



THE **Ahmadiyya**  
**Gazette** ۱۹۰۰

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

APRIL, 1997

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SHAHADAT, 1376

**USA**



Dr. Muzaffar Ahmad Zafr with Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV



Dr. Muzaffar A. Zafr in the company of Huzoor at the conclusion of Jalsa Salana 1996

This issue of the Gazette honors the late Dr. Muzaffar Ahmad Zafr, Naib Ameer, Jamaat Ahmadiyya, USA

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## FROM THE HOLY QURAN

And he said, 'I am going to my Lord, Who will guide me. My Lord, grant me a righteous son.' So We gave him the glad tidings of a forbearing son. And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient.' And they both submitted to the will of God, and he had thrown him down on his forehead, We called to him: 'O Abraham, thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good. That surely was a manifest trial. And We ransomed him with a great sacrifice. And We left for him a good name among the following generations—'Peace be upon Abraham!' Thus do We reward those who do good. Surely, he was one of Our believing servants. (37:100-112)

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي  
سَيِّدِي ۖ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۖ فَبَشَّرْنَاهُ بِغُلَامٍ  
حَلِيمٍ ۖ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي السَّنَامِ  
أَنِّي أَدْجُكَ فَأَنْظُرُ مَاذَا تَرَىٰ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ  
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ۖ فَلَمَّا أَسْلَمَا وَتَلَّهُ  
لِلْجَبِينِ ۖ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ۖ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا  
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الشَّدِيدُ ۖ  
وَقَدَّيْنَاهُ بِذَبِيحٍ عَظِيمَةٍ ۖ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۖ سَلَامٌ  
عَلَىٰ إِبْرَاهِيمَ ۖ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّهُ مِنْ عِبَادِنَا  
الْمُؤْمِنِينَ ۝

The Quran and the Bible are at variance as to which son was offered for sacrifice by Abraham—Ismael or Isaac. It was Isaac, according to the Bible while the Holy Quran identifies the son as Ishmael. The Bible contradicts itself in this respect. According to the Bible, Abraham was commanded to sacrifice his only son, but Isaac was at no time his only son. Ishmael was senior to Isaac by 13 years and for these many years was the only son. Some Christian evangelists have vainly tried to show that Ishmael, being of the handmaid, was born after the flesh while Isaac being born of the free woman was by promise' (Galatians, 4:22,23). Apart from the fact that Hagar, Ishmael's mother, belonged to the royal family of Egypt and was no handmaid, Ishmael has repeatedly been mentioned in the Bible as Abraham's son, exactly as Isaac has been mentioned as his son (Gen. 16:16;17:23,25). Moreover, analogous promises were made to Abraham in regard to the future greatness of Ishmael as were made to him about Isaac (Gen.,16:10,11;17:20). Apart from the substitution in the Bible of Isaac for Ishmael which seems to be deliberate, and of Moriah for Marwah, a hill which lies in the vicinity of Mecca near which Abraham left Ishmael with his mother Hagar while yet a child, there is nothing in the Bible to lend the slightest

support to the view that Abraham offered Isaac for sacrifice and not Ishmael. But whereas no trace is to be found in the religious ceremonies of Jews and Christians of the supposed sacrifice of Isaac by Abraham, Muslims who are the spiritual descendants of Ishmael, commemorate with great fervour his intended sacrifice, by slaughtering every year rams and goats all over the world on the tenth day of Dhu'l-Hijjah. This universal sacrifice of rams and goats by Muslims establishes beyond dispute or doubt the fact that it was Ishmael whom Abraham offered for sacrifice and not Isaac. In reality Abraham was not required to fulfil his vision in actual fact. It was only a practical demonstration of his intention and preparedness to sacrifice his son which was desired of him. The vision had already symbolically been fulfilled in Hagar and Ishmael having been left by Abraham in the Valley of Mecca which was at that time an arid and barren waste. That brave act, had, in fact, symbolised the sacrifice of Ishmael. The Divine command to Abraham first to sacrifice his son and then to abstain from carrying it into actual fact showed also that it was intended to abolish human sacrifice, a most inhuman practice which was prevalent at that time among most nations.

## FROM THE HADITH

Hazrat Abu Huraira relates that the Holy Prophet, peace and blessings of Allah be on him, said in an address: "O you people, Allah has made the Hajj an obligation on you, so you should perform the Hajj." On hearing this, a person asked: "O Prophet of Allah! Is Hajj an obligation every year?" The Holy Prophet kept quiet. He repeated this question three times. Thereupon the Holy Prophet (s.a.w.) said, "If I had said yes, then Hajj would have become obligatory on every one every year. You would not have the capacity to do that." Then he said, "As long as I leave you alone, you should also leave me alone. Do not ask unnecessarily. People before you used to ask too many questions from their prophets. Then they would go against their admonishment and fall into the pit of destruction. When I myself order you, carry out the order to the best of your capacity. When I prohibit you from something, leave it."

Hazrat Makhnaf bin Saleem relates that they were with the Holy Prophet, peace and blessings of Allah be on him, in the plain of Arafat. There, he said, "Each one who has the means should give sacrifice every year." \_\_\_\_\_

Hazrat Umme Salma relates that the Holy Prophet, peace and blessings of Allah be on him, said, "A person who intends to give sacrifice should not cut his hair or his nails from the appearance of the moon for Zul-Hajj until he slaughters the animal of the sacrifice." \_\_\_\_\_

Hazrat Jabir relates that he performed the Eidul Azhia prayers with the Holy Prophet, peace and blessings of Allah be on him. After the prayers, a ram was brought to him which he slaughtered. At the time of slaughtering, he said these words: 'In the name of Allah. Allah is the greatest. O my Lord, accept this sacrifice from me and on behalf of those of my followers who could not offer a sacrifice.'

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## FROM THE WRITINGS OF THE PROMISED MESSIAH

(PEACE BE ON HIM)

### TWO ASPECTS OF WORSHIP

Worship has two characteristics. One is the awe. It is the right kind of fear which man shows before God. Awe in the presence at God guides man to the fountain of chastity. His soul melts and starts flowing towards Him and he assumes the real garb of a servant of God. The other is love. It means that man should love God the way He should be loved, and should accept God as the true object of love and should forego all else as passing and transitory.

There are duties which God expects man to perform relating to His Own Person. Consequently every worship has a value but Islam prescribes two special forms of worship. Awe and love seem to be two contradictories which cannot possibly exist simultaneously. For example, how can a man love whom he fears? But love and awe for God have a different character. The greater the awe, the greater is his love for Him and alternatively the more he loves

God, the more will his awe for Him lead towards purity and take him away from evil.

Namaz or prayer is one way to discharge these duties. It has an atmosphere of awe. Another one is Hajj which symbolizes an attitude of love. The different steps in the performance of Namaz denote the various forms of awe. It shows prostration and humility. Similarly Hajj exhibits the different forms of love. Extreme love which is a kind of madness transcends sartorial formalities. For in extreme love you cannot be ostentatious about clothes, Hajj symbolizes the dress which is peculiar to lovers. Close cropping of the head, running to and from, and kissing (the black sacred stone) are all there and have been present in a symbolic form in all the divine laws earlier to Islam. The sacrificial killing too shows extreme love. Thus it is that Islam teaches the fullest performance of our twin duties to God. Ignorant is he who objects because of his sightlessness.

# Dayton Daily News

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NEWSSTAND

4B □ MONDAY, NOVEMBER 18, 1996

## OBITUARY

# Project CURE director dies

Services have been scheduled Tuesday for Dr. Al Hajj Muzaffar Ahmad Zafr, founder and executive director of Project CURE.

Dr. Zafr died Friday. He was 60.

After overcoming his own drug addiction 28 years ago, Dr. Zafr dedicated his life to opening the door of change for others, said Deloris Winslow, chairwoman of the drug rehabilitation center at 1800 James H. McGee Blvd.

Dr. Zafr started Project CURE in 1969, "with a trash can, a tablet

of paper and a dream," Winslow said.

Dr. Zafr is survived by his wife, Rozier, two daughters and five sons.

Services will be at noon Tuesday at the Dayton Convention Center, with the family receiving friends one hour before services. Burial will be in National Islamic Cemetery in Baltimore, Md. Arrangements are being handled by McLin Funeral Home.



**ZAFR, Al Hajj Dr. Muzaffar Ahmad, age 60, of Dayton; departed this life on Friday, November 15, 1996 after a brief illness. He accepted the religion of Islam & Ahmadiyyat in 1955. He was the NAIB AMIR of Jamaati Ahmadiyya, USA and the AMIR of the Fazli-Omar Mosque in Dayton. Dr. Zafr was the co-founder of Project C.U.R.E., Inc. & Executive Director since 1971. He received his Doctorate of Public Administration in 1982 from Pacific Western University, Los Angeles, CA. He was preceded in death by father, Lawrence Marbury, Sr.; brothers, Lawrence Marbury, Jr. & Walter Patton. He is survived by his beloved wife &**

best friend, Mariyam Razia Zafr; sons, Mustafa of Los Angeles, CA, Karim of Columbus, OH, Muree (Shyla) of Charlotte, NC, Mansur Zafr, Cedric Marbury, both of Dayton, and LaVawn Banta of Flint, MI; daughters, Atia & Naseerah Zafr; mother, Mrs. Flossie Patton, of Dayton; brothers, Mahboob Marco Hafeez (Zakiyya) of Cincinnati, OH, Michael of Boston, MA, & Charles Marbury of Dayton; sisters-in-law, Gazella Beebe of Lansing, MI & Gloria Patton of Dayton; brother-in-law, Harold (Elsie) Neal of Pittsburgh, PA; granddaughter, Keaira Zafr; special niece, Zainab Hafeez; and a host of other relatives & many dear friends, including Joe Szoke & Deloris Winslow. Funeral services will be held at 12:00 Noon on Tuesday, November 19, 1996 at the Dayton Convention Center, 22 E. Fifth St., Missionary Mirza Mahmood Ahmad, officiating. Visitation 10:00 A.M., Tuesday. Family will receive friends at 11:00 A.M. until time of service. Interment, Thursday, November 21, 1996 at Lakeview Memorial Park, Sykesville, MD. Arrangements entrusted to McLin Funeral Home, Northern Hills Chapel, 2801 N. Gettysburg Ave.

WEDNESDAY, NOVEMBER 20, 1996

## MEMORIAL SERVICE

# Hundreds remember Zafr

► He was executive director of Project CURE Inc., a rehabilitation center.

By Janice Haidet Morse  
DAYTON DAILY NEWS

Recovering drug addicts mingled with government officials at a memorial service Tuesday — a fitting tribute to one man who served as a bridge between them, Al Hajj Muzaffar Ahmad Zafr.

More than 500 people honored Zafr's memory at services at the Dayton Convention Center.

Zafr, 60, died Friday at Miami Valley Hospital.

Zafr was executive director of Project CURE Inc., a drug rehabilitation center he founded after overcoming his own drug addiction 28 years ago. He was suffering from a liver ailment at the time of his death and was



Zafr

in need of a liver transplant, family members said.

Mourners, many of them wearing prayer caps and head coverings signifying they were fellow Muslims along with Zafr, remembered Zafr's commitment to helping others turn

around their lives.

"He started from the streets and he made it to the top," said LaVawn Banta of Pontiac, Mich., Zafr's son. "If your life is a bad and rocky road, look at what my father did. He's an example of pulling yourself up and steering yourself straight."

During an era in which so many people seem to be focused on conforming to what is politically or societally

'He started from the streets and he made it to the top.'

LaVAWN BANTA  
Zafr's son

correct, "Zafr was not a conformist. Zafr endeavored to be transformed," said the Rev. Elsie Parr Neal of Pittsburgh, Pa.

"Be transformed by the renewing of your mind and your spirit and your bodies," she urged the mourners, who included former Dayton mayor Richard Clay Dixon and current city commissioners Idotha Bootsie Neal and Dean Lovelace, along with Dayton police Chief Ronald Lowe Sr.

Zafr will be buried Thursday in the National Islamic Cemetery near Baltimore, Md.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَصِيْرًا  
إِنَّا نَفْعٰنَا لَكَ فَتَحٰمِيْنَا  
وَقَدْ تَعَزَّوْا بِاللّٰهِ بِبَدْرِ وَرَأَيْمِيْنَا  
خليفة  
امام احمد بن حنبلہ

پیارے مکرم امیر غائب یو ایس اے

لندن  
20.11.96

السلام علیکم ورحمۃ اللہ وبرکاتہ

پیارے برادر مکرم منظر احمد غائب کی وفات کا بہت صدمہ ہوا ہے۔ انا اللہ وانا الیہ راجعون۔  
اللہ تعالیٰ غریقِ رحمت فرمائے اور انہیں جنتِ کا اعلیٰ مقام عطا فرمائے۔ مرحوم بہت فاضل اور فاضل شمار  
انسان تھے۔ جماعت کی بہت اعلیٰ خدمات کی توفیق پائی ہے۔ حضرت مسیح موعود علیہ السلام اور سلسلہ سے  
بے پناہ محبت رکھتے تھے۔ ان کی وفات سے اگرچہ ایک خدا محسوس ہو رہا ہے لیکن ہم تو خزانہ  
کی تقدیر پر راضی رہنے والے ہیں جس رنگ میں ہی وہ ظاہر ہو۔

برادر امین منظر غائب کی نہایت فاضل بیگم اور سب عزیزوں کو بھی میری طرف سے  
دلی تعزیت کا بیجا نہیں۔ اللہ تعالیٰ انہیں اپنے فضل سے نوازے اور جبرئیل کی  
توفیق عطا فرمائے۔ سب کو بہت بہت محبت بڑا سلام اور دعا۔

میں نے آج ان کی نماز جنازہ غائب پڑھا دی ہے۔ اللہ درجات بلند فرمائے۔

خالد  
خليفة المسیح الرابع

Translation of Huzoor's letter of condolence.

Bismillahir Rahmanir Raheem Nahmadohu Wa Nusalli Ala Rasoolehil Kareem

London  
Nov. 20, 1996

Dearly Respected Ameer Sahib, USA

Assalamo Alaikum Wa Rahmatullahi Wa Barakatuhu

I am deeply grieved at the demise of our dear and respected brother Muzaffar Ahmad Zafr. Inna Lillahi Wa Inna Ilaihi Raji'oon. May Allah grant the shadow of His mercy on him and grant him an exalted station in paradise. He was a very sincere and faithful member. He was granted the opportunities to serve the Jama'at in a magnificent manner. He was keenly devoted to the Promised Messiah (peace be on him). His death leaves behind a feeling of a vacancy, but we are reconciled with the Will of Allah, in whatever way it is manifested.

Please convey my heartfelt condolences to the very sincere wife of Broher Muzaffar and to all his relatives. May Allah grant them His mercy and grant them patience and perseverance of the highest degree. My dearly loving Salam and prayer to them all.

Today I led the funeral prayer in absentia for him.

Wassalam,

S/d Mirza Tahir Ahmad  
Khalifatul Masih IV

### **Tribute paid to Dr. Muzaffar Ahmad Zafr by Hazrat Khalifatul Masih IV**

(Taken from the Friday Sermon of November 20, 1996)

Now I want to relate to you another fond remembrance. He was our very devoted and very dear American brother. He was also a Ph.D. He was Brother Muzaffar Ahmad Zafr, the Naib Ameer of USA. He was a very active worker and very humble. In spite of having a Ph.D., he never wrote "Doctor" with his name. He was the Director of Project Cure in Dayton, Ohio. He had been known to me for a long time since he began to attend the Jalsa Salana and then the relationship kept on getting deeper. He had a very bright mind and many good qualities. He understood the problems of Americans more than most people. I always gained by having conversation with him. He was so active that whenever I visited over there he was always in charge of my security, as far as human efforts are concerned. It appeared he never slept in those days. Whenever I came out, he was always there.

He was a very fast driver. I tried to tell him to take some rest sometimes, otherwise I may be hurt. He would promise a little to take care but many a time when was left behind to attend to many things, I would say that we wait for him. The food will not have a taste without him as he is far behind. This was hardly said when suddenly he would be standing in front of me. He moved like the wind in driving but was never caught speeding. He must be praying while

driving so the the Law of God would supercede the worldly laws and protect him. By the grace of God, he never had an accident.

He passed away after a short illness. I found out later that he had cancer of the liver. It seems he endured it but did not mention it purposely and never mentioned the early signs to anyone. It became apparent when it was in an advanced stage. His passing away has been deeply grieving to me. But these griefs are a part of human life. *"There will remain only the Person of our Lord, Master of Glory and Honor."* (55:28) This is the message which becomes the support all the time.

His wife, Razia, is also very devoted, active and brave lady. Among the ladies, she was the one on (security) duty. Obviously she has been very reliable. Once I felt that someone had fallen back. When I looked back, the Private Secretary had become the victim of her shoulder. She had ordered that no man would come beyond a certain line. She did not care whether it was the Private Secretary; when that line was approached, she struck him with her shoulder so he reeled back quite a distance. By the grace of God, she has been very active, she is very active and will remain very active. Please pray for her and for her children.



IN MEMORY OF DR. AL HAJJ MUZAFFAR AHMAD ZAFR

On behalf of the members of the Senate of the 121st General Assembly of Ohio, we wish to extend our sincere condolences to the family and many friends of Dr. Al Hajj Muzaffar Ahmad Zafr on the sorrowful occasion of his death.

Al Hajj Muzaffar Ahmad Zafr left an indelible impression on the people whose lives he touched, and he will be remembered as a spirited individual who contributed immeasurably to the world around him. A former drug addict, he overcame his affliction to dedicate nearly twenty-eight years to helping others beat their addictions, and he founded and served as executive director of Project Cure, Inc., a drug treatment program affiliated with the former Model Cities program. His concern for improving the quality of life in our society was clearly evident in his personal sacrifices of time and energy to family, friends, and community, and his absence will be keenly felt.

The laurels of his life stand as a tribute not only to him, but also to those he left behind. Al Hajj Muzaffar Ahmad Zafr used his talents to the benefit of those around him, and although the void which his death has created can never be filled, the legacy of concern and commitment which he established will surely live on. It is certain that the world is a richer place for his having been in it, and he will be truly missed.

Thus, with deepest sympathy, we mourn the loss and salute the memory of a truly unique individual, Dr. Al Hajj Muzaffar Ahmad Zafr.



*Stanley J. Aronoff*  
 Senator Stanley J. Aronoff  
 President of the Ohio Senate

*Rhine McLin*  
 Senator Rhine McLin  
 5th Senatorial District





STATE OF OHIO  
HOUSE OF REPRESENTATIVES

IN MEMORY OF DR. AL HAJJ MUZAFFAR AHMAD ZAFR

On behalf of the members of the House of Representatives of the 121st General Assembly of Ohio, we wish to extend our heartfelt condolences to the family and many friends of Dr. Al Hajj Muzaffar Ahmad Zafr in your bereavement.

Although there are no words to ease the sorrow you are now feeling, surely there is a solace in the remembrance of having been touched by such an outstanding person. The warmth of his personality made a lasting impression on everyone around him, and the love, compassion, and understanding which Dr. Al Hajj Muzaffar Ahmad Zafr so readily extended to others will long remain in the hearts and minds of all who knew him.

Known and respected throughout the City of Dayton, and indeed, the nation, for his energy and spirit in founding Project Cure, Inc., a drug treatment program that served as a model for other such programs nationwide, Dr. Zafr lived as an inspiration and hero to many and served as a confidante and solace to others. A former drug addict himself, Dr. Zafr overcame drug addiction and dedicated almost three decades to helping others rise above their own addiction problems. His contributions to the Islamic community, African-Americans, and society-at-large, will be sorely missed by all, but will live on in the memories of all who knew him.

Thus, with a deep sense of sadness over the death of Dr. Al Hajj Muzaffar Ahmad Zafr, we extend our sympathies to his family and friends, and hope that the love you felt for him will be a continuing source of strength in your sorrow..

Representative Tom Roberts  
House District #39

Representative Lloyd B. Lewis, Jr.  
House District #38

RESOLUTION IN MEMORIAM  
FOR  
DR. AL HAJJ MUZAFFAR AHMAD ZAFR

WHEREAS, a full and fruitful life has ended in the passing of Dr. Al Hajj Muzaffar Ahmad Zafr; and

WHEREAS, a legion of friends and the congregate community do truly join his beloved family in loss and in grief; and

WHEREAS, Brother Zafr, as he was affectionately known by his many friends, did provide Project Cure and the City he served a classic example of distinguished, unselfish, tireless and enthusiastic service for his community; and

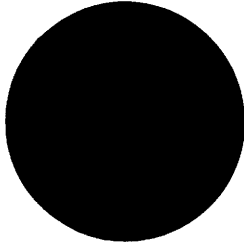
WHEREAS, Brother Zafr's perceptive and persistent efforts to enlarge and protect the quality of life for people of all stations and persuasions, reflected a sincerity, commitment and understanding that identified him as a true civic leader.

NOW, THEREFORE, BE IT RESOLVED

The members of the Dayton City Commission do hereby, individually and collectively, for ourselves and behalf of all citizens of Dayton, pay respect and tribute to a fine person and effective community servant.

BE IT FURTHER RESOLVED that our condolences and prayerful concern be expressed to his wife Mariyam Razia, children, Mustafa, Karim, Mureed, Mansur, Cedric, LaVawn, Atia, Naseerah, mother Flossie Patton, close friends, Deloris Winslow and Joe Szoke and family members who survive Brother Zafr.

Adopted by the Dayton City Commission  
November 19, 1996



*Michael R. Turner*  
Michael R. Turner  
Mayor



## AHMADIYYA MOVEMENT IN ISLAM, CANADA

10610 Jane St., Maple, Ont. L6A 1S1 • PH: (905) 832-2669 • FAX: (905) 832-3220

31 1996

### CONDOLENCE RESOLUTION

**Adopted by the National Majlis `Amila Canada on the sad demise of  
Dr. Muzaffar Ahmad Zafar, Na'ib Amir USA Jama'at**

We learned with great sorrow and grief the sad demise of our very dear brother, Dr. Muzaffar Ahmad Zafar, the Na'ib Amir of Jamaat Ahmadiyya, USA, on Friday, the 15th of November, 1996. Inna Lillahe Wa Inna Ilaihi Raji'oon.

We knew him as a great son of Ahmadiyyat who had deep love for his Jamaat, and his services for Ahmadiyyat will be long remembered in North America. Whenever he was called upon for any service, he performed it most faithfully and to the best of his abilities. For a long time he successfully served USA Jamaat as their President also.

It is a great quality of the leader that he is loved by his colleagues, subordinates and others who work with him or come in contact with him. Brother Muzaffar was one of them and he commanded great love and respect not only among Ahmadi brothers and sisters in USA but in other Jama'ats also where he went or had established his relations.

His love for Khilafat was unbounded. He started going to International Jalsa Salana at Rabwah, Pakistan in the seventies. He adored Hazrat Khalifatul Masih III and return received more love from him. When Huzoor asked the foreign delegates to vie for greater numbers in attending Jalsa Salana, Brother Muzaffar was always at the top of the list with the largest number of American contingent during the gathering. When Hadhrat Mirza Tahir Ahmad became the Khalifa, he delayed not a moment in pledging allegiance to Hadhrat Khalifatul Masih IV (may Allah strengthen his hands) and has been his humble devotee since then.

He was very popular and a well known figure with Jama'at Canada also. Attending our Jalsa had become just a routine for him. He would come every year and would be a very popular and forceful speaker also if requested. The style, the manner and the way of his speaking was direct, simple and deeply meaningful. His subjects concerned with uplift of society, eradicating of evils from among the people and the remedy he always presented was Islam and Ahmadiyyat.

He had deep knowledge of Islam and Ahmadiyyat. His argumentation was wonderfully studied with the verses of the Holy Qur'an which he recited beautifully in Arabic itself. His style of interpreting and explaining those verses was very convincing. His deeply affected the audience and was very much appreciated by the listeners. Canada Jama'at benefitted not only by his addresses on Jalsa Salana, but whenever on any other occasion or function, he was requested to participate, e.g., Religious Founders Day or in other seminars and symposiums organized by the Jama'at, he never declined our request.

With his death, not only the US Jama'at has lost a great son of Ahmadiyyat, but it was a loss to Jama'at Ahmadiyya Canada also. We have very deeply felt this loss. May Allah bless his soul and grant him high status in heaven and be pleased with him! We express our deep feelings of sorrow to his wife and children and all other dear ones of his family.

Mambers National Majlis Amila Canada  
December 15, 1996.

*In the Name of Allah, Most Gracious, Ever Merciful*

OFFICE OF THE AMEER & MISSIONARY-IN-CHARGE

# AHMADIYYA MUSLIM MISSION, GHANA

GRAMS: AHMADIYYA

TEL 776845 FAX: 233-772593

INTERNATIONAL HEADQUARTERS: RABWAH, PAKISTAN.

My Ref. .... AMMG/100/NHQS.

P.O. BOX 2327 Accra, Ghana

Your Ref. ....

..... December 3, 1996

THE NATIONAL AMEER, U.S.,  
BAITUR RAHMAN MOSQUE  
15000 GOOD HOPE ROAD,  
SILVER SPRING, MD 20905,  
U. S. A.

My Dear Brother-In-Islam,  
Assalaamo Alaikum Warahmatullah Wabarakaatuh !

## DR. MUZAFFAR AHMAD ZAFAR'S PASSING AWAY

We have learnt with great sorrow the demise of Dr. Muzaffar Ahmad Zafar, Naib Ameer of the Ahmadiyya Muslim Jamaat of the United States of America.

Dr. Muzaffar was one of the early converts to Ahmadiyyat in the U.S. who worked untiringly to convey the message of Ahmadiyyat to his compatriots.

He is also known for his concern for the persecuted Ahmadi Muslim brethren in Pakistan to whose plight he toiled to arouse the conscience of Human Rights Organizations in the West in general and in the U.S. in particular.

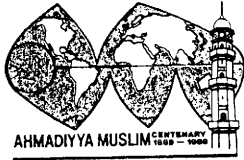
He had a charming personality and always left an indelible mark on those with whom he came into contact at International Annual Conferences of the Jamaat and the Jamaat's International *Shooras*.

His passing away is indeed a great loss not only to the American Jamaat but also to the World of Ahmadiyyat.

It is the sincere prayer of the Ghana Jamaat therefore, that Allah may, out of His grace, grant you, members of the bereaved family and the U.S. Jamaat the strength to bear the irreparable loss with patience and fortitude and the departed soul a lofty place in paradise.

Wassalaam,  
Huzoor's Most Obedient Servant,

  
( MAULVI A. WAHAB ADAM )  
AMEER & MISSIONARY-IN-CHARGE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

# AHMADIYYA MUSLIM JAMA'AT OF NIGERIA

(Incorporated in Nigeria under the Land (Perpetual Succession) Act)

INTERNATIONAL HEADQUARTERS: TAFEEHIA RABWAH, PAKISTAN

The Pioneer of Muslim Education in Nigeria & Proprietor of:-

Every Morning should be a witness for you that you spent the night with righteousness, and every evening should testify for you that you went through the day with the fear of God in your heart (The Promised Messiah & Mahdi - a.s.)

- AHMADIYYA HOSPITALS & CLINICS
- AHMADIYYA MUSLIM SCHOOL & COLLEGES
- AHMADIYYA MUSLIM PRESS & PUBLICATIONS
- AHMADIYYA BOOKSHOPS
- THE TRUTH (The First Muslim Weekly Newspaper in Nigeria)

Ref. Amjv-16/227 Date 20 Dec., 96 19..... CE 13..... 14..... HQ

The Amir and Missionary-In-Charge  
Ahmadiyya Muslim Mission  
2141 Leroy Place  
N.M. Washington 8 D.C. 20008

My dear Amir Sahib,

### MESSAGE OF CONDOLENCE

Assalamu alaikum, wa Rahmatullah, wa Barakatuhu.

On behalf of myself and the entire members of our Jama'at, I wish to express our heartfelt sympathy to you on the passing away of our late Dr. Muzaffar Ahmad, Naib Amir, Ahmadiyya Muslim Mission, United States of America. Inna lillahi wa inna illahi Rajium.

His passing away is undoubtedly a great loss not only to U.S.A. but to the world-wide Ahmadiyya Community.

We have met severally in Qadian, Rabwah and at UK Jalsa. His warm reception had endeared him to all who met him, particularly foreign delegates, at those occasions. His address at Canadian Jalsa which was aired by MTA drew tears from all those who watched the programme.

Personally, I will live to cherish the memory of meeting our late brother in USA on Friday, 5<sup>th</sup> July 1995 when Huzur Aqdas led the Jamaat Service in Washington D.C.

Our consolation lies in the fact that by these attributes he had lived and served the cause of Islam Ahmadiyyat righteously to the best of his capability. May the Almighty Allah accept his sacrifices and reward him with the bliss of Jan'nat. Ameen.

May Allah grant his family and the entire USA Jama'at the courage to bear the loss. Ameen.

Wassalaam.

Yours fraternally,

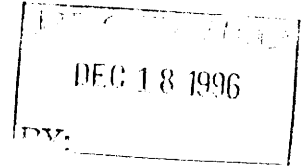
Alhaji (Engr.) H. O. Sunmonu  
Amir, Nigeria

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Ahmadiyya Muslim Association U.K.

(ESTABLISHED 1914)

Mr M M Ahmad  
Amir  
Ahmadiyya Movement in Islam Inc., USA  
Baitur Rahman Mosque  
15000 Good Hope Road  
Silver Spring  
MD 20905  
USA



12 December, 1996

Dear Sahibzada Mirza Muzaffar Ahmad Sahib

Assalamo alaikum warehmatullah.

On behalf of the Ahmadiyya Muslim community in the United Kingdom and myself, I wish to express our heartfelt and sincere condolences on the sad demise of Brother Muzaffar Ahmad, Naib Amir USA. INNA LILLAH I WAINNAILAIHI RAJIOON. To Allah we belong and to Him shall we all return.

Brother Muzaffar Ahmad used to be a hive of activity in so many gatherings of the community the world over that it was impossible to even conceive that he could be suffering from cancer. His death therefore came as a great shock to us all.

Brother Muzaffar was an undoubtedly steadfast, warm, farsighted and adorable international personality. He attended all our Annual Conventions in the United Kingdom and his towering presence will be sorely missed by us. I know that you regarded him as a wonderful helping hand and sympathise with you at his sad demise.

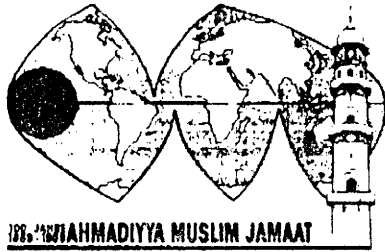
May Allah reward him in abundance and provide him an abode near Himself. Amen.

May Allah also grant you the fortitude to bear this loss and be your Guide, Guardian and Provider. Please convey our condolences to the family of the deceased and our salaams to the members of the Jamaat.

With request for prayers.

Yours sincerely

Vali Ahmed Shah  
Amir UK



1975 1972 AHMADIYYA MUSLIM JAMAAT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**AHMADIYYA MUSLIM JAMAAT**  
**ZENTRALE FÜR DEUTSCHLAND**

MITTELWEG 43 · 60318 FRANKFURT/M

AHMADIYYA MUSLIM JAMAAT ZENTRALE MITTELWEG 43 60318 FRANKFURT/M 1

TELEFON 069/554501

FAX 069/553401

HAUPTSITZ  
BARWALI, PAKISTAN

Hazrat Mian Muzaffar Ahmad Sahib,  
Amir Jamaat Ahmadiyya USA  
Washington

20th November, 1996

My dear Hazrat Mian Sahib,  
Assalam-o-Alaikum Wa Rahmatullahe Wa BarakatoHu!

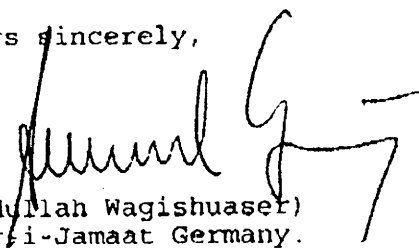
Trust this finds you in the best enjoyment of health.

Today, we received the sad news of passing away of our brother Mr. Muzaffar Ahmad, Naib Amir of USA. The news came as a shock to all of us as our brother was a devotee Ahmadi whose whole life was spent in the service of Islam and Ahmadiyyat. May Allah Ta'ala rest his soul in peace and his family and dependants receive strength to bear this great loss with courage.

Members of Jamaat Ahmadiyya Germany and the members of Majlis-i-Aamila convey their sentiments on this great loss which is not a loss to his family but a loss of Jamaat. We all pray for him that Allah Ta'ala may be pleased with him and may fill the gap through His kind blessings.

Please convey our sentiment to the members of your Jamaat.

Yours sincerely,

  
(Abdullah Wagishuaser)  
Amir-i-Jamaat Germany.

c.c. to Hazur-i-Aqdas, London.

*Bismillahir Rahmani Rahim Nahmaudhu Wanuslla ala Rasulihil Karim  
Wa ala abdihil Masihil Mau'ood*

**RESOLUTION OF MAJLIS AAMILA JAMAAT AHMADIYYA USA  
ON THE DEMISE OF AL-HAJ DR. MUZAFFER A. ZAFR  
NAIB AMEER JAMA'AT AHMADIYYA 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 sad demise of Dr. Al-Haj Muzaffer A. Zafr, Naib Ameer, Jama'at Ahmadiyya USA. *Inna lillahi wa inna illahi rajioon*. May Allah elevate his soul and grant him an exalted station in *Jannatul Firdous*. Ameen. May Allah also grant comfort to the bereaved family and friends.

Dr. Zafr was a most dedicated and devoted Ahmadi. Ever ready at the call of Khalifatul Masih for whom he cherished enormous love and respect. He placed the demand and call of his faith over all his worldly demands and virtually lived the life of a true *Waqfi Zindgi*.

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 Ameer for more than a decade. His devotion to Hadhrat Khalifatul Masih III and IV and the Ameer was exemplary. During the late 1970s and early 1980s he attended the Jalsa Salana in Rabwah every year. His services were specifically recognized and appreciated by Huzoor during the Jalsa Salana 1994.

Dr. Zafr remained the central figure in the Jalsa Salana USA and the Khuddam and Ansar Ijtemas for decades. Many Ahmadies 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 Ahmadies 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 Allah grant patience and comfort to all his loved ones, especially his bereaved wife Sister Razia Zafr and his children.

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



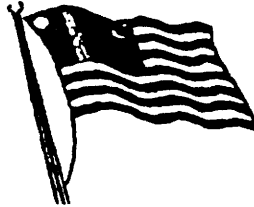
*In the Name of Allah, the Most Gracious, Ever Merciful*

## **Majlis Khuddamul Ahmadiyya, USA**

an auxiliary of the Ahmadiyya Movement in Islam, Inc.

✉ 15000 Good Hope Road, Silver Spring, MD 20905

☎ (301) 879-0110 📠 FAX (301) 879-0115



### **RESOLUTION**

*THE Majlis Khuddamul Ahmadiyya, USA expresses its heartfelt sorrow and regret at the passing away of our beloved Naib Ameer, Alhaj Dr. Muzaffar A. Zafar Sahib.*

*HE was to us an inspirational leader, a loving father figure and a Man of exceptional qualities. The Majlis felt a close bond with him, working under his guidance especially during the Annual Conventions of United States. His Addresses to Khuddam and Atfal at the National 'Ijtema' at were always a great source of inspiration.*

*THE Majlis offers its deepest condolences to the bereaved family. We pray that may Allah, The Almighty, shower his blessings and mercy on Dr. Muzaffar and reward him a place in paradise (Amin).*

*Zaideen & National Majlis-e-Amila  
Majlis Khuddamul Ahmadiyya, USA.*

## IN FOND REMEMBRANCE OF BROTHER MUZAFFAR A. ZAFR

by Sahibzada M. M. Ahmad, Ameer, USA

It was in November 1983 at the Holiday Inn in Georgetown that Maulana Sheikh Mubarak Ahmad Sahib, Ameer and Missionary Incharge, USA, bonded some expatriates from Asia and other countries with local Afro-American Ahmadies on the same pattern as Muhajirs from Mecca were bonded with Ansars of Medina by the Holy Prophet (may peace be on him). Indeed I recollect that Hazrat Musleh Mau'ood in the open space of Madrassa-e-Ahmadiyya similarly bonded two young Ahmadies hailing from different parts of India into similar brotherhood.

I had the good fortune to be knit together in bond of brotherhood with Brother Muzaffar A. Zafr to me. This sacred bond was of infinite value and a matter of joy and pride to me. We lived hundreds of miles apart but our brotherhood bond remained strong and grew with passage of time. The mutual affection constantly cemented the tie which remained for both of us a source of strength and pride.

Later, our official relations as Ameer and Naib Ameer created new opportunities of working closely and humbly in service of Islam and Ahmadiyyat. Here, I witnessed at close quarters Brother Muzaffar Ahmad Zafr's deep devotion to Ahmadiyyat and Islam. The one towering remembrance of this period was his readiness at all times to respond enthusiastically to every call of duty when invariably his standard response to every demand on him was in two words: "Yes Sir." These words were said so devotedly that it left an unforgettable assurance that the assignment will be carried out in word and spirit to the best of his capability.

When he first went to Rabwah to attend our Annual Convention, I learned that he had a long list of questions on which he wished to seek clarification. He narrates the experience that as Hazrat Khalifatul Masih III entered, Brother Muzaffar Ahmad Zafr was so overwhelmed by Hazrat Khalifatul Masih's godly appearance and personality that he folded his paper with its long list of questions which had been answered by a first glimpse of Hazrat Khalifatul Masih. It was a case of deep and complete submission and respect at first sight.

This bond of total devotion to Khilafat and its divinely chosen bearers remained his strongest

attribute throughout. Here, in USA, at every visit of Hazrat Khalifatul Masih IV, he forgot everything else and with love and affection devotedly undertook the duties of Khidmat-e-Khalq in the service of Hazrat Khalifatul Masih. He had no time for anything else of his own and remained ever alert and ready to be of service to Huzoor.

He had a strong sense of duty. When Huzoor was staying with us during his last visit in June 1996, some mischief monger left an abusive and offensive leaflet on the windshields of cars parked on the streets around the house. When Brother Muzaffar learnt about it he was very upset and was literally in rage. Zahir tells me that he was so upset that if he had his way he would have wrung the necks of those on duty repeatedly saying "You let him come so close to Huzoor, you let him come so close to Huzoor unnoticed and unmarked."

How deeply he had absorbed the teachings of Ahmadiyyat is evident from a press conference which he presided following the first Jalsa Salana of Hazrat Khalifatul Masih IV in UK, following the infamous Ordinance XX of Dictator General Zia in April 1984. At this Press Conference a Pakistani journalist asked him that now that your fellow members in Pakistan have been declared as non-Muslims and placed under disabilities and penalties described by an eminent Western author Friedman as "the daily life of an Ahmadi has been turned by the Ordinance into Crime," would you ask your Congressman and Senators to stop US aid to Pakistan? A ticklish question. But his answer showed how deeply he had acquired the teachings and spirit of Ahmadiyyat and Islam. His answer was "No! because it would hurt the people of Pakistan and we will never do any such thing. Our quarrel is with the Administration which has done something which is against Islam, against fundamental human rights, against religious freedom and also against the Constitution of Pakistan"—a beautiful and stunning reply.

Brother Muzaffar Ahmad Zafr was a great orator and spoke with great emotion and conviction. Tears will roll down his cheeks and in a choked voice he will narrate an incident or story from the life of the Holy Prophet (peace and blessings of God be on him)

or the Promised Messiah (peace be on him) and his successors.

Hazrat Khalifatul Masih in his Friday sermon of November 22, 1996 paid warm tribute to Brother Muzaffar Ahmad Zafr and graciously described his deep devotion to Ahmadiyyat and Khilafat. Huzoor found Brother Muzaffar ever ready to serve Islam and Ahmadiyyat lovingly with total devotion and readiness.

In brief, we lost a stalwart of Islam and a devoted servant of Ahmadiyyat. To recall while serving a sentence of prison he vowed that if he comes out of Jail he would become and act as a true Ahmadi. His prayer was answered and true to his vow he thereafter rose to such spiritual heights which is a miracle of the Promised Messiah (peace be on him) and Islam which strengthens our belief and conviction in the endless possibilities—indeed certainties—of Islam's ultimate dominance over all other faiths. Islam's message though emanating from the same divine source as all other faiths, was however, not limited in time or to specific people since Islam's teachings were universal and for all people and for all times.

Brother Muzaffar died of liver disease after a short illness. When his family found him mumbling some prayers on his death bed he, on their inquiry, told them that he was in communication with Allah and should be left alone.

His son, Mureed, sent me an extract of his diary which contained three short reminders to himself:

- Build three mosques in the United States.
- Make a large contribution in the name of the Third Caliph. "The third Caliph raised me to a position of prominence so I would like to give a large donation in his name."
- Razia should give a donation in the name of Begum Sahiba.

His funeral prayers were offered in Dayton on November 19, 1996 and were attended by several hundred people of all denominations including important local officials of the city. Later, the body was brought to the Ahmadiyya graveyard at Baltimore close to our H.Q. in Silver Spring when some 400 collected from all parts of USA to bid farewell to him at his burial.

Indeed we have lost a most valuable member of our Jamaat—a fearless and devoted soldier of Islam and Ahmadiyyat. He was not a proclaimed and formal devotee, yet all his life he worked with same devotion and commitment as any Waaqife Zindgi. We bow to the will of Allah in all humility and prayers that his soul may rest in eternal peace and may Allah wrap him in His infinite mercy and love and give solace to his immediate family and to the larger extended family of Ahmadiyyat.

## DR. MUZAFFAR A. ZAFR

Syed Shamshad A. Nasir

It is hard to believe that such a great personality has left us. His face with eternal smile consistently comes to mind. Many aspects of Dr. Muzaffar A. Zafr remind me of his personality including his excellent and moving speeches.

His demise was sudden, and we are deprived of a loving brother, friend and a caring man. As a missionary, I had several opportunities to work with him. He had a great respect for devotees and muballigheen.

He was a great companion to travel with. He would relate stories about his journies to Rabwah and Qadian and his Mulaqats with Hazrat Khalfatul Masih III and Hazrat Khalifatul Masih IV. Regardless

of how long a journey may be, I would never feel bored or tired with him as a companion.

During his travels, he would literally use candies and sweets, as he would say this was his weakness and it kept him alert and focused.

He had a great talent for public speaking. He would move the audience with him. His speeches on the subject of Dawat Ilallah were specially inspiring. In every speech he would remind the audience about the love of Khilafat and the unity of the Jamaat.

May Allah bless him and shower His choice blessings on his wife and children

## BROTHER MUZAFFAR AHMAD ZAFR OF DAYTON, USA

by Mian Muhammad Ibrahim

(Translated from the Daily Alfazal, Rabwah)

I was filled with great grief to read the sad news of the demise of Brother Muzaffar Ahmad Zafr in the Alfazal of November 18, 1996. I have had a deep relationship with him since 1973 when I arrived as the Murabbi Silsila in Dayton, Ohio. We all belong to Allah and to Him shall we all return. The Alfazal had a comprehensive writeup on him but I also venture to say something on this because of the long and loving relationship with him and I had the occasion to observe him from close quarters.

When I arrived in Dayton in 1973, Brother Muhammad Qasim was the local president there. At that time all the brothers and sisters used to sit together for meetings. There was no provision for Purdah for the ladies. Since this was in conflict with the Ahmadiyya teachings, I wanted to change this custom but there was no precedent or example there.

Fortunately, I managed to encourage brother Muzaffar and some other brothers to attend the Jalsa Salana at Rabwah. Sister Razia, the wife of brother Muzaffar also went with him. Maulana Muhammad Siddique Shahid went to see them off at the airport in New York. They were deeply impressed by the arrangements in vogue at Rabwah and on his return, brother Muzaffar asked me to promulgate the customs of Rabwah in local meetings and prayers also. He said he will fully cooperate with me in this matter.

Consequently, we put up a curtain in the mosque to separate the men and women and they began their activities in their respective circles. The credit of organizing the local Jamaat in accordance with the overall Ahmadi customs goes, therefore, to brother Muzaffar.

Before he accepted Ahmadiyyat, brother Muzaffar says he was free of inhibitions and like a typical American, was into some bad habits. He was completely changed as he accepted Ahmadiyyat. He became a righteous person and, by the Grace of God, joined the select group of upright persons in matters of religion.

Once there was a gathering where quite a few non Ahmadi dignitaries from Dayton were present, including many local government officials, who knew brother Muzaffar well from the time before he joined Ahmadiyyat. Pointing to some judges, brother

Muzaffar said that he was the same person who appeared before them as a criminal, "but Ahmadiyyat has made me clean from all those defects I had as a youth." There was a noticeable difference between the lifestyles of brother Muzaffar for periods before and after he joined Ahmadiyyat. Ahmadiyyat had brought out the innate good qualities in him.

It is said about the Khalifatul Masih II that nations will gain blessings from him. The person of brother Muzaffar is a living proof of this. The atmosphere he grew up in was far from purity and righteousness, but after joining Ahmadiyyat he made rapid progress towards the heights of righteousness and purity.

I had the opportunity to serve Ahmadiyyat for a long time with brother Muzaffar or along with him and I can say without hesitation that he was a bright pillar of Ahmadiyyat. He served Ahmadiyyat selflessly and without making a show of it. He was a devoted servant of Khilafat. God had given him the art of speaking very effectively also. Many of his companions became like him in many ways. The way he served the faith was special and particular to him alone.

He grew up in an atmosphere of racial hatred. The excesses of the white race over the blacks cannot be overlooked and was a great barrier in working together of the two races. This division was getting wider, and had rubbed off somewhat on the relationship between the foreign missionaries and black American Ahmadies. But God gave the capacity to brother Muzaffar to change the thinking of his friends in this respect. It was possible for the Pakistani missionaries to work with the American Ahmadies as good friends on equal footing.

Influenced by brother Muzaffar were brothers Ameenullah, Rafiq Salam, Habib Shafique, Bashir Ahmad and others who served Ahmadiyyat with zeal. I do not know the present state of affairs in Dayton but I do believe that the attachment of brother Muzaffar to Ahmadiyyat is bearing fruit and will bear fruit.

Brother Muzaffar was a righteous and devoted Ahmadi and if God wills, He will reward him generously in the hereafter. O God, let it be so. Ameen!

## THE DEMISE OF BROTHER MUZAFFAR ZAFR OF U.S.A.

by Muhammad Siddique Shahid, Gurdaspuri  
(Translated from the Daily Alfazal, Rabwah)

There was a report in the Al-Fazal of November 18, 1996, that the respected Brother Muzaffar Ahmad Zafr, Naib Ameer, USA Jama'ats passed away on Friday, November 15, 1996, in Dayton, Ohio. We were greatly grieved by this sad news.

I was introduced to brother Zafr when I went to USA in August 1973 in connection with Dawat Ilallah. He was the President of the Dayton Jamaat at that time. Whenever he came to a meeting or gathering, the impression I got was that he had a strong and inquisitive personality. God had given him a big and imposing personality also, so I was apprehensive that working with and getting cooperation from such people will not be easy.

Later events, however, changed his personality completely and he proved to be a very obedient, sincere and true Ahmadi.

This is how it happened. Hazrat Khalifatul Masih III had ordered that foreign delegates should participate in the Jalsa Salana, Rabwah in 1973. Consequently, a delegation of seven Ahmadies from USA went to attend the Jalsa Salana. This delegation included Brother Muzaffar Ahmad Zafr, as the leader of the delegation. He had the opportunity to visit Qadian also, in addition to attending the Jalsa Salana in Rabwah.

When these people returned from their visit to Rabwah and Qadian, they were completely changed persons. Their lives had completely turned around. Now the attachment to the Khilafat Ahmadiyya and love for the Khalifatul Masih manifested in a literal obedience to all the edicts of Ahmadiyyat. In addition, you could see a new interest in the affairs of the community and obeying the Ameer as evident in them.

After the return of this delegation from Rabwah, the US Jamaat Shoora was held in Dayton, Ohio, where Mian Ibrahim Jammuni was stationed as a missionary. Mr. Muzaffar was asked to relate his impressions of his trip to Rabwah and Qadian. When he began to relate about his meeting with Hazrat Khalifatul Masih III, he could not control himself and began to cry vehemently. He could not continue his speech and retired from the podium.

After that, by the Grace of God, he attended every Jalsa Salana in Rabwah and he kept on increasing in his sincerity, obedience to Khilafat and Taqwa in leaps and bounds. When Hazrat Khalifatul Masih IV came to London, he attended the Jalsa Salana, UK regularly. Whatever duties were entrusted to him on those occasions, he fulfilled them with sincerity and an open heart. He always kept the interest of the Jamaat above his personal interests.

Originally, Brother Rashid Ahmad was the National Ameer for USA. Then Brother Muzaffar A. Zafr was elected to this office. Later, when Sahibzada Mirza Muzaffar Ahmad was appointed Ameer, he served as Naib Ameer until the end of his life. He exhibited a high example of obedience to the Amir.

Hazrat Khalifatul Masih III toured Canada and America and Brother Muzaffar was entrusted with the security arrangements. He served with great presence of mind, a high sense of responsibility, and honesty. Wherever Huzoor went, he was there with his team by car or plane and fulfilled his duties of security arrangements diligently and with full responsibility.

His cooperation with me was unsurpassed. He always treated me with love, sincerity and respect. After I returned from USA, we met during Jalsa Salanas in Rabwah or London. He would meet me like a long lost brother, with a very warm handshake and a big embrace. How lovable was this personality who has now left us.

I had the good fortune to attend the 1996 Jalsa Salana, USA, in the new Baitur Rahman Mosque. Hazrat Khalifatul Masih IV also graced the occasion. Brother Muzaffar was given the topic of Obedience to Khilafat on this occasion. He spoke of the importance of Khilafat and the obedience to it in such an impressive way that each word seemed to come from the depths of his heart. It seemed that he was unable to express in words the true relationship he had with the Khalifatul Masih.

Alas! This lover of Khilafat Ahmadiyya and a fearless soldier of the faith has left us. May Allah give him a high place in paradise and May Allah fortify the hearts of those he left behind to bear this great loss.

## ABBA MUZAFFAR ZAFR

(Mureed NurAllah Zafr)

I have pondered long and hard for a couple of weeks as to what I would say about any father. I thought about all of the witty sayings. The times he would toss us on our beds and all the other things that children associate with their fathers. The strength, the provisions he made for us, the time he invested in us—in short the masculinity. But that would not really express what I feel. So I thought harder and pondered more, but to no avail.

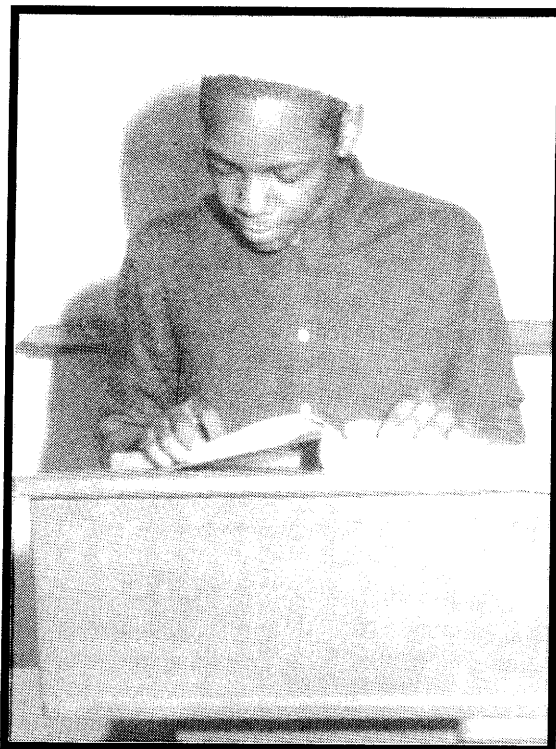
How can I speak meaningfully of someone whom I think so highly of, yet hardly know? That might sound like an exercise in rhetoric, but the more I think about Al-Hajj Dr. Muzaffar Ahmad Zafr, the more I realize how little I knew about him. I never knew how much he loved Allah, how much he loved Allah or how much he loved Allah.

Surprisingly, my father started out like some of the people of the time of the Rasool (s.a.w.). In the 1950's when the Ahmadi community was just beginning to build a mosque, in Dayton, he and my uncle would throw rocks at the brothers and sisters. They did this a few times until the brothers grew tired of being hit with projectiles.

One day the brothers chased my father and my uncle and caught them. The brothers asked my father "Why do you throw rocks at us?" My uncle explained that he and my abba didn't like those funny hats the Muslims wore. "Plus your women wear those funny clothes!" shouted my father.

After a brief lecture on the significance of having a mosque, one of the brothers told my uncle and my abba that one day that would be their mosque, then he fed them and showed them kindness. From time to time my abba would go over to the mosque and help the Muslims in their work. He couldn't help but find himself in admiration of their cause and in love with his Creator. He chose the "right" path. He became an Ahmadi.

I used to think back on my childhood with some discontent. I thought about all the times I wanted my father to see some event that was taking place in my life but he was nowhere to be found. He was in Qadian or Pakistan or DC or St. Louis or London, etc. He missed every single performance I had in the



school choir, every talent show, my first pee-wee football practice, some parent-teacher conferences, and he did the ultimate and missed my senior graduation!

He was with you. He was doing something in the cause of Allah. He made countless sacrifices for Allah. I had abba during the week and all of you had him on the weekends. Many Fridays we would help him pack his bags and pack his car and off he went. To do good works. He never complained. It was a sacrifice—an act of submission. He was truly of those who loved his Allah.

The first prayer I learned from my abba was verses 163 and 164 of Sura Al-Anaam. Those, of you familiar with this chapter know the significance of it. I've spent the last 15 years of my life saying this prayer in Arabic and never knew the meaning. I learned the words in English after my father passed away. Imagine my surprise when I learned the English:

*"Say: my prayer and my sacrifice, my living and my dying are all for Allah, Lord of all the worlds. He has no partners, and so I am commanded, and I am the first of those who submit to the will of Allah." (6:163-164)*

This was a prayer he recited often, a prayer he loved and a prayer he lived by. He was truly of those who loved his Allah.

I could write many lines of text. write many stories and write for hours but never explain the happiness my father gave me, the lessons my father taught me and the extent to which he loved his Allah. The easiest way for me to sum up his life is in his dying.

Abba. spent the last few weeks of his life in complete remembrance of Allah. He never let any length of time go by without uttering His name. I could see changes taking place in him, but I didn't quite understand what I was seeing.

The last day of my Abba's life was beautiful, albeit painful. Think about how beautiful the sun is. The life which it nourishes, the warmth, the magnitude and its essence. A very wonderful thing it is. Now try looking at it. It is still as beautiful, but painful. Understand?

During the last half hour of his life, my father was in and out of consciousness. While in a state of unconsciousness, he raised his hands and struck Takbir. He repeated this three times. It was 4:30 p.m., it was time for Asr prayer.

Who was this man that raised me for twenty four years? Who was this man that **unconsciously** supplicated to his Allah? Who was this man who **physically** tried to get out of bed when his Allah called for him? Who was this man who's last seven breaths had the word "Allah" on them?

This was my father! Whose prayer and sacrifice, whose living **and** dying were all for Allah, Lord of all the worlds. The One having no partner. And when he was commanded, he did not hesitate to submit to the will of Allah. He was truly of those who loved his Allah.

## TAKEN SO SOON

(by Taiyyiba Mirza)

Gone so fast  
It's so hard to believe  
I remember his speeches  
Of such great topics of interest

I remember his stories  
And the laughter they brought  
But today, no one is laughing  
All eyes are filled with tears

He brought so much joy into the world  
But now what's left is pain  
There's so much to remember  
It won't ever be the same

His last words were spoken  
His last breath was breathed  
No one will hear him speak  
Of such great wisdom and Faith

He will always be in our hearts  
Our prayers and thoughts  
Will keep us from being apart

In spirit he's still with us  
And God will watch over  
The loved ones he's left behind

Dr. Muzaffar Ahmad Zafr visited Pakistan in 1973 to attend the Jalsa Salana at Rabwah. He started out as somewhat a skeptic with lots of questions in his mind. But he came back a changed person. This one trip changed his whole outlook. It changed his life. Below is an account of this trip by Brother Zafr himself.

## REFLECTIONS OF MY FIRST VISIT TO RABWAH

Muzaffar Ahmad Zafr

My first trip to Rabwah was in 1973. It was to be the beginning of many lessons for me. The first of which was patience.

The oil crisis had just begun and seats aboard any flights were at a premium. Even though I had made the booking well in advance, I lost my seat. I was very disturbed.

Mian Muhammad Ibrahim was the missionary in Dayton, Ohio at that time. I went to him and informed him as to what had taken place. He suggested that we call the Missionary in New York city, Maulana Mohammad Siddique Shahid and request that he try and get me a ticket.

Maulana Sahib's first reply was that he could not get any seat for me. He suggested that we pray and wait until the following day. I thought he was being kind but unrealistic. But I waited all the following day anyway. I was right. Nothing happened. My impatience had caused me to give up hope.

Late that night, Maulana Sahib called and asked if I could get to New York early the next day. He had booked a seat for me to Pakistan. On my journey from Dayton, Ohio to New York, I was full of doubts about what I would find when I reached Rabwah.

I was like many people who belong to a religion for the sake of belonging. You follow it because you feel it to be correct. But my coming to Rabwah provided me with the certainty that the path to True Islam is through Ahmadiyyat.

Like many people born in America, I was skeptical of the spiritual power that Allah can give to His Khalifa. In short, I believed in Allah, The Holy Prophet Mohammed, (SAW) and Hazrat Masih Mau'ood, (AS) but I did not know the true significance of Khilafat, even when I met other

delegates from the U.S.A. who had already received the honor of meeting His Holiness, Khalifatul Masih III.

They described the "light" and spiritual countenance of Huzoor. Naturally, being an American possessed with a true Western mentality, I found this hard to believe. I listened politely, nodding appropriately, while thinking I must see this for myself.

The following morning, I arrived at Masjid Mubarik at what I believed to be early. To my surprise, the masjid was completely full. There was no room in the masjid proper. One of Huzoor's Security personnel motioned for me to come up front. A space was made for me on the first row.

When Huzoor entered the Masjid, I heard him say, "As-Salamu Alaikum Wa Rahmatullahi Wa Barakatohu!" My head danced! I could not see him from where I was standing, but his voice was enough to shake me to the very core of my being. This was the beginning of my love for Khilafat.

My only desire was to meet this person who made my heart dance; When I met Brother Rashid Ahmad, who was the Amir of the American Delegation, I asked him when we would meet the Khalifatul Masih. He stated we would meet Huzoor that afternoon.

The meeting with Huzoor could not come fast enough for me. Finally the meeting did occur. When we were led into the room and I first saw Hazrat Khalifatul Masih III, I was dumb struck. I am sure I said As-Salamu Alaikum, but nothing else. All I could do was stare at Huzoor. The description that was given to me by the delegates, I believe, was understated. I knew after our first meeting that I must



become a devotee to the Khilafat.

May I point out, that if it were not for Mian Mohammed Ibrahim Sahib, I would not have gotten to meet many of our Movement's great scholars. He had given me a set of cards. On each, he had written the person's name along with a brief message from him. These cards bore the names of Chaudry Zuhoor Husain, and Maulana Abul Ata, to name a few. Without this added brotherly compassion shown to me by Mian Ibrahim Sahib, I would never have met these luminaries in the manner that I did. I would have certainly been among the losers. I will be forever grateful to Allah for providing me with such a dear friend and brother as Mian Muhammed Ibrahim.

Before I left Rabwah for home, I had the opportunity to be in the company of Huzoor. These were times that made me certain that Khalifat is in the Hand of Allah. I also knew, with conviction, that only Allah can establish a Khalifa.

Prior to my trip to Rabwah, I was considered to be a very politically astute militant. I had been in the company of many persons who were considered significant and noteworthy. But all of them paled in the shadow of a Khalifa.

I was known to be extremely outspoken, having no fear of expressing myself to anyone. But when it came to Huzoor, I could not say a word, nor did I take exception to anything Huzoor said. Believe me, I was convinced then, as I am now, that there is no one on this earth like a Khalifa. To me, the truth of a Khalifa is demonstrated in the message he brings to his followers. They become infused with his teachings.

I must say this and I pray none will misinterpret it. In 1971 and 1972, Allah blessed me with the opportunity to perform the Haj. As Muslims from America, our group believed that Muslims were like the Muslims in the time of the Rasul (SAW). But I did not find the caliber of people I had studied about. This in itself, touched my sensibilities and made me skeptical about the "people of the Book".

When I went to Rabwah, I did find the "people of the Book" I had been looking for and yearning to be with. Before going to Rabwah, I had never heard so many people crying in their prayers as I heard in Masjid Mubarik.

The love and brotherhood I was shown in Rabwah has never been matched. One morning after Prayers, Maulana Abdul Malik Khan (RA) gave the Darsul Quran. After his Dars, people came to those of us who were delegates and began to embrace us and shake hands with us. It was overwhelming. I have never felt or seen such an outpouring of love anywhere else in the world. To this day, when I recall that incident, my heart is filled with love and prayers for those Ahmadies who displayed such love and affection



From that moment on, I knew that I must continue to be a member of this Community. I was convinced that this Community is with Allah and Allah is with this Community. There is neither time nor space to recount the many outstanding events that happened to me during my first trip to Rabwah and the successive trips I have made there since.

But I must share two events that were very significant to me. The first happened when I asked Huzoor for a name for myself and he gave me the

name "Muzaffar Ahmad". When I travelled to Rabwah the first time, I was Abdur Rahim Zafr, the seeker of truth. When I left Rabwah, I had become Muzaffar Ahmad Zafr, a new person devoted to the Institution of Khilafat

The second event happened during that same trip. My wife was expecting a child. I asked Huzoor for a name for this child. Huzoor said, "If it is a boy, name him Karim Ahmad. If it is a girl, name her Atiatul Quddus." The delegate from Kenya spoke up and said that the name Atiatul Quddus was the same name he had given his daughter. Huzoor said, "No, I

named your daughter Atiatul Wadud, and I named his daughter (meaning myself) Atiatul Quddus." The child was born before I reached home. Upon my arrival in New York, I phoned home and told my wife I knew we had a new daughter and Huzoor had named her Atiatul Quddus.

These are some of the highlights of my first trip to Rabwah. That visit contains precious memories that will sustain me for the rest of my life. I pray that their recounting will strengthen some, encourage others, and benefit all.

## IMPORTANT ANNOUNCEMENT

### CHANGE OF VENUE FOR JALSA SALANA USA

**JALSA SALANA WILL BE HELD AT BAITUR RAHMAN MOSQUE,  
DURING JUNE 20-22, 1997**

This is to inform every Jama'at member of U.S.A. that the **venue** for the 49th Jalsa Salana **has been changed** to Baitur Rahman Mosque.

Inssha Allah, the Jalsa will be held on June 20, 21 and 22, 1997. Because of the change in the location, we urge all the members to arrive at the Baltimore International Airport which is closest to our Jalsa Site. We will provide transportation only from the Baltimore International Airport.

Also, please mail your forms to arrive by May 15, 1997  
in order to avoid any penalties.

**AFSAR JALSA SALANA**

## BROTHER MUZAFFAR AHMAD ZAFR

Mirza Mahmood Ahmad

Soon after coming back from Jalsa U.K. 96, brother Zafr got sick. Day by day he got weaker and weaker. He was operated for hernia. After that he was diagnosed with liver cancer.

All of us had hoped that he would be fine after the transplant, but it was Allah's will. He passed away on Friday, Nov. 15, 1996, just after saying the Friday prayers (*Inna Lillahe Wa Inna Alaihe Rajeoon*).

Only Allah knows how he felt, that how hard a time of trial was that for his wife, his children and all of us. Sister Razia Zafr, Mureed, Atia and all other children were patient and said that was Allah's will. We have to submit to His will. His mother also said, that, that was his time. God loved him, so He took him back.

I knew him for the last five years. I had great respect for him. He also was a very loving and caring person. Both of us were like two brothers. Not only brother Zafr, but also his other family members are also very kind to us. Whenever I ask for something, he never declined. He always said, "Yes, by all means."

The clinic which he founded a little over thirty years ago and named it as project CURE is dedicating the month of February in the memory of brother Muzaffar Ahmad Zafr. The people over there know him by the name of brother Zafr or "Z." An exhibition is being organized by the project CURE in which the staff is planning to give the history and achievements from the start to his last breath.

I interviewed his mother and many members of his staff. His mother is in her eighties, but in good health. She said, "he was a lovely child, would always remember me and bring me gifts for my birthdays and other occasions. He was twelve years old when he started going to the mosque after the death of his father, but did not disclose until he married." She always cooperated with him and never cooked pork at home. She attended conventions with him at Illinois, New York, Pittsburg, Wisconsin, Boston and Washington.

She was standing at the side of his bed when he breathed his last breath. Dr. A. Salam Malik recited Surah Yaaseen, when he saw him in critical condition.

He never showed dissatisfaction or discomfort during the entire illness. Once he was uttering some words and his wife asked him what he was saying. He replied, "that this is between me and Allah."

While visiting him, sometime when I saw him a little bit worried, I tried to comfort him and always his reply was "I'm ready: I'm ready: I don't fear. I am ready to go to my Allah if he so wills."

"He was very serious about his religion. When he accepted Allah and Islam then he changed his life and vowed to change the lives of the addicted individuals," said one of the staff members.

"He did not like to be disturbed during his prayers and recitation of the Holy Quran," said another staff member.

I visited him many times at his work. Most of the time I found him encircled by his clients or staff members. I could see no difference between him and other people. He would play with them, eat with them and preach with them. There was no need to make an appointment to see him.

Almost all whom I interviewed said unanimously that he was nice, gentle, compassionate, a friend, a mentor and a spiritual person.

He talked about Islam and Ahmadiyyat so much, in such a loving fashion that even his non-Muslim friends used Islamic terms with correct pronunciation. All staff members say "Huzoor" with such respect as if they were Ahmadies for a long time.

Some staff members still remember the company and audience with Huzoor, when Huzoor was in Dayton or in Washington. They requested not to be forgotten after brother "Z" has passed away.

The first thing after he would get his salary was to pay his chanda. He was a model for the entire Jamaat of Dayton.

There is so much to say and to write about him that it is not possible for me to write, yet we as a Jamaat in Dayton have not yet been able to concentrate ourselves. We miss him very much. May Allah grant him a high status in paradise.

I asked the family of brother Muzaffar Ahmad

Zafr whether they have written anything about him. His wife, sister Razia, and his daughter, Atia, both said they are unable to concentrate on writing something at this time.

As a matter of fact his family in Dayton Jamaat has been directly effected very much. I request every one to pray for us. May Allah comfort his family

members and strengthen their souls, and enable us to follow his footsteps.

Many friends and Jamaat members have sent resolutions and messages of condolence in writing and on the phone. They were a source of comfort. May Allah reward them with the best of his rewards. Ameen!

## OUR DEAR BROTHER ZAFR

by Al-Haj Dhul Waqar Yaqub

My first meeting with Al-Haj Dr. Muzaffar Ahmad Zafr was in 1969. I was 23 years old. This was during the period in my life when I had first become acquainted with Islam and Ahmadiyyat. Brother Zafr accompanied the missionary, Maqbool Qureshi, brother Rafiq A. Salam and sister Salima Jones to my home in Troy, Ohio.

I was quite surprised to find them at my front door. I had just made my first and only visit to Masjid Fazli Umar (formally the Dayton Mosque) a couple of weeks earlier and their visit to my home was a follow-up call with the intent of converting me to Islam. Brother Zafr asked me several questions about the wooden Indian-head decor hanging on my wall. I assumed he wanted to make sure that I wasn't worshipping it. He displayed an extremely intense approach as he pursued me with several other questions that dealt with my beliefs. My thought, at that point, was that I was dealing with a mad man.

I explained to the group that I was not opposed to Islam and I believed that Allah was the name of God. Brother Zafr asked me if I would be interested in accepting Islam as my religion. I said I was currently attending school and didn't want to give the time commitment necessary to be a Muslim.

To my surprise, brother Zafr seemed to understand and he became more subdued. He even expressed his desire to return to school also. We ended our first meeting on an up-note and the brothers extended an invitation to come to the masjid the following Sunday. The members were giving a going-away party for Maqbool Quershi and a welcoming party for a new missionary, Abdul Rahman Khan Bengali.

Later, as my mind played back the details of the

conversation I had with the brothers, I was restless and unable to sleep at all that night. The next day, I decided to attend the party at the masjid.

As I greeted brother Zafr, he didn't give me much time because he was preoccupied with the presence of the new missionary, Abdul Rahman Khan Bengali. So there wasn't much that was said between us.

Nevertheless, that day I signed the bait and formally began my conversion to Islam. Before I left the masjid, brother Zafr promised to visit me again. He said he wanted to "seal the bond." We set a date for the next Saturday and sure enough he and his wife, Razia, arrived as promised and we sealed a bond which lasted 27 years.

Brother Zafr has always been one who gave freely and his giving was from the heart. No strings attached. As a new member to the Ahmadiyya brotherhood that was important to me. He gave his time when I had questions. He shared his understanding when I was stuck. And whenever he went out of town in the way of Islam, he always invited me. On these trips I felt awkward because I didn't know the correct Islamic phraseology but, he never made me feel foolish.

In the early years of my conversion, brother Zafr and several brothers of Masjid Fazli Umar, traveled to other missions frequently and, as I stated earlier, I always received an invitation to travel with them which I gladly accepted. Even though I was the youngest among the brothers, I always felt welcome.

Brother Zafr seemed to know all the brothers in the country. I was always amazed at his ability to remember everyone's name and how warm he made everyone feel. Those days were very important to me

because I witnessed and experienced the entrenchment of the brotherhood in Islam and Ahmadiyyat very early in my conversion. Brother Zafr was instrumental in aiding the bonding of brotherhood.

I could always count on brother Zafr to provide the type of humor that would fold me over with laughter and have tears flowing from my eyes like a river. The following event may serve to illustrate my point.

There was a period when we had acquired 30 converts to Ahmadiyyat within a time frame of 10 days. It was overwhelming to say the least. The Dayton Mosque was over-flowing with new members who weren't learned in basic behavior and mosque protocol. They made all kinds of "mistakes." So, brother Zafr came to the masjid one Friday and gave an eloquent khutbah on basic Islamic etiquette and mosque conduct. The speech went over very well with the older members. As we observed the response of the new members however, it was clear they had missed the meaning of the lesson altogether. With this situation being so apparent, brother Zafr's exasperation reached its limit and he tensely said to them, "Look, let me put it to you this way. If you don't straighten up your act, I'm going to chip all the bark off your forehead." To my amazement, everyone became receptive to learning without further prompting.

Brother Zafr was very tolerant when you made an honest mistake. Once we were returning home from a journey and it was my turn to drive. Somehow, I made a wrong turn that set us off course a hundred miles. When we discovered my error, the only comment that brother Zafr made was, "That's all right, brother Yaqub. Allah is the Best Knower. It could be that Allah directed us in this way to avoid a hidden danger."

My dear brother Zafr played an influential role in my grounding into Islam. I witnessed his passion for winning the pleasure of Allah and his desire to gain a deeper understanding of the Holy Quran. Whenever we engaged in lengthy discussions on Islam, he made reference to Tasawwuf or the inward way as the method to develop an intimate relationship with Allah. He would always stress, "Brother Yaqub, the main goal in life is to gain nearness to Allah".

There was never any doubt where I stood with Brother Zafr. If he didn't like anything I did, he

would let me know in no uncertain terms. In 1979, I decided to relocate permanently to Ghana, West Africa. It took several months to make preparations to leave and during that time we avoided any discussion about my relocation. I sensed that he was not in favor of my going, so I kept my distance as much as possible.

About two weeks before my departure, I attended a Khuddam meeting in Dayton. Brother Zafr was also there and it was at this time that he shared his feelings about my relocation to Ghana. All the months of our approach avoidance came to a head and he flooded me with his disappointment over my decision to go. He thought it was a bad idea and told me all the reasons why! Brother Zafr's reproof lasted for twenty minutes non-stop. Needless to say, I was left speechless.

To make a painful story short, due to circumstances beyond my control, I had to leave Ghana after only one year. It was brother Zafr who played a key role in helping me, my wife, and two children return home. Upon arriving in the States, I went to Dayton before returning to my parent's home in Michigan. I needed to visit brother Zafr. He treated me as if I was a long lost prodigal son who had come home. He never said, "I told you so!" He never made me feel that I had made a mistake. His only comment was: "Brother Yaqub, Allah is the best Knower."

The last conversation I had with brother Zafr was two weeks before he died. He was in the hospital. After we talked about his health, he brought my attention to Allah's attributes of Grace and Mercy. He stressed that these two attributes are mentioned more than any other attribute of Allah in the Holy Qur'an. He went on to say that through Allah's mercy, He is the Most Loving and the Most Forgiving.

Brother Zafr was a man whose striving was centered around winning the pleasure of Allah and he struggled hard to establish an intimate relationship with Him. He served Allah's Khalifa, his family and his friends. He was devoted to the cause of Islam and Ahmadiyyat. He was my friend and my mentor.

May Allah, the Most Loving, grant brother Zafr the good of the next world. May Allah, the Most forgiving, grant him forgiveness, mercies, blessings and peace. Ameen!



## DR. MUZAFFAR A. ZAFR

Sheikh Mubarak Ahmad

In November 1983, I met Dr. Muzaffar A. Zafr when I arrived in USA upon my appointment as Ameer and Missionary Incharge of the USA Jamaat. The USA Jama'at was holding its Majlis Shura at that time. It was held at the Holiday Inn and included 20-25 members. Dr. Zafr was the National President at that time.

I had an idea in mind that I should introduce a system of "mu'akhat" between the African and Asian members. I sought the advice of Dr. Zafr about the idea and about establishing his own brotherhood with Sahibzada Mirza Muzaffar Ahmad Sahib. He liked the idea and my first speech to the USA Jamaat, under the chairmanship of Maulana Ataullah Kaleem was on that subject. Sahibzada Mirza Muzaffar Ahmad Sahib also liked the idea. Brotherhood was established among all members of Majlis Aamila, and all of them appreciated it.

Dr. Zafr was holding a very distinguished position of the National President. His attitude towards all the Muballigheen was that of utmost respect and cooperation. When I took over the charge as Ameer and Missionary Incharge, I assigned some very important tasks to Dr. Zafr. One of these assignments was to undertake trips to different Jama'ats. He carried out these responsibilities with a true spirit of serving Islam and Ahmadiyyat.

It is my sincere feeling that Dr. Muzaffar has taken personal effort to increase the spirit of brotherhood in the Jamaat. Whenever he came to Washington, he generally stayed with Asian members. This provided two benefits: (1) The racial distinction was removed and (2) he became more familiar with the traditions of the Jama'at.

A time came that the office of National President was abolished and Hadhrat Khalifatul Masih appointed him as Naib Ameer. Hadhrat Khalifatul Masih IV (may Allah strengthen him) also decided that there would be two Naib Ameers—Dr. Muzaffar Zafr and Dr. Ahsanullah Zafar. This arrangement continued up to the time that Dr. Zafr passed away. A special budget of \$6000 was approved to enable him to carry out trips all over the United States.

Apart from his responsibilities as Naib Ameer,

Dr. Zafr was always entrusted by the Jama'at to serve as the Chief Security Officer for Hadhrat Khalifatul Masih IV (may Allah strengthen him) whenever he visited the United States. He carried out these responsibilities in an excellent manner. Even though he held a government job, he made himself available day and night for the task. Mrs. Zafr also played an important role in providing the security for the family of Hadhrat Khalifatul Masih IV.

Dr. Zafr introduced different dignitaries during the visits of Hadhrat Khali'atul Masih IV. He was precise, to the point and effective in his introductions. His voice carried great weight during the meetings of Majalis Aamila and Shura. The Afro-American brothers and sisters were especially affected by his commitment and dedication.

He was generally appointed as Acting Ameer during the absence of the Ameer and he carried out the responsibilities in an appropriate manner. During the International Majlis Shura Hadhrat Khalifatul Masih IV called upon him, at times, to assist the Khalifatul Masih. During one International Bai'at he represented the entire American continent.

He had great respect for the office of Khilafat. His dedication and obedience was extraordinary. In his last speech to the Khuddamul Ahmadiyya he closed his speech with a very fervent prayer that his death may take place in obedience to Khilafat.

His speech was always full of solid arguments and also filled with inspiring emotions. The Canadian Jama'at also called him often to make speeches on important occasions. In this respect he held a unique position in the Jamaat.

Whenever a special point was made about Islamic teachings, he appreciated it with great enthusiasm. Once I mentioned to him how the daily prayer promotes brotherhood and is also a great way to inculcate personal discipline, hygiene and exercise. He kept on appreciating it and said that he had heard these points for the first time.

He was regular in participating in the financial contributions in accordance with his financial position. Whenever he was called for a Jama'at responsibility, he arrived without hesitation.

Dr. Zafr had a spiritual temperament. He was very punctual in prayers and fasting. Whenever an important issue was facing the Jamaat and a delegation had to be sent to the Department of State or other important offices, he was generally included in the delegation. He had very good personal relations with several Congressmen and Senators, and they paid heed to him and acted accordingly.

Dr. Zafr had a very sound judgement. He was

unique in his qualities and attributes. His studies were vast. His speech was always filled with deep points of wisdom. He particularly talked about his impressions about Qadian and Rabwah with great emotion and love.

May Allah grant him a high station in Jannatul Firdaus and may He guard and protect the bereaved family and the Jamaat.

## AL-HAJJ DR. MUZAFFAR A. ZAFR

(Shakura Nooria)

Al-Hajj Dr. Muzaffar Ahmad Zafr (may Allah elevate his grade in Firdaus) was very well-informed on the subject of the Ahmadiyya Khilafat, Ahmadiyyat in general and the religion Islam in particular.

As an American convert to the Ahmadiyya Jamaat in Islam in May, 1979, I discovered on the occasion of Jalsa Salanas at Qadian and Rabwah that brother Muzaffar's talent for imparting to others his knowledge of and reverence for Ahmadiyyat was outstanding. His personal relationship with Hazrat Khalifatul Massih the third and with Hazrat Khalifatul Massih the fourth were very close, as son and dear brother, respectively, based upon his absolute obedience to them. The family of Sahibzada M. M. Ahmad sahib, revered Amir of Jamaat USA, included him as an especially dear and respected friend.

In 1980, as the National President of USA Jamaat, brother Muzaffar led the American delegation to Jalsas at Qadian and Rabwah. En route, he explained to the delegation the background political situation in Pakistan which involved the cruel, ongoing persecution of Ahmadi Muslims in that unhappy nation. Further, he outlined the tensions between India and Pakistan to orientate us into our position as American Ahmadies in the context of the culture and politics of the Indian sub-continent. His continuing discourse was brilliant.

As we passed through Karachi, Lahore, Amritsar, and on to Qadian, he introduced us to each place with details gleaned from his previous travels to Jalsa over several years, often accompanied by his accomplished wife, Hajja Mariam Razia.

A major highlight at Qadian was his introduction

of the delegation to the head of the Ahmadiyya Jama'at in India, Hazrat Mirza Wasim Ahmad (may he live long) and his noble family. We were warmly welcomed and accommodated in the house of the Promised Messiah and Mahdi (a.s.). We congratulated ourselves on our good fortune.

As we passed to appreciate each holy site in Qadian such as Baitud Dua, Bahishti-Maqbara, Jamia, etc., brother Muzaffar would relate incidents of historic or spiritual importance at each stop. I particularly recalled how he taught us to pray while standing at the graves of illustrious souls interred at Bahishti Maqbara, beginning at the grave of the Promised Messiah and Mahdi (a.s.). We were amazed at his detailed knowledge of many persons interred there.

He told us their names and their contributions to Jamaat. His eyes overflowed with tears and his voice cracked with emotions as he spoke. That was when I fully recognized that our National President of America and leader of our delegation was a man of unusual spiritual stature, an Ahmadi teacher and leader who deserved our respect and full support.

From that time I made a point to listen closely to his addresses at Jalsa Salana USA and on other occasions. From time to time I hope that MTA will air some of his addresses for our young people who may not have realized his value to Jamaat. I have heard some Khuddam express their appreciation for brother Muzaffar's mentoring, guidance and renowned wit.

I recall as well the efficient and devoted care with which he and his team carried out security duty at our public gatherings. He carried out this huge responsibility with superb skills and wisdom. His capable

spouse led the equally successful security team on Lajna side, under his tutelage.

Another noteworthy aspect of brother Muzaffar's devotion to Ahmadiyyat was in his performance as one of the spokesmen for the Jamaat at public events. I have first hand knowledge of his courageous and powerfull speaking skills as he addressed government authorities, prominent human rights groups and individuals and journalists at international, national and local meetings, concerning persecution of Ahmadi Muslims in Pakistan and on other issues. He presented himself with dignity, grace, courage and intelligence, as a noble warrior for the cause of Ahmadiyyat.

Moreover, I was fortunate to observe his role as family head, and an excellent example of Ahmadi manhood for young male Ahmadies, when I spent some time in his home among his family. As husband and father he exemplified loving-hearted nurturing, compassion, and good humor with children. There

was present also a dashing element of romantic chivalry towards sister Razia, his steadfast helpmate.

At the same time, he had a large, generous commitment as an advocate for the unfortunate, the oppressed and the alienated souls of his community and this commitment absorbed an extensive amount of his energies—to rejuvenate and reform them for the good of society. He carried the teachings of the Ahmadiyya Jamaat in Islam where he went. Thus, he was diligent and successful in bringing souls to embrace Islam.

Brother Muzaffar was fired with youthful yet mature zeal for serving Ahmadiyyat. No sacrifice was too great (and he made untold sacrifices of himself, his family, his finances, never minding the difficulties). He simply kept going on a straight path, serving the cause until called to return to Allah, the Gracious and the Merciful. (*Inna Lillahe wa Inna Ilaihe Rajeoon*).

## MY FRIEND, MUZAFFAR ZAFR

by Aliyya Shaheed, Pittsburgh, PA.

My friend Muzaffar Ahmad Zafr was by far up to par to any task assigned to him. His life was full of love for all. His love for Islam and Ahmadiyyat was demonstrated in his daily life. Worshipping Allah and serving His faith was top priority for him.

He used every opportunity to give the message of Islam to others. He was strong in knowledge and wisdom of Islam.

His firmness of adhering to the Holy Quran, life of the Holy Prophet (s.a.w.), the Promised Messiah (a.s.), and the policies of the Ahmadiyya Movement were marks of dignity.

His voice reciting the Holy Quran was charming to the ears and soothing to the heart. His service to

mankind to overcome weakness was a specialty of his personality.

He was an ambassador of goodwill, a truly dedicated servant of Hazrat Khalifatul Masih IV, Sahibzada M. M. Ahmad, our national Ameer, a brother and a friend of the Ahmadiyya Jama'at. To some, he was like a father, there to guide when we faltered, help us when we needed assistance, discipline when necessary.

His demise is a great loss to us, for such a personality is rare these days. May God grant him the best of abodes in heaven, solace to members of the bereaved family and members of the American Jamaat.

## AL-HAJJ MUZAFFAR AHMAD ZAFR

by Abdul Shakoor Ahmad, Dayton

*"Say, 'my prayer and my sacrifice and my life and my death are all for Allah, the Lord of all the worlds, he has no partner. And so I am commanded and I am the first of those who submit." (6:163-164)*

The above quoted verses are the standard to which Al-Hajj Dr. Muzaffar Ahmad Zafr strove to attain during his life time in the service of Islam and Ahmadiyyat. I was given the opportunity to be a com-



panion of this youthful servant for a period of seventeen years. He was my president, counselor, advisor and brother in faith. Dr. Zafr was an example of one who tried to serve Allah with the energy of the "energizer bunny." His determination was that of one who sincerely loved striving the cause of Islam and Ahmadiyyat.

Dr. Zafr was the most knowledgeable person that I have been able to establish a personal relationship with throughout my quest for knowledge. He could speak on any subject (i.e. African history, black history in America, social ills etc.) and conveyed the message clearly. He had a way of challenging you to think and excite within you the desire to act.

Over the seventeen year period that I spent as his

companion, I shared his joys and pains. I will always be grateful for his patience with me and his leadership in my development as an Ahmadiyya Muslim. He showed me how, through sincere steadfastness and the willingness to serve Allah and the Khalifa, I could win the pleasure of Allah and become the best of mankind.

Al-Hajj Dr. Muzaffar Ahmad Zafr's physical presence is greatly missed, but his spirit is felt daily. I pray that Almighty Allah, bestow on him forgiveness, mercy and great reward and that his family be comforted and guided along the right path, and that all of us who were companions of his strives to meet the same standards in the cause of Islam and Ahmadiyyat. *Inna Lillahi Wa Inna Ilaihi Raji'oon.*

## BROTHER MUZAFFAR —A TRUE KHADIM

(Munum A. Naeem, Sadr Majlis Khuddamul Ahmadiyya, USA)

As this specific issue of the Gazette is being dedicated for Al-Haj Muzaffar A. Zafar, I would like to say a few words for this True Khadim of Ahmadiyyat. Although my acquaintance with Br. Muzaffar goes far back in the past, but I had a great opportunity to work with him under his guidance in the last few years. As I came to know him more and more, it amazed me more and more that how within this great humble personality there was a solid and tough commitment to the Nizam of the Jamaat, respected Ameer Sahib and Khalifatul Masih (atba).

On one side I still remember those kind words, "Br. Naeem, don't worry", "No problem" when every time I approached him with concerns and issues, and on the other side I cannot forget those intense moments when a possible threat to the security of Hazrat Khalifatul Masih (atba) was observed.

In the Jalsa Salana USA, 1995, I had an opportunity to work with Br. Muzaffar as Naib Afsar Khidmat-e-Khalq. This was the first time I was performing the duty in that capacity. At very initial stages of planning for Jalsa, we met with Respected Ameer Sahib. We presented the updates and follow ups to the Ameer Sahib and received certain instruction. Br. Muzaffar listened to those instructions very attentively and acknowledged to Ameer Sahib with "yes sir, yes sir".

After the meeting concluded as we were walking out, I told Br. Muzaffar that I was not clear on certain

instructions. Br. Muzaffar replied, "Br. Naeem, instructions are very clear to me. Whatever Ameer Sahib said we will do it and let's figure out how." The great respect he had shown for the Ameer Jamaat truly reflected his love and devotion for the system of Jamaat and those who are appointed over us.

In the Jalsa Salana 1996, I had an opportunity to serve as Afsar Khidmat-e-Khalq under the guidance of Br. Muzaffar. He invested a great effort and shared with me his experience in this role to prepare me for this extremely important responsibility. Hazrat Khalifatul Masih IV (atba) honored us with his presence at this Jalsa and probably this was the longest stay of Huzoor (atba) in Washington DC.

During this whole 10 day program, Br. Muzaffar was there as a kind of father and leader to provide his kind and experienced advice every time it was needed. Many times I requested Br. Muzaffar to rest as we had everything under control, but he always replied, "Br. Naeem, I cannot rest while my beloved Aaqa is here." Just like other young Khuddam he was there early in the morning and stayed till late in the evening every day.

Throughout that Jalsa, I kept Br. Muzaffar up to date on every thing. He was extremely pleased with the efforts of Majlis Khuddamul Ahmadiyya. In the same Jalsa we had the opportunity to witness another example of his devotion, love and solid commitment to the safety of Hazrat Khalifatul Masih (atba). This

happened when certain shortcomings in the Hifazat team were assessed and a meeting was called. That meeting left an everlasting impression on my mind.

In those 15-20 minutes we felt the tremendous amount of love Br. Muzaffar had for Huzoor (atba) and the respected Ameer Sahib. From love his eyes shed tears and from anger we saw an unshakeable shed tears and from anger we saw an unshakeable commitment to the safety of our beloved Aqa. He was angry yet he cried, he spoke softly and he spoke loud and clear. With tears in his eyes he kept saying, "Brother, even the wind should not blow a single hair of my beloved Aqa's beard..."

Br. Muzaffar had a great love and compassion for Khuddam. He himself served as National Qaid of Majlis Khuddamul Ahmadiyya, USA. He honored and presided over most of the National Ijtema'at of Majlis Khuddamul Ahmadiyya, USA. His addresses to Khuddam and Atfal were a great advice and motivated many to serve the Jamaat. He inspired Khuddam to be the true soldiers of Islam and always follow the command and directives of those who were

appointed above them.

The National Ijtema of Majlis Khuddamul Ahmadiyya, USA, 1996 was probably the last gathering Br. Muzaffar attended. He presided over the final session of this Ijtema. In his final address to Khuddam and Atfal he praised Khuddam for their excellent performance at the last Jalsa and commended them for excellent organizational improvement in their auxiliary. He urged them with tears in his eyes to pray for him that he may die as an obedient servant of the Jamaat.

Br. Muzaffar has left many outstanding and great examples of his devotion to serve the Jamaat and to respect those who are appointed above you. He inspired and motivated many to come forward to serve Ahmadiyyat, the true Islam.

May Allah give him a high status in paradise and may Allah bless his family that he left behind and may Allah enable us to learn from and adopt those beautiful examples that he left behind. Ameen.

## THE FLOWERS THAT WITHER AWAY

Syed J. Ali, Cleveland, Ohio

It was in 1978, at the Annual Convention of our Jamaat in Dayton Ohio, that I met Br. Zafar for the first time. He was the Naib Ameer. Since then till his sad demise, I continued to see him at various Jamaat functions, especially at the Annual Conventions in the USA, Canada and U.K.

In 1984 I was in Qadian to attend the Jalsa and found out that Br. Zafr had also come. One morning I went to see him and found out that he was all bundled up in his long coat and blanket. Realizing the sacred room in which he was staying I said "Br. Zafr How lucky you are? To be resting in the room where the Promised Messiah was born. He Suddenly sat up, his sparkling eyes became wet, and he said "Dr. Sahib, Indeed I am very lucky. This is an extraordinary honor and I am grateful to Allah to be an Ahmadi, especially when I think about my early life and also the treatment my forefathers received in my native country."

Brother Zafr was a very courageous man. No one could have intimidated him. He was telling me that the only thing that scares him is the December cold of

Qadian.

The last time I saw Br. Zafr was the day when he was being discharged from the hospital. I was sad to see him being tired and having lost some weight, but there was no dampening of his cheerfulness and warmth of his affections. We talked for a while. I was able to talk to one of his physicians and found out the seriousness of his illness. Brother Zafr was fully aware of his condition, but he was not depressed. He was very concerned about getting well and resuming his activities.

It was time to say good-bye. He asked me to Pray and with a painful heart I said, "InshaAllah" I will certainly do that. I also told him "Br. Zafr. I know our Beloved Huzoor will be praying for you and Ahmadies all over the world will also be praying for your recovery." His face lightened up and I heard him saying "I have resolved to Allah's will, indeed I can't ask for anything else."

"*Inna Lillahi wa inna illaihi Rajjoon.*" Brother Zafr was a man of courage and vision and a dynamic

speaker. His love for Khilafat and his devotion to our present Imam was exemplary. He was a man of peace and committed to the cause of Ahmadiyyat—the True Islam. He was known to take a firm stand in resolving conflicts among members of the Jamaat, if they asked for his help, without ever taking the

position of a "fence man."

We all pray to Allah, may Br. Zafr be granted a high station in Paradise and comfort to his bereaved family.

All Praise belongs to Allah.

A number of letters and a number of condolence resolutions (from the various local Jama'ats) have been received, paying tribute to the late Dr. Muzaffar Ahmad Zafr. Below we reproduce some of the letters to share their feelings with all the readers of the Gazette. It was not possible to reproduce the condolence resolutions from the various local Jama'ats.

#### A tribute by a co-worker

My name is Sharon Chandler and I have worked under the leadership of A.R Zafr for twenty one and a half years.

He has provided me with training and all the tools necessary for me to advance over the years from medical clerk to medical Co-or.

He has provided me over the years information regarding drug education that helped me understand the necessity of a good program.

A.R Zafr was a gentle person always available to listen to any thing from clients to staff. Yes, a true people's .

Over the years he was not only my director he was my brother, friend, teacher and confidant. And I have enjoyed being a part of his family during the years. And have been blessed to know a man who was a good director, husband and father.

A.R Zafr lived for project CURE, Inc. and the torch he lit will continue to burn.

#### A tribute by Zahir M. Ahmad

The passing of respected Naib Amir, Al Hajj Dr. Muzaffar A. Zafr is no doubt a great loss for the Jamaat. Ever since he accepted Ahmadiyyat in 1955, he relentlessly served the cause of Ahmadiyyat, the true Islam, through its established Nizam and the institution of Khilafat. Dr. Zafr's life was truly dedicated to serving mankind and he believed that serving mankind necessarily meant to do all that one can to establish and strengthen the cause of Ahmadiyyat. Talking about his priorities in life, he told his wife early in their marriage that his first

priority is Allah and Allah's message sent in the form of the Holy Quran, followed by the Holy Prophet of Islam, Hazrat Muhammad Mustafa (s.a.w.), Promised Messiah (a.s.) and the Khilafat-e-Ahmadiyya in that order. If one examines his life, it is clear that he lived true to his claim.

A man is not judged by the challenges he encounters in life, he is judged by his response to those challenges. Br. Muzaffar had difficult and trying times earlier in his life. His response was to transform himself by renewing his mind, his spirit and his soul. He sought the truth and, only as a Muttaqee would, found it. Once he found the truth, he embraced it and embarked on a journey to higher plateaus. In doing so he lifted many of his fellow sufferers along with him.

For me, Brother Muzaffar was a tremendous role model. He was a leader who was always willing, prepared and able to lead. He had an uncanny ability to sift through what was not important and deal with the core of an issue or a problem. I was fortunate enough to serve under him on various occasions beginning with the first visit of a Khalifatul Masih to the United States in 1976.

I have learned a great deal from Br. Muzaffar during the past twenty years and indeed there was a great deal more to learn. I will miss a man who truly impacted my life, a man who showed me through example not to give up at any time under any circumstances. A man who showed me that adversity comes not to weaken a man but to strengthen him. But one must always remember and derive one's strength from the love of Allah, that is the only lasting and true source. If one is able to do that, the rest falls into place, it is always a matter of time.

## A tribute by Mohammad Ziaul Haque Chaudhry.

I deeply regret my disability to write any detailed account of my friendship with and observance of the late Dr. Muzaffar A. Zafr due to my eye surgery.

My relationship with Dr. Zafr dates back to December 1973 when he first visited Pakistan and stayed at Lahore with me on his way to and from Rabwah. This continued on till the last Jalsa Salana of Rabwah in 1983.

After I moved to the United States in 1979, while my family was still in Pakistan, Dr. Zafr used to stay at my residence whenever he was there. During his visit to Washington, DC also, most of his stays were with me and anytime his engagements kept him away from us, he would never forget to visit me and my family before he left for Dayton.

He was a friend so close to my heart that I find the feelings and relationship difficult to be expressed in words. Here I would like to mention a few instances that show his dedication to the Jamaat and his love and affection for me.

In 1984, when Huzoor came to London, he wanted to discuss something with me in person. He drove all the way from Dayton, Ohio to Silver Spring, MD and woke me up in the middle of the night. The weather was windy and stormy but despite my requests and insistence, he left to go back just after two hours.

A few years back he fell sick and was hospitalized for a suspected heart attack. He particularly called me from his hospital bed and asked to request Huzoor for prayers and appropriate homeopathic medicine. I got a response from London within hours and was instructed to report brother Zafr's progress on a daily basis which of course I did.

During his last sickness, which took him away from us, there was not even a single day when we would not talk to each other and some days there were even five or six times a day that he wanted to communicate. He woke me at 1:30 or 2 o'clock at night repeatedly and wished to talk. Perhaps he knew that those were his last days.

It is needless to say that he was a devoted Muslim. I must also add from my 23 years of experience that he was a very honest, straightforward and sincere friend.

May Allah be pleased with him and rest his soul in peace. Ameen.

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## A tribute by Hammad Ahmad Malik

I have known Brother Muzaffar for a number of years. But my close association with him really began during the visit of Huzoor in 1987. I worked closely with him during each subsequent Jalsa and each subsequent visit of Huzoor. This gave me the opportunity to spend time with Brother Muzaffar.

In all the time I have spent with Brother Muzaffar, there were several aspects of his personality that stood out to me. He had an entirely unique way of inspiring people. His leadership was of the kind that no matter how exhausted those working with him were, he was able to motivate them to continue to perform. Those of us who worked with him in Hifazat-e-Khas came to view him as a mentor. He guided us and shielded us from a multitude of complaints and accusations. Those of us who worked with him viewed him as a father, a very dear and cherished member of the family.

Of all the time I spent with him the aspect of his personality that left the greatest impression on me was his unwavering love and devotion to the institution of Khilafat. No matter what activity he was engaged in, this particular aspect always was apparent. In my life I have never met a man more consumed in the love and devotion of Khilafat than Brother Muzaffar.

Brother Muzaffar was One of the few People that I have met who I would consider a living example of what a true believer should be. His departure is truly a great loss for humanity. He will be greatly missed. May Allah bless him and grant him a status in heaven close to Him. Ameen.

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## A tribute from Dr Yusef A. Lateef

When I told brother Rafiq Ahmad of our Naib Ameer, Dr Muzaffar Ahmad Zafr's demise, he said that the first time he met him, Zafr made him feel as if he had known him all of his life. When my son, Yusef, first heard of Zafr's demise he was visiting his sister Iqbal Lateef, in Carlton, New Jersey. She later told me that Yusef said to her in a deeply reflective tone: "There was a great deal that I could have learned from brother Zafr."

The day of the demise of our dear brother, Dr.

Muzaffar Ahmad Zafar, Dr Bashirudeen Usama phoned me from Cleveland, Ohio. During our telephone conversation he said: "Allah gives to each of us some positive qualities, and in Zafr's case it was his tendency to always give forth with all that was positive."

I agreed, for this has always been my impression over the 20 years or more that I knew brother Zafr. The moments during Dr Zafar's internment at Lakeview Memorial Park, in Sykesville, MD, may be described as precious. Brother Ahmad Haleem asked me during those moments: "Why are you so quiet?" I replied. "I feel that this is a time for me to indulge in quietude." I was not alone. Many shared in prayerful quietude and tears of love flowed from our eyes.

As I awaited my term to place some Soil upon brother Zafr's grave, I noticed a brother, who was ahead of me, gazing intently towards the leafless branches of a tree, into the beautiful blue sky, which was ornamented with so many attractive little white clouds. The brother's gaze was so intense that for a moment, I wondered if he was viewing an angel. Upon following the path of his gaze I only saw a beautiful blue sky and little white clouds.

The following day, after Jumah, at the Baitur Rahman Mosque. I overheard one of zafr's sons say to my son: "My father taught me to always think positively."

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#### A tribute by Zainul Abideen, Pittsburg, CA.

(Addressing the respected Ameer Sahib, he says:) We were deeply grieved at the demise of respected Dr. Muzaffar Ahmad Zafr which is not only a loss to our Jamaat but also a loss to you as your great deputy. Hence I felt I must express my sorrow and sympathy to you also. I hope and pray Allah may help you fill in this gap as soon as possible.

The main feature of his life was that he had a great love for our Khalifa. Allah may grant him an elevated position in the heavens. Ameen!

Also sending/enclosing a condolence resolution passed by our SFO Jamaat on Nov. 17, 1996. If you could find convenient to pass this resolution to the bereaved family and also to arrange the publication of the same in the Ahmadiyya Gazette, we shall be so grateful.

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#### A tribute by Mrs. S. Sajid

##### THANKS TO BROTHER MUZAFFAR

We had to move from Portland, Oregon. But where? My late husband, Dr. H. M. Sajid, was greatly impressed by the sincerity and dedication of Br. Muzaffar, – so, although there were other job offers, we moved to Chillicothe, Ohio, to be closer to the Mosque and the influence of an ever-inspiring Muslim—our dear brother Muzaffar A. Zafr.

May Allah grant his soul a high place in heaven and be the guide, helper and protector of his family. Ameen!

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### CONDOLENCE RESOLUTIONS FROM LOCAL JAMAATS

Many Local Jama'ats sent in resolutions of condolence. It is not possible to reproduce these resolutions here as it will take too much space beyond the scope of the Gazette. Only resolutions from National Jamaats have been reproduced in this issue. The various Jama'ats sending in messages and resolutions of condolence include:

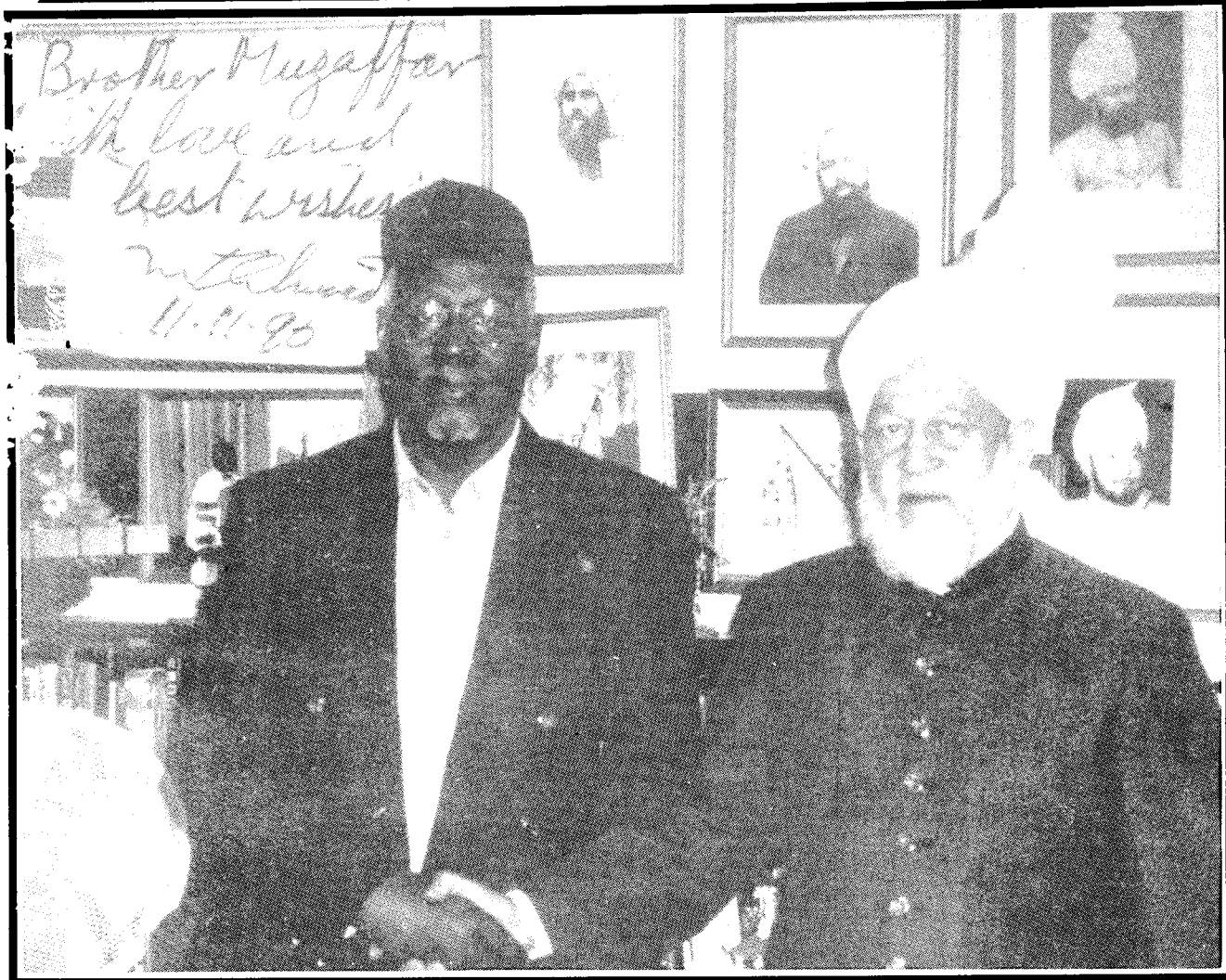
- Alabama/Tennessee Chapter
  - Albany, NY Chapter.
  - Cary, North Carolina Chapter
  - Charlotte, North Carolina Chapter
  - Chicago, Illinois Chapter
  - Dayton, Ohio Chapter
  - Dayton, Ohio Lajna Auxiliary
  - Dallas, Texas Chapter
  - Georgia/South Carolina Chapter
  - Maryland Chapter
  - New York, N.Y. Chapter
  - Pittsburg California Chapter
  - Rochester, NY Chapter
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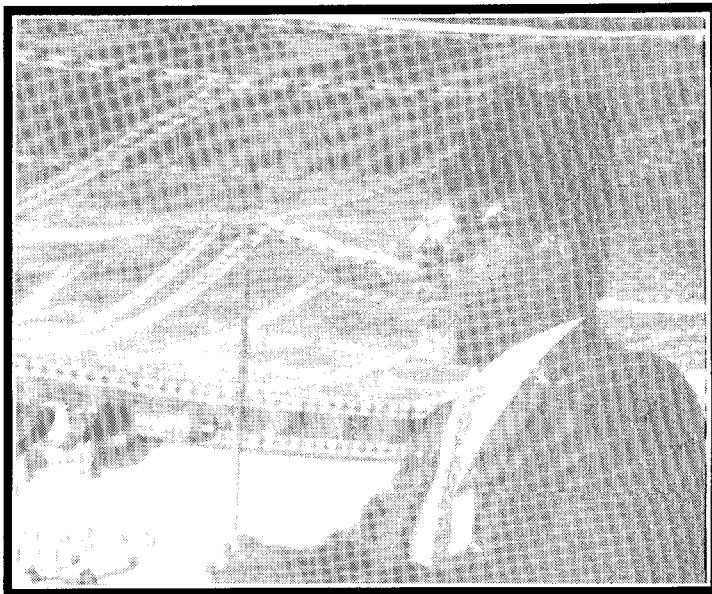
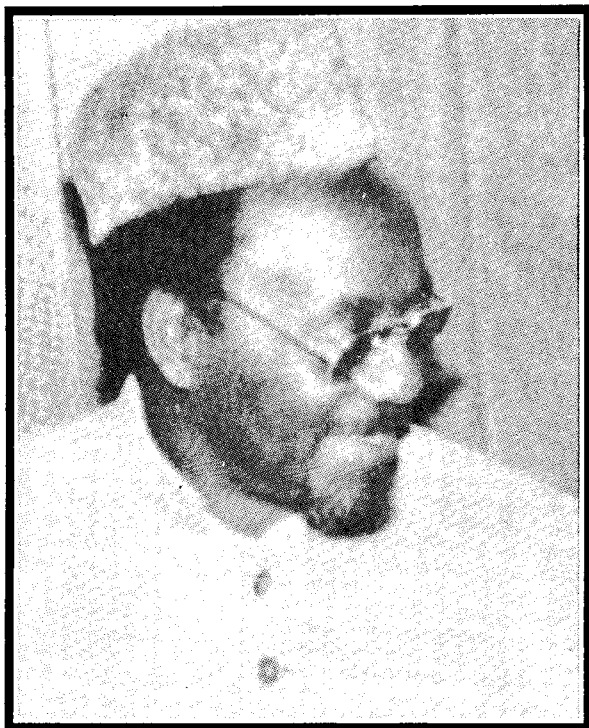
Al-Haj Muzaffar Ahmad Zafr with Sahibzada M. M. Ahmad, Ameer Jama'at, USA



Dr. Muzaffar Ahmad Zafr Addressing a meeting in Canada



This picture of Dr. Muzaffar with Huzoor was autographed by Huzoor on Nov. 11, 1996



Dr. Muzaffar Ahmad Zafr was a very effective speaker. He was in demand in the USA as well as in Canada as a speaker on important occasions. We reproduce below, two of his speeches.

## THE ESTABLISHMENT OF ISLAMIC VALUES IN A WESTERN SOCIETY

(Dr. Muzaffar Ahmad Zafar)

Mr. Chairman! The first step in protecting our Islamic values in the Western society demands that we guard against the love of this world. Allah says in the Holy Quran:

*"Fair-seeming to men is made the love of desired things—women and children, stored up heaps of Gold and silver, and horses of mark, and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home." (3:15)*

Again, Allah warns:

*"And leave alone those who take their religion to be a sport and a pastime, and whom worldly life has beguiled..." (5:71)*

The Holy Prophet Muhammad (SAWS) warns Muslims against the love of this world. He states:

"The love of this world is the root of all evils."

"This world is a prison for the believer, but a paradise for a non believer."

"Hell is veiled in delights and Heaven in hardships."

Brothers, we are wooed in subtle ways to pursue the love of this world. We are disciplined to work hard to acquire the material trappings this world has to offer. Our work ethic has overshadowed our religious obligations. How many times have we said or heard the following?

"I cannot spend all my time in the mosque."

"After all, I can join my prayers after work."

"I can't get to the mosque in this weather. Allah knows what is in my heart."

Soon, we reduce five Prayers to three. We join

Zuhr and Asr when we get home from work. We join Maghrib and Isha nightly because we are tired from working all day and we must go to bed so we can get up early for work the next day. We get up early to prepare for work, not Fajr. Making Fajr is incidental. After all, Allah will understand, the boss won't. Tahajjud Prayer is made on special occasions or if a memo is sent to our Jamaat.

So many who are without good paying jobs will request prayers from all and sundry. They beg Allah to improve their condition. When these prayers are answered and Allah grants them a better job or improves their financial condition, they will stop regular attendance of the mosque. They only attend Eid Prayers. When asked about their sparse attendance, they explain about the demands of their new job. Some of these persons will brag about their perfect attendance at work; how they braved severe weather conditions, and how they went to work when they were sick. On the other hand, they will complain and grumble when reminded of their poor attendance of Islamic functions.

They are afraid of being fired from their Jobs, but not afraid of displeasing Allah. We must then remind them that the prayers for their success were offered to Allah, not to any department head or Personnel officer. Too many times, we all forget that the source of our improved status is Allah, not man.

We have another serious problem that hinders our ability to protect and preserve our Islamic values. We imitate the life style of Western nations. We do not attempt to integrate Islam into Western society. Instead, we make every effort to incorporate Western society into our Islamic structure ...a structure designed and maintained by



Allah Almighty that will flourish with or without us.

Muslims have been warned in the Holy Quran and the hadith against the dangers of aping other nations. The hadith explains that the greatest problem Muslims would encounter will be Gog, Magog and the Dajjal. These three names are symbolic of the Western Christian nations. The Holy Prophet (SAW) states:

"There is no trial greater than that of the Dajjal, since the creation of man, up to the coming of The Hour." (Mishkat, ch. Dajjal)

again, he says:

"O people, there has been no trial greater than that of the Dajjal on the face of the earth, since Allah created the Progeny of Adam." (Kanzal Ummal, vol. 7, no 2028)

According to some Islamic scholars, the word 'Dajjal' is taken from the word 'dajala', which means, "He covered a thing." Lisanul Arab gives the following meanings:

"He is a liar, and covers or conceals the truth with falsehood."

"He will cover the people with unbelief."

Another view is that the Dajjal is a community that will carry about its merchandise all over the world. Also, the Dajjal will cover his real intentions with false words.

When we examine the aforementioned definitions of the word Dajjal, it is clear that the reference is to Western nations. Therefore, we who imitate the behavior of these nations, we begin living a lie. The life we try to ape is one that brings destruction to Islamic values. The hadith further describes this life:

"He (the Dajjal) will come, and with him will be something like a garden (Paradise) and fire (Hell)."

This description is very accurate. Because the acquisition of the benefits the Western society has to offer dictates that one must often compromise his Faith to be accepted or admitted into the garden of the Dajjal

If you maintain your Islamic values, your life is made a hell by the followers of the Dajjal. They will ridicule your Islamic behavior. You are called fanatical and old fashioned. You are accused of being out of step with the times. To this end, The Holy Prophet (SAW) says:

"And among his trials is that he passed by a people and they refuse to believe in him. Nothing will remain of their cattle, but all will perish; and that as he passes by another people which will believe in him, he will command the sky and it will rain. and Command the earth and it will bring forth vegetation."

"There will be some people accompanying the Dajjal who say, 'We accompany him so We may eat from his food and feed our cattle from his trees.'

These two ahadith point to the sinister power the Western nations will have over mankind.

Mr. Chairman, I ask you and our brothers, How many examples of this behavior have we observed in the Western nations? How many faithful Ahmadies have we seen remain true to their Islamic values although barely able to make ends meet, when other Muslims enter the garden of the Dajjal and become, it seems, wealthy overnight'.

The hadith warns of several other dangers rooted in Western society that await us. I Quote:

"And the women will assume the appearance of men, and the men will assume the appearance of women."

Today, the sins of the people of Hazrat Lot are running rampant throughout Western societies. These practices have become so commonplace that a new word has been invented to label anyone who speaks out against them. Those who do not condone homosexuality are labeled 'homophobic'. What greater lie can one be enjoined to believe than this: A woman is trapped in a man's body; or a man is trapped in a woman's body!

It is considered Inhumane by many for one to find these practices damning. These poor souls have convinced most people that Almighty Allah has actually made a mistake! (Allah forbid).

Huge sums of money are spent on consultations and surgeries to change men into women and women into men. And sadly, some health insurance companies bear the brunt of the financial burden. If they refuse, they are hauled into the courts.

The Holy Prophet (SAW) has warned of another danger. He states:

"And the last of those who will go out to him will be women, so much so, that a man will return to his mother and his daughter and his sister and his aunt and tie them fast lest they should go out to him."

When we witness the conduct of men from Muslim countries who are engaged in lewd behavior with Western women, we say, "All praise to Allah for protecting our women from such sinful behavior!" But the Western societies were not content just to have the men alone. They have systematically attacked our women until they have fallen prey to the lies and deceit of the Dajjal.

The Dajjal has hammered away at the Islamic value system as being too strict on women. Our women have been told that they are foolish for covering up their bodies and not attending mixed gatherings. Our women have been admonished for not showing their beauty because Islamic Purdah was for another time, another place. After all, if you have a pure heart, your clothing does not matter.

Their tongues are so glib as to hide the truth that Western society has the highest unwed teenage mother rate in the world. New drugs have been developed to combat the new, more sophisticated social diseases. Doctors and medical researchers of the Western world have combined their efforts to mount a "safe sex" campaign geared for teens. Youngsters are no longer admonished to abstain from fornication and adultery, they are enjoined to be careful when indulging in such abominations.

This shameful attack upon our women, they who bear, love and nurture our children, is an atrocity that must not be tolerated on any level. If one studies this assault, the deceptive skills of Western society become transparent.

I have put before you just a few of the more deplorable situations that exist among Western society. Almighty Allah has given Muslims the antidote for the poison spewed by Western nations. He has contained it in the first ten and final verses of Sura Al-Kahf:

*"All praise belongs to Allah Who has sent down the Book to His servant and has not put there any crookedness. He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds and glad tidings that they shall have a good reward. Wherein they shall abide for ever; And that it may warn those who say, 'Allah has taken unto Himself a son.' No knowledge have they thereof, nor had their fathers. Grievous is the word that comes from their mouths. They speak not but a lie. So haply thou will grieve thyself to death for sorrow after them if they believe not in this discourse. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil. Dost thou think that the People of the Cave and the inscription were a wonder among Our Signs? (18:2-10)*

Again:

*"Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared hell as an entertainment for the disbelievers. Say, 'Shall We tell you of those who are the greatest losers in respect of their works—Those whose labor is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.' Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the day of Resurrection We shall give them no weight. That is their reward—Hell; because they disbelieved, and made a jest of My signs and My Messengers. Surely those who believe and do good deeds, will have Gardens of Paradise for an abode, Wherein they will abide; they will not desire any change therefrom. Say, 'If*

*the ocean became ink for the words of my Lord, surly, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help. Say, 'I am only a man like yourselves; but I have received the Revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'* (18:103-111)

In the following verses, Allah has provided every believer with a blueprint that will protect and maintain his Islamic values. The Holy Quran says.

*"Surely, success does come to the believers, who are humble in their Prayers. And who shun all that which is vain, and who are active in paying he Zakat, and who guard their chastity—Except from their wives or what their right hands possess, for then they are not to be blamed. But those who seek anything beyond that are the transgressors—And who are watchful of their trusts and their covenants. And who are strict in the observance of their Prayers. These are the heirs, who will inherit paradise. They will abide therein."* (23:2-12)

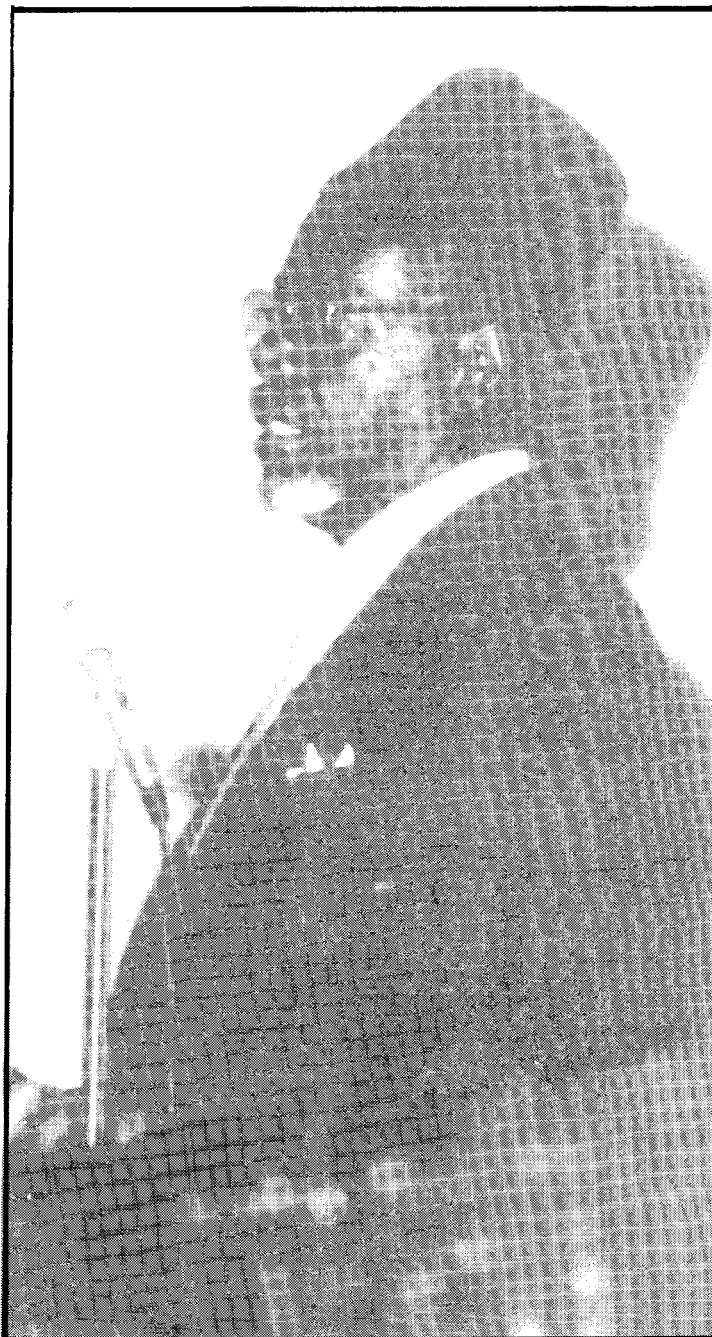
Mr. Chairman and brothers; let us remember that Almighty Allah, in His Infinite Wisdom, raised The Promised Messiah, Hazrat Mirza Ghulam Ahmad (A.S.), to slay the Dajjal. His teachings and instructions to us Ahmadies have taught us how we must conduct ourselves during these difficult times.

Today, our Beloved Imam is calling us and instructing us with his Friday Sermons. Through Almighty Allah, he is providing us with the guidance we need to survive in any society—be it Eastern or Western. Our task is only to hear and obey. By doing this, we will be saved from all evils, known and unknown to us, that would steal our faith from us.

Finally, I ask you to place the Ten Conditions of Bai'at in a prominent place so you may read it daily, if possible. This will provide a constant reminder of our covenant made to Allah, The Holy Prophet (SAW), Hazrat Masih Mau'ood (AS), and our Beloved Imam, and protect us from the trials

of this life.

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



Dr. Muzaffar A. Zafr, in the course of a speech

## UNIVERSAL MESSAGE OF AHMADIYYAT IN AMERICA

Dr. Muzaffar Ahmad Zafr

For those sceptics of Islamic history in America who believe that the Ahmadies only preached to one primary racial group, this should prove without any doubt that there were a significant number of whites and people from Muslim countries who embraced the Ahmadiyya Movement in Islam.

Now the question must arise, "What about African Americans?" Not only did Mufti Sahib preach to African Americans but he spoke out against the treatment of African Americans. It is sad that Mufti Sahib and the Ahmadiyya Movement is not recognized for its contribution to the civil rights struggle of African Americans.

Let me share with you some heretofore unknown facts about the Ahmadiyya movement and Mufti Sahib's contribution.

In 1923 Dr. Mufti Mohammad Sadiq gave five lectures at the United Negro Improvement Association in Detroit, also known as U.N.I.A, Marcus Garvey's movement. Mufti Sahib converted forty Garveyites. One prominent convert was a Reverend Sutton whose Muslim name was Sheik Abdus Salam. Br. Salam was made the leader of the Detroit Jamaat.

The Muslim Sunrise carried several articles in 1923 that captured the attention of African Americans. One article titled the "Crescent or Cross?" quoted: "A Negro may aspire to any position under Islam without discrimination. The teachings of the Holy Prophet are being profitably imbibed. With millions of Muslims the world over pressure can be brought to solve the race question."

I shall relate the text of the article in Muslim Sunrise 2 (January 1923) p. 184.

### The real solution to the Negro question

My Dear American Negro. The Christian profiteers brought you out of your native lands of Africa and in Christianizing you, made you forget the religion and language of your forefathers which were Islam and Arabic. You have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity cannot bring real Brotherhood to the Nations. So now leave it alone. And join Islam, the real faith of Universal Brotherhood, which

at once does away with all distinctions of race, color and creed.

In the April edition of the Muslim Sunrise 1923, there appeared an article believed to be directed to the UNIA

"Apart from the confederation of African tribes or people of African origin, the possibility of which is an awful nightmare to the white man, he lives in fear and trembling that El-Islam may become the religion of the Negro. And why should it not be? El-Islam would be a wonderful spiritual force in the life of the colored races, uniting us in a bond of common sympathy and interest. We could then add to our motto One God, One Aim, One Destiny, the One Language would be Arabic. It could easily be made the Universal language of Negroes and would remove the barriers which now face us in the intercommunication of the different tribes in Africa. Arabic is already spoken by millions of Negroes.

Yes, El-Islam is spreading fast and not only in Africa but also in the United States. Within three months, over 100 converts have been made to the cause of Mohammedanism in America. The spreading of El-Islam cannot help but benefit the UNIA for they are desperately engaged in preparing for That Day—that day we of the Universal are also preparing for.

Great Britain, France, Spain—in fact all the white powers—fear Mohammedanism. None of them can afford to offend El-Islam. With millions of Muslims in India, China, Arabia, Persia, Afghanistan, Turkey Negroes would find valuable allies."

The contribution of the Ahmadiyya Movement did not escape the notice of Dr. W.E.B. DuBois, noted African American scholar, historian, and one of the co-founders of the N.A.A.C.P. In an essay entitled **India's relation to Negroes and the color Problem**, he indicated that the racial problem that existed in America and India was why the Ahmadiyya Movement was able to relate so well to Blacks in the United States.

I must point out there were many other contributions made by our Movement to this country, and

to African Americans, in particular.

Mr. Chairman, I have cited this part of our history because it points out what our future prospects are.

**One:** We must have the courage to preach Islam and have no fear of what our newfound peers may think.

**Two:** African Americans: We must be the Vanguard of this preaching effort. We have not yet reached our potential. Huzoor has repeatedly called our attention to preach to African Americans. But we remain preoccupied with mundane things that do us more harm than good. Night after night on the news we see the destruction that drugs, violence, teen pregnancy, unemployment, poor housing, crime infested neighborhoods are bringing to our people.

**Three:** The Ice has been broken, African American Muslims are running for public office. We Ahmadies must now begin to address this arena.

Allah says in the Holy Quran: *“Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each, Allah has promised good. And Allah has exalted those who strive, above those who sit at home, by a great reward.”* (4:96)

This verse speaks of two kinds of believers (1) those who sincerely accept Islam and then try to live up to its teaching but take no part in the struggle to defend and propagate the faith. These, as it were, are passive believers; sitters, as this verse calls them. (2) those who not only live up to the teachings of Islam but are also vigorously participating in the work of propagation. These are active believers—the strivers or Mujahids, as they are called. There is however a third class of believers who even though they do not join their brethren in actually fighting disbelievers, get an equal reward with those who take part in the actual battle struggle. They are heart and soul with the Muslims who are Mujahids wherever the latter go to fight in the cause of God. But their particular circumstances—disease, poverty, do not allow them to join the expedition in person.

We must ask ourselves, “In which category do I

fit?” Brothers, the Battle is raging. Where do I fit is the question before us today.

Our Imam (a.y.t.a.) Is calling us to fight by his side. Do we hear and obey or shall we sit at home?

Today you have seen the truth of a statement made by Hazrat Khalifatul Masih III (rata). He told us in Rabwah all of this belongs to us. These people are just caretakers until we take our rightful place.

The main body of the early history of Islam in this speech was taken from D. Richard B. Turner's *The Ahmadiyya Mission to Blacks in the United States*.

Dr. Turner has also written the Ahmadiyya Movement In America, published by Religion Today (U.K.) And has in progress a book *Islam in the United States in the 1960's: A History of the Ahmadiyya Movement In Islam's Mission to Afro-Americans*.

This information was given to me by Ms. Aminah B. McCloud. Neither of these people are Ahmadies, but Allah saw fit to put this information in our hands. Proving that Khlifatul Masih III statement was true.

Now is the time for us to claim America for Islam and Ahmadiyyat. Our future prospects are great because Allah has promised us Ahmadies the victory of Islam.

The Ahmadiyya Movement in Islam gained prominence in the U.S.A. press in 1911. The Indianapolis News on May 15, 1911 carried an article citing, “The Ahmadiyya Movement in Islam reprimands Americans for the fanatical intolerance of Islam and citing Islam as one of the great monotheistic religions of the world.

On January 24, 1920, Dr. Mufti Mohammed Sadiq left England on the S.S. Haverford for the U.S.A. On February 15, 1920, Dr. Sadiq arrived in the port at Philadelphia but was detained by immigration authorities. The reason given for his detention was: Dr. Sadiq represented a religious group that practiced polygamy

The events that took place during Dr. Sadiq's confinement should have alerted America that Islam was to become a dynamic force in American history. Nineteen persons were converted in the Philadelphia House of detention. The first convert was Mr. R.J.

Rochford. Unfortunately Mr. Rochford was sent back to England. Mr. Rochford adopted the name Hamid. The other converts were from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy and France.

These converts were from all races which refutes any claim that Islam was and is only preached to African Americans.

This presentation will address the history of Islam in America and the contributions of the Ahmadiyya Movement In Islam.

The first problem Muslims had to overcome was discrimination. Many Muslim immigrants from the Middle East were refused entry into the USA because they were neither Caucasian nor African. The American Press questioned the race of the Middle Eastern Muslims because of the shape of their noses and heads. According to Yvonne Hadad "Muslim Experience in America" *The Link* (September October 1979) page 2.

"In 1907 there were several Anti Hindu riots on the West Coast. These racially oriented uprisings were directed against immigrants from the Punjab, who were perceived as a threat to the American worker. All Indians were viewed as Hindus by white Americans.

In 1917 widespread hostility against Asians resulted in the passage of the Oriental Exclusion Act." These were difficult times for all Asians. This atmosphere and the issue of Polygamy led to the detention of Dr. Sadiq.

Our Movement expressed its outrage at Dr. Sadiq's detention in the "Review of Religion" vol. 19 (April and May, 1920) pp. 158-160. Maulana Sher Ali cited the gap between America's ideas of Freedom, justice and equality and their actual practice. Maulana Sher Ali proposed that if Dr. Sadiq could not preach Islam in the United States, then American missionaries should be expelled from India. He also warned the United States that Islam would soon spread throughout the world with or without its cooperation.

How prophetic were these words. We are a worldwide movement by the Grace of God.

After Mufti Sahib's release from detention in April 1920 he set his headquarters at 1897 Madison

Ave in New York City. During the month of May Mufti Sahib made twelve new converts. Six were Christians and six were Muslims. Two of the new converts whose names for the record were Dr. George Baker and Mr. Ahmad Anderson. The first woman converted was Mrs. S. W. Sobolewski. She was given the Muslim name Fatima Mustafa, in fulfillment of a dream Mufti Sahib had in England about an American female convert.

It must be pointed out that Mufti Sahib did much of his preaching in the news media. According to the *Review of Religions* Vol. 19 (July 1 p. 24, he contributed twenty articles on Islam to various newspapers and periodicals; among them the *New York Times*.

In October, 1920, Dr. Sadiq moved our headquarters from New York to Chicago because of its central location. During Mufti Sahib's first year in the USA he gave fifty lectures on various topics in American cities; to name a few: Chicago, New York and Detroit.

Illinois is significant because it was one of the states that many Syrian and Lebanese had settled in during the period between 1875 and 1912, according to Yvonne Hadad.

The majority of these Muslims were Sunni. These Muslims had an organized community in Ross, North Dakota in 1900. And in 1920 they built a mosque there. A Muslim Association was established in Highland Park, Michigan in 1919 and in Detroit in 1922. The Young Mens Muslim Association was founded in Brooklyn in 1923. The Rose of Fraternity Lodge was founded in Cedar Rapids, Iowa, according to Yahya Fossey Jr. in his *Fifty Years of Islam in Iowa 1925-1975*.

There was a significant Sunni community in Toledo Ohio, according to Abdo Elkholy's *The Arab Muslims in the United States*.

I have cited these events because these Muslims believed Mufti Sahib to be a pious Muslim. Not a single accusation against Ahmadiyyat or him was ever leveled. Surely if our movement had done any of the outrageous acts we have been accused of, these Muslims would have made some mention of it. Mufti Sahib was not a man who hid the fact that he was an Ahmadi.

In a speech delivered by Mufti Sahib and recorded in the October 1921 edition of *The Muslim Sunrise* titled "My Advice to Muhammadans in America," Mufti Sahib stated:

There were thousands of Muslims in the United States who had come from Albania, Bosnia, Serbia, Syria, Palestine, India, Kurdistan and Turkey. However most of these people were Muslim in name only, because Islam had ceased to play a practical role in their daily lives. The United States was a good country for millions of dispersed Muslims to settle in and preserve their culture. However they must do the following things:

- 1) Retain their Muslim names;
- 2) Say their daily Prayers;
- 3) Read, write and speak Arabic, the common language of Islam;
- 4) Teach their children to be good Muslims;
- 5) Donate the interest earned from their savings bank accounts to the propagation of Islam;
- 6) Build mosques in every town;
- 7) Propagate Islam in America;
- 8) Join the Ahmadiyya Movement.

Does this sound like a man who was afraid to mention he was a follower of the Promised Messiah (a.s.)?

After this speech, in the fall of 1920 Mufti Sahib and Mr. Mohni, the editor of the Arabic newspaper, *Alserat*, formed the Society for the Protection of Islam in the United States. Mufti Sahib was elected President and Mr. Mohni was elected secretary of the newly formed organization.

Once again Mufti Sahib moved his headquarters, this time to Highland Park, Michigan, a suburb of Detroit. This new location was one of the first Mosques built in America. This mosque was built by Mr. Hussain Karoub at the cost of \$55,000. Mr. Karoub was a Syrian Muslim. Later he became the Imam of this mosque.

In July 1921 *The Muslim Sunrise* began as a quarterly Journal for the purpose of refuting misrepresentations of Islam that appeared in the American press, and for the preaching of Islam.

Khelifatul Masih II (r.a.t.a.) compared the mission in the USA to the original American pioneers and called his missionaries here in the US the pioneers in the spiritual colonization of the Western World.

During the first quarter of the *Muslim Sunrise* from July to October 1921, our movement received 646 communications and mailed out 2800 pieces of mail. Five hundred letters about Islam were sent to Masonic lodges in the US along with copies of the *Sunrise*. Some other notable personalities who received correspondence from Mufti Sahib were Thomas Edison, Henry Ford, President Harding, the Prince of Wales, and I. Bonomi, Premier of Italy. These efforts resulted in thirty-one new converts.

One controversy dealt with in the *Sunrise* was titled "Controversy on Mohammedanism." This article dealt with Mufti Sahib's exclusion from preaching in Detroit churches. He states in his article: "If Detroit churches are not open to me to preach in, I do not care a bit. No Muslim cares to see me preach in the churches. Moreover, the churches are not suitably furnished for our services. My challenge was to the broad-mindedness of the Christian pastors in comparison with that shown by our Holy Prophet (SAW). I was sure that the Christian statement: "Love your enemies" was only to preach and not to practice. But I wanted to get it out of their mouths, and I have got it.

From 1921 to 1925, 1025 persons became Ahmadi. It was during this period that many African Americans became Ahmadi. They were residents of Chicago, Detroit, Gary, Indiana, and St. Louis, Missouri.

In 1922, Mufti Sahib moved our headquarters to 4448 Wabash Ave. in Chicago. This house was renovated to become a mosque. A small dome and minarets were placed in the roof. Much of the money for this project was donated by Ahmadies in India.

Three persons whose efforts are worthy of Prayers for their work in Chicago are Muhammed Yaqoob (Mr. Andrew Jacob), Mrs. Ghulam Rasul (Mrs. Elias Russell) and James Sodick, a Russian Tartar.

In 1922 a picture of new convert, an African American Ahmadi, Sheik Ahmad Din (P. Natanil Johnson), a newly appointed local missionary, appeared in the *Muslim Sunrise*. Sheik Ahmad Din led a Jamaat consisting of African Americans, Turks

and whites in St. Louis Missouri. The Post Dispatch of St. Louis states that Sheik Sahib had acquired one hundred converts during the first six months of his mission in St. Louis. Two other African Americans were cited for their propagation activities in the Muslim Sunrise; they were Brother Omar (William M. Patton) of the Lamarsary Shop and Sister Noor (Mrs. Ophelia Avant).

Another prominent African American known for his preaching activity was Br. Ahmadallah of Sioux City, Michigan.

One interesting story about Sheik Ahmad Din's preaching skills must be mentioned. Dr. J.H. Humphries, who converted to Islam and was given the name Br. Hakim, came to the US from Congo Free State (Belgian Congo) at the age of seventeen. He studied for the ministry at Tuskegee Institute for five years, after which he was ordained, and became a Christian missionary. After listening to one of Sheik Ahmad Din's lectures, he became disillusioned with Christianity and accepted Islam. Br. Hakim became a zealous preacher of Islam, and was reported to possess extraordinary healing powers.

According to the Muslim Sunrise 2 January 1923, p. 46, there were white Ahmadies but there were no preachers. Some notable white Ahmadi members were Mr. Denzel Carr (Abdullah Omar) and Sheikh Abdullah Din Muhammad. Sheikh Abdullah Din Muhammad was a Lawyer, political leader, served in the Secret Service, and proprietor of the Ahmadi American Asiatic Agency (export and import), Alois S. Knapp (Mohammed Bashir), Enrico Flory (Mubarak Ahmad), who lived in Boise, Idaho.

During this period the Detroit News Nov 23, 1922 carried a picture of Sister Rahatullah. The first woman Ahmadi missionary to the United States, the article read: "Mrs Mustafa Taha, first woman Mohammadan missionary to the United States, has come to Detroit to attempt to make converts. She is living at 128 Victor Ave. Mrs Taha is not a native Mohammadan. She says she was born on an Indian farm of Swiss parents, but was converted to Islam by the late Sheik Muhammed Majid Gilani. She represents the Ahmadiyya Movement of Islam."

## TRANSLATION OF HUZOR'S LETTER TO THE EDITOR OF THE GAZETTE

London  
March 14, 1997

Dear Syed Shamshad Ahmad Nasir Sahib,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

Received the January, February and March issues of Al-Noor. Jazakumullah Ta'ala Ahsanul Jaza. Many useful references are present in the March issue. Masha Allah! Much hard work is done. May Allah bestow great rewards to all helpers.

Wassalam,

S/d Mirza Tahir Ahmad  
Khalifatul Masih