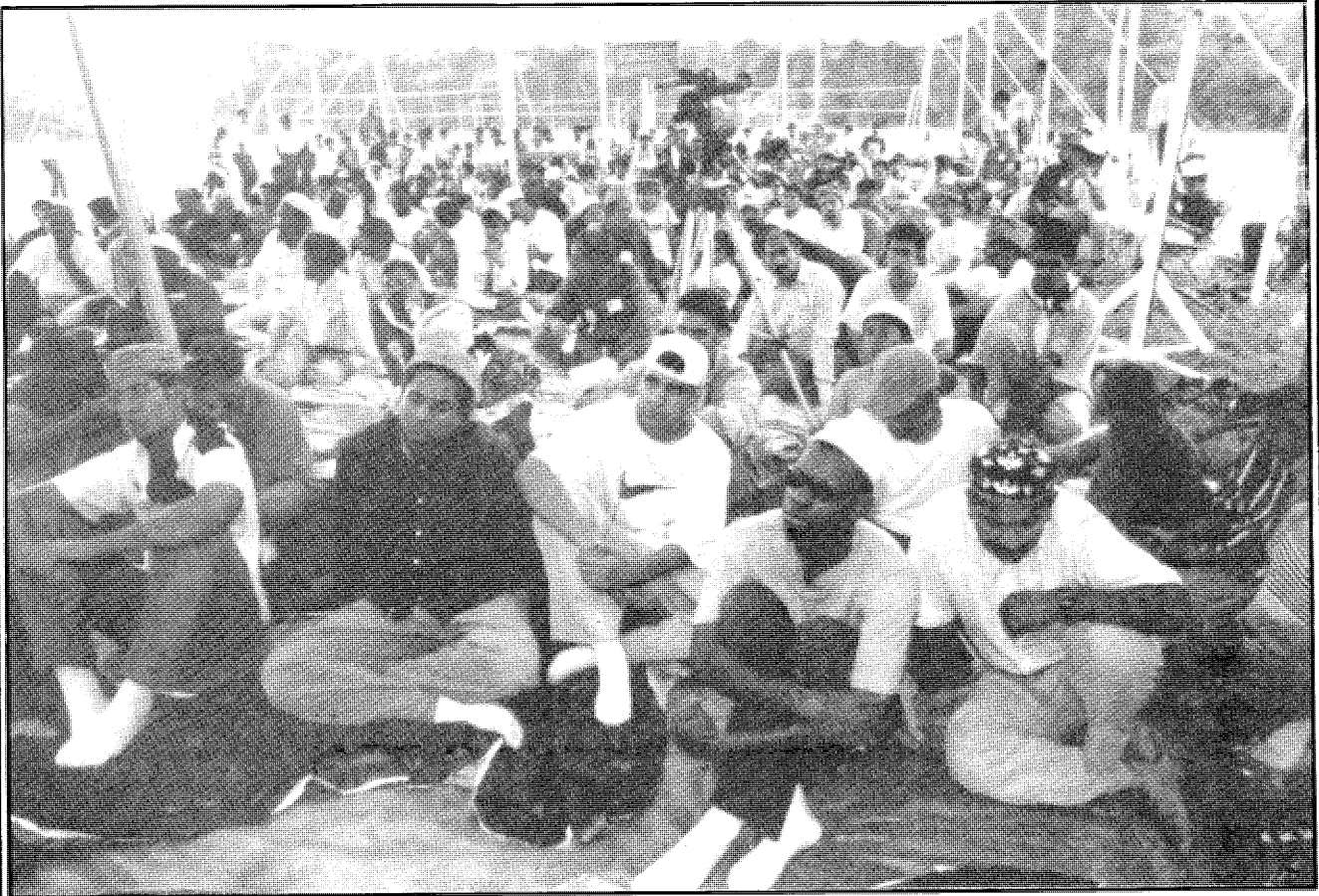


ان الدين عند الله الاسلام

THE *Ahmadiyya*
Gazette
USA

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Khuddam from all over th USA gathered at the Khuddam Markee

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A Khadim receives a prize from the Naib Amir, Dr. Muzaffar Ahmad Zafar sahib, as Sadr Khuddam-ul-Ahmadiyya, Munam Naeem sahib, observes.

Maulana Shamshad Nasir sahib demonstrates the correct method of performing *massah* during the Salat Training Session as Maulana Azhar Haneef, Br. Ghayyur Mannan and Br. Ghulam Farrukh observe.



Respected Sheikh Mubarak Ahmad sahib leads in silent prayer at the conclusion of the flag hoisting ceremony. From left to right: Munam Naeem sahib, Sheikh Mubarak Ahmad sahib, Hafiz Sameeullah sahib, Shamshad Nasir sahib and Abdul Shakoor Ahmad sahib.

FROM THE HOLY QURAN . . .

Pray Regularly Five Times a Day

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٣٠﴾

Verily Prayer is enjoined on the believers *to be performed* at fixed hours (4:104).

Commentary:

A Muslim should start praying when he is seven years old. At the age of ten, prayer becomes obligatory. Anyone who is a Muslim must perform prayers and should perform it with heart-felt devotion and zeal. It is also important that as far as possible, the prayer be performed in congregation. Finally, all five prayers must be performed regularly at their appointed times. Do not get into the habit of making the morning prayer and skipping Zuhr or making Asr and skipping Maghrib. Nor go to sleep without offering Isha. Those who make prayers like this are counted as non-performers of prayers in the sight of Allah. Their prayers do not give them any benefit. This verse also means that all prayers must be performed at the proper times appointed for them. For instance, do not make Fajr prayer at ten o' clock during the day nor offer Asr when the sun is setting.

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SAYINGS OF THE HOLY PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

— عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ! أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ
وَيُبَاعِدُنِي مِنَ النَّارِ - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَلَوْ تَوَتَّى التَّرَاةَ
وَ تَصِلُ الرَّحِمَ - (بخارى كتاب الادب باب فضل صلته الرحم)

Abu Ayub Ansari relates that a man said: Messenger of Allah, tell me that which cause me to be admitted to Paradise and will keep me away from the Fire. He answered: Worship Allah and do not associate anything with Him: observe Prayer; pay the Zakat and join the ties of kinship (Bukhari, Kitabul Adab)

— عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ
وَ الْكُفْرِ تَرْكُ الصَّلَاةِ -

(مسلم كتاب الايمان باب بيان اطلاق اسم الكفر على من ترك الصلوة)

Jabir relates that the Holy Prophet said: Giving up Prayers is tantamount to disbelief and paganism. (Muslim)

— عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ
يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ
وَ أُنْجِحَ ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَ خَسِرَ ، فَإِنْ انْتَقَصَ مِنْ
فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَ جَلَّ : اُنْظُرُوا هَلْ لِعِبْدِي
مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ؟ ثُمَّ تَكُونُ
سَائِرُ أَعْمَالِهِ عَلَى هَذَا - (ترمذى كتاب الصلوة باب ان اول يحاسب به العبد)

Abu Hurairah relates that the Holy Prophet (Peace and blessings of Allah be upon him) said: The first item in respect of which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of honor and glory will say: Look, if among the voluntary acts of My servant there is anything that would make up his shortcoming in respect of his obligations. All his obligations would be checked up in that manner.

I AM LOOKING FOR YOU

Words of Hadhrat Musleh Mau'ud Radhi Allahu Ta'ala

Translated by Munawar A. Saeed and presented by Ahmadiyya Gazette at the responsibility of the Editors

1. Do you know how to work hard? So hard that you can put 13 or 14 hours in your work every day.
2. Do you know how to speak the truth? Such truth that it is impossible for you to tell a lie under any situation, that even your best friend or relative cannot tell a lie when you are present, and if someone tells a tall tale of his false bravery, you cannot refrain from expressing your disdain.
3. Are you free from from the false sense of honor? i.e., you can sweep the streets, can walk in the streets carrying heavy loads, you can loudly make all kinds of announcements in the market places, and you can walk all day and remain awake all night
4. Can you make I'tikaf, which means: to remain sitting in one place for several days, to spends hours at a stretch in the remembrance of Allah, and to refrain from talking to any human for several hours and days.
5. Can you travel? Alone, carrying your own bags, with not a penny in your pocket? Among the enemies and opponents? Among the strangers? For days, months, and years?
6. Do you agree with the view that some people are undefeatable. They don't even like to hear the word of defeat. They are ready even to penetrate the mountains and to make new rivers flow. Do you think that you are ready for this level of sacrifice?
7. Are you brave enough that when the world say "no" you can say "yes." When people around you laugh at you, you mantain your composure. When people run after you to beat you, you stop instead of running and bowing your head to them to do what they like. You do not accept what others say because they are lying but you make them accept what you say because what you are saying is true.
8. You never say that you tried but God caused you to fail, but consider every failure to be your own fault. Do you belive that who-so-ever works hard succeeds, and he who does not succeed, didn't really try.
9. If you have all these in you than you have the ability of being a good missionary and a trader. But where are you? A man of God has been looking for you for a long time. O, Ahmadi youth! Look for this person in your state, city, in your county. Look for him within your heart. The tree of Islam is withering. With the blood of such a person alnoe, Islam will find a new freshness and life.

Three Days of Spiritual Revival with Our Beloved Imam Thousands Flock to Washington for Annual Convention

Prepared by Syed Sajid Ahmad

The 48th Jalsa Salana of the US Jamaats started June 28th, 1996, with the Jumua Prayers in the Bait-ur-Rahman Mosque near Washington, D.C., and continued through June 30. The Bait-ur-Rahman mosque was opened by Hazrat Khalifat-ul-Masih IV, ayyadahollah, two years ago. Members had started gathering days earlier. On Friday, the members flocked to the Mosque site in thousands. The vast parking area across the street filled up soon and vehicles had to be directed to another parking site. The main mosque and additional marquee were filled before the start of the khutba Jumua. Additional space had to be arranged to accommodate the overflow of guests. Guests had been pouring from all corners of the United States and from many other countries all over the world, including Canada, UK, Germany, Belgium, Pakistan, Guatemala, and Jamaica.

The open area around the mosque was filled with the attendees and marquees. One marquee was set up for men's sessions and another one for ladies' sessions. Additional separate marquees were set up for food service. The food was prepared in a shed at the far end of the complex. A number of tents were erected for various functions. Some were used for administrative purposes such as registration, first aid, information and security. Others were set up for book sales and an exhibition by Majlis Ansarullah USA. Lunch was served before Jumua Salat.

The Jumua salat was led by our beloved Imam, Hazrat Khalifatul-Masih IV, ayyadahullaho ta'ala benasrihilaziz. His khutba was being relayed from Washington to London and from London, through Muslim TV Ahmadiyya International, it was seen all over the world.

In his khutba, he informed the community that Guatemala and US were holding their annual gatherings through the weekend. He continued his topic of discussion from the last few Friday sermons concerning obedience. Using verses of the Holy Quran, he elucidated ways for the officers to facilitate a relationship of natural obedience with subordinates. He compared the obedience of fidelity to the obedience of worldly dictatorship. He showed the superiority of the obedience attained under the teachings of Islam. He furthered his argument with examples from the Quran and the conduct of the Holy Prophet Muhammad, sall Allahu alaihe wasallam.

He showed the importance for an ameer to keep an eye on opportunists who gather around people of authority and to separate himself from the one who exalts him. It is the responsibility of the ameer to keep the people around it pure. The ameer has to be impartial and should not become a toy in the hands of some people. He advised through reference to Islamic teachings that such an atmosphere can be created and should be created where the Ameer prays for his subordinates and the subordinates supplicate for his welfare and success.

At the end, he prayed for the success of this jalsa. He brought the subject of the training of children and new converts to the special attention of the jamaat.

The first session of the Jalsa in the afternoon was presided over by Sahibzadah M. M. Ahmad, Ameer of the US Jamaats. This session was relayed to ladies' side via closed circuit TV. Audience sat on chairs laid out in neat rows. Flags of the various US states fluttered on marquee walls as the speakers addressed the audience. Dr Masood Ahmad Qazi spoke about the compassion and tolerance of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. He used verses of the Holy Quran, stories from ahadees and historical facts to portray this facet of the Holy Prophet's life. Dr Muzaffar Ahmad Zafr, Naib Ameer of the US Jamaats, talked about the importance of Khilafat. He elaborated on the subjects of obedience, training and preaching.

In the evening, Huzur conducted a collective Ameen ceremony for a number of children who had finished their first reading of the Holy Quran recently. A very interesting question/answer session was held with Huzur afterwards. The session started with innocent questions by Nasirat and ended with questions from the Lajna concerning involved issues. The Ameen and Q/A were held in Lajna section and relayed to men's area and also were seen all over US and Canada through earth station facilities located at the Baitur-Rahman mosque.

The day ended with Maghrib and Isha prayers led by our beloved Imam.

The second day started with Darsul-Quran and Darsul-Hadith after Tahajjud and Fajr Prayers. The morning session was presided over by Aftab Ahmad Khan, Ameer UK, and was highlighted by numerous speeches. Ismail Nayyar spoke on family values, describing, among other aspects, the rights and duties

of husband and wife. Maulana Azhar Haneef dealt with the topic of Islamic Teachings on Problems Faced by Present Societies. He said that today's problems are not new. Same problems, symbolized as jahiliyya, – murder, gambling, debauchery, illegitimacy, domestic violence, etc. – existed at the time of the Holy Prophet, Mohammad, sall Allahu alaihe wasallam. Hazrat Imam Mahdi, Masih-i-Maood, alaihissalaam, has discussed this issue in detail in his book Najm-ul-Huda. Maulana Azhar quoted liberally from the book. Fiery speech of Maulana Azhar followed with cool breeze of incidents from the life of the Promised Messiah and Mahdi, alaihissalaam, as Maulana Sheikh Mubarak Ahmad took up the topic of Zikr-i-Habeeb. He presented a fine collection of anecdotes dealing with a variety of issues including his prophethood; drive for preaching; spiritual strife in the way of Allah; respect for human beings, kinsmen, guests, and friends; and importance of salaah and seeking forgiveness in treating the ailments of the heart. The session concluded with a beautiful chorus presented by Philadelphia afal.

Men's session in the afternoon was presided by Maulana A. U. Kaleem. Hazur addressed the ladies session in ladies' marquee. His address was relayed to men's side via closed circuit TV. In his address, Hazur invited humanity to eternal love of God. He showed inconsistencies and frailties of other loves when they are independent of the love of God. He explained how pleasure is offset in other loves because of the misery of the lost loves. Other loves are finite while God's love is infinite. Loves other than God's may not be mutual while God's love is accessible to everyone and is infinitely shared by everyone. His address was carried live to the whole world by the MTA network.

On men's side, two speeches occupied the rest of the session. Munawwar A Saeed gave talk on internet. He introduced the audience to the world of internet and the role the Ahmadiyya community is playing in taking advantage of the communication opportunities provided by the cyberworld. Anwer M. Khan reviewed the circumstances surrounding the writing of Promised Messiah's book "The Philosophy of the Teachings of Islam." He explained how the prophecy that this essay will excel all others was fulfilled. He quoted from reviews from newspapers and magazines and from session chairperson comments. He also informed audience of many other intricate details of the conference.

Hazur conducted "mulaqat" sessions with guests, members, new Muslims and Bosnians, announced five nikahs, and held a question answer session before leading the Maghrib/Isha Prayers. In his khutba nikah,

he brought to the attention of the members that the verses which the Holy Prophet, peace and blessings of Allah be upon him, used to recite before a nikah mention taqwa five times to elicit its importance for their welfare and the welfare of their progeny. All men have same honor and are equally respectable if they become godly following the guidelines of Taqwa.

The third day of the Jalsa started with Tahajjud and Fajr Prayers followed by Dars from Quran and Hadith. After breakfast, the last session of the jalsa was highlighted by the presence of our beloved Imam and local dignitaries. Three of the local dignitaries present addressed the participants. Congresswoman Connie Morella appreciated the services of the Ahmadiyya community in general and showed her realization of how impressed she was with the great leadership of Hazrat Khalifatul-Masih of a community which is spread all over the world. Maryland Council Member, Mr Isaiah, and member of Maryland House of Delegates, Ms Salvery, also addressed the audience appreciating the jamaat's services for the community.

In his hour long address to the members, our beloved Imam, may the Almighty be his support, stressed the importance of intention at all levels of our lives. He gave examples ranging from training of children to conduct of the small and large nations of the world. He told the community that the greatness we belong to and the greatness that belongs to us is "Truth." We should hold fast to truth in our travel from the city of evil to the city of good, as illustrated in the story told by the great Prophet of Islam, sall Allahu alaihe wasallam, and that the belief in oneness of God will protect us in this undertaking.

Many a member of the jamaat were blessed with mulaqat with Huzur throughout the jalsa. Hazur covered many topics during various question/answer sessions during the jalsa including children's position in heaven; wearing of silk by men; cremation of the dead; developing concentration during Prayers; at what age children should get up for Fajr; at what age children should start offering Tahajjud; creation vs evolution; survival of Hazrat Yunus, alaihissalaam, in the belly of the whale; domestic violence; misfortunes and trials; custodial issues; slavery; competitive marriages; age of Hazrat Yusuf, alaihissalaam, when thrown in the well; the identity of Satan; image of God; Hazrat Zaid, razi Allahu anho; effect of eating pork on morality and spirituality; promiscuity and sex related diseases; Hazrat Aisha, razi Allahu anha, raising army against Hazrat Ali, razi Allahu anho; medical treatment to relieve suffering; intrigues against Islamic khilafat; and the example of believers in the Holy Quran.

APPOINTMENT TO AN OFFICE OF AUTHORITY IS NOT AN ORDINARY MATTER. IT HAS VERY DEEP REQUIREMENTS WHICH MUST BE FULFILLED.

An English rendering of the Friday sermon delivered by Hadhrat Khalifatul Masih IV, May Allah help him, on June 14, 1996 at Masjid Fazl London; translated by Munawar A. Saeed from the text published in the International Al-Fazl, July 26-August 8, 1996.

After seeking the protection of Allah and reciting Sura Al-Fatiha, Hazur said:

In my previous sermons during the trip to Germany and afterwards I reminded the Jama'at about the respect and dignity of the office of the Amir and I reminded the Jama'at that they should cultivate love and sincerity in their obedience. That is the true obedience that safeguards one from tribulations. If the obedience is merely mechanical, it can sometimes falter during periods of trial and -- at the slightest excuse -- a person is inclined towards self-righteousness rather than obedience. In other words the relationships of love and respect safeguard the obedience and create a kind of harmony and an attitude which enables one to bear hardships. That is the reason that the status of the mother is unique in the moral upbringing; very often a child bears the hard attitude of the mother without any reaction. When a child does show a reaction, it is due to the fault of the mother. A mother who satisfies the laws of nature and brings up her children with love and tenderness will find that her children will feel the pain when she takes a hard line but they will not revolt against her.

I have drawn the attention of the Jama'at towards this matter; now I also want to admonish the Amirs, indeed to every office holder in the Jama'at. If you wish the members to help you in Jama'at work and to see the noble examples of obedience, it is essential that they be the first to become models of obedience. They should be looking towards the higher authorities and they should be models of obeying those who are above them. Secondly, there is an injunction to obey the Holy Prophet (Peace and blessings of Allah be upon him). The injunction to obey you is subservient to that higher injunction; it cannot be

at the same level. As a point of logic we say that since the obedience to the leaders is a part of obeying the Holy Prophet (Peace and blessings of Allah be upon him), therefore all Amirs and presidents who represent the Jama'at organization, or qaids, zu'amas, and presidents of Lajna and a right to be obeyed by virtue of their office; it does not have anything to do with their personality. Whereas I am making this advice, I also want to make it clear, that eventhough the most important injunction relates to the Holy Prophet (Peace and blessings of Allah be upon him) and it moves forward from him, yet even about the Holy Prophet (Peace and blessings of Allah be upon him) Almighty Allah says in the Holy Qur'an: If We had not granted you a heart that was ever inclined towards them, and always concerned about their welfare, suffering every pain that they suffer, in that case even the great status that you have been granted and the lofty injunctions on your behalf given by Almighty Allah would have failed to bring them together. This is because the Holy Prophet (Peace and blessings of Allah be upon him) was healthy, but all others were not healthy. The high status of spiritual health that is required for true obedience, which rises above all trials and tribulations is not available to everybody. The companions who lived very closely in the company of the Holy Prophet (Peace and blessings of Allah be upon him) had their own high status. They are not the ones being addressed in the verse:

Lo kunta fazzan Ghaleezal Qalbi Lanfadhu min Houlika

(Aal Imran:160)

They were going to stay close to the Holy Prophet (Peace and blessings of Allah be upon him). We

must apply the verses of the Holy Qur'an according to the context. But there was a large community, which had not acquired that high level of moral training. They were ever dependent upon sympathy and consideration. These are the ways that were making them closer and closer to the Holy Prophet (Peace and blessings of Allah be upon him). They continued getting closer till they reached a point that the Holy Qur'an bore testimony to their faith and steadfastness.

Thus the subject that the Amir who is appointed is a system established by God has certain responsibilities by virtue of his office. If he ignores human nature and believes that everybody has the responsibility of obeying him and he does not have any responsibilities other than receiving obedience. This is not right. It is against human nature; the Holy Qur'an gives teaching according to human nature.

The Holy Qur'an also tells us that you must certainly pray for the devotees of the Holy Prophet (Peace and blessings of Allah be upon him) who demonstrated excellent example of obedience. But remember, the real credit for all of that goes to the Holy Prophet (Peace and blessings of Allah be upon him). He earned his status with love, tenderness, forgiveness, and by suffering for his companions. If the Holy Prophet (Peace and blessings of Allah be upon him) did not have these qualities, you would not have witnessed the kind of devotion which his companions demonstrated. The obedience was not their personal quality; it was a reflection of the beauty of the Holy Prophet (Peace and blessings of Allah be upon him). This verse tells us that every one who has been given the authority has to win the hearts; he will have to work hard and fulfill the natural requirements of his/her office. It may be a person who has been granted authority in a limited sphere -- e.g., a zaem of Ansarullah, who has been granted authority in a limited sphere. Everyone whose authority is recognized is an appointed one -- not in the sense that Allah has granted him the title of prophethood. So the Amir, who has been appointed as Amir, but ignores this basic principle, is stupid and there is an element of pride in him. He is stupid because he is

disregarding a fundamental principle that the Holy Qur'an has enunciated and without which the office of Amir cannot be completed. He is proud because there are qualities about which Allah tells the Holy Prophet (Peace and blessings of Allah be upon him) that if you did not have these qualities they would have run away from you; how can this man imagine that people are going to obey him irrespective of whether he has those qualities or not. If people obey in such a case, it is not because of the individual, but because of the blessing of the organization of the Jama'at. They do it for the sake of the Holy Prophet (Peace and blessings of Allah be upon him) and earn double rewards. Such office holders become doubly liable for their behavior.

To put it briefly, appointment to the office of Amir is not an ordinary matter. It has very deep requirements which must be satisfied. However, the one who disobeys cannot come forward with the excuse that since the Amir did not treat him well he did not owe obedience to him. Remember this point too. The Holy Qur'an does not recognize the right of those who purport to have desisted from the obedience of the Holy Prophet (Peace and blessings of Allah be upon him) on account of his hard disciplinary measure. It only describes it as a psychological weakness of such people. Otherwise the true requirements of obedience stand much higher than the personal weakness or personal characteristics of an individual. Look at the matter from the perspective of obedience, i.e., from the angle of the one is expected to obey. It is his duty to obey the leader within the leader's sphere of authority irrespective of how the leader treats him. The Holy Qur'an has not given anybody the right to claim that since he was not treated well he has moved out of the sphere of authority.

As for the true believers, the Holy Qur'an describes their voice only as one voice. It was raised in the obedience of the Holy Prophet (Peace and blessings of Allah be upon him) and was raised as a single, forceful, voice. It was

sami'na wa ata'na ghufuranaka rabbana wa ilaikal maseer

“We do not know anything else. We listened and we obeyed. And in listening and obeying alone lies the forgiveness from the Lord. O Allah, we listen and obey for Thy sake. Not because we are expecting a favor from our leader. His obedience in itself is not our objective. It is all because we seek Thy forgiveness. And Thee is our return; You are the One to Whom we have to submit the full account of our deeds.”

“To listen and obey” is a subject that we have learnt from the path towards Allah that the Holy Prophet (Peace and blessings of Allah be upon him) and his companions adopted. When they turned towards God, everyone who was from God was greeted with “We listened and we obey”; we have nothing else to do. But when we look at it from the perspective of the one who has been appointed, the appointee has to sacrifice his life in order to cultivate the spirit of “listening and obeying.” He has to sacrifice his comfort and has to satisfy all the other psychological requirements of creating a community which will come up to that standard. So if you look at the subject from only one angle sometimes the subject changes and wrong inferences are drawn. Some people cause their own ruin as a result of such wrong inference. This subject will become abundantly clear if you apply this reasoning to some of the events which have recently arisen in some Jama'ats. There is an Amir who does not satisfy the requirements of compassion and kindness. He does not expand the circle of his acquaintances because he is now called upon to do so for the sake of God. He does not cultivate large heartedness and patience. He is not always eager to ensure that people should be tied to him with relationships of love and kindness. Such an Amir will not find such examples of obedience in his Jama'at. It is impossible. On the other hand you will frequently hear about the stumbling in the face of trials and tribulations. A small thing happened and people fled. They did not flee from the Amir. They fled from their own destiny. They ruined their hereafter. In such a case the two may not be equally responsible, but both certainly

share the responsibility. It is hard to say that the responsibility is equal; Allah knows best. Sometimes one may have a greater share and sometimes the other. But there is no doubt that both share the responsibility. It is the misfortune of people who are living under the authority of an Amir who is not kind and compassionate to them. Similarly an Amir who is kind and compassionate, but has been appointed to lead people who are arrogant, is an unfortunate Amir; because sometimes such arrogance does not arise as result of the harshness of the Amir. Some Jama'at develop a few unhealthy clumps -- groupings of mischievous people who are always looking for errors on the part of the Amir. As soon as they see something they start shouting “Look, this is what he is doing; we cannot cooperate with him.” If they get an opportunity, they also threaten him. Such cancerous clumps exist in several places. We have tried changing the Amir, where such groupings exist. Even if you appoint a most kind hearted and compassionate Amir, such people give him the same treatment. Actually, sometimes such people yield to an Amir with a stern attitude and a stern Amir has to be appointed over such people, because they do not understand the language of kindness. They do understand the stern language to some extent. If there is such an Amir who does not tolerate any stupidity and responds in the same coin, we cannot say that the resulting atmosphere will be an Islamic atmosphere. But laws of perfect health do not operate in the kingdom of the sick. There is a proverb in Urdu which goes: “You will get angels according to how your spirit is”. If the spirit is vicious, angels appointed over it will also be harsh. The Holy Qur'an mentions this subject in connection with the hell. It says that the angels of hell are very harsh; they know no mercy. Dwellers of hell cry and moan: O keeper of hell, ask something for us from Allah. He will answer, the question does not arise. Their harshness is a permanent feature that does not change at all. So this proverb in Urdu has its roots in the Holy Qur'an: people will be assigned angels in accordance with their characters. When a person dies, the angels of death make their appearance. Those who are righteous, the angels make things easy for them. They prepare them with love and

tenderness to meet their Lord. They give them glad tidings that they are moving from a station of discomfort to a station of ease. But the harsh angels who descend upon those are tyrants and have wronged their souls for the whole of their lives, the angels demand from them to bring out their bodies. A very awe-inspiring scene has been depicted by the Holy Qur'an, which makes the bodies creep. So to say that the harsh people sometimes deserve harsh treatment is not contradictory to the Holy Qur'an, but it cannot be called the ideal atmosphere.

The ideal atmosphere is that which is exemplified by the Holy Prophet (Peace and blessings of Allah be upon him), and follows the spirit of obedience that the Holy Prophet (peace and blessings of Allah be upon him) strived to create throughout his life. Even if you cannot achieve it 100%, you must try to create a semblance of that atmosphere. If such is the case, it is a characteristic of the community of the Promised Messiah (Peace be on him) that they are willing to sacrifice their lives on such Amir. The President of Khuddamul Ahmadiyya, Quads, Zaeems, all of them, irrespective of any ties of relationship or similarities of temperaments, love and honor him and are willing to abide by their orders and implement them faithfully.

The history of the Jama'at is replete with such examples where a large Jama'at was blessed by the good treatment from an Amir. Such Jama'ats are still reaping the fruits of their efforts. If such Jama'at do not pray for this Amir, it is their ingratitude and thanklessness. But when someone creates an atmosphere of true Islamic love with the toil of his blood and sweat, the resulting blessings benefit many generations until the time that some mischievous people put hurdles in its smooth continuation and change its nature. These are the fine points that you must remember.

The Jama'at must understand what their sphere of freedom of action is. What is obedience? They must remember that the real sacrifice occurs when it is against your own desire and you have to offer your life as a sacrifice. Amir, or anybody else who has been granted the appointment to an office by Allah, may make an error in discharging

their responsibilities. Ignore such errors and do not let them interfere in your responsibility to obey. Remember the pledge: I will always be ready to sacrifice my life, property and honor. Hadhrat Musleh Mou'ud taught us the lesson of obedience in the form of this pledge; obedience is not a lifeless activity in which you obey if you like what you are being asked but you may withdraw if you have to face hardships.

I have noticed that some people make complaint that the Amir talked very long and wasted out time. Of course, if it correct, it is my responsibility to advise the Amir. If he did it on purpose, he deserves to be reprimanded. But it is not proper for every member to start talking that the Amir wastes our time in public meetings; he calls us without any real purpose. These are the mischiefs of the heart; they cannot be called rights. The right that subordinate does have is the superior should take good care of him; but it is not proper for the subordinate to talk like that himself.

The Holy Prophet (Peace and blessings of Allah be upon him) was always mindful of the needs of his servants. What can be the moment that attracted his heart more than the prayers. Yet he shortened his prayers on hearing the cries of a small child in concern for the feelings of the mother. But nowhere do we read that the mothers started making hue and cry that O Prophet our children need to be attended so please shorten your prayers. If such a thing had happened, it would have been sheer ignorance. But it is the grand status of the Holy Prophet (Peace and blessings of Allah be upon him) that the occasion for such a complaint did not arise! A person who is mindful of the needs of the others more than they can do themselves, will never permit a situation that calls for a complaint. This is because he sacrificed his own needs to satisfy the needs of others. He did it at such a grand scale that one wonders how a human can have such a power. It seems to be utterly impossible.

Sometimes there are things which are obviously good but you cannot carry them out until he brings about a total transformation in his inner

self. There are certain qualities of the Holy Prophet (Peace and blessings of Allah be upon him) that you feel humbled by reflecting about their greatness. He is so high and noble. He has been appointed at the pinnacle of high morals. It is true that we must follow him; but we cannot demand that since he did so, everybody should be doing exactly the same. There is a difference between high morals and requirements of justice. If the Amir does not satisfy the requirements of justice, I have to chastise him. But if he cannot offer the kind of sacrifice that the Holy Prophet (Peace and blessings of Allah be upon him) offered, the only matter for review would be whether he made a sincere effort. He can be given advice on how he could have worked and won the hearts by making such sacrifices. But he cannot be reprimanded.

The Holy Prophet (Peace and blessings of Allah be upon him) did not restrict himself to the fulfillment of his duties; he marched onward to the field benevolence and continued to march onward to the limitless giving of kinship that his stature transcends beyond our vision. Every effort that is to be made in following him has several stages. Sometimes such efforts are obligatory; but at times it is optional. But anybody who says that he is ignoring it because it is optional is actually ignoring an obligation. There may seem to be an apparent contradiction in this statement, but there is no real contradiction. There is a world of obligations; it is the duty of the Amir to carry out faithfully all the obligations of the Amir. He should deal with the Jama'at in a special way, which I will illustrate, that he does not do undue favors to anybody. But to what extent should he bear their mischiefs. To what extent should he seek Allah's help for them ignoring all the trouble arising from them? This is the subject of benevolence. Everybody has different views and capacities and perspectives in this respect. There are also differences in family backgrounds. How did the family in which he was born deal with such matters. Some attitudes have been stamped on his heart. You cannot soften him by making references to the sunnah of the Holy Prophet (Peace and blessings of Allah be upon him). But it would also be wrong for him to say that I am

very harsh and have learned the harshness from my parents; therefore do not give me the references of the traditions of the Holy Prophet (Peace and blessings of Allah be upon him). If he says so he would be unmindful of discharging his responsibilities. His attitude would amount to impertinence and disrespect to the Holy Prophet (Peace and blessings of Allah be upon him). His only response should be: Yes I have heard; but it is a big task. Please pray for me and I will also try my best to show a better example in this respect.

It is therefore essential that every office holder carry out whatever duties have been assigned, and all the elements of appropriate actions which need to be honestly undertaken to safeguard the security, stability, and preservation of the Jama'at. These are the fine points on which the life of the organization of the Jama'at depends. If you ignore these points the life of the organization will be ill-affected. It will start showing weaknesses which ultimately destroy the organizations. Therefore do not take my advice lightly; my perspective is the long term. It is my ardent desire that the community should be established on these high morals and values so strongly -- at least on the values essential for the preservation of the organization -- that we can hand over our lives to God in peace. We should be able to say: O Allah, we safeguarded the organization as far as we could by offering our own lives. We return to Thee with the joyful realization that the next generation of the Jama'at will not be destroyed. Generation after generation, their good qualities will continue to safeguard Thy organization. This is the spirit and the motivation for my repeated reminders to you. You are faced with trial every day. If at that time you do not analyze your situation with an open mind and do not see how often you succeed and how many times you fail, you will not be able to change your situation even though you have heard this advice. Try to make them an on-going part of your life and see the results.

Let me now return to the subject of the responsibilities of the Amir with some further detail. As for the duties of the Amir, it is essential that he should treat everyone alike. To create this

quality, he must not let a few members dominate his thinking. This weakness is a trend, that we find in all worldly systems. It ultimately destroys these systems. When Mr. Bhutto was about to assume power, he was sitting in a hotel among his friends. I had friendly relations with him; so I went to congratulate him. He said: Let's keep in touch in future too. What he meant was that he had now reached a powerful position, but he did not want to break off relations because he was now a big man. Or maybe he had something else in his mind. I said: I have not come to take from you a promise of keeping in touch in future; I have come to tell you that I am now breaking off our relationships. Everybody was stunned. Mr. Bhutto said: What! What are you saying? Have you come to tell me that you will not meet me in future? I said: That's exactly what I have come to tell you. He said: What do you mean? I said: I have studied history of politics, and I have analyzed the life of great historical figures. I know that even the best politicians, when they come into power with the best of intentions, are surrounded by flatterers who want to share his power and cling to him as the flies cling to raw sugar, such people are always corrupted by those around them. I can give false praise; and a true statement is always hard for the ruler to swallow. When he is a politician, he can tolerate everything; but when he assumes power, he does not. Since now you are a ruler, not a politician, but I remain what I was, and have no desire for a gain from you, I am afraid that if I meet you now, our old friendly relations would be spoiled. So if we have to break these relations later, why not do it now.

I mention this as an illustration to point out that the circles which surround those who are in power is an eternal subject. It applies to the entire human history. It does not relate merely to politics; it applies to economics and others areas of human activity. Whenever people see someone rising to power, they remember old relations. People flock around him with reference to their old relations. I remember an incident which made me laugh, but which is illustrative of the human nature. There was a lady in Ahmed Nager. She once said: Look at the character of these people. We are of the Ara'in people, as is Ziaul Haq. In addition to

being Ara'in, both were from Jalundher. He said that my mother called him by the telephone, but he did not attend. Now, this lady did not think of the relation all her life; but as soon as Ziaul Haq came to power, she thought he owed to talk to her on the phone.

People who gather around the people in power sometime create disastrous results. You should not let that happen in the Jama'at at any cost. If you are surrounded by some people in a manner that they separate you from the Jama'at and people's views reach you after filtering through them, and the Jama'at loses the confidence that you are willing to listen to things against them or in favor of them without any discrimination, then in that case your office of Amir gets weakened to that extent. You need to be very vigilant. Some people are serving the Jama'at will certainly surround you; but it is upto you to decide whom you are going to permit to form close groups, and which ones will not be permitted to come to you as a group. If the latter do come as a group, keep every one at his proper place. They should not have the courage to interfere in matters which Allah has assigned to you in your official capacity. I have noticed that some people are under the influence of their wives. The relationship of their wife with other women interfere with the performance of their official duties as Amir or Sadr. She tells him: the husband of such a woman is really hopeless; or that such a woman does not really like you; I heard these things in a social gathering. Such a husband follows the words of his wife rather than his own best judgment. This is not fondness and high morals; it is cowardice and lack of manliness. Moreover, it is unfaithfulness to the organization of the Jama'at. It is not proper for any woman to interfere in a matter which is officially assigned to her husband, except for forgiveness and compassion. To request forgiveness is something else, but to make a political issue of influencing their husband in favor of or against someone is not permissible at all. They cannot be accepted at any cost.

This was the nature of my relationship with my wife. Once Hadhrat Khalifatul Masih expressed

his unhappiness with me. My wife was hurt and uttered a few sentences. I told her that it was not going to happen again. If it does, I will break off with you but would remain attached to the Khalifa, even if he hits me and treats me like a slave. I do not prefer your love to the slavery upon which I have seen the negative impact of your words. From that day to the last breath of her life, she never tried to interfere in my official duties. I was Sadr Khuddamul Ahmadiyya, in Waqfe Jadid, and also in Ansarullah. She never tried to influence me directly or indirectly. The same has been the case with the children and household workers.

Some people are so foolish and feeble of nature that they start thinking of others also as they are. Once someone wrote to me: You have such a household helper; she has influenced your thinking and therefore you have good opinion about some people, and not about others. As a matter of fact, I had expelled the son-in-law of her and she never complained to me about it. She had been trained in my household and knew very well that she was not permitted to interfere in the affairs of the Jama'at. I am presenting these examples to point out that I have passed through these experiences. I know that such efforts are made and that they are destructive. Then those who surround the leader, destroy the entire structure of righteousness. This is not an ordinary trial; it would be a major calamity that would befall an Amir who starts following what others say. It is true that even if you do not do it you will be accused of it, as I mentioned about myself earlier that a critic did make that accusation. But who am I, such accusations were also levied against the Holy Prophet (Peace and blessings of Allah be upon him). The Holy Qur'an tells us that people criticize even the Holy Prophet (Peace and blessings of Allah be upon him) that he is very credulous (trustful). The Holy Qur'an adds, Yes he is trustful, but trustful in matters of goodness. Wherever he something beneficial for you, he lends his ears to it and accepts it. But that is out of question for evil, you cannot call him credulous. He investigates everything and satisfies the requirements of justice. He does not make his decisions based on heresy. As for

goodness he is trustful. Where goodness is concerned, it is not necessary that the matter is proved 100% that someone is so good therefore he should be given such a prize. Someone gives a favorable report and his heart is inclined to give a reward and the reward is given. This is being "trustful for goodness". Someone gives a good report and he immediately accepted it because he was already favorably inclined with love and friendship. This system of being trustful or credulous, in its positive and negative aspects, is a continuous feature of human life.

Some people are credulous in an evil sense, instead of being trustful in a good sense. Whatever evil they hear, they relish it. Such people become not only an evil influence on the organization of the Jama'at, but also it destroys the peace of the families. If the elders in the house -- husband, wife, mother-in-law, father-in-law, have the habit of listening to evil talk and believing in it, and relishing the thought that now they have something against someone, then that is what creates havoc in human life and destroys the peace of mind. If it enters the organization of the Jama'at, its damage is very far reaching and long lasting. So if we want to preserve the organization of the Jama'at, we have to keep these things in mind.

It is not appropriate for an Amir to become a tool in the hands of a few individuals or to be seen surrounded by a few people so that the rest of the Jama'at feels that he has cut himself off from them and listens only to these selected people. It is also my experience that in such a case people start telling these people their tales rather than talking to the Amir. They give presents to these people and try to promote their personal relations with them. Due to their own foolishness they think that if they keep these people happy they will talk about them. So, what happened to righteousness? Righteousness means pleasing Allah!

All decisions are misguided in such a situation. If such people try to please the Amir directly, their effort would be devoid of righteousness, because they do not realize that the character of the Amir

is in tune with the attributes of Allah. If they are in tune, there is no danger. Very often they not only displease Allah, but also they displease Allah by their efforts. They misunderstand the Amir and ascribe the crookedness of their own thinking to the Amir. When the Amir expresses his displeasure, it becomes a source of trial for them.

I am not giving these general references as hypothetical propositions, but based on history. I have a long experience, and everything I am telling you is based on a solid reality. It is not possible to give all details. I have told you my own experience, but it is not proper that I describe to you the details of others, because in that case you would be able to identify the Jama'ats that I am talking about. That will lead to further complications. But give precedence to righteousness; and it is the responsibility of the Amir to remove such impressions about him even if there is an iota of truth in them. If there is no truth in them, then the Amir should realize that the cruel and unjust people always do that. He should remain over and above such talk. This is another characteristic that was present in the Holy Prophet (Peace and blessings of Allah be upon him) and which the Amir must possess. Almighty Allah not only accepted this aspect of the life of the Holy Prophet (Peace and blessings of Allah be upon him) with great love, but also made it an ever-lasting feature by mentioning it in the Holy Qur'an.

Hadhrat Ayesha Siddiqah was faced with a false accusation. The person affected most by this accusation was the Holy Prophet (Peace and blessings of Allah be upon him) ; but he did not stop his good treatment of the tyrants because of his personal agony. It is mentioned about Hadhrat Abu Bakr that he stopped his generous treatment of some of the people indirectly involved in the incident. Almighty Allah prevented him from doing so by revealing a verse in the Holy Qur'an. Human needs and deprivations are a different matter. Help to alleviate them should not be stopped because of any such event. So you can see what wonderful results are being obtained when the teaching of the Holy Qur'an is translated

into the Sunnat of the Holy Prophet (Peace and blessings of Allah be upon him). Righteous people of the whole world fail to display another picture like it. There are many fine points of the character of the Holy Prophet (Peace and blessings of Allah be upon him). You will be amazed even if you concentrate only on those which are relevant to the organization of the Jama'at. Almighty Allah repeatedly told him that a person was a hypocrite and a cheater; he takes oaths that he believes in you, but really doesn't. Yet the Holy Prophet (Peace and blessings of Allah be upon him) did not do any injustice to him in his daily dealings or the management of the affairs of the community. Almighty Allah revealed to him some secrets of the unknown, but the Holy Prophet (Peace and blessings of Allah be upon him) realized that as long as the worldly requirements of justice were carried out, he had no right to show any administrative reaction. This was the nature of the Holy Prophet (Peace and blessings of Allah be upon him) but in addition to his own nature, he understood the deeper meanings and higher principles of justice as no one else in the world can understand. So we must follow the example of the Holy Prophet (Peace and blessings of Allah be upon him) in this respect.

Sometimes people say something about the Amir and the Amir hears about it. If he is going to take the matter seriously, his first reaction should be to carry out an investigation. This investigation should be made with justice. Until the investigation is completed, his relations with the individual should not change in any way. After the investigation he should see how much forgiveness and overlooking he is capable of making. If he sees that forgiveness can result in reformation he should give freely of his forgiveness to them. He should treat them with such generosity that it becomes a means of their reformation. In this way the really crooked ones are also reformed and the circles of the vicious and the wicked starts getting narrower and narrower.

This is the concern I have. I have impressed upon the Jama'at the importance of following the Amir.

If I do not elaborate on the duties of the Amir, the Jama'at may follow me and the injunctions of the Holy Qur'an and the Holy Prophet (Peace and blessings of Allah be upon him) in obeying him, but the results will still be devoid of blessing. They cannot have any real life; at any time sickness can emerge as some diseases spread when the season changes. There can be many unforeseen incidents, that can give rise to disobedience based on an injustice which was previously ignored. So there are some diseases which leave their seeds behind. You cannot totally eliminate the seeds. The only thing to watch is whether these seeds are being controlled and withering or whether they are growing. These are the only two tendencies we find in nature. Imagine how some trees flourish and grow in certain seasons. Some which were away from the road spread so much they the road is blocked. But when unfavorable weather overtakes them they start shrinking. Their branches recede and then start crumbling and breaking. They recede to their original place and the road once again becomes clear and easy to travel. This is exactly the case of the hypocrites, evils characters and the rebels in the Jama'at. Do not create the atmosphere for them in which they start spreading and occupying the straight path. If you do not take care there is a danger that it would happen. Create an atmosphere that they cannot even imagine occupying the right path and creating difficulties for the travelers. If they are cultivating sickness let them do so within the confines of their hearts. But it is the task of the Amir and the organization of the Jama'at that they should not let the atmosphere become favorable for the spreading of these diseases.

The Amir who understands these responsibilities and watches over the health of his Jama'at, will find these diseases to be shrinking. People who gather around him will start diminishing. Their private meetings are abandoned. Sometimes they are left alone or with a couple of close workers. People break their relations with them. They feel they have been left alone. They may feel the personal agony but the Jama'at will be saved from the evil effects. Try to understand this subject by relating it to your own Jama'ats. If you

make a careful analysis you will see the truth manifestly. This is what happens every where. In certain places the centers of disease grow large. It seems that they have been afflicted with a calamity. There is an earthquake which seems ready to destroy everybody. At other places the situation is the opposite.

{Hazur said that he would continue the subject in the next Khutba; he invited the Jama'ats to try to listen to it in gathering in their centers}

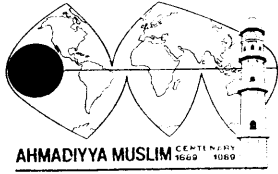
SAD DEMISE OF TWO JAMAAT MEMBERS:

The Gazette heard with great sorrow the news that two of our dedicated sisters passed away. *Inna lillahe wa inna ilaihe raje'oon*. Sister Munira Ahmad, wife of Munir Ahmad, President of St. Louis Jamaat and sister Mubarika of Milwaukee who had the distinction of presenting the Holy Quran to President Ford, passed away recently. May Allah grant them an elevated status in Jannatul Firdaus and be a source of comfort for their families.

*** BOOK ORDER FORM ***

Please use the book order form on page 16 to order any books from the National Publications Department. Please enclose a check for the correct amount payable to "Ahmadiyya Movement In Islam." If you have any questions, please contact Zaheer Bajwa sahib at (202) 232-3737.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**OFFICE OF THE PRIVATE SECRETARY
TO
HAZRAT KHALIFATUL MASIH IV**

Assistant Private Secretary (Honorary)
KHUDDAM SECTION

Date

Dated : September 26, 1996

Dear Mirza Muzaffar Ahmad Sahib
National Ameer Jamaat-e-Ahmadiyya USA

Assalamo Alaikum Warahmatullah

I hope by the grace of Allah Almighty you are all keeping well.
Hazrat Khalifatul Masih the 4th Ayyadahu Allah Taalah has received your
letter of September 6, 1996, informing Hozoor about the result of the
Election which was held to elect the Sadr of Majlis Khuddamul Ahmadiyya
USA for the tenure 1996-98

**Hozoor is pleased to approve the appointment of Mr. Munam Ahmad
Naeem as the Sadr of Majlis e Khuddam ul Ahmadiyya USA.**

May Allah Taalah enable Mr. Munam Ahmad Naeem to carry out his duties
in the best possible way.

May Allah Taalah be with you all, and grant Majlis Khuddamul Ahmadiyya
USA all the strength to carry out its responsibilities in the best possible
manner.

Wassalam

Hibatur Rehman

Incharge Khuddam Section

BOOK ORDER FORM

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THOSE WHO DO NOT PAY CHANDA AND THOSE WHO DO NOT PAY ACCORDING TO PRESCRIBED RATE.

On Sept. 10, 1982 in his Friday sermon at Basharat mosque in Spain Hazur (atba) addressed the issue of Chanda non-paying members and those that do not pay according to the prescribed rate.

Hazur (atba) said there are those Ahmadis who do not pay a dime in Chanda. If you consider their past, their financial status is vastly improved from what it was by the grace of God. Yet they appear to be callous about the needs of Allah's religion. They go about their business of working and worrying about their own needs.

There are others who are blessed with a lot yet they spend very little in the way of Allah. They only spend what they can spare. The teaching of the Holy Quran is "Lun Tunna lul birra hatta tunfeqoo mimma tohibboon" You will only achieve righteousness if you spend out of what you love. Such people should realize that spending what you can spare and which does not affect your life is not what is meant by spending out of what you love. To deceive Allah-The Provider is the height of stupidity. You must develop an honest relationship with God.

HORRIBLE BOMB EXPLOSION IN AL-MAHDI MOSQUE, GOLEBAZZAR, RABWAH

(Press Desk): On September 2, 1996, a powerful bomb exploded in Al-Mahdi Mosque situated in Golebazzar, Rabwah, Pakistan. Due to the explosion 3-4 feet area of the wall on left side of MEHRAB (Arch) was destroyed. Three other doors in the courtyard of the mosque fell down. Other doors of the mosque were also damaged and windows were shattered. The bomb exploded few minutes before ASR (afternoon) prayer. There were quite a few people in the mosque at the time of explosion. The explosion was so powerful that it rocked whole city.

According to the reports received, 13 people were injured in the incident and were rushed to Fazl-e-Umar Hospital where 8 people were sent home after receiving first aid. Five people were admitted to the hospital. Two of the injured, Prof. Mohammed Aslam and Mr. Shafique Ahmad are in critical condition.

By nightfall on September 2, 1996, Bomb Disposal team from Faisal Abad also arrived. After examining the scene, the team reported

that the bomb was made up of 2 kg of plastic explosives. The device was placed in the window next to the Mehrab.

According to the latest report received from the administrator of Fazl-e-Umar Hospital, Dr. Mirza Mubashar Ahmad, all five injured persons admitted to the hospital have been recovering, Al Ilamd-o-Lilla.

Mr. Mohammed Aslam has recovered consciousness and is able to talk and recognize people. However doctors are unable to give any definite opinion about injury to his left eye.

The second Ahmadi in critical condition, Mr. Shafique Ahmad, is still unconscious probably because of head injury. More tests are being performed.

Members of the jamaat are requested to pray for the complete and speedy recovery of all those injured in the incidence.

ETIQUETTE'S OF CONDOLENCE MEETINGS

Like every meeting, condolence has certain etiquette's and protocols. Different people have different ways of conducting themselves. Every society takes this occasion very seriously and in their conduct, respect for the deceased and compassion for his or her relatives is kept in mind. Relatives, friends and neighbors, every one comes to the house of the deceased. They talk about virtues of the deceased, sympathize with grieved relatives and pray for the forgiveness of the dead person. All these factors maintain the sobriety of the gathering. However, in a gathering it's natural for different people to say things in their own way. In such a situation it's all the more important to maintain the seriousness of the gathering and dignity of the occasion. One should desist from useless and loose talk and should not change this meeting into gossip mongering because this prolongs the meeting unnecessarily and the original purpose of the condolence is lost. Some people try to talk highly of their closeness with the deceased, and (in their effort to do so) start talking about such aspects of life that have comical elements in them. Little do they realize that they are not observing the proper protocol of condolence; these things may cause people to laugh but the somber atmosphere of the meeting is lost. Maybe those jokes were worth enjoying in the life of the deceased but one should realize that we have just buried the dead body, and laughter and interesting discussions with comical innuendoes are not appropriate at this occasion. Then there are some people who come to these occasions and start talking about their own life-experiences, trying to overshadow the entire gathering. This conduct is also inappropriate at such occasions. Some visitors are fond of discussing controversial topics. This is definitely not acceptable in such situations, because in doing so the speaker could end up hurting someone else's feelings, who has a different opinion.

In fact, mention of the Quranic verse and its repeated utterance "Inna Lillah-e wa Inna Ilaih-e Rajay-oon" is the best and most effective means of condolence and sympathizing with the relatives of the deceased. This has been the practice of our elders and we should try to do the same.

As far as conveying one's feelings of sorrow to the survivors of the deceased, and expressing one's

sympathy is concerned, one should not create any situation that would cause pain. One should stay at such places for reasonable period of time, express their sorrow and sympathy with the grieving family, give them moral support, pray for the deceased and take leave and make room for other people. One should realize that the grieving family would also need some privacy, rest, and comfort. They are stricken with grief and on top of that some unscrupulous people may create discomfort with their unwanted presence.

In these days telephone can also be used to convey one's condolence; it may also help to overcome sorrow, only if used properly. But what actually happens is that people start asking details about the death of the deceased. It's more appropriate to wait for a more opportune time for these details and talk briefly on the phone according to the situation. There may be many other people waiting to use the phone for same purpose.

Some people start using the phone of the grieving family for their personal needs; instead of providing comfort and emotional support they incur expenses that is not at all appropriate. Therefore, one should take care of their personal problems before coming to the house of the deceased.

It's the duty of relatives, friends and neighbors to provide food to the grieving household for three days because this has been the practice of Holy Prophet Mohammad (saw). In a Hadith Hazrat Abdullah Bin Jaafar narrated that when news of Martyrdom of Hazrat Jaafar Bin Abi Talib was received Holy Prophet Mohammed (saw) said "prepare meal for the household of Jaafar because they (Jaafar's relatives) have been afflicted with such distress that they won't be able to cook food" (Tirmidhi Ibne Maaja)

On this point one should also remember that The Holy Prophet (saw) has instructed to prepare meals for the grieving family and not for the visitors. Therefore, people coming for condolence should take leave before meal time unless they arrive from a long journey at the time when the food is being served, or if the household members themselves ask someone to join them.

From a Khutba of Hazrat Musleh Maud (may Allah be pleased with him) . . .

THE RESPONSIBILITY OF MAJALIS ANSARULLAH AND KHUDDAMUL AHMADIYYA IN ESTABLISHING PRAYER-IN- CONGREGATION

I have repeatedly cautioned Jamaat about prayer that it is not something to be taken lightly and one should not think that if one does not say his prayer or is negligent in saying it with due regard, he still can be considered a Muslim and an Ahmedi. There are some good qualities the lack of which makes a man a weak member but if he does not pray he loses his identity entirely. If someone calls himself an Ahmedi and yet fails to observe prayer, not just that he does not say any prayer at all but even if he misses as much as one prayer in one year or even one prayer in ten years, he can not be considered an Ahmedi at all. If he thinks that he has only missed one prayer in 20 years and it does not matter much, he is only fooling himself. If he missed one prayer even in 20 years, he still can not be considered an Ahmedi. In fact as soon as an Ahmedi misses any prayer, he is immediately removed from Ahmediyyat. And until he feels remorse and regrets his action and until he feels urge in his heart for religion, he is not counted as an Ahmedi by God the High. I am sorry that Jamaat has not appreciated the importance of prayer in this content. I continue to receive complains that some people are lax in prayers and there are others who do not say prayer at all. In view of this weakness, I urge the khuddamul-Ahmmediyya and Ansarullah, particularly of Qadian, to keep a watch on their neighbors in this regard like police watches the criminals. Unless every one of us is duly concerned that every single person of our community whether he is young or old, says his prayer regularly and does not miss even a single prayer, we can never establish a collective spirituality nor can we receive the bounties of Allah, the Exalted.

Henceforth I will consider all those who do not say their prayers in congregation as religious

outcasts. And I will hold Ansarullah and Khuddamul-Ahmediyya nationally accountable if they fail to provide surveillance. We have no obligation towards anyone who does not observe prayer. The only just punishment for such a person is that we should announce his expulsion from Jamaat. But if the authorities fail to persuade people to observe prayer in congregation, they will also be held responsible. They can not excuse them themselves just by saying that they have told people and if they do not say their prayers what else can be done? God has given them control and such means by which they can make people comply.

Therefore there is no reason why people won't listen to them. They can put pressure on them and make them pray in congregation. At least they can ask for their expulsion from Jamaat and inform me of such people. Anyway there ought to be a system that would identify those who are apparently with us but truly don't belong with us. It should not be tolerated that such people drag on with us and yet not mend themselves. This has negative effect on others and they also become lax in their prayers.

From now on I shall myself oversee this responsibility of Ansarullah and Khuddamul Ahmediyya. At the same time I like to remind the outside Jamaats that they should make their children and youth, men and women say their prayers in congregation as a routine. If they don't succeed in this task they will not be honorable with Allah no matter how many chandas they give or how many resolutions they pass and send to me.

(Friday sermon June 5, 1942. Reported in Al-Fazal June 7, 1942.)

From the sacred sayings of the Promised Messiah (may Allah be pleased with him) . . .

SALAT IS THAT IN WHICH YOU ENJOY PRAYING

You should pray before Allah in Salat in your own language. In prostration, while seated, in bow-down state, standing, at every stage pray to Allah. Pray even in Punjabi. Those who are not Arabs and don't understand Arabic, it is a must for them that, after reciting the Holy Quran and the recognized prayers in Arabic they should supplicate before Allah during Salat in their own language. One should also learn the meaning of Arabic prayers and the Holy Quran. Do not say Salat like senseless words but get to know its meaning and wisdom. You should pray to Allah that we are your sinful servants and are overwhelmed by our base desires, You should forgive us and save us from the horrors of this life and the hereafter.

These days people tend to hurry through the formal Salat and then they start long prayers. This is innovation. The Salat that lacks tenderness, in which there is no focus on Allah, there is no supplication to Allah with tenderness, is defective and worthless. True Salat is that in which one gets the pleasure of praying. You should stand before God with such attention that you should be in awe of Him. Just imagine if one is charged with a serious crime and he is to be sentenced either with life in prison or death by hanging, how would he feel as he appears before the judge. One should stand before God with a similar frightened heart. While his heart is stuck somewhere and his thoughts are wandering elsewhere, he utters the words of prayers during Salat it means nothing. Instead such a Salat is a curse that is not accepted. It is thrown back at him with contempt. God the Exalted says "So woe to those who pray. But are unmindful of their prayer" (Al-Maoun:5-6). The real Salat is one in which one gets pleasure. Such a Salat creates aversion to sin and this kind of Salat has been praised as the Mairaj of a believer. Salat is a means of progress for a believer. "Surely good works drive away the evil ones" (Hood:115). If

one keeps asking, even a miser will ultimately have pity on him and give him something. God the Exalted Himself advises us to pray to him for our needs and He promises to accept our prayers. It was the custom of the Holy Prophet, peace be on him, that whenever he had to pray for something he would perform ablution and stand up in Salat and would pray in Salat.

In this reference Jesus (peace be upon him) has given a good example. He says that there a magistrate who would not attend to his business and kept himself busy in personal pleasures. One lady, who had a dispute, would come to his door everyday and asked of his decision. She kept doing this till the magistrate acted.... One should keep praying with steadfastness and the moment of acceptance would most surely arrive. But perseverance is a precondition. (Malfoozat)

Request for Prayers . . .

Prayers are requested for respected Naib Amir Sahib, Dr. Muzaffar A. Zafr, who is suffering from Hepatitis B. May Allah grant him full health and strength to continue his dedicated services to the Jamaat. Ameen.

Respected Aftab a. Bismil sahib, National Secretary Rishta Nata, suffered a mild heart attack. He was treated and has returned home. Please pray that Allah may grant him complete and speedy recovery. Ameen.

AN IMPORTANT LETTER FROM HAZOOR ON OUR BAIT TARGETS FOR THE USA JAMAAT.

Dear Amir Sahib Jamaat Ahmadiyya USA,

Assalam Alaikum Wa Rahmatullahe Wa Barakatohu

In the worldwide Bait ceremony (for the year ending June 1996) by the grace of Allah Jamaat USA participated with over 550 Baits. In addition Jamaica had 82, Dominican republic 2 and Peru had 3 Baits. Alhamdolillah. May Allah give you more, bless you and make you steadfast. Jazakomullah wa ahsanul Jaza.

This new year Jamaat USA should by the grace of God move forward with the vigor and zeal and surpass their target. Your target for this year is 1000. For Jamaica it is 200, Dominican Republic 50 and for Peru it is 100.

To achieve the above come up with a make a comprehensive program and make an all out effort.

There were no Baits in Mexico this year. Start now with an aggressive program. Your target for Mexico is 50.

There are other countries assigned to you. Little attention was paid to them last year. Pay special attention to them this year. Special Tabligh desks were set up for this purpose. You must revive and activate these desks and work on introducing and organising Jamaats in these countries.

May Allah grant you the ability to work in an outstanding manner this year so at the year's end we should hear great news from you.

May Allah be Protector and Helper.

Wasalaam,

Sincerely,

Mirza Tahir Ahmad
Khalifa tul Massih IV

AMIR UK, RESPECTED AFTAB AHMED KHAN SAHIB PASSES AWAY

“Inna Lillah -- Our brother has departed from this world”

Respected Amir of the UK Jama'at Ahmadiyya, Aftab Ahmed Khan Sahib passed away on October 1, 1996, due to heart failure. Inna Lillahi wa ilaihi raji'un.

Respected Aftab Ahmad Khan Sahib served as the Amir of the UK Jama'at for more than ten years and performed outstanding services for the progress of the Jama'at during this period. On October 4, Hazur led his funeral prayer and mentioned his services to the Jama'at in his Friday khutba.

Respected Khan Sahib had a very brilliant career as a diplomat in the service of Pakistan and retired after serving as ambassador to several countries and also as the Director General of the Foreign Ministry of Pakistan. In 1986, he was appointed by Hazur as the Amir of the UK Jama'at. In addition to his untiring efforts to step up the activities of the UK Jama'at to provide the necessary support for Hazur's presence in UK, he also served Hazur in the international relations activities of the Jama'at.

In his Friday Khutba, Hazur narrated a revelation of the Promised Messiah (Peace on him), “Inna Lillah, our brother has departed from this world” (In Urdu). Hazur mentioned that these were also the words that immediately flowed from his lips when he heard the news of the demise.

A very large number of Ahmadis from all over UK joined the funeral prayers and the janaza procession. Moreover, the Deputy Mayoress of Wandsworth, His Excellency David Miller Member of Parliament, Ex. Mayor of Wandsworth, and representatives of several civic groups joined to pay their respects.

Janaza Ghaib (Funeral Prayer in absence) was also held in Masjid Baitur Rahman on October 4, 1996. A resolution of condolence on behalf of the US Jama'at was passed and sent to Hazur, UK Jama'at, and members of Khan Sahib's family. May Allah grant an elevated station in Jannatul Firdous to the deceased and give comfort and patience to the bereaved family and the Jama'at.

DR. MUZAFFAR A. ZAFAR, NAIB AMIR USA, PASSES AWAY

Inna Lillahi wa Inna Ilaihi Raji' oon

It is with great sorrow that we have to inform our readers that Doctor Al-haj Muzaffar Ahmad Zafar, Naib Amir, Jama'at Ahmadiyya USA, passed away this afternoon, November 15, 1996. *Inna Lillahi wa Inna Ilaihi Raji' oon.* Dr. Sahib Marhoom 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 the Amir and Hadhrat Khalifatul Masih III and IV 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 Huzoor during the Jalsa Salana 1994.

Dr. Sahib remained the central figure in the Khuddam Ijtema for decades. Many many Khuddam will continue to remember him for his regular presence and motivational addresses about the youth's responsibilities in reforming the Society.

Dr. Zafar 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. Zafar 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. Zafar 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 Zafar.

Muslim TV Ahmadiyya Int'l. 24 Hours a day

MTA Teleport 1440 Briggs Chaney Rd. Silver Spring Md. 20905

Phone:(301) 236-9457 Fax: (301) 879-0222

How to place an order and install new digital system for MTA Int'l.

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 Phone No. 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**, you will receive:

MTA Kit 1 (one box) containing the following items in your package;

1. StarTrak 100 digital receiver
2. Digital LNBF
3. Package containing cables and a new modified Remote Control

If you want to order a completely new system with .95m dish please send **\$625**, you will receive

MTA Kit 2: Total of 3 boxes containing the following;

Box #1

One 3 foot dish antenna and assembly hardware along with antenna assembly instructions.

Box #2

1. StarTrak 1000 digital receiver
2. Digital LNBF
3. Package containing cables and Remote Control
4. 2 inch Mount Mast hardware

Box #3

1. 75 foot cable
2. Compass
3. Grounding Kit
4. Tube of silicon sealant
5. Mounting screws and bolts
6. Instructional Video Tape (Please disregard all 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 trying to install new system. If any of the above mentioned components are missing in your packages, kindly inform Dr. Abdul Hakim Nasir Sahib immediately at 315-735-2319 so that you may be sent the missing items.

Installation of digital System for MTA

It is important that before you attempt to assemble and install the new digital system, you should read the manuals and follow the instructions **very** carefully. Please note, since we are using a

digital system which is also being used for another satellite service "AlphaStar", so in the manuals and instructions a reference may be given to "AlphaStar". **Please disregard this reference and do not use "AlphaStar" satellite information** and do not call any 800 phone number given in the manuals for service. Kindly use "MTA satellite locator chart" to find **MTA's Satellite Galaxy IV at 99° West**. If you have any problems please call your local audio/video secretary or Dr. Abdul Hakeem Nasir at 315-735-2319 or call MTA Teleport at (301) 236-9457.

New Dish Antenna Assembly and Installation

For installation of your new dish antenna, please note that instructional video tape (provided with MTA Kit-2 only) is very helpful. Please review this tape but follow the instructions for assembling the dish antenna which are included in your dish antenna Box 1. The MTA dish is different from the AlphaStar dish so please do not be confused when you view this video. You may install dish antenna with the provided hardware to the wall or roof top or a 2 inch diameter steel pole properly installed in the ground with concrete (2 inch steel pole not included).

Aiming Antenna

Please follow the Aiming procedure on page 7 in your User's Manual very carefully as instructed. In order to find MTA and achieve maximum signal strength, you will hear the three beeps in sequence indicating that the MTA signal is locked. After three beeps, the scale changes and **you should try to obtain maximum signal strength, it should be in the range of 100-130.** Please remember that if you do not achieve the maximum possible signal strength number then it is possible that you might start losing the MTA picture occasionally because the dish is not peaked or aimed precisely and your receiver is losing MTA signal due sky conditions.

Additional Notes about the New Digital Receiver

1. The new StarTrak 1000 has built-in delay when you start up the unit or change channels from the remote control; this is normal. In addition, the digital receiver may take a few seconds to respond to a command that you may give from the remote control or from the receiver front panel. This is normal, so give enough time for the receiver to respond to your new command before pressing any other buttons.
2. New digital satellite receiver for MTA is **pre-programmed** so you cannot enter any frequencies for audio and video reception. The receiver is programmed for MTA reception only in channels 1, 2, 3, & 4. for corresponding audio / Video frequencies (please disregard the audio frequency announcements made from London during any broadcast). Channels are lined up in the following configurations:

Channel 1: Channel one normally has **Urdu and English** translation. You will need to use the provided RCA cable (red, white & yellow ended cable) to be able to separate these audios from the back of the receiver to listen or record both languages separately (using the coaxial cable will mix the two audios).

Channel 2: Channel two normally has **Urdu** only. (Main audio)

Channel 3: Channel three normally has **English** only (if translation is transmitted from London).

Channel 4: Channel four normally has **Arabic and French** translations (if transmitted from London). Again, You will need to use the provided RCA cable (red, white & yellow ended cable) to be able to separate these audios from the back of the receiver to listen or record both languages separately (using the coaxial cable will mix the two audios).

MTA SATELLITE LOCATOR CHART

Satellite Galaxy IV at 99° West

If your location is not mentioned in this chart, please use city nearest to your place.

CITY	STATE	COMPASS HEADING (degree)	ELEVATION (degree)
Halifax	Nova Scotia	246.4	27.7
Montreal	Quebec	229.2	31.9
Toronto	Ontario	214.2	36.3
London	Ontario	212.4	37.2
Winnipeg	Ontario	175.5	32.8
Saskatoon	Saskatoon	154.3	29.9
Calgary	Alberta	141.2	29.8
Vancouver	B.C	128.2	29.0
New York	NY	229.6	35.9
Miami	FL	221.0	53.4
Orlando	FL	216.7	51.3
Detroit	MI	208.3	38.5
Chicago	IL	197.5	40.3
New Orleans	LA	194.6	53.7
St. Louis	MO	191.8	44.3
Dallas	TX	177.4	51.8
Denver	CO	159.2	43.6
Salt Lake City	UT	146.2	41.1
Los Angeles	CA	133.6	45.5
Seattle	WA	129.3	30.9
Washington, DC		214.0	39.9

Muslim Television Ahmadiyya International

What is MTA Int'l

Muslim Television Ahmadiyya International (MTA Int'l) is a unique network which is owned and operated by the Ahmadiyya Muslim Community and is fully financed by its worldwide membership. It is the first 24-hour Worldwide Muslim direct to home channel. Programs are produced by communities spread in over 150 countries. MTA International's service is open and does not require any special cards or monthly membership fees.

What is on MTA Int'l

MTA Int'l is broadcasting a variety of programming to fulfill the growing needs of its viewers. Some of the popular programs are Question & Answer Sessions by the Supreme Head of the Worldwide Ahmadiyya Muslim Community, Commentaries on the Holy Qur'an, programs on Islamic teachings and philosophy, Medical programs, Homeopathy Classes, Sporting Events, and a variety of programs from around the globe.

Among its many features, MTA Int'l broadcasts 8 audio subcarriers simultaneously along with video, providing a wide range of language selection options to the viewers. MTA Int'l offers educational, cultural, and religious programs in English, Urdu, Arabic,

Bosnian, German, French, Russian, Norwegian, Bangla, Turkish, and many others.

The MTA International Network

MTA Int'l's signal originates in London, UK and is being broadcast via satellite to the rest of the world using four satellites. For the European audience, we have a 24 hour transponder capacity on Intelsat 603 at 325° East (one analog and two 4 Mhz digital Ku-band circuits). We are also using the global beam on Intelsat 703 at 57° East which covers a large hemisphere from Africa to Asia and including Australia.

MTA Int'l has successfully integrated MPEG-2 digital video compression technology for its service to the Americas. Providing transatlantic link through TDRSS satellite at 41° West, the signal is then turned around in Silver Spring, MD, USA to Galaxy IV at 99° West for its North American viewers. This signal is received direct to home in America and Canada by using a custom digital receive system with a small 3 foot offset antenna 24 hours a day.

For more information, please contact:

MTA International Headquarters
16 Gressenhall Road, London SW18 5QL, UK
Tel 011-44-181-870-0922 Fax 011-44-181-870-0864

MTA International, North America
1440 Briggs Chaney Road
Silver Spring, MD 20905, USA
Tel 301-236-9457 Fax 301-879-0222

STOP PRESS:

This issue of the Gazette was about ready to be distributed when we heard the very sad news of the demise of our Naib Amir, Dr. Muzaffar Ahmad Zafar, in Dayton, Ohio. *Inna Lillahi wa Inna Ilaihi Raji'oon.* Page 23 gives more on this vary sad news.