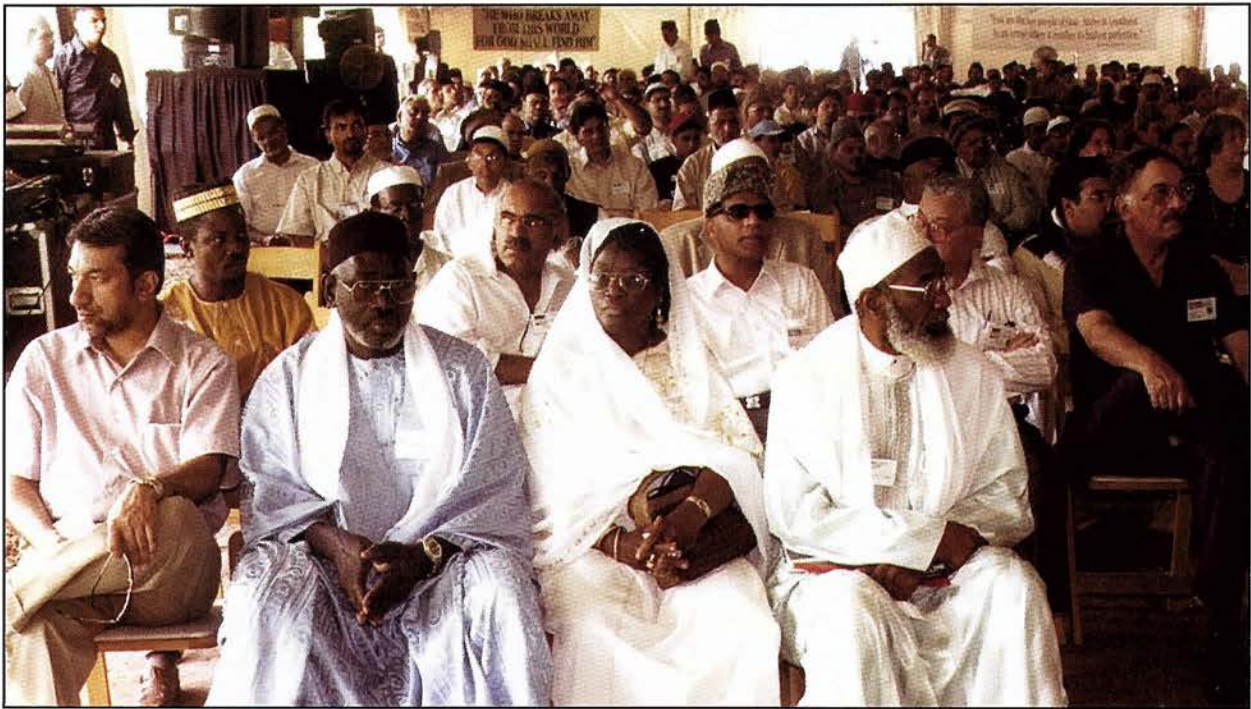
SPECIAL GUESTS AT THE 54TH USA AHMADIYYA ANNUAL CONVENTION



(Top & Bottom) Some of the guests from different religious organizations at the Convention



SPECIAL GUESTS AT THE 54TH USA AHMADIYYA ANNUAL CONVENTION



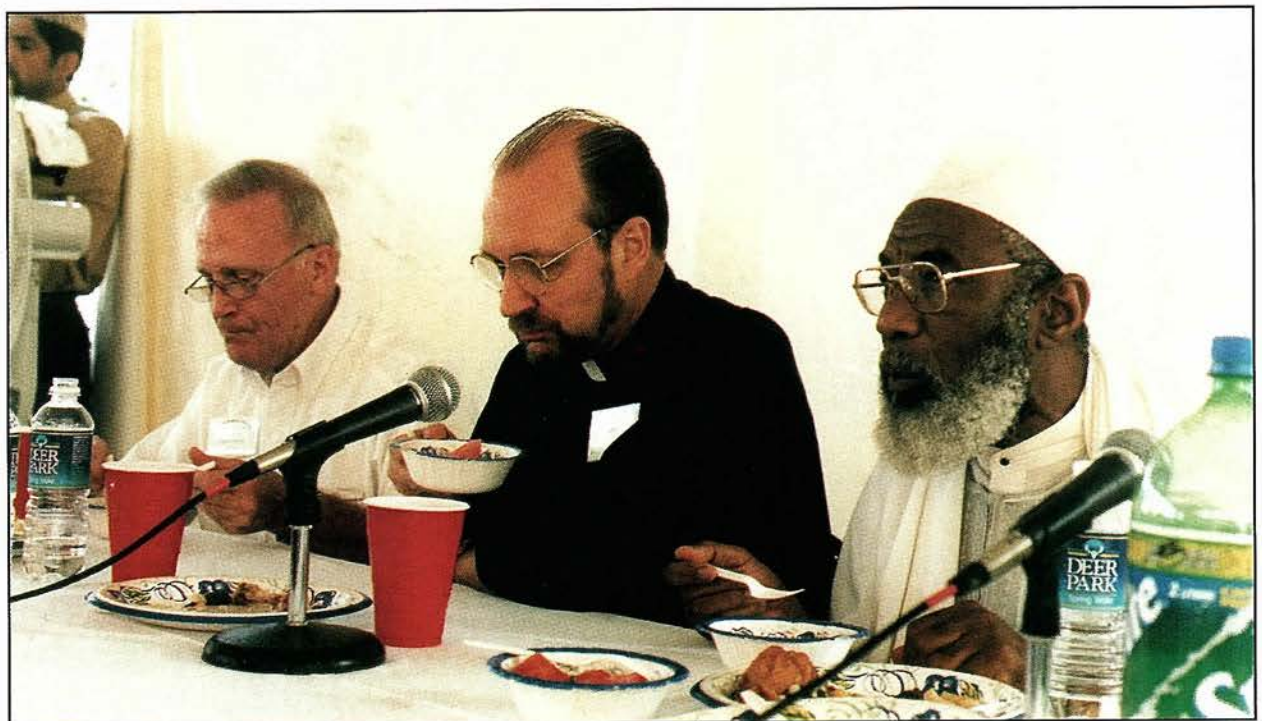
(Top & Bottom) Some of the guests from different religious organizations at the Convention



SPECIAL GUESTS AT THE 54TH USA AHMADIYYA ANNUAL CONVENTION



Special guests at the dinner table



(L to R) Rev. Stephen M. Anderson; Rev. Richard P. Kukowski; Alhaj Imam Muaz B. Fofana at the dinner table

AFRICA with a deep respect for Islam and personal knowledge that Islam is a sacred Religion of Peace that has helped save Sierra Leone from violence and total destruction.

But has permanent peace truly come to Sierra Leone? To West Africa? I say not yet!

First of all, fighting still continues in the republic next to my homeland. Violence there must come to a permanent end before we can start talking about peace in West Africa.

Second, many war victims are in need of healing but help is insufficient to heal the numerous and complex maladies.

Third, it is true that fighting is now over in Sierra Leone and approximately 72,000 combatants have been disarmed and demobilized. But to borrow from the teachings of the Fourth Head of the **AHMADIYYA** Movement in Islam – **HAZRAT MIRZA TAHIR AHMAD** – as reported in the translation of Imam Amatul-Hadi Ahmad in the February 1997 edition of the *Review of Religion* – peace is more than the mere absence of violence and peace can only flow from **GOD**.

The Mirza had been asked during a meeting in Germany about what constituted inner peace. The Mirza responded by discussing the concept of peace in Islam. He stated that Islamic peace was two fold:

First, one must be at peace with God and then secondly at peace with oneself and with the rest of the world.

The Ahmadiyya movement and other Islamic missionaries took this message of Islamic Peace to my country many, many years ago. Many of our people accepted the message and re-ordered their

lives accordingly. Others did not. Still others lived in remote communities and the message never reached them.

Those in my country who never lived by peace, who never understood the concept of peace and who never submitted their will to God were many. In time evil engulfed my country and many people suffered and perished. But many more survived whole and we are back on our way to social and economic progress.

The work in Sierra Leone of the faith community over many years is a key factor behind the strength of our national character that helped us survive disastrous violence. But for the work of the faith community – including the great work of Ahmadiyya missionaries, we would not have been able to survive and turn the tide against those outsiders and their local collaborators who for nearly ten years inflicted great pains and sufferings and anxiety upon our people.

Faith in peace is the reason why despite all the inhumanity, the reconciliation process at home is moving forward relatively smoothly.

And the work of the faith community is what will bring complete healing to our people as well as improvements in our daily lives.

Many in Sierra Leone today desire the message of peace. We invite more Ahmadiyya Missionaries to come to Sierra Leone and teach our people the true meaning of peace so we can submit our will to God and live in Peace with our inner selves and with our neighbors and the world.

Thank you Mr. Chairman, Distinguished Ladies and gentlemen, for inviting me to speak to you today.

ANNUAL NATIONAL CONVENTION OF THE AHMADIYYA MOVEMENT IN ISLAM, JUNE 29, 2002

(Speech by Montgomery County Executive Douglas M. Duncan)

Thank you, Imam Shamshad for inviting me to be a part of your organizations's National Convention.

Welcome to all of you who are visting Montgomery County. You honor us with your presence.

Greetings from Montgomery County, Maryland to all of your members who are watching this Convention in their communities all over the world.

As we all have seen, the events of the past several months have reminded us of our humanity. For some that humanity is demonstrated as anger in response to fear. For others that humanity is demonstrated as a desire to connect with our fellow man and to those we hold dear.

You have chosen to connect with your fellow man. To eschew fear and show the world that Islam is a religion of peace. I commend each of you for having the courage to do so.

I used the word "Courage" purposefully. For we all know that is easy to sit back and let people proclaim their venomous hatred as they victimize others. But it takes courage to confront it and run the risk of having that hatred re-directed at us. Such courage is demonstrated by your international leader (Hazrat Meerza Taheer Ahmad) in his Friday Sermons.

Mankind must not be in the business of victimizing its neighbors. We must honor the Almighty by honoring and respecting one another. Here, in Montgomery County, you have chosen to honor and respect your neighbors.

You have gone to their places of worship and invited them into yours. Some of us are here today as visual representations of that effort.

You have begun a dialogue that allows for the free flowing exchange of knowledge and experiences. You are sowing seeds where peace can continue to flourish and mankind can continue to grow in wisdom and courage. On behalf of the residents of this great County, I offer my gratitude.

Today, as an expression of that gratitude I will take a moment to commend and thank Imam Shamshad Nasir. The Imam has diligently carried the message of peace and brotherhood to other religious institutions in Montgomery County. He has opened the doors of this Mosque to me where I was able to host a prayer service last December. And, he has spoken out publicly against hate inspired violence. Thank you Imam for your tireless dedication and for sowing the seeds of peace.

In gratitude I present this certificate of appreciation. It reads as follows:

The County Executive of Montgomery County, Maryland awards this certificate to Imam Shamshad A. Nasir in recognition and appreciation of the tireless efforts of the Ahmadiyya Movement in Islam, Inc. to increase awareness of Islam as a religion of peace and for promoting interfaith dialogue among peoples of diverse religions. You have my thanks and appreciation for helping make our community a better place to work and live.

AHMADIYYA MUSLIM COMMUNITY ANNUAL CONVENTION JUNE 29, 2002

(Speech by Lt. Governor Kathleen Kennedy Townsend)

Assalaam Alaikum, peace be unto you.

Acknowledge his Holiness Mirza Ahmad, Dr. Ahasan Ullah Zafar and Imam Shamshad Nasir. I'm thrilled to be here with you.

We honor and praise God in different ways. But our belief in God is universal. So too is our belief that God is just. That God understands our pain and listens to our prayers. That God loves us – and expects us to love one another.

This is especially necessary in the wake of the events of September 11th. Since that day, I have visited with and sought the counsel of many of you. And I've been proud to meet with members of the Muslim Community in both the Muslim Community Center of Baltimore County and the Community Center of Silver Spring.

I talked to those at the community Centers, and made phone calls to Muslim leaders across the state, to get information and advice about the bigotry that too many faced after 9/11. The suspicious looks. Feeling uncomfortable getting on planes. Being loyal Americans – and having your loyalty questioned.

But for me, the most heart breaking stories are the ones I hear from Muslim parents who tell me about their children being teased and isolated. Sometimes they're even afraid to send their children to school. Or their children are afraid to go.

There is just no place for this kind of cruelty, in Maryland or anyplace else. This is all unacceptable. Bigotry and hate will never be tolerated in this community.

We have a tough hate crimes law in Maryland, and we're enforcing it. The Maryland State Police

have established a statewide toll free number to report hate crimes. And to give additional help to ending the hatred, the Maryland Human Relations Commission has established a toll free number to report discriminatory acts.

Freedom and liberty are indivisible. We cannot assure them for ourselves by denying them to others. That is why I come to stand with you. And that is why I believe so strongly that there is no greater calling for a public official than to fight for civil rights, human rights and justice. This is a Kennedy tradition that will never change.

My father used to say, "What is dangerous about extremists is not that they are extreme, but that they are intolerant." And the best way to weaken intolerance is to strengthen democracy. This is a responsibility we all share – and it goes to the very heart of what it means to be a citizen.

That means voting. Participating in politics. And getting involved in our communities. I know you understand this.

The community activism to which you have committed yourselves – free medical services, food to the needy, financial assistance to new immigrants – is the foundation upon which strong communities and a strong State is built.

I come before you today to ask that you keep that spirit alive. There is no higher calling.

I am also here to ask that you keep the State of Maryland and me in your prayers as I run for Governor of this Great State. It is through prayer and hard work that I have been able to work with so many of you to:

1. Increase annual direct State aid to K-12 education by 1.2 billion annually.

2. Increase After-School program funding from \$500,000 to over 14 million dollars from 1995 to 2002; and
3. Provide over 100,000 children with health insurance who just 5 years ago had none.

United, we have accomplished so much as a State, but we're not done yet. I believe this is Maryland's Moment. It's a time to build on the success of the past 7 years and move forward. And to make sure that EVERYONE is included when we move forward.

Some of the ideas that I have been discussing in the campaign include:

- A character education program in every school that teaches our children to be accountable to themselves and others.
- A prescription drug initiative that will cover 200,000 of Maryland's seniors who currently get no help with their medicines at all.
- An economy that values and supports the contributions of small and minority businesses.

And we'll move forward together toward a stronger, more prosperous, and more caring Maryland.

Thank You.

A LETTER FROM UNITARIAN UNIVERSALIST CHURCH

July 1, 2002

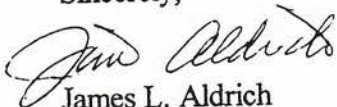
Imam Shamshad Nasir
 Ahmadiyya Community Center
 15000 Good Hope Road
 Silver Spring, Maryland 20905

Dear Imam Shamshad:

Rev. Elizabeth Lerner is away until September. So, in her absence, I wish to extend on her behalf and that of the UUCSS congregation a most heartfelt thank you for the wonderful hospitality extended to us at the Ahmadiyya 54th Annual Convention. It was an enriching experience from all points of view. Everyone in our group left with an expanded understanding of the Ahmadiyya Movement and an interest in our continuing to collaborate on future exchanges.

We are most appreciative of your outreach to the community and to our Unitarian Universalist church.

Sincerely,



James L. Aldrich
 10414 Lorain Avenue
 Silver Spring, Maryland 20901

REMARKS OF W. T. DURR, INTERIM SENIOR PASTOR OF COLESVILLE PRESBYTERIAN CHURCH

to the 54th Annual Convention of the Ahmadiyya Movement on 30 June 2002

Distinguished speakers, Imam Shamshad, and distinguished guests: Thank you for inviting us here today to learn about you and share with you in our quest for peace and justice.

It is the custom of many Christian bodies to read proscribed scriptures over a three year cycle. Included in the ones being read at this time are stories from the book of Genesis about Abraham and his decedents. This time I have been reading them with new awareness and sensitivity. For instance I did not realize until now that Abrahams oldest son, Ishmael, had twelve sons from whom, the Bible states, would come twelve tribes, or nations. (Genesis 25:12-16) The name, Ishmael, means "God hears". We are told that God heard Ishmael when he needed help. I believe that God hears us when we ask for help. I believe that God shows no partiality.

While it is important that God hears us, blessed is the man or woman who hears God. We hear God through scriptures. We hear God through prayer. We hear God through resolutions of bodies such as this. We hear God when we listen to our neighbor. We hear God in the voices of prophets.

Different religious bodies adhere to the voices of prophets who speak especially to their own group. As Christians we believe that the greatest prophet was Jesus who is our Prophet and Savior. What we ask of others is the same as we extend to them: respect for the right to believe as one chooses. This fall we will share in discussions with members of other faiths what each believes and how this relates to our ability to live together. If you do not know about this and want to be a part of it please speak to Imam Shamshad or myself.

In this spirit the Session, which is the governing body of our Church, passed the following resolution in relation to your publication, *Jihad and World Peace*:

The Session of Colesville Presbyterian Church appreciates the work of Imam Shamshad Nasir and

the Ahmadiyya Movement in Islam which has published *Jihad and World Peace*. We support the efforts therein toward interpreting Jihad as an instrument of personal inner struggle and not a license for violence. We back its call for nonviolent means of striving for freedom to worship according to each association of believers' own scripture and tradition. We affirm its values which imply respect for other religious traditions.

We call for more dialogue between religious groups in our area. We believe that as each religious body, retaining its roots and adhering to its principles, engages in examination and comparison between itself and its neighbors, that all parties will be strengthened. We believe that each community is made stronger by comparing its values with universal ones of peace, human rights, justice, and compassion.

We ask other religious bodies, at the congregational level, to support peaceful efforts of our brothers and sisters of the Ahmadiyya Movement in Islam. We remind Protestants, Jews, Catholics and others that the word 'Islam' means: peace. Finally, we recognize that we share with billions of men and women around the world the desire to honor the Almighty and the quest to find from God the means to better align all nations and people in the struggle for fairness and peace.

Approved unanimously by the session of the Colesville Presbyterian Church on 17 May 2002.

Behind me on a huge banner are the words: "Love for all, hatred for none". We too believe in that. We are here to work with you to spread the word. We will work with you and all faiths that believe in peace and justice. Do not stop. There is much to do. But there is nothing better to do than to work for truth, peace and justice in the world. We thank you for the statement *Jihad and World Peace*. We praise you for the courage of your convictions. We stand by you as brothers in a cause that God had give us all.

IMPRESSION OF THE ANNUAL CONVENTION OF THE AHMADIYYA MUSLIM COMMUNITY IN THE USA

by Rev. Richard G. P. Kukowski, Episcopal/Anglican Church of the Transfiguration

June 29, 2002

The Imam, Baitur Rahman Mosque
Silver Spring, Maryland

On the short trip over from our church, people expressed some nervousness about meeting a new group of people from a religion and culture that was unknown to most of us. Comments were made that the visit to the mosque of two weeks earlier helped but that this would be such large group that we probably wouldn't know anyone there.

When we arrived, we were made instantly welcome by Imam Shamshad and gentlemen that we had met both during our visit in mid-June and at the AIM Convention a few weeks earlier. Together they put everyone at ease and escorted us to seats in the tent.

Everyone found the prayer and the talks interesting (if a bit long. One person commented that the interpretation of the Isaiah passage was the "most unique" she had ever heard. Probably the most valuable was the question and answer period following the meal. Transfiguration people were pleased with the openness of those who responded to the questions to tackle any and all issues including jihad and September 11th.

Overall, everyone found the day well worth the time spent. We left feeling that we knew more about Islam, but, most importantly, we knew more about the members of the Ahmadiyya Movement in Islam and how they practice their faith. This type of contact goes far in breaking down barriers and building trust between members of our congregation and their congregation. Since all of us had grown up in solely Christian communities (with some contact with Judaism), this was a very valuable day. Everyone felt more comfortable with both Islam and with Islamic people.



Colesville Presbyterian Church

12800 NEW HAMPSHIRE AVENUE, SILVER SPRING, MD 20904

PHONE: 301-622-4555 FAX: 301-625-3095

WWW.COLESVILLEPRESBYTERIAN.COM

2 July, 2002

REV. DR. TED DÜRR
INTERIM SENIOR PASTOR

Imam Shamsad Nasir
Ahmadiyya Movement in Islam
15000 Good Hope Road
Silver Spring, MD 20905

REV. TERESA SUDER
INTERIM ASSOC. PASTOR

JOHN STEVENSON
DIRECTOR OF MUSIC

ELAINE O'LEARY
ORGANIST

ALICE MCGINNIS
DIRECTOR, CHILDREN'S
& YOUTH CHOIRS

CHARLES HARRIS
TREASURER

NANCY HAGGIS
ADMIN. ASSOCIATE

CLARENCE ISAAC
BUILDING SERVICES MGR.

EDELVINA GAMBOA
NURSERY ATTENDANT

ELIZABETH GAMBOA
NURSERY ASSISTANT

REV. BRUCE M. BOWEN
PASTOR EMERITUS

Dear Imam Shamsad,

Thank you for the hospitality, grace, and wisdom extended from you and your members to those of us who came to your convention on 30 June. I have heard nothing but praise, admiration, and appreciation from all who attended.

I am reminded of the trying time when I first met you on 16 September of last year. As I drove up to the mosque the first thing I saw was the sign:

Love for all, hatred for none.


You and your community have lived up to the reputation implied in that statement. On that day, when I first came into the space reserved for holy and sacred prayers, I felt at home.

That day, as people spoke, I wished for some peace loving and justice seeking Muslims who would speak out to the Muslim world for the sake of non-violence and humanity. You and the Ahmadiyya movement have done that. **THANK YOU FROM THE BOTTOM OF OUR HEARTS.**

May the Lord Almighty bless you, increase your numbers mightily, and inspire you with the spirit of prophesy.

Grace, peace, and blessings from our community to yours.

Your trusting friend,



W. Theodore Dürr



PILGRIM CHURCH UNITED CHURCH OF CHRIST
 2206 Briggs Road Wheaton, Maryland 20906-3207 301-942-7188

Rev. Stephen M. Anderson, Minister

Today is Sunday, June 30, 2002.

Imam Shamshad A Nasir
 Baitur Rahman Mosque
 15000 Good Hope Road
 Silver Spring, MD 20905

Shamshad, My Dear Brother,

How greatly God has blessed you and the congregation of Baitur Rahman Mosque!

I sense the 54th Annual Convention was a highly successful event. Praise be to God for excellent planning and all the labors of all the people who worked to make it an event worthy of God's blessing. I realize the planning committee came from various parts of the nation, but I also saw so many familiar faces among those who were working!

Jane and I thank you for sending three lovely guests to our home: Mumtaz Malik and his son Zacharias from Chicago and your Houston friend Mohammad Munir. It was a genuine pleasure to extend the hospitality of our home to them. We surely hope to do so again.

And Saturday! I do not believe any detail was overlooked. The preparations: name tags, parking passes, escorts to the meeting, refreshments – all so thorough. The graciousness of welcome at the gate continued unabated all the way through our visit at the exhibit and departure. The format followed was excellent, the speakers informative, and the management of the agenda outstanding. As I have come to expect, the meal was superb. The discussion time for visitors was free and relaxed and responses to questions in such good spirit. In other words, I think your involvement of the wider community in this Ahmadiyya event was a total success.

Pilgrim Church and I surely thank you for the invitation to participate in yesterday's activities. You can count on it. Those I brought this year will bring others next year!

Perhaps you speak of it with Christians in particular. We aspire to be multi-cultural and multi-racial. Our earliest theologian said, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise." (Gal. 3:28f) We believe it and want it to be true among us, but convincing evidence is scarce. Consequently, I truly admire what I see in the diversity and reality of the brotherhood among Ahmadis.

With confidence and anticipation of God's blessing of our continued relationship;

Sincerely yours,

**IN MEMORY OF
BRIGADIER-GENERAL SAHIBZADA
MIRZA MUBASHAR AHMAD**

Saied Ahmad Malik, Pakistan Army (Retired)

Sahibzada Mirza Mubashar Ahmad passed away on June 8, 2002 at the age of seventy-eight. *Inna Lillahe va Inna Elahe Rajeoon*. We were classmates. We were in the army together.

Sahibzad Mirza Mubashar Ahmad was an exact replica of his illustrious father, Hazrat Sahibzada Mirza Bahir Ahmad Sahib, in charm and in deeds.

Three years have not passed since Sahibzada Mirza Hameed Ahmad and Sahibzada Mirza Munir Ahmad, whom we all so much loved walked around with their younger brother Sahibzada Mirza Mubashar Ahmad. Neither had attained the allotted span of human life, and for them we might have hoped that many years would elapse before they passed away, full of years. And, today we mourn the death of their younger brother with his family and friends whose sun has gone down while it yet was day.

Our private life, our failings of our character, whatever they may be belong in no sense to the world. They are for the judgment of God, whose merciful forgiveness is necessary for the best we do and are. Let us remember his strength, his magnanimity, his self-control and generous deeds.

He won his ways by cheerfulness, good humor, and kindness of heart, tact and readiness – graces of which some of the highest characters have been almost destitute, graces which assuredly not less the gifts of God – graces which even in the house of God, we do well to reverence and admire.

God's ways are not our ways. Sahibzada Mirza Mubashar Ahmad, lately had terrible agony of an incurable disease, to bear that speechless agony required courage. He bore his agonies without a murmur, with rugged stoicism and in unflinching fortitude.

Which of us can tell whether those hours of torture and misery may not have been blessings in disguise, whether God may not have been refining the gold from the brass, and the strong man had been truly purified by the strong agony?

Let us forget those things which are behind and reach forth unto those things which are before. Forget in him who is gone all that was the earth and earthy; reach forward in his character to all that is immortal – the kindness, the perseverance, the hope the self devotion, which can never pass away.

MAJLIS ANSARULLAH U.S.A.
QIADAT TALEEM (EDUCATION DEPT.)

Salim Nasir Malik
29 Kingley Way
Freehold, NJ 07728

Phone/Fax: (732) 625-1944
Email: Snm071 @aol.com
July 22, 2002

Subject: Result of National Exam 1 of 2002 Majlish Ansarullah USA

To: All Zoma, Regional Nazmeen and Taleem Secretaries

Assalamo Alaikum wa Rahmatullah wa Barakatahu,

The Qiadat Taleem Majlis Ansarullah is pleased to announce the result of the Exam I of 2002. The major highlight of this result is the ever highest participation of Ansar membership in terms of the number of individuals as well as chapters of Majlis Ansarullah USA. The total number of the individuals who have participated this time is one hundred fifty six from twenty seven chapters of Majlis Ansarullah USA. These numbers are far greater than prior years. Another interesting feature of these results is that majority of the participants have done very well in the test and secured high marks. On behalf of the Qiadat Taleem Majlis Ansarullah I congratulate to all Zoma Taleem secretaries and those who have participated and passed the test and thus made our National Taleem Program a success.

As you know we are currently in the middle of second quarter of our National Taleem Program 2002, which will close on 31 August. The book Essence of Islam has already been supplied to you to distribute. You may arrange general review of the parts assigned for reading during current quarter in the Ansar monthly meetings. It is necessary to give a copy of the Annual Taleem Program 2002 Ansarullah U.S.A. to members to follow study guidelines and know precisely the suggested part of the Holy Quran for learning translation and understanding its explanation. Please note that only one and a half chapters of the book "Essence of Islam" namely (1) Islam, the True and Living Faith and (2) Allah the Exalted, the first half only (up to page 58 and Urdu book to page 55, bottom number) are recommended for reading during current quarter ending August 31. The remaining part of this book will be covered in the next quarter beginning September 1st.

I will be away for a few weeks in case you have any questions or need copies of the book, contact Dr. Imitiaz A. Chaudhry at Telephone No. (732) 970-1805 or Fax at (732) 970-1806 during the month of August. Please pursue your study plans for the current quarter and keep reminding your members to follow them as laid down in the National Taleem Program. Thank you and God be with you.

Sincerely

Salim Nasir Malik,

Qaid Taleem Majlis Ansarullah, USA

RESULTS EXAM I OF 2002, QIADAT TALEEM**MAJLIS ANSARULLAH USA**

1	BASHIR AHMED ROHILA	DETROIT	96	1 ST
2	MOHAMMAD ZAFAR IQBAL	ROCHESTER	96	1 ST
3	MOHAMMAD MUNIR	LA EAST	95	2 ND
4	FAROOQ MALIK	CENTRAL JERSEY	94	3 RD
5	ABDUL W. KHALID	DALLAS, TX	93	
6	NAZIR AHMED	DETROIT	93	
7	KALIMULLAH KHAN	MARYLAND	92	
8	MALIK ZIAUDDIN AHMED	AUSTIN	92	
9	ANEES SHAIKH	PHOENIX	91	
10	MIRZA IRSHAD ALI	HOUSTON, TX	91	
11	AFTAB A. BISMAL	DETROIT	91	
12	MUNIR KHAN	LA EAST	91	
13	BASHIR SHAMS	NEW ORLEANS	91	
14	JALALUDIN LATIF	RTP	90	
15	NURUDDIN A. LATIF	RTP	90	
16	KALIM A. RANA	HOUSTON, TX	90	
17	MUJAHID MAHMOOD	DALLAS, TX	90	
18	RASHEED AHMED	SAINT PAUL	90	
19	MIAN G. AHMED	BOSTON	89	
20	MOHAMMAD SULTAN AKBER	QUEENS, NY	89	
21	WAHEED MAROOF	SAN FRANCISCO	89	
22	R. A. SHAKIR	GEORGIA/SC	89	
23	RIAZ A. ZAHID	SAN FRANCISCO	89	
24	TAHIR A. KHAN	L. A. EAST	88	
25	ZABEEH ULLAH	NORTH JERSEY	88	
26	ABDUL BASIT	MIAMI	88	
27	SULTAN A. SINDHU	QUEENS, NY	87	
28	CHAUDHRY H. MAZHER	LA WEST	87	
29	IFTAKHAR SHAIKH	HOUSTON, TX	85	
30	NISAR AHMED	HOUSTON, TX	85	
31	DHUL W. YAQOOB	MILWAUKEE	85	
32	EJAZ A. CHATTA	BROOKLYN, NY	83	
33	S. B. A. QADRI	DETROIT	83	
34	MUBASHAR A. SYED	CENTRAL JERSEY	82	
35	MASOOD A. KHARSHID	GEORGIA/SC	80	
36	IQBAL WARARICH	LA EAST	80	
37	TAHIR A. MINHAS	LA EAST	80	
38	MALIK M. ALTAF	AUSTIN, TX	80	
39	NAEEM AHMED	BOSTON	80	
40	NASEER MALIK	PHOENIX, AZ	78	
41	NAZIR AHMED	CHICAGO	78	
42	MOHAMMAD SHARIF KHAN	PHILADELPHIA	78	

43	B. MAHMUD	LA EAST	78	
44	ABDUL NAVID	ROCHESTER	78	
45	MUHAMMAD D. MUNIR	HOUSTON, TX	78	
46	ABDUL AZIZ	SAN FRANCISCO	78	
47	STEVE SORDAN	MILWAUKEE	78	
48	ABDUL RAZZAQ QARSHI	QUEENS, NY	77	
49	ARSHAD JANJUA	QUEENS, NY	77	
50	HABIB ULLAH AZIZ	SAINT LOUIS	77	
51	AFTAB A. MUNEER	DALLAS, TX	76	
52	MUBASHIR A. MAJOKA	ROCHESTER	76	
53	RASHID A. SABIR	WASHINGTON, D.C.	76	
54	SAEED A. MALIK	MARYLAND	75	
55	ABDUL MAJEED NIAZ	AUSTIN, TX	75	
56	ZIA A. SHAH	ROCHESTER	74	
57	NIAMAT-U-SIDDIQUE	PHILADELPHIA	73	
58	A. HAFEEZ	DETROIT	73	
59	SARDAR RAFIQ AHMED	ROCHESTER	72	
60	MUNEER ABBASI	MILWAUKEE	72	
61	AKMAL MIRZA	PHILADELPHIA	72	
62	NADEEM FAIZI	GEORGIA/SC	71	
63	M. SARWAR BHATTI	MARYLAND	71	
64	MOHAMMAD ASHRAF	SAINT PAUL	71	
65	ABDUL HAQQ	GEORGIA/SC	70	
66	CHAUDHRY MOHAMMAD ASHRAF	VIRGINIA	70	
67	TAHIR KHAN	MARYLAND	70	
68	KHALID AHMED BHATTI	MARYLAND	70	
69	KHURRAM BASHIR	MARYLAND	70	
70	SYED AFTAB ALI	MARYLAND	70	
71	MANSOOR MUZAFFAR	MARYLAND	70	
72	FARID AHMED	DALLAS, TX	70	
73	MALIK MANSOOR AHMED	DALLAS, TX	70	
74	AMIR UD DIN	LA EAST	70	
75	ANWAR FAROOQI	LA EAST	70	
76	MAHMOOD AHMAD CHAUDHRY	LA EAST	70	
77	MOHAMMAD JATTALA	LA EAST	70	
78	ASIM ANSARI	LA EAST	70	
79	TAHIR AHMED KHOKAR	ROCHESTER	70	
80	MAHMOOD A. BUTT	ROCHESTER	70	
81	ZARIF AHMED	ROCHESTER	70	
82	IHSAN UL PERVEZ	PHILADELPHIA	70	
83	SHAMS HADI	HOUSTON, TX	70	
84	SAIF BHATTI	HOUSTON, TX	70	
85	WAHEED RUSHDI	QUEENS, NY	70	
86	RIAZ SHAMS	NEW ORLEANS	70	
87	NASEEM AHMED	DETROIT	70	

88	MUHAMMAD AHMAD	ST. LOUIS	70	
89	ABBAS MIRZA	SAN FRANCISCO	70	
90	CHAUDHRY MUSHTAQ AHMED	MARYLAND	70	
91	PERVIAZ CHAUDHRY	MARYLAND	70	
92	KHALID WAHEED	MILWAUKEE	70	

ANNOUNCEMENT

May 22, 2002

All Presidents
All National Aamla Members
All Missionaries
Sadar Lajna

Assalamo Alaikum wa Rahmatullah wa Barakotuhu.

At a recent Lajna "Meena Bazaar" a Raffle was conducted, to raise Mosque fund.

Such raffles are akin to a lottery and are not permissible, under interpretation from the "Darul Afta".

Please inform all members to conduct themselves accordingly.

Wasalaam,

Ahsanullah Zafar
Ameer, USA Jamaat

PERSECUTION OF AHMADIS IN PAKISTAN

NEWS REPORT JUNE 2002

Still another Law to maintain Ahmadis' non-Muslim status promulgated

Ahmadis shall be deleted from the joint electoral rolls and added to a separate supplementary list.

Ahmadis disenfranchised by implication

Islamabad June 13, 2002: According to a press report published in the daily News International, of June 13, 2002, the President promulgated a new law on Wednesday titled as the Conduct of General Elections Order (Second Amendment), 2002.

The new law enforces, notwithstanding any other law, including the Forms prescribed for preparation of electoral rolls on joint electorate basis, the non-Muslim status upon Ahmadis for electoral purposes. It provides mechanism to demand the Affidavit concerning the "unqualified Finality of Prophethood" etc. from all Ahmadi voters. According to the amendment, in case an Ahmadi refuses to sign the given declaration, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to a supplementary list of voters in the same electoral area as non-Muslim.

It is obvious that through this still another discriminatory law, Ahmadis have been excluded from the Joint Electorate. In fact, they shall be placed on a special supplementary list – obviously for convenience of still more discrimination. This measure, in the first instance, will effectively disenfranchise the entire Ahmadiyya Community, as Ahmadis will not vote as non-Muslims, as a principle.

This law has been promulgated in response to a demand from the discredited religious lobby. It reduces Ahmadis outrageously to the status of political orphans. Its language is so incongruous with any declaration of liberal and fair approach to treatment of marginalized sections of society in

Pakistan. The military government's subservience to theocratic pressure and its brazen lack of commitment to higher political and social values is astonishing.

Mullas were delighted to see the government beating the retreat in the face of their pressure. In the follow-up of the President's Order, the Election Commission promptly issued instructions to Revising Authorities on June 17 that if an objection was filed till June 27, that a person had got himself enrolled as a voter and he was not a Muslim, he should be summoned within 15 days and told to sign a declaration regarding his belief about the Finality of the Prophethood of Hazrat Muhammad (s.a.w.). the EC also directed the Revising Authorities that in case the voter refused to sign the declaration, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to a supplementary list of voters. In case the voter does not turn up in spite of service of notice, an ex-parte order will be placed against him. (*DAWN*, 19 June 2002)

Within two days, top-ranking mullas got together and advertised in the *Urdu Press* an appeal to their followers to have the 'Qadiania' shifted over to the 'Non-Muslim' list. (*The Daily JANG*, June 21, 2002). The appeal was signed, in addition to others, by Maulvi Fadur Rehman (an Al-Qaida admirer), Qazi Hussain Ahmad (a Taliban sympathizer) and Professor Sajid Mir (President of a chain of seminaries promoting religious extremism). To facilitate their task, the Election Commission directed all the assistant election commissioners that copies of the electoral rolls lying with them be made available for public inspection. The EC went all the way to help the mullas, by advising them that in case of any difficulty in getting the copies of the electoral rolls the provincial election commissioners or the secretary of the election commission in Islamabad may be contacted. (*DAWN* June 21, 2002)

Some election-watchers did not get the full implication of the mulla's drive and the government's compliance. They argued that Ahmadis were being placed only on a supplementary list; they can still vote. Little do they realize that the mulla knows that Ahmadis, as a matter of principle, will never vote as non-Muslims; as such, by implication they will get effectively disenfranchised. Some liberal and secular elements voiced their concern over this turn of events. Mr. Ayaz Amir, a leading columnist wrote his column for the *DAWN* and titled it 'Back to the Future'. His opening paragraph: EVEN in a land renowned for silly edicts, the most recent addition to the statute book, Chief Executive's Order No. 15, takes the prize for silliness.

Silly, yes; but a more objective analyst could call it: absurd, injurious and outrageous.

Copies of the news item from *The NEWS International*, June 13, 2002 and the mullas' paid advertisement in *The Daily JANG*, Lahore of June 21, 2002 are added as Annex to this Report.

Back to the Future - Again

Rabwah, June 2002: A police contingent comprising two ASIs and 4 constables raided a book store at Rabwah and took away a few books, under orders of the District Police Officer, JHANG. This used to happen during the past regimes but the practice had stopped for the last few years. It appears that the interval was only temporary, and the mulla is again being permitted by the government to compel it to violate fundamental rights.

The order of the DPO Jhang referred to a letter of the Government of the Punjab (Home Department) No: 1-7-H-SPL-111/2001 dated 18 May 2002. This letter states that a book '*Masih Maud*' published by Anjuman Ahmadiyya Ashaat Islamiyya, and an issue of the *Daily Alfazl* of 02-02-02 contains material that is 'entirely objectionable' etc. The fact is that there is no Anjuman Ahmadiyya Ashaat Islamiyya at Rabwah,

whatsoever. Secondly, any third person, other than the reporting mulla and the compliant Home Secretary, will find it extremely difficult to locate in the *Daily Alfazl* any material that is even remotely objectionable. It is simply a resumption of the old routine when a mulla of the Khatme Nabuwwat Organization would report to the Home Department against any Ahmadiyya publication, and the department, without any further inquiry, would routinely issue orders for the confiscation of the same. The incumbent authorities are once again lapsing into their indignity of the past.

The District Police Officer JHANG, in a show of enthusiastic compliance went a step further by emphasizing in his order:

"SHO Police Station Chenab Nagar is specifically directed that as there is already great tension between Ahmadis and Muslims in his area, strict security precautions are to be adopted in the face of present situation. The objectionable book and the newspaper is to be confiscated by the police forthwith so that no untoward incident takes place. These instructions are to be strictly complied with. It is an issue of great importance." (Translation)

In fact, there was hardly an Ahmadi or a non-Ahmadi in this town or area who was even aware of any objectionable material in these two publications, prior to the issue of the administrative orders. How efficient these authorities are when they move against imagined (non-existent) actions of already suppressed communities!

Violent Mullas and Policemen

Goth Ali Muhammad, district Khairpur Sindh; May 2002: Mr. Mohammad Nawaz who joined Ahmadiyyat in 1979 is reportedly having a very rough time at the hands of mullas who are in league with some policemen. Nawaz is a practicing Ahmadi, does not hide his identity as an Ahmadi and actively tries to dispel misgivings and false accusations against the Ahmadiyya Community. Mullas do not like it and have moved decisively

against him.

Some weeks ago, they had him abducted at night from his residence with the help of two policemen. They took him in a van to some location where he was subjected to intense interrogation by a team of mullas. There, they also told him to recant within a few days or face death. During the interrogation they recorded his statements on an audio recorder. Eventually they gave him some booklets to read and dropped him back at residence. Subsequently, they reported him to higher police officials for being an Ahmadi activist. At this, Nawaz got scared and fled from home to avoid probable arrest and subsequent prosecution. At the time of his report, he had been 4 weeks on the run. He has seven children, and in his present position, no earning capacity to support his family. The Community Headquarters are making inquiries as to the latest situation.

Commercial and Social Boycott

Chichawatni, district Sahiwal; June 2002: Mr. Naseer Ahmad, Ahmadi, shifted to Chichawatni four years ago and started a business "Al Hamd Seed Corporation." He flourished there till last year when mullas discovered that he was an Ahmadi. They sent a hooligan in June 2001, who chased him on a motor cycle, called him bad names and threatened him with another visit. One week later, three mullas came to his office and curtly demanded Rs. 50,000. They warned Naseer against reporting to the police. They called at him again, demanded the money and on getting a 'No' told him that they belonged to a religious organization that had already disposed of a number of non-cooperating individuals.

More recently, there was an open conference at Chichawatni, organized by a Finality of Prophethood organization. The speakers chose to mention Al Hamd Seed Corporation by name and urged the crowd to implement a social boycott of its proprietors. They also urged the landlord of the

office building of the Corporation to terminate its hiring arrangement. In addition they sent in a representation to the police. As a result, the police inspector came over for an inquiry and urged Mr. Naseer to upgrade his own security.

Lately mullas made a press statement that if the authorities failed to take action against the Al Hamd Seed Corporation, they themselves will undertake the necessary action.

Mr. Naseer Ahmad feels threatened.

Visit of a Rabid Mulla

Ahmad Nagar; June 21, 2002: Ahmad Nagar is located only 5 kilometers north of Rabwah. It has a sizable portion of Ahmadi population. On Friday, June 21, a mulla arrived there from some unknown location to deliver the Friday Sermon. He polluted the whole village with his abusive diatribes against Ahmadis. Apparently his aim was to disturb the peace of the locality and instigate a riot. He failed as Ahmadis reacted with restraint and only informed their Rabwah office of the unwelcome visitor.

Disinterment!

Pachnad, district Chakwal; June 15, 2002: Pachnad has a joint community graveyard. Mr. Basharat Ahmad, an Ahmadi, died on June 15, and Ahmadis arranged his burial in the graveyard, as per routine.

A few miscreants took up the issue and started a campaign to disinter the deceased. They tried to create a law and order situation. Ahmadis reported the situation to the authorities. According to the latest report, the possibility of a disinterment has been averted, at least for the time being. Ahmadis hope that the issue will not become alive again.

LAW TO MAINTAIN AHMADIS NON-MUSLIM STATUS PROMULGATED

THE NEWS INTERNATIONAL, Thursday June 13, 2002

From Tariq Butt

ISLAMABAD: President General Pervez Musharraf promulgated a law on Wednesday to maintain the non-Muslim status of Ahmadis, declared so in the 1973 Constitution, in the forms prescribed for preparation of electoral rolls, as aggressively demanded by the religious lobby.

The Ahmadis' status as provided in the Constitution in which they were declared non-Muslims would remain unchanged in the new electoral rolls, according to the new law.

It is titled as the Conduct of General Elections Order (Second Amendment) Order, 2002.

After the religious parties unanimously announced that they would launch protest for non-inclusion of religion's column in the forms for the electoral rolls, the government accepted their demand a couple of weeks ago to avoid any unnecessary controversy.

Notwithstanding anything contained in the Electoral Rolls 1974, the Electoral Rolls Rules 1974, or any other law for the time being in force, including the forms prescribed for preparation of electoral rolls on joint electorate basis in pursuance of the Conduct of General Elections Order 2002, the status of Qadiani Group or the Lahore Group (who call themselves Ahmadis or by an other name) or a person, who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the last of the

prophets, or claimed or claims to be a prophet in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a prophet or a religious reformer shall remain the same as provided in the 1973 Constitution, the amendment said.

If a person has got himself enrolled as voter and objection is filed before the revising authority notified under the Electoral Rolls Act 1974 within ten days from issuance of the Conduct of General Elections (Second Amendment) Order 2002, that such a voter is not a Muslim, the revising authority shall issue a notice to him to appear before it within 15 days and require to sign a declaration regarding his belief about the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him) in Form IV prescribed under the Electoral Rolls Rules 1974. According to the amendment, in case he refuses to sign this declaration, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to a supplementary list of voters in the same electoral area as non-Muslim.

The Daily JANG, Lahore; June 21, 2002

Mullas' Drive To Shift AHMADIS To Special Supplementary List of Voters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

To,
The Amīr,
Aḥmadīyya Muslim Jamā'at.....

Dear Amīr Šāḥib,

السلام علیکم ورحمة الله وبرکاته

For some days past Ḥuḍur (ایده الله تعالی), has been feeling very weak. A neurological specialist came to examine Ḥuḍur on Saturday and advised some more tests which shall be completed in a day or two (انشاءالله). After this the attending physicians will decide if any change is indicated in the treatment.

May Allah bless the efforts of the physicians who are looking after Ḥuḍur's health.

All members of the Jamā'at are requested to continue praying and offering Šadqāt and Nawafil round the clock for the health and long life of our beloved Imam. May Allāh Almighty by His grace grant Ḥuḍur an early and full recovery. Amīn.

Wassalam

Hameedullah

(Hameedullah)

Wakīl A'lā,

Tahrik Jadid Anjuman Ahmadiyya,
Pakistan, Rabwah.

Dated: Tuesday, October 01, 2002.