



THE *Ahmadiyya* **Gazette** ٤٠٠

إِنِّ الدِّينَ عِنْدَ اللَّهِ الْأَسْلَامُ

NOVEMBER/DECEMBER, 1996

NABUWAT/FATAH, 1375

**USA**



Retired Justice Mukhtar Ola Tajuddeen of Siera Leone, West Africa, conversing with Sahibzada Mirza Muzaffar Ahmad, Ameer Jamaat, USA. Justice Tajuddin recently accepted Ahmadiyyat in the USA

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The group of Turkish Muslims on their visit to the Masjid Baitul Rahman



The audience, listening to Mr. Munawar Saeed speaking on the topic of "Religious Leader as a Social Reformer" on the Religious Founders Day celebration.

## FROM THE HOLY QUR'AN

*"Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace.*

*"Verily, those who malign Allah and His Messenger – Allah has cursed them in this world and in the hereafter, and has prepared for them an abasing punishment.*

*"And those who malign believing men and believing women for what they have not earned shall bear the guilt of calumny and a manifest sin." (33:57-59)*

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا  
إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا  
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعْدِ  
مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

### Commentary:

The sending down of blessings of Allah and His angels upon the Holy Prophet signifies that those who seek to retard the progress of his cause by slandering him and bringing false accusations against him live in a fool's paradise. By their nefarious activities, they can do him no harm. His cause will continue to progress and prosper because God and His angels bless it.

## THE STATUS OF THE HOLY PROPHET Muhammad

(May peace and blessings of God be upon him)

In the words of the PROMISED MESSIAH, peace be on him

I always wonder how high was the status of this Arab Prophet, whose name was Muhammad, thousands of blessings and peace be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world. He loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountain-head of every grace and a person who claims any superiority without acknowledging his grace, is not a man but the progeny of Satan.

He has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I was not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this Perfect Prophet and through his light. The honor of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of the sun of guidance falls like sunshine upon me and I continue to be illumined only so long as I am adjusted towards it.

(*Haqiqatul Wahy*, pp. 115-116; *Essence of Islam*, Vol. 1, pp. 135-136).

## THE HADITH

مُعْتَدِلَ الْخَلْقِ بَادِنٌ مَتَعَايِدُكَ سَوَاءَ الْبُطْنِ وَالصَّدْرِ عَرِيضَ الصَّدْرِ  
بَعِيدَ مَا بَيْنَ مَنْكَبَيْهِ ضَخَمَ الْكَرَادِيْسِ الْوَرَّ الْمَجْرِدِ مَوْصُولِ  
مَا بَيْنَ اللَّبَّةِ وَالسَّرَّةِ بِشَعْرٍ يَجْرِي كَالْحَطِّ عَارِي الشَّدْيَيْنِ وَالْبُطْنِ  
مَعَا سَوَى ذَلِكَ أَشْعَرَ الرَّاعِيَيْنِ وَالْمَنْكَبَيْنِ وَأَعَالَى الصَّدْرِ طَوِيلِ  
الرَّزْدَيْنِ رَحْبَ الرَّاحَةِ شَثْنِ الْكَفَّيْنِ وَالْقَدَمَيْنِ سَائِلِ الْأَطْرَافِ  
أَوْ قَالَ سَائِلِ الْأَطْرَافِ حَمَصَاتِ الْأَحْمَصِيِّنِ مَسِيحِ الْقَدَمَيْنِ يَنْبُو  
عَنْهُمَا الْمَاءُ إِذَا زَالَ زَالَ قَلْعًا يَخْطُو تَكْفِيًا وَيَمْتَنِي هُوَذَا ذَرْبُ الْمَشِيَّةِ  
إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ مَبَبٍ وَإِذَا انْتَفَتَّ انْتَفَتَّ جَمِيعًا خَافِضِ  
النَّظَرِ نَظْرًا إِلَى الْأَرْضِ الْتَرْمِنَ نَظْرًا إِلَى السَّمَاءِ جُلَّ نَظْرُهُ  
الْمُلاحِظَةُ يَسْتَوِي أَصْحَابُهُ يَبْدَأُ مَنْ لَقِيَ بِالسَّلَامِ -

(شعائل ترمذی باب فی خلق رسول اللہ صلی اللہ علیہ وسلم)

Hazrat Hassan Bin Ali narrates that he asked his uncle Hind bin abi Hallah how the Holy Prophet (Peace and blessings of Allah be upon him) looked. Hind was an expert in describing the looks of the Holy Prophet (Peace and blessings of Allah be upon him) and Hazrat Hassan wanted to hear from him something that he should always remember. So Hind told him the following:

The Holy Prophet (Peace and blessings of Allah be upon him) had a very magnanimous and loving face. His face was always shining like a full moon. He was of medium height, that is, somewhat taller than the short people and somewhat shorter than the tall ones. He had a big head and curly thin hair which reached the tips of his ears. He separated his hair very clearly. His complexion was refreshingly white, his forehead was broad. His eye-brows were long and fine, but they were not connected together, having a small space between them. The space could be seen more distinctly when he was unhappy. His nose had a very fine shape and glowed brightly. It appeared somewhat long to those who looked at him. His beard was thick, his cheeks soft and smooth, his mouth broad, his teeth bright, and his eye lashes very fine.

— عَنْ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَأَلْتُ  
حَازِنَ هِنْدَ بْنَ أَبِي هَالَةَ وَكَانَ وَصَافًا عَنْ جَلِيَّةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي شَيْئًا اتَّعَلَّقَ  
بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَحْمًا مَفْحَمًا  
يَتَلَا لَأُوجْهُهُ تَلَا لَأُ الْقَمَرِ لَيْلَةَ الْبَدْرِ اطْوَالَ مِنَ الْمَرْبُوعِ وَ  
أَقْصَرَ مِنَ الْمُشَدَّبِ عَظِيمَ الْهَامَةِ رَجَلَ الشَّعْرَانِ انْفَرَكْتَ  
عَقِيْقَتُهُ فَرَقَ وَإِلَّا فَلَا يُجَاوِزُ شَعْرُهُ شَحْمَةً أَذُنَيْهِ إِذْهُوَ وَفَرُهُ  
أَزْهَرَ اللَّوْنِ وَاسِعَ الْجَبَيْنِ أَرْجَحَ الْحَوَاجِبِ سَوَاطِعَ مِنْ غَيْرِ قَرْنٍ  
بَيْنَهُمَا عِرْقٌ يَدْرُكُ الْغَضْبُ أَقْنَى الْيَدَيْنِ لَهُ لُورٌ يُعْلُوهُ يُحْسِبُهُ  
مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ كَثَّ اللَّحْيَةِ سَهْلَ الْحَدَيْنِ ضَلِيْعَ الْقَوْمِ مُفَاجِئِ  
الْأَسْنَانِ ذَقِيْقَ الْمَسْرَبَةِ كَانَ عُنُقُهُ جَيِّدٌ دُمِيَّةٌ فِي صَفَاءِ الْفِصَّةِ

His neck was long and shapely; it was smooth and bright like silver with a tinge of redness. His manners were moderate. His body was on the heavy side but looked very appropriate. His stomach was smooth, his chest was big and broad, his joints were firm and conspicuous, his skin bright, soft, and smooth. The body hair on his chest and stomach formed a very thin line from his chest to his naval. He also had a few tender hair on the back of his hands up to his ankles and also on his shoulders. His hand was big with a lot of muscles, his fingers were long and shapely. His feet were somewhat heavy but he walked very softly. They were so smooth that even water slipped on them. When he walked, he raised the entire foot (he did not drag his feet on the ground). His gate was graceful but fast as if he was coming down from a height. When he attended to somebody he moved his entire body. His eyes were always cast down. It seemed that he looked more on the earth than in the atmosphere. His eyes were cast down even when he looked at others. He walked behind his companions and took great care of their needs. He was always the first to say salam to those who meet him.

## FROM THE WRITINGS OF THE PROMISED MESSIAH (peace be on him)

The marvel that occurred in the wilderness of Arabia and millions of lifeless were awakened in a few days, and the spoiled ones of ages were dyed in divine coloration, the blind got vision and the dumb were given divine knowledge. This was a transformation which had never been witnessed or heard of before. Does anyone know what it was? It was the prayers of one lost in the love of God which revolutionized the world and showed such marvels which apparently seemed impossible from one who was un-lettered – Our Lord, bless and glorify Muhammad and his progeny. (*Barakaat-ud-Dua*, p. 5)

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When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God – the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muhammad Mustafa and Ahmad Mujtaba. By walking under his shadow for ten days, one obtains that light which before him could not be obtained in a thousand years... We have found every light by following the immaculate Prophet and whoever follows him will also find it and he will become so accepted of God that nothing will be impossible for him. (*Siraj-i-Muneer*, p. 82; *Essence of Islam*, p. 137)

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O all ye who dwell upon the earth, and O all human souls that are in the East or in the West, I announce to you emphatically that the true reality in the earth is Islam alone, and the true God is the God Who is described in the Quran, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muhammad, the chosen one, peace be on him. The proof of his spiritual life and holy majesty is that by following him and loving him we become recipients of the holy spirit and are favored with the bounty of converse with God and witness heavenly signs. (*Tiryaqul Quloob*, p. 11; *Essence of Islam*, p. 136).

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How can we make peace with those who, without any cause and without fear of God, use abusive language against our respected Prophet Muhammad (peace and blessings of Allah be upon him) and slander him and would not stop using abusive language? I declare honestly that I can befriend the snakes of the wilderness and the wolves of the forest but cannot compromise with these people, as they malign our Prophet who is dearer to us than our own lives, even our parents. (*Paigham-i-Sulh*, p. 21)

*Bismillahir Rahmanir Raheem  
Nahmodohu wa Nusallee ala Rasoolehil Kareem  
Wa ala Abdehil Masihil Mau'ood*

## EDITORIAL:

Dear Readers,

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

The year 1996 is coming to an end. By the Grace of Allah, the worldwide Jama'at Ahmadiyya achieved significant success during this year. We are all witness to and experienced tremendous showering of Allah's blessings and His mercy. Jamaat Ahmadiyya USA also moved ahead in all fields, by the grace of Allah. *Alhamdo Lillah!* On the occasion of the UK Jalsa Salana, 1996, Huzoor (ATBA) highlighted these blessings and accomplishments. We cannot thank Allah enough for this.

Individually, we should evaluate ourselves in light of the injunctions of the Holy Quran, with regard to worship, inviting people to Allah, service to mankind, social harmony, Taqwa and financial sacrifice. If we have not participated in these acts, then as the new year approaches, we must all resolve to change ourselves and become active participants in all these acts, *Insha Allah!*

This year, we have suffered the loss of some of our revered sisters and brothers. A very prominent Ahmadi, the Nobel Laureate Dr. Abdus Salam, passed away. He was among the first fruits of the Promised Messiah's prayers and prophecy that "members of my community will excel others in learning and knowledge".

In August, 1996, our beloved brother Mohammad Sadiq passed away. Brother Danial Choudhary of Los Angeles also passed away. Sisters Mubarika of Milwaukee and Muneera of St. Louis also left this world.

On November 15, 1996, our most revered brother Muzaffar Ahmad Zafar, Naib Amir I, USA and President of Dayton Jamaat, also passed away. *Inna Lillahe Wa Inna Ilaihe Raji'oon!*

We all grieve their loss, but "the one who has called them is the most beloved". We pray that Allah grant them all a distinctive place in Heaven. May He take care of their loved ones, and may He grant us hundreds like them. Ameen!

## **THE DEMAND FOR TABLIGH HAS BECOME FOREMOST. THE TIME HAS COME TO REWRITE THE DESTINY OF NATIONS AND WE ARE THE ONES, BY THE GRACE OF ALLAH, WHO ARE GIVEN THE CONTROL OF DESTINY OF PEOPLE**

*(The following is an English translation of Huzoor's Friday sermon delivered on June 21, 1996, at Baitus-Salam, Toronto, Canada.)*

*Call not, therefore, on any other god except Allah, lest thou become one of those who are punished. And warn thy nearest kinsmen. And lower thy wing of mercy to the believers who follow thee. Then if they disobey thee, say, ' I repudiate all connection with what you do.' And put thy trust in the Mighty, the Merciful. Who sees thee when thou standeth in Prayer. And Who sees thy movements among those who prostrate themselves before Allah. He is indeed the All-Hearing, the All-Knowing. (19:214-221)*

Before making some observations concerning the subject matter of these verses, I like to announce that today the Jamaat Ahmediyya, Canada is getting the honor, with the grace and mercy of Allah, to hold its 20<sup>th</sup> annual convention. With the help of Allah, in each of past conventions there has been successive progress and every year new milestones have been reached. This year's annual convention has brought a special good news which is not just limited to Canada but is a good news for all Jamaats in general and UK Jamaat in particular. Until now. With the Grace of Allah, central messages, central gatherings and central meetings could be heard and seen with the help of TV throughout the world. On one occasion I had observed to the Jamaat that I hope a day would come when we will be able to see each other. Today with this blessed Juma such a day has dawned on us. At this time Ahmedis in different centers in England can see us and we are receiving their pictures and we can see each other simultaneously. But why is it that the people who are managing mixing of pictures are not showing the audience there while I am talking about them.....Now they have shown Sheikh Mubarak Ahmed who is sitting here.....Now look there we can see Imam Fazal Mosque, London Ataul Mujeeb Rashid right there. He is looking at me and I am looking at him. And some members of London Jamaat who are standing behind him are waving at us and we can see each other simultaneously. They can hear me and I can hear their heart-beats. This was indeed a great prophecy which has already been fulfilled in one way many a time but now it is being fulfilled in yet another way.

Hazrat Imam Sadiq was undoubtedly a great saint, an eminent scholar and Godly personality. He said that in the time of Imam-ul-Qaim that is in the time of the Promised Masih and Mahdi, the believer in the east shall be able to see his brother in religion living in the west and similarly the one in the west shall be able to see his brother living in the east.

As far as being able to see each other is concerned it is clearly stated and this is exactly what is happening today. As regards the voice it was not mentioned that they would be able to hear each other as well. Today both picture and voice are reaching the other side but from there we are getting only the pictures. But this is only the beginning. Inshallah someday, through better TV linkage, the Jamaats of East and West shall be able to see and listen to each other simultaneously. That will be a unique Jalsa with nothing like it ever before.

Even now Allah's blessings are pouring down like innumerable raindrops. The love that the Holy Prophet Muhammed, peace be on him, had for Allah was such that, despite the countless drops of rain, his gratitude for it was as if it was for each drop individually. It is an authentic report about him that, sometimes when it would rain, he would receive its first drop on his tongue singing the praise of Allah, the Exalted, as an expression of his extreme love.

Thus it is necessary for us to receive every one of Allah's favors on us as if it were a drop of rain on our tongue and sing the songs of His praise loudly. We don't have the capacity to express our gratitude in any way better than this. What is required in deeds as a practical way of showing gratitude is another matter. The Holy Prophet's gratitude was never just a verbal expression. His entire life was an expression of gratitude to such a degree that there was no distinction left and they had become one and the same thing. With reference to this he has left such noble examples as guiding lights that we must move forward by embracing and following these footsteps. I had started a series of Khutbats in London. I say "series" because this topic could not be covered in one Khutba and I had promised that I will say more in

the next Khutba but I am afraid it will take perhaps two, three or even four Khutbas to complete the discussion because of the length of the subject.

The subject is what should be the relationship between the person who is in the position to lead and those who have to follow, based on the instructions and personal examples of Holy Prophet, peace be on him.

In the last Khutba Juma I had explained the perils that lie in the course of obedience and everyone must watch out for. How one's ego gets in the way and misguides him to his utter destruction. When one's pride comes into play it becomes very difficult to stay on course. It is the serpent of pride which is called Satan and is present in everyone and is ever ready to bite him. I had, therefore, advised the Jamaat never to step out of bounds of obedience. In obedience there does not arise any question of big or small because it is for the sake of Allah. It is due to the command of Allah that man has been told to obey. Thus the obedience which is for the sake of Allah knows no stature. In this there is no distinction of big or small, of a higher or a lower prophet. Submitting to the Quranic injunction: "We do not make any discrimination between prophets" an obedient Jamaat advances in complete obedience.

Now the question is: What are the responsibilities of those who are to be followed. What are their duties in this regard. Until they discharge the obligations of their office, it is impossible for the Jamaat to display that level of obedience that is expected according to the practice of the Holy Prophet, peace be on him. In this context I had presented to you that verse in which Allah, the Exalted, addresses the Holy prophet, peace be on him, that if you were not kind to them and you did not have love and tenderness for them, you could never have succeeded in attracting these people around you. Authority alone can not produce obedience. True obedience requires a deep and sincere affection. Therefore I have explained for the Jamaat that even for the Holy prophet, peace be on him, his kindness, his mercy and tenderness were the reason people obeyed him. It was said that o' you believers! Your faith does not give you the required strength to be obedient. You owe even your obedience to the Holy prophet, peace be on him. If he had not treated you with kindness and affection you could not have become obedient.

This will always be true for any Ameer whether he is Ameer of the country or of the province or the region or the city or for that matter any other office bearer getting his authority as a subordinate of the Ameer. Even the smallest officer is under this principle. It is essential for the Jamaat that anyone who has any authority should always treat his subordinates with love, kindness and tenderness. Just as people obey his office regardless of their differences with him, he who gets any control should treat all his subordinates with kindness and should lower the wing of his mercy on them all, regardless of what kind of relation he had with them, or what kind of incompatibility existed between them. He should treat them all alike for the sake of Allah.

The verses I have recited advance this argument. There are other verses of Quran also that I would like to refer to in order to shed more light on this topic. First is: "Do not call any other diety except Allah". Everything starts with Towheed. No religious topic can be presented without Towheed. Every height originates in Towheed and every humble attitude has its origin in Towheed. In this sense all the highs and all the lows of man are linked with Towheed. If the heights of man are not derived from Towheed they are replaced with disgraces. If there is no connection with Towheed lowliness can not be replaced with lofty heights. This is what has been taught in every prostration that when you have humbled yourself like this you should pray: "Holy is Allah, the Most High".

(At this point Hazoor's attention was drawn to a flaw in the speaker system to which he responded: "people in London say that the microphone be lowered a little and I should raise this microphone a little. This is also concerning highs and lows. Some-thing is lowered and another is raised. Then he returned to his topic and thus continued )

The time to say: "Holy is Allah, the Most High" is when a person has put down his head on the ground before God in extreme humility. He is being reminded by this that all your glory lies in this submission because when you surrender to One God your are freed of every other bondage. All superiority lies in accepting humility for the sake of Allah. Therefore say: "Holy is my Lord who is the Most High".

Here it is not said "our Lord" but is said "my Lord". For every person, his Lord manifests Himself with the glory that is proportionate to his humility. That is why the Holy prophet, peace be on him, has



said that when a servant of God becomes humble, Allah raises him to the seventh heaven and he is pulled up with a chain. We use this usage of the word "rafa't" as an argument against non-Ahmedis but here I mention it not for an argument but as a point of understanding. Thus the chain here is referred to the grades of humility before Allah and levels of elevation corresponding to it that are granted by Allah. It does not mean that anyone who bows before Allah he is elevated to the seventh heaven. Seventh heaven is the highest possible station for him. The more he will humble himself, the more Allah will cause his rank to be raised. It means that humbleness is not by itself enough for glory and therefore it is said that a chain drops from the heaven.

Thus you should be humble but don't think that your humility by itself will get you anywhere. In order to convert your humility into high ranks, a chain must drop from the heaven and that will determine how much your humility is worth, and accordingly you will be elevated. There is no mention of anything beyond the seventh heaven because there was only one person in the form of Muhammed, peace be on him, whose humility before Allah exceeded all those limits to which anyone else's humility did or could ever reach. Thus yours is a unique situation that is above and beyond ordinary rules and we are not talking about that here.

Therefore you should remember in this regard that if your humility will be for Allah, even though it might appear as if it is for another human because it may be another person. In fact it will be another person as Allah does not give commands directly, but you are told to look beyond that person. It may appear you are submitting to another human being who has been given authority in some matter. But you are advised that you should look beyond him as your humility should be only for Allah and only for your lord. Thus if you submit to someone for the sake of Allah, this submission is not a disgrace. In fact it is a source of honor. When a big man submits to a small man simply because Allah has appointed him for that work, his submission is not a disgrace but is a sign of greatness. And the more he has to sacrifice his ego to do this the more he is rewarded with high ranks.

There is another form of humility and that is turning to your servants with kindness and compassion. This form of humility is referred to in the verse: "And lower thyself towards those who believe,"

Allah is saying: 'O the one who is bowing before me! Turn towards those who are submitting to you for My sake and spread the wing of mercy and compassion on them.' Consider the scope of the concept this verse has expanded. It is much wider than any human can even imagine. It is the glory of the word of God. No one else can even come close. The Holy prophet, peace be on him, has been advised to be kind to those who have been made to submit to him. In the verse preceding this Allah says: "Warn your relations". Before I go any further let me explain the link between these two verses.

Every concept originates in Tauheed. Without Tauheed there can be no truth. Everything besides that is false, meaningless and absurd. As a consequence of Tauheed it is said "Warn your near relations". Look, you have linked up with Allah and your near and dear ones can neither harm you nor can they reward you. Therefore you should admonish them without being afraid that, if they are alienated, who will help you. Now with this in mind consider the observation that if you were not kind-hearted and tender-hearted and gentle they would have run away from you. Is there a contradiction here? Not at all. Instead we are being guided to such fine wisdom that must be observed by every one in authority. He must pay heed to these words of wisdom. If he is kind it is not because he is weak. If he shows compassion it is not because he is afraid that otherwise they will abandon him and he will be left all alone.

Therefore it is essential to remove this doubt that the kindness of the Holy prophet, peace be on him, was to charm people. I cannot utter this kind of word for the Holy prophet, peace be on him, in Urdu. His kindness was to commit his followers to love his footsteps. It never even crossed his mind that he should show kindness so people would adore him and love him. All his actions were only for the pleasure of Allah. Thus if all his deeds were solely for Allah, his kindness could have never been to charm his followers. This you can understand well if you keep in mind the verse "Warn your near relations." Such a person when he admonishes only for the sake of God, he will admonish fearlessly only to win the favor of Allah regardless of its consequences. Thus if one is himself scared he can not warn others. There are many examples where someone was afraid of people and could not admonish as he was scared of reprisal. But the preaching of the Holy prophet, peace be on him, originated in Tauheed. That is why Tauheed is

mentioned in the beginning. Then he was advised to warn his relatives and when he did they all ran away from him.

What a fascinating concept it is. It is also stated that if despite this people believe in you and come close to you, those of them who believe in you and follow you, you should turn to them with kindness. You are not cruel. You warn them for their sake and to win the pleasure of Allah. Thus when they accept you, spread the wing of mercy on them. Not because you are afraid they might otherwise turn away from you. That some have been scared away because of your admonition and those who have joined may not leave you. It is said that certainly this is not true. If they all disobey you, tell them I am not responsible for what you do. I have nothing to do with that. I have nothing to do with you. I care for what you do for the sake of Allah. If those actions will stop, my mercy and my kindness will cease for you.

This is the concept that every person with authority must understand that when he cares for his subordinates and is kind to them, he should not think even for a moment that he is being kind to them because they have supported him or that they are his kin or are his relations. It is started from relatives that you should warn them. If they accept you and follow the Truth and remain on Truth, only then they will deserve your mercy. Otherwise you shall have nothing to do with them. Those Ameer who favor some people only because they are near to them and talk favorably of them and would support them in whatever they say, they don't realize that this is against the precept of Tauheed. And anything that is against Tauheed has no value in the system proposed by God. The system that has been granted to us by Allah, it has its roots in Tauheed in every facet. These are fine points but we must adopt these fine points because the Taqwa of Jamaat is dependent on these for its survival. If you will abandon these ways, you will never reach a good end and your future will never be secure.

Concluding from these verses I say that it is a must for every Ameer that he should be humble and he should establish a relationship with everyone based on kindness and humility. He should not think of his stature. He has a high stature only because God has appointed him at a high position. His high position demands of him to bring himself to the level of others. This message of coming down for others arises from:

“Lower thyself to the believers” and the life of the Holy prophet, peace be on him, is a thorough commentary on this. There are reports and frequent accounts about the Holy prophet, peace be on him, that he had such a soft corner for believers and he was so humble that even if a lady called him in the street, he would stop for her and give her full attention. Even if a slave asked for his help, he would drop everything to help him first. Even if an orphan child would call him out he would rush to his help. He was truly a remarkable person, the heights of his glory we can not comprehend nor the degree of his humility in the presence of God we can ever imagine. Both these extremes are beyond our comprehension. But he was the one whom God raised beyond even the seventh heaven. When he reached down he reached down to even those who had sunk to the lowest levels. He reached out for believers as well as strangers. But his compassion for the believers defies description. This is the truth about the station of our Mustafa. This is the soul of the teachings of the Holy prophet, peace be on him.

For this reason it is required of every Ameer that he should treat his subordinates gently, with love and humility not for their sake but for the sake of Allah only. He should respect them but only for God. Now the discussion enters another intricacy. Love humans for the sake of humanity but this love started originally from love of Almighty. This point is exposed with great clarity by yet another verse of the Holy Quran. Allah the Exalted says that Muhammed is a grand personality. He advanced towards God and became so close to Him that further proximity was not possible. But despite this closeness, he did not remain fixed there. He descended to mankind to call them to that Great Being. He did not keep the greatness and glory he received from his Lord to himself but he descended to distribute them to His people for His sake. And he became like two arches with one common cord.

Now the question arises what is the direction of these arches. Generally it is described as one arch is rising from below and the other is the arch of Allah's love that is coming down from above and they have one common cord between them. This is also a fine and delicate concept. I understand it differently. I don't say this explanation is wrong but there are multiple dimensions of Quran. I understand both these arches to be aimed in the same direction and they have one cord. One is the arch of Muhammed and the

other is the arch of God and they are aimed such that it is impossible for the arch of Muhammed to move without the arch of God not moving in the same direction and vice versa. An unbreakable union has established between the two that when you draw one, the other is drawn automatically. And the arrow that is thrown is the arrow coming from Muhammed and at the same time it is coming from Allah.

This interpretation is supported, in my opinion, by that verse where Allah the Exalted says: "You did not shoot an arrow, but it was Allah Who did" If the arches are thought to be facing away, the arrow coming out of them will go against each other. If you derive the meaning of arrow thrown, it can not be understood without imagining the description I have explained to you and considering that in support of this verse. The picture that then emerges is that every arrow thrown from the arch of the Holy Prophet, peace be on him, was also thrown from the arch of God. The arrow thrown from the arch of Allah was thrown by Holy Prophet, peace be on him.

Thus the verse quoted above would mean he became so close that anymore was not even possible. And then he descended and as a result of it he became "like a common chord" Here 'chord' acquires yet another meaning. He says as a result of his descent, his link with humanity and his link with God became inseparable. His humanness was trans-formed entirely into spirituality and his spirituality took up the garb of a human being. Thus when he turned to humans it was in the form of divine light and his humanness created a link like the cord common to two arches. Therefore although the Holy Prophet, peace be on him, turned to humanity for their benefit but this benevolence was in fact for God. This was a difficult statement that I made before you and I had to explain it for you. A man can be kind to others for their sake and the Holy Prophet, peace be on him, was ever so kind to others even before prophethood but that was his personal kindness. But when he became "light upon light" he became totally different. After that every tender-ness, every kindness, every mercy he displayed would be in the context of God and would descend from above. His love for humanity was endorsed by God. This aspect has been presented by the Holy Quran for us to underscore the greatness of leadership and this aspect must be understood by everyone in authority.

When I use the term Ameer, I am not just talking about those Ameers who are appointed for a country or a city or a neighborhood. Ameer is meant to be any person who is given any authority for the sake of Allah and in the name of Allah. For his training these are the principles that the Holy Quran has revealed to us. It says now you have been made Ameer, you must, for the sake of Allah, you must turn to them with humility just as Muhammad, the messenger of Allah, had turned with kindness to those who were made to submit to him for the sake of Allah. Because if you are kind to them for their sake, you will allow something of 'Shirk' to enter your hearts. The danger of 'Shirk' can indeed destroy you.

Whenever you treat someone with kindness, there always is the potential that a mutual relationship of love and kindness may develop in which God no longer remains its essence. For this reason, Allah in the Holy Quran has made it amply clear to us that when My servants serve humanity and treat it with mercy for My sake only, they expect nothing and, when thanked for it, they say "We do not expect thanks or a reward from you", they say what are you doing! We loved you for Allah. Why do you belittle our love by praising us. We don't expect any good from you. That is, we do not want you to treat us special. We did good only for Him Who is looking at our works. We desire His love only. We only desire His pleasure. So do not spoil our good deed.

At another place the Holy Quran deals with the same topic in these words: Do not be gracious in the expectation that you will get more in return. Thus they don't wish to get more in return nor do they wish to be kind to someone for anyone but Allah. And, therefore, because they are totally committed to Allah in all acts of kindness, when they are thanked or shown gratitude they are not flattered by it. Instead they are shook by it. They feel this is not what they wanted. They wanted a much higher reward. They had done this only for Allah. Their praise may fatten our ego, they think. And literally their hearts tremble and they become uneasy even if they do not express it. However, the Holy Quran has expressed in their words their true feelings. The fact is that in that society of Muslims it was not always necessary that when someone was praised, he would return the praise in similar manner. There were many things that were only felt by the Companions and Allah would acknowledge with love and He would inform the Holy Prophet, peace be on him, that o' my holy servant, my

perfect servant! Look how beautiful are the servants that you have produced. They have acquired your traits. That when they are thanked, their hearts cry out 'don't thank us. We did only for the sake of Allah.

Thus when a person in authority deals with his subordinates with kindness and love for the sake of Allah, he does not expect any thanks nor does he care for it. Since he does not expect any praise he does not care for it either. As there was no selfish reason for the kindness, as they move away from God, he who has been kind to them also moves away from them to the same degree. It won't matter to him how close a relationship had existed between them. Even those who expressed extreme love and devotion, when they adopt an attitude that displeases God, they are rejected by him whom they had loved. He does not care how much they had been devoted to him. He looks at them with the same displeasure as Allah does. Their departure does not bother him at all. In this way the concept of Tauheed ends up in trust in Allah.

That is why Quran next says "And if they obey, say: I am not responsible for what you do". What made you think that I was kind to you because I had found you very attractive. If you will disobey God and that is what is meant by 'disobey you'. Though defiance of the Holy Prophet, peace be on him, is mentioned, but to defy the Holy Prophet, peace be on him, is to defy God. It is not possible to disobey the Holy Prophet, peace be on him, and it would be just his disobedience and not become disobedience of God. This issue is explained in detail by the Holy Quran and also by the Holy Prophet, peace be on him, himself. There is no need to go into details of this or prove it here. It is an established, unchangeable truth that defiance of the Holy Prophet, peace be on him, is necessarily defiance of God. There can be no other meaning of this. In "And trust Allah, the Mighty, the Comp[assionate]" The Holy Prophet, peace be on him, is mentioned to underscore the fact that although it was he who was treating people with kindness and

compassion, his love and compassion was all for the sake of Allah and nothing else. It was to state this fact in no ambiguous terms. It is said that when they disobey you, you tell them their previous obedience and support will mean nothing. You tell them I am sick of you. Now what you are doing is against the wish of my beloved Master and therefore you have gone against my wish. If they leave you, you should not feel sad by it, and you should have your trust in Allah Who is the Lord of Honor, Who is ever Merciful, Who is the Almighty, Who is Lord of Greatness. He shall never abandon you.

This is the natural consequence of the journey that started with Tauheed. When one started his relationship with mankind in such a way that he warned people for sake of Allah and this drove them away, those who followed him he rejected them when they defied God and drove them away from him, what else would enable him to do this if he did not have complete trust in Allah.

Therefore, when any person in authority adopts this course and follows this attitude of the Holy Prophet, peace be on him, he has nothing to be afraid of. Whenever he would punish anyone it would be for the sake of Allah. Whenever he would be kind on someone it would be for the sake of Allah. The opinion of people about him would mean nothing to him. This is the leadership that is totally secure because it is totally supported by God Almighty. As I have explained earlier this leadership applies even to a small officer who has been given a specific task. If you will disobey him, it will mean disobedience of Allah ultimately; and if you obey him, it will mean obedience of Allah ultimately. As far as he is concerned he should always bear in mind that all these respectable people that are submitting to him, they are doing so only for the sake of Allah and not because of any of his personal greatness. And he should, therefore, humble himself even more before Allah and should then have no fear of any opposition.

(to be continued)

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#### THE WAY TO ATTAIN PURITY IS PRAYER OFFERED IN TRUE HUMILITY OF SPIRIT

*"Seek help from God with prayer and perseverance"* (The Holy Quran). What is *Salat*? It is a prayer addressed to God in true humility of spirit and the fullest awareness of His purity, His praiseworthiness, His Holiness, coupled with a burning desire on the part of the devotee for Divine forgiveness and for blessings on the Holy Prophet... You have no idea what the coming day has in store for you. Therefore, before the day dawns, pray every time that for you it should be a day of blessings and peace. (Our Teaching, from *Kishti-i-Nuh* by the Promised Messiah)

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## REFUTATION OF TOYNBEE'S ALLEGATIONS REGARDING THE HOLY PROPHET (SAW)

by Sheikh Mubarak Ahmad

### PROPHETIC GRANDNESS AT MEDINA

From the writings of these non-Muslim authorities and orientalists, it is established that Toynbee's criticism and fault finding is totally baseless and opposed by historical record. The truth is that by coming to Medina, the Holy Prophet was able to fulfill the holy duties of his prophetic mission much more vigorously and comprehensively than in Mecca.

### WORSHIP OF GOD

The first and most important duty of a prophet and a messenger of God is to continuously draw the attention of the people to the worship of God. To fulfill this purpose, the Holy Prophet spent every moment of his life drawing the attention of the people to this most important duty by his own pure and holy example. His very first act upon reaching Medina was to build a mosque for the worship of Allah, the Exalted. With his own hands, he worked together with the ordinary workers lifting the bricks and placing them in the appropriate places in the walls. With his own holy hands, he made mortar from earth and water, and took it to where it was needed. He helped in every other building work that was necessary to complete the mosque. This is that holy place of worship which is known as *Masjid-e-Nabwi* (The mosque of the Prophet). Praying in this mosque has been assigned a special reward by Allah, so that there should develop a love for worship in the believers. Thousands, nay hundreds of thousands of servants of God, come to this place of worship every month, every week and every day to prostrate in front of the Almighty.

During the time of the Holy Prophet, the Muhajireen (migrants from Mecca) and the Ansar (Natives of Medina) used to occupy themselves day and night in the remembrance of God in this mosque. They illumined this place of worship with a special brilliance. Moreover, the Holy Prophet instructed the Muhajireen and the Ansar, in the methods of remembrance of Allah and the recitation of the Holy Quran. This process was continued, and was developed from many angles throughout his life.

The work of the completion of the shariah (the religious code of laws) took place during the Medinite period. The major portion of the Holy Quran was revealed to the Holy Prophet during this period. The religious commandments and duties were progressively put into practice, and completed in this period. History bears witness that the obligation to fast, the commandments relating to Zakat and spending on the poor, the duties relating to the Pilgrimage (Hajj), the celebration of the two Eids (annual festivals), and the establishment of other acts of worship were finalized in Medina. The obligation of the Jihad (striving in the way of Allah) -- its importance and need --, the prohibition of wine and liquor, and the prohibition of interest was also accomplished in Medina. The change of the Qibla (the direction faced during prayers), the building of mosques and their sanctity and their upkeep, the beginning of the call to the prayer, the establishment of brotherhood amongst the Ansar and the Muhajireen are also the accomplishments of the Medinite period. The constant reminder of the importance of treating one's relative well, helping the poor, looking after the orphans, the needy and helpless was also accomplished in Medina. The obligation regarding the offering of the Friday afternoon prayer, the establishment of the rights of women, and the dozens of other similar matters which relate purely to the duties of a prophet were also accomplished in the best manner possible during the Medinite period. Who is unaware of these historical facts that the timings of five daily prayers, and the number of raka'ats (various postures during the prayer) offered in each prayer were all prescribed in Medina?

The various schemes for calling unto Allah, and the discharge of the prophetic obligation to preach and instruct the people was completed to a degree of excellence in the Medinite period. If the Holy Prophet's achievements in this regard are compared to those of all other prophets that have gone before, it would become clear how elevated a position is occupied by the Holy Prophet. Who is unaware of the tremendous victory wrought by the Holy Prophet by accepting apparently humiliating terms at

Hudaibiyya (a place near Medina) with Mecans? It was an act of great wisdom and source of success in spreading the message of Islam. It was indeed during the Medinite period that the letters were sent to the heads of state inviting them to Islam. The Holy Prophet occupied himself in the discharge of all his prophetic mission related responsibilities and obligations, in particular, the duties related to the propagation and establishment of the commandments of God.

All of these are very well known, and easily discernible facts. Toynbee's statement that upon arrival in Medina the Holy Prophet bid farewell to his Prophetic mission and obligations of his Messengership of God, displays a complete lack of judgment and is a serious misrepresentation of the true facts of the situation. It seems appropriate that this criticism be responded to by citing the events and circumstances from the life of the Holy Prophet. His sayings, deeds, his high morals, and the blessed personality show that indeed he continued to be engaged in the discharge of his great and noble duties as the Messenger of Allah till the last breath of his life.

Admitted that in Medina he was granted sovereignty by mutual consent. But he dispensed and established such moral rules and set such examples, as only a Messenger of God could have done. Only a perfect Prophet could provide a living example, and dignify this aspect of human life with his holy practical example. A worldly and politically motivated ruler could never display the kinds of characteristics and practices of the Holy Prophet. The following details from his life in Madinah provide manifest proof of the fact that the Holy Prophet was neither a worldly king, nor a Caesar.

The state of his humility and lowliness may be gauged from the following incident. The Holy Prophet was often visited by the representatives of states and leaders of other tribes. On the occasions of the two Eids (annual Muslim festivals), he used to wear some very simple clothes despite his elevated status and position. Hazrat Umar, his beloved disciple, and his second successor, saw some silky cloth as they traversed a path. On finding a suitable moment, he approached his beloved Master, the Holy Prophet. He most respectfully requested that the Holy Prophet buy this piece of cloth and wear it during the Friday

Sermons, and on the occasion of the reception of visiting diplomats. The Holy Prophet replied:

He should wear this who has no share in the life of the Hereafter (Bokhari, Vol. IV, Egyptian Edition, p. 31). Till the very last, this remained his practice. He always wore clothes made of a heavy yarn.

It is recorded that once he was resting on a mat made of palm leaves. When he got up, the Companions could plainly see the impressions of the mat on his body. The Companions submitted: O Messenger of Allah! Could we have a cushion of some sort made and present it to you? He replied: What do I care for the world? I desire only so much of the world as a traveler riding an animal. He stops for a little while under the shade of a tree and then he leaves and moves on ahead (Jami'a Tirmidhi, Kitab-uz-Zuhd, A book of the sayings of the Holy Prophet).

This incident is from the time of Eelaa. Hazrat Umar entered the Holy Prophet's small room. Seeing the room and the surroundings of the Messenger of Allah, the King of Here and Hereafter, Hazrat Umar was completely amazed. The meager contents of this small closet like room presented a strange scene. The blessed body of the Holy Prophet was clad in a single sheet of cloth. A worn out bed made of yarn was laid out. There was a pillow at the head of this bed. The pillow was filled with date skin. On one side, there was a handful of barley. In one corner of the room, there was an animal's hide. Seeing the Holy Prophet, the Lord and Master of the Here and the Hereafter, in this state, Hazrat Umar, began to shed tears. Tears started flowing from his eyes and fell to the ground. The Holy Prophet asked: Umar, why are you crying so much? Hazrat Umar replied, O Messenger of Allah, why should I not cry. Your blessed body has become covered with the rope marks from this bed you lie on. This small chamber contains all that you possess. The Chosroes and the Caesar should have their gardens and their autumns to enjoy, and the Messenger of Allah and His Servant should be in such circumstances? The Holy Prophet replied:

O Umar Ibn-e-Khataab! Is not pleasing to you that they should have the world and we should have the Hereafter (Muslim, Baab fil Eelaa wa e'tezaam-un-Nisaa, a book of the sayings of the Holy Prophet).

Witness now the simplicity of the Holy Prophet. He is sitting amongst his Companions. It becomes necessary for him to go home. So he simply gets up,

and without putting on his shoes, he is seen taking leave and going on his way. It is related:

When the Holy Prophet was present we would sit around him. When he would get up intending to go, he would take off his shoes and leave them there (Abu Daud, Vol. II, p.318. A book of the sayings of the Holy Prophet).

The pure and holy life of the Holy Prophet is full of hundreds of such incidents which bear testimony to his simplicity, his informality and his humility. Only a few incidents have been selected from these as examples for presentation here. There is no comparison of all this to the lives and practices of the kings. The arrangements for their entertainment, excitement, their precious, showy glittering forms of dress. When we compare the Holy Prophet's mode of living to that of the kings, do we find anything in the life of the Holy Prophet which comes even close? Can we find any king who could be compared in his behavior to the Holy Prophet? Do we find any example among them of the Holy Prophet's humility and lowliness? On one hand, there are those possessing thousands of suits of clothing. And on the other, we have one possessing a single cloth for wearing. Even that is full of patches!

#### **DISTASTE OF GREATNESS AND ARROGANCE**

The manner in which the kings address others, and in the manner in which they deal with them, are clear signs of self aggrandizement, arrogance, pride and conceit. The Holy Prophet, the Sarwar-i-Ka'enaat (the Chief of the Universe), used to deal with thousands every day, yet no trait can be found whatsoever of any arrogance, conceit, or self aggrandizement. Indeed, in every situation, it is clear from his speech that he considered himself a simple man, and no more.

The Holy Prophet owed a Jew some money. He came to ask for it and acted with disdain and ill manners. He said accusingly, you of Bani Hashim (Holy Prophet's tribe), whenever you take something from someone, you never want to give it back. This is an incident from the Medinite period when the Holy Prophet had been acknowledged as the King. Hazrat Umar, his second successor, became extremely agitated at this behavior. He was about to cut off this person's head for his ill behavior. The Holy Prophet immediately addressed Hazrat Umar: O Umar! You should have advised both of us: to the lender that you

should seek the return of your loan at a time of ease and in a goodly manner. And to me that I should return the loan in a goodly manner ( ).

A Bedouin (a nomad), came one day and asked the Holy Prophet for the return of a loan. He spoke harshly to the Holy Prophet. The Companions of the Holy Prophet became angered by the visitor's insolent manners, and spoke to him in a tone of severe reprimand. They asked, Do you even know whom you are addressing? The Bedouin replied: I am seeking what is mine by right. The Holy Prophet said to his Companions:

The lender has a right to demand the return of his loan from the debtor. Do not behave this way and do not reprimand. (Bokhari, Vol. II, Baab Ada-ud-deyoon).

It is recorded in history that once the Holy Prophet was in a jungle together with his Companions. It became necessary to cook something. To each he assigned some task or the other and said that I shall go and select some wood for the fire (Zurqani, A book of His sayings).

Despite his very elevated status and despite being the Sarwar-e-Kaenaat, he never hesitated the least from doing the lowliest of tasks. Just like the most ordinary of people, he executed many types of chores. He helped in the daily chores of the house. His beloved wife Hazrat Ayesha is reported in Bokhari and the other books of Traditions, to have said that the Holy Prophet used to help us in the household chores. It never ever even occurred to him that he was a great and very elevated being( ).

Once he came out of the house and the Companions stood up in respect. He said:

Do not stand up to honor someone as is done by some of the unlearned people. (Abu Daud, Vol. II, p. 363, A book of His sayings).

It is recorded in the traditions that once a person came to meet the Holy Prophet. He began to shake and shiver in anticipation of meeting the Prophet of God. The Holy Prophet, seeing this condition of the man, assured him: Do not be afraid. I am not an angel. I am the son of a Quraish (His tribe) woman who used to cook dried meat to eat. (Shama'el Tirmidhi, A book of His sayings).

#### **FULFILLMENT OF COVENANTS**

Abu Raf'e was a non-Muslim slave. He presented himself to the Holy Prophet in his capacity as a

representative of the Quraish tribe of Mecca. When his eyes beheld the brilliant blessed countenance of the Holy Prophet, the disbelieving heart of this slave suddenly became illumined with the light of truth. His heart that had been chained in the bondage of hundreds of idols, suddenly became free. He thus became a servant of the One God. The light of the truth of Islam and the Holy Prophet lighted up his heart. He told to the Holy Prophet that he did not want to return to the disbelieving Meccans. The Holy Prophet instructed: I can not break my oath of Hudaibiyya by permitting an emissary to stay with me. You must return to Mecca at this time. If you still believe in Islam once you get there, then you may come back. Upon hearing this directive of the Holy Prophet, Abu Raf'e went back. (Abu Daud, Baab-ul-Wafa bil E'hd).

Then there is the incident of the Truce of Hudaibiyya. The conditions of the Truce were still being written down when Abu Jandal, feet still in chains, escaped from the imprisonment of the Meccans. He arrived in the presence of the Holy Prophet, and pleaded his case. Witnessing this all, the Companions of the Holy Prophet were moved to tears. They became impatient with feelings for the imprisoned. The Beloved of God and Holy Messenger of God, kept in mind a clause that if any Meccan embraces Islam and goes to Medina, he would be returned to the Meccans without their demand. He addressed Abu Jandal: O Abu Jandal, be patient. We cannot break our promise. Allah shall soon open up some way for you. Then he told him to go back. (Sahih Bokhari, Kitab-ul-Shoroot)

There is another incident of the fulfillment of oaths and pledges from the life of the Holy Prophet. It was the time of the Battle of Badr. The battle is raging on. The army of the disbelieves is fully armed with all its armaments, and is free of any worries. Their number exceeds one thousand. On the other hand, there are a much smaller number of Muslims, hungry for days and thirsty. They possess no spears. The swords that they have are made of wood. No horses or any other means of riding. But they do have Allah and His Holy Name. In this delicate situation, two Muslims, Abu Huzaifa bin al-Yaman, and a Companion of the Holy Prophet arrive from Mecca. They state to the Holy Prophet that they have been permitted by the disbelieves to reach him on condition that they shall not participate in the battle. Upon hearing this, the Holy Prophet declares:

You must both go back. We shall fulfill the promise under every circumstance. We need only the support of God Almighty and nothing else (Sahih Muslim, Baab-ul-Wafaa bil ehd, Vol II, p. 89).

### FREE FROM REVENGE

His wife, Hazrat Ayesha says: the Holy Prophet never ever took revenge in any personal matter, excepting that anyone disobeyed a commandment or directive of God Almighty (Bokhari, Kitab-ul-Adab, vol., p. 94).

There is an incident from the early days of his life in Makkah. The Holy Prophet had gone to Taif, a small town near Mecca, for the purpose of preaching. The people of Taif welcomed him by raining stones on him. As a result his blessed feet were stained with his own blood. The same people displayed their hard heartiness in the Battle of Taif. Their poisoned arrows were rained down upon the Holy Prophet. But the Holy Prophet, the Lord and Master of the whole of Creation, reacted by praying for their guidance and improvement: O Lord grant them wisdom and make them bow at the altar of Islam (Bokhari, Ghuzva-e-Taif).

In the ninth year of Hijra, the calendar that begins from the date of Holy Prophet's migration from Mecca to Medina, a group from these very people came to Medina and the Holy Prophet himself took care of all the obligations of a host. He arranged for their every care, comfort, and made the arrangements for them to stay in the Holy prophet's Mosque, with great respect and dignity (Abu Daud, Zikr Taif).

This is that King, who bestowed upon even those who were the enemies of his very life, goodly treatment, care, and comfort. The King of both the Worlds, the Holy Prophet had every power in Medina. The circumstances were also in the Holy Prophet's favor. The tendency to avenge in his followers had been cooled down by him. Instead of producing heat, it produced a cooling and comfort giving effect for his enemies from Taif. What a glorious, merciful and gracious King indeed!

### FORGIVENESS FOR ASSASSINS

The history of Holy Prophet is full of the accounts of love for blood thirsty enemies. The Holy Prophet was subjected to every suffering and pain during his stay in Mecca. Tyranny upon tyranny, and injustice upon injustice were heaped upon the Holy Prophet and his near and dear ones. The kind of sufferings he



went through are difficult to find in human history. He was made to walk upon a bed of thorns. Heaps of filth and dirt were thrown upon him. He was defiled by being called all kinds of abusive names. All kinds of nefarious schemes and plans were hatched and carried out to make him fail in his mission. His companions were dragged on the burning sands of Arabia. They were disfigured by having burning coals placed on their bodies. Ten years later, this King of both the Worlds, entered Mecca as a victorious commander. He possessed full power under the waving flag of success and accomplishment. He had power and capability to revenge, no disbeliever could utter a single syllable against Him. He greeted these venomous enemies with the news of their complete forgiveness. He declared for all:

Go, today you are all free. You shall not be subjected to any hardship today (Muslim, Fatah Makkah, Vol. II, p. 86).

Can history present the example of any king or Caesar, who might have presented to the world an example of such great forgiveness and mercy? Not only this, but every single prominent enemy of the Holy Prophet and of his followers were forgiven one by one. Abu Sufyan, who was the Head of the Meccans in each and every battle of the disbelievers against the Muslims, was arrested on this occasion, and came before the presence of the Holy Prophet. The Holy Prophet treated him with great courtesy, love and affection. He declared his house as the abode of peace, that anyone who entered in the house of Abu Soofyaan shall be granted peace and safety (Muslim, Fatah Makkah, p. 86).

The enmity of Abu Jahl towards the Holy Prophet was not hidden from anyone. When Abu Jahl's son, Akramah, was brought to the Holy Prophet by his wife, he declared:

O you who migrated blessed be your return.

(Mishkaat, Kitab-ul-Adab).

## DEMANDS OF TAHRIKE JADID SCHEME

1. Lead a simple life.
2. Participate in spreading the message of Islam world-wide
3. Dedicate leave periods for the service of the Jamaat
4. Members to dedicate their lives to serve Islam.
5. Dedicate periods during seasonal vacations in order to serve the Jamaat.
6. Offer your children for life-time Waqf.
7. Retirees to offer themselves for service of the Jamaat.
8. Dedicate part of your income and property.
9. Influential and learned Ahmadis should give lectures.
10. Prepare rebuts to adverse propaganda.
11. Deposit your surplus money in Tahrike Jadid Amanat Fund.
12. Tahrike Jadid to establish a permanent Reserve Fund.
13. Send your children to the Center for education and Tarbiyyat
14. Seek advice from the Jamaat when deciding about higher education and future of your children.
15. Instead of depending on others. develop the habit of working with your own hands.
16. The unemployed, if possible, may proceed abroad. There they can make a living and also spread the message of Islam and Ahmadiyyat.
17. Jobless persons should not hesitate to take up even petty jobs.
18. Promote Islamic culture.
19. Promote honesty in society.
20. Keep the paths clean.
21. Protect women's rights.
22. Make associations like the 'Hilful Fudul'.
23. Establish Ahmadiyya Darul Qada and obey its decisions.
24. Offer special prayers in order to succeed in these undertakings.
25. If possible, members may build houses in the Markaz.

## WAQF-E-JADID

The financial year of Waqf-e-Jadid will come to a close on December 31, 1996.  
If you have not already done so, please fulfil your pledge immediately.

## STRATEGIES TO MAINTAIN AN OPTIMAL WEIGHT

Dr. Naseem Rahmatullah

Islam is a way of life. The Holy Quran and the Holy Prophet (peace be upon him) provided us complete instructions and guidance for our spiritual and physical needs.

That is why we are told,

*"Announce: If You love Allah, then follow me; Allah will then love you and forgive you your sins".* (3:32)

and

*"You have in the messenger of Allah, an excellent exemplar, for him who hopes to meet with Allah and the Last Day"* (33:22)

We are urged to eat and drink in moderation and eat and drink that is lawful and good for us.

*"O ye who believe, eat of the good things we have provided for you and render thanks to Allah, it is He whom you worship".* (2:173)

*"O mankind, eat of that which is lawful and good in the earth".*

The Holy Prophet (peace be upon him) said:

1) It is intemperate to eat of everything one fancies.

2) There is no vessel worse for a man to fill than his stomach. A few mouthfuls should suffice to keep him on his feet. But, if he must eat more, then let him fill one third of his stomach with food, one third with drink and leave one third for easy breathing.

3) When a person eats sparingly, he fills his inside with light.

Moderation in eating and drinking is relative. Related to age and activity. As we get older, decreased physical activity and metabolism require that we change the amounts and types of food we eat.

Dieting has no real place in weight loss. Weight researchers have known for years that diets just do not work. Consumer reports reinforce the almost universal failure rate of diets and dieting. Dieting destroys one's ability to lose and keep weight off by lowering the metabolic rate. Dieting also destroys many pounds of active muscle that could work hard to keep us lean. That loss of muscle mass also results in early aging.

### SIMPLE STRATEGIES TO MAINTAIN AN OPTIMAL WEIGHT:

#### TYPE OF FOODS TO EAT

Eat low density foods. High density foods are fats, sugars and processed foods. Simple strategy is to eat less of these foods and more of slow burning carbohydrates and fibers such as oatmeal, beans, lentils, barley, peas, broccoli and tomatoes. Over time, one will notice positive results.

Another concept in eating is to eat more of foods that have a high thermic effect or low glycemic index. Both these terms mean that we must eat foods which require more energy to digest so the body expends more calories to digest these foods. Foods with low glycemic index are lentils, chickpeas, beans, etc. Fat has very little thermic effect. It does not take much energy to digest fat. High glycemic index foods are: white bread, sugars, beverages, carbonated drinks, potatoes, sweet corn, etc.

#### WHAT TIME TO EAT

Endeavor to eat foods when you need them. Food has its biggest benefit at breakfast. It wakes up the body and increases metabolism. An active morning burns many of those calories. Food eaten in the hours before a workout is burned up during and after a workout because of the increase in body metabolism. Food eaten immediately after a workout helps to refuel muscles and will also be burned at a faster rate

because metabolism remains elevated for so long after exercise.

Eat a small meal at night. You will sleep better and shed extra pounds of fat with ease. Eat high thermic foods like proteins and whole grains during the morning and afternoon but avoid them in large quantities during the hours before bedtime so they do not interfere with sleep.

### CONTROLLING BLOOD SUGAR

Controlling one's blood sugar helps control body weight, mental energy, physical endurance and hunger. Crash and burn eating is deleterious to our health. Eating large quantities of refined white flours and simple sugars have a common effect. They can cause large increases in blood sugar, raising it from a fasting level as low as 70 to 180 or higher. This signals the body to store fat around the belly.

The high levels of blood sugar trigger the body to release excess amount of the hormone insulin. Each time a high blood sugar level triggers a release of insulin, excess calories are turned into fat, which is, by preference, stored around the belly. The body does not need high levels of blood sugar and functions much better on the steady, moderate level. Excess

blood sugar simply spills over into fat. Eat less sweets and try to eat sweets when very hungry.

### ADEQUATE FLUID INTAKE

Fluid intake is also essential for a healthy body to maintain proper electrolyte balance, flushing of kidneys and regular bowel movement. It is recommended that we need to consume six 8 ounces of fluids a day, which translates to 6-8 glasses of water, milk, juice, etc. Those that are sick with fever or those in warmer climates will need more.

Beans (soya beans, chickpeas, lentils) are at the heart of several of the world's healthiest diets. They are a rich source of carbohydrates, proteins, fiber, minerals and vitamins. Reduce intake of meats and fat as much as possible.

### EXERCISES

Being consistent is important. Non-weight bearing exercises, biking, swimming increase metabolism, stretch and strengthen muscles and increase bone strength. Less fat, less weight and more exercise have a ripple effect on your health. You eat better, feel better, and the heart may be stronger, so you feel like doing more. The end result is better overall health.

## **IMPORTANT ANNOUNCEMENT**

We intend to dedicate the FEBRUARY 1997 issue of the GAZETTE to the memory of our late Naib Ameer, Dr. Muzaffar Ahmad Zafar. We request our readers to send us a writeup of any memories they might have of him. This information must reach us by Dec. 25, 1996, to be included in the February issue of the Ahmadiyya Gazette. *Jazakum-Allah.*

## **REQUEST FROM SECRETARY WASAYA**

Telephone numbers of the following Museums in the USA are needed urgently.

1. Mohammad Alimoddin (Wasiyyat # 9415)
2. Mumtaz Begum (Wasiyyat # 6563)
3. Ch.. Munawar Aslam (Wasiyyat # 20624)
4. Khalid Hashmi (Wasiyyat # 16269)
5. Saeeda Begum w/o Sufi Ghulamullah of Karachi (Wasiyyat # 5401)
6. Nasdim Tahira, w/o Malik Mubarak Ahmad of Lahore (Wasiyyat # 17729)
7. Shamim Tahira, w/o Lutful Mannan Khan of Lahore (Wasiyyat # 17346)

## THE LURE OF THE MTA

Syed Sajid Ahmad, Boise, Idaho.

Introduction of the MTA (Muslim TV Ahmadiyya) in Americas is a historical event. This is a blessing which literally descended and daily descends from heavens. Since I have had my satellite dish up, I have benefited tremendously from it and continue to do so.

When I heard of a \$225 satellite system, including shipping and handling, which included everything necessary to receive the MTA programs, I was skeptical of its performance because usually inexpensive items do not meet expectations and have tendency to deteriorate and breakdown fast. I called some of my friends who had acquired the system and asked them how they felt about the quality of reception and found them satisfied. I ordered a unit and received it in few days. I did not have the patience to wait for proper installation as it was Friday evening the broadcast of the Khutba of Hazrat Khalifatul-Masih, ayyadahollah, was scheduled. I took the dish to the backyard. Facing south, as instructed in accompanying documents, I held the dish in place using two lawn chairs, and lo, what I see on the TV screen! Was it a result of my anticipation or was it his desire to reach us. There are so many satellites in the sky and each one is broadcasting programs on a number of channels. Just holding the dish to the wide expanse of skies could have brought any of those hundreds of images being broadcast. But what appears on my screen out of all these images is the face of our beloved Imam. I dare not let the dish move a bit in any way. My hands froze and I fixed the dish right there and then, and came inside and watched his khutba.

Snow started falling before I could fix the dish onto a pole. All through winter we watched MTA while the dish was supported with two lawn chairs. We needed to add two more chairs to keep it steady when strong Alaskan Express winds started disturbing the direction of the dish. At times the bottom of the dish was buried in a foot of snow without causing any problems with the quality of reception. In the spring I dug a hole and fixed a six dollar metal pole in the ground by pouring a couple of dollars worth of mortar around it. Whole operation took less than an hour and cost me less than ten

dollars. Because the dish is solid, the winds do shake it a little bit, but these movements do not disturb the quality of reception.

MTA started with limited broadcasts during a week and has very fast progressed into twenty-four hour broadcasts which can be watched all over the globe. The air is filled with heavenly treats for the soul, mind and body day and night. You can relax and soothe your soul while the Quran is being recited melodiously or a poem is being sung. Or you can ponder over the meaning of life and hereafter while the verses of the Glorious Quran are being explained with reference to hadees and in the light of the reviews of the great Muslim thinkers of then and now.

The Ahmadiyya communities are spread all over the world. Khutba Jumua is the basic medium used by khulafa to guide the members in this diverse and changing world. The khutba of Hazrat Khalifatul-Masih, ayyadahollah, can be seen live on MTA. If you miss its live broadcast, there are a couple of replays within the following day.

Annual jalsas have been a big event of the year among Ahmadis through their lives. But despite their ambitions, all Ahmadis could not attend the Jalsa Salana every year. Now do not despair as much if you cannot go and attend one of them. The important sessions are coming on MTA alive all the way from London to houses all over the world.

The Promised Messiah wrote commentary on Surah Fatihah, and commented on select verses from the rest of the Quran when they appeared in his discussions. Hazrat Khalifatul-Masih I and III elaborated on the substance of various verses as they were discussed in their treatises. Hazrat Khalifatul-Masih II wrote a general translation with necessary explanations and did write an expanded commentary but a good part of it was just notes. Now Hazrat Khalifatul-Masih IV has started translating and elaborating on the contents of the Holy Quran on the MTA. After watching his dars on the MTA, I feel I have just started studying Islam. He is bringing out the meaning of the Quran as well as he has a team involved in clarifying and researching and validating the contents of the Quran especially the sections

which people have been reading for centuries without noticing their meanings. Additionally, he teaches correct pronunciation as well as grammar to better grasp the subject matter under review.

Everyone loves his question and answer sessions. Now they can be mostly viewed same day no matter where they happen, in the sanctuary of our own homes without any travel, without any venture into the cold or heat. There also are regularly scheduled QA sessions, one with Arabs (Liqā Ma' al-Arab), one with Urdu speaking friends and another one with English speaking friends.

I lived in Rabwah at various times and visited Rabwah from time to time on various occasions. In the afternoon, I usually saw a long line of patients outside Waqf-i-Jadeed offices waiting to receive their prescriptions from Mirza Tahir Ahmad. I always desired that Huzur write a treatise on the subject, especially after reading the chapter on homeopathy in the book A Man of God. I strongly wished that the knowledge he has accumulated through so many years of homeopathy practice be shared amongst all. I am sure most members had the same desire. MTA has provided the means of the fulfillment of this desire. Huzur is conducting a regular class on homeopathy and is sharing his experience with his audience. This program not only has looked into the philosophy, origin, and mechanics of the system, but also relates them wherever applicable to the spiritual world. It is a

treatise by a person who is out not to benefit himself but to benefit the world from the good of this system of medicine, therefore, his advice and analysis is unbiased and beneficial.

I remember inviting then "Mirza Tahir Ahmad," now our beloved Imam, ayyadahollah, to Fazl-i-Umar Hostel in Rabwah for an address to khuddam during the third khilafat when I happened to be the zaeem there. At dinner he mentioned that a foreign language should be taught in a way that the expression appears on tongue without thinking about it in the native language. Hazur, ayyadahollah, has been teaching Urdu on MTA in the same fashion. Many who did not know Urdu have learnt Urdu through this broadcast and who were infirm have improved their grasp of the Urdu idiom.

MTA is a source of education and training for the old as well as the young. There are special programs for children. Most important of them is Hazur's meeting with children.

Alongwith the change to round the clock broadcast, the signal medium has also been changed to the state-of-the-art digital technology. This change has enhanced the quality of picture and sound tremendously over the initial system. Though the new receiver is competitively priced, no price can match the benefit of MTA to every one in a family looking for the proper companionship of their souls and minds.

## FUNERAL PRAYER

The *Imam* commences the Prayer by saying aloud *Allaho Akbar*, i.e., Allah is the Greatest. The followers say the same in a low tone. The *Imam* then recites *Thana* and *Sura Fatihā* silently. He then says *Allaho Akbar* without raising his hands. The followers say *Allaho Akbar*, too, but in a low tone. Then the whole congregation recites *Darood* silently. After that the *Imam* says *Allaho Akbar* for the third time, without raising his hands, and quietly recites the particular prayer for the deceased as given below. The *Imam* then says *Allaho Akbar* for the fourth time and, turning his face towards the right, says *Assalamo Alaikum wa Rahmatullah*, and turning his face towards the left, repeats the same, to mark the end of the prayer. The followers also say *Assalamo Alaikum wa Rahmatullah*, in a low tone while they turn their faces to the right and the left.

"O Allah, forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females. O Allah, those of us whom Thou grantest life, keep them firm on Islam, and those of us whom Thou causest to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to the deceased and subject us not to trial after him."

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا  
وَكَبِيرِنَا وَذَكَرِنَا وَأَنْعَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْبِبْهُ عَلَى  
الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا  
تَحْرِمْنَا أَجْرَهُ وَلَا تُفَيِّنَّا بَعْدَهُ.

## DR ABDUS SALAM PASSES AWAY

*Inna Lillahi wa Inna Ilaihi Raji'oon*

We got the sad news on November 19, 1996 that a shining star for decades in the world of science, a servant of humanity, Dr. Abdus Salam, was finally called back to his maker. On his demise, Hazrat Khalifatul Masih IV prayed for him in the words of the Quranic verse: "*O thou soul at peace! Return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter thou among My chosen servants; and enter thou my Garden.*" (89:28-31).

Before his birth, Allah gave the glad tidings of his arrival to his father in a vision where an angel handed him a boy and said that Allah had named him Abdus Salam.

Dr. Salam was a shining star all his life. In his student days he established new records at every level. At a relatively young age, he was honored by being appointed to a Chair in Mathematics at the Imperial College, London. He was also the founder and Director of the International Theoretical Physics Institute at Trieste, Italy. He had, therefore, the unique distinction of holding two essentially full time appointments simultaneously in two different countries for a long period of time.

His profound insight in the realm of science resulted in some revolutionary ideas. Being a firm believer in the Unity of God, Dr. Salam surmized that there must be only one ultimate force in the universe. Scientists knew of four distinct forces. He was able to prove that at least two of these were really different aspects of the same force. This discovery resulted in the award of the Nobel Prize to Dr. Salam in 1979.

He believed that Allah is the only One Who had no beginning and no end. Everything else, being His creation, had a definite beginning and a definite end. He was a strong proponent of the Big Bang theory through which he could explain the beginning of our universe. Proton, the primary building block of matter, was supposed to be a stable particle. He proved mathematically that proton, indeed, is unstable and decays with a half life of  $10^{-32}$  sec. This proves that there will be an end to the universe, as we know it.

Dr. Salam received many honors in his lifetime and was received and honored by many heads of state. He will be remembered in history in the same league with Newton and Einstein. The world of science will indeed deeply feel the absence of this brilliant mind.

We pray that Allah give him a high status in Jannatul Firdaus and may Allah comfort his family in their time of sorrow. Ameen!

## OBITUARIES

# Nobel Prize-Winning Physicist Abdus Salam

## Dies at 70

By Martin Weil  
Washington Post Staff Writer

Abdus Salam, 70, the Indian-born son of pious Muslims who won the Nobel Prize in physics and founded an institute to train Third World scientists, died Nov. 21 at his home in Oxford, England.

His death was reported by the Imperial College of Science, Technology and Medicine at the University of London, where he taught for more than 30 years. No cause of death was given.

Dr. Salam, one of the world's foremost theoretical physicists, was known for making significant contributions to the solution of one of the most challenging intellectual problems of the age: the development of a grand unifying theory of matter and energy that essentially would explain the structure and behavior of the entire universe.

The 1979 Nobel Prize, which he shared with two Americans, Steven Weinberg and Sheldon Glashow, honored him for his mathematical demonstration of the underlying connection between two basic natural forces and phenomena that previously had been believed separate and independent.

One was electromagnetism, which draws together electricity and magnetism, light waves and radio waves. The other was the "weak force," another of the primary forces of nature, but one that is not so easily recognized in the everyday world.

It acts on the subnuclear level, but it also accounts for some of the most essential processes in the universe. As Glashow pointed out in an interview yesterday, without the weak force, through which protons are transmuted into neutrons in a fusion reaction, "the sun could not shine."

Although electromagnetism and the weak force were once considered independent, "they have fit together very neatly now," Glashow said, in a connection that supports what is known as the "standard model" of nuclear and particle structure and interaction.

That fit, he said, helps explain why the standard model "is regarded as a scientific triumph." Although it leaves many questions unanswered, it nonetheless offers a way of explaining "everything we see about us."

Although the areas of physics in which Dr. Salam specialized appear "absolutely impractical," in Glashow's words, "he had a practical bent," expressed in his keen desire to train scientists from the less developed countries.

To this end, he founded the International Center for Theoretical Physics in Trieste, Italy.

"What I wanted was to give the poor a place of their own where they would not have to beg anybody," he said. It was regarded during the Cold War as perhaps the only place where scientists from the East and West could work together.

Dr. Salam's share of the Nobel Prize award went to an international fund for young scientists.

Dr. Salam, descended from a long line of forebears known for Islamic learning and piety, was born in 1926, the son of a teacher and civil

servant in the Punjab province of what was then British India.

At 14, he received the highest marks then recorded on a Punjab University entrance exam and began studying mathematics. A scholarship sent him to England to study at Cambridge University, where he obtained his doctorate.

Handed an exceptionally challenging cutting-edge problem for his doctoral research, he polished it off in five months, winning a prize and establishing himself as an intellectual prodigy. Dr. Salam spent a year on a fellowship at the Institute for Advanced Study in Princeton, N.J., and in 1951, he went back to the now independent Pakistan, as head of the mathematics department at Punjab University.

Biographers said Dr. Salam soon realized that he could do more for science in Pakistan by working in a place where he would be closer to the frontiers of science; in 1954, he returned to Cambridge as a professor.

Until he resigned in 1974, Dr. Salam served for 16 years on Pakistan's Atomic Energy Commission. A 1992 story in The Washington Post reported "Western analysts" as saying disagreement existed over whether he might have had a role in the Pakistani nuclear weapons program. He preached for decades against nuclear weapons.

Glashow, Higgins professor of physics at Harvard University, called Dr. Salam "a beloved friend" who was "one of the most delightful characters in the world of physics" and a "truly lovable and gentle soul."

*Bismillahir Rahmani Rahim Nahmuduhu wamusalla ala Rasuluhil Karim*

*Wa ala abdihil Masihil Mau'ud*

**RESOLUTION OF MAJLIS AAMILA JAMAAT AHMADIYYA  
USA ON THE DEMISE OF DR. ABDUS SALAM, NOBEL  
LAUREATE**

The following resolution was unanimously passed at a meeting of the Majlis Aamila (National Executive Committee) at Masjid Bait-ur-Rahman on Saturday, November 23, 1996.

Jamaat Ahmadiyya USA expresses its heartfelt condolences at the demise of Dr. Abdus Salam, Nobel Laureate, and a very distinguished member of the International Jamaat Ahmadiyya USA. *Inna lillahi wa ina illahi rajioon.* May Allah elevate his soul and grant him an exalted station in Jannatul Firdous. Amin. May Allah also grant comfort to the bereaved family and friends.

Dr. Salam was the first fruit of the Promised Messiah's prayers and prophecy that his Community members will excel all others in knowledge and learning. He brought glory to the Muslim world and his life was dedicated to services of humanity. Dr. Salam had many friends at the highest levels in the International circles, and was honored by many heads of states for his distinguished services.

We pray that Almighty Allah may grant an exalted station in Jannatul Firdous to Dr. Sahib and may he grant patience and comfort to all his loved ones, especially his bereaved family.

It is also resolved that copies of this resolution be sent to Hadhrat Amir-ul-Momineen (atba), the family of Dr. Salam, especially Dr. and Mrs. Hameedur Rahman, and Dr. and Mrs. Wajeeh Bajwa, Ahmadiyya Gazette and International Alfazl.



*Bismillahir Rahmani Rahim Nahmuduhu wanusalla ala Rasulihil Karim*

*Wa ala abdihil Masihil Mau'ud*

**RESOLUTION OF MAJLIS AAMILA JAMAAT AHMADIYYA  
USA ON THE DEMISE OF AL-HAJ DR. MUZAFFER A. ZAFR  
NAIB AMIR JAMAAT USA**

The following resolution was unanimously passed at a meeting of the Majlis Aamila (National Executive Committee) at Masjid Bait-ur-Rahman on Saturday, November 23, 1996.

Jamaat Ahmadiyya USA expresses its heartfelt condolence at the demise of Dr. Al-haj Muzaffer A. Zafr, Naib Amir, Jamaat Ahmadiyya USA. *Inna lillahi wa inna illahi rajioon*. May Allah elevate his soul and grant him an exalted station in Jannatul Firdous. Amin. May Allah also grant comfort to the bereaved family and friends.

Dr. Zafr's life epitomized service to Khilafat and Ahmadiyyat. He accepted Islam about Forty years ago, and played a very active role in serving the Jama'at in various capacities throughout this period. He was the National President USA Jama'at for about ten years, and served as Naib Amir for more than a decade. His devotion to Hadhrat Khalifatul Masih III and IV and the Amir was exemplary. During the late 1970's and early 1980's he attended the Jalsa Salana in Rabwah every year. His services were specifically recognized and appreciated by Hazur during the Jalsa Salana 1994.

Dr. Sahib remained the central figure in the Jalsa Salana USA and the Khuddam and Ansar Ijtemas for decades. Many Ahmadis will continue to remember him for his regular presence and motivational addresses about the youth's responsibilities in reforming the society. He also addressed several Jalsa Salanas in UK and Canada and earned the love and respect of the Ahmadis all over the world.

Dr. Zafr obtained a Ph.D. in Public Administration. He was the Director of Project Cure in the city of Dayton Ohio and received several prestigious awards for public services

Dr. Zafr was a very popular speaker in the student community. He spoke on many college campuses dealing with Islam and with contemporary African American issues.

Dr. Zafr had many friends in the International circles, especially among the statesmen in Africa.

We pray that Almighty Allah may grant an exalted station in Jannatul Firdous to Dr. Sahib and may he grant patience and comfort to all his loved ones, especially his bereaved wife Sister Razia Zafr.

It is also resolved that copies of this resolution be sent to Hadhrat Amir-ul-Momineen (atba), the family of Dr. Zafr, and Ahmadiyya Gazette.

## SAHIBZADA MIRZA MUZAFFAR AHMAD, AMIR, USA, MEETS WITH NEW AHMADI CONVERTS

A special meeting of the new converts was diligently arranged by Maulana Shamshad Ahmad Nasir to meet Sahibzada Mirza Muzaffar Ahmad, Amir, USA, and the Aamla members of Maryland Jamaat on Sunday, November 3, 1996 at the Baitur Rahman Mosque.

Aftar Zuhr and Asr prayers the meeting started with the recitation of the Holy Quran by Fauzan Ahmad Pal (Qaid Khuddamul Ahmadiyya). Abdul Shukoor Ahmad, President Maryland Jamaat, welcomed the 42 new converts who came to attend this function. He assured his full cooperation and help and requested them to be active and productive members of the Jamaat. He also introduced the respected Amir Sahib as a grandson of the Promised Messiah. He requested Amir Sahib to advise all Aamla members and the new converts in particular.

Amir Sahib welcomed everyone and hoped that they gave their name, address and phone number to the Jamaat for Tajneed and suggested them to read the following books:

1. Book of Religious Knowledge (canada publication)

2. Path to Paradise (Lajna, LA publication)
3. Yessamal Quran (for beginners to learn the Holy Quran).
4. The Holy Quran (with special emphasis to read daily with translation).

The Amir Sahib pointed out that merely signing the Bai'at form is not enough until the conditions of Bai'at are not acted upon with purity, piety and humility of heart, thus changing their whole self. He then explained briefly the three major differences between Ahmadis and non-Ahmadis regarding: (1) the meaning of *Khataman Nabieen*, (2) the death of Jesus, and (3) the concept of Jihad.

In conclusion, he remarked that he will be glad to serve all new converts and expressed his hope that they listen to Huzoor's Khutbas either on MTA or an audio tape. He thanked all and concluded the meeting with Dua.

Afterwards, guests shook hands with Amir Sahib and everyone went to Shamshad Sahib's house to enjoy a delicious lunch.

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## MEETING OF NEW AHMADIS IN NEW YORK

by Ali Murtaza

In October, several new converts attended a get together where they shared their experiences on joining the Ahmadiyya Movement in Islam. Everyone stated that they had no regrets about their religious choice. The members were questioned on various aspects of Ahmadiyyat and their answers showed that

each new Ahmadi had solidified his belief in the true Islam.

Later on in the program, Dr. Shahid Ahmad and Missionary Hanif Sahib addressed the audience. The event was moderated by Nazir Ayaz Sahib and featured Ali Murtaza and Omar Ibrahim sharing their experiences with the new members.

## MESSAGE FOR KHUDDAM-UL-AHMADIYYA IJTEMA held during August 16-18, 1996

My Dear Khuddam,

*Assalam-o-Alaikum wa Rahmatullah wa Barakatohu,*

I am sorry I am unable to be with you on this happy occasion of your National Ijtema. As always, my thoughts and prayers are with you for its success and your welfare.

There are some thoughts and concerns which I wish to share with you:

First is your pledge and sacred covenant. This pledge is not only for recitation at your gathering but is the guiding star to mold your life. This should therefore be your constant guide in all your activities and at all times commands your attention.

Hazrat Musleh Mauood had composed a poem specially for Ahmadiyya Youth which starts with the verse

نوسالان جماعت مجھے کچھ کہنا ہے  
پر ہے یہ شرط کہ ضائع مرا پیغام نہ ہو

I would urge you to study and remember this poem and try to live upto it. One of its verses is:

جب گذر جائیں گے ہم تم پر پڑے گا سب یا  
سستیاں ترک کرو طالب آرام نہ ہو

i.e. when we pass away, all the responsibilities will fall on your shoulders. So shun all the laziness and easy life to be able to shoulder heavy responsibilities.

I suggest that this poem with translation be printed in *Annoor / Gazette* for wide publicity.

In fact Khuddam should have space and column in every issue of the magazine explaining their progress, activities and contributing articles.

Khuddam should also regularly offer their daily prayers preferably in congregation, read and ponder over the Holy Quran, Hadith and books of the Promised Messiah. It should be made a daily routine. The Promised Messiah has repeatedly and strongly urged this on all his followers.

Allah has also blessed us with MTAI programs through which we can listen to Hazrat Kahlifatul Massih's, live Friday sermons, other addresses and question answer sessions. These are powerful instruments of Tabligh and Tarbiyyat and all Khuddam should make a habit to listen to these regularly.

As you know the Lajna, another auxiliary of Ahmadiyya Movement, have been active and have offered commendable sacrifices. To my knowledge at least two National Mosques including the well known Fazal Mosque in London were built solely with the subscription of lady members of the community. It is high time that Khuddam-ul-Ahmadiyya of USA should also select a suitable project, a Mosque, a Hall or a Library or any other project as a standing and inspiring monument of youth dedication. It may take time but a start needs to be made, as the Chinese proverb says that "a thousand miles journey starts with one step".

God bless you.

Yours in Islam

sd/-

M.M. Ahmad Ameer Jamaat

November 15, 1996

## LAJNA & NASIRAT TARBIYAT CAMP REPORT

LAJNA IMAILLAH, LOS ANGELES

August 8 - 11, 1996

Every day the camp was opened by Tahajjud and Fajar prayers, Quran Tilawat, Dars Hadith. Each day classes started with recitation from Holy Quran, pledge, hadith & malfuzaat, poem.

Special events of each individual day was conducted as follows:

*DAY 1 (Attendance: 35):*

1. Religious knowledge and Urdu language class
2. Tabligh Class (conducted by our Tabligh Secretary, based on ADVENT OF MESSIAH)

It was a very informative session which was concluded by question and answers from our ladies.

games and sports was enjoyed by all our Lajna & Nasirat members.

*DAY 2 (Attendance: 50):*

1. History Of Islam and Urdu language class
2. Workshop- (An interactive workshop was organized in which all members participated and gave their ideas on etiquettes, righteous behavior, e.g. how to be a good human and an Ahmadi Muslim) and mutual respect in relationship.
3. Bail-Bazi was an enjoyable evening event which was conducted in a relaxed form. Almost everyone participated in this promgram. It was very interesting and educational for our young Nasirats as they recited verses from Dur-e-Samin and Kalam-e-Mahmood.

4. Games & Sports.

*DAY 3 (Attendance: 60):*

1. History of Ahmadiyyat and History of Khilafat
2. Health Panel - One of our young female doctor from UCLA gave a lecture on common emergencies and led an open question & answer session with all the members on various aspects of health and diseases. It was very educational for our Lajna & Nasirat.
3. Question & Answer Session - An open discussion was organized on Modesty "a way of life", everyone including Nasirat & Lajna alike expressed their views on modesty in the western world vs. the eastern world. It was quite an enlightening xperience hearing the different views between the generations that was brought up in the eastern world vs. those young people growing up in USA.

*DAY 4 (Attendance: 40):*

**Workshop:** Conduced on different aspects of respect e.g. respect to Mosque; Parents; School; friends & peers . Simultaneously, Nasirat had their own workshop on virtues & vices e.g. good deeds; jealousy; compromise; faith; self control; anger, generosity & greed. They expressed and shared their ideas with each other.

**Closing:** It was concluded with an address by Lajna President & Tarbiyyat Secretary followed by silent prayers.

By the grace of Almighty Allah, our camp was an overall success.

# MUSLIM TELEVISION AHMADIYYA INTERNATIONAL

## How to place an order for the new digital system for MTA International

NOW you can watch Muslim TV Ahmadiyya (MTA International) 24 hours a day with your family and friends in the comfort of your home any time of the day or night at your own convenience. To place an order for your new digital system, please send a check (payable to Ahmadiyya Movement in Islam) to

Dr. Abdul Hakeem Nasir  
107 Herrogate Dr.  
New Hartford, NY 13413

Please include your street address and phone number and your member code. Please do not send any check or purchase order to MTA Teleport.

If you already have a dish and want to order an upgrade kit, please send \$550.00. You will receive: **MTA Kit 1** (one box) containing the following items:

1. StarTrack 100 digital receiver.
2. Digital LNBF
3. Package containing cables and new modified remote control.

If you want to order a complete new system with .95m dish, please send \$625.00 You will receive the **MTA Kit 2**: Total of 3 boxes containing the following:

**Box #1**: One 3 ft. dish antenna and assembly hardware along with antenna assembly instructions.

**Box #2**: having the following items:

1. StarTrack 100 digital receiver.
2. Digital LNBF
3. Package containing cables and remote control.
4. 2 inch mount mast hardware.

**Box #3**, containing the following:

1. 75 foot cable
2. Compass
3. Grounding kit
4. Tube of silicone sealant
5. mounting screws and bolts.
6. Instructional Video Tape (Please disregard references given about AlphaStar dish system. Use this tape only as your guiding tool and follow MTA satellite chart and information).

**Note**: It is possible that you may receive these 3 boxes separately, so please wait for the other boxes to arrive before you try to install the new system. If any of the above mentioned components are missing in your packages, kindly inform Dr. Abdul Hakim Nasir Sahib immediately at Ph: (315) 753-2319, so that you may be sent the missing items.

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## IMPORTANT ANNOUNCEMENT

We intend to dedicate the FEBRUARY 1997 issue of the GAZETTE to the memory of our late Naib Ameer, Dr. Muzaffar Ahmad Zafar. We request our readers to send us a writeup of any memories they might have of him. This information must reach us by Dec. 25, 1996, to be included in the February issue of the Ahmadiyya Gazette. Please make a note of it. *Jazakum-Allah*

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## AN EVENING WITH GUYANESE AND TRINIDADIAN IN BAITUL ZAFAR

by Sis. Naresa Mohammed

One Saturday evening in September, Ahmadis from Guyana and Trinidad and their friends visited Baitul Zafar for a get together. Sister Khullat Alladin and President Ayaz Sahib welcomed the guests.

During the program, several sisters expressed their feelings about Ahmadiyyat: Sister Fayzoon said, since accepting Ahmadiyyat, she has never regretted the decision. Another sister, Naresha Mohammed of Trinidad said she enjoyed being an Ahmadi Muslim. Sister Alia Khan, a lajna office holder in her native country Guyana, feels very much at home in New

York. Sister Ameena expressed her willingness to organize an interfaith gathering at her home in the near future, as she used to do in Guyana. Sister Ghafoor, not yet an Ahmadi, told the audience how her frequent visits to the Ahmadiyya mosque have been extremely beneficial.

Everyone at the meeting decided to bring more of their friends to the center in the coming months, and be more active in the Jamaat activities. A discussion on how to minimize the communication gap between members from different backgrounds also took place.