

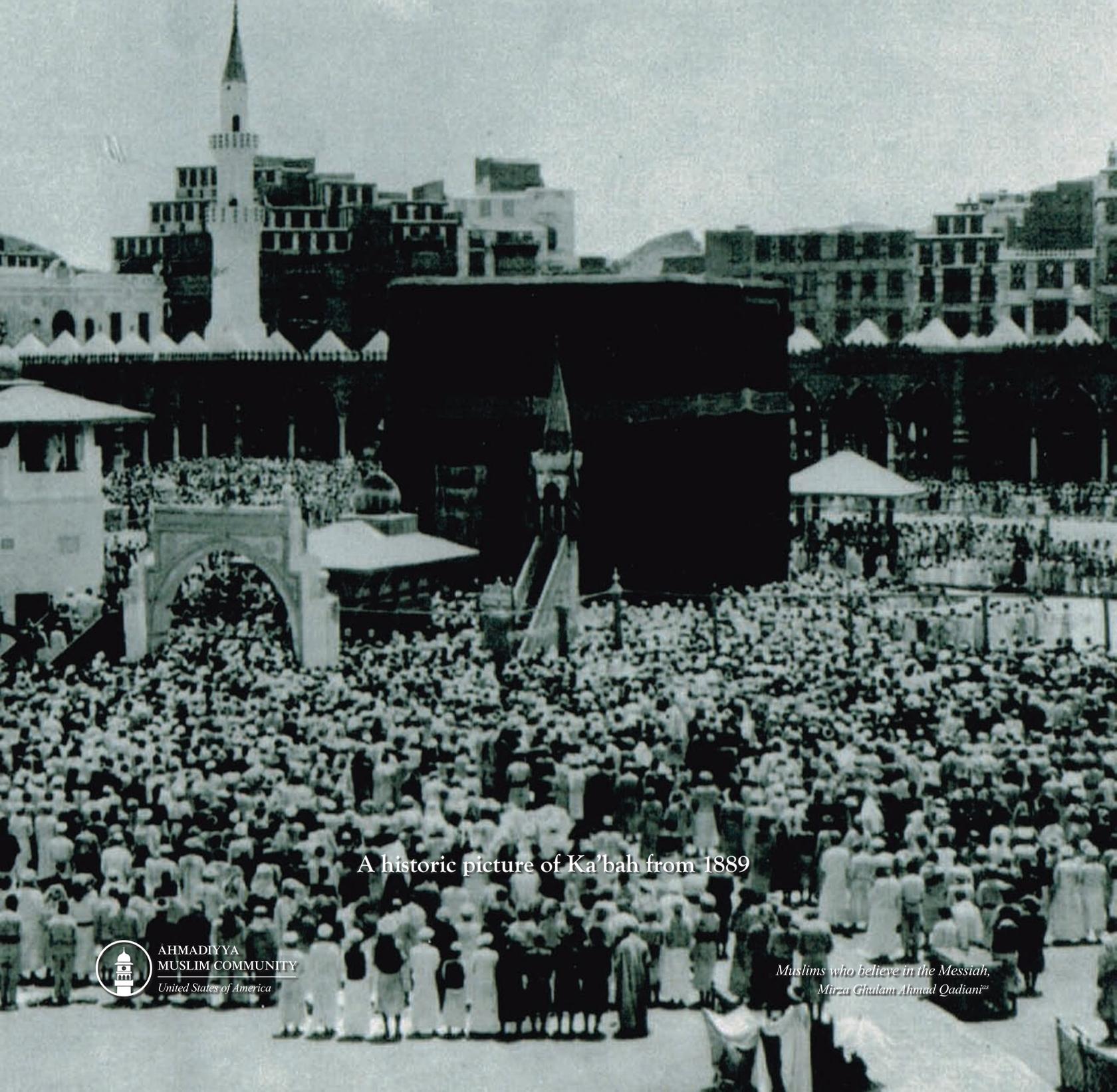
October 2012

The Ahmadiyya

GAZETTE

USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA



A historic picture of Ka'bah from 1889



AHMADIYYA
MUSLIM COMMUNITY
United States of America

*Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani^{ra}*

Canadian Minister, Jason Kenney calls on the Head of Ahmadiyya Muslim Community

Source: Press Release



On 12 October 2012, Canada's Minister for Citizenship, Immigration and Multiculturalism, Jason Kenney MP, visited the World Head of the Ahmadiyya Muslim Jamaat, Hadhrat Mirza Masroor Ahmad, at the Fazl Mosque in London.

During the hour-long meeting various issues were discussed, including Canada's forthcoming 'Office of Religious Freedom' and efforts to tackle extremism. In terms of the role of the Ahmadiyya Muslim Jamaat, Minister Kenney said that he had always found it to be an entirely peaceful and law abiding community that contributed positively to Canadian society.

Also discussed was the funding of the 'Tahir Hall' which had recently been built by the Ahmadiyya Muslim Jamaat in Peace Village, Vaughan. Hadhrat Mirza Masroor Ahmad said that partial-State funding for the project was returned to the Government with much appreciation on his instruction. His Holiness said that whilst the Jamaat was very grateful for the State's generosity, it felt that the Government could utilise the funds elsewhere and so the Jamaat did not wish to place any undue burden on the State. Minister Kenney referred to this as a 'remarkable gesture'.

Issues in relation to immigration and the spread of extremism were also discussed. His Holiness remarked that it was necessary to always remain vigilant in the fight against extremism and terrorism. He said that all loopholes which extremists sought to take benefit and advantage from ought to be closed.

Minister Kenney also offered his regret that he was unable to personally receive Hadhrat Mirza Masroor Ahmad during his recent tour of Canada. He said that he hoped that the Khalifa would visit Canada again soon.

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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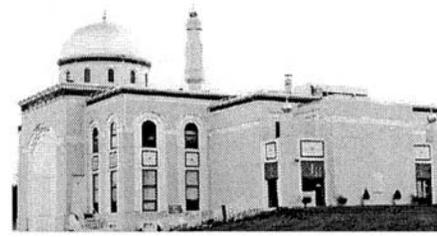


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Al-Qur'an

وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ط وَآتَّخِذُوا مِن
 مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ط وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ
 أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ 0

And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.' (2:126)

COMMENTARY:

Mathabah signifies a place paying visit to which entitles one to reward; or resort of men (Mufradat). The Ka'bah, as some traditions say and as hinted by the Qur'an itself, was originally built by Adam (3:97) and was, for sometime, the center of worship for his progeny. Then in the course of time people became separated into different communities and adopted different centers of worship. Abraham then rebuilt and it continued to remain a center of worship for his progeny through his son Ishmael. But with the lapse of time it became virtually converted into a house of idols which numbered as many as 360 almost the same as the number of days in a year. At the advent of the Holy Prophet, however, it was again made the center of worship for all nations, the Holy Prophet having been sent as a Messenger to all mankind, to unite those, who had become separated after Adam, into one common human brotherhood.

The Ka'bah, and, for that matter, the town of Mecca, is declared to be a place of peace and security. Mighty empires have crumbled and large tracts of land laid waste since the dawn of history, but the peace of Mecca has never been materially disturbed. The religious centers of other Faiths have never claimed, and have, in fact, never enjoyed, such peace and immunity from damger. Mecca has, however, ever remained a place of security and safety. No alien conqueror has ever entered it. It has always remained in the hands of those who have held it in reverence.

Al-Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا ، فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ؟ يَا رَسُولَ اللَّهِ! فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَ لَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ: ذُرُونِي مَا تَرَكَتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَ اخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَاتُّوا مِنْهُ مَا اسْتَطَعْتُمْ وَ إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ -

Hadhrat Abu Hurairah^{ra} relates: The Messenger^{saw} of Allah addressed us and said: "O ye people! Allah has prescribed the Pilgrimage for you, so that you may perform it. A man asked: 'O Messenger^{saw} of Allah! Is it prescribed every year?' The Messenger^{saw} of Allah kept silent till the man had repeated his question three times. Then the Messenger^{saw} of Allah said: 'Had I said yes, it would have become obligatory (every year) and you would not have power to do so; then he^{saw} added: 'Do not ask me about things which I do not mention to you, as people before you were ruined because of asking a lot of questions and due to disobeying the matters told by their Prophets. Therefore, when I direct you to do something carry it out as far as it is within your power and when I forbid you anything then leave it.' "

(Muslim kitābul Ḥajj bāb farāḍul ḥajj marrata fil 'umr)

SAYINGS OF THE PROMISED MESSIAH^{AS} Devotion to the Holy Prophet^{saw}

In our estimation, there is no greater testimony than the testimony of the Holy Prophet^{saw}. My heart trembles when I hear that any person who is confronted with a decision of the Holy Prophet^{saw} does not accept it and turns away from it.

[Itmamul Hujjah, Ruhani Khazain, Vol. 8, p. 293]

The Muslims are a people who are ready to lay down their lives to uphold the honour of their Holy Prophet^{saw}. They would prefer to die rather than endure the disgrace that they should make peace and become friends with such people who are occupied day and night with abusing the Holy Prophet^{saw} and mention his name with contempt in their books, journals, and announcements and use vile language with reference to him. Such persons are not the well-wishers even of their own people, for they create numberless difficulties for them. I tell you truly that it is possible for us to make peace with the serpents of the jungle and the wild beasts of the forests, but we cannot make peace with those who do not refrain from speaking ill of God's Prophets and who consider that abuse and vituperation mean victory. True victory is that which comes from heaven.

[Article attached to Chashma Ma'rifat, Ruhani Khazain, Vol. 23, p. 385-386]

The insults that have been offered to Islam and the Holy Prophet^{saw}, the attacks that have been made against Divine Law and the apostasies and heresies that have become widespread, cannot be matched in any other age. Is it not true that in a short while in India alone a hundred thousand people have become Christians, and more than sixty million books have been published in opposition to Islam, and people belonging to high families have lost their religion, and those who used to describe themselves as the descendants of the Holy Prophet^{saw} have put on the garment of Christianity and have become his enemies, and numberless books full of vile abuse of the Holy Prophet^{saw} have been published? My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet^{saw}.

[Ayena-i-Kamalat-i-Islam, Ruhani Khazain, Vol. 5, pp. 51-52]

True Victory of the Holy Prophet^{saw}

The life of the Holy Prophet^{saw} was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of manifesting the Divine qualities and was the perfect man.

[Al-Hakam, 10 April 1902, p. 5]

TRUE LOVE FOR THE HOLY PROPHET^{sa}

Friday Sermon delivered by Hazrat Mirza Masroor Ahmad^{aba}, Khalifatul Masih V, Head of the worldwide Ahmadiyya Muslim Community, on 21st September 2012 from the Baitul Futuh Mosque, London. In response to the crude film depicting the Holy Prophet Muhammad^{fa} in the most offensive manner and in light of Muslim and non-Muslim reaction to the film worldwide, His Holiness explained how an Ahmadi—a true Muslim—should react, and also how true love for the Holy Prophet^{fa} should be displayed by all Muslims worldwide. He also drew the attention of the world towards its responsibilities.

Translated from the Urdu.

After reciting Tashahhud, Ta'awwuz and Surah al-Faatihah, His Holiness read out verses 57-58 of Surah al-Ahzaab (chapter 33 of the Holy Qur'an):

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾
 إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٨﴾

His Holiness then said:

“The translation of these verses of the Holy Qur'an is:

“Allah and His Angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace. Verily, those who annoy Allah and His messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.”

Nowadays, an intense wave of indignation and anguish is sweeping through the Muslim world and also amongst Muslims living in other countries, due to an extremely crude, offensive and grotesque act perpetrated by anti-Islamic elements. The Muslims are certainly justified in their expression of sorrow and rage. Whether or not a Muslim has proper insight of the true station of the Holy Prophet Muhammad^{sa}, he or she is nonetheless prepared to give up his or her life and be slain for the respect and honour of the Prophet^{sa}. Opponents of Islam have produced a most obnoxious and offensive film regarding the Holy Prophet^{sa}, in which they have portrayed him in the most crude and insulting manner. As such, the indignation and anger of every Muslim is only natural.

The Prophet Muhammad^{sa} was the *Muhsin-e-Insaaniyyat* (Benefactor of Mankind), the *Rahmatu-Lil-Alameen* (Mercy for all Mankind) and the Beloved of God who would stay awake all night in deep anguish that humanity be saved from ruin. He would express such agony and sorrow to alleviate the pains of mankind that the God of the Heavens, addressing the Holy Prophet^{sa}, stated:

“So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.”¹

The slanderous and vulgar film against the Benefactor of Mankind would most certainly cause the hearts of Muslims to bleed, and indeed this is what happened. More than anyone else, Ahmadi Muslims are hurt, for we are the followers of the True and Ardent Devotee of the Holy Prophet^{sa} [that is the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as}] who provided us true perception of the exalted station of the Master Prophet Muhammad^{sa}. Thus, we are torn at this gross act. Our hearts have been ripped apart. We prostrate before God the

Exalted and pray that may He take revenge from these wrongdoers. May they become a sign of admonishment that will remain a lesson until the end of time. The *Imam* of this age has provided us with discernment of true affection and devotion towards the Holy Prophet^{sa}, explaining that we can reconcile with the serpents and wild beasts, but we cannot, however, ever reconcile with those who stubbornly persist in insulting the Prophet Muhammad^{sa}, our Master and Guide, the Seal of all the Prophets. The Promised Messiah^{as} wrote:

“Muslims are those people who give their lives for the honour of their noble Prophet^{sa}. Death is their preference to the dishonour of genuinely reconciling with such people and becoming their friends, whose task is to day and night verbally abuse their Holy Prophet^{sa} and cite his name extremely insultingly in their magazines, books and advertisements and mention him in utterly degrading words.”

The Promised Messiah^{as} says:

“Remember, such individuals are not the well-wishers of their own nation as they create impediments in their path. I say most truthfully that it is possible for us to reconcile with wild snakes and wilderness beasts but we cannot reconcile with such people who do not desist from insulting the honour of God’s holy prophets. They believe that there is triumph in abusive language and vulgarity but each triumph comes from the Heavens”.

He says further:

“Through the blessing of their pure discourse, those with pure speech ultimately win hearts and minds, whereas those of wicked nature have no skill other than creating discord and conflict in the land in a disorderly way...experience also bears witness that such offensive people meet a sorry end. The sense of honour of God ultimately comes to pass for His beloved ones.”²

In the current era, in addition to newspapers and pamphlets etcetera, other forms of media are also being used for such vulgarity. Hence those who stubbornly persist in their transgression and in trying to contend with God will be seized by His wrath, God willing.

In 2006, when some malicious people in Denmark drew vulgar caricatures of the Holy Prophet^{sa}, I drew the Ahmadiyya community’s attention to giving an appropriate response. I also told them that such wicked people existed before and they would not stop there. The protests by the Muslims would have no impact and they would continue acting in this manner. Thus we observe that their actions have become more vulgar and unjust than before. Since then, their behaviour in this regard has continuously worsened. This is their downfall and defeat by Islam, which is compelling them to being offensive and slanderous in the name of freedom of conscience. As the Promised Messiah^{as} stated that remember, these people are not the well-wishers of even their own nations. One day their wrong approach will clearly unfold upon them. The vulgarities and obscenities they perpetrate today will in fact harm their own nations, for such people are selfish and unjust. Apart from merely fulfilling their own desires, they are not interested in anything else.

Currently, in the name of freedom of speech, both politicians and others, openly in some places and mostly indirectly, are speaking in their favour. Occasionally some are speaking up for the Muslims as well. However remember that this world has now become a global village. As such, these matters can destroy the peace of these countries if wickedness is not openly declared as wickedness, and this is separate to God’s wrath that will come to pass. Remember the saying of the Imam of the age; that all victories come from the heavens and it has been decreed in the heavens that the Messenger whom you are trying to insult will prevail over the world. As the Promised Messiah^{as} stated, he will prevail by winning over the *hearts*, because pure discourses have an impact. Pure discourses do not require extremist measures to be taken nor do they require that vulgarity should be responded to with vulgarity. The despicable behaviour and use of foul language has been instigated by *these* people and will, God willing, quickly come to an end. God will also deal with these perpetrators in the Hereafter.

In the verses that I recited from the Holy Qur’an, God the Almighty has also drawn the attention of the believers towards their responsibilities; that is their duty to invoke *Durood* and *Salaam* (salutations and peace) upon the Holy Prophet^{sa}. Vulgarities, maliciousness and mockery do not in the least affect the honour and dignity

of the Prophet^{sa} in any way, shape or form. He is such a great Prophet^{sa} upon whom even God and His angels send *Durood*. It is thus the duty of believers to constantly engage in *Durood* (invoking blessings and salutations) upon the Holy Prophet^{sa}. When the enemy exceeds in vulgar acts, then they should invoke *Durood* upon the Holy Prophet^{sa} more than before.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔

“Bless O Allah, Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham; You are indeed the Praiseworthy, the Glorious! Prosper, O Allah, Muhammad and the people of Muhammad, as You did prosper Abraham, and the people of Abraham; You are indeed the Praiseworthy, the Glorious!”

Thus this alone is the *Durood* (invocation of salutations and blessings) and this alone is the Prophet^{sa} for whom triumph in the world is destined. While an Ahmadi Muslim expresses abhorrence, deep grief and anger at these vulgar acts, he or she also tries to draw the attention of the wrongdoers themselves to desisting from these acts and those in authority towards stopping them. From a worldly perspective, an Ahmadi tries to make a personal effort to inform the world of the reality as opposed to this conspiracy, and presents the beautiful aspects of the blessed model of the Holy Prophet^{sa}. An Ahmadi tries to demonstrate the blessed example of the Holy Prophet^{sa} through his or her every act, and thus illustrate to the world its true image in practice. Indeed men, women, young, old and children, more than ever, should give greater attention towards *Durood* and *Salaam* (invoking salutations and peace upon the Holy Prophet^{sa}) and must fill their surrounding atmosphere with it. Everyone should make their actions a practical model of Islamic teachings. This is the beautiful response we should give. As far as the consequences of the wrongdoers is concerned, Allah has explained in the second verse [recited at the outset], that those who hurt the Messenger or who wound the hearts of the believers of this age by slandering the Messenger, will be dealt with by Allah Himself. These are the people who have been cursed by Allah the Exalted in this life, and due to this curse they will continue sinking further in filth and indecency. For such people Allah has decreed a humiliating chastisement after death. The Promised Messiah^{as} has explained this subject pertaining to the end of those people who use vulgar language, that they will certainly reach their sorry end. In this life they will reach their fate in the form of God’s curse, and in the hereafter it shall be in the shape of the abasing punishment of Allah. Other Muslims also, in accordance with the commands and teachings of Allah the Exalted, should react by filling their countries, their regions and their atmosphere with *Durood* (salutations and blessings) upon the Prophet Muhammad^{sa}. This is how Muslims should react. It is futile to react by burning or setting fire to properties and possessions in their own countries or by killing their fellow countrymen or that the police are compelled to fire at their own citizens as protestors are killed.

Through media and newspaper reports it has emerged that often the sincere people of the West, both in the USA and here, have expressed disgust and displeasure upon this crude act. However, on the one hand the leadership declares this to be wrong, but on the other hand, it backs it in the name of freedom of expression and freedom of speech. These double standards cannot continue. The law regarding freedom of speech is not a Divine scripture. Thus, as I also said in my address to politicians in the US, man-made laws are prone to errors and flaws. Certain aspects whilst legislating can be overlooked because man does not possess knowledge of the unseen, whereas God the Almighty is the Knower of the Unseen. Laws made by God are flawless. Do not consider,

therefore, your man-made laws to be perfect and that there can be no alterations and changes made to them. While a law for freedom of speech exists, neither in any country nor in the UN Charter do we find a law that states that no person will be allowed the freedom to hurt the religious sentiments of others or insult the holy personages of other religions. This is not written in the law anywhere and it is because of this that the peace of the world is being destroyed. This causes the lava of hatred to erupt and the gulf between countries and religions to increasingly widen. While a law for freedom of speech has been made giving an individual freedom, which is fine, there should not be a law permitting playing with others sentiments. This is exactly why the UN is failing. It considers the formation of this futile law a huge accomplishment.

However, look at God's law. The law of God the Exalted states that do not even mock the idols of other people lest they in retaliation do the same to your All-Powerful God in ignorance by using disparaging words, which would make your hearts grieve, increase enmity, and lead to clashes, quarrels and disorder to break out in the country. Therefore, this is the beautiful teaching imparted by the God of Islam, the God of this world and the God of this universe. That God has given us this teaching Who sent His Beloved One, the Holy Prophet^{sa}, with the perfect law and teaching for the reformation of mankind and to establish love and compassion. He conferred upon him the title of *Rahmatu-Lil-Alameen* (Mercy for all Mankind) and thus sent the Prophet Muhammad^{sa} as the Mercy for all peoples. Hence the educated people of the world, the politicians and those in power should ponder, that by not firmly dealing with these few despicable people are they too a party to this disorder? The people of the world at large also should think; that by playing with the religious sentiments of others and by agreeing with these few revolting creatures, are they also playing a part in destroying world peace?

We, who are Ahmadi Muslims, do not leave any stone unturned to serve humanity. In the US, there was a need to give blood and so last year Ahmadis donated 12,000 bottles of blood (Blood drive resulted in donation of 12,000 units. Editor) and they are currently carrying out a similar blood drive this year. I said to them that we Ahmadi Muslims are donating our blood to give life, whilst you make our hearts bleed through such despicable acts and by agreeing with those who committed them. Thus, this is the response of an Ahmadi— a true Muslim. On the other side this is the response of a certain segment who think that they are establishing justice. They allege that Muslims are acting wrongly. It is correct that some of the Muslim reaction is wrong; damage and destruction, setting things on fire, killing of the innocent, leaving diplomats unprotected or killing or murdering diplomats are all entirely incorrect. However, derision and insult of the innocent prophets of God is also a huge sin. Following suit, recently a French magazine has published offensive caricatures which are even worse than the previous ones. These worldly people consider the world to be everything not realising that this world alone is the source of their destruction.

Here I would like to state that the Muslim governments rule over much the world. Allah the Almighty has given natural resources to many Muslim countries. Muslim countries are also a part of the United Nations. They read and believe in the Holy Qur'an, which provides the perfect and complete code of conduct for every aspect of life. Why then have the Muslim governments not made an effort to impart to the world the beautiful teachings of the Holy Qur'an at every level? Why do they not present to the world that according to the teachings of the Holy Qur'an, playing with the religious sentiments of others or to try to dishonour the prophets of God is a major crime and major sin? Why do they not act in this manner? It is necessary for world peace that this is made a part of the UN peace charter so that no member country would allow any of its citizens to play with the religious sentiments of others and so that world peace is not allowed to be destroyed in the name of freedom of speech. Sadly however, all of this has been happening for so long. The Muslim countries have never made a combined and concerted effort to inform the world about the honour of the Holy Prophet^{sa} and all the other prophets and they have never had this acknowledged at an international level. Although like other charters of the United Nations, this will similarly not be implemented, as which peace charter of the UN is being properly implemented at present? At the very least however, something would go on record.

The OIC (Organisation of Islamic Countries) is established but it has never made rigorous efforts to try and establish the honour and dignity of Muslims in the world. Instead the Muslim leaders are busy pursuing their

vested interests. They are not concerned about the splendour of the faith. If our Muslim leaders had made robust efforts then the public would not react inappropriately, as is currently occurring in Pakistan and in other countries, for they would be satisfied in the knowledge that their leaders, who have been appointed for this task, would strive to fulfil the right that for upholding the honour of the Holy Prophet^{sa} and to uphold the honour of all the prophets, they would rise up on the world forum in a way that the world would have to accept that they are right.

There are a large number of Muslims living in the West and in every part of the world. Muslims are the second greatest power of the world in terms of population and religion. Were they to abide by the commandments of Allah the Almighty they could become the greatest force in every sense. In such an instance, the anti-Islamic forces would never even dare contemplating or perpetrating such heart-rending acts. Apart from the Muslim countries, a large number of Muslims live in every country of the world. In Europe, the number of Turks alone runs into millions. In fact, there are millions of them, living in every European country.

Similarly, other Muslim ethnic groups have come from Asia to the UK, to the US, to Canada and to every part of Europe. If they all decided that they would vote for those politicians who not only expressed religious tolerance verbally, but also demonstrated it practically, and who condemned people who perpetrated such vulgarities and made such films, then even from among these worldly governments a segment would rise up to denounce this indecency. Thus, if Muslims understood their importance they could bring about a revolution in the world. They could facilitate laws pertaining to respecting religious sentiments within countries. However it is unfortunate that they are unmindful of this. The Ahmadiyya Muslim Community *is* focused on this, yet Muslims are busy opposing it, and are instead strengthening the hand of the detractors. May Allah the Almighty grant sense and wisdom to Muslim leaders, politicians and religious scholars so that they may strengthen themselves, recognise their importance and give heed to Islamic teachings.

The moral degradation of those who raised obscene allegations against the Holy Prophet^{sa} and produced or worked for this film can be assessed from media reports regarding them. The main person behind the film is said to be a Coptic Christian living in the US by the name of Nakoula Basseley Nakoula—or is referred to “Sam Bacile” or something or the other—who is reported to have a criminal background and did time in jail in 2010 for fraud. The person who directed the film is a director of pornographic films and all the actors who featured in the film are actors of pornographic films. The excesses of pornography are beyond envisagement. So this is the level of their morality. This is how low they have stooped in filth and indecency, yet they purport to criticise that person whose high morals and purity even God testified to. By committing this obscene act they surely continue to invite the wrath of God. The sponsors and supporters of this film also cannot avoid God’s Punishment, amongst whom is also a Christian priest who time and again for cheap publicity in the US has attempted to burn the Holy Qur’an.

اللَّهُمَّ مَزِّقْهُمْ كُلَّ مُمَرِّقٍ وَ سَحِّقْهُمْ تَسْحِيقًا۔

“Our Lord, shatter them into pieces, a complete breaking up and reduce them to dust.”

Some sections of the media have condemned this film and have also condemned the reaction of the Muslims. Inappropriate reactions should indeed be condemned, but it should also be noted who instigated this. As I said earlier, it is the misfortune of Muslims that this has happened because Muslims have no unity and no leadership. Despite claiming to have ardent love and affection for the Holy Prophet^{sa}, they are distant from their faith. They may claim to be strong in faith, but they have no knowledge of religion and are also continuously weakening in a worldly sense.

No Muslim country has strongly protested to any other country in this regard. Where protests have been made they have been so weak that the media took no notice. The news item which has been given regarding the

protests and objections of the Muslims was that 1.8 billion Muslims were reacting in a childish manner. As there is no one at the helm and they are scattered and walking lost, the reaction would then be childish. This was a cynical comment, but it also exposed the reality. May God enable the Muslims to at least now show some embarrassment and shame. The other people are spiritually blind and know nothing about the status of the prophets. They remain silent even when the rank of Prophet Jesus^{as} is slighted. They would consider therefore, the passion of the Muslims towards the Holy Prophet^{sa} as childish.

As I stated earlier, in 2006 I also drew attention towards forming a robust plan of action so that in future no one would even dare to insult in this way, but if only Muslims paid heed to this. Every single Ahmadi should also make efforts to convey this message. By [Muslims] merely protesting for a short while and then keeping silent the problem will not be resolved. One suggestion was presented (often people present various suggestions) that all of the Muslim lawyers of the world should join together and form a petition. If only Muslim lawyers with international standing deliberated upon the feasibility of this, or would come up with another option.

For how long will you continue observing such vulgar and obscene acts? For how long will you go on protesting and causing damage and destruction, only to fall silent thereafter? This will have no effect upon the Western world or on the producers of the film. It is completely contrary to the teachings of Islam to attack innocent people in Western countries, to threaten them or to attempt to kill them and attack their embassies. Islam does not permit this in any way, shape or form. By acting in this way you will be giving an opportunity for objections to be raised against the Holy Prophet^{sa}. Thus, extremism is not the answer. The answer is, as I have explained before; to reform one's practice, to invoke *Durood* and *Salaam* (salutations and peace) upon the Holy Prophet^{sa}, who is the means of salvation for mankind. It is by the Muslims uniting together and it is by Muslims living in the West gaining strength by their vote. Members of the Ahmadiyya *Jama'at* must work in this manner wherever they are. They should also strive to convince their non-Ahmadi acquaintances to tread on this path; that they should build their strength in such countries through the power of voting. Present the beautiful aspects of the blessed life of the Holy Prophet^{sa} to the world.

Today the world clamours over freedom of speech. They allege that it is non-existent in Islam citing examples of the present day Muslim countries where citizens do not have freedom of speech. If this is the case in Muslim countries it has no link whatsoever with Islam and it is their misfortune that they are not implementing the Islamic teachings. In history there are examples of people addressing the Holy Prophet^{sa} very rudely and without any etiquette or respect whatsoever. Despite this the Holy Prophet^{sa} displayed such forbearance and tolerance, the like of which is not found anywhere in the world. I shall present a few examples of such accounts, which although are normally presented relating to the munificence and generosity of the Holy Prophet^{sa}, but they also demonstrate his fearlessness, resolve and forbearance.

Hazrat Jubair bin Mut'am^{ra} has related that once he was with the Holy Prophet^{sa} and some other people were also with him. The Prophet^{sa} was returning from Hunain. The Bedouins surrounded the Prophet^{sa} making such persistent demands to him that he was forced to move towards a thorny tree, where his cloak became stuck in its thorns. The Holy Prophet^{sa} stopped and said, *"Return my cloak. If I had as many camels as the wild trees I would have given them to you and thus you would not have found me niggardly, false or a coward."*³

In another tradition, Hazrat Anas^{ra} relates:

"Once I was in the company of the Holy Prophet^{sa} who was wearing a cloak with thick edges. A Bedouin pulled his cloak so hard that the edges left a mark on his neck. He then said, 'O Muhammad^[sa]! From amongst the wealth that Allah the Almighty has given you, load some of it upon these two camels of mine, because neither will you give out of your wealth nor from the wealth of your father.' Initially the Holy Prophet^{sa} kept quiet. He then stated that, 'Wealth is God's and I am God's servant.' Then the Prophet^{sa} said, "Revenge will be extracted for the pain you have caused me." That Bedouin said, "No". The Prophet^{sa} said, "Why will revenge not be taken?" The Bedouin replied, "Because you do not respond to badness with badness." The Holy Prophet^{sa} laughed. He then instructed for barley to be loaded on one of the Bedouin's camels, and dates on the other."⁴

This, therefore, is that highest station of tolerance and patience of Holy Prophet^{sa}. He did not display this only to his followers, but even to his enemies. His high moral standards encompass munificence, compassion, patience, forbearance and also a demonstration of vast tolerance. Yet the ignorant detractors, without thought or consideration, come forth and allege that the *Rahmatu-Lil-Alameen* (Mercy for all Mankind), the Prophet Muhammad^{sa}, was severe, was harsh and so on.

Objections have also been raised against the Holy Qur'an in the film. I have not seen the film myself, but have heard from people regarding it. It alleges that the Qur'an was written by the cousin of Hazrat Khadijah^{ra}, Waraqah bin Naufil, who Hazrat Khadijah^{ra} took the Prophet^{sa} to after he received his first revelation. During the life of the Prophet^{sa}, the *Kuffaar* (disbelievers) would constantly raise the allegation as to why the Qur'an was being revealed to him part by part, rather than all at once. Such pitiable people are completely devoid of knowledge and true historical facts. Those Christians who consider themselves knowledgeable in this area are actually completely ignorant. Waraqah bin Naufil actually said, *"I wish to be alive when your people will turn you out of your nation."* Indeed, a short while after this he passed away.⁵ Such Christian priests, as I stated, are completely uninformed of true historical facts. Orientalists have always engaged in the debate regarding the location of where *Surahs* (chapters of the Qur'an) were revealed, whether in Makkah or Madinah. Yet they also believe that Waraqah wrote the Holy Qur'an. The Holy Qur'an has given the challenge itself that if they believe that it was written by someone else, than produce a chapter like it.

With respect to taking care of the sentiments of others, the Holy Prophet^{sa} was peerless also. Even though the Prophet Muhammad^{sa} is greater than all other prophets, yet in consideration of the sentiments of a Jew he once said, *"Do not give me superiority over Moses^{as}."*⁶

There is the Prophet's care for the sentiments of the poor and respect for their status. Once, for example, a very wealthy Companion expressed his superiority over others. The Holy Prophet^{sa} heard this and stated: *"Do you believe your strength, your power, your wealth and your possessions were all acquired through your own efforts? Absolutely not! Your tribal strength as well as the power of your wealth were all acquired due to the poor."*⁷

Today the claimants of freedom establish the rights of the poor and endeavour to safeguard them. Yet 1400 years ago the Holy Prophet^{sa} established these rights when he said that the labourer should be paid his wages before his perspiration dries off.⁸ Thus, where can they possibly contend with the Benefactor of Mankind? There are countless accounts of the Prophet^{sa}. Take any aspect of his life and in every respect you will find the highest moral example established by the Holy Prophet^{sa}.

Another allegation raised is that the Holy Prophet^{sa} was a womaniser, and objections are raised against his marriages. Allah the Almighty knew, however, that such allegations and questions would be raised in the future and so facilitated such incidents which provide the rebuttal to these allegations. It is said regarding Asmaa bint Nu'maan bin Abi Joan that she was amongst the most beautiful women of the Arabs. When she came to Madinah her beauty was praised by every woman who saw her. They would say that they had never seen such a beautiful woman in their lives. On the wish of her father her *Nikah* (Islamic official marriage pronouncement) was solemnised with the Prophet^{sa} for a dowry of 500 Dirhams. When the Holy Prophet^{sa} went to her she said, *"I seek God's refuge from you."* The Holy Prophet^{sa} replied, *"You have sought the refuge of a Great Sanctuary"* and then left. He then said to one of his Companions, Abu Usaid, to take her back to her family. It has been recorded in history that her family were extremely happy that their daughter was being married to the Holy Prophet^{sa}. When she returned however, they were extremely upset.⁹ Thus, this was that great person about whom dreadful allegations are made, that he was a womaniser; whilst he married according to God's command.

The Promised Messiah^{as} has explained that:

“If the Holy Prophet^{sa} had not wives and children, and had not faced the relating trials and tribulations which he expressed and passed through, and had not treated his wives most kindly, then how else would we learn about his exemplary model in this regard? Every act of the Prophet was for the sake of the pleasure of God.”¹⁰

An erroneous allegation regarding Hazrat Aa’ishah^{ra} being treated more fondly and also regarding her age is also raised. The Holy Prophet^{sa} would say to Hazrat Aa’ishah^{ra} on certain nights that, *“I wish to worship my God all night, Who is the most beloved to me.”¹¹* Hence people with perverted minds will indeed raise such allegations; as they have done in the past and they may perhaps continue to do so in the future. As I have stated earlier, Allah the Almighty has already decreed that He will fill Hell with such people. They and their supporters should be fearful of the chastisement of God. As the Promised Messiah^{as} has stated, *“Allah the Almighty has great honour for His beloved ones.”¹²* In this age He has sent His Messiah and Mahdi and He has drawn the attention of the world towards reformation. If they do not desist from their wrongdoing and mockery then the wrath of God is also severe.

Today, natural disasters are prevalent and there is destruction all around. Storms and hurricanes are occurring in the US at a greater frequency than before. The economic crisis is worsening. Various inhabitations of the world are at a threat of being submerged by water due to global warming. The world is thus engulfed in perils and dangers. These excesses should draw the attention of such people towards God, rather than towards obscenities. Unfortunately, the opposite is occurring. They are trying to transgress beyond all limits. The *Imam* of this time has already warned everyone openly. He has said clearly that if the world does not take heed and listen, then every step they take will lead them towards destruction. The message of the Promised Messiah^{as} is a message that should be repeated again and again. This is oft repeated and presented and I will present it here again today.

He said:

“Remember that God has informed me about the coming of earthquakes. So remember surely that in accordance with the prophecy, earthquakes came in America and also in Europe. They will also occur in different parts of Asia. Some of them will be as terrifying as doomsday. There will be death on such a large scale that rivers will run with blood. Even birds and animals will not escape it. Such destruction will overtake the Earth as not happened since man was born. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions both in the Heaven and in the Earth and every sensible person will realise that they are no ordinary phenomena and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and will wonder what is going to happen. Many will be saved and many will perish. Those days are near. Indeed they are at the doorstep, that the world shall witness a spectacle of doomsday. Not only will there be earthquakes but other terrible calamities will also appear; some from the heaven and some from the Earth. This will happen because men have given up the worship of their God and all their thoughts and their designs and all their resolves are diverted towards this world. Had I not come, these calamities might have been delayed for a while but with my coming, the secret designs of God’s wrath that had been long hidden have been manifested. As God Almighty said, We never punish until We have sent a Messenger. Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be saved from the earthquakes? Or that you can save yourselves by your own designs. No, you cannot. All human designs will come to nought that day. Do not imagine that only America has been shaken by the earthquake and that you are safe for you may experience even greater calamities. O Europe, you are not secure! O Asia, you are not secure! O you who dwell in the islands, no artificial God will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent, but now He shall reveal His Countenance in a dreadful manner. He, who has ears to hear, let him hear. The hour is not far. I try to bring

everyone under the security of God but the decrees of destiny had to be fulfilled. Assuredly, I say that this country's turn is also drawing near. The days of Noah shall appear before your eyes and you will see with your own eyes what happened to the land of Lot. But God is slow to wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man and he who does not fear Him is dead not alive." ¹³

May Allah the Almighty grant wisdom to the world and enable them to desist from their wrong and unjust ways. May He also enable us to fulfil our responsibilities."

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KEY FOR ABBREVIATIONS:

^{sa}	<i>Sallallaaho Alaihi wa Sallam</i>	– “ <i>May peace and blessings of Allah be upon him.</i> ” This is written after the name of the Holy Prophet ^{sa} .
^{as}	<i>Alaihis Salaam</i>	– “ <i>May peace be upon him.</i> ” This is written after the name of Prophets other than the Holy Prophet ^{sa} .
^{ra}	<i>Razi-Allaaho anhu/anha</i>	– “ <i>May Allah be pleased with him/her.</i> ” This is written after names of the Companions of the Holy Prophet ^{sa} and of the Promised Messiah ^{as} .
^{aba}	<i>Ayyadahullaahu Ta'aala binasrihil Aziz</i>	– “ <i>May Allah the Almighty help him with His powerful support</i> ” This is written after the name of the current Khalifa of the Ahmadiyya Muslim Jama'at.

UNITED NATIONS HUMAN RIGHTS COUNCIL UNIVERSAL PERIODIC REVIEW – 14th SESSION Pakistan

Submission of the Ahmadiyya Muslim Lawyers Association USA

April 20, 2012

The Ahmadiyya Muslim Lawyers Association USA (“AMLA USA”) is an ancillary organization of the Ahmadiyya Muslim Community USA. It is composed of Ahmadi Muslim lawyers in the United States of America.

EXECUTIVE SUMMARY

Pakistan’s treatment of Ahmadi Muslims is in flagrant violation of its obligations under international law, most notably the International Covenant on Civil and Political Rights (ICCPR). Pakistan’s Constitution declares Ahmadi Muslims to be non-Muslim, thereby depriving them of the freedom to adopt a religion of their choice, in violation of Article 18 of the ICCPR. Pakistan’s Penal Code contains anti-Ahmadi provisions that prohibit Ahmadi Muslims from manifesting any aspect of their faith as Muslims, also in violation of Article 18. Pakistan also uses its blasphemy laws to discriminate against Ahmadi Muslims. Pakistan disenfranchises Ahmadi Muslims by placing them on an electoral roll separate from all other citizens, who are entitled to vote in a joint electorate, in violation of Article 25(b) of the ICCPR. Pakistan requires every passport applicant and national identity card applicant to make a declaration of faith, and requires any citizen who wishes to be known as Muslim thereon to make a declaration denouncing Ahmadi Muslims as non-Muslim, in violation of Articles 12 and 20 of the ICCPR. Pakistan denies Ahmadi Muslims the right to free assembly, guaranteed under Article 21 of the ICCPR. Finally, Pakistan has failed to protect the life and liberty of Ahmadi Muslims, and governmental authorities (particularly at the provincial and local level) are complicit in advocating religious hatred against Ahmadi Muslims, in violation of Articles 6, 18, and 20 of the ICCPR. State-sponsored advocacy of hatred results in discrimination, as well as acts of violence, the most notable example of which was the massacre of 86 Ahmadi Muslims in Lahore on May 28, 2010 (with 99 Ahmadi Muslims killed in 2010 alone). Most recently, police authorities in Chenabnagar (Rabwah) tortured an Ahmadi Muslim schoolteacher to extract evidence from him that would falsely implicate senior Ahmadi Muslim officials in a murder inquiry.

I. INTRODUCTION

1. The Ahmadiyya Muslim Community firmly adheres to Islam. Ahmadi Muslims believe that the founder of their Community, Hadhrat Mirza Ghulam Ahmad of Qadian, India, was a subordinate non-law bearing prophet who claimed to be the same messiah and reformer foretold by Prophet Muhammad and awaited by all Muslims. An estimated 3-4 million Ahmadi Muslims currently live in Pakistan. ⁱ
2. The state-sponsored persecution that Ahmadi Muslims face in Pakistan stems from the assertion by some Muslim sects that Ahmadis are not Muslim. Ahmadi Muslims firmly believe that they are Muslim and fall within the pale of Islam. They believe in the five pillars of Islam universally accepted by all Muslims and believe that the Prophet Muhammad is the last law bearing and greatest prophet.
3. On June 23, 2010, Pakistan took a positive step to ratify the ICCPR. ⁱⁱ Since April 17 2008, Pakistan has

already been a party to the International Covenant on Economic and Social Rights (ICESCR) and the UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (UNCAT).

4. Of particular note is that when Pakistan ratified the ICCPR, it originally expressed several formal reservations, including the following: “The Islamic Republic of Pakistan declares that the provisions of Articles 3, 6, 7, 18 and 19 shall be so applied to the extent that they are not repugnant to the Provisions of the Constitution of Pakistan and the Sharia laws.”ⁱⁱⁱ In response to urgings from the European Union, however, Pakistan withdrew its reservations to Articles 6, 7, 8, 18, and 19 in June 2011.^{iv} As a result, those ICCPR articles now apply with full force to Pakistan.
5. Very little progress, however, has been made to respect, protect and fulfill the rights of Ahmadi Muslims in Pakistan. In the last few years, the situation has worsened rather than improved. As a result of institutionalized persecution and targeted violence perpetrated by extremist non-state actors who act with impunity, Pakistan has failed in its duty to live up to its international human rights obligations.^v

II. ISSUES OF CONCERN SINCE PREVIOUS REVIEW

A. Legal Restrictions on Freedom of Religion of Ahmadi Muslims Are Still in Place (ICCPR Art. 18)

6. According to recommendations made in the Report of the Working Group on the Universal Periodic Review in May 2008, Member States had called on Pakistan to lift legal restrictions on freedom of religion in Pakistan. Canada called on Pakistan “to remove restrictions on freedom of religion or belief and amend legislation that discriminates against persons belonging to minorities,”^{vi} including Ahmadi Muslims. Moreover, Greece called on Pakistan to “effectively protect and satisfy the unimpeded exercise of freedom of religion of non-Muslim citizens”^{vii}, and Denmark called on Pakistan to repeal laws “discriminating against non-Muslims, if any.”^{viii}
7. Since the last UPR, Pakistan has yet to repeal targeted legal restrictions on the ability of the Ahmadiyya Muslim Community to practice their beliefs freely. It has failed to amend or repeal Article 260(3) of Pakistan’s Constitution and the Second Amendment to Pakistan’s Constitution, which taken together, legally declare Ahmadi Muslims to be “non-Muslims.”^{ix}
8. Nor has Pakistan abolished anti-Ahmadi provisions contained within Pakistan’s Penal Code (“PPC”). In 1984, General Zia promulgated Ordinance XX, which amended and added Sections 298-B and 298-C to Pakistan’s PPC.^x Ordinance XX’s provisions prohibit Ahmadi Muslims from “indulging in anti-Islamic activities.” They are barred from using any honorific titles or epithets specific to Islam, building Mosques, displaying the *Kalima* (the creed of Islam), or reciting the *Azan* (call to Muslim prayer). In addition, it is a punishable offense for Ahmadi Muslims to “pose” as Muslims or call or refer to their faith as Islam, or to preach or propagate their faith. Any act by an Ahmadi Muslim which is perceived by any person in Pakistan as being associated with Islam is deemed a criminal and arrestable offense. All of these prohibitions are punishable with imprisonment of up to 3 years.
9. The above-referenced constitutional and legal provisions constitute clear violations of Article 18. Article 260 (3) (as amended) and Ordinance XX deny Ahmadi Muslims the freedom to have or adopt a religion of their choice, Islam, both individually and in community with others. Ordinance XX further criminalizes any manifestation of Islamic faith by an Ahmadi Muslim. General Comment No. 22, which constitutes an authoritative interpretation of Article 18, clearly states that “[t]he freedom to manifest religion or belief in worship, observance, practice and teaching encompasses a broad range of acts . . . including the building of places of worship, the use of ritual formulae and objects, the display of symbols . . . [and] the freedom to establish seminaries or religious schools and the freedom to prepare and distribute religious texts or publications.”^{xi} Ordinance XX denies Ahmadi Muslims each of these rights. For instance, Pakistani authorities have demolished, set on fire, forcibly occupied, sealed or barred the construction of over 90 Ahmadi Muslim Mosques.^{xii} They have also denied the cemetery burial of 41 Ahmadi Muslims and have exhumed after burial the bodies of 28 Ahmadi Muslims.^{xiii}
10. To the extent Pakistan purports to justify these provisions under Article 18(3), such justification is without

any basis in fact. Ahmadi Muslims are a peaceful group: indeed, they are required to renounce all forms of violence as a condition of initiation. As to atonement is not a recognized basis under Article 18(3). As the Committee has observed, “paragraph 3 of article 18 is to be strictly interpreted; restrictions are not allowed on grounds not specified there.”^{xiv} Finally, it bears note that even if Pakistan purports to justify Article 260(3) (as amended) and Ordinance XX under Article 18(3), it must set forth in its report “information on the full scope and effects of limitations under article 18.3, both as a matter of law and their application in specific circumstances.”^{xv}

11. Apart from Article 260(3) (as amended) and Ordinance XX, Ahmadi Muslims are also targeted by the broad anti-blasphemy provisions in Pakistan’s PPC.^{xvi} Between 1986 to 2009, of 1031 persons charged with blasphemy, 454 were Ahmadi Muslims.^{xvii} Between 2008 and 2010, blasphemy cases were registered against 271 Ahmadi Muslims.^{xviii} Often lower level judges cave in to mob pressure and convict accused persons of blasphemy on trumped up charges.

B. Effectively Disenfranchised: Separate Electoral List for Ahmadi Muslims (ICCPR Art. 25)

12. An issue not discussed in great detail during the last UPR is that Ahmadi Muslims are denied the right to freely and fairly vote in local, provincial and national elections.
13. Prior to 1978—when President Zia-ul-Haq declared his intent to abolish the joint-electorate system—all Pakistani citizens had an equal vote irrespective of faith.
14. In 1985, General Zia decreed that the electorate be split so non-Muslims would have to register on separate “non-Muslim” electoral rolls.^{xix} Non-Muslim minorities, including Christians and Hindus, could only vote for non-Muslim candidates, comprising only 5 percent of the National Assembly seats. In order to vote, Ahmadi Muslims were forced to register on “non-Muslim” electoral rolls, something that their conscience would not permit. Thus, Ahmadi Muslims were effectively disenfranchised from 1985 to 2002.
15. On February 27, 2002, President Musharraf issued an executive order that abolished Pakistan’s separate electorate system.^{xx}
16. However, shortly thereafter, relenting under the pressure of extremist organizations, President Musharraf issued another executive order, which provided that even though “elections for the members of the National Assembly and the Provincial Assemblies shall be held on the basis of joint electorate”, the “*Status of Ahmadis [was] to remain unchanged.*”^{xxi}
17. Therefore, while all other Pakistanis vote under a joint electoral list, Ahmadi Muslims are the *only* section of the populace that are effectively deprived of the right to vote, in clear violation of Article 25.
18. During the last UPR, Germany specifically noted that in “*recent elections to the National and Provincial Assemblies, members of the Ahmadi community were obliged to register in a separate voter registry—singling them out from all other religious communities in Pakistan . . . How does Pakistan envisage to provide equal opportunity to all its citizens to exercise and enjoy their civil rights?*”^{xxii} In its statement regarding the outcome of the last review, Pakistan represented to the Council that “[t]he Government has restored the joint electorate in federal and provincial assemblies.”^{xxiii} Pakistan did not explain how this statement was consistent with the separate electorate currently in place only for Ahmadi Muslims.

C. Passport and National Identity Card Declaration (ICCPR Articles 12 and 20)

19. Pakistan requires every citizen applying for a passport to declare his/her faith. If a person wishes to declare himself or herself Muslim, he/she must sign a declaration titled “Declaration in the Case of Muslims:”^{xxiv} That declaration provides, in relevant part, that “*I consider Mirza Ghulam Ahmad Qadiani to be an imposter nabi and also consider his followers . . . to be Non-Muslim.*”^{xxv} Pakistanis who wish to obtain a National Identity Card are required to make a similar declaration.^{xxvi} The passport declaration is aimed at preventing Ahmadi Muslims from performing Hajj. Thus, Ahmadi Muslims are prevented from practicing a basic pillar of their faith. Moreover, by virtue of the declaration, they must renounce their identity as Muslims in order to obtain basic travel documents. Equally troubling, the declaration advocates religious hatred that constitutes incitement to discrimination and hostility against Ahmadi Muslims.

20. The Passport and National Identity Card declarations are in clear violation of the right to liberty of movement, guaranteed in Article 12. They also effectively advocate religious hatred in violation of Article 20.

D. Denial of the Right To Free Assembly (ICCPR Art. 21)

21. Since 1984, Pakistan has prohibited the Ahmadiyya Muslim Community from holding its annual convention (“Jalsa Salana”). Prior to 1984, some 200,000-300,000 Ahmadi Muslims from all over Pakistan participated in the Jalsa Salana. This ban is a flagrant violation of the right of Ahmadi Muslims to peacefully assemble, and cannot be justified under Article 21.

E. Systematic Persecution of Ahmadi Muslims (ICCPR Articles 6, 18(2) and 20(2))

22. Pakistan has failed to protect the life and security of Ahmadi Muslims. Ahmadi Muslims continue to be victims of violence and persecution.
23. In September 2008, two prominent members of the Community were gunned down after a cleric on a major Pakistani TV channel declared Ahmadi Muslims as “*wajib-ul-qatl*”, meaning that Muslims are religiously obligated to kill Ahmadi Muslims. ^{xxvii}
24. In 2009, extremists killed at least 11 Ahmadi Muslims. ^{xxviii}
25. On May 28, 2010, 86 Ahmadi Muslims were killed and more than 120 were injured in nearly simultaneous attacks against two Ahmadi Muslim Mosques, perpetrated by the Tehrek-i-Taliban Pakistan (TTP). This was the single worst act of violence against the Community to date. Notably, Asma Jahangir, former Chair of the Human Rights Commission of Pakistan, stated that the Lahore police authorities failed to take adequate measures to protect Ahmadi Muslims despite known warnings that the TTP had plotted to kill Ahmadi Muslim worshippers in Lahore on that day. ^{xxix}
26. Apart from targeted violence, Ahmadi Muslims have increasingly become victims of discrimination in employment and education. Government-operated universities and schools have expelled scores of Ahmadi Muslim students on the basis of their faith. ^{xxx} Governmental institutions are complicit in inciting hate against the Community. The provincial government of Punjab in particular has known ties with extremist organizations. In 2011, the *Khatm-e-Nabuwat* movement had organized two anti-Ahmadi rallies and conventions, which were both sponsored and supported by the Punjab provincial government. These government-sponsored actions constitute *clear violations* of Article 20(2).
27. Over the past year, religious extremists have also targeted Ahmadi Muslim professionals with impunity. ^{xxxi} In June 2011, the All-Pakistan Students Khatam-e-Nabuwat Federation widely distributed shocking pamphlets in Faisalabad that explicitly encouraged the outright assassination of a select group of Ahmadi Muslim industrialists, doctors and businessmen—who were listed by name and address and labeled as “*wajib ul qatl*.” The pamphlets explicitly noted that an act of murder against an Ahmadi Muslim on the list would be deemed to be a “virtue” and a “blessing.” When Ahmadi Muslim leaders brought the horrific content of the pamphlets to the attention of Faisalabad police authorities, the authorities refused to investigate or intervene. As a result, thousands of Ahmadi Muslims in Faisalabad currently live in a state of perpetual fear with no police protection. For example, last month the President of the Community in Faisalabad barely survived an assassination attempt by unidentified gunmen.
28. Similarly, in late January 2012, some 5,000 people gathered outside an Ahmadi Muslim mosque in Rawalpindi calling for the mosque’s demolition and a ban of Ahmadi Muslim activities. ^{xxxii} At the rally, many protesters referred to Ahmadi Muslims as “worthy of being killed.” Once again, local police authorities had failed to take affirmative measures to adequately safeguard Ahmadi Muslims or their mosque.

F. Police Torture of Ahmadi Muslims (UNCAT)

29. On February 10, 2012, police authorities in Rabwah took Master Abdul Qudoos Ahmad, an Ahmadi Muslim schoolteacher, into custody in connection with a murder investigation. According to the Asian Human Rights

Commission: “He was kept in illegal detention by the police for 35 days during which he was tortured without mercy. The torture included the victim being hung upside down by his ankles for long periods. On other occasions he was forced to lay flat on his back while a heavy wooden roller, similar to those used to flatten cricket pitches, was rolled over his body. His captors stood on either side making sure he could not escape the torment.”^{xxxiii} He died shortly after his release when, despite receiving medical attention from a hospital, he succumbed to his severe torture wounds.

30. The conduct of police authorities to date is in clear violation of Pakistan’s obligations under the UNCAT. See Articles 2(1), 12, 13.

III. RECOMMENDATIONS TO PAKISTAN GOVERNMENT

1. Protect and promote the rights of Ahmadi Muslims.
2. Remove restrictions on freedom of religion or belief and amend legislation that discriminates against Ahmadi Muslims.
3. Repeal Chief Executive’s Order No. 15, and permit Ahmadi Muslims to vote alongside all other Pakistanis as part of a joint electorate.
4. Remove Passport and National Identity Declarations pertaining to Ahmadi Muslims.
5. Combat impunity for attacks on Ahmadi Muslims by effectively investigating allegations and by prosecuting those responsible.

III. CONCLUSION

The Ahmadiyya Muslim Lawyers Association USA respectfully submits that the foregoing demonstrates that Pakistan is in fundamental breach of its obligations under international law, in particular the ICCPR. Given that Pakistan has withdrawn its reservations to the pertinent articles of the ICCPR that protect religious freedom, there is no justification for the continued regime of legal apartheid against Ahmadi Muslims in Pakistan. As such, we call upon the Council to hold Pakistan to account for its unacceptable treatment of its Ahmadi Muslim citizens. As UN Secretary General Ban Ki-moon has stated, the Universal Periodic Review “has great potential to promote and protect human rights in the darkest corners of the world.” We expect that the United Nations Human Rights Council will heed that call and act swiftly to safeguard the rights of Ahmadi Muslims in Pakistan.

ENDNOTES

- i. See M. Nadeem Ahmad Siddiq, “Enforced Apostasy: Zaheerudin v. State and the Official Persecution of the Ahmadiyya Community in Pakistan,” *JOURNAL OF LAW AND INEQUALITY*, Vol. 14, 1995, at pp. 275, 279.
- ii. UN TREATY COLLECTION STATUS OF TREATIES, International Covenant on Civil and Political Rights, http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtmsg_no=1V-4&chapter=4&lang=en#EndDec.
- iii. *Id.*
- iv. *Pakistan Decides to Withdraw Most of Reservations on ICCPR, UNCAT*, *THE NATION* (June 23, 2011), available at <http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/national/23-Jun-2011/Pakistan-decides-to-withdraw-most-of-reservations-on-ICCPR-UNCAT>.
- v. See generally Qasim Rashid, “Pakistan’s Failed Commitment: How Pakistan’s Institutionalized Persecution of the Ahmadiyya Muslim Community Violates The International Covenant on Civil and Political Rights,” *RICHMOND JOURNAL OF GLOBAL LAW AND BUSINESS*, Vol. 11, No. 1, Winter 2011, available at http://rjglb.richmond.edu/archives/11.1/rjl_11-1.pdf.
- vi. U. N. HRC, 8th Sess., U. N Doc. A/HRC/8/42, at 6 (Jun. 4, 2008), available at <http://daccess-dds-ny.un.org/doc/UNDOC/GEN/G08/141/27/PDF/G0814127.pdf?OpenElement>.
- vii. *Id.* at 14.
- viii. *Id.* at 12.
- ix. PAK. CONST. art. 260, § 3, available at <http://www.mofa.gov.pk/Publications/constitution.pdf>
- x. PAK PENAL CODE, §§ 298B, 298C (made part of Penal Code by Presidential Ordinance No. 20 (1984), *THE GAZETTE OF PAKISTAN EXTRAORDINARY*, Apr. 26, 1984), available at <http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html>. The Supreme Court of Pakistan has upheld Ordinance XX against a legal challenge. *Zaheerudin v. State*, 26 S.C.M.R. 1718 (S.Ct.

- 1993) (Pak.). *Zaheerudin v. State* was a 4-1 ruling led by Justice Abdul Qadeer Chaudhry, holding that Ordinance XX was in accord with statutes and judicial opinions in England and the United States that protect religious freedom; the majority erroneously cited legal precedent from both jurisdictions as false support. See also Amjad Mahmood Khan, "Misuse and Abuse of Legal Argument by Analogy in Transjudicial Communication: The Case of *Zaheerudin v. State*," RICHMOND JOURNAL OF GLOBAL LAW AND BUSINESS, Vol. 10, No. 4, Fall 2011, available at http://rjglb.richmond.edu/archives/10.4/rgl_10-4.pdf.
- xi. Human Rights Committee, 48th session, General Comment 22 Article 18 (1993), U.N. Doc. CCPR/C/21/Rev.1/Add.4 (1993), reprinted in *Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies*, U.N. Doc. HRI/GEN/1/Rev.6 at 155 (2003), available at [http://www.unhchr.ch/tbs/doc.nsf/\(Symbol\)/9a30112c27d1167cc12563ed004d8f15?Opendocument](http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/9a30112c27d1167cc12563ed004d8f15?Opendocument).
- xii. Testimony of Amjad Mahmood Khan, United States House of Representatives Tom Lantos Human Rights Commission House Committee on Foreign Affairs (Mar. 21, 2012), available at http://tlhrc.house.gov/docs/transcripts/2012_3_21_South%20Asia/Amjad%20Khan%20Testimony.pdf.
- xiii. *Id.*
- xiv. Comment No. 22 ¶ 8.
- xv. See *supra*, note ix.
- xvi. Blasphemy in Pakistan broadly refers to any spoken or written representation that "directly or indirectly" outrages the religious sentiments of Muslims. See Amjad Mahmood Khan, "Persecution of the Ahmadiyya Community in Pakistan: An Analysis Under International Law and International Relations," HARVARD HUMAN RIGHTS LAW JOURNAL, Vol. 16, Spring 2003, at p. 227, available at <http://www.law.harvard.edu/students/orgs/hrj/iss16/khan.shtml#fnB40>.
- xvii. National Commission for Justice and Peace in Pakistan, *Human Rights Monitor 2009* 85 (Jun. 2010), available at <http://www.ncjppk.org/HRM%20Final%20June%2009-2010.pdf>
- xviii. In 2008, 20 cases were registered against 94 members of the Community. See Ahmadiyya Muslim Community, *Persecution of Ahmadis in Pakistan during the Year 2008*, 110 (2008), available at <http://www.ahmadiyya.ca/press/AnnualNewsReport2008.pdf>. In 2009, 10 cases were registered against 74 Ahmadi Muslims. Ahmadiyya Muslim Community, *Persecution of Ahmadis in Pakistan during the Year 2009*, 100 (2009), available at <http://www.ahmadiyya.ca/press/AnnualNewsReport2009.pdf>. In 2010, 14 cases were registered against 67 Ahmadi Muslims. Ahmadiyya Muslim Community, *Persecution of Ahmadis in Pakistan during the Year 2010*, 134 (2010), available at <http://www.ahmadiyya.ca/press/AnnualNewsReport2010.pdf>. In 2011, 8 cases were registered against 36 Ahmadi Muslims. Ahmadiyya Muslim Community, *Persecution of Ahmadis in Pakistan during the Year 2011*, 111 (2011), available at <http://www.ahmadiyya.ca/press/AnnualNewsReport2011.pdf>.
- xix. PRESIDENT'S ORDER 14 of 1985 REVIVAL OF THE CONSTITUTION OF 1973 ORDER, 1985 [Gazette of Pakistan, Extraordinary, Part-1, 2nd March 1985] No. F 17(3)/85-Pub., available at http://www.pakistani.org/pakistan/constitution/orders/po14_1985.html.
- xx. Conduct of General Elections Order No. 7 of 2002, available at <http://www.ecp.gov.pk/ElectionLaws/GeneralElectionsOrder2002.aspx>.
- xxi. *Id.*
- xxii. U. N. HRC, 8th Sess., Advanced Questions to Pakistan, available at <http://lib.ohchr.org/HRBodies/UPR/Documents/Session2/PK/QUESTIONSPakistan.pdf>.
- xxiii. U. N. HRC, 8th Sess., A/HRC/8/42/Add.1, at 3 (Aug. 25, 2008), available at http://lib.ohchr.org/HRBodies/UPR/Documents/Session2/PK/A_HRC_8_42_Add1_Pakistan_E.pdf.
- xxiv. Application Form for Passport, available at <http://www.embassyofpakistanusa.org/forms/A%20form%20fillable.pdf>.
- xxv. *Id.*
- xxvi. Asian Human Rights Commission, *Pakistan: More Muslim than the Muslim* (Mar. 2, 2012), available at <http://www.humanrights.asia/news/ahrc-news/AHRC-ART-017-2012>.
- xxvii. Asian Human Rights Commission, *Pakistan: Two Person Murdered After An Anchor Person Proposed The Widespread Lynching Of Ahmadi Sect Followers*, (Sept. 10, 2008), available at <http://www.humanrights.asia/news/urgent-appeals/AHRC-UAC-203-2008>.
- xxviii. According to a 2010 USCIRF report, 14 Ahmadi Muslims were killed during the 2009-2010 reporting period. See Annual Report of the United States Commission on International Religious Freedom May 2010 (Covering April 1, 2009-March 31, 2010), available at <http://www.uscirf.gov/images/annual%20report%202010.pdf>.
- xxix. See *supra*, note xii.
- xxx. On June 5, 2008, the Punjab Medical College in Faisalabad expelled 23 Ahmadi Muslim students, four of whom were in their final year of studies. See UNITED STATES DEPARTMENT OF STATE, *2008 Report on International Religious Freedom - Pakistan*, (Sept. 19 2008), available at <http://www.unhcr.org/refworld/docid/48d5cbf84d.html>; Shamsul Islam, *Targeting Minorities: No Friend To Ahmadis in Faisalabad*, THE EXPRESS TRIBUNE (Jun. 9 2011), available at <http://tribune.com.pk/story/185179/targeting-minorities-no-friend-to-ahmadis-in-faisalabad/>. On October 8, 2011, in Hafizabad, 10 Ahmadi Muslim students and a female teacher were expelled from a public school after the whole village pressured the principal to expel them on the basis of their faith. Shamsul Islam, *Ahmadis Expelled From School*, THE EXPRESS TRIBUNE (Oct. 8 2011), available at <http://tribune.com.pk/story/269390/ahmadis-expelled-from-school/>. In November 2011, an Ahmadi Muslim student was expelled from

her university after she was falsely accused of committing blasphemy.

xxx. Shamsul Islam, *Targeting Minorities: No Friend To Ahmadis in Faisalabad*, THE EXPRESS TRIBUNE (Jun. 9 2011), available at <http://tribune.com.pk/story/185179/targeting-minorities-no-friend-to-ahmadis-in-faisalabad/>.

xxxii. Mudassir Raja, *Protest Against 'unconstitutional' practices becomes anti-Ahmadi rally*, THE EXPRESS TRIBUNE (Jan. 29 2012), available at <http://tribune.com.pk/story/328900/hundreds-gather-in-rawalpindi-against-land-encroachment-by-ahmadis/>.

xxxiii. Asian Human Rights Commission, "PAKISTAN: In a hate campaign against the Ahmadis, police tortured to death an innocent school teacher (April 3, 2012), available at <http://www.humanrights.asia/news/urgent-appeals/AHRC-UAC-057-2012>.

ANNEXED DOCUMENTATION

GAZETTE OF PAKISTAN

EXTRAORDINARY
PUBLISHED BY AUTHORITY

ISLAMABAD, MONDAY, JUNE 17, 2002

PART I

Acts, Ordinances, President's Orders and Regulations

GOVERNMENT OF PAKISTAN

MINISTRY OF LAW, JUSTICE, HUMAN RIGHTS AND
PARLIAMENTARY AFFAIRS

(Law, Justice and Human Rights Division)

Islamabad, the 17th June, 2002

F.No. 2(4)/2002-Pub.-The following Order promulgated by the Chief Executive is hereby published for general information :-

CHIEF EXECUTIVE'S ORDER NO. 15 OF 2002

AN

ORDER

Further to amend the Conduct of General Election Order, 2002

WHEREAS it is expedient to further amend the Conduct of General Elections Order, 2002 (Chief Executive's Order No. 7 of 2002), for the purpose hereinafter appearing ;

Now, THEREFORE, in pursuance of the Proclamation of Emergency of the fourteenth day of October, 1999, and the Provisional Constitution Order No. 1 of 1999, and in exercise of all powers enabling him in that behalf, the Chief Executive of the Islamic Republic of Pakistan is pleased to make and promulgate the following order :

1.Short title and Commencement. —(1) This Order may be called the Conduct of General Elections (Second Amendment) Order, 2002.

(2) It shall come into force at once.

2.Insertion of new Articles 7B and 7C, Chief Executive's Order No. 7 of 2002. —In the Conduct of General Elections Order, 2002 (Chief Executive's Order No. 7 of 2002), after Article 7A, the following new Articles shall be inserted, namely : -

“7B. Status of Ahmadis etc. to remain unchanged. — Notwithstanding anything contained in the Electoral Rolls Act, 1974 (XXI of 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 Article 7 of the Conduct of General Elections Order, 2002 (Chief Executive's Order N. 7 of 2002), the status of Qadiani Group or the Lahori Group (who call themselves ‘Ahmadis’ or by any 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 Muhammed (peace be upon him) or recognizes such a claimant as a Prophet or a religious reformer shall remain the same as provided in the Constitution of the Islamic Republic of Pakistan, 1973.”

“7C.— 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 fifteen days and require him 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. In case he refuses to sign the declaration as aforesaid, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to supplementary list of voters in the same electoral area as non-Muslim. In case the voter does not turn in spite of service of notice, an ex parte order may be passed against him.”

SD/-
GENERAL,
PERVEZ MUSHARRAF,
Chief Executive
Of the Islamic Republic of Pakistan
And Chief of Army Staff.

SD/-
MR. JUSTICE,
MANSOOR AHMED,

Secretary.

“A PRACTICAL GUIDE TO HAJJ”

Humera Malik, Washington, DC

Nothing, not even the *Umra* (lesser pilgrimage), can truly prepare one for the *Hajj*. Still, as we strive to make our inner condition ready to circumambulate the spiritual *Ka'ba*, it helps to be well prepared to fulfill the *manasik*, or rites, of *Hajj*. Below are some practical tips on preparing for and completing the *Hajj*.

Day-by-Day Guide to Hajj Rituals

The first step is to learn the rituals of *Hajj*. Below is a quick reference guide to help one understand what each day of the journey entails. (Note: The *Umra* can be performed prior to the commencing of *Hajj* (known as *Hajj Tamattu'*) or at other times. Determine this beforehand with your tour group.

Day 1: 8th Dhul-Hijjah

After *Zuhr* and *Asr* Prayers, the pilgrim puts on the *ihram* and heads to Mina. The rest of the day and night will be spent at Mina, where pilgrims will busy themselves in prayer.

Day 2- 9th Dhul-Hijjah

The pilgrims offer *Fajr* at Mina, then leave for Arafat. Here, *Zuhr* and *Asr* is offered together. The rest of the time, until sunset, is spent praying for forgiveness. (This is one of, or the most, powerful times of the *Hajj*, and should be capitalized upon.) After sunset, pilgrims travel to Muzdalifah. Here, the night is spent praying and collecting small stones, which will be used the following day.

Day 3- 10th Dhul-Hijjah

Today is *Eid-ul-Adha*. *Fajr* prayer will be offered at Muzdalifah and then the pilgrim will (most likely) travel back to Mina, then proceed to throw their pebbles at the three *Jamarat*. After this, the pilgrim will go to Makkah to complete *Tawaf* and *Sa'i*, and then cut their hair. This releases them from the obligation of *ihram*.

Day 4- 11th Dhul-Hijjah

The pilgrim has by now removed the *ihram* (i.e. dress as you wish) and today will perform the act of *Rami Jamarat* and then go to spend a part of the night at Mina.

Day 5- 12th Dhul-Hijjah

The pilgrims repeat the rituals of the previous day.

Day 6- 13th Dhul-Hijjah

Again, the pilgrim completes the rituals of Rami Jamarat and then goes to Makkah to complete *Tawaf ul-Wida*.

Offering Prayers

If you go with a non-Ahmadi tour group that does not know/respect that you are an Ahmadi, you will need to be vigilant about your prayers. Your tour group provides logistical support - i.e., they drop you off at

the *Masjid* and leave you to perform your own rites, and then pick you up. So when you are at the *Masjid* on your own, you will not be in the company of any non-Ahmadis. If leaving the area of Prayer is not an option, and simply not offering Prayers is not feasible, then once the *adhan* is called, make your intention for, and offer your *fard* (obligatory) *raka'at*. Then, offer your own obligatory Prayer again. At no time is the Prayer you are forced to offer (out of concern for your safety) behind anti-Ahmadi Salafi *imams* valid.

What to Pack

Clothing

For men – A lot of the time will be spent in *ihram*, which is made up of two pieces of unsewn material wrapped around the body. While in *ihram*, a man's clothing cannot be sewn. The footwear must also leave the ankle and back of the foot exposed. Try to take at least two pairs of shoes that meet these requirements.

For the days when *ihram* is not required, pack comfortable clothes and shoes. Two pairs of trousers and two shirts should be sufficient (or *shalwar kameez*). A light sweater is also advisable as it can become cool in the evenings.

For women – There are no particular guidelines for a woman's *ihram*. I would suggest packing four pairs of trousers and four tops. A *burka* will be worn for the majority of the time so the only requirement of the clothing worn underneath should be that they are comfortable. It is possible that some days you will not have time to change so you need to be able to sleep and walk in the clothes you are wearing. For women, also, at least two or three pairs of shoes are advisable.

Accessories

Women have a tendency to carry large handbags with them. But for the purposes of *Hajj*, I would suggest women only take a small cross-body bag. In this bag you will want to carry any valuables, important documents, some cash and any prayer books. For safety, I would suggest wearing your bag under your *burqa*.

For men, a belt pack is very useful to hold your important items. As well as this, a small sports cinch bag will be useful to carry shoes, water and a snack. I would recommend wearing the sports bag in front of you, rather than behind you, so you can be sure not to drop anything.

Disposable toilet covers, sold in compact packets can be purchased online. Trust us, *if* you find a Western toilet, you'll want a toilet cover. Bring your own toilet paper as well. (Note: At times, the only bathroom you will find will be Eastern style, i.e. a hole that a pilgrim squats over – be ready for that, mentally and physically.)

Ear plugs and eye masks are useful to get some sleep. Some pilgrims will talk through the night, and if you want to get some sleep, these might be your best friend. Set your own alarm and/or ask someone else to wake you whenever you want to get up. Finally, bringing a light face mask is a good idea. There are people from all over the world at *Hajj*, with all sorts of ailments. You may wish to wear a mask during times you are in close contact with other pilgrims.

A sun umbrella and sunglasses are a good idea—you may not always be able to use the umbrella, but when you need it, you'll be glad you have it. A small bag for your pebbles for Muzdalifah is also handy. Bring a nail cutter too – you should be trimmed neatly before entering the *ihram*.

- Check with your tour group as to what they provide pilgrims. A good group will provide many of these things to their customers.

Food items

All your meals should be provided for you by your *Hajj* group. Nonetheless, pilgrims may wish to carry some dry foods with them, breakfast bars, biscuits, dried fruits, etc., but be realistic about how much you want to carry around with you. Pilgrims should also carry any necessary medicine (e.g. painkillers or for an upset stomach) with them. Cup-o-noodles is a good meal to have, as hot water is plentiful.

Books

Without the use of daily technology, it is surprising how much time there is in a day! During *Hajj*, the majority of your time will be spent praying and reading the Holy Qur'an. Many pilgrims wish to carry a Qur'an with them. For your comfort, it would be advisable to find a pocket size Qur'an to carry with you on your travels.

“The Book of Prayers of the Holy Qur'an and the Holy Prophet” and “The Book of Prayers of the Promised Messiah” are indispensable, and I would advise every pilgrim to carry these with them. “The Treasure House of Prayers” by Hafiz Muzaffar Ahmad is also an excellent book.

A Pilgrim's Attitude During Hajj

One of the challenges of *Hajj* is spending time without your creature comforts. There are many hardships at *Hajj*, and mixed with the fatigue and exhaustion, these can lead to a short temper. It is important for pilgrims to remember that this is the most spiritual of journeys, and they must decide: do I wish to spend my time arguing over little matters, or would I prefer to endure a few hardships in order to receive Allah's choicest blessings? Sadly, many pilgrims we saw chose the latter, arguing about food quality, or pick-up times, or room size, or just sleeping through the day, losing out on precious time to worship Allah *Ta'ala*. Any hardship you face should be born with patience. At *Hajj*, you are a guest of Allah *Ta'ala*. Focus on your prayers, even if everyone around you is shopping, arguing, sleeping or otherwise occupied. Don't go with the flow if the flow is moving in the wrong direction.

How to Handle the Crowd

Hajj is the largest gathering of mankind in the world. It can be difficult to maneuver in these crowds. It is important to be aware of your surroundings at all times. Make sure you have the information of your hotel and the contact details for a number of members of your group. This way, if at any point you do get lost, you'll be able to find your way back.

When walking through the crowds or completing *Tawaf* (circumambulation of the *Ka'ba*), some groups try to walk side-by-side holding hands. This chain is easy to break. It is much more effective to walk one behind the other with your hands on the shoulders of the person in front of you. Keep the ladies in front of you if possible, and use your hands on their shoulders to guide them through the crowds. One final point on this matter: stay in small groups—between two and four people. This will make it much easier for you to keep an eye on the people you are with.

Buy a Saudi SIM card for your unlocked phones. Program one another's numbers in your phones. Program your *Hajj* guides' numbers, and your hotels' numbers. While men and women are together while performing all the *Hajj* rites (*tawaf*, *sa'i*, *rami*, etc.), they are separated in Mina (just the tent over, most likely), in *Masjid-e-Nabwi* in Madinah and at other times when in residence. It is important to have a phone. More importantly, make a plan *as if you do not have cell phones*. You never know what will happen, so make a plan to meet at a certain gate outside *Masjid-e-Nabwi*, or a time to meet outside in your hotel lobby in Makkah.

Tawaf and Sa'i: Short and More Effort, or Long and Easy

You can perform the *Tawaf* in a shorter amount of time, but in a larger mass of people (hence hotter, and slightly harder) on the main floor, or *mataf*, near the *Ka'ba*. However, if you have time and wish to have an easier walk, then you can do it farther out or on the second or third floor. They also have dedicated wheelchair tracks on the upper floors.

The main floor of the *Sa'i* is similarly the busiest. If you go up one or two floors, you'll find it much more open and easy to make your trips. Some people like to see *Safa* and *Marwa*, even though you can only step on one of them nowadays.

Touching the Ka'ba, Kissing the Black Stone

By the Grace of Allah, we were able to touch the *Ka'ba*, and my husband kissed the black stone during the *Hajj*. We did so without any pushing or shoving. You will begin your *tawaf* at the corner of *al-Hajr al-Aswad* (the black stone), which will be marked by a bright green light on *al-Masjid al-Haram* behind you if you are facing the *Ka'ba*. Start your first of seven circuits as close to the *Ka'ba* as possible. Little by little, move in towards the *Ka'ba*, and over the course of the *Tawaf*, even by the third or fourth circuit, you'll come upon the *Ka'ba*, *Insha Allah*. The easiest plan to touch it is on the wall between *Hijr-e-Ismail* (the marble half circle on side of the *Ka'ba*) and *Rukn Yemeni* (the corner preceding the Black Stone). Once at the wall at this place, kissing the stone becomes easy for the patient. Stand your turn in line, engaged in *dhikr*, and do no push. Eventually, you should have a moment to kiss the stone. (Note: It is not necessary to touch the *Ka'ba*, or kiss the stone physically. If this is at all hard or you feel it is distracting you from your worship—as *tawaf* is the highest form of worship—do not try it. Indeed you may find yourself next to the *Ka'ba* without even trying, *Insha Allah*.)

Keep a Record

Buy or make a seven-bead *tasbeeh*. Use this to keep track of how many circuits you have made in the *Tawaf*, and how many trips you have made in your *sa'i* between *Safa* and *Marwa*. These are available in the market as well, but not everywhere.

Also, having a diary or journal of this memorable trip has its own values, but you will want to be sure you have performed that *manasik* of the *Hajj* properly. If you perform an act outside its prescribed time, or you use scented soap in *ihram*, for example, you can make up for it by paying a penalty, or fasting. The rites of *Hajj* are intricate, and it's easy to make a mistake if you're not on guard. So keeping a record of what you have done when will help you in your final *Hajj* accounting. Ahmadis generally follow the *Hanafi Fiqh*, but there is also guidance in the *Ahmadiyya Fiqh on Hajj*, and should be sought before *Hajj*.

One Last Tip

Unfortunately, in today's modern times, pilgrims can be tempted to spend a lot of down time during *Hajj* travels browsing stores. No doubt this is a memorable trip, and you may want a reminder of it when you return home. Rather than waste time looking around shops, plan to buy a prayer mat after you have completed *Hajj*. It will feel like a gift to yourself and every time you will use it after returning home, all of the wonderful memories of the journey will return to you. *Hajj Mabruur wa Dhamb Magfur*.

'UNDERSTANDING THE HAJJ AND THE UMRA'

Naveed Ahmed Malik, Washington, DC

'And complete the *Hajj* and the *Umra* for the sake of Allah...' (*Surah al-Baqarah*, 2:197)

This article will explore the obligation and timing of the *Hajj*, address some common misconceptions, and conclude with a discussion of the spirituality of the *Hajj* from the author's humble perspective.

I. Hajj is a Pillar of Islam

As part of our worship of Allah the Exalted, He has ordained that at least once in a lifetime, Muslims visit His holy house, the *Ka'ba* (lit. 'cube'), and perform the *Hajj* and the *Umra*. *Hajj* is a conditional obligation, incumbent only on those who meet certain criteria.

Unfortunately, not even all those who are *required* to perform the *Hajj* will do so—some out of their own choice, and others due to limits placed on the number of *Hajj* visas issued annually. (For example, even if five million unique pilgrims perform the *Hajj* annually, over the next 80 years, that equals 400 million—only about 25% of all Muslims alive today.)

Who Must Perform the Hajj?

All adult, able-bodied Muslims who have the financial means and safe passage are obligated to perform the *Hajj*. The term 'able-bodied' means that one is healthy enough to undertake the arduous journey to Makkah, and also complete the *manasik*, or rites, of the *Hajj* and the *Umra*. Safe passage includes a male escort for (most) female pilgrims.

When should the Hajj be performed?

The *Hajj* takes place from the 8th to the 13th of *Dhul Hijjah* annually. In 2012 this will correspond to October 24-29, and in 2013 it will be from October 13-18, *Insha Allah*. These days of *Dhul-Hijjah* are the only time of the year that the *Hajj* can be performed. The more important question on timing, however, is when *in one's lifetime* should the *Hajj* be performed.

Fiqh-us Sunnah explains that scholars differ on whether it is necessary to complete the *Hajj* expeditiously. That is, some scholars, including *Imam Shafi'i*^{rh}, believed the *Hajj* could be deferred to a later year—even though a person was able to perform it in the present year—to a time deemed more convenient. In support of this position, they cited that Holy Prophet Muhammad^{saw} did not complete the *Hajj* until 10AH, though the command had been revealed years earlier. (Note: The Promised Messiah^{as} explains that it was not mere convenience, but legitimate obstacles that kept the Holy Prophet^{saw} from performing the *Hajj* earlier.)

In contrast, *Imam A'dham* *Imam Abu Hanifah*^{rh}—founder of the Hanafi *mazhab*, to which Ahmadi Muslims are closest—along with other notable *ulema*,

believed that *Hajj* must be performed as soon as one is (physically and financially) in a position to do so. Their opinion is based upon the *Sunnah* of the Prophet^{saw} that as soon as he was able to perform the *Hajj* with members of his family, he did so; and upon *Ahadith* of the Holy Prophet^{saw}. For example, Hadhrat Ibn 'Abbas^{ra} relates the Holy Prophet^{saw} said:

"He who intends to perform *Hajj*, let him do so expeditiously, for he may well fall sick, may lose his mount (ability to bear expenses of the journey) or he may be prevented by some other exigency." (Ibn Majah)

The Holy Prophet^{saw} is also reported to have said: "Hasten to perform *Hajj*—the basic obligation—for you do not know what might happen to you," meaning "one may fall sick or be prevented by some other exigency." (Ahmad)

In light of these blessed statements of the Holy Prophet^{saw}, we can safely conclude that *Hajj* should be performed the first year that an adult Muslim is able to do so. The permissibility of deferring the *Hajj* is a jurisprudential matter, one which *Imam Abu Hanifah*^{rh} has sided against.

II. Common Misconceptions

Having outlined the conditional obligation and timing of the *Hajj*, we look at some common misconceptions about the *Hajj*.

Myth: I have to be at a certain level of religiousness, or in my old age, before completing the *Hajj*.

Reality: Nowhere in the Holy Qura'n or *Ahadith* is righteousness, or age, a precondition for the *Hajj*. Similarly, piety is not a condition for prayer—otherwise, many would argue they are not religious enough to approach *Salat!* *Ahadith* encourage Muslims to perform the *Hajj* as soon as possible—not to delay it. In fact, in *Jami' Tirmidhi*, the Holy Prophet^{saw} is recorded to have said there is no delaying the *Hajj*. I can attest to the physical toil of *Hajj*, and many an elderly pilgrim told me that they wish they had performed the *Hajj* at a younger age. Indeed Hadhrat Musleh Mau'ood^{ra} performed the *Hajj* at the age of 19. The performance of *Hajj* should be a means for increasing in righteousness, not a simple affirmation of it for those who complete it.

Myth: *Hajj* is a magical pill that leads to righteousness.

Reality: Millions of Muslims perform the *Hajj* annually who, sadly, resume their un-Islamic deeds upon return (some even continue bad behavior during the *Hajj*). In fact, the Holy Prophet Muhammad^{saw} gave a sign of the latter days pertaining to the *Hajj*, when he is reported to have said:

“Near the time of *Qiyamah* [end of days], the rich ones from amongst my *Umma* will perform *Hajj* for the sake of travel and holiday; the middle class will perform *Hajj* for commercial purposes, thereby transporting goods from here to there while bringing commercial goods from there to here. The *Ulema* will perform *Hajj* for the sake of show and fame; the poor will perform *Hajj* for the purpose of begging.” (Kanzul Ummal)

This is the condition of many pilgrims today. So again, like with prayer or fasting, your return depends

upon your investment. While *Hajj* does not automatically turn every pilgrim into a righteous person, the more s/he studies and prepares for *Hajj*, and the more s/he exudes effort during and after the *Hajj*, the better their state of righteousness shall be, *Insha Allah*.

Myth: *Hajj* will be too hard for me; therefore I am exempt.

Reality: There is a subtle difference between one's physical health being insufficient (which is a legitimate reason to not perform the *Hajj*), and Satan's persuasion that the entire experience is simply 'too much hassle.' Granted, even with modern transportation technologies and air-conditioned hotels, the *Hajj* is a challenge. And no one can compel you to make the *Hajj* if you feel it will be too difficult. But the fact is that hundreds of thousands of elderly people perform the *Hajj* every year (I saw more than one complete it with one leg, on crutches—*subhanallah*).

There are many accommodations for those who cannot walk the several miles required over the course of the *Hajj*. For example, *al-Masjid al-Haram* has wheelchair lanes for both *Tawaf* and *Sa'i*. (In fact, the entire *Hajj* can be performed from a wheelchair—though at some point, those who have the spirit but not the means should be honest about their limitations, and accept the exemption granted to them in the Religion of Ease.)

Myth: I can't get a month off or \$10,000, so the *Hajj* is impossible for me.

Reality: Having the time and finances are both necessary to performing the *Hajj*. However, *Hajj* tour groups offer 'express' *Hajj* packages for as short as nine days—there and back. Your local president can write your employer or school a letter explaining the obligation of the *Hajj*—this was successful for members of my family when they initially encountered opposition. Now, they are planning for the *Hajj*, *Alhamdulillah*. The most affordable *Hajj* packages are in the \$5,000 range (from the U.S.), and often, tour groups will give you group discounts. There are other options as well—where this is a will, there is a way.

Myth: All Ahmadis, owing to persecution, are exempted from the *Hajj*.

Reality: The *Hajj* is obligatory only when certain conditions are present—and safe passage is most certainly one of them (3:98). So if it is reasonably expected that performing the *Hajj* would constitute a danger to one's life, the obligation of the *Hajj* does not arise. This can certainly be the case for Ahmadi Muslims living in countries like Pakistan. However, for Ahmadis living in the West, Hadhrat Kahlifatul Masih V^{aba} has emphasized that when no such impediments exist, they should perform the *Hajj*. In his December 9th, 2005 sermon, Hazoor^{aba} cited extracts from the writings of the Promised Messiah^{as} to same effect (i.e. where no hindrance exists, an Ahmadi must perform the *Hajj*).

Ignorant opponents of Ahmadiyyat sometimes argue that the Promised Messiah^{as} did not perform the *Hajj*. In fact, a follower of the Promised Messiah^{as} named *Haji Amadullah sahib*^{ra} performed the *Hajj* on Hazoor's^{as} behalf, termed *Hajj-e-*

Badl. But even had he not, one condition for the *Hajj* is safe passage (3:98), and another is sufficient health. The Promised Messiah^{as} himself pointed out the hypocrisy of his opponents, saying that it was the very *Ulema* of Makkah who issued edicts declaring him a disbeliever and worthy of death, yet raised the objection that he has not come to perform the *Hajj*. The Promised Messiah^{as} explained that it was—at least in part—due to the lack of a safe passage that the Holy Prophet Muhammad^{saw} did not perform the *Hajj* until 10 AH, when the obligation had been revealed years earlier.

Myth: As Ahmadis cannot pray behind the anti-Ahmadi *Salafi Imams* of the *Ka'ba*, we cannot complete the *Hajj*.

Reality: A number of sects refuse to pray behind the government-appointed *Imams* of the *Ka'ba* owing to theological differences. A pilgrim can indeed complete the *Hajj* without praying behind the official *imams*—indeed thousands upon thousands of Ahmadis have done it. Ask your local president, missionary or *Haji* (one who has performed the pilgrimage) for further guidance.

III. Manasik-ul Hajj

Having addressed some common misconceptions of the *Hajj*, we now focus on a few key *manasik* (rites) of the *Hajj*, which relate to the spirituality of *Hajj*. If great care is not taken, these acts become empty rituals and full benefit is not derived from the *Hajj*. Indeed the Promised Messiah^{as} warns of this, saying:

“Another form of worship is the *Hajj*—the Pilgrimage; which does not mean that a person should carry out the formality of the Pilgrimage

by providing for his journey across the ocean with money lawfully or unlawfully acquired, and having repeated the prayers and formulas according to the directions of the servitors of the *Ka'ba*, should come back and boast that he has performed the Pilgrimage. The purpose that God Almighty has appointed for the Pilgrimage is not achieved in this manner.” (*Jalsa Salana* speech, 1906, Qadian)

It is therefore critical to understand the meaning, purpose and importance of the *Hajj*, and of the origin and objective of each ritual of the *Hajj*. A deep study of the *Hajj* should be undertaken in the time leading up to the *Hajj*. With that, we present a few points from our own perspective, in the hopes that it will benefit would-be pilgrims.

TAWAF—*The counter-clockwise circumambulation of the Ka'ba seven times, beginning and ending at al-Hajr al-Aswad, or the Black Stone. (Surah al-Hajj, 22:30)*

Simply put, if *Salat* is the ultimate form of worship, then *Tawaf* of the *Ka'ba* is the ultimate form of *Salat*. The Promised Messiah^{as} says of *Tawaf*:

“As there is a House of Allah here below on the earth, so there is one in heaven. Until a person performs the circuit of the House above, his circuit of the House below is not truly performed. One who performs the circuit of the House below puts aside all garments, retaining only one of them to cover his

body, but he who performs the circuit of the House above discards all garments altogether and becomes naked for the sake of God. The circuit is a sign of the lovers of God. They go round the *Ka'ba* as if they have no will of their own left and they are devoted wholly to Him.” (1906 *Jalsa Salana* speech, Qadian)

Always remember that *Tawaf* is the high act of worship. Pray to your Lord in whatever language you wish, but pray from the heart. Glorify your Lord. Praise Him. Beseech Him. Testify before Him. Pray in the words of the Holy Prophet Muhammad^{saw} and his fellow prophets and pious ones. Pour your heart into the *Tawaf*. You are circumambulating the *Ka'ba* with thousands, millions of others, united in your worship of the One God. Pray for communion with Allah *Ta'ala* throughout the *Tawaf*.

SA'I—*Walking between the hills of Safa and Marwah seven times (2:159).*

It is critical to keep in your heart and mind the context of the *Sa'i*, which reflects the most compelling conditions of human need—a mother searching for *rizq* (provision) for her dying child. No human bond is greater than that of a mother and child, and through Sayyida Hajirah's^{ra} efforts and prayers, we are taught that Allah *Ta'ala* is truly *Khair-ur Raziqin* (the Best of those who grants provisions). Remember that this is an act of worship—engage in prayer and *dhikr*, not vain talk, and seek His *rizq* for your own life, that He may grant you, owing to your effort and His *fadl*, that which you seek.

RAMI JAMARAT—*Throwing pebbles at three places in Mina where Satan tried to dissuade Hadhrat Ibrahim^{as} from sacrificing his son Hadhrat*

Isma'il^{as}.

Can any death be worse to imagine than one in which a parent takes the life of his child—let alone living to see his child die? It is equally important to remember ‘the Friend of God’ Hadhrat Ibrahim’s^{as} great readiness to sacrifice his own son, and that are this step we are rejecting Satan. Coupled together, *Rami* should instill in us a hatred for evil, and a readiness to sacrifice everything in this world for God Almighty, even our own flesh and blood. This is yet another *muqam* of belief.

ARAFAT—*A day spent in prayer on or near Jabal ar-Rahmah (Mount of Mercy), where the Holy Prophet Muhammad^{saw} gave his farewell sermon. (Surah al-Baqarah, 2:199)*

The Holy Prophet Muhammad^{saw} is reported to have said, ‘The *Hajj* is *Arafat*.’ (Ahmad) Scholars agree that one who misses the Day of *Arafat* does not receive credit for performing the *Hajj*. More importantly, though, *Arafat* is one of the most powerful moments of *Hajj*. You may see people waste away the day in sleep and vain talk, but do not fall prey to such things. The Holy Prophet Muhammad^{saw} spent this day in prayer (from *Dhuhr* to sunset), beseeching Allah *Ta’ala* in utter humility. It is a special time of acceptance of prayers. Follow the *Sunnah* of the Prophet^{saw}, and not those around you.

Remember your death. Ponder over *yaum-ul qiyamah*—the scenes portending that promised day manifest themselves at sunset, when men and women march together, nearly lifeless, with darkness fast approaching, engaged in *Du’a*, toward the horizon. Earn that moment of *Khashia Rabba* (fear of the Lord),

which is a glimpse of judgment, through a day of standing spent in *Du’a*, *Dhikr* and *Durud Sharif*. One who permanently instills that awe in his heart has achieved the inner pilgrimage.

NOTHING AT ALL—There will plenty of moments when no particular act is due of a pilgrim. There will be bus rides and meals. Periods of rest. Busy yourself in *Nawafil* (optional prayer), *Dhikr* (remembrance) and *Tadabbur* (meditation). Engage in *Tasbih* (glorifying Allah), *Tahmid* (praising Him) and *Istighfar* (seeking forgiveness). Do not let Satan lead you into the nearby shopping malls or markets, or into arguments, or vain talk (*Surah al-Baqarah*, 2:198). You may never return to this Holy Land, to these all-too precious moments.

The True Purpose of the Hajj

The Holy Qur’an discusses the purposes of *Hajj*, as does *Hadith*. It is important to understand the spirituality of *Hajj* before endeavoring to perform it. *Ma’rifat*, or true knowledge, of a thing increases its value to the beholder. Similarly, knowing the objectives and rewards of *Hajj* will increase a pilgrim’s appreciation and desire for the *Hajj*. Discussing the pillars of Islam at the 1906 *Jalsa Salana*, the Promised Messiah^{as} said about the *Hajj*:

“The truth is that the last stage of the seeker’s journey is that—withdrawing himself altogether from the demands and

desires of self—he should be completely engulfed by the love of God and complete devotion to Him. A true lover sacrifices his soul and heart; and the circuit of the House of Allah is a visible sign of such a sacrifice.”

Thus, the *Tawaf* and all other rites of the *Hajj* are signs of our entire being’s immersion in the love of our Creator. The *Hajj* and the *Umra* are performed ‘for the sake of Allah.’ When a pilgrim understands the true purpose of *Hajj*, it colors everything he does in advance of, and during his journey. It can be a transition from the worldly life to the spiritual one. It can be the means of attaining forgiveness and rebirth.

Also, the *Hajj* is an act of congregational worship. In *Malfuzat*, the Promised Messiah^{as} explains that *Hajj* is the pinnacle the worship geared towards uniting mankind into one people, and in this way, glorifying the Oneness of Allah Himself. Its benefits cannot be fully explained in so brief a space. The reward, however, can be understood from the simple ayah below:

‘And whoso honors the things declared sacred by Allah, it will be good for him with his Lord.’ (*Surah al-Hajj*, 22:33)

This article shares just one pilgrim’s perspective (or glimpse)—and a partial one at that. Would-be pilgrims should endeavor to speak with as many pilgrims as possible as part of their study of the *Hajj*. May Allah *Ta’ala* grant us all a deep understanding of the *Hajj*, the opportunity and ability to complete it, and may He accept it from us. *Ameen, thumma Ameen*.

THE EFFECT OF PRAYER

Murtaza Ahmad, London, UK

In the village of Rajeki, we had a barber Muhammad Ad-din Sahib. A period of around twenty years had passed since his marriage yet he was still deprived from the blessings of children. His household had great affection for my cousin Hafiz Ghulam Hussain Sahib and for my uncle Hadhrat Mian Ilmuddin Sahib and that is why both the barber and his wife, called Syedaan, would often present themselves before these two elders. They would ask them to pray and prepare amulets for them. A long time afterwards, when their prayers and amulets reaped no benefit, they lost hope of having children. In those days, albeit through the blessings of Ahmadiyyat and the beneficence of our master the Promised Messiah^{as}, there was generally a good reputation about the effects of my prayers. However, because of the *Ulemas*' and elders' decrees of disbelief and estrangement, they could not find the courage to approach me. Moreover, *Hajjam* Muhammad Al-Din and his wife Syedaan also hesitated from coming to me on account of that if Hafiz Sahib were to find out he might get angry. Eventually, the husband and wife's situation reached such an extent that one day Syedaan said to both elders' that never mind if a boy cannot be born, should a girl be born in my house, that too is a blessing!

One day my uncle Hadhrat Mian Ilmuddin told her, 'Go to Mian Ghulam Rasul and ask him to pray for you because God the Exalted not only listens to his prayers, in addition He also informs him by means of glad tidings'. On hearing this idea Syedaan replied, 'Firstly, I feel embarrassed to

ask Mian Ghulam Rasul Sahib and secondly, if Hafiz Sahib were to find out, he would surely reproach me by asking 'Why did you ask prayers from this *Mirzaee*?' For these reasons can you request him to pray for me and also intercede on my behalf?' Hadhrat Mian Sahib replied, 'I too will tell him, but it is absolutely necessary for you to go to him.' After this, Hadhrat Mian Sahib brought Syedaan with him to see me with the request to pray for her, by saying that she had repeatedly begged him to ask me to pray for her. I asked, 'Why, while there are such *Walis* and elders like Hafiz Sahib, is the need for you to come to a 'Kafir' like me for prayer?' Syedaan answered, 'If the *maulavis* have issued decrees of disbelief on you, then what fault is it of ours? If we considered you to be a disbeliever then why would I present myself to you for prayers?' I replied, 'If this is the case, then my prayer could be a sign of the truth of Ahmadiyyat so that by means of it, upon you people, the final argument can be settled. On this occasion, when your holy men and elders have for many years been engaged in prayers and amulets, how will you know that the outcome was through the result of my prayer?'

I carried on explaining, 'It is possible that through the blessings of our master, the Promised Messiah^{as}, the Compassionate Lord listens to the

prayer of my humble self and gives you a child – yet instead of considering it to be a sign of the truth of the Promised Messiah^{as}, you again start entertaining the thought that it is a result of the prayers of those holy men and fakirs'. On hearing this point, my uncle Hadhrat Ilmuddin Sahib conceded, 'The effects of our prayers and rituals have been observed by people for many years that they have yielded no results. That is why if you have any feeling of doubt, then we are ready to give you any type of written statement containing the admission of the failure of our prayers and exercises.'

I said, 'If you declare this point then from today's date, within a year, if any boy or girl is born to Syedaan and Muhammad Al-Din, then it will be a sign of Ahmadiyyat.' They accepted this fact and I started to pray in the presence of God. It is the power of God that, within only a year, through the mercy of my God – the Best of all the Merciful – and through the blessings of my Messiah of Qadian, a girl was born at this barber's house. When the villagers and people living nearby saw this sign that after a period of many years of marriage, through the blessings of Ahmadiyyat, God the Exalted had given progeny to this barber, they were dumbfounded. However, still these unfortunate souls did not draw any closer to Ahmadiyyat. Thereafter, when the girl was only a few years old, these people by way of their inner impurity and extreme mischievousness, again began attributing this miracle towards their holy men and started to praise *Hafiz Sahib* everywhere. When I saw this cover-up of

the truth, I was overwhelmingly pained. I came before my uncle and questioned, 'What is this?'

He answered, 'I believe that this is a sign of your collective prayers, but this ignorant group as a result of vindictiveness and enmity towards Ahmadiyyat is declaring it to be a phenomenon and miracle of Hafiz Ghulam Hussain.'

Similarly, I asked Syedaan, 'You have witnessed a sign of Ahmadiyyat and have also listened to people talk against it. Yet, you have concealed the true testimony and that is why I now proclaim, for the self-honour of Ahmadiyyat, if after this girl, should you bear any more children, then know that this girl was not born as an outcome of my prayer but that of a non Ahmadi person's prayer. Moreover, if this girl should live for a whole year from today's date, then still know that she is not born as a result of my prayer but as the result of a non Ahmadi's prayer.' Now this is the only distinction between the prayer of an Ahmadi and a non-Ahmadi. God's power is such that just after Syedaan had heard this warning of mine and reached home, this girl of hers fell ill and died under a period of one year. After this both husband and wife left this world childless.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

So take a lesson O ye who have eyes!

A Miracle of Divine Power

In the august era of the Promised Messiah^{as}, when the Ahmadi Community had been instructed to not offer prayers alongside the non Ahmadis, we started offering *Salat*

separately in the mosque. The non Ahmadis opposed me greatly since they considered my presence to be a reason for dissension.

Hence, in the days of my opposition, an incident took place in the village Sa'dullahpur. Two brothers Mehr Sharfdin and Mehr Ghulam Muhammad of the Arain tribe were men of great influence. Among the two, Mehr Ghulam Muhammad – who was handsome, warrior-like and young – persistently urged the mother and brothers of a young widow belonging to the Arain tribe to marry a second time.

However, they declined to accept the proposal on account of the family's internal disputes or based on something else. When Mehr Ghulam Muhammad saw that his efforts were going in vain, he tried to convince some of the relatives – close and distant, but his objectives were not achieved and the guardians of the girl outright rejected him. When Mehr Ghulam saw this loss, he started asking for prayers, invocations over amulets and exercises from all the *shrine-keepers*, holy men and *fakirs* from Multan to Rawalpindi. Ultimately, seven years passed in this struggle. The holy men and *fakirs'* exercises and prayers produced no results.

One day when I was preaching Ahmadiyyat to the ordinary non-Ahmadis in a mosque in Sa'dullahpur, a supporter of Mehr Ghulam Muhammad said that in this age, people

claim to be the Messiah and Mahdi, but no one has the light or blessings. I explained to him that light, blessings and miracles have been shown by the Prophets of God the Exalted and the *Awliyyaa* since time immemorial, but the blind eyes of the enemies have remained incapable of seeing them. Hence, the Holy Prophet^{saw} showed thousands upon thousands of signs filled with the light and blessings but the disbelievers of Mecca still asked,

رَبِّم لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ

'Why has not a Sign been sent down to him from his Lord?'

However, God the Exalted in response says,

مَا تَأْتِيهِمْ مِّنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

i.e., whenever a sign from among the signs of God the Exalted is shown to the disbelievers they have turned away from it. Similarly, in this age, our master the Promised Messiah^{as} has shown thousands and hundreds of thousands of signs to the disbelievers, yet they have only turned away from them while the fortunate souls that have accepted, saw them and also took allegiance to the Promised Messiah^{as}. However, the enemies are still repeating the words in this fashion,

رَبِّم لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ

Listening to this point, this non-Ahmadi said, 'Mehr Ghulam Muhammad has been pleading the holy

men, *fakirs* and ritual practisers from Multan up to Rawalpindi for seven years to help him marry a widow.' However, till this day his need has not been fulfilled. Now you tell me, that when no one could solve Mehr Ghulam Muhammad's dilemma, then of what use is it to claim to be the *Mahdi* and Messiah?' I responded, 'We will accept this criticism to be true if Mehr Ghulam Muhammad had asked for prayers regarding an issue from our leader and friend, the Messiah of Qadian^{as} and then it had not been fulfilled. Otherwise, in this situation objection should not be levelled against us but against your non Ahmadi holy men, *fakirs* and guides. The non Ahmadi started to reply, 'Okay, if Mehr Ghulam Muhammad did not approach Mirza Sahib, so what? You – a disciple of Mirza Sahib are present here. Show us a miracle!' I answered, 'I have no claim to anything like miracles. I am a humble man from the servants of the Promised Messiah^{as}. However, if Mehr Ghulam Muhammad requests for the unravelling of his knot about this matter from me, then for the sake of preaching of Ahmadiyyat and for settling the final argument, I will indeed pray on this matter.' When these people heard this point of mine, they sent Mehr Ghulam Muhammad to me. No sooner than he arrived than he started to narrate his whole story of failing to achieve his purpose and mentioned the unsuccessful exercises of the holy men and *fakirs*. He told me, 'Whenever I passed by the streets of the household of that young lady, I held on to an amulet, according to their instructions, yet this young lady and her relatives have always extremely abased me and have sworn at me. That is why I have understood that there is no effect and blessings left in the prayers of these

holy men and *fakirs*.'

I replied, 'Alright, now I will tell you an act to carry out. If, by its effect, this girl and her mother come to you themselves and request a *Nikah*, then consider this as a blessing of Ahmadiyyat and a sign of our truthfulness.' Thereafter I told him a spiritual practice. It is the wisdom of God that Mehr Ghulam Muhammad started this practice and very soon the young lady and her mother left their house searching for Mehr Ghulam Muhammad in the village. Coming up behind him, with extreme lamentation they said, 'You can marry whoever you want from among the two of us, we agree.' Henceforth, at that moment, they brought Mehr Ghulam Muhammad home along with them and at around about eleven a.m. Mehr Ghulam Muhammad *Nikah* ceremony took place with the young lady. This miracle of Divine Power was only to be manifested when the men and women of this village and the surrounding villages were left astonished. Consequently Mehr Sharfdin and Mehr Ghulam Muhammad and people of their household, on observing this miraculous blessing of our master the Promised Messiah^{as} accepted Ahmadiyyat and came to believe.

الْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكِ

A Prayer Granted

During the days I was taking residence in Goleki to study the *Mathanvi* of Maulana Rum^{rh}, I often used to keep the

Sawmul Wisaal fasts. One day due to the fast, I felt the desire to drink milk. Exactly at that moment, a landlord of the respective village, called Allah Ditta brought a tumbler of milk for me. He kept on serving me like this for about a whole week, without me asking. Since prior to this, I had no acquaintance with this person, I asked the real reason for this courtesy. He replied, 'It is because you are from among the progeny of the elders of the village of Rajeki and you also keep fasts twenty-four hours a day! That is why I thought I should somehow serve elders like you.'

I asked, 'If today you do not explain the real reason for the service, I will not drink this milk. He replied, 'I am carrying out this service only in hope of the acquisition of reward. Whatever it be, I am still certainly in need of your prayers because seven of my children were born very beautiful but each died after reaching the age of one or two years. Some say the reason for these children dying one after another is due to the ailment of miscarriage. However, some people consider that this affliction has come as a result of some sorcery or as a punishment for insulting a saint. Hence, to ward it off, a complete *fakir* is needed who can change the scrolls of my fate.' After he had informed me about the kinds of things people were saying, just a few days later, his last son died as well. He came to me again and requested, 'Pray for me that God the Exalted forgives me – a sinful person, and in the future protects me from these traumas.' When I heard these open handed entreaties, my heart melted at his situation. I said to him that I will continue to keep up a succes-

sion of prayers for you until my Compassionate Lord guides me about you.

So after this, I prayed for him continuously up to a period, eventually God, the Best of all merciful ones gave me this glad tiding and comforted me by saying, 'Now no son of Allah Ditta will die.' Then, this glad tiding was conveyed in advance to Allah Ditta and some of his friends. After this revelation, as the Compassionate Lord stated, two boys and one girl were born to him who by the grace of God, matured and now they also have progeny.

الْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكِ

Miscellaneous Incident

Similarly, in the aforementioned village, once the three year child of Chowdhary Aalim Khan, who is the son of Chowdhary Allah Daad Khan, became severely ill. His condition became beyond help of getting treated. At that time, Chowdhary Allah Daad called me and showed me his son who appeared like a complete pile of bones and requested for prayers. Right then, I prayed and told him a remedy as well that was designed to be used on him. After this, I said to Allah Daad Khan Sahib that when I come next year, this boy will be so healthy that I would not even be able to recognise him. Henceforth, by the Grace of Allah the Exalted, this is exactly what came to pass.

Another Incident

In another instance, Chowdhary Muhammaduddin, a very sincere Ahmadi in the aforementioned village said to me regarding his son,

Chowdhary Muhammad Nawab, that his previous children had died and now for a very long time, no children had been born to him. That is why he asked that I pray for him that Allah the Exalted grants him progeny. I prayed concerning him as well and on receiving news from Allah the Exalted informed them that when I will come again, with the Grace of God, a boy will be playing at Muhammad Nawab's house.

It is in Praise of His Bounties that when I came two or three years later to the village of Goleki, Chowdhary Allah Daad Khan showed me a completely healthy boy and asked me, 'Do you recognise who this boy is?' I replied, 'I do not know him.' He explained, 'This is the very boy about whom you prayed and said when I will come again to Goleki, I will not be able to even recognise him.'

After this, Chowdhary Muhammaduddin also came and took me to his house. When I reached there, they showed me their grandchild about whom I had given glad tidings a year or two ago.

الْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكِ

The Remedy for Unemployment

An Ahmadi lady of the aforementioned village migrated to the holy place of Qadian. She once wrote a letter to me saying that her two sons, despite having a good education, were still unemployed. She requested,

'Please pray for them that Allah the Exalted paves a way for their providence.' Since I was indebted to this lady's father-in-law; therefore, I prayed for her boys diligently for many days, until Allah the Exalted informed me, through a dream, that if her boys invoke *Darood Shareef* three hundred thousand times, their income will increase to three hundred rupees and if they recite the *Darood Shareef* one hundred and fifty-thousand times their income shall increase to a hundred and fifty rupees. Hence on the same day I informed her about this dream. Whether her children carried out this act, I know not.

An Insightful Incident

While at the village of Goleki, there my friends, Chowdhary Muhammadaddin, Chowdhary Shamsuddin, Chowdhary Qasimuddin – Village Chief, Chowdhary Imam Bakhsh, Chowdhary Imam Baksh, Chowdhary Ghulam Muhammad son of Baharaam, Chowdhary Wali Muhammad, Muhammad Qutubuddin, Mian Imamuddin Barhaeey, Mian Khushi Muhammad, Peer Shamsuddin, Pir Ghulam Ghaus and many other people who had love for me, would come to meet me. All Praise belongs to Allah that subsequently, from among these friends; many became Ahmadi through the preaching of *Maulavi Imamuddin Sahib* and I.

In those days, since I happened to be seventeen or eighteen years old, at night many of my young friends would often sleep over in a room in the Mosque. Chowdhary Wali Muhammad and Chowdhary Qasimuddin, the village chief, who was right in the prime of his youth, would many a time narrate his love stories, and mention

his deprivation. He would again and again request prayers from me. In answer to this, I would often recite this verse of *Maulana Rumi*:

این نه عشق است آنکه با مردم بود
این فسادِ خوردن گندم بود

Love that is shown to human beings is not love

It is unrest, caused by worldly inclinations.

I would thus explain that symbolic love is in actuality the name of the desires of the soul and carnal inclination which is a result of the satiation of appetite and idleness. Real love is that which man strengthens according to the verse:

والذین آمنوا أشد حبا لله

But those who believe are stronger in their love for Allah.

Similarly, one day whilst explaining to Wali Muhammad, I said, 'Your love is such that if you were overcome by fever and a headache also starts, this love would turn to camphor.' Wali Muhammad retorted, 'This can never be! What, that love which has penetrated into my bones and into each and every particle of my body – What does it care for headaches and fever? Indeed, you can see for yourself.'

I said, 'It is not far-fetched that you can also experience it. If God wants, then He can make provisions for this from within you.' It is the wisdom of God that when Wali Muhammad left; upon reaching home, he started feeling severe fever and headaches. When three days passed in illness and he did not come out from his house, I thought perhaps he had gone out of the village to another village

for work. Then his mother and sister, one after the other, came to me and informed me about Wali Muhammad that he has had severe fever and headache for three days and he is asking for you. I sent him the message that I did not need to go there yet. When his mother and sister gave him my message; he snapped, 'If he doesn't come now, what, will he come to my funeral?' Then he sent the message, through his father and brother that before I die, he must show his face to me once more. Hence on their insistence, I reached their home and enquired from Wali Muhammad, 'Say, what is your condition now?' He said, 'Now pray that Allah the Exalted grants me deliverance from this illness.' I asked, 'Should I not pray that now your passion of love gets further gratified.' He cried, 'If only I live, all else is fine! At this moment, just pray for my health, I do not need anything else.' I replied, 'I will pray, but on the condition that you never mention your love again before me.' He responded, 'Please forgive me my sin. I repent! I repent!' Therefore, at that very moment, I raised my hands in Prayer and asked those present to pray as well. Roughly half an hour must have passed while I was praying when Wali Muhammad by the Grace of God started to recover and soon became completely healthy.

After this, whenever Chowdhary Wali Muhammad would meet me, he would say, 'You made me repent by force. This headache and fever has come through your evil invocations.'

I said, 'To invoke evil is not the conduct of a believer, albeit God the Exalted creates provisions for the guidance of somebody through His mere mercy. Like some thieves and bandits who are ready to steal and rob and with this sin and intention of violating is stopped by getting bitten by a snake or paralysis or is saved from committing a sin because of some other disease, so in reality, according to the decree,

عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

It may be that you dislike a thing, which is good for you.

Sometimes unpleasant incidents contain a peaceful outcome within themselves

Walli is the Arabic singular form of *Awliyaa* which is plural. *Walli* means the friend of God, a title given to the great reformers and pious, God fearing personalities of the past.

Disbeliever

.The Promised Messiah ^{as} was instructed

The Holy Quran 6:38

The Holy Quran 6:5

According to Islamic Jurisprudence, it is permissible under certain circumstances for someone who could not eat anything at dawn to continue with his fast on an empty stomach

The noble invocation and blessings

The Holy Quran 2:166

The Holy Quran 2:217

**HUMANITY FIRST
NEEDS
VOLUNTEERS AND
FINANCIAL
SUPPORT**

SUMMARY OF THE BOOK: “THE LIFE OF MIRZA MUZAFFAR AHMAD” PUBLISHED IN RUSSIAN

Yuldus Khaliullin, Moscow, Russia

This is the first short sketch on the life and political social, religious activity of Mirza Muzaffar Ahmad published in the Russian Language. The outstanding Pakistani economist, one of the distinguished personalities of the world's financial system of the last century, M.M. Ahmad has made a great contribution to create the economic and financial system of the newly born country Pakistan during all 25 years (1947-1974).

The talented organizer of economic development of his country M.M. Ahmed was the Chairman of the Planning Commission of Pakistan for about ten years. He was the most demanded and number one economist during the Presidency of Ayub Khan, then Aga Khan and about two years with President Z.A. Bhutto.

M.M. Ahmed had got a brilliant Muslim upbringing at home in Qadian born in the family of the second eldest son of Hadhrat Mirza Ghulam Ahmad the Promised Messiah^{saw} (1835-1908).

He was educated first at the Government College Lahore and later at the University of London, but basic high education, M.M. Ahmad got at The Oxford University. He was prepared to stay in the United Kingdom but he preferred to return to India as his best friend Abdus Salam did later, after his graduation from The Cambridge University. They both were the great patriots of Pakistan.

M.M. Ahmad joined the Indian Civil Services in 1939 and following Partition in 1947 he joined the Civil Services of Pakistan, this was to mark the beginning of an illustrious and distinguished career of one of the greatest sons of the Ahmadiyya Muslim Community.

In the 1950's he was the Secretary of Finance of the Punjab Government later he was transferred to Islamabad where he served in a number of senior positions including Secretary of Commerce, Secretary of Finance of the Federal Government .Being appointed as the Deputy Chairman of the Planning Commission of Pakistan with supervisory authority over all three ministries. During M.M. Ahmad service at the above mentioned highest posts Pakistan underwent rapid industrialization and growth (7.8 %). This received acknowledgment both within Pakisean and amongst the international community. He managed to assemble a highly capable team of economists, planners and engineers such Dr. Mahbubul Haq, Sartaj Aziz and many others.

M.M. Ahmad's biggest contribution indeed was in the preparation and signing of the Indus Basin Treaty and procurement of development assistance from bi-

lateral and multilateral donors for construction of Mangla and Tarbela Dams as well as a huge irrigation system.

Anyhow, it was his era of Pakistani History of rapid industrialization, green revolution, Tarbela and Mangla Dams – the biggest in the world at that time. So, really he did unforgettable Services for the economic development of Pakistan. M.M Ahmad's contribution to the process of economic development was publicly recognized by President Ayub Khan in 1967, celebrating 20 years of Independent Pakistan, later by President Aga Khan who appointed M.M. Ahmad as a Senior Adviser to the Head of State and was given the rank of a federal minister. Several times when President Aga Khan was visiting other countries M.M. Ahmad kept the post of Acting President. After retirement from Pakistani government service M.M. Ahmad during ten years 1974-1984 joined The World Bank initially as Executive Director for Pakistan and the Middle East. Then he was elected as a Executive Secretary of the Joint Ministerial Committee of The World Bank and The International Monetary Fund.

M.M. Ahmad was a sincere believer in God. He offered five time prayers daily wherever he was and in any environment or condition. Wit, intellect, wisdom and great spiritual values where integrally combines in him, they were bestowed upon M.M. Ahmad from Allah. In his speeches

and public statements he always stressed upon striving in every aspect of life in accordance with the teachings of the Holy Qur'an. He was a devout Ahmadi Muslim whose religion was inseparable from his work and his family life. He was a real model for the Ahmadiyya Muslim Community of the United States, where he had been the Leader- (*Ameer*) for more than ten years after his retirement from The World Bank.

He was an absolutely honest man who never thought of his credit and great services to Pakistani economy. I was astonished when in the USA a publication of Ahmadiyya *Jama'at* on the 50th anniversary of Pakistan was prepared under his leadership as *Ameer*, he made a clear statement that he was not even to be mentioned throughout the issue his son Mr Zahir Ahmad -told me during our meeting in Washington in August 2011.

In conclusion some reflections by Mirza Muzaffar Ahmad, *Ameer* USA on 50th *Jalsa Salana* of Ahmadiyya Muslim Community USA (1998) are given:

“As we celebrate the 50th US *Jalsa Salana* during the last weekend of June 1998, our mind goes back to the year 1889 when the Promised Messiah under divine command claimed to be the *Mahdi* and the Later Day Reformer predicted by all principal religions. Today it is a lone voice all over the world, with increasing strength and energy. A 24 hour telecast of Muslim Television Ahmadiyya energizes listeners to Hadhrat Khalifatul Masih 4'sth sermons, addresses and other programs. The Ahmadiyya *Jama'at* is now established in 153 countries and all this global progress has been achieved despite desperate opposition by so many including powerful and resourceful governments “.

INTERNET CHALLENGE

Nasir Malik, National Tarbiyyat Secretary

The Ahmadiyya Muslim Community held a meeting at Baitul Hameed Mosque in Chino Hills, CA on Sunday, Sep 30, 2012, at 11:00 AM, to discuss the internet challenges. This informative and interactive program was attended by about 300 men and women, young and old. This program was presided by Dr. Hamid-ur-Rahman, President of the L.A.-East Chapter.

This program started with recitation from the Holy Qur'an. In his opening address, Mr. Nasir Malik, National *Tarbiyyat* Secretary, highlighted the privileges and responsibilities of 'freedom' in America. He pointed out that, to protect the dignity, morals and peace of our families and society, we must practice freedom with responsibility. The same applies to the internet world. While the internet related products and services, like PCs, iPads, iPhones, IMs, e-mails, social media, easy access to digital data, etc., have great benefits, they have very serious, irreversible consequences if used irresponsibly. So, we need to learn about the internet risks and how to mitigate those risks. He urged the audience to be frank and candid in discussing their internet experiences, concerns and questions.

This was followed by 45 minutes of interactive discussion and Q&A between the audience and the IT professionals. Most of the deliberations focused on parental responsibilities and tools. It was agreed that a follow-up session will be arranged to educate and train the parents about the available protective internet tools. It was also recommended that the parents need to teach their children Islamic principles of morality, modesty, privacy, and right and wrong.

Next, *Imam* Syed Shamshad Nasir spoke about the importance of belief, good deeds, wisdom and steadfastness with reference to Surah *Al-Asr* (Ch. 103). Also, quoting an excerpt from the commentary on Surah Yusuf (Ch.12, Verse 54) by the Promised Messiah^{as}, he explained the human propensity to do evil and the saving graces of Allah's mercy. He concluded that these Qur'anic principles can enable us to face the internet challenges and save our souls.

The meeting ended at 1:00 PM with concluding comments by Dr. Hamid-ur-Rahman and *Du'a* led by *Imam* Syed Shamshad Nasir. After the meeting, *Zuhr* and *Asr* Prayers were held and then a delicious lunch was served.

SHARIAH LAW – FACTS OR FICTION

Maryum Samar, Karachi, Pakistan

Shariah Law – Facts or Fiction

an issue that has taken UK by storm. actually supports human rights and values.

The Debate:

Sometimes when a topic grabs the attention of a country and people are unable to solve it, the younger generation comes forward and solves it!

This is exactly what happened on Thursday, December 8th, 2011 at University College London. A debate was held titled: “Shariah Law negates Human Rights”.

It was organised and hosted by University College London Union Atheists, Secularist and Humanist Society (UCLU-ASHS) between the Ahmadiyya Muslim Community and One Law for All.

One Law for All which was represented by Maryam Namazie and Anne Marie Waters spoke in favor of the motion. University College London Union Ahmadiyya Muslim Students Association (UCLU-AMSA) provided the speakers against the motion.

This debate was captured by Muslim Television Ahmadiyya (Sky: 787). It has been uploaded on youtube. (link given at end of the article)

The Chair of the debate was Jacob Ressa. It was very interesting to view these young bunch of energetic students and teachers debating

Fact File

- *Atrocities in UK and world over due to Shariah laws.*
- *Shariah laws everywhere are wrong interpretations. True Shariah in the Holy Quran supports Human Rights and not negate it. (proven in the debate)*

Every channel seems to have aired a program or more on whether the *Shariah* law should be imposed or even allowed in any country. ‘One Law for All’ is a campaign to eradicate *Shariah* in all its forms and guises both in the United Kingdom and elsewhere. ‘Ahmadiyya Muslim Community’ is a peaceful sect of Islam which believes the Promised Messiah (peace be upon him) has already come.

For my readers, this article does not simply describe the debate from the start till the end – that would be just a written version of the youtube video. It presents to you the main topics that were discussed in the debate and my own analysis. In my humble opinion, this way my readers can make a better choice in deciding whether *Shariah* law negates human rights or

The Basic Argument

At the start of the debate, Anne and Maryam were of the opinion that atrocities of all sorts happening in the United Kingdom in particular and the world over are due to *Shariah* laws. In their opinion, the implementation of the *Shariah* law is some political movement and it must be stopped especially so atrocities can be stopped against women.

Ayaz and Jonathan completely disagreed with this viewpoint. In their opinion, *Shariah* law is not to be blamed for all sorts of atrocities because the true *Shariah* law is actually not truly implemented in Islamic states world over. It is the dodgy *Shariah* law which everyone should try to stop. They also presented the true teaching of the Holy Prophet^{saw}. Moreover Anne presented some articles of United Nations Universal Declaration of Human Rights and some articles of European Convention on Human Rights which proved that *Shariah* law negates human rights (in her opinion). In response, Jonathan presented verses from the Holy Qur’an (true scripture of *Shariah* law). These verses proved that all Human rights’ laws are according to the teachings of Islam (in his opinion). Both speakers against the motion also gave examples from the life

and sayings of the Holy Prophet^{saw} to also support the fact that *Shariah* law supports human rights. In my article, I would discuss the topics presented in the debate including examples from the lifetime of the Holy Prophet Muhammed^{saw} in Part I and the laws and The Qur'anic verses supporting human rights laws presented during the debate in Part II. Then Part III includes my concluding remarks on the debate. So let's get started to drive on a roller coaster ride of a thrilling contest of facts and fiction!

Part I: Stoning to Death /Death Penalties

Under *Shariah's* criminal code, stoning to death for adultery is permissible as well as executions for crimes against morality according to Maryam. She was so certain about it but the opposition proved it wrong later on. There are death penalties in Islamic states for questioning Islam or leaving Islam cited Anne. Was there a Hadith (saying or example of the Holy Prophet^{saw} that allowed stoning to death, asked Maryam right in the middle of the debate. "No", came the reply from Ayaz.

Yet Maryam still argued that she doesn't want stoning to death for adultery nor death penalty for apostates which continues to happen due to the wrong interpretation of *Shariah* law. Maryam and Anne continued the belief that *Shariah* law is to blame anyways. They both said they don't care which interpretation of *Shariah* is correct because each school of thought in Islam thinks the other is wrong. They also were of the opinion that the picture of *Shariah* law presented by Ayaz and Jonathan

was very nice and fluffy but its not what is being practiced.

If there were certain Islamic countries where stoning doesn't occur – it is due to civil and secular movements in those countries that didn't allow religion to be the law of the land. This was suggested by Maryam.

During the course of the debate, the Chair also got involved in questioning. He asked that since in Medieval times, there were death penalties so would she (Maryam) have had a movement against them then? "Yes", came the reply from Maryam.

Anne gave the example of Iran, where if a woman charges someone of adultery, she needs to find four men witnesses' and if she is unable to do so, she will be charged with adultery herself and some heroic men would then stone her to death. Anne condemned it.

That law was not according to true *Shariah* –thus *Shariah* law is not to be blamed for it was the reply from Jonathan. How true!

Child Protection

In *Shariah* law child welfare is not important but the dogma is, as the child's custody (in case of a divorce/separation of parents) goes to the father no matter what. This was Maryam's accusation on *Shariah* Law. Maryam asked the panel if Islam sanctions child marriage? Women had no child protection rights

in *Shariah* law was Anne's accusation.

An example of a saying of the Holy Prophet^{saw}:

"The best of you is he who is best in treating his wife and I am best of you in the treatment of my family."

(source:

Forty Gems of Beauty, Hadhrat Mirza Bashir Ahmed^{ra}, page 86)
(http://www.alislam.org/library/Books/Foty_Gems_of_Beauty20080905MN.pdf)

This example was quoted by Jonathan.

Woman's Testimony Half of That of a Man

Shariah law is discriminating when it says a woman's statement in court is half that of a man was Maryam's opinion. In the Question time too, there was a question on why the testimony of a woman is equal to half that of a man. Ayaz spoke in response with detailed explanation. Firstly, he cleared the concept that woman's testimony was not considered half in every decision. The Holy Qur'an referred to it only in financial matters and he brought to the attention of the audience that there was an "if she forgets" in the verse, which every one seemed to ignore. He gave the example from the life of the Holy Prophet (peace and blessings be upon him) of Islam that once he had a man punished in Medina only based upon the testimony of a female.

Marriage, Divorce and Domestic Violence

This was probably the most debated topic in the entire conversation of the young intellectuals at

UCL. There were many cases of *Shariah* courts in the United Kingdom which had made decisions based on *Shariah* law which were a total violation of human rights of women according to speakers debating for the motion. She went on to say that a recent newspaper poll which interviewed Muslim women suggested that 90% women said they were dissatisfied with the decisions of the *Shariah* courts. Family courts were the greatest reason for woman's aggression in the Islamic Society according to Maryam.

Examples of different *Shariah* courts cases of domestic violence in the UK were quoted by Anne. She brought to the notice of the audience that *Shariah* court in UK had different fees for filling a divorce case by a female (250 pounds) and a different fees (100 pounds) if the case was filled by a male. This was certainly discriminatory. According to her understanding of the *Shariah* law, women had no right to divorce in Islam. She gave examples of how *Shariah* courts gave *fatwas* (edicts) in favor of men. In the question time, there was a question on how beating of wives was allowed by the Holy Qur'an?

In response, Ayaz clarified the exact meaning of the verse of the the Holy Qur'an and in what context it is to be implemented. He explained that according to true *Shariah* teachings, the verse was to be asserted when a wife became violent, beat her husband, etc meaning when it reached to such an extreme misbehaviour, then the husband is allowed to show verbal punishment. Men are allowed to separate their beds so as to show their displeasure although this is more difficult on them than

their wives. After taking these steps, if still a wife did not behave and continued her displeasing ways which may include having illicit relations outside of her marriage, then husbands are allowed to physical discipline methods. The physical punishment should be such that it should not leave a mark on the wife was the explanation given by the Holy Prophet (peace and blessings be upon him). Physical discipline is symbolic and physical pain is not inflicted on purpose by the Holy Qur'an was the view of the speakers against the motion.

With such a detailed justification, there was no space for argument left but still Maryam and Anne thought this was a very nice interpretation but it was away from the realities of what happens in Britain and the world over. It was discriminatory even if a woman was beaten by a feather was the view of Maryam. She should not be beaten at all. Interestingly, Maryam had no comments on the wife beating her husband which was one of the reason behind the justification of beating the wife in the first place.

One audience senior member rightly pointed out, that opponents of *Shariah* law just can't get over the verse of the Holy Qur'an relating to punishment of wives. He went on to say, they bring it up in every debate without knowing what it actually means and the conditions for it to be applied.

The Holy Prophet^{saw} never

once beat any of his wives was the example quoted by Jonathan. According to him, The Promised Messiah, Hadhrat Mirza Ghulam Ahmed^{as} taught us the true meaning of *Shariah* in this age. He also never once beat his wife. In fact, he once raised his voice against his wife and asked forgiveness from Allah for days and gave charity. Thus the role models of Islam did not act upon such bad allowances. Islam does allow divorce which is a shameful act but also teaches us to stay away from it. Islam allows only in certain extreme circumstances, some certain laws but, also teaches us to not make life difficult by creating extreme circumstances.

This explanation was given by Jonathan.

Inheritance

In *Shariah* law, girls get half the inheritance than boys do was Maryam's accusation. This was discriminatory according to her. During question time, there was a question in the audience as well as to why my brother should get half more than me?

The reason for this is that the man has more responsibilities than woman so the Holy Qur'an grants the man more inheritance than the woman was the explanation of Ayaz.

Islamic Governments and Different Shariah Laws

During the entire debate, many examples of atrocities in Iran, Afghanistan, Saudi Arabia and Iraq were presented by Maryam and Anne. In their opinion, the laws in these governments were a violation

of Human Rights. They also were of the view that women in these countries suffer from injustices. One audience member even pointed out that since the interpretation of *Shariah* law in Afghanistan varies from that in Iran, but the teaching of the Holy Prophet (peace and blessings be upon him) is what should be followed as a guidance to true *Shariah* law and not the interpretations.

Since the atrocities are due to the wrong interpretations in these countries – it is a collective responsibility of everyone to explain to them. This was Ayaz’s suggestion. “Islam is not as it is practically being played out.”, commented Ayaz.

A bird’s eye view proves that world affairs in Islamic countries are definitely a picture of what Ayaz commented.

Secularism was practiced by the Holy Prophet^{saw} was commented by Jonathan. Islam protects and guarantees all human rights as it protects women, children, old people, groups (ethnic minorities).

Part II

The most logical part of the debate was the second part which described the laws. The laws – refers to:

- the Holy Quran (*Shariah* law),
- the United Nations Universal Declaration of Human Rights the European Convention on Human Rights.

The following laws were referred to during the debate for and against the motion.

“All are equal before the law

and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.” *This is Article 7 Of the United Nations Universal Declaration of Human Rights* which was presented as an example of Child protection rights.

(Source: <http://www.hri.org/docs/ECHR50.html#C.SecIV>)

In response to Article 7 of United Nations Declaration of Human Rights is the *The Holy Qur’an’s verse of Chapter 4, Verse 10* :

[4:10] “And let those fear God who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allah and let them say the right word.”

(source: <http://www.alislam.org/Qur'an/search2/showChapter.php?submitCh=Read+from+verse%3A&ch=4&verse=10>)

“No one shall be held in slavery or servitude”. This is *Article 4 of European Convention on Human Rights*.

(This is what Anne presented in the debate otherwise article 4 is longer.)

(Source: <http://www.hri.org/docs/ECHR50.html#C.SecIV>)

In response to Article 4 of European Convention on Human Rights, is the *verse*

20 of Chapter 4 in The Holy Qur’an which states:

[4:20] “O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.”

(source: <http://www.alislam.org/Quran/search2/showChapter.php?submitCh=Read+from+verse%3A&ch=4&verse=20>)

“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty”, states *Article 2 of United Nations Universal Declaration of Human Rights*.

(<http://www.un.org/en/documents/udhr/index.shtml#a2>)

Article 2 according to Anne negates *Shariah* law.

“No one shall be subjected to

torture or to cruel, inhuman or degrading treatment or punishment.”, is *Article 5 of United Nations Declaration of Human Rights*.

(<http://www.un.org/en/documents/udhr/index.shtml#a2>)

In response to Article 2 and 5 of United Nations Declaration of Human Rights is *the The Holy Quran's Verse in Chapter 5, Verse 33* :

“On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.”

(source: <http://www.alislam.org/Quran/search2/showChapter.php?submitCh=Read+from+verse%3A&ch=5&verse=33>)

Jonathan's selection of The Qur'anic verses supports the laws of human Rights in spirit and word.

Article 5 of European Convention on Human Rights states: “Everyone has the right to liberty and security of person”.

(Source: <http://www.hri.org/docs/ECHR50.html#C.SecIV>)

In response to Article 5 of European Convention on Human

Rights is the *verse 229 of Chapter 2 in the Holy Quran which states:*

“And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise”.

(source: <http://www.alislam.org/Quran/search2/showChapter.php?submitCh=Read+from+verse%3A&ch=2&verse=229>)

Article 6 of the European Convention on Human Rights states:

“In the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law”.

(Source: <http://www.hri.org/docs/ECHR50.html#C.SecIV>)

Article 7 of United Nations Universal Declaration of Human Rights states:

“All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination”.

(Source: <http://www.un.org/en/documents/udhr/index.shtml#a2>)

Article 8 of European Convention on Human Rights states: “Everyone has the right to respect for his private and family life, his home and his correspondence”.

(Source: <http://www.hri.org/docs/ECHR50.html#C.SecIV>)

In response to Article 6 and Article 8 of the European Convention on Human Rights and Article 7 of the United Nations Universal Declaration of Human Rights is the *verse 257 of Chapter 2 of the Holy Qur'an:*

“There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing”.

(source: <http://www.alislam.org/Quran/tafseer/?page=104®ion=EN&CR=E1.E2&CR=E1,E2>)

According to Jonathan, these

were “shameful atrocities” which Maryam and Anne have spoken about, but we need to think are they true *Shariah* law or not. Fact is they are not! He also went on to give the solution to the debate, “Welcome Islam in western society. Investigating religion is going to solve this not ignoring it.”

“All these years what you have understood to be *Shariah* Law is not *Shariah* Law at all. Unlike what is presented, the real *Shariah* law protects and shields humanity. It is used to prevent injustices. It protects the weaker sections of the society. The actions of Iran or Afghanistan cannot be associated to Islam or *Shariah* Law. Islamic jurisprudence is also not an authentic source to quote because there are so many varying schools of thought in Islam. *Shariah* Law is purely based on the Holy Qur’an. It is a way of life, a code of conduct. It cultivates a society of peace. The fundamental principles of human rights as mentioned in the Holy Quran, the practice of the Holy Prophet^{saw} and the sayings of the Holy Prophet. These are the three things on which the *Shariah* Law is based. Maryam and Anne Marie should study these sources. All the objections they refer to the Holy Qur’an are not even mentioned in the Holy Qur’an”, said Ayaz.

Part III

Maryam and Anne Marie got emotional during the debate which showed they were tense and had logically being defeated by Ayaz and

Jonathan. They themselves spoke about atrocities happening in Islamic countries. However, when someone in the audience asked whether stopping *Shariah* law made any difference to atrocities in Venezuela, Russia and Holland? They simply said they were concerned for laws in United Kingdom and Wales. Also, the question was outside of the topic. I was so surprised how they used what’s happening in Islamic countries in proving *Shariah* laws negates human rights (though they did give examples of some cases in Britain too) but when someone else spoke about the world, their yardstick changed. “Yes, *Shariah* Law is not responsible for every injustice in the world.”, said Maryam.

2. In the early part of the debate, *Shariah* Law was “brutal, medieval, barbaric more than any other religious law”, according to Maryam. However, during the course of the debate, she tried to justify by suggesting that ‘one law for all’ is not against Islam and does not want to hurt Muslims but they want the removal of *Shariah* law. She said, “We are not offending” at one time but also said, “I don’t care what it says in the Holy Qur’an”. Maryam just could not hide her own very negative views on religions. She was against all religions. Fine, that’s her personal views but when she was representing ‘one law for all’, she could have been less emotional. On the other hand, Anne did not directly offend

Islam and did not give any personal views.

3. The audience did seem to agree that *Shariah* laws practiced in Islamic countries today were not a true picture of the true *Shariah* law practiced by the Holy Prophet^{saw}. Most questions and comments suggest this. Though Ayaz and Jonathan suggested that this should be taken up by everyone to convince Islamic governments to practice true *Shariah*, Anne and Maryam did not agree. They thought this matter should be resolved by Muslims themselves.

4. Jonathan was able to prove that true *Shariah* Law based on The Holy Quran did not contradict any articles of the United Nations Universal Declaration of Human Rights nor European Convention on Human Rights. He had even brought a full document for the audience which proved laws of Human Rights were in accordance with Islamic teachings. I wish that document was online for everyone to read! Maryam unintentionally did accept defeat when she said she cannot debate The Holy Quran’s verses.

5. At the end of the debate, it seemed Anne and Maryam could not debate the logics presented by Ayaz and Jonathan. Both gentlemen were calm throughout the debate and they proved their open mindedness when they did agree that atrocities and shameless acts were wrong against women even if they were inflicted in the name of Islam.

6. Jonathan removed the fear that *Shariah* law was going to take over the law of United Kingdom and Wales because this was against the teaching of true *Shariah*. Probably it is this fear that is at the root cause

of the movement ‘one law for all’ and other such movements. Anne and Maryam did not present any example from the life of the Holy Prophet (peace and blessings be upon him) to prove that *Shariah* law negates human rights. However, Ayaz and Jonathan did present examples from the life of the Holy Prophet^{saw} as well as his sayings. In my opinion, this would prove very helpful for the audience of their debate who are researching who won the debate. Dear readers, please remember that research and competition should be done in a way that if someone who does not accept the Holy Qur’an, he too is able to give his opinion on which side justification lies.

Credits (Website sources)

Link of the debate: <http://www.youtube.com/watch?v=hTYrjFE6Rcg>

Pictures: <http://www.khuddam.org.uk/multimedia/national-events/photos/2011/12/08/ucl-debate-does-sharia-law-negate-human-rights--0-63380/>

Invitation to event: <http://www.khuddam.org.uk/2011/12/06/ucl-debate-does-sharia-law-negate-human-rights--0-63326/>

The Holy Quranic verses: <http://www.alislam.org/Quran/search2/>
European Convention on Human Rights: (all the ones mentioned above) <http://www.hri.org/docs/ECHR50.html#C.SecIV>

United Nations Universal Declaration of Human Rights: (all the ones mentioned above) <http://www.un.org/en/documents/udhr/index.shtml#a2>

Sayings or Example from the life of the Holy Prophet (peace and blessings be upon him) mentioned in the de-

bate:
1. Forty gems of beauty (book), Hadrat Mirza Bashir Ahmed (may God be pleased with him), page 86)

http://www.alislam.org/library/books/Forty_Gems_of_Beauty-20080905MN.pdf

(Life of Muhammed, Mirza Bahir ud din Mahmood Ahmed (God be pleased with him),page 375)

<http://www.alislam.org/library/books/Life-of-Muhammad.pdf>

PAGE C3

HERALDNEWS

Wednesday,
October 24, 2012

Learn to be respectful for feelings of others

Freedom of speech is noble. However, freedom of speech without checks can sometimes create havoc. If on the pretense of freedom of speech, someone hurts others' feelings, people can get hurt.

For example, if in a schoolyard or at a workplace some children or workers use abusive language or do verbal bullying to hurt others, that child or person is generally reprimanded. If such behavior is not checked, it can disturb the peace of all.

Similarly, when offensive cartoons and abusive films are made about the Holy Prophet of Islam, these acts need to be checked and stopped to avoid hurting others. If such offensive behavior is not stopped, it will hurt the feelings of Muslims for whom the honor of the Holy Prophet is dearer than their own life, family, property and every other precious thing.

Different people react differently when their feelings are hurt. We should all be mindful and respectful of the beliefs and feelings of others.

Amatul Latif Zirvi
Fair Lawn

THE FORMULA TO SUCCESS

**Amarah Malik
Daughter of
Faisal Malik, Philadelphia**

I am
Success
Searching for turns to make
Left, right every turn leads to another
Trying different methods
Working hard day and night
Looking out to the stars
Hoping one day to become one
Dreaming with hope and ambition in my eyes
Walking down the curves of my path which become straight once again
Making mistakes along the way
Embarrassing moments are life lessons
Experiencing the past gets me ready for the future
Moving forward, never turning back
Reaching my goals at different paces
My life revolves around one word, Success
I am patiently working, eagerly learning, slowly approaching
For sure,
I am
Success

AN OVERVIEW OF NATIONAL EDUCATION DATA

**Rafi Ahmed, Riyaz Muhammad, Kareem Sharif, Ahmad Malik,
Imran Mudassar, Omar Ahmad, and Faheem Younus
National Education Department, AMC, U.S.A.**

In this report, we present a summary of Ahmadi student data – which has been collected and collated at the national level for the first time in the U.S. – and discuss some identifiable trends and our future plans.

Methodology

The target of this study is all Ahmadi students who are currently enrolled in school, college, or university in the U.S. at any level. The data was collected directly from the students through an online form available at the www.ahmadiyya.us website and through a link that appeared in the national education department's bi-monthly newsletter, '*In the Know*'. It was also collected through a drive aimed at the presidents and education secretaries of local chapters, who were asked to encourage participation in this effort from all members who meet the above criteria.

The data presented here was collected in two stages during the period between March 2011 and May 2012. In the first stage, data was collected for 1400 student; the rest of the data was gathered in the second stage, where the questionnaire was fine-tuned to improve upon the accuracy of data.

The student data primarily includes the following pieces of information.

Current academic status

Level of education

Programs completed

Previous and current specializations or majors

Awards received

School, college, or university

Spoken languages

Name, chapter, email, etc.

Other relevant pieces of information are shown in various charts in the next section. The Appendix shows the distribution of students over 69 chapters across America. Some information such as honors and specialization needed to be disambiguated. It seems that some students provided their perceived future status and major in place of their current status and major. This might have resulted in some data variance.

It is difficult to estimate the percentage of students who did not report their data and therefore are not part of the statistics in this report. The student data collection, however, remains an open and ongoing process.

Statistics

The following table shows the total number of the male and female students for whom academic data was collected. The female students made 58% of the student body and the male students 42%.

Table 1: Students

Female	Male	Total
1233	908	2141

This data includes foreign students, who are perhaps overwhelmingly male and are enrolled in graduate degree programs.

It should be noted that in this report, field, major, specialty, or area often denote a rather broad category. For example, ‘humanities/arts’ refers to fields such as history, philosophy, political science, psychology, sociology, religious studies, etc. ‘physical sciences’ represents mathematics, physics, statistics, chemistry, bio-chemistry, astronomy, etc.; ‘biological sciences’ refers to genetics, molecular biology, neuroscience, evolutionary biology, pharmacology, etc.; ‘engineering’ represents computer engineering, electrical engineering, computer science, mechanical engineering, bio-engineering, etc.; and ‘finance’ often includes economics.

Chart 1 shows the distribution of the entire student body according to the levels of education; for example, there are 39 male and 58 female students in the associate’s degree program.

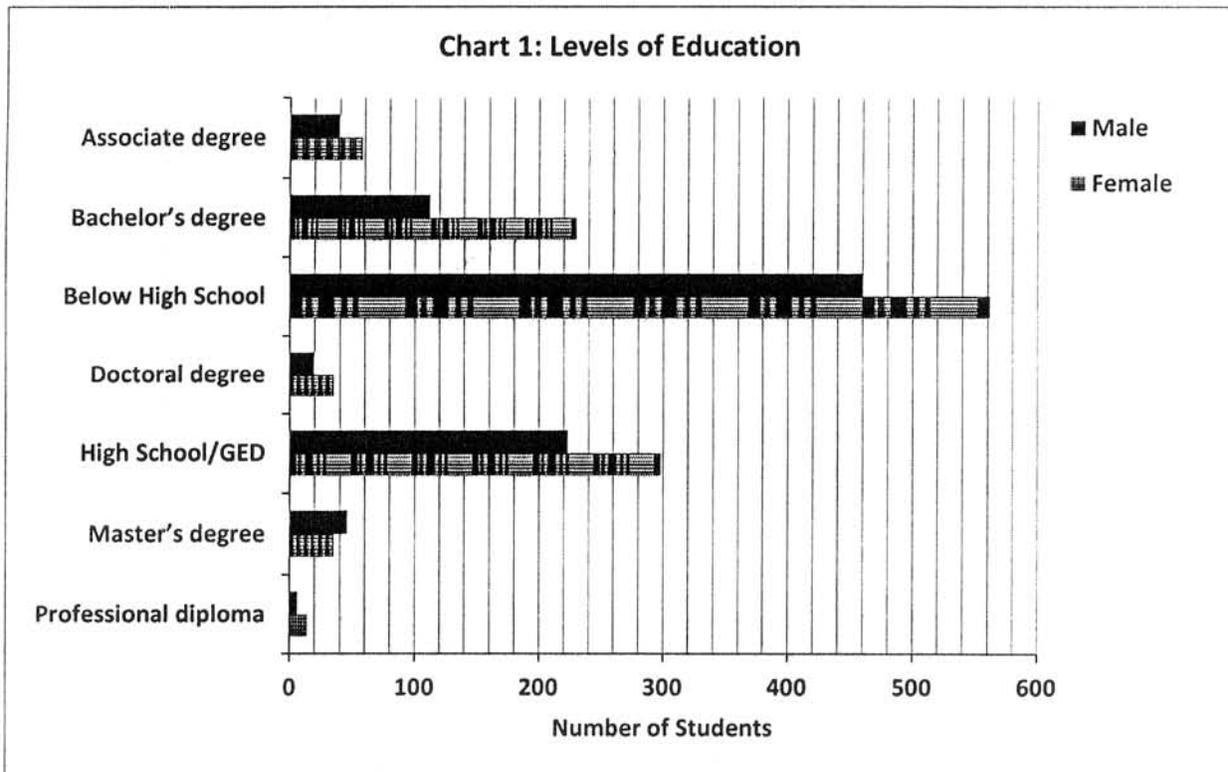


Chart 2 shows the majors pursued by bachelor’s degree students.

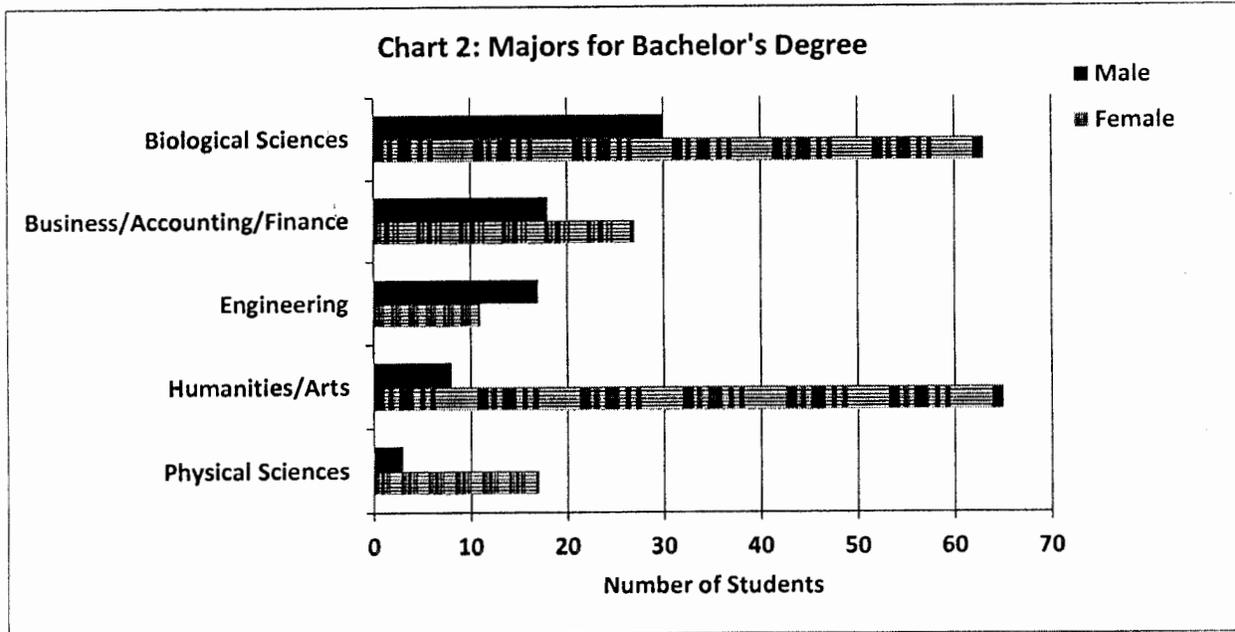


Chart 3 shows the subdivision of the doctoral program according to the various disciplines.

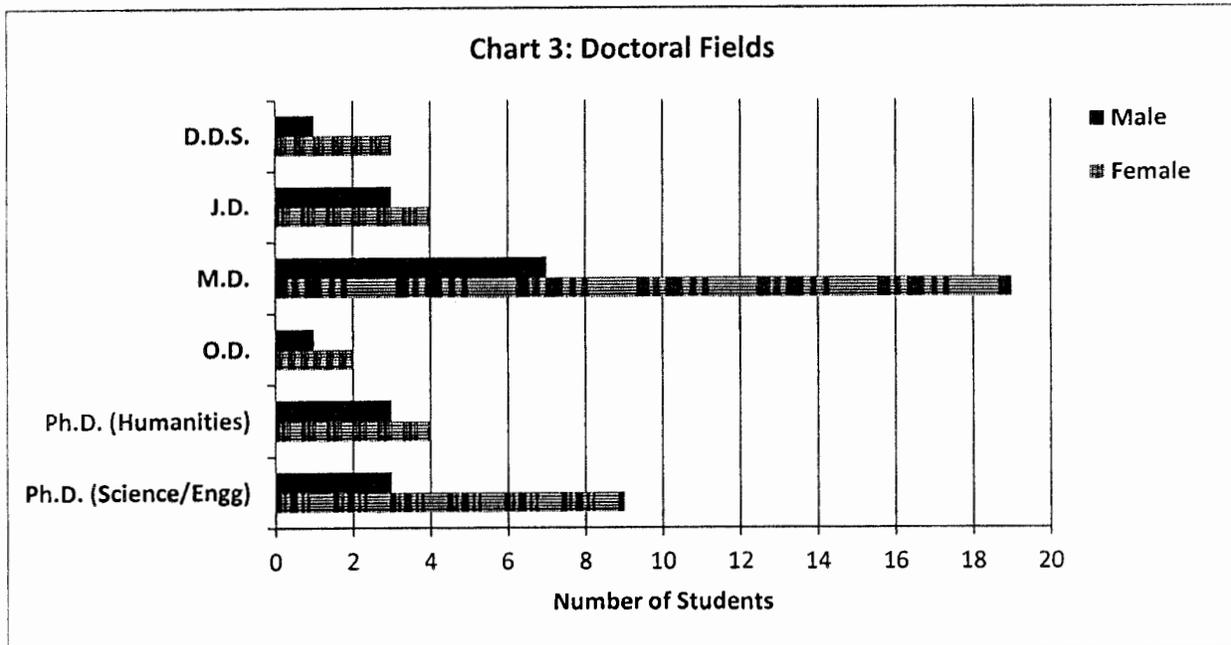


Chart 4 shows the distribution of all *university* students according to the fields, majors, and specializations they are pursuing.

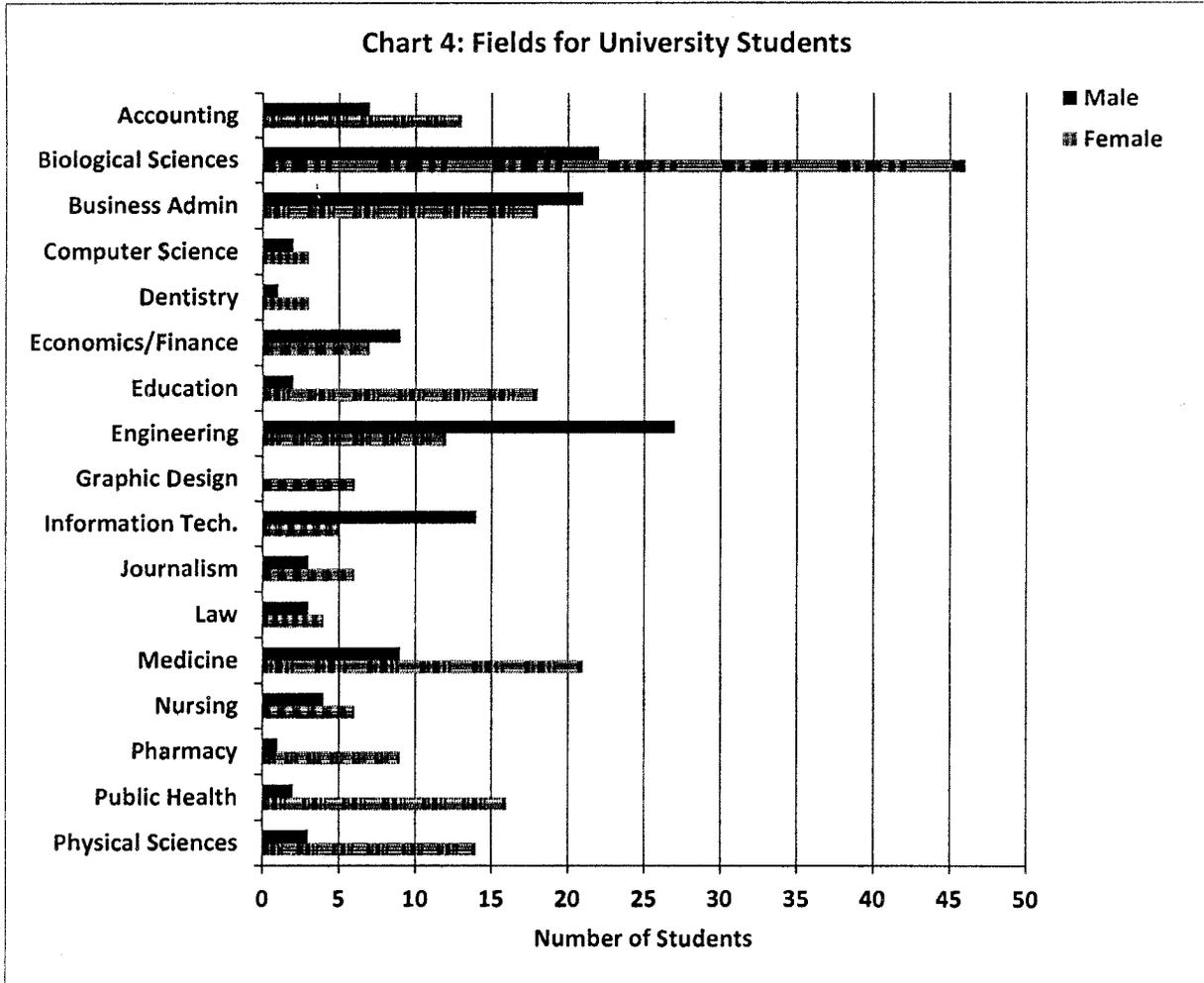
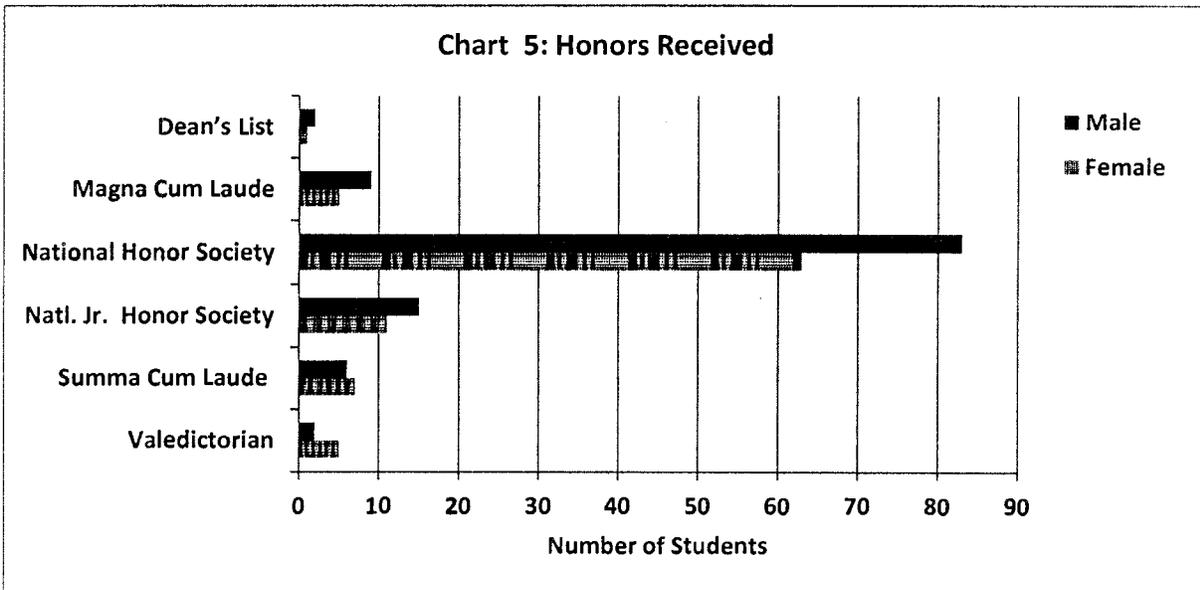


Chart 5 shows the honors received by students at different academic levels.



Analysis

The purpose of presenting the male versus female student data is not to accentuate the divergence between the two but to understand areas of our strengths and weaknesses. This disparity could probably be explained by a well-known *self-selection* bias in statistics, if the female students were more responsive to the request for data. On the other hand, this difference may simply reflect a possibly keener interest in academic activities on part of the female students.

TIME magazine reported [1] in 2009 that in the U.S. women at the time constituted 57% of the college students; men were at par with women in the doctoral programs, whereas in the bachelor's and master's degree programs, women outnumbered men. It is perhaps not surprising that our data is somewhat analogous to the general national trend.

Given the emphasis [2] Hadrat Khalifatul Masih V^{aba} has put on excellence, research, and the Nobel Prize, it is a matter of some concern that only 12 Ahmadi students are currently pursuing their Ph.D.s in science and engineering – mostly concentrated in the discipline of pharmacology and none, for example, in genetics, economics, or physics. Despite his directive regarding journalism, there are only 9 students who are currently studying this field.

The number of students at any level who go into the STEM (science, technology, engineering and mathematics) fields is also less than encouraging. The following may proffer an insight into this issue. The New York Times [3] reported that “American culture does not value talent in math very highly. ... The math thing is seen as something for Asians and nerds.” The American Mathematical Society [4] made an observation about shifting cultural trends in the U.S: “It is deemed uncool within the social context of USA middle and high schools to do mathematics for fun; doing so can lead to social ostracism. Consequently, gifted girls, even more so than boys, often hide their mathematical talent to fit in well with their peers.” We must not allow ourselves to be influenced by the negativity of the ambient culture.

Conclusion

In order to improve upon the student data collection process in the future, we plan to ask a broader set of questions and gather direct feedback from the students. But this might mean that the students will have to put in additional time and effort. We will need to strike a balance between the two.

The student data is currently being used to build a formal mentoring program for the students who seek academic or professional guidance. We anticipate that the student data can be used for benchmarking and other student programs in the future.

We would like to see that parity is achieved between male and female students. Our objective is to encourage our students to pursue challenging fields to the highest levels and thereby make contributions of abiding value. This would be close to the wishes of Hadrat Khalifatul Masih V^{aba} and thus a source of divine blessing.

Acknowledgement

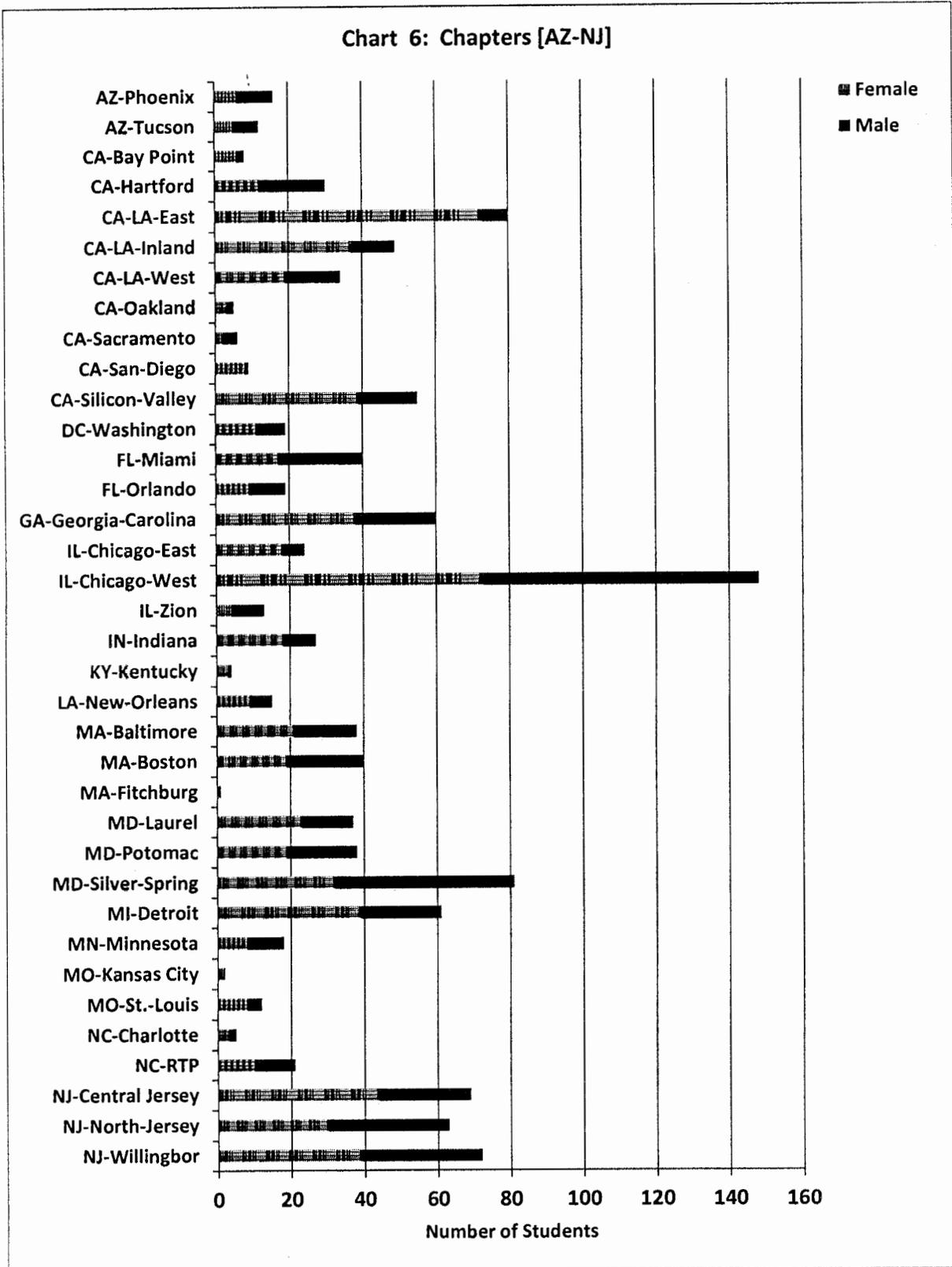
We would like to thank members of Lajna Imaillah USA and Majlis Khuddamul Ahmadiyya USA and all our local education secretaries for their initiative and assistance in this effort.

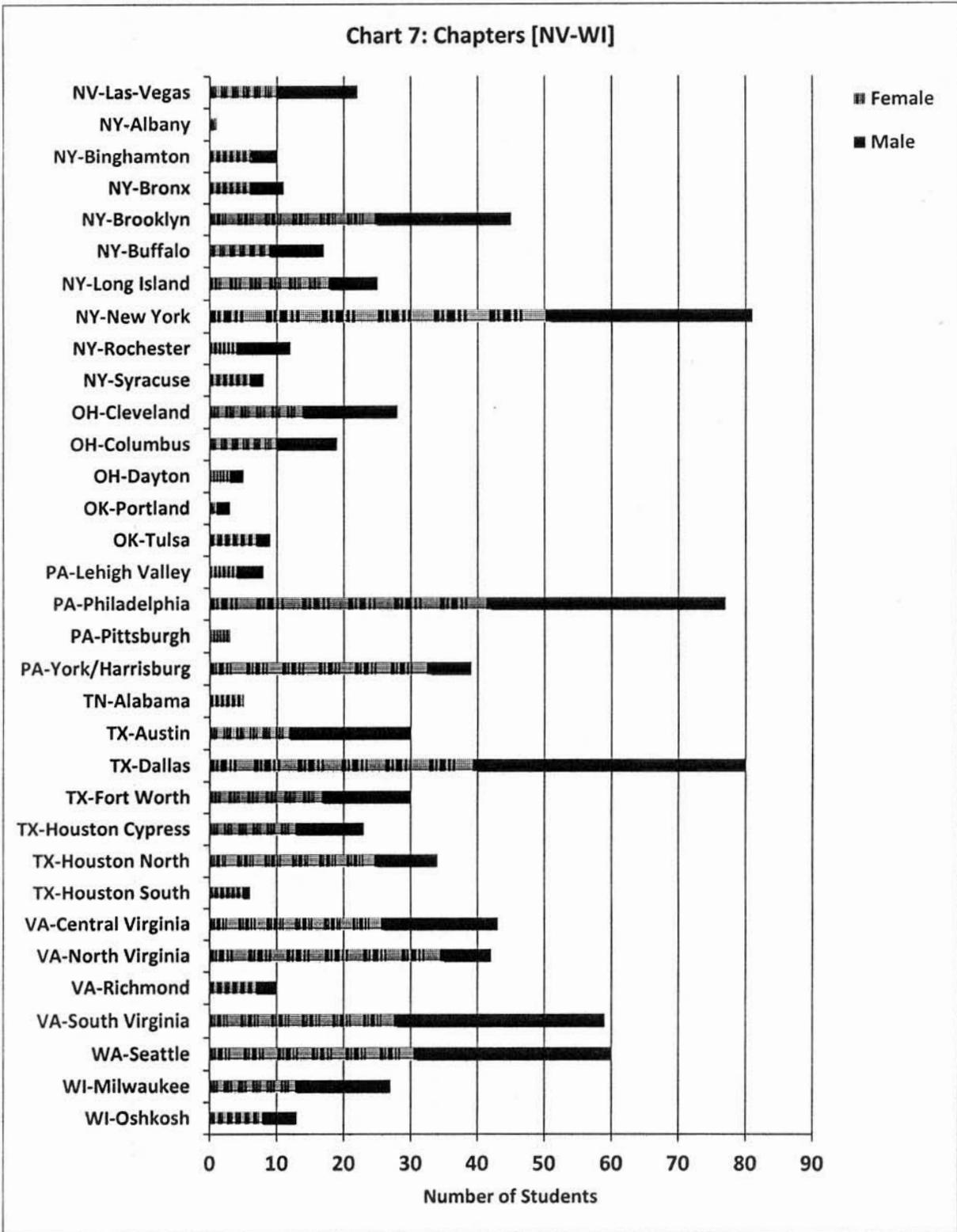
References

1. Nancy Gibbs, “*What Women Want Now*”, TIME magazine, October 26, 2009
2. Association of Ahmadi Muslim Scientists, USA, Newsletter, vol. 1, issue 1, 2008
3. Bob Herbert, “*Amusing But Not Funny*”, The New York Times, October 14, 2008
4. T. Andreescu, et al, “*Cross-Cultural Analysis of Students with Exceptional Talent in Mathematical Problem Solving*”, Notices of American Mathematical Society, vol. 55, no. 10, 2008

Appendix

The following two charts show the numbers of male and female students in 69 chapters.





IN REMEMBRANCE OF MY LATE GRANDMOTHER: AMTUL HAFEEZ KHANUM, WIFE OF THE LATE SHAMS-UL-HAQ KHAN

Izzah Khan

Often when overwhelmed by the loss her late mother, Amtul Hafeez Khanum, mama would tell me about her mother's traits and what a true devotee she was to the Ahmadiyya Muslim faith. My mother need not remind me. From my earliest memories of my *nano*, I remember her as a woman of integrity and strength. Raising eight children and her faith, so to speak, is no small feat and yet she managed. Amtul Hafeez Khanum carried her role in the local mosque in Quetta, where she served as the *Lajna* President for ten years, dutifully and with grace. After relocating to Lahore, she would continue to serve the Ahmadiyya Muslim Community to the best of her abilities.

After moving to Karachi after marriage, mama would take me and my siblings every year to visit our maternal family in Lahore when we boisterous toddlers were growing up. I had always felt a closer bond with my maternal family than paternal. I have not quite nailed down what it was about my maternal family that overjoyed me and my siblings when my mother would announce that she is taking us to Lahore to meet *nano*—perhaps there are a lot of cousins our age, perhaps it's the absence which makes the heart squeal with delight upon meeting family after a long time. Whatever the reason may be, I always enjoyed my *nano*, aunts, uncles and their kids' company.

My grandmother's affection

toward me and my siblings is one that gushed through my mother into fine tributaries toward us, each one of us five siblings receiving an endless supply of it. Even after her passing in April, her love is still cutting a familiar path toward us, albeit in unfamiliar patterns. Her comforting eyes never threatened, no harsh words escaped her lips, although occasionally she would brandish her finger at us, her hips askew, and tell us off for the racket we were making in the living room, or send us kids off to sleep or stand us beside herself on the prayer rug and lead *Namaz*. Her love is embroidered in those fine intricate patterns of my *gharara* that she sewed with her deft hands for so many *Eids*. It's blended in the soft colors of the fabric she so carefully selected to produce the perfect outfits for her young grandchildren. Her love is in the prayers she would frantically mutter under her breath to ward off any evil that wishes us harm.

Numerous times my grandmother came and stayed at our Karachi home. She gave my mother unparalleled strength when bouts of depression had seized her. *Nano*'s mere presence alleviated half of my mother's pain, the other half from her endless prayers and the *nazams*

she would recite in her calming voice, her cadence rich and smooth. My mother must have picked this up from *nano* because I remember those early days when mama would croon to me and my siblings *nazams* to put us mischief-makers to sleep. My favorite was *Mahmood ki Ameen* in which she would substitute our names for the generic ones in a verse.

It was always my grandmother's wish that her children grow up to be good Ahmadi Muslims. So when my family moved to our new home back in 2000, my mother insisted we build a prayer room in the house. She named it *Bait-u-Dua*. It is the one room *nano* spent most of her time cloistered in during her visits. A library room that houses Ahmadiyya literature, built specifically to pray and read the Holy Scripture, *nano* was overwhelmed. Much of the time, I observed her deep in prostration or sitting cross-legged on the prayer rug, cradling the Quran in her arms, her finger underlining the Arabic characters as her tongue rolled over them effortlessly.

Seeing us children's lack of interest in religion, she cut short our frolic and made sure we sat with her every evening to read and learn the translation of the Qur'an. While *nano* was staying with us, the room always sang with her recitation, and the kitchen filled with the buttery aroma of *Suji ki Tukriyaan*. The sweetmeat had easily become our favorite. I have

made it multiple times without *nano*'s guidance but the diamond shapes just do not come out quite as cleanly or firm as hers.

In her later days, though age had bent her body and made it frail, it didn't deter her from standing on the prayer rug five times a day as she straightened her posture as much as her ungainly slouch would permit. Even when she needed all the prayers in the world, she held up her hands in supplication for others. *Nano* might no longer be physically present but she has shown me so much love that I need only think about her and she is there in the prayer room leading *Namaz*, in the kitchen hovering over the stove, roaming the house reciting the *char qul*. A few days after she spared her last breath at a London hospital, Hadhrat Mirza Masroor Ahmed^{ab} on April 13, led the *Namaz-e-Janaaza*, and having personally known Amtul Hafeez Khanum, delivered a eulogy. Two days later, *nano* was buried in the *Bahishti Maqbara* in Rabwah.

As I end this piece, I pray that Allah grants my grandmother *maghfirat* and the highest place in *Jannat-ul-Firdous*. I pray he continues to answer her prayers, because I'm sure even from her resting place, she is looking down upon us, frantically muttering prayers for each and every family member.

The author of the article is studying English and communication studies at the University of California, Los Angeles. She enjoys writing stories about Pakistan to offer people a glimpse of the Pakistan that does not revolve around guns and terrorism and bad politics. She lives in Karachi, Pakistan.

MUSLIMS FOR LIFE BLOOD DRIVE REPORT

Zahid Ahmed, Connecticut Jama'at

The Ahmadiyya Muslim Community of Connecticut held a blood drive at Baitul Aman (House of Peace) Mosque at 410 Main Street, South Meriden CT in collaboration with the American Red Cross. This blood drive was done as part of the national Muslims for Life campaign to save lives and to uphold the sanctity of life as emphasized in Islam. This campaign is being held in remembrance of victims of 9/11 and an effort by the Ahmadiyya Muslims to give back to the community. This was the fourth blood drive organized by this community in Meriden and was very successful.

The preparation started weeks before the blood drive when *Ansar* and *Khuddam* handed out the blood drive flyers with enthusiasm to local neighbors and churches. Then large blood drive signs were posted on local convenience stores, gas stations, library, and churches. Furthermore, a newspaper ad was placed for two days to spread the news about the blood drive and to invite people from all backgrounds. On the day of the drive the American Red Cross team arrived at our mosque at 6am and a few *Khuddam* came at that time including Dr. Khurram Shahzad.

Many *Jama'at* members including *Ansar*, *Khuddam*, and *Lajna* attended blood drive. There were 40 blood donors that were responsible for the success of this event including the honorable Mayor, Michael Rohde of Meriden. He donated blood after a long time as part of his continued service to Meriden community. Each donor walked in the mosque and was ready to save three lives with their donation. A friend of the *Jama'at* was present from the soup kitchen held at the local church. His role was to offer drinks and snacks to the blood donors. Members from the *Jama'at* benefited from his presence by learning hospitality skills and made sure the donors were hydrated before eating.

With this blood drive along with other events, the Connecticut *Jama'at* wants to keep a good connection with the local government representatives and extend hands to the local community.

PAY ZAKAT

TABLIGH REPORT: (June to August 2012)

Mirza Mahmood Ahmad Sec. Tabligh, Columbus, OH

From the very beginning of June we started preparation to welcome our beloved Hazoor in our Baitun Nasir mosque in the city of Columbus, the capital of the state of Ohio. Actually we started doing very hard work in the month of May.

There was an Interfaith Luncheon with the Mayor of the city of Columbus on June 12, 2012. I requested our regional Missionary sahib also and we attended and then met the Mayor and many other dignitaries and friends and distributed our business cards. We invited 2 guests for the *Jalsa* to go to Harrisburg, Pa who accepted our invitation.

Both the guests attended our *Jalsa* all three days. They enjoyed very much. They paid much attention to listen to all the speeches-especially the speeches of Hazoor starting from the Friday Sermon. They bought some books and also attended the special program held for the guests. I helped them to see our many dignitaries, missionaries and other guests from abroad. They liked our food and all the arrangements done for the *Jalsa*. They said, "We don't know how we should thank you for inviting to this great event."

After coming back from the *Jalsa* they mentioned about our *Jama'at* to all their friends and said that the Ahmadiyya community is a unique community. *Alhamdulillah*.

July

Every Friday I attend an interfaith meeting of a group of 15-25 in the

city of Worthington. On the 1st Friday after *Jalsa* four other members of our community also attended and the reporter of the Columbus Dispatch also was present at that time. The guests who attended the *Jalsa* gave the *Jalsa* report in detail in that meeting.

I attend the above mentioned meeting every Friday. When they read the Bible I get the opportunity to tell the group about the Islamic viewpoint. They pay much attention to what I tell them and ask more questions to understand the concerned topic. *Alhamdulillah*.

August

Sikh community was approached in their *Gurdawara* and was offered a bouquet of flowers as a sign of condolence for the killings of their people. There was a big gathering in the *Gurdawara* to honor the victims. Our special press release from our *Jama'at* was read in that gathering.

I attended an interfaith meeting in the city of Worthington and gave the invitation to 30 members of that group to the *Eid* celebration. Three Christians accepted our invitation. They were a pastor of Aladdin Shrines and the Mayor of the city of Worthington and his wife. We also invited the reporter of the daily newspaper - the Columbus Dispatch. Who came with her photographer and they published the news of our *Eid* celebration

the next day. (pictures attached)

The following Friday a lady from that group brought the newspaper to show the picture and the news of our mosque to the members of the group. In one of the meetings I offered some details about the life of Moses from the Holy Qur'an. Afterwards I gave a copy of "OUR TEACHINGS" to a member of that group. He after reading gave that copy to another member.

During all this period of 3 months many useful articles, addresses of Hazoor and excerpts from the books of the Promised Messiah a.s. were sent to about 500 Muslims, Non-Muslims, Pastors and also answered their questions and sent the rebuttal of their allegations. I made an appointment with the officials of the statehouse Columbus to discuss and apply for the permission for the exhibition of the Holy Qur'an in the statehouse. Respected Missionary Sahib also participated in the meeting. After a few days the approval was granted. *Insha Allah* we will hold the Holy Qur'an exhibition in the statehouse on Nov. 15 and 16.

We have already paid for the Columbus International Festival which is being held on Nov. 3rd and 4th. The exhibition of the Holy Qur'an will be held there also. A *Khadim* Sohaib Awan brought a Christian friend for *Jumu'ah*, who came many times, but because of his job, could not continue. He met the President *Sahib* and preached by some other individuals also.

In the end I want to request for prayers that may Allah accept our humble efforts.

SHARING RAMADAN AND FASTING: Sharing Feast, Fasting Traditions, and Forging New Friendships

Durresamin Zartasht Khan, Gen. Sec. Albany Lajna

Fasting—abstaining from food, and water, or certain kinds of foods – for a period of time, is a common form of worship in the Abrahamic tradition. Fasts are often related to holy days in Judaism, Christianity, and Islam. *Ramadan* is the month when Muslims fast; refraining from drinking and eating from dawn until dusk. Remembering God, and His Blessings more often. It is also a tradition in this month, to break the fast together, with family, friends and neighbors.

This year, the Women’s Auxiliary of Ahmadiyya Muslim Community Albany, NY had invited friends, neighbors and women, of all faiths, to join them in a day of fasting (optional), dedicated to praying for peace, love and unity of all mankind, followed by *Iftari* (breaking of the fast) dinner, and an informational discussion about experiences with fasting, in our shared Faiths.

A total of 30 non-Muslim, American women, attended the *Iftari* dinner. Most of them had fasted in solidarity with us, and as a sign of respect, and unity, with our Muslim sisters. Those who did not fast chose to give *Fidya*. *Fidya* is an Islamic allowance, which includes those who are unable to fast for any reason, to be part of the blessings, and sacrifice and not excluded in the month of *Ramadan*. They simply donate money, normally spent on their food, to be given to the needy. Some of our guests, who were unable to fast, donated food or

money to their choice of food pantries/needy, in recognition of our Islamic tradition.

Among the notable attendees was, Sister Pat Corbett, Linda LeTendre (peace activist, blogger a great friend to our *Jama'at*, she ran the Muslim’s for life blood drive for us in Saratoga Springs, NY last year.) Barbra DiTomasso, Director of the Albany Catholic Diocese’s Commission on peace and justice. Kathryn Peterson, assistant special agent in charge, Albany Division. Karen Canton, a guest who had seen the article in the Daily Gazette about our program, googled the phone number of our mosque in order to participate, *Alhumdolillah*.

Women from neighboring St. Corona’s Church, whom we have helped on numerous occasions, following the devastation caused by hurricane Irene last year, also attended the program. Another dear friend, Rev. Stanton of PNECC church in Saratoga Springs, NY was unable to join us but had fasted with us and she gave a comprehensive interview in support of our local *Lajna*. There were many attendees who had joined us for our first Annual *Iftari* dinner ‘Demystifying *Ramadan*’ last year and were thrilled to join us again.

The Program

The program started at 7:30 with recitation of *Sura Al-Fatiha* and translation, followed by a welcome address and introduction to Fasting in Islam and its meaning in other religions. The concept of Unity and commonality in all our faiths was highlighted and emphasized throughout the evening. This common thread drew the audience to an understanding that Muslims and the Islamic faith was not so different to their own and this realization created an atmosphere that was electric and palpable to all those present. The guests went on to share their fasting experiences and inspirational stories thus bringing us all closer to one another, and allowing us to end with the following beautiful Universal Islamic prayer:

“The God Islam asks us to worship is Universal. He takes care of the spiritual, as well as physical needs of everyone. Muslims believe God sent Messengers to all Mankind, in all times whenever, and wherever Humanity was in need of guidance. We believe in the truth of: Adam, Noah, Abraham, Krishna and Buddha, Moses, Jesus, Confucius, Zoroaster, and Muhammad – may peace and blessings of God be on them all. This, is The God, Islam calls us to fall in love with adore and worship. With this concept, of a Single Universal God, all that stand here with me today please pray:

'O God, grant us Unity. Remove from us any and all prejudices. Enable the rich and the poor; the strong and the weak; men and women no matter what religion or race or creed – to live with one with another in peace and harmony.

Let those of us, whom you have blessed with abundance, fully discharge our responsibility to care for those, who are not so fortunate, and remove from us rancor, and suspicion, and unite us all in love, and make peace reign throughout this land and the World, *Ameen*"

It was followed by a Christian prayer from Sister Pat Corbett who asked all the ladies to hold hands and recited The Lord's Prayer. After the *Adhan* the fast was broken with dates and some water. The guests were given an explanation of Islamic *Salat* and the reasons for the various postures inculcated in Muslim prayer. They were invited to watch, or even pray with us, if they so wished. To the amazement and joy of our *Lajna* members, ALL guests followed our *Lajna* to the prayer hall and joined us in *Salat, Subhan'Allah!!!*

Many of the guests wept during prayers, and were so overcome with love and respect for Islam and its teachings. The atmosphere in the room reached a tangible intensity, in which the emotions of ALL worshippers were united with love and respect for one another and all humanity. It was an extremely humbling, inspiring, and heartwarming experience and many of those present commented that they considered themselves honored to have been witnesses to such a rare outpouring of emotion, love, and unity, and begged us to hold other events soon.

In our multiple *Tabligh* activi-

ties throughout our lives, we have NEVER witnessed an occasion such as this. This was a miraculous gift given to us by God Almighty, because of the Holy month of *Ramadan* in which our prayers were answered in such a glorious and wondrous manner, *Alhamdulillah!*

We had solid media coverage by the Grace of God, and in fact one of the journalist for channel 13 remarked....

"You guys are doing a lot of good work, and are very different from all the other Muslims groups" (we take that as a compliment)

Media Coverage:

Print media:

Saratoga Springs, NY
<http://saratogian.com/articles/2012/08/02/news/doc501b23ce558bb357532348.txt?viewmode=fullstory>

Schenectady, NY
http://www.dailygazette.com/news/2012/aug/01/0801_ramadan/

Albany NY
<http://blog.timesunion.com/muslimwomen/>

Spotlight News (Albany, Saratoga Springs)

<http://www.saratogaspotlight.com/>

(Story was published on Monday, August 6, 2012)

Local TV WNYT– NBC affiliate – was front page news and story ran multiple times on TV Friday. There is a little mistake about *Ramadan* that we have requested them to correct.

<http://wnyt.com/article/10114/>
<http://wnyt.com/article/stories/>

[S2715475.shtml?cat=10114&v=1](http://www.ahmadiyya.com/S2715475.shtml?cat=10114&v=1)

Pasted below are some remarks and emails from the invitees:

"Dear Samin, ... There was a lovely article in the Gazette this week about Ramadan, including quotes from Tahira Khan and mentioning the fast and the *Iftari*. Blessings to you and all the women who joined in breaking the fast tonight

Fondly, Judy Cloudh" (evening branch of Womens Alliance – Methodist Church)

"Tahira. Bravo!!! What an inspiring evening I had with you last evening!!! YOU touched my heart. Thank you for your spiritual thoughts and beliefs – everyone was listening with both ears. You should be very proud of yourself – I shall never forget it., Sister Pat"

Dear Samin and Tahira, We forwarded your message by e-mal to a list of usual EBWA attendees. We also specifically contacted a few people who had joined us in meeting with your women's group. So far we had a positive response from one person, who will contact you herself for a reservation....Thanks for including us and for your efforts and for reminding us of the importance of humility, compassion, and inclusiveness.
Sincerely, Jane

"Dear Samin – Thank you so much for this lovely invitation! ... I generally am unable to accept invitations on a Friday evening or Saturday, but I so appreciate your reaching out to include me. I hope to be able to join you and your community for some other program soon!

All the best,
Rabbi Linda – Temple Sinai"

AHMADIS MARTYRED IN KARACHI

Jamil Butt

On Tuesday, 16th October, 2012, Saad Farooq, a young man, only 25 years old, youthful, mannered, educated as electrical engineer and shouldering his father's engineering business was seen, surrounded by his friends and dear ones, all smiling and beaming with life. All these well wishers had assembled to celebrate a very special occasion, mostly happening only once in a life time. Yes, it was his *valima* reception. He had entered into a wedlock the previous day with a girl coming from USA for this great occasion of her life. And on Friday, 19th October, just three days apart, Saad was no more. His four days old bride, *hina* color still shining on her hands, was turned a widow and fairy dreams were frozen in her sorrowful eyes. He died not a natural death. Not because of some fatal accident. But he was mercilessly killed. This target killing again was not the result of some quarrel, nor some dispute but only because he was an Ahmadi and the killers considered that he had no right to live.

Saad, along with his father, father-in-law, brother and two relatives were on their way home, after having offered their Friday prayers. It was mid day. The road was full of people. At a cross section, their vehicle slowed down and the waiting killers on bikes sprayed on them a volley of bullets. Perhaps blind with rage, they shoot many times. These unarmed, law abiding gentlemen had no defense to resist these professionals. Saad, on a bike, proved to be the easiest target. His father, a humble, self-made person, his father-in-law, who came the other day from USA, accompanying his daughter, and his brother, a student in UK, having come to participate in this wedding, were all hit many times and were rushed in critical condition to special care unit of a city hospital and till now their fate hangs in balance.

The cruel, merciless and faceless mercenaries working for some organized prophets of doom, thriving under a spineless government and other ineffective and indifferent state pillars, have taken yet another promising life in its bloom. The same crime for which in recent days in Karachi, blood has been shed of other 5 Ahmadis.

On 15th September, Mr. Muhammad Ahamd Siddiqi, MBA, only 23 years old, converted to Ahmadiyyat in 2005, One day before on 14th September, Mr. Naveed Ahamd, just 22 years old, another 3 days before on 11th September, Mr. Muhammad Nawaz, 44, an honest junior employee of Karachi police. father of 5 children, another 5 days before on 6th September Rao Abdul Ghaffar, a school teacher and a new Ahmadi, and on 19th July Mr. Naeem Ahamd Gondal, 52, an honest government official working as Assistant Director in State Bank of Pakistan, all these innocents were killed for being Ahmadis.

Further during this period two attempts to kill did not succeed and the would-be-slain Mr. Muhammad Aslam Bhatti, attacked on 24th June, and Mr. Shams Fakhri, a great grandson of Hadhrat Maulana Qasim Nanotvi, having converted to Ahmadiyyat in 2005, attacked on 15th September, are still struggling to surmount the complications caused by many bullets hitting their bodies. The total of these killed and attacked in last 3 month, in one city, thus adds up to 11. These happenings make us concerned and fearful for the people who fail again and again, in discharge of their duties, for the people who mastermind these crimes under the gauze of religion, and for our fellow citizens who by not raising their voice, share the burden and in consequence all are likely to be the sufferers of Allah's wrath which is sure to come forth further. Witnessing such parting of our dear ones every other day in different parts of the country, our hearts bleed and our eyes shower tears but only before our Allah Whom we submit and pray to grant us strength to bear this agony and keep us steadfast to His will. Deep in our hearts we are also consoled by the fact that all these young and old brothers have given their lives for a great and noble cause and they will always remain blessed with the tidings of Allah Almighty that such persons are not dead and shall remain alive for ever. We also have to our hearts' content His blessings in following words:

Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden of which you were promised.' (24:30)



BOLETÍN AHMADÍA

“Llevaré tu mensaje hasta los últimos rincones de la tierra”

Una publicación cuatrimestral, espiritual y educativa
Boletín Oficial de la Comunidad Ahmadía del Islam, USA

Del Sagrado Corán



¡Al-lah y Sus ángeles envían bendiciones al Profeta. ¡Oh vosotros, los que creéis! Invocad también bendiciones sobre él y saludadle con el saludo de la paz.

En verdad, a quienes molestan a Al-lah y a Su Mensajero, Al-lah los ha maldecido en este mundo y en el Más Allá, y ha preparado para ellos un humillante castigo. [C. 33: 57-58]

Hadiz (Relatos del Santo Profeta (sa))

"El Santo Profeta (s) solía alimentar él mismo a los camellos; realizaba las tareas domésticas; enmendaba el calzado, remendaba la ropa, ordeñaba las cabras y comía en compañía de los sirvientes. Si algún sirviente se agotaba moliendo la harina, él ayudaba. No se sentía humillado por traer artículos domésticos del mercado a su hogar. Estrechaba por igual la mano del rico y del pobre. Era siempre el primero en saludar. Nunca rechazaba ninguna invitación... Siempre estaba deseando ayudar y era de temperamento suave y cariñoso. Su conducta era excelente y siempre estaba alegre. Sonreía pero no reía en voz alta. No fruncía el ceño ni siquiera cuando se le ofendía. Era humilde pero no servil; generoso pero no extravagante. Poseía un corazón tierno y era compasivo hacia todos los musulmanes por igual. Nunca comía hasta saciarse... Y nunca extendía la mano movido por el deseo de comer." (Mishkat)

Escritos del Mesías Prometido

Siempre me causa admiración el rango tan exaltado que posee este Profeta Árabe, cuyo nombre es Mohammad (que miles de bendiciones sean sobre él). No es posible concebir la magnitud de su rango, ni pueden abarcarse sus sublimes cualidades. Mas, por desgracia, aún no se ha reconocido debidamente su categoría. Fue este hombre valeroso el que restituyó al mundo la Unidad de Dios, que había desaparecido de su faz; quien amó a Dios intensamente y quien se desvivió en su piedad



Mirza Ghulam Ahmad
(1835-1908)

hacia la humanidad. Por ello, Dios, que conocía las intimidades de su corazón, le otorgó superioridad sobre todos los profetas y todas las gentes del pasado y del futuro e hizo realidad sus deseos en el curso de su vida.

(Rohani Jazain, Vol. 22)

LA COMUNIDAD AHMADÍA DEL ISLAM

El Movimiento Ahmadía del Islam fue fundado en 1889 por Hazrat Mirza Ghulam Ahmad (1835-1908) quien afirmó ser el Reformador esperado de los Últimos días, el Esperado por todas las comunidades religiosas del mundo (el Mahdi y el Mesías). El Movimiento que inició es un compendio del mensaje conciliador del Islam: paz, hermandad universal y sumisión a la Voluntad de Dios, en su pureza original. Hazrat Ahmad declaró que el Islam era la "La religión de la gente del camino recto" (98:6)

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Líder mundial musulmán condena la película anti-islámica

El Jefe Supremo de la Comunidad musulmana Ahmadía afirma que la ira de los musulmanes está plenamente justificada, pero la reacción violenta debe ser condenada
- 21 de Septiembre 2012

El Jefe Internacional y Quinto Jalifa de la Comunidad Ahmadía Musulmana, Hazrat Mirza Masroor Ahmad, ha pedido a los musulmanes de todo el mundo a que se unan en paz en su oposición a la película "La inocencia de los musulmanes", que ha provocado un gran resentimiento e ira entre los musulmanes de todo el mundo. También ha pedido límites a la libertad de expresión a fin de que los sentimientos religiosos de todas las personas queden protegidos.

Durante su Sermón semanal del Viernes, pronunciado en la Mezquita Baitul Futuh de Londres del 21 de septiembre de 2012, Hazrat Mirza Masroor Ahmad, dijo que los musulmanes de todo el mundo habían sido agraviados y heridos por la película, y también por la decisión de una conocida revista francesa de imprimir, una vez más, las viles caricaturas que representan el Santo Profeta Muhammad (la paz sea con él).

Medios de comunicación como la BBC National News, BBC Newsnight, Sky News, Sky en árabe, Reuters, la Asociación de la Prensa y otras organizaciones estuvieron presentes y se reunieron con Hazrat Mirza Masroor Ahmad inmediatamente después de su discurso.

Durante su Sermón, Hazrat Mirza Masroor Ahmad dijo que el miedo inherente al Islam era la principal motivación existente en el vídeo anti-Islámico y en otros ataques similares a esta religión. Afirmó:

"Es su incapacidad para derrotar al Islam lo que está originando que sus adversarios recurran a actos tan viles, que luego tratan de justificar en base a la libertad de expresión".

Hazrat Mirza Masroor Ahmad fue claro en su condena a la violenta res-



puesta que hemos presenciado en varios países por parte de musulmanes extremistas. Dijo que los asesinatos de personas inocentes, incluyendo embajadores y diplomáticos, eran actos totalmente opuestos a las enseñanzas del Islam, y afirmó que los daños a las propiedades o la quema de edificios eran condenables y no beneficiaban a nadie, salvo a los que deseaban difamar al Islam.

Al abordar la cuestión de la libertad de expresión, Hazrat Mirza Masroor Ahmad dijo que la gente no debería ser tan orgullosa como para negarse a admitir que pueda haber fallos en determinadas leyes o reglamentos elaborados por el hombre. Considerar que la libertad de expresión es algo supremo, a expensas de la paz y la armonía mundial, es un concepto erróneo.

Al hablar de la necesidad de dar prioridad a ciertos derechos sobre los demás, Hazrat Mirza Masroor Ahmad dijo:

"No debemos permitir que en nombre de la libertad de expresión, se destruya la paz de todo el mundo."

Hazrat Mirza Masroor Ahmad también instó a los líderes del mundo, y al público en general, a que reflexionen, o de lo contrario serán responsables del aumento de hostilidades en el mundo a causa de su defensa incondicional del derecho de las personas a hacer películas o caricaturas que ofenden los sentimientos religiosos e hieren a personas inocentes.

En respuesta a tales provocaciones, Hazrat Mirza Masroor Ahmad amonestó a todos los musulmanes a dar una respuesta colectiva y madura. Dijo que los gobiernos musulmanes y los fieles musulmanes que viven en países occidentales deberían unirse para promover las verdaderas enseñanzas pacíficas del Islam y del Corán en todo el mundo. Dijo que había que adoptar una solución pacífica y común para defender al Islam y al carácter noble del Santo Profeta Muhammad (la paz sea con él) en cada momento y a todos los niveles.

Hazrat Mirza Masroor Ahmad dijo:

"Los musulmanes deben recordar que el extremismo no es la respuesta a esta provocación. Al contrario, la respuesta consiste en la propia reforma, y en responder a las maldiciones de los oponentes enviando saluciones al Santo Profeta (la paz sea con él). Y en el aspecto material, el mundo musulmán debe unirse, y aquellos musulmanes que viven en países occidentales deben aplicar cabalmente el poder de su derecho al voto. "

Su Santidad señaló que en los últimos años estos ataques contra el Islam iban en aumento y, si bien debían ser condenadas las reacciones inadecuadas de algunos musulmanes, dijo que no hay que olvidar que son a menudo otros los que están dando el primer paso para originar ese malestar.

Refiriéndose a los esfuerzos de la Comunidad Ahmadía musulmana para exponer las verdaderas enseñanzas del Islam en el mundo, Hazrat Mirza Masroor Ahmad dijo:

"Nosotros los musulmanes áhmadis no dejamos pasar ninguna oportunidad cuando se trata de servir a la humanidad. Sirva de ejemplo cómo el año pasado, en respuesta a una necesidad urgente, obtuvimos alrededor de 12.000

Líder mundial musulmán condena la película anti-islámica



bolsas de sangre para el pueblo norteamericano, y en la actualidad estamos emprendiendo una campaña similar de donaciones. Por lo tanto, estamos donando sangre en un esfuerzo por salvar vidas, aunque otras personas hagan que nuestros corazones sangren de dolor al apoyar los actos de personas viles y odiosas."

El Jalifa concluyó diciendo que todos los intentos por socavar o burlarse de la figura del Santo Profeta Muhammad (la paz sea con él) estaban destinados a fracasar:

"Hay que recordar que el Fundador de la Comunidad Ahmadía Musulmana, el

Mesías Prometido, dijo que cada victoria proviene de los Cielos, y los Cielos han decretado que al Profeta al que el mundo está tratando de insultar se le otorgará finalmente una gran victoria en este mundo. Y esta victoria se conseguirá conquistando los corazones de las personas".

Durante la conferencia de prensa que siguió al Sermón del Viernes, Hazrat Mirza Masrur Ahmad dijo a los medios de comunicación congregados, que el amor que todo musulmán siente por el Santo Profeta Muhammad (la paz sea con él) es incomparable. Dijo que cualquier persona se siente lastimada cuando sus seres queridos son objeto de

burla, por lo que cualquier ataque contra el Santo Profeta (la paz sea con él) produce, sin duda, una gran aflicción a todos los musulmanes.

En respuesta a una pregunta sobre las protestas violentas que resultaron del estreno de la película, Hazrat Mirza Masrur Ahmad, declaró que este tipo de protestas eran inadecuadas, y que la muerte de cualquier persona inocente, incluyendo embajadores y diplomáticos, era absolutamente contraria a las enseñanzas del Islam. Dijo que todas las protestas deben llevarse a cabo dentro del ámbito de la ley y ejecutarse de manera pacífica.

Algunos principios islámicos fundamentales

La creencia en un Único Dios

Todos los profetas y todas las religiones proceden de la misma fuente: el Dios Único que creó todo y que continúa comunicándose con la humanidad. En árabe se le denomina Allah, pero cualquier término utilizado por las distintas religiones hace referencia, según el Islam, al mismo Único Dios.

La creencia en todos los profetas

Dios envió a Sus profetas para guiar a la gente hacia Él y para establecer la paz entre la humanidad. El Islam exige a los musulmanes que crean en todos los profetas sin excepción y les nombren con respeto y honor.

La creencia en las enseñanzas Divinas

Todas las religiones Divinas fueron auténticas en sus orígenes. Sin embargo, a medida que fue pasando el tiempo, sus enseñanzas se erosionaron y se olvidaron; pero Dios siguió enviando profetas para guiar a la gente de nuevo hacia Él.

No ha de existir coacción en la religión

Cada uno es libre de creer, practicar, predicar y seguirla fe de su elección.

Derechos iguales para todos

Los hombres, las mujeres y la gente de todas las razas son iguales a los ojos de Dios. Sólo las obras buenas elevan a una persona sobre la otra, y esta oportunidad de superar a los demás la tenemos todos.

Protección de la santidad de la vida

El Islam enfatiza la santidad de la vida y rechaza tajantemente la violencia y el terrorismo de cualquier forma (incluyendo los atentados suicidas) y bajo cualquier pretexto. Todos los musulmanes han de promover la paz y evitar el odio y la discordia .

Nuestro lema es:

Amor para todos, Odio hacia nadie

Primera Conferencia anual de Tabligh

Por la gracia de Dios, durante los días 19 a 21 de Octubre del 2012, tiene previsto celebrarse en la mezquita Baitur Rahman, Silver Spring, MD, la primera conferencia anual de Tabligh (divulgación de la fe), presidida por el Dr. Ahsanullah Zafr, Amir Jama'at USA . El evento incluirá distintas charlas sobre temas relacionados con la predicación en el Islam, así como sesiones de preguntas y respuestas. Uno de los temas a tratar es la urgente necesidad de publicaciones en lengua española, que el Departamento de Tabligh, USA, tiene previsto publicar en grandes cantidades en un futuro próximo.

Por otro lado, personas conversas expondrán su opinión sobre la fe islámica así como los motivos que les han impulsado a convertirse en áhmadis musulmanes. El programa también incluye una sesión en español para hispano parlantes.

COMUNIDAD HUMANITARIA

Nuevo hospital en Guatemala

Hazrat Jalifatul Masih V ha aprobado la construcción de un nuevo hospital en Guatemala bajo los auspicios de la organización Humanity First USA. Tras esta decisión, el trabajo de diseño y la realización de los planos comenzará de forma inmediata inshaallah (si Dios quiere).

Jornadas Oftalmológicas

La organización de Humanity First de Guatemala se reconoce por la realización de "Eye Camps", jornadas oftalmológicas, con la ayuda de médicos e instalaciones guatemaltecas.



Proximamente se realizará su tercera jornada oftalmológica anual bajo la



supervisión del Dr. Ahsan Khan de Los Angeles. El principal objetivo es realizar más de 100 cirugías oculares este año, tal y como ha indicado Su Santidad, es decir, tres

veces más que en anteriores ocasiones.

Bombas de agua

La comunidad humanitaria de Guatemala, Humanity First, también está planeando la instalación de bombas manuales para la extracción de agua de pozos, siguiendo de nuevo las directrices de Su Santidad.

Con esta iniciativa se pretende que la gente local que no dispone de gran cantidad de recursos sea capaz de abastecerse de agua de forma independiente. La organización de Humanity First ya ha realizado proyectos similares en muchos otros lugares del mundo, especialmente en países del África subsahariana.



Cartas al Editor

En esta sección se invita a los lectores a exponer sus opiniones, preguntas y dudas respecto al Ahmadía y a la religión islámica en general.

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