

THE *Ahmadiyya* **Gazette** USA

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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SULH, 1381



Sahibzada M. M. Ahmad, Amir Jamaat USA. He conveys his Assalamo Alaikum and best wishes for a happy new year to all the members of the Jamaat. He has been ill but is feeling better now, Alhamdo Lillah. You are all requested to keep on praying for his good health so he may continue serving the Jamaat effectively. Ameen!



Hon. Douglas M. Duncan, Montgomery County Executive, with other guests at the Interfaith Prayer Service at the Baitur Rahman Mosque on December 3, 2001



Some of the speakers with Hon. Montgomery County Executive, Mr. Douglas M. Duncan, at the Interfaith Prayer at Baitur Rahman Mosque on December 3, 2001

HOLY QURAN

“Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

“O ye who believe! let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.

“O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

“O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.” (49:11-14)

إِنَّمَا السُّؤْمُونَ إِخْوَةٌ
فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا يَسْتَنْفِثُ قَوْمٌ مِّنْ قَوْمٍ عَدَىٰ أَنْ يَكُونَ خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءِ عَدَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا
تَلْبَسُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْقُسُوقُ
بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿يَا أَيُّهَا الَّذِينَ
آمَنُوا الْجَنِينُ كَثِيرٌ مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا
وَلَا يَغْتَابَ بَعْضُكُمُ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
كَذَٰلِكَ هُوَ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿يَا أَيُّهَا النَّاسُ إِنَّا
خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
الْأَكْرَمَ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿

IN THIS ISSUE

- 3 From the Holy Quran
- 4 So Said the Holy Prophet Muhammad
5. From the Writings of the Promised Messiah
- 6 Summary of Friday Sermon of Jan. 21, 2000
7. Five Moral Values (Friday Sermon, Nov. 24, 1989)
- 12 Beauties of Islam
- 27 7th Montgomery County Interfaith Service
- 28 Etiquettes of Recitation of the Holy Quran
- 30 A Glimpse of the Everyday Life of the Holy Prophet
- 33 Nasir Muhammad Sial Passes Away
- 34 Resolution;
- 34 A Note of Thanks
- 35 Dr. Abdul Malik Shamim Ahmad Passes Away
- 36 Resolution

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SO SAID THE HOLY PROPHET

(peace be upon him)

Abu Hurairah relates that he heard the Holy Prophet (s.a.w.) say: A person says something thoughtlessly whereby he is conducted into the Fire further than the distance between the east and the west (*Bokhari and Muslim*).

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: A person says something, of the import of which he is not aware, and it pleases Allah, whereby Allah raises his status; and a person says something, of the import of which he is not aware, and it displeases Allah and it carries him into hell. (*Bokhari*).

Bilal ibn Harith Muzani relates that the Holy Prophet (s.a.w.) said: A man says something, not realizing its import, which is pleasing to Allah, in consequence of which Allah decrees His pleasure for him till the day when he will meet Him; and a man says something, not realizing its import, which displeases Allah, in consequences of which Allah decrees His displeasure for him till the day when he will meet Him (*Malik and Tirmidhi*).

Sufyan ibn Abdullah relates: I said to the Holy Prophet (s.a.w.): Messenger of Allah, tell me something to which I should hold fast. He said: Affirm: My Lord is Allah; and then be steadfast. Then I said: Messenger of Allah, what is it that you are most afraid of in my case? He took hold of his tongue and said: Of this (*Tirmidhi*).

Ibn Umar relates that the Holy Prophet (s.a.w.) said: Do not indulge in much talk without remembrance of Allah, for much talk without remembrance of Allah hardens the heart and the person farthest from Allah will be the one who has a hard heart (*Tirmidhi*).

Abu Hurairah relates that the Holy Prophet (s.a.w.) said: He whom Allah shields against the evil of that which is between his jaws and the evil of that which is between his legs will enter Paradise (*Tirmidhi*).

Uqbah ibn 'Amir relates: I asked the Holy

Prophet (s.a.w.): Messenger of Allah, how can salvation be achieved? He answered: Control your tongue, take to your house and weep over your sins (*Tirmidhi*).

Mu'az relates: I asked the Holy Prophet (s.a.w.): Messenger of Allah, tell me of something which should cause me to be admitted to Paradise and shall keep me away from the Fire. He answered: You have asked about a matter of great import but it is easy for one for whom Allah makes it easy. Worship Allah and associate not anything with Him, observe Prayer, pay the *Zakat*, observe the Fast of *Ramadhan* and perform the Pilgrimage if you can afford the journey. Then he added: Shall I inform you of the gates of goodness? The fast is a shield, charity puts out sins as water puts out fire and also the Prayer in the middle of the night. Then he recited: *They withdraw themselves from their beds in the latter part of the night for Prayers and they call on their Lord in fear and hope and spend out of that which We have bestowed on them. No one knows what bliss is kept hidden from them, as a reward for what they used to do.* (32:17-18).

Then he added: Shall I tell you of the root of the matter and of its contours and of its top? I said: Certainly, Messenger of Allah. He said: The root of the matter is Islam, its contours are Prayers and its top is striving in the cause of Allah. Then he asked: Shall I tell you of that which is at the bottom of all this? I said: Certainly, Messenger of Allah. Upon this he took hold of his tongue and said: Keep this under control. I inquired: Messenger of Allah, shall we be called to account in respect of that which we say? He answered: May your mother lose you, will people not be thrown face down into hell only on account of the harvest of the tongue (*Tirmidhi*)?

Abdullah ibn Amr ibn 'As relates that the Holy Prophet (s.a.w.) said: A Muslim is one against whose tongue and hands the Muslims are secure; and an Emigrant is one who departs from that which Allah has forbidden (*Bokhari and Muslim*).

From the Writings of the Promised Messiah (a.s.)

(Translation by Khaled Ahmad Ata)

GOD ALMIGHTY'S FRIENDSHIP

In the world if somebody befriends another fast, then the people of the world live up to their friendship. *But* is there a friend who despite a goodly treatment shows indifference? Even a thief, if he has a loyal relationship with us, does not break into our home. Then, is not God Almighty's loyalty equivalent to a thief either? God Almighty's friendship is such that it knows no parallel among the world lings. In the friendship of the world lings there is disloyalty too. On a trivial affliction a world ling is ready to sever *his* friendship. But God Almighty's bonds of *friendship* are strong. On him who befriends God Almighty, He sends down *His* blessing, *He* blesses his home, *He* blesses his garments and blesses his leftover.

Bukhari (*the book of Hadith*) reports that man develops a bond with God Almighty through *Nawa'afil*. *Nawa'afil* are in everything. Whatever is done in addition to the obligatory *acts of religion* constitutes *Nawa'afil*. When man makes progress in *Nawa'afil* then, says God Almighty, 'I become his eye with which he sees; 'And I become his tongue with which he speaks.'

God Almighty says, '*he who confronts My friend should get prepared to fight against Me.*' True lovers of God Almighty also become self-sufficient *and* independent. *They* pay no heed to the refutations of the people. Those who heed the people take mankind as God. Men of God are full of sympathy but an attribute of self-sufficiency is there. They do not heed the world. God's grace goes forth *so* that the world gets pulled towards them. (*Malfoozaat*: Vol. 4, p. 506).

The weakness or bad example of the members of the Jamaat affects us and people get an opportunity to raise objections. Therefore, my advice is that you should make yourselves noble and example of righteousness. Until your life becomes like the angels, nobody can say that one

has become pure.

You should annihilate yourselves completely for God and give up all ones wishes and desires to obey Allah's commandments completely so that you become a source of mercy for yourself, your wives and children, relatives and for us. No occasion should be provided to the opponents to criticize.

You should excel in virtue. To stop at a point is not a good quality. You see that water that stays still becomes stagnant. Since it keeps company with mud, it becomes smelly and distasteful. Flowing water is always fresh and wholesome, even if it has mud beneath it. The mud has no effect upon it. The same is the case with man. One should not stop at one point. This is a dangerous situation. You should march forward all the time. Make progress in doing good, otherwise God will not help you. A man becomes spiritually blind in this manner which sometimes leads to atheism. By doing so a man's heart becomes blind.

Join your Family in your Reformation

The help of Allah is bestowed only upon those who continue to march forward in goodness and do not stop at any point. These are the people whose end is upon goodness. We have seen some who show great enthusiasm in meeting in the beginning, but then they get stalled. They are not established upon goodness when they die. Almighty Allah has taught the prayer in the Holy Qur'an: O Allah reform my family members also. Along with your own goodness and prayers, you should pray for your children and wife. Many a trial is suffered on account of children and on account of wife. The first trial that Hazrat Adam faced was due to his wife. When Bal'am's wife, who had been incited by the king with the bribe of jewelry. In short these things cause trial for men. Full attention should be paid for their reform and one should continuously pray for them.

*Friday Sermon (Summary)***RIGHTS OF WOMEN BEST PROTECTED IN ISLAM****BEST AMONG YOU IS HE WHO IS GOOD TO HIS FAMILY**

(Summary of Friday Sermon delivered by Hazrat Khalifatul Masih IV at the Fazl Mosque, London, on January 21, 2000, and reported by *The Weekly International Al-Fazl*, London U.K., February 4, 2000)

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Fatihah* Huzoor recited the following verse of the Holy Quran:

And when you divorce your wives and they approach the end of their appointed period, then either retain them in a becoming manner, or send them in a becoming manner. (2:32)

He said that he was beginning a series of sermons that concerns the rights of individuals in society. He quoted some *Ahadith* and said that the Holy Prophet (peace and blessings of Allah be on him) said that best among you is he who is best with his family. Most perfect among the *Mo'mins* as regards his *eiman (faith)* is he who is best in his morals. The best among you is he who treats his wife in the best way and exemplary manner.

Some people think that those who exhibit good morals and behavior outside their home are of good morals. But outwardly it may be for mere show only. What the Holy Prophet (s.a.w.) says is that he who treats his wife best, exhibits the best morals.

He quoted another *Hadith* wherein the Holy Prophet (s.a.w.) has said that in this transient world, no provision is better than a good wife is. Talking about the good qualities of a wife, the Holy Prophet (s.a.w.) said that she is good looking and is obedient to her husband and she should not do anything that her husband does not like. Again the Holy Prophet (s.a.w.) has said that a *Mo'min* should not hate his wife or be vindictive to her. If he does not like some of her qualities, may be she has some other good and amiable qualities.

Huzoor quoted another *Hadith* which has mentioned best principles of family behavior. The Holy Prophet (peace and blessings of God be upon him) said that give to your wife according to what you earn. There are some who enjoy with their friends outside their home, but provide meagerly for their wives and children which is not appreciable.

Then Huzoor quoted another *Hadith* wherein the Holy Prophet (s.a.w.) Compared women with delicate crystal and advised men of his *Ummah* to marry women who may bring love and give birth to many children.

In today's world, the advanced nations have started producing more children, telling the third world people that if they will produce many children, they will become poorer. But it is their hypocrisy. Children are the mainstays of these countries. Quoting another *Hadith*, Huzoor said that the wife who looks after the home of her husband in a befitting manner will receive the same reward, which her husband will get for discharging his obligations.

In the end, Huzoor read some quotations from the writings of the Promised Messiah (a.s.), which in fact are the explanation of the Holy Quran and the *Hadith*. Huzoor said that no religion has safeguarded the rights of woman as has been done by the religion of Islam. Therefore, you should follow the sacred and beautiful model of the Holy Prophet (s.a.w.) and do good to your wives physically and spiritually.

THE INTERFAITH PRAYER SERVICE AT THE BAITUL REHMAN MOSQUE ON DECEMBER 3, 2002 IN PICTURES



Some of the guests at the Interfaith Prayer Service





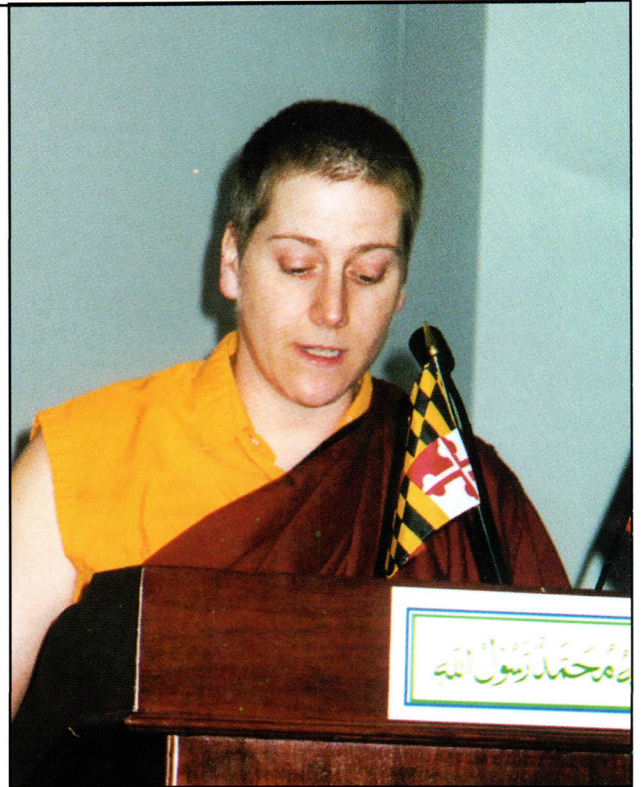
Sections of the Audience at the Prayer Service



SOME OF THE SPEAKERS AT THE INTERFAITH PRAYER SERVICE



SOME OF THE SPEAKERS AT THE INTERFAITH PRAYER SERVICE



FIVE MORAL VALUES

(Friday Sermon Delivered by Hazrat Khalifatul Masih IV at the London Mosque on November 24, 1989. Reprinted from *Tariq*, Spring, 1990)

Those people who make loud claims and make big plans should pay special attention to elementary points. High buildings cannot be constructed unless the foundations are properly prepared. Basic requirements cannot be ignored by an engineer or for that matter by an expert of any kind. In the building of nations and religious communities there are two things of great importance around which revolves the whole philosophy of life. They are one's relationship with God and with man. Islam provides directions and guidance regarding the development of these two relationships but in order to practice them it is possible only when one gives special attention to the basic and initial stages. First, one should lay the foundations and then hope and pray that on those foundations magnificent spiritual buildings may be raised.

At present the Ahmadiyya Community is passing through a period of exceptional importance about which I have often reminded you as we move ahead from the end of the first century of the Movement founded by Hazrat Mirza Ghulam Ahmad the Promised Messiah (a.s.). This is in terms of time. The Holy Quran has made clear prophecies that the gap of time can be bridged and can be overcome if one does not let one's moral values decline nor let one's actions slip behind. The Holy Quran states:

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise (62:4).

This verse carries the same message and the same glad tidings. It has been fulfilled and has revived our spirits. It is of utmost importance, therefore, that those of us who have accepted the Promised Messiah (a.s.) according to the prophecy of the Holy Quran have seen and proved that the time gap can be removed through moral practice. As it has in the past so will it be in the future. In this regard it is necessary for us to stop at the end

of the previous century and examine carefully that our progress in practical morality has not receded. Moving forward can be in two ways. The first is to move with time which is unavoidable and over which we have no control. The other moving forward can also be in the sense that apparently nations seem to advance but they become a prey to time. Their moral values decline. There is need for us to return to original values. The great miracle and achievement demonstrated by the Promised Messiah (a.s.) was the act of taking people back to original values and not of moving them away from them. There was a gap of thirteen hundred years between him and the Holy Prophet of Islam (s.a.w.) but with just one jump he reached back to the time of the Holy Prophet (s.a.w.). So with passage or jump of time from century to century we should also make a reverse jump with a definite and determined decision to formulate a code for the future according to the standard of earlier moral values. When from this point of view I look around in this age I see that with the expansion of the Community problems are also increasing.

By the Grace of Allah the Community is spreading rapidly at a much faster rate in all directions. Whereas the spread and expansion of this Community carries blessings it also carries fear and concern. Similarly as the Community expands so does the concern increase for the spiritual training of the new generation. I decided therefore, to make subsidiary organizations of the *Khuddam* (male members from 15-40), *Ansarullah* (male members above forty) and *Lajna* (womenfolk) in all countries to come directly under my control which in my view is a wise step by which I will be able to get more work done by these organizations which would result, by the Grace of Allah, in the need of spiritual training being fulfilled instead of the organizations just building castles in the air. In this respect I wish to put two basic plans before the Community and for this reason I am especially

addressing these three organizations. They will, God willing, receive detailed instructions and they will be allocated practical programs in small and easy batches. Although I have already put forward the basic points in various forms I feel it necessary to repeat some of them. A religious community can not be built without the development of moral character so this is the most important thing. The quicker it is done the easier it will be. The Lajna or ladies' organization will have to do the basic work. Also the same basic and elementary work for different age groups will be allocated to the *Khuddam* and *Ansarullah* organizations.

TRUTHFULNESS

The first requirement is the habit of speaking the truth. The habit of telling lies is the worst evil found in the world today. The advanced nations are considered to be established on high moral values. However they tell lies according to their needs. Their philosophies are based on lies. They indulge in bad jokes. Their mode of living and economy is based on lies. Although they seem polished and cultured the central point around which their civilizations are established are based on falsehood. This, however, is a separate discussion. My interest is in the Ahmadiyya Community wherein I particularly keep my eye on the children. Unless one inculcates the habit of speaking the truth from early childhood it becomes a difficult task to discard this habit of telling lies in later life. There are various levels of truthfulness, one person is less truthful while another is more so and yet another extremely truthful. The highest level of truthfulness is manifested in Prophethood. An Ahmadi should have no texture of falsehood in his get up.

And whoso obeys Allah and His messenger shall be among those on whom Allah has bestowed His blessings the Prophets, the Truthful, the Martyrs and the Righteous. And an excellent company are they. (4:70)

How high and magnificent are these aspirations. They start from honesty. No one can become a righteous person unless one is truthful. It is of the utmost importance, therefore, that you should

teach your children the virtue of truthfulness in a gentle yet firm manner. Under no circumstances should you tolerate falsehood even if uttered in joke. If mothers impress this on their children then other stages would become easy to accomplish. If those children who are honest and truthful are attached to the *Lajna* or *Khuddam* association they can be employed for all sorts of tasks because with honesty and truthfulness you can find that fibre on which you can put responsibility or you can make use of it in your programs. Dishonest nations remain weak and do not possess the strength to sustain high values. This, however, is a lengthy and detailed subject. You should believe that without honesty you cannot establish high values or preform great tasks. It is extremely necessary, therefore, that the Ahmadiyya Community in Islam inculcates the habit of speaking the truth in the children from the very beginning. Also to keep an eye on the adults and to organize such programs as to remind the *Khuddam*, *Lajna* and *Ansarullah* organizations hold the essential values of truthfulness and how great is its need, not only for the members of the Ahmadiyya Community, but also for everybody throughout the world.

GENTLE AND PIOUS SPEECH

Another aspect of spiritual training is to speak in a gentle and pious manner. This may appear to be a small thing. It is very basic, as far as I have noticed in the private quarrels within the Community, the major factor involved is that people do not know how to talk gently and courteously. They speak harshly and thereby hurt the feelings of others and often they are not even aware of it just as a thorn can hurt but does not know what it is doing. The wives of such men also become the targets of their fuming outburst. Some people become spiritually dried up. They spread pain in all directions daily being unaware of what they are doing. Children should be trained and guarded against speaking like this at the outset in the homes. If they do not speak with loving respect on small matters, they become rude and start quarreling, then the parents are sure to produce an impious progeny. They will produce such

descendants as will cause all kinds of problems and suffering in the nation. The parents will be responsible for they paid no attention to the training of their children in speaking respectfully. Such children can even become rude to their parents because they had been quick to raise their hands against them. It is most important to teach children good manners in their homes from early childhood otherwise when they become older they display rudeness even in school in classes, they shout at and hurt one another and become a headache for the teacher. It is then difficult to train the children. If they should be put in care of the Khuddam or Lajna Associations they would give them trouble also. It is difficult to train such kind of children and the task of spiritual training is not easy. If the clay is not pliable and has no quality to be molded then no matter how skilled one might be it cannot be molded into an attractive shape. From this point of view, therefore, it is highly necessary to develop gentleness and politeness in young children along with mutual respect. If this is not done some serious quarrels can arise and sometimes reports of them reach me directly or indirectly. I feel, therefore, that if you do not teach your children to adopt respectful speech when they are young then there is no surety of their character when they will grow up and their ill manners can create some extraordinary dangerous situations. As a result bitter feelings can spread, the Community could become divided, hypocrisy could develop and perhaps some people might leave the Community.

FORTITUDE

The third moral value is fortitude which is courage in the face of odds and adversity. Right from childhood you must teach you children that if some one has said some little thing to annoy them or that if they have suffered a little in one way or another they must not worry but keep their courage high. This teaching of fortitude to your children must not just be given by words but also through your personal example. Sometimes children may damage or break something such as a piece of crockery, knock over an ink pot or a glass of water

on the table. On such small things I have seen some parents pounce on their children, loose their tempers, use abusive language and slap them and give other kinds of punishment. Those who might have domestic servants are treated even worse. The training which the Promised Messiah (a.s.) gave to his children was not just through words but through high moral example. When Hazrat Mirza Basher-ud-Din Mahmood Ahmad was a child he set fire to the manuscript of a book which he had prepared for publication and the whole household feared what might happen. When the Promised Messiah (a.s.) came to hear about it he simply said that it did not matter and that God would enable him to write a better one. Fortitude is developed by the example of one's own practice and those parents who lack fortitude and patience cannot develop this quality in their children. Gentle and courteous speech is deeply linked to one's capacity to allow fortitude. Lack of fortitude always develops disrespectful speech. It is not enough just to develop a gentle manner of speaking if one does not also develop courage. Fortitude will be advantageous for our Community in the future. It can create exceptional benefits internally and externally. It does not mean that if one possesses fortitude then one should show no care or concern over losses. You will have to develop a balance between them.

WASTAGE

Wastage is not a good habit. Children are inclined to be wasteful and to make them understand the impropriety of this habit it is essential for them to know that God has created everything for our benefit and we should be careful and not waste anything even in small amounts or quantities. When we perform ablution before commencing our prayers we should not waste any water and similarly, for further example, we should not waste any water when washing clothes. In Pakistan and some developed countries much water is wasted. Sometimes I have seen people turning on hot or cold water taps and after using just a little leave them running on and on. We must appreciate the fact that water is a blessing of God and whether

or not its wastage causes a financial loss to you it is a loss to the nation. It is an act of ingratitude to fail to appreciate a blessing. Fortitude does not mean that we should not care about wastage. By way of example the meaning of fortitude is that if you suffer a loss accidentally on account of somebody then you should bear it with courage and patience and should tell the person what happened. Those young people who possess a good measure of fortitude are able to bear larger losses more easily when they grow up. Sometimes there are national calamities and sometimes man sees his harvest destroyed. Those who lack fortitude even over little matters sometimes even become rude to God. If something of benefit happens to a person he feels content but shows a lack of fortitude when something goes wrong and may even become impatient with God instead of other people. The Holy Prophet (s.a.w.) has told us that if one cannot learn to thank people then one cannot be thankful to God. This is a deep philosophy which we observe daily. The person who shows patience when he is helpless shows fortitude, but that person who is carried away over a loss or trial lacks fortitude. Impatience is foolishness, ignorance and in some cases ingratitude. You should teach your children patience along with fortitude.

As I have mentioned I have seen here in the U.K. great wastage of water. I have also seen a wastage of heating and lighting. The people show little care. Our own people from Pakistan who have taken up residence here switch on heating unnecessarily. The fire or stove is left on unnecessarily. Here women should take particular note. The water is left running unnecessarily. One can fulfill one's need with much less quantity and so help the country. Attention to these matters helps to build a person's character. This can be of great benefit in the spiritual training of children. Take electricity for example. I see people unnecessarily leave lights on in their home. They leave the radio or television on after they have left the room and also the lights. I often tell the children in my home that there must be a ghost living in the house because when I entered a room I found the

light on and also the television. It seems that there are invisible beings who turn them on. It does not benefit any one that he should unnecessarily waste the blessings of God. I have seen this often. We have to train our children with patience and not just by being good. These two virtues go together. If you save the nation from any kind of loss then the internal result will be beneficial for you and your family. When a child trained in these things grows up he/she will produce great beneficial results. Those who overlook and do not care for smaller losses in business try to show fortitude by saying everything is O.K. and adopt the attitude that they will do better later. These are words of ignorance. Fortitude does not mean that if one suffers a loss one should not try to stop it.

SYMPATHY

The fourth virtue is to show sympathy for the poor and try to remove unnecessary suffering and misery. This attitude should be developed from childhood. The children of those mothers who teach them sympathy for the poor develop an inclination in their nature to do so. Such mothers, by the Grace of God, help to build a great nation worthy of being the best spiritual community. Those mothers, however, who show a selfish attitude and make their children only concern themselves about their own misfortunes build a selfish nation which becomes a source of misery for other people. It is, therefore, not only necessary to develop human sympathy but without it you cannot attain the high purpose for which you have been created. The Holy Quran says: "*You are the best Ummah created for mankind.*"

We would fail in achieving the purpose of our life if we do not teach and encourage our children to show sympathy for mankind and if we do not make them put it into practice. Children would enjoy co-operation and feel enjoyment as a result of their sympathetic activities. Unless they enjoy doing them they would not become absorbed in their lives. Until then they are merely words of admonition.

There are two aspects. One is that you should

tell your children stories involving acts of sympathy for people. You should encourage them to show sympathy for people. You should encourage them to show sympathy for the poor and help in relieving distress and suffering of the afflicted. You should develop within them a passion for service to humanity and provide them with opportunities to do so. In the U.K. you do not generally find so many opportunities in day to day life because this is a country in which there is a wide gap between the rich and poor. In the third world countries, however, the rich and the poor live side by side. Poverty can be felt. There it is easy for children to be given practical training in assisting the poor but also there is the problem that so great is the suffering that it seems beyond the capacity of man to rectify. It is about the situation in such countries that the poet Ghalib asked: *Who is it who is not in need? Whose need should we try to fulfill?* The heart desires to fulfill each person's needs. You should assist yourself and your children. If such a habit is developed in childhood then children will take pleasure in rendering such sympathetic service and it will be ingrained within them. When they join the Khuddam or Lajna associations they will be members of good character eager to serve humanity and make it easier for these organizations to operate.

RESOLVE AND COURAGE

Strong resolve and courage can exist side by side with gentleness of heart otherwise if they are not combined character will be weak. Possessing gentleness of heart does not mean that such a tender hearted person should not possess strength and courage to meet and fight adversities. Hazrat Abu Bakr who was the greatest of the faithfuls in this respect, was a perfect example for all time to come. Although he had derived this moral quality from the Holy Prophet (s.a.w.) he developed it step by step to such a degree that he excelled in manifesting it. When problems commenced on the first day of his Khilafat and continued to follow them then this same person who used to shed tears

over ordinary distressing incidents and sympathized with people suffering minor afflictions, he faced and dealt with problems and afflictions with such great resolve and courage like a mountain stands before a heavy flood. There was no question of his slipping. Gentleness, therefore, does not mean that a person should become weak and dispirited in the face of difficulties. This positive attitude should be developed from childhood. The Promised Messiah (a.s.) said that defeat was not written in his nature, which reveals his high moral attitude.

There are those who lose heart over small things and become sick of heart if they fail in an examination, and who suffer a great shock if their wishes are not fulfilled. They begin to wonder whether God even exists. Their small world is made of straw and a minor shaking can destroy it. Those nations, therefore, which have great tasks to perform have to overcome every difficulty over centuries have to tackle them with manliness. They have to combat each powerful enemy. If the children of these nations are not taught resolve and courage from the beginning then the future generations would not be able to accomplish the tasks required. It is essential, therefore that while you teach your children gentle and sympathetic manners you should also train them to become full of resolution and courage from which nations will learn a lesson.

Our organizations should specially keep in mind these five fundamental moral values in the preparation of their spiritual training programs and give much attention to them. I feel that their advantages will continue to reach mankind not just for the next century but for many hundreds of years to come. If the Ahmadiyya Community is firmly established on these five moral values and parents become responsible for implanting them in their children then we can depart this life in a state of peace and tranquility with the consciousness that we have accomplished the task with which God entrusted us, according to the best of our ability.

BEAUTIES OF ISLAM

(by Mukhtar A. Cheema, Missionary, St. Louis)

Islam The Misunderstood Religion

Islam is the most misunderstood religion in the entire globe. Many people in the western society are scared even to hear the name of Islam. If it were surveyed in the western society about Islam, people would say, it is a religion that has no respect for the other religions, or it is a religion that was spread by the sword, or it is a religion in which women are totally deprived of basic human rights. More than that, in some parts of the world it is identified with terrorism. These are all misunderstandings, and not even remotely related to the teachings of Islam. This humble effort is being made to give a true picture of Islam, and remove the charges leveled against it.

What Is Islam?

In Arabic, Islam literally means, money paid as earnest to conclude a bargain, or to commit some affair to someone, or to seek peace, or to surrender a claim or point. In religious terminology, Islam means losing oneself for the sake of God and surrendering one's own pleasure for the pleasure of God.

This means that a Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, to follow His designs and to win His pleasure, and then becomes steadfast in doing well for the sake of God Almighty and devotes all his faculties to that cause. In other words, he belongs entirely to God.

Islam is a religion that presents a way of life and gives guidance under all possible situations, and it is so comprehensive and perfect and complete and free from any defect in its doctrine, teachings and commandments, that nothing can be proposed better than it. Undoubtedly Islam presents an excellent guidance in every walk of life. Without any hesitation, it can be said, that Islam is the most complete and perfect religion, and it stands at the

forefront of all the religions. The Holy Quran puts forward this claim by proclaiming:

"This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion." (5:4)

In order to understand the message of Islam, it is necessary to be acquainted with the prophet of Islam. It is very essential to study the life of the Holy Prophet, Muhammad (s.a.w.), his manners and his morals, and to see how Islam manifested itself in his person as a living example for all Muslims till the end of time.

A Brief Life Sketch of The Holy Prophet

The Holy Prophet of Islam was born in Mecca in AD 570. He was born an orphan, because his father died a few months before his birth. The name Muhammad (*The praised one*) was given by his Grandfather, Abdul Muttalib. It was a long-established practice for the people of Mecca to leave their babies in the care of the desert's wet-nurses so that they were brought up brave eloquent and in touch with the realities of desert life. So for that purpose, the little baby was handed over to Halima, the wet nurse, and he spent 5 years with her.

His mother died when he was about six years old, and his grandfather, who was his loving and devoted guardian, died when he was eight years old. He then passed into the care of his uncle, Abu Talib, the father of Hazrat Ali.

This is confirmed beyond any doubt that his childhood, boyhood and youth had been very pure and clean in the corrupt and debased society of Mecca. He lived in Mecca, among the idol worshipers, but he never paid homage to an idol, never ate of anything presented as offering to an idol, never touched liquor, nor gambled, nor took part in any of the frivolous activities of his fellow youths. It is beyond any shadow of doubt that

Almighty Allah fully safeguarded him against every kind of lapse. He arrived at his full maturity without the least suspicion of the slightest stain on his character.

At the age of twenty-five he was employed by Khadijah, a noble lady of Mecca, as her agent in a caravan that was about to set out for Syria on a mercantile mission. And Muhammad acquitted himself so well in the discharge of his duties that she was deeply impressed by his honesty, integrity, business acumen and his pleasing and attractive personality.

Khadijah was a widow, having married twice, and had children from both marriages. Now she sent the proposal of marriage to Muhammad, through one of her maids. Muhammad was surprised and took counsel with his uncle, who expressed himself favorable and the match was arranged. That time Muhammad was twenty-five years of age and Khadijah was forty. That was the first marriage of Muhammad. The marriage, despite the disparity in age and affluence, proved a very happy one.

He was known in Mecca by the title of most truthful and trustworthy (*sadiq and Ameen*). But at the age of 40 when he started receiving revelation from God, his message was treated with ridicule and suspicion, but he was urged by God to challenge his opponents in these words:

“Say, ‘If Allah had so willed, I should not have recited it to you, nor would He have made it known to you. I have indeed lived a whole lifetime before this. Will you not then understand?’” (Holy Quran 10:17).

His entire life was spotless and clean. So under this challenge, even his bitterest enemies could not raise any objection against his character.

In Mecca he remained, along with all his followers, under ruthless persecution by the opponents for thirteen years. During that brutal situation he ordered his followers according to God’s command to migrate to Medina. And finally he also migrated. But the next year, enemies chased

him to Medina, with one thousand skilled warriors to uproot his mission, then God granted him permission to fight back in self-defense;

“Permission to fight is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them.” (Holy Quran 22: 40)

He defended himself with only 313 helpless followers in that battle, known by the name, “*Battle of Badar*”, and defeated his opponents.

A new era was started with this battle. He fought several other battles also, but all in self-defense, and in every battle he returned as victor. Finally he also captured Mecca, without any bloodshed. And after a successful Divine mission of 23 years he was called back by his Creator. And was buried in Medina.

Fundamental Beliefs of Muslims

The Holy Quran is a Divine guidance, particularly for Muslims and for mankind in general. It carries hundreds of commandments, what to do and what not. Following are some of the Fundamental beliefs of the Holy Quran.

1. Belief in God

For Muslims, God is the pivotal point of Islam like all other religions. He is the Creator of the universe. He is the Gracious, and Merciful. He is praiseworthy and Master of the Day of Judgment. The Creator, the Fashioner, The All-Knowing, The All Wise, The Lord of the Universe. Most Compassionate, Supreme and Eternal, Infinite and Mighty, Lord of all lords and King of the kings. He has neither the beginning of the days nor the end of His life. The Holy Quran describes it nicely in the following words;

“In the name of Allah, the Gracious, the Merciful. Say ‘He is Allah, the One ! Allah the Independent and Besought of all. He begets not, nor, is He begotten, and there is none like unto Him.’” (Holy Quran 112:1-5)

In the Holy Quran the word Allah is used for

God, which is the proper name of God, but there are over a hundred attributive names of Allah, mentioned in the Holy Quran also, some of them are already mentioned above. The name Allah was introduced in all the ages by the prophets of God. This is why this name is related to the pre-Islamic history.

When we study the Bible we see very similar words in the Bible also, Like Eloh and Elohim used for God.

2. Belief in Angels

Angels are a form of spiritual beings created by Allah to perform various assigned duties. There are numerous angels. They are bound to obey the commands of Allah. Unlike human beings, they have not been given the choice to do either right or wrong. Angels do not possess any fixed material form. They cannot be seen with our physical eyes due to our limited faculties. But when they appear to the human beings in a form of a vision, then they appear in such forms, which are imaginable by us. The Archangel, Jibrail (Gabriel), is known as the angel who brings message to the prophets. He appeared to Moses, Jesus and the Prophet Muhammad, peace be upon them, for that cause. In short, according to Islam, the operation and maintenance of the whole Universe, including our world, is maintained and controlled by Allah through His angels,

3. Belief in the Books

The Message of guidance from Allah, which conveyed to mankind, through His prophets, in the forms of Scriptures, is called the Books of Allah. It is a must for every Muslim to believe in all the Divine Scriptures as the Holy Quran Says;

“This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers; and they say: We have heard and we obey. We implore Thy forgiveness, O, our Lord and to Thee is the

returning.” (2:286)

All the Scriptures were originally revealed from God to the prophets. But with the passage of time they were partially changed, polluted or obliterate, except the Holy Quran, which is safeguarded by the Almighty God Himself.

“Verily, We our self have sent down this Exhortation, and most surely We will be its Guardians.” (Holy Quran 15: 10)

The Holy Quran

The text of the Holy Quran, however has always remained unchanged and preserved in its original form, and it is referred solely to the original guidance from God, received by the Holy Prophet of Islam.

Islam claims that the teachings of the Quran are complete, perfect and eternal. They are fully capable of guiding mankind in all ages. Because Almighty God guaranteed to protect the Holy Quran from the hands of human:

“Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardians.” (Holy Quran 15: 10)

4. Belief in the Prophets

A prophet is a person chosen by Allah for the reformation and guidance of mankind. The Holy Quran uses two Arabic words for a prophet; (*Rasul* and *Nabi*). The term *Rasul* means a messenger and the term *Nabi* means one who gives news about the events unknown to people. Islam makes it compulsory for every Muslim to believe not just in the truth of the Prophet Muhammad, but also to believe in the truth of all the other prophets in the world that came before him.

“This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers’ and they say, ‘We hear and we obey. We implore thy

forgiveness, O, our Lord, and to Thee is the returning.” (Holy Quran 2:286)

So the Muslims must believe in all the prophets sent by God from Adam to this time, including Moses and Jesus, without any discrimination.

5. Belief in the Last day

Our lives have a limited time span in this world. Every one of us has to die one day or the other. But on the last Day, we will all be raised again by Allah and will be given a new life, which would, in reality, be a complete reflection of this life. This is also a fundamental article of a Muslim's faith. The mystery of life after death has nowhere been solved so clearly as in Islam. The Quran sets forth the principle that every human action leaves its hidden impress upon its author and attracts an appropriate divine reaction which preserves the evil or the virtue of that action, and angels have been assigned the duty to take care of that.

“Surely, there are guardians over you, Honored recorders, Who know all that you do. Verily, the virtuous will be in bliss; And the wicked will be in Hell; They will burn therein on the Day of Judgment; And they will not be able to escape therefrom.” (Holy Quran 82: 11- 17)

Then again the Holy Quran explains how the record of Human deeds and action is kept and how it will be presented on the Day of Judgment. The Holy Quran says:

“Every person's doings have We fastened firmly to his neck; and on the Day of Judgment We shall place before him a book which he will find wide open, and he will be told: Read thy record, thou art sufficient as a reckoner against thyself this day.” (17:14-15).

Although the effects of man's actions may remain hidden from the human eye in this world, they will become manifest in the next. In reference to the heavenly life, the Holy Quran says:

“On that day, the light of faith which is granted even here to the faithful men and

women shall be seen running clearly before them and on their right hands.” (Holy Quran 57:13)

Heaven Everlasting But Hell is temporary

According to the Holy Quran, the heaven is eternal and everlasting, while hell is temporary. The object of the creation of man is that he becomes the perfect manifestation of Divine attributes. This supreme purpose will be defeated if the punishment of hell were to be eternal, and if some people were to go on burning in hell forever, without an end. Hell is like a hospital where man will be placed so that he may be cured of those spiritual diseases that he contracted in this world as a result of his actions and that he may regain his spiritual powers, which he imparted in this life on account of their misuse. When a man has been cured of his spiritual maladies, the mercy of God will lead him to paradise. Then man will start on the path of development in a new life. Heaven is, therefore, the attainment of a life of everlasting progress and complete joy and happiness through union with God.

6. Belief in the decree of Allah

Belief in the Decree of Allah (*Taqdeer*) means believing that both the law of nature and the law of religion (*shariah*) have been devised by Allah and He alone holds supreme power over these laws, which are operating in the world. One should not forget that Allah alone holds supreme power over these laws. Therefore, in special circumstances, He may cause exceptional changes in these laws to produce miracles for the sake of his prophets and saints. However, these exceptional changes are never contrary to His known ways, His promises or His attributes.

The Fundamental Difference Between Islam and the Other Religions

The main difference between Islam and other religions is, that all other religions were for a limited group of people and for a specific piece of land. Similarly their teachings were also limited, not universal. There is not any prophet before the

Holy Prophet of Islam who claimed to be a universal reformer. He is the only prophet who made such claim as the Holy Quran says:

“Say, ‘O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the Kingdom of the heavens and the earth. There is no God but He. He gives life and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided.’” (Holy Quran 7:159)

So we don't see such claimant from among the prophets, of any religion. This is why we believe that Islam is the only universal religion, and the Holy Prophet of Islam a universal prophet. Islam provides the most perfect and comprehensive teachings to mankind and fulfills the human needs, for all the ages. So in matters of doctrinal faith, like belief in Allah, the Angels, Divine Revelation, the Apostles, and the Last Day, and on the practical side are prayer, fasting, pilgrimage and charity in its broadest sense indicating respectively the performance of our duties to God and man. All these teachings are nicely described in the Holy Quran, just have a look at the following verse of the Quran;

“Righteousness is not that you turn your faces to the East or the West; but truly righteous are those who believe in Allah and the Last Day and the Angels and the Book and the Prophets, and spend their wealth, for love of Him, on the kindred and orphans and the needy and the wayfarer, and those who ask for charity, and for ransoming the captives; and who observe prayer and pay the Zakat; and those who fulfill their promise when they have made one; and are steadfast in adversity and under afflictions and in battle; it is these who have proved faithful and it is these who are righteous.” (Holy Quran 2:178)

In this regard Islam holds the unique position in presenting so comprehensive teachings to mankind.

Relation with God and Human Unification

All the teachings and practices of Islam have a deep philosophy and motive behind them. Islam not only teaches to strengthen our ties with the Almighty God, but also it creates bond of love with our fellow beings, without any discrimination of race or color. If the teachings of Islam be critically examined, there is not an iota of doubt that as the teachings of Islam bring the human beings closer to God, they also make the believers stronger in love and brotherhood. Here are some teachings and practices, which are commonly known as the five pillars of Islam.

1. **Kalima:** *(there is none worthy of worship except Allah, Muhammad is the Messenger of Allah)*. This declaration brings all human beings on one platform and it distinguishes Almighty God as the only Creator of the universe.

2. **Prayers:** Almighty God has enjoined prayers upon the believers that they may be the means of working a pure transformation and creating pure impulses within a man's heart. Prayers are an humble and earnest supplication to Almighty God that evil desires, evil possessions and evil impulses may be suppressed and a pure love and a pure connection with God may be generated in their place which should enable a man to walk in obedience to God. Five time daily prayer is an excellent mode of worship of the Muslims when rich and poor, young and old, white and black, stand together, putting shoulder to shoulder, worshiping only and only one God, the Lord of the universe.

3. **Fasting:** fasting in the month of Ramadan is another mode of worship of the believers. The fact is that the suffering of hunger and reducing the quantity of food which one generally takes is an essential step in the spiritual progress of man. It strengthens man's spiritual power of vision. In the month of Ramadan rich and poor has equal opportunity to observe the fasting and worship their creator. Through fasting specially the rich are made to realize, how the poor suffer when they don't have sufficient food for their survivals. This way the

rich have better understandings about their poor brothers and in this way they feel more sympathy for them, and help their poor brother.

4. Zakat: Giving the alms is another important pillar of Islam. Which is obligatory for the rich only, to give 2.5 percent of their wealth to run the Islamic Government smoothly and to spend it for the poor and needy. This way wealth always flows from rich to the poor to keep the balance in the society.

5. Pilgrimage: It is a visit to the house of Allah in Mecca, when all the believers from every corner of the world gather to gather in Mecca, dressing alike, and worshipping alike, presenting a unique scene under the heaven. It is a symbol of the unity of mankind. That there is only one creator and we are all his creatures. The pilgrims show in fact that they have lost their own will and completely surrender to that of their beloved Master and that they have sacrificed all their interests for His sake.

All these practices have one and only one motive behind, and that is to please our Creator and establish our relation with fellow human beings.

Islam Provides an Excellent Solution for Human Discrimination

Discrimination of race and color is the greatest curse of this age, and apparently there is not any possible solution for it. From the smallest group to the greatest nation, all are facing the similar problem. There is only one hope for mankind and that is to follow the teachings of Islam. Islamic teachings are the best teachings to join the people in the tie of brotherhood. The Holy Quran says:

“O mankind, we have created you from a male and a female; And We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.” (Holy Quran 49: 14)

According to the Holy Quran the division of mankind into groups or tribes is not on the bases of

any superiority or domination, rather it is for recognition of each other. If there is any supremacy that is on the bases of piety and righteousness. It is not only in the Quranic teachings rather it was fully practiced by the Holy Prophet of Islam and a society was established consisted upon different ethnic and multi-cultural, background of people. There was Bilal from Habsha (Ethiopia), Sohaib, from Rome and Salman from Persia, living among the Arabs, but were respected and honored without discrimination of any race or color, in an alien society. On the day of the victory of Mecca, the Holy Prophet of Islam gave one of the Flags of Islam in the hand of Bilal, and it was openly declared that whoever would get shelter under the flag of Bilal, he would be in peace. Hazrat Bilal was so much respected and honored among the believers that Hazrat Umar used to stand up in his respect, even when he was the Khalifa, the supreme head of the Muslims nation. This is what is needed in this age to establish a hate free society, without prejudice of race or color. And that is only possible in Islam.

Status of Women in Islam

It is misunderstood that Islam neglects the women and does not give any rights, or women are considered inferior to men. It is a lack of Islamic knowledge. If the Holy Quran and the sayings of the Holy Prophet be studied, it becomes very clear that it is Islam which has really elevated the status of women. Before Islam, women were sold as personal commodities. Female children were buried alive because they were considered as curse for family. But it is Islam which gave every respect and honor to women and brought them at the level of men; otherwise women were mistreated in every sphere of life. Islam always provides equal rights and equal opportunities for men and women, as the Holy Quran says:

“Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in

their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Him – Allah has prepared for all of them forgiveness and a great reward.” (Holy Quran 33:36)

It is misunderstood that Islam does not permit equal opportunities to women to seek knowledge, with men, it is entirely wrong; such concept is never presented by Islam. The Holy Prophet says in this regard;

“It is the duty of every Muslim man and Muslim woman to seek knowledge”

Then again, the Holy Quran says;

“He it is who created you from a single soul and made there from its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to Allah, their Lord, saying, ‘If thou gives us a good child, we will surely be of the thankful.’” (Holy Quran 7:190)

The greatest objection about women is based upon the following verse of the Holy Quran;

“And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men are guardians over the women. And Allah is Mighty and Wise.” (2:229)

This verse is very clear, there should not be any problem to understand it, because this verse is not talking about any pre-eminence of men over the women, rather, men are given more responsibilities

about taking care of the women and to give them every possible protection. It must be noted that the Holy Quran is not saying that the men are the rulers over the women, rather, they are guardians or protectors. So it gives even more importance to the women.

Women have different roles in the society, some time she appears as mother, some time as wife and some time as daughter, all these roles are respected and dignified in Islam.

Woman as mother

In connection with respect honor and status of woman as mother, The Holy Prophet says;

Paradise lies under the feet of your mothers

It is a great credit for women that no religion can present such status for women, even there is not any remote chance to reach to the nearness of these teachings.

The strain of caring for one's parents in this most difficult time of their lives is considered an honor and blessing, and an opportunity for great spiritual growth. God asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they preferred us to themselves. Mothers are particularly honored. In Islam, serving one's parents is one of the greatest duties. It is considered despicable to express any irritation when, through no fault of their own, the old age become difficult for them. The Quran says;

“Thy Lord has commanded that ye worship none but Him, and that ye show kindness to parents. If one or both of them attain old age with thee, never say to them as much as ugh nor reproach them, but always address them with kindly speech. And lower them the wing of humility out of tenderness. And say, ‘My Lord, have mercy on them even as they nourished me when I was a little child’” (17: 24-25)

Once a companion of the Holy Prophet of Islam asked, O, Apostle of Allah! To whom should I show kindness? He replied;

"Your mother, next your mother, next your mother, and then comes your father, and then your relatives in order of relationship."

Woman as wife

Woman as wife, has also a very great status in Islam as it is described in the teachings of the Holy Quran and sayings of the Holy Prophet of Islam. The Holy Quran says;

"And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect."
(Holy Quran 30: 22)

Holy Prophet of Islam says;

"Best of you is one who is best in his treatment to his wife and I am the best of you in this treatment"

Woman as daughter

As a daughter, woman also has a great status in Islam, it is mentioned in the sayings of the Holy Prophet of Islam;

Hazrat Aisha the wife of the Holy Prophet said, a woman came with her two daughters, asking charity but she did not find with me anything except a date. I gave it to her and she divided it between her two daughters, and did not herself eat it. Then she got up and went out, and the Prophet of Islam entered on us, and I informed him about it. So the prophet said; whoever is thrown into trial on account of these daughters, they are a screen for him from Hell fire."

Islam Respects and Honors the Other Religions

Islam respects other religions, their prophets and Scriptures. It represents the completion of the mission of the prophets, to worship one God and eradicate evil.

Many of prophets of the Old Testament are mentioned by name in the Holy Quran. Jesus with

other prophets is honored and revered by all Muslims. Islam is thus unique and distinct in requiring an affirmation in all prophets wherever they appeared and therefore it seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them. The Holy Quran says:

"Say ye, 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob and his children and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to Him we submit ourselves. And if they believe as you have believed, then they are rightly guided; but if they turn back, then they are bent upon creating a schism, and Allah will surely suffice thee against them, for He is All-Hearing, the All-Knowing.'" (Holy Quran 2:137-138)

Then in a very clear term the Holy Quran says that there is no monopoly of Islam in piety and righteousness. God would reward anybody from any religion that might be a Jew or a Christian, whoever would do the good works. As the Holy Quran says;

"Surely, the believers, and the Jews and the Christians and the Sabians, and whosoever believes in Allah and the Last Day and does good deeds, shall have their reward with their Lord and on them shall come no fear nor shall they grieve." (Holy Quran 2:63)

It is really greatness and permissiveness of Islam, while the other religions teach that only their followers would be rewarded by God.

Islam the Religion of Peace and Harmony

The significance of the name, Islam is the attainment of a life of perfect peace and eternal happiness through complete submission to the Will of Allah the creator of the universe.

"Surely, the true religion with Allah is Islam."
(Holy Quran 3:20).

And Allah, the God of the universe is *the Source of peace and the Bestower of security* (Holy Quran 59:24)

Islam always encourages the believers to promote peace in the society, and teaches tolerance even if any dispute arises. And Islam also invites the others to this noble cause. As the Holy Quran says;

“But if they dispute with thee, say I have submitted myself completely to Allah, and also those who follow me.’ And say to those who have been given the Book and to the unlearned, have you submitted? If they submit, then they will surely be guided, but if they turn back, then thy duty is only to convey the Message. And Allah is a watchful of His servants.” (Holy Quran 3: 21)

That no more disputes after submission to the will of Allah, and that is the real peace. So whoever is guided by Allah and accepts Islam, for him is the abode of peace. So peace and Islam are inter-related. This is why Islam is called the religion of peace.

The Holy Quran never ever commanded the believers to disturb the non-Muslim minorities. It is nowhere mentioned in the Holy Quran or commanded by the Holy Prophet of Islam, to disturb the peace of the society, to kill some one or to destroy anyone’s property. Islam always condemns aggression and disorder in the land. According to Islam the establishment of peace and maintenance of security must, therefore, be the constant objective of all the Muslims.

Perfect Liberty and Complete Freedom of Human Conscience

Islam lays down the principle of freedom in religious matters in clear and unambiguous terms. It does not encourage following the religion blindly, rather it supports to follow the religion with confidence and on well-grounded convictions beyond any reasonable doubt or suspicion. Islam invites everyone to use his intellect, to ponder, to think and to know, for the goal of human life, and to discover the Truth, which can lead human beings

closer to their creator, the Almighty God. There is no room for compulsion in Islam. It is every body’s own choice to accept it or deny.

Man is created free, to use his own mind and wisdom to make any decision he likes, even God himself dislikes imposing His will, upon any one, to accept or deny specific course of his life, as The Holy Quran says;

“And if thy Lord had enforced His will, surely, all who are in the earth would have believed together. Will thou, then, force men to become believers?” (Holy Quran 10:100)

The same way the Holy Prophet of Islam is commanded by God to extend his message to the people, with a choice to believe it or not. But of course, God on the Day of Judgment would question every one about his faith. The Holy Quran says in this regard;

“Say, ‘O ye disbelievers! I worship not as you worship, ‘Nor do you worship as I worship. ‘Nor do I worship those that you worship, nor do you worship Him Whom I worship. ‘For you your religion, and for me my religion.” (Holy Quran 109: 2-7)

Did Islam spread by sword?

It is misunderstanding, rather an allegation that Islam was spread by the sword. It cannot be supported by Quranic teachings or by the practice of the Holy Prophet of Islam. There is not any incident in the life of the Holy Prophet, that he converted even a single soul by force into the fold of Islam. Sword was not raised by the Prophet of Islam, rather it was raised against the Holy Prophet and his followers. Early life of Islam in Mecca is sufficient proof, that the opponents forced the Muslims by sword to leave Islam. That was the time when some of the companions of the Holy Prophet were cut into pieces, only because they believed, there is only one God and Muhammad is the Messenger of God. And the Prophet of Islam was also attempted to be killed by the non-believers, but he had promised by God of his protection, this is why opponents couldn’t succeed;

“O Messenger ! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed His Message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people.” (Holy Quran 5: 68)

It is not fair any way to say that Islam was spread by the sword, rather it was spread by the glorious teachings of the Holy Quran, and wonderful character of the Holy Prophet. No harassment, aggravation, force, pressure or persecution is allowed in Islam, to convert someone to Islam. How nicely this issue is described in the Holy Quran;

“There should be no compulsion in religion. Surely the right has become distinct from wrong; so whosoever refuses to be led by those who transgress and believes in Allah, has surely grasped a strong handle, which knows no breaking. And Allah is All-Hearing. All-Knowing.” (Holy Quran 2:257)

“God does not forbid you, with regard to those who do not fight you for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loves those who are just.” (Holy Quran 60:8)

Undoubtedly Islam insures freedom to believe and provides complete free will to accept or to deny, there is not any clue or hint in the teachings of Islam to force someone to join Islam.

Obedience to the Authority, in non Muslim Society

In Islam real obedience is for Almighty God, the creator of the universe. If living in a non-Muslim society there is not any impediment created, then complete obedience must be shown by the Muslims and full cooperation should be given to the non Muslim authority. Islam never permits that the Muslims while they are the subjects of a non-Muslim Government, who deals with them with justice and equity, should take up arms against him as rebels.

If any authority is not cooperating with the

believers, even then it is not permitted in Islam to show any retaliation against that authority or government, as it is very clear from the following saying of the Holy Prophet of Islam;

“Khabbab bin Al Arat says: “We complained to Allah's Apostle of the persecution inflicted on us by the infidels while he was sitting in the shade of the Holy Kaba. We said to him, “Would you seek help for us? Would you pray to Allah for us?” He said, “Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.”

If any authority intervenes in worshiping the Almighty God, then there is no cooperation permitted in Islam, with that authority. In such circumstances, the Holy Quran commands to migrate from that land to another peaceful region. Otherwise if they die in that land they will be Hell bound, according to the Holy Quran;

“Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: what were you after? They will reply: We were treated as weak in the land. The angels will say, was not Allah's earth vast enough for you to emigrated therein?’ It is these whose abode shall be Hell, and an evil destination it is.” (4: 98)

This is why when things in Mecca were brought to a head, the Holy Prophet allowed some of his followers to immigrate to Abyssinia, where they could find a refuge and safe haven.

No Room for Terrorism in Islam

There is no room for terrorism in Islam, Islam

always command the believers to be law abiding citizens of the nations they live in. We find specific injunctions in the Holy Quran:

“And create not disorder in the earth after it has been set in order.” (Holy Quran 7:57)

“And commit not iniquity in the earth causing disorder.” (Holy Quran 11:86)

“whosoever killed a person, unless it be for killing a person or for creating disorder in the land, it shall be as if he had killed all mankind.” (Holy Quran 5:33)

Aggression, hostility, mischief and wickedness are condemned in several other verses and Muslims are commanded to work wholly for peace. If someone doesn't agree with the policy of any nation, then he should request the nation for proper change in its policy, and if still the policy is not satisfying, then he should migrate to the other land or abide by the law of the land. Islam never permits to create any chaos or disorder in the land.

Tolerance, Forbearance and Broadmindedness

Islam always encourages the freedom of conscience and the promotion of human welfare. Islam not only preaches peace and brotherhood but also promotes tolerance, broadmindedness, forbearance and complete harmony in the multi religious society.

The Holy Prophet of Islam tried his best not to hurt the feelings of the others, and setup an excellent example for the believers.

Once a funeral procession was passing in the street of Medina, when it reached the Holy prophet of Islam, he stood up in respect to the funeral. Another Muslim who was watching this scene, draw the attention of the Holy prophet, that the funeral was that of a Jew, when the Holy prophet heard that he replied, was the Jew not a human being like you and me? If such respect can be given to the dead of the other religions, the living deserve more respect and honor.

On another occasion a Christian delegation of

Najran met the Holy Prophet in the mosque at Medina. When the time for their prayer approached, they wanted to leave the mosque. The Holy Prophet said the mosque is for the worship of one God and granted them permission to use the mosque to conduct prayer service in it. What an excellent example of religious liberty and tolerance was setup?

In the same spirit the doors of the Ahmadiyya Muslim mosques, in every part of the world today, are opened to all who wish to worship one God,

Misunderstood Concept of Jihad

The basic unity of the followers of all faiths is emphatically stressed in the Holy Quran. The creation of discord and disunity by terrorism or otherwise has no place in Islam. Every pursuit and activity which disturbs peace is severely condemned in Islam. Unfortunately the name *Jihad* is misunderstood, by the majority of the Muslims and non Muslims. *Jihad* in Islamic terminology means to make an effort, to endeavor and to strive in a noble way, and has been metaphorically applied to fighting in the cause of religion. Over the centuries this meaning of *Jihad* has been obliterated or at least diluted. According to the Holy Quran and the Holy Prophet of Islam there are many types of *Jihad*.

The Holy Prophet of Islam says;

“The best Jihad is to speak the truth before cruel king” (Tirmazi: Kitabul-Fitan)

“Pilgrimage to the house of Allah is the Jihad for every weak and old one.” (Ibni-Majah: Kitabul-Manasak)

“The Jihad for women is to perform the Pilgrimage of the house of Allah.” (Musnad Ahmad Bin Hambal: Kitab; Musnadul-Ansar)

“Visiting the land is the Jihad for my people, in the way of Allah.” (Abu-Daood: Kitabul-Jihad)

Some one went to the Holy Prophet of Islam

and requested to participate in the battle for the purpose of Jihad, the Holy Prophet said, are your parents alive, He replied yes, O, Prophet of Allah! Then the Holy Prophet said, go and serve your parents that is your Jihad.” (Bukhari: Kitabul-Jihad)

Some one asked of the Holy Prophet, O, Prophet of Allah which one is the best way of Jihad in the way of Allah. The Holy Prophet replied, the remembrance of Allah. (Musnad Ahmad Bin Hambal: Kitab; Musnadul-Macciyyen)

If you narrow down the definition of *Jihad* then there become three main categories of *Jihad*, which are explained in the Holy Quran and by the Holy Prophet of Islam on different occasions, like;

The *Jihad* that is waged against lower self for self-purification. In Islamic idiom it is called the greatest Jihad (*Jihad Akbar*). This Jihad was started, the day Islam was introduced by the Holy Prophet of Islam. The Holy Prophet guided his followers in every walk of their lives. He purified them and taught them the Book and wisdom as the Holy Quran describes it in the following verse;

“He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them and teaches them the Book and wisdom, although they had been before, in manifest misguidance.” (Holy Quran 62:3)

The *Jihad* to preach the word of God through the Holy Quran and is called the greater Jihad (*Jihad Kabeer*). This Jihad was also started the very first day the Holy Prophet started his mission and continued till the last breath of his life. All his companions (his followers who lived during his time) also tried their utmost to participate in this Jihad. During this *Jihad*, I mean the *Jihad* of preaching the word of God, some companions lost their lives, others their children, still others their properties, but they never ever gave up, or relented. Through this *Jihad* the Muslims were able to win the hearts of people, and to gather them under the banner of Islam. No sword was ever used for this *jihad*. Rather the sword was raised against the

Muslims to stop them from preaching the word of Allah. But in spite of all these hardships and persecutions, through love and affection, through the beautiful teaching of the Holy Quran, through his excellent character the Holy Prophet of Islam and his companions attracted the unbelievers towards Islam.

The *Jihad* that is waged against the enemy of freedom of conscience as also to fight in self-defense. This is called the lesser Jihad (*Jihad Asghar*). It is mentioned in the *hadees* (the recorded sayings of the Holy Prophet) that on returning from an expedition (*Tabuk* expedition) the Holy Prophet said: “We are returning from the *Jihad Asghar* (the lesser jihad of fighting in self-defense) to *Jihad Akbar* (the greatest jihad, to struggle against oneself).”

This Jihad was not started like the other two types of Jihad with the appearance of the Holy Prophet of Islam. Rather it was started after 13 years of severe persecution of the Muslims. The history of Islam records how the Holy Prophet along with his followers faced hostility and enmity by his opponents for a very long time. When there was no way out from this situation, he commanded his followers to migrate to Abyssinia and later, to Medina. Finally, he too migrated to Medina. So, all the Muslims left Mecca, their hometown in a very helpless condition. Still, they were not permitted by the Holy Prophet to raise their swords even in self-defense against any opponent. After the Muslims had migrated to Medina the next year the Meccans organized their forces to attack the Muslims even in their new place of refuge, Medina. That was the time when the Almighty Allah granted the permission to the Muslims to fight in self defense.

Wars in Self-defense and to Protect the Other Religions

Defensive wars are permitted in Islam only on the condition that the enemies initiate hostilities and raise arms against a weak, defenseless people for having committed the only crime of declaring that God is their Lord. There is no room for offensive wars in Islam. Permission to fight in Islam is not in

order to destroy or harm any religion. It is to promote religious freedom, to protect places of religious worship. It is clearly laid down in the Holy Quran:

“Permission to fight is given to those against whom war is made, because they have been wronged. And Allah indeed has power to help them. Those who have been driven out of their homes unjustly only because they said: “Our Lord is Allah.” And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty.” (Holy Quran 22:40-41)

Wars, fought by the Holy Prophet were in self-defense and he always struggled hard to promote peace in the society. The first defensive war was started after being attacked in the new place of refuge of Muslims, following a long period of severe persecution and loss of lives and property. Until then, Muslims were not allowed to retaliate rather they were commanded to leave Mecca and migrate to Medina, nearly 250 miles away in a very helpless condition. When they were granted permission to fight it was for a defensive purpose. These were not offensive wars. And if these wars be studied carefully, it will be found that they were not for any destructive purposes, rather they were permitted only to protect the human rights and to give protection to places of worship, like cloisters, churches, synagogues and mosques.

The Holy Quran never permits any war against the peaceful citizen of any nation, as it is stated in the Holy Quran;

“It may be that Allah will bring about love between you and those of them with whom you are now at enmity, and Allah is All-Powerful; and Allah is Most Forgiving, Merciful. Allah forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your

homes, that you be kind to them and deal equitably with them; surely, Allah loves those who are equitable.” (Holy Quran 60:8- 9)

Non-muslim Minorities and Islam

Non-Muslim minorities enjoy every freedom in the Islamic state like any other Muslim living in the same state. There is no discrimination according to the Islamic law between a Muslim and a non-Muslim being a citizen of a country. Non-Muslim minorities have every freedom to practice their religion in an Islamic state.

In 628 C.E. the Holy Prophet of Islam granted a Charter of Privileges to the monks of St. Catherine Monastery in Mt. Sinai. It consisted of several clauses covering all aspects of human rights including such topics as the protection of Christians, freedom of worship and movement, freedom to appoint their own judges and to own and maintain their property, exemption from military service, and the right to protection in war. This document is an excellent guidance for all the Muslim states for dealing with the non-Muslim minorities.

“This is the document which Muhammad, son of Abdullah, God's Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

1. *Any Muslim violating and abusing what is therein ordered would be regarded as violator of God's testament and would be the breaker of His promise and would make himself deserving of God's curse, be he a king or a subject.*
2. *I promise that any monk or way-farer, etc. who will seek my help on the mountains, in forests, deserts or habitations, or in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those*

who profess to follow me and will defend him, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax they have promised to pay.

3. *If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account.*
4. *No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage.*
5. *None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims, any Muslim so doing will be regarded as recalcitrant to God and His Prophet.*
6. *Monks and bishops will be subject to no tax or indemnity whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences.*
7. *Every help shall be given them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till the Judgment Day.”* (Baladhari)

This document of the Holy Prophet has been honored and faithfully applied by Muslims throughout the centuries in every land they ruled.

To Give up Legitimate Rights to Promote Peace

To establish peace needs patience and tolerance. It needs compromise, give and take; even bear loss sometime to please our Creator.

The Holy founder of the Ahmadiyya Muslim Community says: *“Being truthful and justified in your stand, be humble in your demeanor as if you*

were wrong, so that you may be pardoned.”

During the treaty of Hudaibia, most difficult conditions were imposed upon the Muslims, and they were all accepted by the Holy prophet, even though the companions were not happy about them. That was done only and only to establish peace. The Muslims were ready to offer their lives for Islam, but Holy Prophet did not feel any humiliation in returning back from Hudaibia, just nine miles from Mecca. Allah blessed the spirit of reconciliation so much so that the treaty opened the doors of victory for Islam.

Repel Evil with That Which Is Best

Holy Quran gives an excellent guideline to promote peace and brotherhood and teaches how to win the hearts of the others.

“And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.” (Holy Quran 41:35)

The Holy Prophet also advised to exercise patience and try not to retaliate, even in the most critical situation. He said: *“strong is not the person who overpowers his opponent, rather, strong is the person who controls his temper in anger.”*

Victory of Mecca is an excellent example of tolerance in the history of mankind when bloodthirsty enemies of Islam were at the mercy of the Holy Prophet of Islam and they all were forgiven without taking any recompense or revenge. This noble character of the Holy Prophet needs to be practice in this modern age to establish peace and harmony.

Excellent Manifesto of Peace and Universal Brotherhood

Islam teaches human equality without discrimination of any race or color. The farewell address of the Holy Prophet which he delivered in Mecca during his last pilgrimage, can serve the best human charter of peace, harmony and brotherhood, in which he said;

“O men, lend me an attentive ear for I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgment. God has appointed for everyone a share in the inheritance. No testament shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father of that house. Whoever contests the parentage of such a child shall be liable to punishment under the Law of Islam. Anyone who attributes his birth to someone else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

“O men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways, which may bring disgrace to the husband in the sight of his people. But if the behavior of your wives is not such as would bring disgrace to their husbands, then your duty is to provide for them food and clothing and shelter, according to your own standard of living. Remember, you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you trustees of those rights. You brought your wives to your homes under the law of God. You must not, therefore, abuse the trust, which God has placed in your hands.

“O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which

you are unable to forgive, then pass them on to someone else. They are part of God's creation. To give them pain or cause them suffering can never be right. O men, what I say to you, you must hear and remember.

All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal. (Raising his hands, and joining the fingers of the one hand with those of the other, he added). Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers. O men, your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, is a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honored among you in the sight of God is the most righteous among you.

Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honor of every man sacred. To take any man's life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker. What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.” (Sihhah Sitta; Tabari; Hisham; Khamis; and Baihaqi)

THE 7TH MONTGOMERY COUNTY INTERFAITH SERVICE OF PRAYERS AT

Baitur Rahman Mosque, Silver Spring, Maryland on December 3, 2001

(Reported by Kalim bin Habib)

The Community Ministry of Montgomery County has been holding an Interfaith Prayer for the last six years at different religious places. For this year's Services, the County Executive Public Relations Manager, Mr. Donald Clarkson contacted Maulana Shamshad Sahib and expressed his desire to utilize the Mosque facilities for this purpose. Sahibzada Mirza Muzaffar Ahmad Sahib, Amir, USA graciously granted the permission.

The good offices of the County Executive Mr. Douglas Duncan, his dedicated staff and the members of the planning Committee undertook all the necessary detailed work with the collaboration of various County Religious Organizations and their leaders. As a host we had to make all the physical arrangements as well as reception and refreshments. Majlis Khuddamul Ahmadiyya, Maryland, took up this responsibility and did all the arrangements in a befitting way before hand.

Guests started arriving in the early hours of Monday morning as the Services were scheduled for 10:00 a.m. More than 250 guests were received and greeted by Dr. Laeeq Ahmad Sahib along with other Church representatives and County Officials.

According to the printed program Imam Shamshad Ahmad Nasir Sahib, after reciting few verses from the Holy Quran welcomed the congregation and extended the greetings of Peace, Blessings, and Mercy of God upon all. He thanked the County Executive for selecting Baitur Rahman Mosque for this noble task. In a brief introduction he pointed out that Hazrat Mirza Ghulam Ahmad of Qadian, India, founded this Jamaat in 1889. He claimed that he was the same reformer of the latter days whose advent was foretold in all the Divine scriptures, especially by the founder of Islam. Being a missionary movement it has established in 174 countries. Over 80 million people joined this

movement this year alone. It has translated the Holy Quran in to 54 major languages of the world. The present Supreme Head of the Movement is Hazrat Mirza Tahir Ahmad, who is the 4th Successor of the Founder, is stationed in London.

Our message is peace, love, mutual understanding, brotherhood/sisterhood, and mutual respect for each and everyone, which is the essence of the teachings of Islam. "Love for All, Hatred for None" is our motto. The doors of this Mosque are open for everyone who desires to worship one God, without any discrimination of race, color, religion, nationality and country. The founder of Islam set this example for us some 1500 years ago when he allowed a Christian delegation to pray to One God in his Mosque.

The purpose, task and goal of Ahmadiyya Community is to invite people to One God and to serve humanity. We happily and warmly welcome you and feel proud and honored to be your host today. May God Bless us all. While he was apologetic to the guests for they had to take off their shoes while entering into the prayer area, yet he put forward a request to the County Executive that if the permission to construct a Community Hall were granted then this inconvenience would not occur.

Rev. Susan Astarita (Christ Episcopal Church) called for worship. Briggs Chaney Middle School sang a hymn. Prayer of Invocation was led by Rev. Brindice Munoz (Bethesda United Methodist Spanish Mission). Then Religious Scriptures were read out by the following few: **Jewish:** Rabbi Tracy Guren Klirs-(*Congregation Har Shalom*); **Christian:** Father John Macfarlane - (*Saint Elizabeth's Catholic Church*); **Buddhist:** Ani Samten - (*KPC, Vajrayana Buddhist Temple*); **Islam:** Imam Shamshad Nasir - (*Ahmadiyya*)

Muslim Community); **Hindu**: Venkataramany Balakrishnan - (*Siva Vishnu Temple*); **Sikh**: Dilawar Singh Dhatt - (*Guru Nanak Foundation*).

Then the Prayers for Our Leaders were read out by the following: Rev. Rosetta Robinson, Mr Darrell Butler, Ms. Khadijah Abdul Malik, and Ms. Monica Barberis-Young.

After the hymn, “*God Bless America*”, the Benediction was lead by Rev. Kaseman and Ms. Wagner, which concluded the Services.

In the final remarks, Dr. Laeeq Ahmad Sahib, President, Ahmadiyya Community, Maryland, thanked the guests again and said that we came together acknowledging our unity of spirit and mission within a diversity of faith and political perspectives. We pray that we may be open to one another and especially to the One who has given us life and called us to love and serve. Then he presented a copy of the Holy Quran to Mr. Douglas M. Duncan, County Executive, who accepted with thanks.

While this report was in preparation two Letters of Appreciation were received.

The Executive Director, Ms. Rebecca Wagner

of Community Ministry of Montgomery County, and Rev. Mansfield Kaseman, Community Ministries of Rockville, (both Planning Committee members) wrote, “Thank you for your generosity, hospitality and leadership... leaders who are sensitive to other’s faith perspectives while affirming the essence of their own tradition... It is helpful to be reminded of a higher authority calling us to *love mercy, do justice and walk humbly with our God.*”

The Director of the Department of Corrections and Rehabilitation for Montgomery County, Mr. Arthur M. Wallenstein wrote a Letter of Appreciation to Maulana Shamshad Nasir. He states he “felt simply wonderful being inside the Mosque.” “The presentation of the Holy Quran to County Executive Douglas Duncan was a wonderful act of generosity, kindness and cultural understanding.” He agrees with Dr. Ahmad in that “we all believe in God – we have different approaches but most of the major issues and beliefs are remarkably alike and consistent.” He has “great respect for the Islamic Community”, and graciously offered any assistance to our Community.

ETIQUETTES OF RECITATION (TILAAWAT) OF THE HOLY QURAN AND ITS OBJECTIVES

(Translated from the *Daily Al Fazl*, December 08, 2001, by Khaled Ahmad Ata)

A distinct quality of the Holy Quran is that it teaches etiquettes of its recitation. About itself it says, ‘...*none shall it touch except those who are purified*’ (56:80). Only the purified should touch it which implies that the reciter should be clean both physically and outwardly.

Ta’awwuz should precede recitation. It has been enjoined, ‘*and when thou recitest the Quran, seek refuge with Allah from Satan the rejected.*’ (16:99); *i.e.*, ‘I seek Thy refuge from the evil spirit (Satan) that has been turned away from Thy court.’

The Holy Quran should be recited slowly and melodiously, Allah Almighty enjoins ‘...*and recite the Quran slowly and thoughtfully.*’ (73:5). There are several *Hadith* supporting this commandment. It was once inquired of the Holy Prophet (s.a.w.) as to whose voice and recitation is best. The Holy Prophet (s.a.w.) said, ‘of one, whom when you listen to, *you* feel that his heart is dreading with the fear of Allah.’ (*Mishkaat: Faza’aelul Quran*).

The Promised Messiah (a.s.) said, ‘the Holy Prophet (s.a.w.) has told *us* that the Holy Quran

has been revealed in a state of suffering. *Therefore you should also recite it with passion.*' (*Malfoozaat: New Edition: Vol. 3: p. 152*). He further said, 'reciting the Holy Quran melodiously also constitutes an act of worship.' (*Malfoozaat: Vol. 3; p. 162*).

In response to a question as to how the Holy Quran should be recited, the Promised Messiah (a.s.) said, 'the Holy Quran should be recited with prudence and thoughtfulness. It has been reported in the *Hadith* that many reciters of the Quran are such that the Quran sends curses upon such *reciter*. If during the recitation of the Quran you come across a verse citing mercy, seek Allah's mercy at that point. And if there is a mention of God's wrath against a people, God's refuge be implored from His retribution. And recitation should be done with concentration and thoughtfulness, and be acted upon *accordingly*.' (*Malfoozaat: Vol. 5, New Edition: p. 157*).

The Objective of Recitation

The Promised Messiah (a.s.) said, 'people read the Holy Quran but like a parrot. They pass through *the contents* without thinking or understanding; like a Pundit who reads his book in a blind fashion. Neither he (*Pundit*) nor *his* audience comprehend anything *of it*. Likewise recitation of the Holy Quran merely means reading two or four parts realizing least what was rehearsed. Recital - with a melodious note at best; or well delivered 'Ein' and 'Qaf'! Melodious recitation of the Holy Quran is *indeed* an appreciated matter. Nevertheless the actual objective of recitation is to seek enlightenment from its (Holy Quran's) wisdom and truths, and *so* that man brings about a change in himself.' (*Malfoozaat: Vol. 1; New Edition: p. 284-5*)

The Holy Quran Brings its True Follower in Communion With God

The Promised Messiah (a.s.) said, 'with its spiritual characteristic and personal light the Holy Quran pulls its true follower towards itself and illumines the heart. Later, by showing great and

mighty signs it establishes such bonds of solidarity with God that not even a sword, that wishes to cut asunder, can break them. It opens the eyes of the heart, *and* seals the foul spring of sin, *and* confers dignity of God's delightful dialogue, *and* bestows knowledge of the Unseen and informs upon acceptance of prayer through its words.' (*Chashma-e-Ma'arifat: Roohani Khaza'in: Vol. 23: p. 308-9*).

Blessed Person

Hazrat Maulana Noorudin, Khalifatul Masih I (r.a.) said, 'it is obligatory upon everyone, who either recites or listens to the Holy Quran, not to proceed beyond a Ruk'ou before analyzing in heart whether those qualities and excellences are to be found in him.' If 'yes' he is blessed, if 'no' he should worry and cry to God in prayers that He may grant him true faith.' (*Haqaiqul Furqan; Vol. 1: p. 101*).

Quran – The Treasure of True Knowledge

Hazrat Maulana Noorudin, Khalifatul Masih I (r.a.) said, 'the first revelation to our master Hazrat Mohammad Mustafa (s.a.w.) was "recite in the name of your Lord..." And then a prayer was taught, 'O my Lord, increase me in knowledge.' (20:115). It may be inferred from this how important is the want of knowledge. The Holy Quran is the treasury of true knowledge. In other words there is a great need for reading the Holy Quran, both for *due* understanding and *later* acting upon *it*. And this is achieved through Allah's Taqwa, and by keeping the holy company of His apostle. These are the ones who by virtue of their security, purity of intention, kindness to Allah's creatures, complete alienation to worldly greed, generous nature, simplicity and farsighted-ness are beneficent.' (*Haqaiqul Furqan; Vol. 3: p. 108*).

'He who seeks increase in knowledge should contemplate upon the Holy Quran. *He* should ask for *explanation about* whatever is not comprehended. And in case *he* does not get the wisdom of something should inquire of others to benefit *himself*.' (*Al Hakam: July 1903*)

A GLIMPSE OF THE EVERYDAY LIFE OF THE HOLY PROPHET (S.A.W.)

(by Dr. Rasheed Azam, USA)

Acknowledgment: This article is based upon (not a translation) of “*Uswa-e-Rasool*” (*Model Life of the Holy Prophet, s.a.w.*) written by Hafiz Muzzaffar Ahmad Sahib and published in the *Daily Al-Fazl, Rabwah, Pakistan*, Annual Number, in 1989.

INTRODUCTION:

Hazrat Aisha (May Allah be pleased with her), the noble and learned wife of the Holy Prophet (s.a.w.), states that his life, his character and conduct reflected the Holy Quran. He did all that is commanded to be done in the Holy Quran and avoided all that is prohibited by the Almighty God. The loving person of the Holy Prophet (s.a.w.) attracted thousands of devotees willing to sacrifice their lives for him and even his arch enemy, Abu Jahl, could not help saying that this is the face of a truthful person. The Promised Messiah (a.s.) once said: “The purpose of one’s life is to become the beloved of Allah. This purpose can be achieved only through true obedience to the Holy Prophet (s.a.w.) who has shown by his example what the true Islam is.” (*Al-Hakam*, page 3, January 24, 1901)

DAILY ROUTINE:

In *Ahadith* more details are available about the daily life of the Holy Prophet (s.a.w.) during his last ten years at Medina. His daily routine started with *Tahajjud*. He would rest after *Tahajjud* but got up promptly when Hazrat Bilal(r.a.) called *A’azan* for Morning Prayer. After Prayer and *Zikre-Ilahee*, the Holy Prophet (s.a.w.) used to sit among his companions inquiring about their affairs and answering their questions for their training and education. Sometimes he would narrate his dream and he preferred listening to auspicious dreams of his companions. He would arrange to visit any companion who was ill or attend the funeral Prayer when a companion died. The children of Medina used to bring water in their utensils and the Holy Prophet (s.a.w.) would bless it by dipping his

fingers in it. He would then go home and ask for something to eat. If there were nothing available, he would observe fast.

The Holy Prophet (s.a.w.) was mostly occupied in preserving the revelation of the Holy Quran. The scribes were called whenever any verses of the Holy Quran were revealed. The verses were dictated to them by the Holy Prophet (s.a.w.) and were always written down. He taught the Holy Quran to his companions and helped them to memorize it correctly.

After *Zuhr* Prayer, the Holy Prophet (s.a.w.) used to take a nap and advised others to do the same as it would help in performance of *Tahajjud* Prayer. (Some Industries have come to realize after 14 centuries the value of nap during mid-day for improving productive capacity of their employees in the afternoon!) After *Asr* Prayer, he would attend to household matters, if any. His daily routine would end with *Isha* Prayer but sometimes the Holy Prophet (s.a.w.) would hold counsel with Hazrat Abu Bakr (r.a.) and Hazrat Umer (r.a.) on important national affairs. After some sleep during the early hours of the night, he was most eager to get up for *Tahajjud*. (He is reported to have said that his eyes sleep but his heart is always awake.)

DRESS AND CLEANLINESS:

The Holy Prophet (s.a.w.) used to wear simple but clean dress. He preferred white dress but also used red, green and yellow color garments sometimes. He would give his used clothes to the poor and needy whenever he put on new ones and he would always pray to God to thank Him: “All praise belongs to Allah Who has provided for me this new dress.” He would wear befitting dress on

In the name of Allah, the Gracious, the Merciful

AHMADIYYA MOVEMENT IN ISLAM
15000 Good Hope Road, Silver Spring, MD 20905

APPLICATION FORM
AHMADIYYA EDUCATIONAL
SCHOLARSHIPS/GRANTS/LOANS FOR 2002-2003

The Ahmadiyya Movement in Islam, USA, offers the members of the community financial assistance towards pursuit of higher education. The financial assistance is awarded through academic scholarships, need based grants, and loans. Applicants can apply for all three categories of financial assistance but will be awarded in only one category.

The talent scholarships are awarded on the basis of excellent scholastic achievements as well as overall display of excellence. While judging the need based grants and loans (Qarza Hasna), major consideration is given to financial need. However, qualities of academic merit and excellence in other areas are also taken into consideration. The applications are evaluated by an Educational Financial Assistance Award Committee appointed by Amir Sahib, USA.

The current budget of the Ahmadiyya Muslim Community, USA, includes an amount of **\$100,000** for the award of Educational Scholarships/Grants/Loans to the youth of the community for College education. The awards are as follows:

A) TALENT AND NEED BASED SCHOLARSHIPS: \$70,000

The Following talent scholarships will be awarded:

- i. Fazl-i-Omar Scholarship
- ii. Professor Dr. Abdus Salam Scholarship
- iii. Sheikh Mubarak Ahmad Scholarship

B) EDUCATIONAL LOANS (QARZA HASANA): \$30,000

Interested Ahmadi students are requested to submit the attached application by April 1, 2002 to:

Dr. Karimullah Zirvi
National Secretary Ta'leem
14-21 Saddle River Road, Fair Lawn, NJ 07410
Tel. & Fax: (201) 794-8122

AHMADIYYA MOVEMENT IN ISLAM, USA

15000 Good Hope Road, Silver Spring, MD 20905

**APPLICATION FOR EDUCATIONAL SCHOLARSHIP/GRANT/LOAN
(2002-2003)**

I. Applicant Information

Name of Applicant: _____ Age: _____

Name of Father/Guardian/Spouse (Please circle one): _____

Address: _____

Phone Number: _____ Fax Number (If available) _____

Jama'at: _____ Jama'at Membership Code: _____

II. Educational History

Last Educational Level Completed: _____ Date of Completion: _____

Educational Institution (Last level completed at): _____

Cumulative Grade Point Average (CGPA): _____ Grade Point Average in your Major: _____

III. Proposed Course of Education

Educational Level in **September, 2002** _____

Educational Institution to be Attended (*Give Address of the Institution*): _____

Degree/Educational Program to be Pursued: _____

Length of Course (*No. of years*): _____ Anticipated Graduation Date: _____

IV. Financial Information

Tuition Cost: _____ Books Cost: _____

Room & Board (If Institution is in a town other than hometown, give details): _____

Total Annual Cost: _____

Annual Household Income (*including parents/guardians and personal income*) _____

Income from other Sources (From family contributions and from Federal/State Grants/Loans):

How much of your educational expenses will be financed by your own work: _____

Total Income from All Sources: _____

Shortfall in Educational Expenses (Cost minus Income): _____

If you feel there are any other factors that are relevant to your financial situation that are necessary to be brought to the evaluation committee's attention. You may tell us this information on a separate paper.

V. Additional Information

- A) *Please list your involvement in the following categories on a separate sheet of paper:
a) Extra curricular activities b) Community service c) Honors, and awards, etc.*
- B) *Provide 1-2 letters of recommendations from former or current teachers/professors.*
- C) *Please write one page essay explaining what the pursuit of higher education means to you. Further explain how your educational plans and courses you are taking will help you to achieve your educational goals. The essay should not exceed 1,000 words.*

VI. Jama'at Activities Involvement

- A. *Please tell us on a separate sheet of paper about your participation in Jama'at activities.*
- B. *Please have the application signed by the President of your Jama'at. (Lajna members may have the application signed by the Lajna President).*

I would like to be considered for: **Talent Scholarships, Need Based Grants, Loans, Scholarships/Grants/Loans - Please circle the choice(s).**

Signature of Applicant _____ Date _____

VII. Certification by the President

This is to certify that _____ s/o, d/o _____

Is a born Ahmadi/converted to Ahmadiyyat since: _____

Any Jama'at/Auxiliary office Held: _____

He/She is very regular / somewhat regular / Irregular in attending Jum'uah and Jama'at meetings.

He/She is the category A/B/C/D in paying Chanda subscriptions: _____

(President: If you feel the need to provide us with more information on the applicant, please do so on a separate sheet and mail it under separate cover, Thank you.)

President's Name: _____

President's Signature: _____ Date _____

Eligibility Rules and Regulations

1. Applicant must be a member of the Ahmadiyya Movement in Islam. The applicant must be registered with the Tajneed Department of the Local Jama'at and have been assigned a 5-digit member code. Applications without a member code will not be considered.
2. Applicant must be a High School senior planning to attend college in the academic year starting in the Fall of 2002 **OR** a student already enrolled in college working towards an undergraduate or graduate degree during the Fall 2002-Spring 2003. Applicant must be registered as a **full-time student** for the Fall 2002-Spring 2003 academic year.
3. Applicants applying for the Talent Scholarships must have a minimum Cumulative Grade Point Average (CGPA) of 3.5 on a 4.0 scale in college studies.
4. No two members of a family may be awarded Talent Scholarship during a year.

Application Requirements

1. The completed application must reach the *Ta'leem Secretary by April 1, 2002.*
2. The required material to be submitted includes:
 - i. The completed application form
 - ii. An official transcript (from the Registrar's office in a sealed envelope) for the most recent year showing CGPA and GPA in the major, and most recent semester's GPA.
 - iii. Information relating to activities and achievements (**Part V-A**).
 - iv. Letters of recommendations (**Part V-B**).
 - v. One page essay (**Part V-C**).
 - vi. Description of Jama'at activities and President's certification required (**Part VI A and B**).

Fridays and the two *Eids* and on occasions when he was receiving visiting dignitaries. He used to wear a silver ring bearing the inscription: "Muhammad is the Messenger of Allah."

The Holy Prophet (s.a.w.) preferred to start everything from the right side. The right hand was used for eating and shaking hands. (This kind of specialization is a recent invention in the west!) He used to enter the Mosque with the right foot in first and on coming out, the left foot was put out first.

"Allah loves those who turn to Him often and keep themselves clean". (2:223) The Holy Prophet (s.a.w.) laid emphasis on both inner and outer cleanliness. He was very particular about cleaning his teeth first thing in the morning and before sleeping at night. The Holy Prophet (s.a.w.) is reported to have said that he would have commanded brushing of teeth before every Prayer but he was afraid that this might cause too much hardship to his 'Umma'. The Holy Prophet (s.a.w.) always liked good fragrance.

MANNER OF WALKING AND TALKING

The Holy Prophet (s.a.w.) walked swiftly and smoothly as if he was gliding downhill. His eyes were cast down. He was sent as a mercy for all mankind. (21:108) He used to talk politely and slowly articulating every word distinctly so that it may be clearly understood. For emphasis, he used to repeat important messages three times.

The Holy Prophet (s.a.w.) spoke eloquently when needed. His words were precise, to the point, indicating love and respect for others. He was cheerful with constant smile on his face. He would turn away his face when angry. He is reported to have said: "The bravest person among you is the one who can control his anger."

HUMOR AND INTERACTION:

The Holy Prophet (s.a.w.) had a good sense of humor. He would sometimes indulge in pleasantries with his companions but he never said anything that was not true. A companion once requested to borrow a camel. The Holy Prophet (s.a.w.) told

him that he could give him a 'child' of a camel. The man was perplexed and said what would he do with a 'child' needed a camel. The Holy Prophet (s.a.w.) said with a smile that every camel is a 'child' of a camel!

An old lady, once visiting the Holy Prophet (s.a.w.), requested for prayer that she may be granted entry into paradise. He said that no old lady would be admitted into paradise. She became dejected at this. The Holy Prophet (s.a.w.) assured her with a smile that what he meant was that all ladies in paradise would be young.

There is a famous incident indicative of pleasant and loving interaction between the companions and Allah's Prophet (s.a.w.). Sitting in a circle, they were all eating dates. The Holy Prophet (s.a.w.) started putting the date-stones in Hazrat Ali's (r.a.) plate sitting next to him. Hazrat Abu Bakr (r.a.) and Hazrat Umer (r.a.) did the same and all companions followed suit. When the eating was finished, the Holy Prophet (s.a.w.) remarked with a smile: "Ali was so hungry that he has eaten all the dates." "No", replied Hazrat Ali (r.a.): "Others were so hungry that they have eaten the date-stones as well."

The Holy Prophet (s.a.w.) used to preach in moderation and at intervals so that the people would not be bored. He participated in all national projects with his companions whether it was building a Mosque or digging a ditch! He always practiced what he preached. He always used positive words to convey his message and advised people to select for their children names, which had good meanings.

SOCIAL LIFE:

Allah says in the Holy Quran: *"Surely, a Messenger has come unto you from among yourselves; it grieves him that you should fall into any difficulty and he ardently desires your welfare. He is especially compassionate and merciful to the believers."* (9:128)

The Holy Prophet (s.a.w.) is reported to have

said many times that the best among you is the one who is best in treatment of his children and family. He was the best to his family and a model for all Muslims for all times to come. He was happy and kept his family happy and made them laugh. At home he used to do his things himself and helped his wives when needed.

Huzoor (s.a.w.) was mindful of and helpful to his neighbors. He always kept himself informed of the needs of his companions to provide assistance to them. He always prayed for others and would visit the sick. He used to give better gifts in return when he received any. He accepted invitations from the poor and the rich alike and sat with ordinary people and children to eat and taught them good manners.

GENERAL INFORMATION:

Hazrat Ali (r.a.), when asked by his son, Hazrat Hussain (r.a.), about the life of the Holy Prophet (s.a.w.), responded as follows: “The pleasant face of Allah’s Prophet (s.a.w.) always reflected a smile. He had the best manners and best of habits. He was polite and humble and never uttered a bad word. He neither shouted nor picked on anyone’s faults. He would just ignore what he did not like.

He was completely free of three things: ‘arrogance, idle talk and quarrel’. He never insulted anyone, he would never backbite or expose anyone’s secrets or weakness. He would always talk about such matters that would please Allah. People listened quietly when he talked. He did not interrupt anyone talking. He took keen interest in the welfare of others, particularly his companions. He attended to the needs of his guests. His companions listened carefully to his answers to questions asked by strangers. He always advised his companions to help the needy and stated that Allah also rewards to do good recommendation. He did not like exaggeration.”

Hazrat Anas (r.a.) is reported to have said:

“The Holy Prophet (s.a.w.) never asked me even once during my ten years service of him that why I did not do something or why I did something.”

Hazrat ibne Abbas (r.a.) stated that the Holy Prophet (s.a.w.) was the most generous person and distributed to the poor and needy whatever he had. He was the most modest yet the most beloved of people.

CONCLUDING REMARKS:

Allah says in the Holy Quran about the Holy Prophet (s.a.w.): “*Surely, you possess sublime moral excellences.*” (68:5)

Hazrat Khadeejah (r.a.), his first and only wife for 25 years, said to the Holy Prophet (s.a.w.) on the eve of the first revelation, after 15 years of their happy marriage, that Allah will never let an excellent human being like you be wasted. You love and respect your relatives. You lift the burdens of other people without asking for any reward. You have brought back the lost morals and goodness. You serve your guests and help others for the sake of truth.

The Holy Prophet (s.a.w.) was the best servant of Allah. He had total faith and trust in the Almighty God. He was never worried about tomorrow. He was human but reflected in his character the attributes of Allah on earth. He was the bravest of all braves and willingly forgave all his deadly enemies. He was the most pious and righteous and yet he considered himself to be an ordinary human being. He compared his stay in this world to a traveler who has stopped to take a little rest under a shady tree to resume his journey towards Allah.

Surely, we all have come from Him and surely we all shall return to Him. And our prayer is that all praise belongs to Allah, the Creator and the Sustainer of the Universe.

MOHTARAM WA MUKARAM JINAB

NASIR MUHAMMAD SIAL SAHIB PASSES AWAY

It is with great pain and sorrow the news of the passing of Mohatam Mukaram Jinab Nasir Muhammad Sial Sahib is communicated to the members of the Jamaat Ahmadiyya International. Mr. Nasir M. Sial was a grandson of Hazrat Maulana Noor-Ud-Deen (r.a.) Khalifatul Masih I, son in law of Hazrat Musleh Maoud (r.a.) Khlifatul Masih II, brother-in-law of Hazrat Mirza Nasir Ahmad (r.a.) Khalifatul Masih III, Hazrat Mirza Tahir Ahmad (a.t.b.a) Khalifatul Masih IV and son of Hazrat Chaudhry Fateh Muhammad Sial (r.a.). Mohtaram Mukaram Chaudhry Nasir Sial Sahib is survived by his wife, Sahibzadi Amtul Jamil Begum, his son Zahir M. Ahmad and three daughters, Sahibzadi Yasmin, Sahibzadi Saadia, Sahibzadi Soofia and grandchildren Muhammad Ahmad, Marium Manahil Ahmad, Hasaan Malik, Fateh Malik, Nusarat Jehan, Zujaja, Faraz and Amina.

Mr. Nasir Sial was born to Hazrat Chaudhry Fateh Muhammad Sial (r.a.) and Haijra Begum in Qadian on June 16, 1924. After receiving his initial education in Qadian, Mr. Sial proceeded to the United States where he received a Master of Science degree in chemical engineering. As he was a devotee (*Waqf Zindigi*) he returned to Rabwah in order to serve the Jamaat. He worked as a research engineer at Fazle Omar Research Institute until it closed due to lack of funds. Mr. Sial proceeded to Africa where he received specialization in the sugar industry. He was responsible for setting up several Sugar Mills in Pakistan and the worlds largest mill in Khartoum Sudan. He spent the last fifteen years of his life in researching, developing and testing a bio-based fuel. Large scale commercial testing was successfully completed in 1999 with the help of the government of Canada. Patents were granted for

his invention in several countries of the world including the United States, United Kingdom, Brazil, Pakistan, India, Sudan and Malawi. He often said that he wanted to develop the new fuel in the name and spirit of Hazrat Musleh Maud (r.a.) and his vision of Fazle Omar Research Institute. Mr. Sial was a known and respected figure in the sugar industry, he also served the Prime Minister of Pakistan as an advisor on agriculture.

Mr. Ch. Nasir Sial passed away in Washington D.C. on November 19, 2001. He was staying with his son and our beloved Amir Sahib, Hazrat Sahibzada Mirza Muzaffar Ahmad. Upon his graduation from this World to the next one, Hazrat Ameer-Ul-Momeneen sent several messages to Sahibzadi Amtul Jamil, Zahir Ahmad (Battu) and the three daughters. Parts of the messages are produced below:

(Translated from *Daily Al-Fazl Rabwah* by Zahir M. Ahmad)

Upon the passing of our Bhai Nasir, we are all prepared to accept the will of Allah. In *Nillah Wa Ininah He Wa Rajeoon.....* He moved on to the hereafter under the protection, blessings and promises of the month of *Ramadhan...* I am grieved at the loss of your beloved father (IWIRJON). May Allah grant him the highest of the status. Your father was like an Angel in every way. I was able to pray for him through out his illness, however, we must submit to the will of Allah. Your father was blessed with numerous qualities, his demeanor was pious, quite, sweet and loving.... He was truly a *Mataqee* and had tremendous fear of Allah his good deeds will *Insha-Allah* continue.... My children and I share your grief.

RESOLUTION

Resolution passed unanimously by Majlis Amila Jamaat Ahmadiyya USA on December 22, 2001.

Members of the Ahmadiyya Muslim Community USA heard with great pain and sorrow that Muhtaram Chaudhry Nasir Sial sahib passed away due to lung failure on November 19, 2001 at the age of 77 years. *Inna Lillahi wa Inna Ilaihi Raji'un.*

Chaudhry Nasir Sial sahib was the son of Hazrat Chaudhry Fateh Muhammad Sial (r.a.) and the grandson of Hazrat Khalifatul Masih I (r.a.). He was a Chemical Engineer with a Master's degree from the USA. He devoted his life for the service of Islam/Ahmadiyyat and spent his entire career in serving the Jamaat and pursuing management and research activities under the guidance of Hazrat Musleh Mau'ood (r.a.), Hazrat Khalifatul Masih III (r.a.), and Hazrat Khalifatul Masih IV (r.a.). His special interest in the later part of his life was the development of a bio-based fuel which is more environment friendly and cost effective compared

with fuel oil. He completed the research and testing of such a fuel successfully within his life-time.

Chaudhry Nasir Sial sahib married the youngest daughter of Hazrat Musleh Mau'ood (r.a.), Sahibzadi Amtul Jamil sahiba. He was a quiet man who served with an un-assuming grace.

May Almighty Allah grant him an elevated place in *Genital Firdous*; and may He provide comfort and steadfastness to the bereaved family, and may his research project be successfully introduced for the benefit of the world.

Copies of this resolution to be sent to Hazrat Khalifatul Masih IV (a.b.a.), respected Amir Jamaat USA, Sahibzadi Amtul Jamil Sahiba; Editor, *International Al-Fazl*, and Editor, *Ahmadiyya Gazette/Annoor*.

Ahsanullah Zafar
Acting Amir
Jamaat Ahmadiyya

JAZAKUMULLAH WA AHSANAL JAZA

NOTE OF THANKS FROM ZAHIR M. AHMAD

I would like to take this opportunity and thank members of the Jamaat for their prayers, care and support during Aba's illness and passing. While the entire Jamaat was extremely supportive, I would like to acknowledge some members by name:

Dr. Zaheer Bajwa, Ph.D.; Dr. Ashraf Meelu; Dr. Agha Sahid; Mr. Tahir Gondal; Mr. Muhammad Sidique Bhatti; Dr. Laeeq Ahmad; Dr. Mobashir Chaudhry; Mr. Allah Baksh Chaudhry; Dr. Majid Shah; Mr. Munawar Saeed; Dr. Shamim Ahmad; Mr. Abdul Haye; Mr. Mirza Mahmood Ahmad; Mr. Mirza Ahsaan Ahmad; Dr. Ashfaq

Hasan; Mr. Faisal Khan; Mr. Muhammad Ahmad Nasir (Baboo); Mr. Shoaib Yahya; Dr. Hadiyat Khan; Mr. Mirza Kalim Ahmad; and Mr. A. Shakoor Ahmad.

The list goes on but I have to stop at some point. May Allah bless each and every member of this incredible Jamaat. Please pray for Aba, Hazrat Amir Sahib and the rest of us.

Wasalaam.

Khaksaar,
Zahir M. Ahmad

DR. ABDUL MALIK SHAMIM AHMAD PASSES AWAY

Dr. Abdul Malik Shamim Ahmad, a beloved friend and good doctor, died on December 14, 2001 in a tragic automobile accident. He died on the last Friday (*Jumma-tul Widah*) of the blessed month of *Ramadhan*, shortly after leaving *Jumma* prayers. That morning, like every morning during *Ramadhan*, Dr. Shamim had performed the Call to Prayer at dawn.

Dr. Shami, as he was known, lived in the Washington metropolitan area for 28 years. During the last three decades, he had touched numerous lives with his healing hands. Like any good doctor, his prescription pad was always in his pocket. He used it to help many who could not afford health insurance.

Dr. Shamim is survived by his wife of 30 years, two daughters and three sisters. He was a beloved husband, father, grandfather, brother and a friend to so many.

Dr. Shamim's untimely death shocked everyone in the Jamaat and elsewhere. "I cannot believe it," said Dr. Hameed Peracha, President—Association of Pakistani Physicians of North America (APPNA—local chapter). "He was such a nice man," Dr. Peracha added.

The Bait-ur-Rehman mosque was almost full with teary eyed and heartbroken mourners. With the rain that was falling on that Monday night, it was as if the tears of the mourners at the funeral were echoed by the whole world.

Before leading the funeral prayers, Missionary Shamshad Nasir recited selected verses from the Holy Quran during the *Isha* prayers:

"O ye who believe! Seek help with patience and prayer; surely Allah is with the steadfast. And say not of those who are killed in the cause of Allah that they are dead; nay they are living; only you perceive not. And, We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient. Who, when a misfortune overtakes them say, 'Surely, to Allah we belong and to Him we shall return'. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided." (2:154-158)

The fervor with which he recited selected verses from the Holy Quran reflected the deep feelings he had for Dr. Shamim. Like Missionary Shamshad Nasir, all those gathered at the funeral felt as if they had lost a family member.

Dr. Shamim came from a respected family. His father, Abdul Baqi Siddiqui, was a professor before he became a manager of the Jama'at's mills in Sind, Pakistan, at the request of Hazrat Musleh Mauood.

"*Medicine and public service was his calling since childhood, one that he pursued unwaveringly*", states Dr. Daud Ahmad, his relative and admirer. Dr. Shamim graduated from Nishtar Medical College and received medical training in the United Kingdom, where he earned fellowship in the Royal College of Surgeons (FRCS). He came to the United States in 1973 where after additional training he practiced obstetrics and gynecology.

Dr. Shamim was a dedicated Jamaat worker and he served in many capacities such as Zaeem, Ansarullah, National Secretary Talim-o-Tarbiyyat and member of the Qadaah Board. Additionally, he helped in the translation of Jamaat literature.

A quiet man with inner strength, he spoke his mind on matters of principle. Dr. Shamim had so many qualities. His easy demeanor and a friendly smile earned him a place in everyone's heart. His varied interests revealed his sophisticated mind. He went for deep sea fishing and loved Urdu and Persian poetry. Besides reading books on medical arts and religion he read the works of Tolstoy, Dickens, Tennyson and Hali.

Dr. Shamim may have departed physically but his memory is alive in the hearts and minds of his friends and admirers—because a loving man leaves a loving legacy. Those who loved Dr. Shamim will be praying for his soul, which probably will be enjoying the words of the poet Alfred Lord Tennyson:

“Speak to Him thou for He hears, and Spirit with Spirit can meet Closer is He than breathing, and nearer than hands and feet.”

RESOLUTION

Resolution passed unanimously by Majlis Amila Jamaat Ahmadiyya USA on December 21, 2001.

Members of the Ahmadiyya Muslim Community USA heard with great pain and sorrow that Muhtaram Dr. Abdul Malik Shamim Ahmad passed away suddenly due to a traffic accident on December 14, 2001 at the age of 62 years. *Inna Lillahi wa Inna Ilaihi Raji'un.*

Dr. Shamim was the son of a devotee, Maulvi Abdul Baqi Sahib, who managed a number of Jamaat properties in Sindh. He married a granddaughter of Hazrat Musleh Mau'ood (r.a.), Shaibzadi Amtun Noor Sahiba, daughter of the late Mian Abdur Rahim Ahmad Sahib.

Dr. Shamim was an active member of the Ahmadiyya Community in USA. He held many positions in the National Majlis Aamila, Majlis Ansarullah and the Maryland Jamaat. He was currently serving as a member of the Qaza Board

USA. He was also very actively involved in translating Jamaat literature from Urdu into English.

Dr. Shamim earned the gratitude of many Ahmadi and non-Ahmadi families with his selfless services to the needy patients with free medical advice. He was always ready to help.

May Almighty Allah grant him an elevated place in *Jannatul Firdous*; and may He provide comfort and steadfastness to the bereaved family.

Copies of this resolution to be sent to Hazrat Khalifatul Masih IV (a.b.a.), respected Amir Jamaat USA, Sahibzadi Amtun Noor Sahiba; Editor, *International Al-Fazl*, and Editor, *Ahmadiyya Gazette/Annoor*.

Ahsanullah Zafar
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