



Name of Allah, the Beneficent, the Merciful

..... **The HOPE Bulletin**

Hhealth, Ongoing Projects, Education



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AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

INTRODUCTION

Dr. Tahir-ul- Qadri, founder of Mihaj-ul-Quran International, issued a *fatwa* declaring Muslim terrorists as disbelievers. Details of his *fatwa* may be read in this magazine under the caption "Special Report."

Dr. Zahid Aziz has made some thoughtful comments on this event, which we prefer our members read before scrutinizing Dr. Qadri's declaration, and his letter reads as follows:

assalamu alaikum,

I would like to ask why it is that when Ahmadis say that Islam forbids a violent Jihad, and put forward arguments from the Quran and Hadith, we are not believed and are called agents of the West by other Muslims. But when someone like Dr Tahir-ul-Qadri gives the same arguments from the Quran and Hadith, his fatwa is hailed, Muslims are jubilant over it, and call him a great scholar.

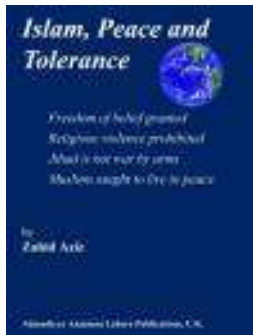
When I wrote the book "Islam, Peace and Tolerance", some people told me that the general Muslims will not recognise and accept its arguments because it is an Ahmadiyya publication. It is therefore pleasing to know that they accept the same standpoint when expressed by Dr Qadri.

Wassalam, Zahid Aziz

Dr. Zahid Aziz has made reference to his book, *Islam Peace and Tolerance*. We strongly recommend that our members read this book, if you have not already done so. He says:

This book refutes the common, misconceived notion that Islam is a violent and intolerant religion, which calls upon its followers to wage unceasing war, called *jihad*, against all non-Muslims. It is alleged that Islam prohibits all freedom of religion, propagates its message by force, and coerces Muslims by threat of the death penalty to remain within its fold. Another charge is that Islam does not tolerate any criticism of its teachings and urges the faithful to kill anyone who speaks against it.

What does the Holy Quran actually teach on these questions, and what kind of example did the Holy Prophet Muhammad set in these matters?



You can read <http://www.ahmadiyya.org/islam/islam-pt.htm>.

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JAMA 'AT NEWS

Toronto, Canada Jama'at elects new officers

Assalaam O Alaikum Br Akbar,

Once again I am gracious to you for the copy of the *Hope*

May Allah bless you with good health that you may continue the wonderful work to keep us informed with the activities of the Anjuman worldwide.

In Toronto we held our Annual Election and the outcome was as follows:

ELECTION 2010

Assalaam O Alaikum Brothers & Sisters.

Congratulation to all members who were elected to the Executive for this year.

The next step is to assign members to the respective position which would take place on Sunday 31st January 2010 at the Mosque after *Zuhr* Prayers.

Please make it possible to attend to start in the right direction.

Name of Electees

Abbas Bio Khan
Irshad Ali
Zahid Sattaur
Bibi Sattaur
Omar Sattaur
Yazid Ali
Ahamed Hosein
Zahida Hydal, Yazid Ali & Ahamed Hosein

Position

Imam (Religious Head)
Secretary
Treasurer
Committee Member
Assistant Secretary
Vice President
President & Corresponding Secretary
Trustees

Good luck to all the Officers and *Insha Allah* this would be a successful year with Outstanding Achievements in our *Jamaat*.

Allah Hafiz.

Ahamed Hosein

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Annual Training Course in Lahore – Invitation from the General Secretary, AAIIIL

Dear brothers and sisters

Assalamu Alikum.

This is to inform you that this year our Annual Training Course will be organized from **20th June 2010 to 4th July 2010** in Lahore, Pakistan. The purpose of the course is to educate members of our *Jammat* at all levels. Many members from abroad (Fiji, Australia, India, Thailand, Suriname etc) had attended this course in previous years.

The course is divided into three schools: High School, Middle School, and Junior School.

The toppers are awarded with Gold Medals.

We invite all members from all over the world to attend and participate in the course as this will provide them insight about our Movement.

Please inform us in advance about your participation so that arrangements can be made to your satisfaction.

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PRAYER & HEALTH NEWS

Arjumand & Kausar Sadiq, United Kingdom

Dear Samina Baji

It is very sad that our dear Aunti is in hospital for serious condition. We all are praying for her quick recovery. May Allah give her complete health.

I can understand the difficult time you must be going through. Trust in Allah and He is there to help. Please convey our salaam to brother Noman.

Best regards.

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Muhammad Usman, General Secretary, AAIIIL, Sydney, Australia

Assalam o alaikum wrwb.

Saddened to hear the news about your mother. My family and the Sydney *Jamaat* join me in sending best wishes and pray for a speedy recovery for your mother.

Khuda Hafiz.

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Shaukat Ali, Regional Co-ordinator, Asia/Pacific Region

Dear brothers Mehboob and Nasim,

Assalamu Alaikum wa Rahmatullahe wa Barakatuh.

I pray that you, your loved ones and all the members are in excellent health and high spirits by the grace of Compassionate and Merciful Allah.

We are sorry to note that Fiji has once again been visited by a natural disaster but have noted that by the grace of Almighty Allah our members have not been personally affected.

We pray that *Allahu ta'ala* always protect Fiji and guide its residents. However, there are many verses of the Holy Quran pertaining to trials and tribulations, which Allah *swt* will continue to put us through from time to time, such as:

“And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient” (2:155).

“Every soul must taste of death. And We test you by evil and good by way of trial. And to Us you are returned” (21:35).

“Do men think that they will be left alone on saying, We believe, and will not be tried?” (29:2).

“And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news” (47:31).

At the same time Compassionate and Merciful Allah also encourages us to remember Him and be patient when we face the difficulties and trials:

“Surely with difficulty is ease, With difficulty is surely ease” (94:5-6).

“And seek assistance through patience and prayer, and this is hard except for the humble ones” (2:45).

“O you who believe, seek assistance through patience and prayer; surely Allah is with the patient” (2:153).

I hope and pray that the Most High Allah grants us wisdom and foresight to recognize His signs so that we can attain *taqwa* and follow the right path.

I spoke with *Hazrat Ameer*, after he had spoken with you, and he joins me in conveying his *Salaams* and *Dua* to all the members and their loved ones.

Allah Hafiz,
Shaukat

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Du‘a-e-shifa

Hazrat Ameer, Dr. Abdul Karim Saeed Pasha Sahib, the *Jama‘at*, and the members of our “Prayer Circle” are requested to please continue to pray for Brothers Shahid Raza (NZ), Hanif Buksh (NZ), Faisal Joemanbaks (Netherlands), and Dr. Khaliel Ghafoerkhan (Suriname); Begum Santoe Sahiba (Netherlands), Sister Akela Haroun (USA), beloved mothers of Dr. Zahid Aziz and Shahid Aziz (UK), Nizam ud Dean and Jalal Ud Dean (Fiji), Sister Samina Malik (Canada), and Muhammad Ali (Pakistan), along with all the members listed in our December 2009 issue of *The HOPE Bulletin* including those in our worldwide *Jama‘ats* that need our prayers today.

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Tribute to a noble lady – Apa Akhtar-un-Nisa Begum – by Capt. Abdus Salam Khan, USA

Au Revoir, Akhtar Apa

The Last Light of a vanishing milieu goes out.

The Central Anjuman’s email of 6th Feb., 2010 brought the sad news of Akhtar Apa’s demise to us here in California within minutes. It read:

“I am informing you with deep sorrow that Akhtar-un-Nisa’ Begum, affectionately known as Akhtar Apa, expired in Darus Salam, Lahore this morning (6th Feb. 2010). Marhooma was the last of Hazrat Maulana Muhammad Ali’s eight children.... She leaves behind two sons, Nasir Ahamd and Dr. Naseer Ahmad, a daughter, Mrs. Roohi Shameem, many grand- and great-grandchildren and the worldwide Lahore Ahmadiyya *Jama‘at* to mourn her. The residents of Darus Salam will particularly miss her for a long time to come.

Glancing through the pages of *Paigham-e-Sulh* of the thirties, one comes across the reports of the activities of The Young Ahmadi Girls’ Association. Miss Akhtar-un-Nisa was the moving force behind this organization. At the age of 93, Akhtar Apa was still participating in the activities of the *Jama‘at*. She was a member of the executive committee of the Ahmadiyya Women’s Association and attended their monthly meeting just three days ago. She attended the *Juma’* prayers yesterday.

She complained of congestion and breathing trouble after *Fajar* prayers today. Hazrat Ameer and I rushed to her house but she had breathed her last by the time we reached there. The void created by her departure will be hard to fill.

May Allah grant her a high place in *Jannat ul Firdaus*. May He also grant patience and fortitude to the bereaved family to bear this irreparable loss.

Janazah and burial will take place in Darus Salam today, the 6th Feb, 2010 at 7.30 P.M....”

Akhtar Apa was my first cousin, daughter of our eldest *Khaala* (maternal aunt), Merun Nissa Begum, and Hazrat Maulana Muhammad Ali. To recapture eighty years of association with such a noble soul within the constraints of an article is a tall order. For she was not just any cousin – I had many – she was a mentor, an inspiring light, and a sincere well-wisher. Of the six sisters, she resembled our beloved Hazrat Maulana, her father, the most in her looks. She had the same laidback, low-key personality as the *Maulana*, the same smile, and the same sense of humor expressed through an understatement and a twinkle in the eye. She was an unwavering exponent of the Ahmadiyya version of Islam, but she taught by precept and not by preaching. She was the last member of the “A” team of Lahori Ahamdi girls born in the beginning of the twentieth century – a team that broke through the “burqa” barrier, adopted the true Islamic attire comprising of modest dress, a coat and a head covering, and went on to break out of the four walls of the home to enter the mainstream of life after getting a college education.

According to world-famous historian Arnold Toynbee’s theory of “Challenge and Response”, there are three types of responses by the decadent civilization to the challenge thrown by the onslaught of the vigorous and overpowering civilization. It can respond by regressing into a more fundamentalist shape (the Taliban are a good example), or it can surrender and become “more English than the English” (Sir Syed and his group come to mind), or reach a synthesis between the two. He has given the example of the Ahamdis to illustrate this third response. They realized that one cannot pull oneself out of the centuries old morass by using the same thinking that got them into the mess in the first place. The West rules the world through its power of science and technology, achieved only after they had liberated themselves from the clutches of the clergy, ensuring rule of law and freedom of religion and conscience, and ensuring basic human rights. Ahmadis welcomed and adopted all these notions of Reformation, but without giving up their morality, ethics and the value system given to them by the Holy Quran. Akhtar Apa epitomized this wonderful synthesis of the East and the West. Though she was the Last Light of a vanishing milieu, she and her contemporaries lit a bright light of emancipation of Muslim women that has heralded a new dawn for them.

In fact, her birth in 1917, the second child born to young Mehruan Nissa Begum – a pink flower in Muhammad Ali’s garden – coincided with another flower that bloomed in Woking, England. The first edition of the seminal work by Muhammad Ali – The English Translation of the Holy Quran – was published.

Just as Akhtar Apa’s birth was a watershed mark in the emancipation of women, this monumental work also proved a watershed mark in the emancipation of all mankind. The Holy *Imam* had seen the sun rising in the West in a vision and he interpreted it to mean that the resurgence of Islam will start from the West. His following Persian revelation also sheds light on this resurgence:

Be-kharam keh waqtay tu nazdeek reaseed

Wa pa-ai Muhammadian ber minaar-e-buland mohkam oftAAD

(Walk jubilantly, for your time has drawn nigh;
And the foot of the Muhammadans shall be firmly set on a lofty minaret.)

Surprisingly, this vision is also corroborated by Arnold Toynbee. According to him, the destruction of the irrigation works in Iraq (the granary of the Muslim empire) and the slaughter of its populace by the Mongols in the 13th century dealt a body blow to the Muslims, making them reel and go into a decline for the next seven hundred years. The discovery of huge oil reserves in the Muslim belt has once again shifted the focus to Islam and the Muslims. The sociologists predict that, given the present birth rate, Europe will become a Muslim majority area in the next fifty years.

In the USA one new mosque is coming up every week. The impact that Muhammad Ali's translation had on all this resurgence can be judged by the fact that when a million African Americans gathered outside the White House in 1998, their leader, Elijah Muhammad, held this translation in his hand as he addressed the gathering. This entire upswing and resurgence seem to have started in 1917, the year Akhtar Apa was born and the English translation made its debut.

My earliest memories of Akhtar Apa go back to the thirties when the young ladies, the "A" team, would gather at our place and hold a picnic on the rooftop. Or, I see them playing tennis in the extensive lawns of Maulana's bungalow in Dalhousie, or all of us marching through the hills through some fantastic landscape nine miles from Dalhousie to Khajjiar, where the day would be spent on the shore of a small lake, feasting and playing, but not forgetting to offer our *Zuhr* and *Asr* prayers in congregation.

The scene then shifts to Lahore, where Akhtar Apa, now married to Dr. Nazir Ahmad, living in a bungalow on Ferozepur Road, would offer us wonderful hospitality when we went with our mother to spend a day with them.

The scene next shifts to Brixton, London, in the late forties, when I was under training with the Royal Navy and Akhtar Apa and Dr. Sahib, along with the two children, Nasir and Roohi, had moved for a couple of years to enable Dr. Sahib to complete his PhD in chemical engineering. Once again, their place becomes a watering hole for me during my holidays. Their wonderful hospitality was proverbial. Her wonderful "Welsh rarebits" still make my mouth water. This was 1947 and a very heady time for the Muslims, who were united in their demand for Pakistan. Dr. Sahib was very active in the affairs of the London Branch of the Muslim League, and occupied some official position in it.

They were also closely associated with our Mission's activities at Woking and would travel there by train to attend all the functions. The birth of Pakistan on the 14th August 1947 found us celebrating *Eid* on the lawns of the Woking Mission, with me strutting around in my naval uniform with an unauthorized insignia reading "Pakistan" sewn on my jacket's shoulders by that great Scot lady, Mrs. Taylor Grant. She had sat up most part of the previous night sewing the insignia on the jacket. Little did I know that the same Pakistan, a dream that was seen in the drawing room of the Woking Mission by the members of the Pakistan Society, would turn into a nightmare; that the zealots in Pakistan would turn on us, the very people who conceived the idea of Pakistan, and would persecute us as Not-Muslims.

The scene next shifts to 10 Kutchery Road, Karachi, a spacious bungalow where Akhtar Apa and family lived in the early fifties. Dr. Sahib was then working as the Director of Government Testing Laboratories. Once again, their home became a watering hole for me and whenever my ship was in port I would repair there for a reunion and delicious curry and rice. We had the benefit of her company when she moved to Darus Salam, Lahore, from Karachi in the late nineties. She was steadfastly attached to the Movement and

continued to inspire everyone with her dedication. Last year, when my wife Najma visited Pakistan, she called on her to pay her respects. She found Akhtar Apa very frail and well into her dotage.

Akhtar Apa, though you are no longer in our midst, your memory will continue to inspire a large number of people whose lives you touched with your noble touch. We are all going to miss your inspiring presence.

O Soul that art at rest,
Return to thy Lord
Well-pleased, well pleasing.
So enter among My servants
And enter My Garden!” (Sura Al-Fajr, 27-31)

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SPECIAL REPORT

[Courtesy Nizam ud Dean and Muhammad Ameen Sahu Khan]

Dr. Tahir-ul-Qadri’s *fatwa* declares Muslim terrorists as disbelievers

LONDON, March 2 (APP). Eminent Muslim scholar and founder of the Minhaj-ul-Quran International, Dr. Muhammad Tahir-ul-Qadri Tuesday launched *fatwa* on suicide bombings and terrorism and declared such acts as out of fold of Islam and those carrying out these despicable activities as disbelievers.

Dr. Qadri, who is considered a recognized authority on Islam, has authored the religious decree at a time of increasing concern about the radicalization of young British Muslims in university campuses and their recruitment by extremist organizations to commit acts of terror.

Quoting extensively from the Holy Quran and the *hadith* of the Holy Prophet (peace be upon him) Dr. Qadri hit hard on the terrorists describing them as misguided and brainwashed persons who have no idea what the real Islam is.

Saying that terrorist acts expel a Muslim from Islam, the 59-year-old scholar announced categorically that suicide bombings and attacks against civilian targets are not only condemned by Islam, but render the perpetrators totally out of the fold of Islam, to become unbelievers in the divine, pristine message of Islam. Pointing out that terrorists commit acts of self and mass murder with the firm conviction that they will be rewarded by God and that they are heaven bound, Dr. Qadri’s *fatwa* convincingly advances scriptural evidence to demonstrate that the perpetrators of suicide bombings are destined for hell, not heaven.

According to the scholar, modern terrorists justify their indiscriminate killings by claiming that Islamic scripture allows such campaigns in war. However, he opened new ground by citing Islamic sources which prohibit killing of women, children, elders, religious leaders, business people, non-combatants and even service personnel not engaged in aggression.

“Contrary to the mindset of the perpetrators of the 11th of September 2001 attacks in New York or the 7th July 2005 tube bombs in London, damaging enemy property or avenging a wrong done by another is

strictly prohibited by sound Islamic scholarship,” Dr. Qadri told the audience.

He said the Prophet Mohammad (peace be upon him) warned his followers about the dangers of extremism and terrorism.

The written *fatwa* collects evidence from early Islamic history about a group of violent renegades known as the Khawarij, the terrorist movement, emerged in the name of Islamic rule, universally accepted as being outside the fold of Islam by virtue of their extreme beliefs, violent acts, and terrorism and constantly labeling other Muslims as disbelievers.

“Al-Qaeda and its affiliates not only share these character traits, but share a theological and political outlook that is almost identical,” he said.

Dr. Qadri enlisted in this *fatwa* classical sources to illustrate that the vast majority of Muslim scholars, past and present, consider the Khawarij, the founders of terrorism, to be totally un-Islamic.” The terrorists are the Khawarij of our time, based on direct evidence from the Qur’an and *Sunnah*.”

He said Islam is not a religion of seclusion or detachment. “Those who are committing terroristic acts from Pakistan and Afghanistan and claiming it is *jihad*, they do not know what *jihad* is. It is forbidden. There will not be *janna* (paradise) for them.”

Dr. Qadri who now lives in Canada said Islam supports democracy and formation of alliances with other religious groups for the betterment and prosperity of the mankind. He urged the *Ummah* to stand up to the enemies of mankind and Islam and promote moderation, peace, inclusion and understanding.

The British Justice Minister Shahid Malik appreciated the efforts of Dr. Qadri in promoting moderate Islam and his *fatwa* against the misguided Muslims. He urged other Muslim scholars to come out and speak against radicalization and attempts to divide the society through negative impression about Islam.

Islamic scholar Tahir ul-Qadri issues terrorism *fatwa*

By Dominic Casciani, BBC News

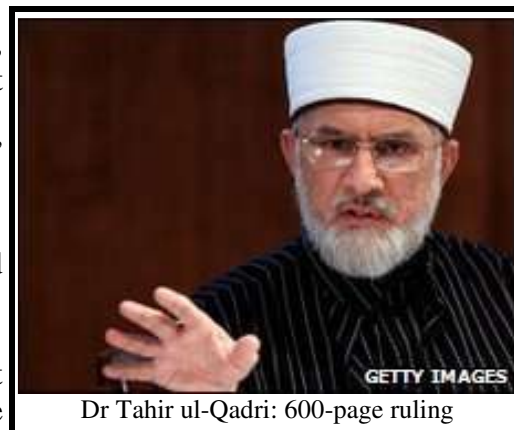
An influential Muslim scholar has issued a global ruling against terrorism and suicide bombing.

Dr Tahir ul-Qadri, from Pakistan, says his 600-page judgement, known as a *fatwa*, completely dismantles al-Qaeda’s violent ideology.

The scholar describes al-Qaeda as an “old evil with a new name” that has not been sufficiently challenged.

The scholar’s movement is growing in the UK and has attracted the interest of policymakers and security chiefs.

In his religious ruling, delivered in London, Dr Qadri says that Islam forbids the massacre of innocent citizens and suicide bombings.



Dr Tahir ul-Qadri: 600-page ruling

Although many scholars have made similar rulings in the past, Dr Qadri argued that his massive document goes much further by omitting “ifs and buts” added by other thinkers.

He said that it set out a point-by-point theological rebuttal of every argument used by al-Qaeda inspired recruiters.

The populist scholar developed his document last year as a response to the increase in bombings across Pakistan by militants.

‘Heroes of hellfire’

The basic text has been extended to 600 pages to cover global issues, in an attempt to get its theological arguments taken up by Muslims in Western nations. It will be promoted in the UK by Dr Qadri’s organisation, Minhaj ul-Quran International.

Dr Qadri spoke for more than hour to an audience of Muslims, clergy, MPs, police officers and other security officials.

“They [terrorists] can’t claim that their suicide bombings are martyrdom operations and that they become the heroes of the Muslim *Umma* [global brotherhood]. No, they become heroes of hellfire, and they are leading towards hellfire,” he said. “There is no place for any martyrdom and their act is never, ever to be considered jihad.”

Acts of vengeance

The document is not the first to condemn terrorism and suicide bombing to be launched in the UK.

Scholars from across the UK came together in the wake of the 7 July London attacks to denounce the bombers and urge communities to root out extremists.

But some scholarly rulings in the Middle East have argued that the conflict between Israel and the Palestinians is an exceptional situation where “martyrdom” attacks can be justified.

Dr Qadri said he rejected that view saying there were no situations under which acts of vengeance, such as attacks on market places or commuter trains, could ever be considered a justifiable act of war.

Although Dr Qadri has many followers in Pakistan, Minhaj ul-Quran International remained largely unknown in the UK until relatively recently.

It now has 10 mosques in cities with significant Muslim communities and says it is targeting younger generations it believes have been let down by traditional leaders.

The organisation is attracting the attention of policymakers and security chiefs who are continuing to look for allies in the fight against extremists.

The Department for Communities, which runs most of the government’s Preventing Violent Extremism strategy, has tried building bridges with a variety of liberal-minded groups, but often found that they have limited actual influence at the grassroots.

Dr. Zahid Aziz's comments

Besides his letter reproduced in the "INTRODUCTION", Dr. Zahid Aziz wrote the following letter relating to this subject:

assalamu alaikum

There is a Youtube clip in which Dr Tahir-ul-Qadri "converts" a Qadiani to Islam:

<http://www.youtube.com/watch?v=0gI3Q-V-C8g&feature=related>

Please listen in particular between 1.25 and 1.40 mins where the convert is asked by Dr Qadri to declare that he considers Hazrat Mirza Ghulam Ahmad sahib as kazzab (great liar) and dajjal (the anti-Christ).

Wassalam, Zahid Aziz

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RELIGIOUS NEWS

[Courtesy Ashraf &Nafiesa Ali]

U.S. mosques debate the use of English American Muslims ask: Does the sermon, or *khutba*, need to be in Arabic?

Sana Rahim was born in the cowboy country of southeastern Wyoming, to Pakistani parents who had emigrated so her father could earn a doctorate.

She speaks Urdu with her family, but can't read or write the language. She recites prayers in Arabic, but doesn't know exactly what each word means.

Now a 20-year-old junior at Northwestern University, she, like many other American-born Muslims, is most comfortable with sermons and lectures in English, although they can't always find U.S. mosques that offer them.

"I don't really get the time to study Arabic," Rahim said. "With all the different groups in America, English is a unifying thing that ties us together."

Like Jewish immigrants who fought over English-language prayer and Roman Catholics who resisted the new Mass in English, U.S. Muslims are waging their own debate about how much English they can use inside mosques without violating Islamic law and abandoning their culture.

The issue is part of a broader discussion within the Muslim community about young U.S. Muslims and their alienation from American mosques. Houses of worship founded by older immigrant Muslims often held fast to the culture and language of their native countries. For them, English in the mosque threatened Muslim identity. Their American-born children, however, can't relate.

“This is a constant problem talked about — young people in mosques,” said Shahed Amanullah, co-founder of salatomic.com, which lists thousands of mosques and reviews from users. “It’s not just about the Friday prayers. It’s the response that mosques have to the cultural reality of growing up Muslim in America. If young people don’t find what they need in the mosque, they’ll find it on the Internet.”

The language of obligatory Friday prayers, called *juma*, is not part of the debate; those prayers must be in Arabic, the language of the Quran. The disagreement focuses on whether that requirement should extend to the sermon, or *khutba*, on Fridays, the Muslim day of congregational prayer, and other assemblies in the mosque.

Imams and scholars who insist on using Arabic say it’s mandatory because the Prophet Muhammad gave his sermons in the language. Others say that Muhammad used Arabic only because it was what he and his community spoke, and that Islam is a universal faith.

On suhaiwebb.com, a Web forum for Muslims in the West, writer Abu Majeed said in a post last month that while his English-language sermons were accepted without protest at several U.S. mosques, he was derided by one South Florida congregation as a modernist who violated Islamic law. Foreign-born *imams*, or prayer leaders, who moved here to serve immigrant communities, have sometimes reinforced the thinking that only Arabic is acceptable. Other mosques might use Arabic and Urdu — a language from Pakistan, India and elsewhere in Asia — but no English.

“My worry is that younger people who do not find the mosque a satisfying experience, and women who find it a hostile environment, will drift away from the mosque,” said Abdullahi An-Na’im, a specialist in Islamic law at Emory University School of Law. “That means the mosque will become the exclusive domain of a very archaic understanding of Islam.”

‘Blind leading the blind’

On a recent Friday, at the Islamic Cultural Center of New York, Imam Mohamed Shamsi Ali climbed the narrow stairs to the top of the *mimbar*, or pulpit, and began his sermon in English. The mosque is one of the largest in the city and attracts a diverse group of Muslims who sat shoulder-to-shoulder on the carpeted floor.

Shamsi Ali spoke about the need for a positive outlook, human dignity and connecting prayer and fasting with behavior. He underscored his points by quoting Arabic verses from the Quran. The *imam* is Indonesian and a fluent English speaker who said later in an interview that he struggles with all the invitations he receives to lecture Muslim student groups.

“My schedule is tight because I’m among the very few who can address the English-only speakers,” Shamsi Ali said.

Some *imams* bridge the language gap by giving a lecture in English and a short sermon in Arabic at Friday prayer. But only the sermon and the prayer are obligatory. As a result, many people skip the English-language talk, even if they don’t understand the Arabic sermon, said Asad Ba-Yunus, 35, an attorney in Fort Lauderdale, Fla., and board member for the Islamic Society of North America.

Muslims of South Asian descent often have a particularly strong attachment to using Arabic for sermons because it is a tradition in mosques in their native countries. About one-third of Muslims in the United States are of South Asian descent.

Amanullah, 41, said he found a particularly dramatic example of the problem in a predominantly South Asian mosque he visited one Friday in California. The prayer leader read a sermon written in Arabic, even though neither he nor the worshippers understood the language.

“It was the blind leading the blind,” Amanullah said. “Nobody in the room knew what the sermon was about. It could have been a recipe for *baba ghanoush* and no one would have been the wiser.”

Location matters. In small communities comprised of immigrants from many countries, the prayer leaders have no choice but to use English so they can be understood. However, in major cities, immigrants usually arrive in such large numbers that they can find a mosque where their native language is spoken.

The growing number of American-born Muslims is likely to force a resolution of the issue.

Imam Hassan al-Qazwini leads the Islamic Center of America in Dearborn, Mich., a community with a mix of recent immigrants and families who have been in the U.S. for generations.

When he first arrived at the center in 1997, he noticed most of the mosques in the Dearborn area used Arabic only. He decided to give his sermon first in English, then in Arabic to serve English speakers. He also lectures in English on Friday nights for young Muslims and again on Sundays, even though some older attendees speak only their native language.

“Some people say I’m too Americanized,” said al-Qazwini. “I would say I’m being realistic. We have to be realistic. There are more and more Muslims who are born into this faith in America and there are more and more people who are converting to this faith in America and these are non-Arabic people.”

[Source: *The Associated Press*, February 21, 2010]

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PUBLICATION

Web link to *The HOPE Bulletin* on Central Anjuman’s official website

The aaiil.org Webmaster will place online, at <http://aaiil.org/text/articles/hope/hopebulletin.shtml>, some selected issues of *The HOPE Bulletin* and some articles and special photographic supplements which do not carry any sensitive or confidential matters of our worldwide *Jama‘at*.

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***The Light* – UK Edition**

To access current and previous issues, kindly click on the following weblink:

<http://www.ahmadiyya.org/uk/>

In the March 2010 issue we draw your attention to the article, “Hazrat Mirza Ghulam Ahmad’s support for British Rule over India-2,” viewed in the light of previous history, written by Abdul Momin, USA. Part 1 of this enlightening article may be viewed in the February 2010 issue of *The Light*.

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New videos on Virtualmosque U-Tube

Mudassar Aziz, producer of virtualmosque videos in the UK, wrote:

as salam alaikum

We have two new videos on the website.

The first is called Muhammad the light of the universe and the other about the acceptance of the Holy Prophets prayers

You can see both via our home page

<http://www.virtualmosque.co.uk/>

Tomorrow we will be adding an article which clarifies a complete untruth being taught to Muslims by clerics from London's City University, so keep an eye out for that.

Friday 1st Jan 2010 *khutba*

Our latest video is now online discussing whether there really is freedom of speech in the west.

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WHAT OUR READERS SAY

Manfred Yahya, Germany

Dear brethren, *Salam Alejkum*.

I think you all had heard or read about that a Christian couple Gaedicki who had protected our Berlin Mosque in the years 1939 till 1945.

The son of that couple is the only person in Germany who has an original German Qúr'an translation from 1939 which was given to his father by Dr. S.M. Abdullah.

If you are interested you may see where the son is now working in Germany: www.mg-industrieservice.de

Inchallah I will meet with Mr. Gaedicke in June of next year in Berlin when he will visit his son and the Berlin Mosque. In his childhood Mr. Gaedicke had lived in the Berlin Mission House.

All the very best,
Wassalam.

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Chaudhary Riaz Ahmad, Jammu, India

Assalam-o-Alaikum W.W.

I had gone through your Jan. 2010 issue of the *Hope Bulletin* and felt for a while in your company at Darus Salam Lahore. Anyhow your presentation of Journey from Lahore to back was interesting with messages of moral built up. I again congratulate you for unmatched dedication and commitment towards Ahmadyia Movement and regularly keeping the members of W.W.A.A.I.I informed about *jamat* activities which resulted recognition to your efforts and authorisation by Central Anjuman for linking *The Hope Bulletin* with the website of *Jamat*.

Allah Hafiz

Humble seeker of your prayers.

~~*~~

HOPE MEMBER SERVICE

Recipe of the Month

Cauliflower cheese

Ingredients

- 1 large cauliflower
- 300ml (½ pint) milk
- 110g (4oz) cheddar cheese
- 3 tbsp plain flour
- 50g (2oz) butter
- 25g (1oz) fresh breadcrumbs
- ½ tsp mustard
- Nutmeg
- Salt & black pepper

Method of Preparation

- Trim the cauliflower
- boil in salted water for 10-15 minutes or until just tender.
- Drain and place in a flameproof dish.
- Add the milk, flour and butter to a saucepan.
- Heat, stirring continuously until the sauce thickens, boils and is smooth.
- Allow to simmer for a further 2 minutes.
- Add three-quarters of the grated cheese, mustard, a pinch of nutmeg and seasoning.
- Cook for further minute stirring well.
- Pour the sauce over the cauliflower.
- Mix the remaining cheese and breadcrumbs together, sprinkle over the top.
- Place under a hot grill until golden brown.

Serve immediately.

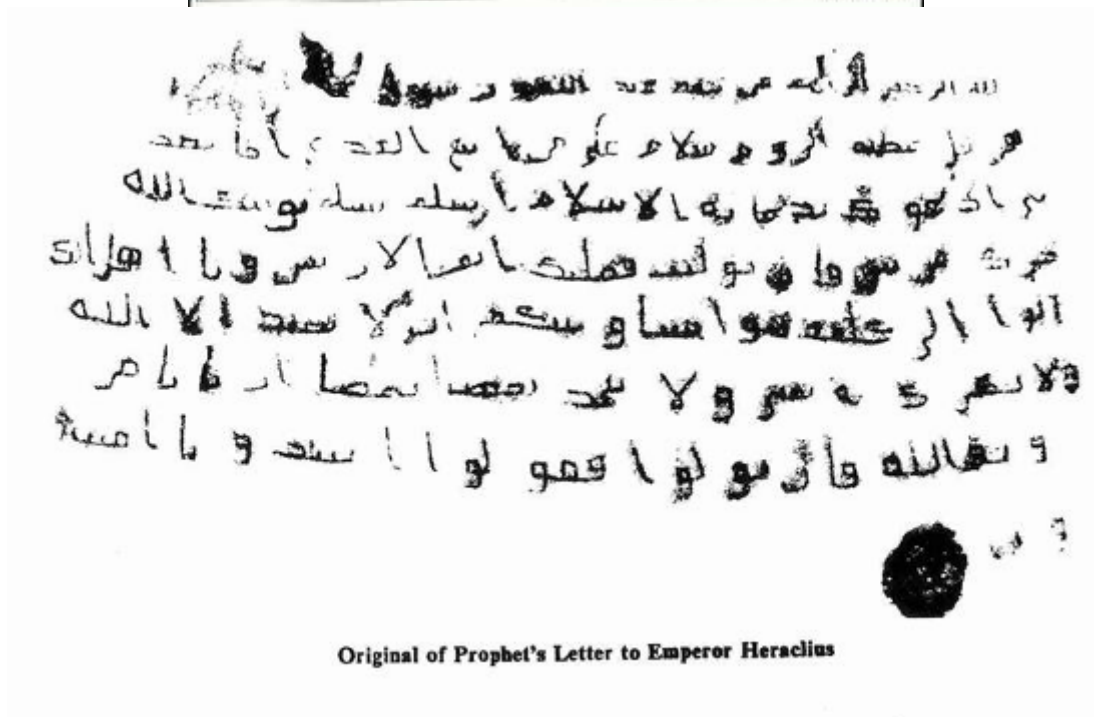
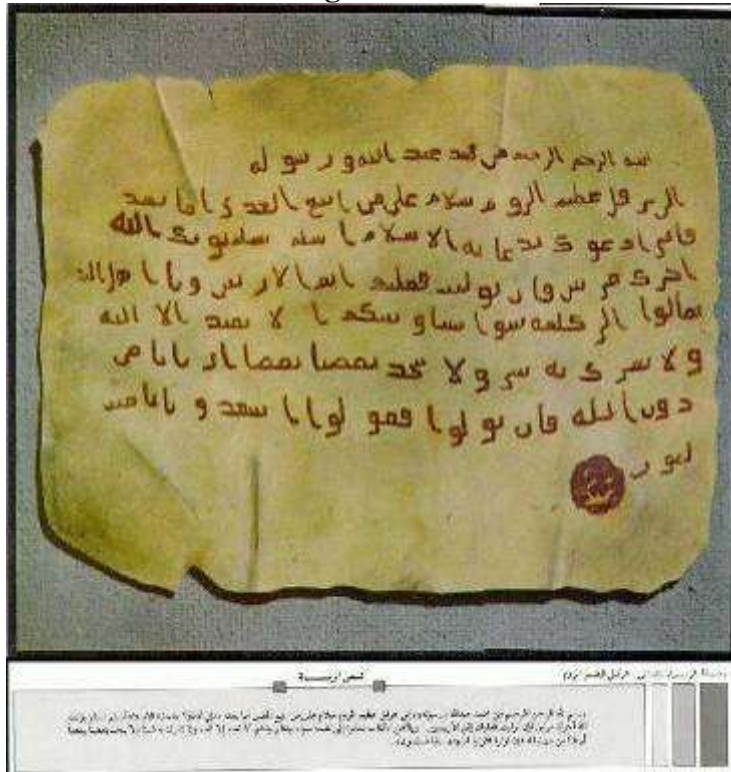
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PHOTOGRAPHIC PRESENTATION

[Courtesy Nizam ud Dean, Suva, Fiji Islands]

Letters of the Holy Prophet Muhammad

Letter to King Heraclius of Rome



Transcript

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ
بْنِ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَاقْلَ
عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ
اتَّبَعَ الْهُدَى، أَمَا بَعْدُ فَاِنِّي
ادْعُوكَ بِدَعَايَةِ الْاِسْلَامِ
اسْأَلُكَ تَسْلِيمًا بِرَبِّكَ اللَّهُ اجْرَكَ
مَرَّتَيْنِ فَاِن تَوَلَّيْتَ فَاِن عَلَيَّ
اَشْرَاقًا رَسِيماً وَبِاَهْلِ الْكِتَابِ
تَعَالَوْا اِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ اَلَا نَعْبُدُ اِلَّا
اللَّهَ وَلَا نَشْرِكُ بِهِ شَيْئًا وَ
لَا يَتَّخِذُ بَعْضُنَا اَرْبَابًا مِنْ
دُونِ اِلَهِهِ فَاِن تَوَلَّيْتُمْ اَسْمِعُوا اَبَانًا مُسْلِمِينَ

Letter to Heraclius of Rome

In the Name of Allah Most Gracious Most Merciful.

From Muhammad servant and messenger of Allah to Heraclius Emperor of Rome.

Peace upon those who follow the Guidance-- --I invite you to Islam; accept Islam, you will be safe, Allah will grant you two-fold reward; if you turn away, the sin of (the wrongdoings of) all the people will be upon you. O people of the Book: Come to an agreement between us and you; that we worship none but Allah, and that we shall associate no partners to Him, and that none of us shall take others for Lords beside Allah. And if they turn away, then say: Bear witness that we have surrendered to Him.

Muhammad messenger of Allah.

Letter to the Maqaquis Coptic King of Egypt

Transcript

بسم الله الرحمن الرحيم

من محمد رسول الله الى المنذر بن ساوى سلام عليك فاني احمد الله اليك
الذي لا اله الا هو واشهد ان لا اله الا الله وان محمدا عبده ورسوله ، اما بعد فاني
اذكرك الله عز وجل فانه من ينصح فانما ينصح لنفسه ، وانه من يطع رسلي و
يتبع امرهم فقد اطاعني ؛ ومن نصح لهم فقد نصح لي ؛ وان رسلي قد اثنوا عليك
خيروا ؛ واني قد شنتك في قومك فاترك للمسلمين ما اساءوا عليه وعفوت عن
اهل الذنوب فاقبل منهم وانك مهما تصلح فلن نعرضك عن عملك ومن اقام
على يهوديته او مجوسيته فعليه الجزية .

Letter to Mundhir, Governor of Bahrain

In the Name of Allah Most Gracious Most Merciful.

From Muhammad messenger of Allah to Mundhir Ibn Sawa. Peace be upon you. I praise Allah to you than Whom there is no other Allah. And I bear witness that there is no deity except Allah and that Muhammad is His servant and messenger ---I remind you of Allah The Mighty Sublime. Whoever accepts admonition accepts it for his own soul. And whoever obeys my envoys and follows their guidance, he has, in fact, obeyed me and who ever accepts their admonition he has, in fact, accepted my admonition. My envoys have praised your conduct and I have recommended you to your people. Therefore leave the Muslims (and all others) in what they believe in. I have pardoned the criminals, so accept their excuses. So long as you keep on the right We will not remove you from your office. Whoever, is firm on his (old religion of) Christianity or Judaism must pay Jizyah (tax).

Letter to Khusroe Parvez, Emperor of Persia



Transcript of letter to Khosroe Pervez, Emperor of Persia

Transcript

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ
رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمٍ
نَا مِنْ سَلَامٍ عَلَى مَنْ اتَّبَعَ الْهُدَى
قَامَنْ بِاللَّهِ وَرَسُولِهِ وَأَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَإِنِّي رَسُولُ
اللَّهِ إِلَى النَّاسِ كَافَّةٍ لِيُنذِرَ مَنْ
كَانَ حَيًّا أَسْلَمُوا تَسْلَمُوا وَإِنِ الْبَيْتُ
فَعَلَيْكَ أَتَاهُ الْمُجُوسُ.

Translation

Letter to Khosroe Pervez, Emperor of Persia

In the Name of Allah Most Gracious Most Merciful.

From Muhammad messenger of Allah to Kistra (Khosroe) Emperor of Persia.

Peace upon those who follow the Guidance, Believe in Allah and His Messenger and bear witness that there is no deity but Allah, the One Who has no partners and that Muhammad is His servant and His messenger. I invite you to the call of Allah for I am messenger of Allah to all the people so that I may warn those that are living and establish argument on the non-believers. So accept Islam, you will be safe but if you reject it, the sin of (the wrongdoing of) the Persians will be upon you.

Muhammad messenger of Allah.

Letter to Najashi of Habsha



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CONTACT INFORMATION

Akbar Abdullah

Editor, *The HOPE Bulletin*

Mailing Address: P.O. Box A2127

211 South Clark Street

Chicago, IL 60690, U.S.A.

E-mail Address: akbar_786us@yahoo.com

Telephone Number: (773) 539-6892

Facsimile Number: (773) 539-9975

