



THE *Ahmadiyya* Gazette

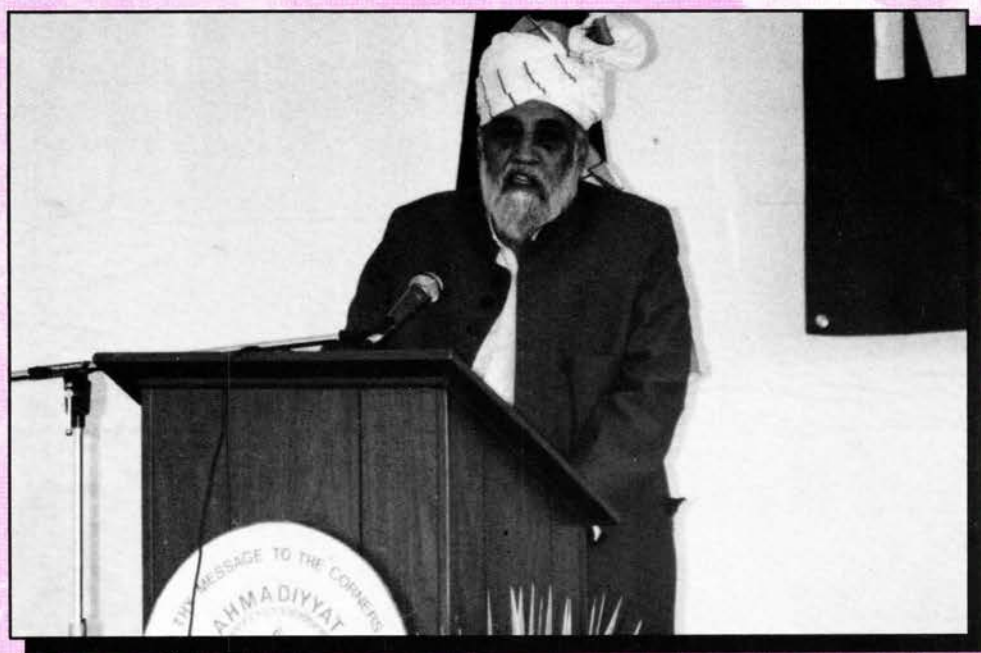
إِنَّا دِينٌ عِنْدَ اللَّهِ الْأَسْلَمُ

AHMADIYYA MUSLIM COMMUNITY

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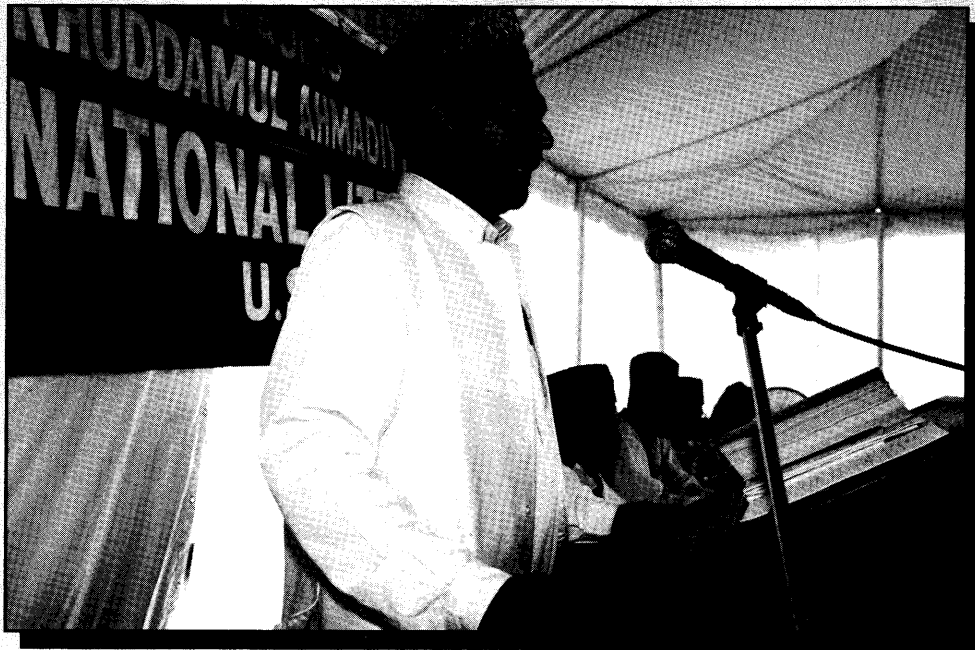
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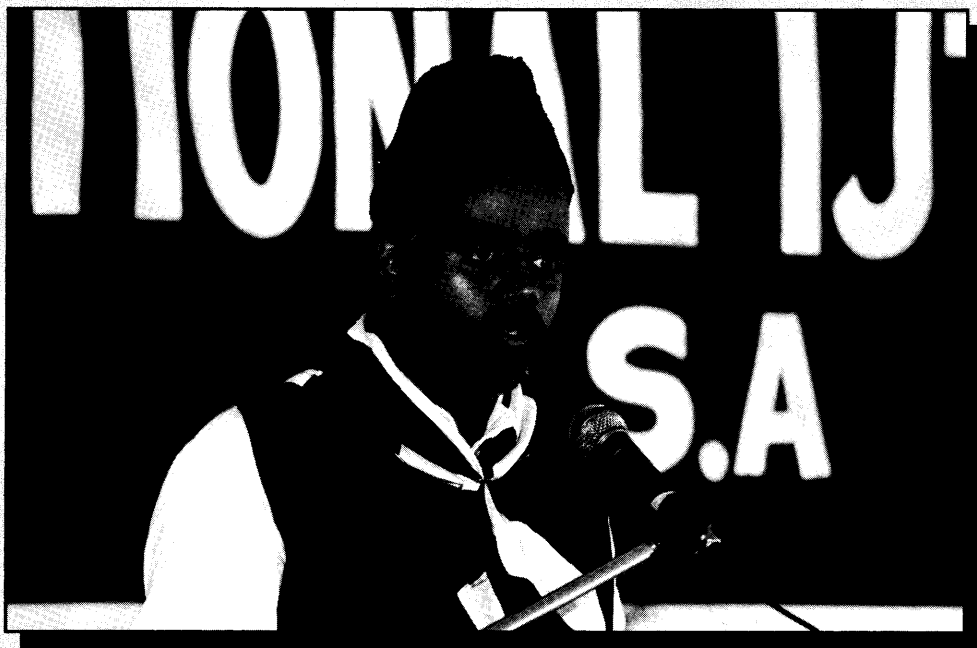


Hazrat Maulana Sheikh Mubarak Ahmad Sahib Addressing the First Day (August 11, 1995) of Khuddam and Atfal Ijtema





Two other Speakers of Khuddam and Atfal Ijtema
Above: Dr. Masoud A. Malik, General Secretary, USA Jamaat
Below: Mr. Munam Naeem Sadar Majlis Khuddamul Ahmadiyya, USA



FROM THE HOLY QURAN

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

58. Verily, those who malign Allah and His Messenger—Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

59. And those who malign believing men and believing women for what they have not earned shall bear *the guilt of* a calumny and a manifest sin.

(Chapter 33)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
أُمِنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٨﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيُرًا
الْكُسْبُوفَ إِذْ كَفَرُوا بِهِمْ أَنَا وَإِنَّا مُبِينًا ﴿٥٩﴾

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

It is related by Hazrat Sa'ad bin Hisham bin 'Aamir (peace be upon him) and he said, "I came to Hazrat Ayesha (peace be upon her) and said, 'Umm al-Mu'mineen! kindly tell me about the high morals of The Messenger of Allah (peace be upon him).' She said, 'His morals were just according to the Holy Quran.' Further she said, 'Did you not read in the Holy Quran, the word of Allah the most honoured and high *you surely possess high moral excellences.*'"

(Musnad Ahmad p. 91/6).

عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ
اخْبِرِيَنِي بِخُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ
خُلُقُهُ الْقُرْآنَ أَمَا تَقْرَأُ الْقُرْآنَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَإِنَّكَ
لَعَلَى خُلُقِي عَظِيمٍ (مسند احمد ص ٩١/٦ دلائل النبوة لليحيى ص ٩١)

EXPLANATION:

Who can be more informed of a man than his wife? A companion goes to the wife of the Holy Prophet (peace be upon him) and asks her about his character and morals. What a precise answer he got which contained every detail in that small sentence. She said that The Holy Quran is the biography of her revered and honoured husband.

Read it and that is the answer of his question. That is the book of God Almighty Who Himself has explained about his morals by saying that The Holy Prophet surely possesses high moral excellences. May Allah shower His blessings on the Holy Prophet.

EDITOR

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FROM THE WRITINGS OF THE PROMISED MESSIAH

(Peace be on him)

THE EXCELLENCES OF PROPHETHOOD ATTAINED THEIR CLIMAX IN THE HOLY PROPET

The life of the Holy Prophet, peace be on him, was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of manifestation of Divine qualities and was a perfect man (*Al-Hakam*, 10th April, 1902, p.5).

* * *

It is my belief that if, leaving the Holy Prophet, peace be on him, aside, all the Prophets who had preceded him had combined to perform the task and to carry out the reform which the Holy Prophet performed and carried out, they

would not have been able to do so. They had not the heart and the strength which had been bestowed upon the Holy Prophet. If any one should say that this shows disrespect towards the other Prophets, he would be guilty of uttering a calumny against me. It is part of my faith to honour and respect the Prophets, but the Holy Prophet's superiority to all other Prophets is the principal part of my faith and my whole being is saturated with it. It is not within my power to exclude it. Let my unfortunate opponent, who is sightless, say what he pleases, but our Holy Prophet, peace be on him, performed a task, which all the others combined together, or separately, could not have performed. This is Allah's grace which He bestows upon whomsoever He so wills (*Malfoozat*, Vol. II, p.174).

* * *

Brother Jamil Hafeez of Pittsburgh Passed Away

Inna Lillaahay Wa Inna Aliahay Raajai'oon
"We all come from Allah, and to Him is our return"

With a sad heart it is announced that our dear brother Jameel Hafeez, at the age of 76, passed away in Pittsburgh. Br. Hafeez's birth name was Junior Rose and he came to Pittsburgh in the early 1940's where he met and married Geneva Jackson (Sis. Rafeeka Hafeez). They were blessed with seven children -- two boys: Ken and Wali, and five girls: Phyllis, Carol, Maryam, Moneera and Salma, nine grandchildren, and four great-grandchildren. In 1970, he converted to Islam, since then he remained an active member of the Ahmadiyya Jamaat in Pittsburgh. As a true Ahmadi Muslim, Br. Jamil Hafeez exemplified what is good in the role of a loving family man.

He took the values of love, sharing and kindness to all from his family and mixed them with his new found love -- Islam -- a perfect match. He touched many people in numerous ways. The phrase that describes him best is: "He was a man of God". We will deeply miss him and we pray that Allah Ta'ala may send other sincere and dedicated members to fill in the vacuum created by the departure of Brother Hafeez. May Allah Ta'ala grant him a high station in Paradise, and give strength to his family and friends to bear the loss with patience.

The Janaza prayer service for Br. Jamil Hafeez was conducted by our Regional Missionary, Mubasher Ahmad, on August 28, 1995, in Pittsburgh.

(Ahmad Sharif, Pittsburgh Jamaat)

MUHAMMAD

(Peace and blessings of Allah be upon him)

The Kindred of Humanity

By Hazrat Mirza Bashiruddin Mahmud Ahmad
Head of the Ahmadiyya Movement in Islam
 (From The Muslim Herald March-July 1993)

The Holy Quran says:

“Certainly an Apostle has come to you from among yourselves; grievous to him is your distress; exceedingly solicitous is he for you; and to the believers, compassionate merciful.”
 (IX, 128)

It is a short verse but even so, it embodies five great qualities of the Holy Prophet. In the first place, God speaks of him as an Apostle. In the second place, as an Apostle who has been raised from amongst ourselves. In the third place, as one for whom it is hard to bear the pain of others. In the fourth place, as one who is supremely anxious for the welfare of human beings. And in the fifth place, as one who is compassionate and merciful to those who accept his teachings.

Muhammad - An Apostle

The first great quality of the Holy Prophet then, is that he is an Apostle. The Arabic word *Rasul* means one who has been sent. This one word *Rasul* points an aspect of the life of the Prophet which ordinarily remains hidden from many observers. It is a disregard of this aspect which has led many European writers to make unfounded attacks on his life. What aspect is this? It is that as a *Rasul*, as one who was *sent*, the Prophet himself had no ambition for greatness or for rising above others, and becoming their leader. He never aspired to other people's admiration. On the other hand he took care to remain in the background, so that worldly greatness should not come to him except if it was the express purpose of God, that this should be so. Even before he announced his claim to being an Apostle of God he had all the qualities, the possession of which constitutes greatness in any human individual. Truthfulness, courage, fortitude, fellow-feeling, kindness, love, sociability, determination, thoughtfulness, a passion for the advancement of people, in short,

all the great qualities which have ever been possessed by any leader of human beings were together possessed by him singly. He had one and all of those powers which whether he was Apostle or not would have raised him to the leadership of the world. Yet it cannot be said of him that he ever wanted to use those powers in order to achieve personal greatness. He had those powers in an extraordinarily large measure, yet he did not spend his time striving for political, intellectual or economic leadership, but in the contemplation of the true Beloved, in the solitude of the cave Hira. We cannot but admit therefore that the Holy Prophet notwithstanding the possession of all Kinds of talents and powers, never strove for personal success or individual greatness. For full forty years he remained in the back-ground, and if after waiting so long, he did come to the fore-front, it can only be due to a constraint and compulsion which must have come from without and not from within him. As God has said, *“an Apostle has come to you ...”* It means that when the Holy Prophet presents to his people, revelations which he has received from the Divine Being it is not because he is working for any personal ambition. It is because he has been compelled by God's urgent command to do so.

Apostles Other than Muhammad

In this respect however, our Holy Prophet is like the other Prophets known to history, so that nobody should find it difficult to understand the distinction which the Holy Prophet possessed as an Apostle of God. Moses, Jesus, Krishna, Budha, and Zoroaster have all been accepted by one people or another, as persons who were constrained to come forward and lead their people. Why can they not say the same about our Holy Prophet? Of the great teachers who have had their advent in India, Budha provides an obvious example. When he left his home, his beloved wife was asleep. He did not even wake her up to say good-bye to her, lest her loving eyes should keep him from going out. He left

his hearth and home with the determination not to return until he had found God. Would there be a Hindu, Christian or a Muslim so hard-hearted as not to have his eyes bedewed with tears on reading so tender a story as that of Gautama Budha? He went wherever he could. In Gaya where he had attained to a great spiritual eminence, people would come to him and ask him to accept them as his devotees. But he continued to refuse until the word of God raised his brooding head and told him to go forward and preach to the people. In the same way, Moses occupied a position of dignity and respect amongst his people. Nevertheless, he did not aspire for leadership. In fact when he received God's summons he submitted that the Divine Commission had better been entrusted to his brother Harun. It was when God finally chose him, and not his brother, that Moses consented to come forward. Similarly when the first revelation came to our Holy Prophet saying, "Read!", he replied "I cannot" We know from the commentaries that the Holy Prophet, at the time of the revelation, was not presented with anything to read. He was only asked to repeat certain words. But it was only after Gabriel had repeated three times the divine injunction to read that the Holy Prophet gathered courage to do so. All this meant that he himself was not aspiring for leadership. It was God who wanted to make of him a leader for all the world, and if God so wants, who is there to stop Him? In this respect, our Holy Prophet, so closely resembles the teachers of other religions that if their followers take but a glance over their lives, they will at once realize that this aspect of the life of the Holy Prophet (on whom be peace) classes him with the Apostles of God, not with the men of the world.

One of Ourselves

The second great quality which the verse has pointed out is contained in the words "*from among yourselves*" On a superficial view, to be "*from among yourselves*" may seem a minor attribute, but on reflection it turns out to be an attribute which serves to distinguish the Holy Prophet from the other teachers of the world. The purpose which all teachers have proclaimed of their advent, is that they should lead their people to righteousness and serve them as exemplars of moral conduct. It is obvious that

an exemplar to be a real exemplar, must experience the urges and the constraints which all men have to experience, and confront the conditions which they have to confront. Without these, he will be ill-fitted to be an exemplar to others. It was because of this that Christians were led to believe that though Jesus was the son of God, and was therefore, in a way, himself God, yet he came to the Israelites in human form. For without even the externals of humanity about him, he could hardly have served as an exemplar to human beings. Similarly, the Hindus have been led to believe that the Avatars or Incarnations of God come to us in human form or in the form of other creatures, so that they should become exemplars to ordinary creatures. It seems therefore that all religions are agreed that one who is to be an exemplar to any class must be one of that class, though as a member of that class there would be a world of difference between his powers and the average powers of the class. Here then is the point of this great attribute of the Holy Prophet pointed out in the words '*from among yourselves*'. In another place in the Quran, God enjoins on Muhammad to say, "*I am but a man, like any of you*". This means that the conditions which confront ordinary human beings individually, have been in their entirety reproduced in the life of Muhammad whose career therefore is a pattern for all human beings.

A Many-Sided Life

It is in this respect that our Holy Prophet has risen above all other Prophets. There can be no denying, for instance, that Jesus was a true and a great Prophet of God, but we cannot say that he was or could be an exemplar to all times and all kinds of people. We know that Jesus did not marry. He cannot, therefore, serve as an exemplar to married people, in the problems and responsibilities of domestic life. Nor did he become king that kings today could claim him as one of themselves and as an exemplar to them in the problems of government. But Muhammad, we have been told, is *one among ourselves*. Among the poor, poor; among the rich, rich; among the kings, a king; among the subjects, a subject; and among the oppressed, an oppressed one; in short, he is one among ourselves whatever our conditions or circumstances. It seems as though God, in this

verse, has addressed all mankind and said, "O, my people whatever your calling, rank or position there is none amongst you whose peculiar conditions have not been reproduced in one form or another, in the life of Muhammad the Prophet. Whether a king or a subject; whether in authority over others or of those whose lot it is to be oppressed; whether of those who are married and have to look after the young; or of labourers, farmers or traders; in short, whatever your calling or station in life, 'We' says God 'have most certainly sent to you an apostle from amongst one and all of you.'

Let none amongst you think that Muhammad would not know the peculiar difficulties of his station or function. Let not kings think that Muhammad would not know the difficulties and dangers kings have to face, nor let the oppressed think that Muhammad would not know what it is to suffer oppression. Muhammad has had the experience of all conditions of human life. He has had occasion to know first hand the difficulties and desiderata of all classes of people; he has had the opportunity to appreciate the inner-most feelings of all of them. Being rich in the experience and the vicissitudes of life, he offers himself as a guide to you *all*, and in respect of *all* the conditions that human beings have to live under.

The Prophet's Childhood

Take his earlier life. He had to experience the lot of an orphan. His father died before he was born, and mother died when he was quite young. But living first under his grandfather, and later under his uncle, he showed how an orphan should conduct himself. An orphan either grown to be petted and spoiled, or growing under a sense of oppression, he becomes a despairing, despondent child. If he is living with people who think far too much of him, their indulgence will indeed spoil him. On the other hand, if he lives with people who take him for a stranger and treat him unkindly, he will tend to get disheartened, and develop a gloomy outlook on life. Placed in so delicate a situation as a child, he displayed a remarkable character. His companions of those days tell us that he had excellent table manners. He would not spring upon things to eat, but would wait aside with dignity. Not until his aunt sent for

him, would he come forward to take his share of the food of which he would then partake with the same dignity which characterized the rest of his bearing as a child. His foster-mother has reported that he was so good natured that even his fellow children were impressed by him. His foster-brothers have reported that he took no part, in vain and wasteful sport. He had his juvenile pranks but he hated being anything other than truthful. He was so full of sympathy for his fellow children that even at that age they regarded him as a sort of chief.

His early life, in short, was so pure that the most bigoted Western writers have had to admit it. They have, no doubt, suggested that goodness of such a high degree in a child, denotes an abnormal and, as it were, an unsound mind. But that is only an after-thought. And in any case, it is an explanation of his juvenile goodness which we have reasons to discount. The truth, therefore, is that Muhammad was an extraordinarily good child. He loved his guardians and conducted himself with affection towards them. The way he regarded his uncle Abu Talib, is hardly equalled even by one's own children. After the fall of Mecca, when he was asked in which house he would reside, he remarked lovingly, "Has Aqil left a house that we might rest in one of our own?" He meant that his cousins had sold all their ancestral dwellings. He loved Abu Talib as he would have loved his father. He taught his followers not to say a word in contradiction to their parents, his own conduct in this respect, being an embodiment of his teaching.

There is a remarkable incident belonging to the years after he had announced his claim to being an Apostle of God. The Quraish chiefs warned Abu Talib that, if he would not stop his nephew Muhammad from preaching, he himself would have to suffer for it. Abu Talib got upset over the warning. When Muhammad came home, the uncle thus addressed him, "My boy, the chiefs of Mecca have warned me. Is it not possible for you somehow to conciliate them?" The Holy Prophet was never more depressed than he was at this moment. There was on the one hand, one who had tended him with loving care, whose slightest mishap Muhammad would not be able to bear, being threatened with disgrace and dishonour by

a whole community; there was on the other, his duty to proclaim the truth as had been Communicated to him by God. Muhammad could not contain himself any longer. He wept and said, "Uncle, I can stand every conceivable torture, but I cannot stop proclaiming the message of God". Abu Talib knew well that Muhammad would never stop proclaiming, not even if he had to shed the last drop of his blood. So, on hearing his nephew's firm reply, he himself became firm, and said, "Go your way, my boy. Do not spare proclaiming, not even if he had to shed the last drop of his blood. So, on hearing his nephew's firm reply, he himself became firm, and said, "Go your way, my boy. Do not spare proclaiming the word that God has sent you. I am with you." This is how he acquitted himself as an orphan and could anybody have acquitted himself better?

The Prophet's Youth

Now as to the period of his youth. Youth is typically the period of lack of self-restraint. In the Arabia of those days, there were no laws that had to be observed, nor moral code that was considered more or less binding on human beings. There were those who prided themselves on having illicit connections with the wives or daughters of others. It is obvious that young people, living in such an environment cannot show any high degree of restraint. But the Holy Prophet living in an environment of such abominable laxity, displayed such an excellent character as a young man, that people gave him the title of Al-Amin and Al-Sad-ooq. To say that he did not lie is to insult him. For he was so ideally truthful that it is impossible to find a parallel to him. Also, we must remember that the positive virtue of truthfulness is far higher than the negative virtue of never telling a lie. His excellence consisted not so much in the fact that he never told a lie but rather in the fact that he never said anything other than what was positively and strictly truthful. He concealed nothing, kept nothing, and made no attempt to circumvent anybody. That was why his word was accepted as soon as it was uttered. Even Christian biographers have had to concede that his early life was a strictly truthful life. He asked the people of Mecca, "Would you believe me, if I told you that you are in imminent danger of being attacked by an army behind

this mountain?" And to a man they said, they would. Yet the part of the country of which he spoke was an open waste, and from over the hills of Safa and Marwa, they could run their eyes over long distances. To believe anything that they were told about it merely because it came from the lips of Muhammad, simply meant that they were willing to distrust their own eyes, but not distrust the words of Muhammad. It is possible their eyes were wrong. But it was not possible that Muhammad was wrong. When all agreed that they would accept his word, he announced that God had sent him for their regeneration, and that they ought to accept him. But when he said this, they would not have him.

Of this strict truthfulness we have the testimony of an arch-enemy of his. When the Meccans apprehended that Muhammad would win over some of the pilgrims visiting Mecca for the Haj, they began to forge plans by which to prejudice all visitors against him. One said, "Let us proclaim him to be a poet." Another said, "No, not a poet, but a simple liar." Still another, "No, neither a poet nor a liar but a mad man." Upon hearing all this, an unrelenting enemy of his, one whose hostility remained unabated to the end of his days, intervened and said "You can only say something that can make a plausible impression on the people. When, for instance, you describe Muhammad as a liar, would not the people ask, 'Then why have you, for so long, sworn by his sincerity and truthfulness?' How can a man who has been truthful all his life, suddenly turn out a liar? You have to forge a plausible account about him." But they could forge no such account.

The Holy Prophet has himself told us that on two occasions during the period of his youth he desired to go to an entertainment such as a juggler's performance. But it was so ordained that on both occasions instead of being able to carry out his desire he went off to sleep. His youth, in short, was as pure as the rest of his life, unequalled by anybody known to human history. Nor is the Prophet one of those heroes, the facts of whose lives are not well-known. There is nothing in his life which we should like to know and of which a fair account is not preserved for us in the traditions.

Daring Solicitude for the Poor

Let us now turn to another point. Let us describe the moral side of his character and the solicitude he had for the poor and the down-trodden. In this respect too, we cannot find his equal in the entire history of man. It is said that some Meccans got together and founded an association whose purpose was to protect the rights of the poor. As the names of most of its founders end with Fazl, the inauguration of the association is known in history as the Hilf-ul-Fazul (or the Oath of the Fazul). The Holy Prophet was also one of its founders. This was before he had been called to prophethood. Later, on one occasion his companions asked him as to what the oath was about. The Holy Prophet understood at once that what they wanted to know was how he, a Prophet divinely appointed to lead people could have joined an organization in which he must have had to work under others. So he answered, "The idea of this organization is so dear to me that if it were to be initiated even today, I should gladly join it". In short, when it was a matter of serving the poor, the Holy Prophet was not ashamed of working under others.

A poor man had some money owed to him by Abu Jahl, a malicious enemy of the Holy Prophet and a chief of the Quraish. Not caring much for the poor, Abu Jahl did not seem anxious to pay it off. The poor man went one after the other to the leaders of the association who had taken the famous Oath, and asked for the restitution of his loan. None of the leaders however dared to approach Abu Jahl. So the man at last went to Muhammad, who was then a Prophet, and said, "You are one of the leaders who took this oath to protect the poor. Why not then ask Abu Jahl to make good the money he owes me?" This was the time when Abu Jahl had declared Muhammad an outlaw and had put a prize on his head. Everybody in Mecca was a declared enemy of the Prophet. Yet the Prophet without a scruple, went right up to Abu Jahl's house and knocked at his door. Abu Jahl enquired, "Who is there?" The Prophet replied, "Muhammad". Abu Jahl was startled; he wondered as to what might be the case. He opened the door at once and asked, "Is anything wrong?" The Prophet answered, "Why do you not pay off this poor man?" at

which Abu Jahl said he would presently do so. So he went in and brought the money. When Abu Jahl's friends heard of it, they made fun of him, and taunted him saying he had been afraid of Muhammad. But Abu Jahl protested and said, "Would you not believe me? As soon as I opened the door I saw as though Muhammad had two wild camels with him, one on his right and the other on his left, and the beasts seemed ready to run at me".

It may be that it was a miracle. But whether it was so or not, all of us know that truth has its own terror. Abu Jahl was simply overpowered by truth. The point however is, that in order to restore to a poor man his due, the Holy Prophet did not hesitate to put his own life in danger. He thus demonstrated what moral courage, even without power and means, man can show.

The Prophet's Trustworthiness

When he married Khadija he was absolutely without means. Some have reported, that his father left to him five goats and one or two camels. Others have said that he inherited nothing at all from him. In any case, even if he had some property left to him, it was as good as nothing at all. But born in want, he never seemed really to want anything. His satisfaction with whatever he had was complete, though situated as he was, he might easily have desired the things he did not have. He was called Al-Amin i.e., the Trusted One. The title Al-Amin would be given only to him who demonstrates his trustworthiness in and through all kinds of ordeals. If a man has a million dollars it is no great virtue on his part if he can be trusted with a thousand. The Holy Prophet was at grips with terrible poverty and lack of means, yet he was trusted with the safe custody of both life and property, and he proved through his conduct that he was contented with what he had and unmindful of what he did not have. Indeed but for this, he would never have been honoured by his people with the distinguished title of Al-Amin. And later when he had all the wealth he could desire he continued to live a poor man as before. On one occasion he was distributing money between the poor. In the course of it, he dropped a *dinar* and forgot to pick it up. He went to lead prayers in the mosque. As soon as he had finished he got up, all at once, and

forcing his way across rows of worshippers went straight home. On his return the bewildered companions enquired, "What was the matter O Prophet of God". He answered, "I had dropped a *dinar*, and having remembered it, I wanted to give it away as soon as I could."

Notwithstanding his wealth, he lived as one of the poor. Some of his poor companions complained of the richness of others. On this the Prophet smiled and touching their shoulders said, "Do you not like that you and I should belong to the same class". He had ample wealth, but he was so contented without it that we cannot but wonder when we think of it. Whatever he had, he would give away in the name of God. His household was without means. Aisha reports that for months and months they would have nothing to cook and would live on dates and milk, unless, of course, some neighbour thought of sending them some food. Often, they had to go without food of any kind. This would happen, remember, when he was growing in wealth and prosperity. It is amazing, therefore, that Western writers should have found fault with this very period of the Prophet's life. It has been said that when wealth came to the Prophet his head was turned, while the truth is that when he died his armour was found mortgaged for a few pounds of barley. The Holy Prophet, in short, had had the experience of being poor as well as rich, but in either case he lived up to his own high ideal, and wealth made no difference to him - so that even when he was rich he lived in poverty.

The Prophet's Married Life

Let us turn now to his married life. When he was single he lived up to such a high ideal that the world wonders over it to this day. He did not marry until he was twenty-five. This is a late age for marriage in Arabia. In the hot climate of that country boys of sixteen and seventeen years are ripe for marriage. The Holy Prophet, however, not only married later than most young men of his country, but he married a widow as old as forty years. At a time when youth is full of longing he married a woman who had practically run her course of life.

After marriage, Khadija laid all her wealth at the feet of the Prophet. But the first thing the

Prophet did was to use the wealth to set free all her slaves, so that after his marriage, as before, the Holy Prophet displayed unequalled moral qualities.

In regard to his marriage with Aisha (God be pleased with her) it has been said that the Prophet was an old man while Aisha was a girl, barely nine years of age, and so great a disparity between the ages of the two was nothing but tyrannical to Aisha.

Aisha's Testimony

First of all, it is not true to say that Aisha was only nine years at the time of her marriage. We have conflicting accounts of Aisha's age. According to the most plausible account, she must have been about thirteen, and, if some other accounts are to be believed, she might even have been about seventeen years of age. Thirteen, however, is the correct measure. But, even so, she must have been quite young at the time. The point, however, is that the only person to judge or feel the pain of this disparity between husband and wife was Aisha herself. Those Western writers who have written tearfully about it, cannot have known the pain better than the lady Aisha herself. She married at thirteen. Nine years later, the Holy Prophet died, so that at twenty-two, Aisha was left a widow. Would you say that Aisha had her life ruined by her marriage? No, because if you try to peep into the depth of Aisha's own heart you find quite another story. You find there nothing but unmixed love for the Holy Prophet. Only see her, years after the Prophet's death. She is rich; indeed exceedingly so. Gifts pour in from all sides. We have it in the traditions that sometimes she would receive gifts worth thousands of dollars on a single day. But nothing seems to change her simple mode of living. Whatever she receives on any single day, she gives away in charity before the end of that day. One day, we are told, she gave away a considerable sum of money in the course of the day. A girl friend, learning of this said to her "You are observing a fast today, my dear, you might spare at least a few pennies for your evening meal." To which Aisha replied that the good friend who now advised her might have done so a little earlier. Were it not for the love of the Prophet and the deep impression he had made on her, she would

certainly have gone on to live a different life, now that she was a woman of means. But she was far and away from changing her very simple ways.

On one occasion she had for her meal, some bread baked out of fine flour. Soft and light bread being a delicacy unknown in the Prophet's days, they ought to have given her all the pleasure she could want out of eating. But, strange it was, she wept as she ate them. A friend, again, asked her about it and she answered, "I was thinking of the Prophet. That is what made me weep. Were he alive, I would have served him today with this soft bread." Just see, how deep the Prophet's impression must have been on her. How many there are who remember their dead like Aisha remembered the Prophet. Every moment of her life was evidence of the affection she bore towards him. Yet there have been people who have suggested that the Prophet was a debauch. Is it thus that the wives of debauches remember their husbands? Do they not rather, hate the thought of them and regard their death as a prelude to their own salvation?

Courtesies to Wives

The Holy Prophet as a married man, therefore, lived to a noble ideal. In many small ways he treated his wives so as to promote relations of love with them. He would, for instance, drink from the cup from which they drank, and touch the cup where they touched it. If they had had to climb on to a height, he would bend his knee, which they would step on and help themselves to the height. The ignorant men of the West who themselves regard these courtesies a woman's due, begin to complain when they find the Holy Prophet practising the same. That which in any ordinary person they would regard as evidence for the respect he has for woman-kind, becomes, in the Prophet, evidence of debauchery and pleasure-making.

Lesson to Hussain

Let us, however, go on. We know that when people come to have their own children, they become indifferent to the rights of others. But the Holy Prophet, even in this respect observed an extraordinary measure of austerity. On one occasion a quantity of dates arrived for

public charity. The great Hassain, his grandson, then a child, put one date in his mouth. But the Prophet said "No, it is not for you, it is for the poor".

How many people there are, who would conduct themselves with such severity? We do not mind children doing such things. Yet here was a child of the Prophet's old age. And he took but one date and put it in his mouth. The Prophet, however, did not let him have it. Instead, he took it out of the child's mouth saying, "It is for the poor".

The Holy Prophet's Daughter

Fatima was the Prophet's much beloved daughter. Of all his children she was the only one who lived. And she was so exceedingly good that you will find it hard to point to another woman as good as she was. In great distress one day, she went to her father the Holy Prophet and showed him the calluses on her hands which grinding her own corn had given her. "Can't I have a maid to help me? she asked "now that we are so well off?" The Prophet said "Come Fatima, I will give you something even better" and as he said this, he taught Fatima some prayers to remember and reflect upon. How many there are, I ask, who have such chaste emotions? The Prophet had no male children. Such as were born had died early, so that he was almost without a child. Yet when she comes to him in such distress and asks for help, he a father with the usual paternal instincts, thus disposes of her! In every respect, therefore, he was far above ordinary human beings.

The Prophet at Taif

In showing forbearance to the tyrannies of the enemy, he displayed unequalled bigness of heart. They stoned him on one occasion, and insulted him on another, by throwing on him the entrails of a camel as he prayed silently in the courtyard of the K'aba. When he went to preach to the people of Taif, the Meccans had long before sent word to them to say that a mad man was coming to visit them. These cruel men of Taif set their street boys and their swift dogs of him. The boys volleyed him with stones while the hunting dogs ran furiously at him. The Prophet was wounded from head to foot. While returning he heard the voice of God,

saying that divine punishment would visit the tyrants if he but desired. But the Prophet said, "No, they are only an ignorant lot."

Amnesty to Meccans

Whenever they stood in need, the Prophet helped even his enemies ungrudgingly. Nobody who ever approached him was refused. They were always received by him kindly. You remember the tyrannies he had met at the hands of Mecca and its people. Yes, his own town Mecca from here he had to escape quietly at night. And the very same people of this town who had rent asunder the bodies of his companions by tying them to camels running in opposite directions; who had murdered his womenfolk brutally, thrusting spears into their private parts; and who had tortured his men by dragging them on the burning sands. Yet when these very people were brought to him on the historical occasion of his victorious re-entry into Mecca, all he said was, "This day, no blame attaches to you."

On another occasion, when he was resting under a tree, his sword hanging from one of its branches, an unrelenting enemy of his got hold of the weapon and waking him up asked "Who can now save you?" To which the Prophet replied "Allah". This simple and short reply and the faith which prompted it struck terror into the man who at once dropped the sword. And now it was the Prophet who picked up the sword and asked, "Who can save you?" The man might have answered as the Prophet had done before, but he merely said, "It lies with you to spare me or not." The Prophet let him go unharmed. There are countless such incidents which leave us wondering, and which together constitute an ideal pattern of life for all men whatever their different callings. In a battle for instance, he saw a wounded woman in the enemy's ranks. Notwithstanding the fact that she was one of the combatants, he got very angry over it. His companions report that he had never before been so angry. When Muslim combatants went out, it was his wont to remind them of their duty not to touch women, children, old men, nor those who were disabled or diseased, nor monks or priests of any denomination.

The Prophet's Multi-Sidedness

He was a judge but one who lost not, in the slightest degree, the confidence of his people.

He was a military commander who not only never made any mistake in his command, but who taught humanity many points in the strategy and ethics of warfare.

He preached without temper, and without the least bitterness in either word or deed. Preachers tend to be clever and sharp-tongued. But not so the Prophet.

He would always hear the other side devotedly. Negotiating for peace, he would accept the humblest terms very much as in fighting, he would display the highest of daring. In the battle of Hunain, the whole of the army took to flight. Perhaps it was because the army on this occasion was accompanied by non-Muslim allies, and they did not have the same degree of ardour for the issue as their Muslim fellow-combatants. Whatever it was due to, the whole army took to flight. Only a band of twelve were left with the Prophet. Some of these got hold of the reins of his dromedary, and advised him to run away, "To stay here" they said, "is to plunge ourselves into the well of destruction". But the Prophet refused saying, "Leave me alone. I cannot show my back to the enemy." And then, even while he was so dangerously exposed, he proclaimed, "I am a Prophet; I am no false one. I am of the progeny of Abdul Muttalib," and advanced as he proclaimed. "In the battle of Uhd" reports a companion, "I saw one who was drenched in blood. From every side he was being attacked and alone he encountered these attacks. When I went near I found he was no other than the Holy Prophet (on whom be peace and blessings of God)!" Of such a valiant character, who can say that when he accepted humiliating terms for peace, he did so out of fear? When the peace of Hudaibiya was being settled, his companions were greatly agitated. Their swords were all but unsheathed over the humiliation they thought they were being put to. Still he said he would have peace and not war.

The Prophet was engaged in commerce for a time. Here again, we know on the testimony

of Khadijah's slaves that nobody ever displayed so high a degree of integrity as he did. The largest profits in the caravan came to him. If his wares were soiled or otherwise inferior, he would himself point out the defect to his customers. So they flocked to him.

Dealings with the Poor

His dealings with the poor and the low were singularly beneficent. Once a man put a rope around the Prophet's neck and asked him for something. The Prophet was far from being offended. All he said was, "I am not niggardly; if I had anything I would have gladly given you of it". He had ten thousand companions at the time. The slightest indication of displeasure on his part would have exasperated them into taking the offender's life. But the Prophet showed not the smallest sign of displeasure, so the companions restrained their exasperation. Do you know of many people who would thus treat their inferiors?

Dealings with the Arab Chiefs

Once a deputation from the tribe of Hatim of Tai came to see and judge for themselves whether it was worth their while to negotiate for a peace with Muslims. The chief of the deputation had said he wanted to see whether Muhammad was a prophet or a king. He saw that a poor old woman came and took Muhammad aside. He stood there listening to her for a long time. The chief decided at once that Muhammad was a Prophet not a king. There were ambassadors from other nations present at the time, yet he continued to listen attentively to a poor old woman until she herself broke off and went away. He had to deal with the nobles and the chiefs, as with the poor. In every case he acquitted himself admirably and with due dignity. The Persian Monarch sent orders to the Governor of Yemen for the arrest of Muhammad and his despatch to the Persian Court. The governor obeyed and sent two men to the Prophet with the message. The men tried to induce the Prophet to go. "We will try," they said, "to see that no harm comes to you. But to refuse on your part to go will be disastrous. Chosroes rules over half the world and if angered, he will work destruction in the whole of Arabia."

The Prophet appointed a day for reply.

When the men came on the appointed day to receive their reply, he told them to go and tell their governor that Muhammad's God had killed the Governor's Monarch. The men said, "Right, we will go back. If what you say, turns out to be true there can be no doubt that you are a true Prophet of God". A few days later, a ship from Persia brought a letter addressed to the Governor of Yemen. The Governor wondered on looking at it, as it bore a new seal. He opened and read, and found it was from the Chosroe's son who tired of his father's tyrannies had deposed and killed him. The letter continued to speak of the cruel orders of the late Chosroes about "a man of Arabia" and said that those should be considered null and void. Mark the Prophet's deference towards a poor old woman and his firmness towards a proud and powerful Monarch.

Dealings with Foreigners

When it came to dealing with foreigners his demeanour was equally appropriate. When Salman the Persian came to him, as a stranger he felt estranged and ill at ease among Muslims. The Prophet however showed his solicitude for him by announcing to his companions, "Salman is one of our own kin," and he could hardly have desired more to reassure himself about his safety.

In short, the Prophet's life is so rich in incident and in the variety of its aspects, that all people whatever their station or situation in life can claim Muhammad as their kindred, as one of themselves.

The Prophet's Kinship to Non-Muslims

Let us admit, however, that the examples I have given can gladden and inspire the heart only of a Muslim, one who believes implicitly in the value of the Prophet's teaching, and who will, no doubt, find in the Prophet one who has been through difficulties same as his, and who can now brighten up and make worth-while his own journey of life. But, how about a non-Muslim, one who does not believe, as a Muslim believes, in the apostleship of Muhammad? What affinity or sense of kinship can he discover in the life of our Holy Prophet?

Remember in this connection, the claim of the Quran according to which all that is best

and essential in the teaching of former prophets is embodied in the book. All non-Muslims then, whatever their denominations can regard Muhammad as one of their own, he having rehabilitated as it were, in his own teaching, what was best and lasting in the teaching of his forerunners.

All Teachers Acknowledged

Also, our Prophet testified to the truth of them all. God taught him and through him all the world that "there has not been a people but have had a warner".

If all the different peoples of the earth have each had a warner, or a Prophet, and if all Prophets as our Prophet further taught, are brethren, are we not justified in concluding that Muhammad is a brother to them all, a kinsman of their's? To Rama Chandra as well as to Krishna, to Moses as well as to Jesus, to Zoroaster as well as to Confucius he is but a brother. All of us, therefore, whether Indians, Persians, Egyptians, Japanese or Chinese can claim, as the Quranic verse has taught us to claim that Muhammad the Prophet, is one of ourselves. Because Muhammad has testified to the truth of the teachers of all nations much as the followers of these teachers testify to their truth.

Muhammad therefore, is one with all the nations of the world. Every nation can regard him as their own. I know of Christians who regard our Prophet as a good Christian. The truth, however, is that our Prophet was only as good a Christian as he was a believer in Moses or a believer in Buddha or a believer, for that matter, in any other great teacher. He was one and all of these at the same time, because he was a Muslim, and because a Muslim is one who believes in all the great truths vouchsafed by God to His Prophets. While the Quran claims that Muhammad the Prophet is one of us, the life of Muhammad, in all its various bearings, offers one continuous proof of this claim.

Sensitiveness to Others' Distress

The third excellence of our Prophet pointed out by the Quran is contained in the words "Hard for him to bear is your distress." The original which I have rendered as "hard" contains

the further sense that the Prophet wants to see you raised high up in the moral scale. Both senses are important. I propose to show how solicitous the Prophet was about the distress of others and how equally solicitous he was about seeing his people raised to greater moral and spiritual height.

On one occasion, Abu Bakr was talking to a Jew. The Jew claimed superiority for Moses over Muhammad, upon which Abu Bakr gave him a blow. The Jew brought the complaint to the Prophet who admonished Abu Bakr saying, "Don't quarrel for my superiority over others." It has been said by some that the incident belongs to the earlier part of his life, to a time in fact, when he did not regard himself superior to Moses. This, however, is a mistake. The Prophet knew from the first day the distinctiveness of his rank.

In the admonition to Abu Bakr he taught his followers not to say things which may hurt others' feelings. Great therefore was his concern for the feelings of others. What he meant when he admonished Abu Bakr was that his superiority such as God had conferred on him, was something to be properly inculcated in the course of preaching, not something to quarrel about in an excited discussion. If this caution was not observed the respect which he wanted Muslims to pay to the great teachers the world has known, was liable to be obscured. The Prophet taught us to respect the teachers respected by others, and not to talk lightly of them, nor to find faults with them. He even forbade disrespect to idols, the gods set up by their worshippers as being equal to the One True God. Say the Quran:

"Do not talk disrespectfully of even the idols of others, for their worshippers will in turn talk disrespectfully of Allah and will thus unknowingly earn the wrath of Allah. What a high regard for justice and fair dealing this is!"

Respect for Feelings of the Enemy

The inculcation of fair dealing with the enemy is equally wonderful. We are taught to act justly even in time of war. If anybody wrongs us we are allowed to wrong him to an equal extent but not more, and if the party show the

slightest inclination for peace we are expected to call off the dispute, even though the issue is likely to be decided in our favour. The practical effect of this teaching is writ large on the pages of history. Not a single instance is known to history of Muslims having rejected an offer of peace. The draft of the peace of Hudaibiya was being dictated by the Prophet, and Ali, the scribe wrote, "*The conditions of peace between Muhammad the Prophet of God, and ...*" But the disbelievers took exception to the words, "*Prophet of God*". The Prophet, accordingly, ordered Ali to cross out the words. But Ali did not do so, whereupon the Prophet himself took the pen and crossed out the objectionable words. He might not have done so at all. He might have replied, for instance, that the words in question were being recorded over his own name. They were his, and the enemy were not being asked to subscribe to them. But the Prophet was mindful of the enemy's feelings and wanted peace before everything else.

Solicitude for the Oppressed

At the advent of the Prophet, there were three classes of people who were being particularly maltreated. These were the slaves, the women and the depressed classes. He brought freedom to them all. And why not? "Hard it was for him to bear others' distress." He could not possibly have tolerated the tyranny and torture to which these classes were being subjected. So not until he had freed them all did he rest. When killing of slaves was considered nothing heinous, he ordered that slaves who were maltreated shall be set free. Further, the slaves were to be fed and clothed in the same manner as their masters and were not to be asked to do what the masters themselves would not do. If a master, for instance, would not do scavenging himself, he had no right to ask his slave to do it. Further, the slaves were to be helped in whatever they were asked to do. In this way, the Prophet cut short by a stroke, as it were, the miseries of slavery.

He further taught his followers to set the slaves free as an act of benevolence, or let them off in return for compensation. He ruled that nobody could be a slave all his life. This was absolutely forbidden. A slave was a slave only so long as he did not pay his indemnity or was

not set free in some other way. The lawfulness of taking prisoners of war and restricting their liberty is certainly recognized by Islam. And nobody can blame it for this, because without it, a people would either put an end to their own existence or else, others would bring them to naught.

Solicitude of Women

Then take the other class of the oppressed - the women. How pitiable was their plight! They were but chattels and were treated and divided as part of one's inheritance. Baby girls were buried alive in the earth. In short they were treated as a wretched and fallen lot. The Prophet taught, "The best amongst you is he who is best towards his womenfolk," and thus succeeded in correcting the wrongs from which women were suffering. He protected the interest of girls by teaching that whosoever had but two daughters and he gave them proper education and good moral training, will have his abode in paradise. About mothers, he taught that not the slightest disrespect was to be shown to them. In short, in the words of the Holy Quran, hard it was for the Prophet to bear their distress.

Solicitude for the Depressed

The third class of people whom he liberated were those usually called the depressed. Of them, he said, "The high in rank in God's view are those who are high in morals." That is to say, they were not to think of one as high and another as low. In the eyes of God, height or rank was determined by the height of one's moral words. How great and grand these words! Simple; yet all at once they seem to raise the most depressed class to the highest height conceivable.

National Rivalries Condemned

Then again, some people regard themselves superior to others. For instance, some Americans today, seem to regard themselves as being different from ordinary men. The pain which these superior airs on the part of any people could inflict on others is well-minded in the teaching of Islam.

"It does not become an advanced people," says the Quran "to look down upon another less advanced. It is possible that tomorrow the

advanced may come to a fall and the less advanced go forward. This has been so from the earliest times. Now one people, now another come to the fore. Therefore treat one another with respect."

The Holy Prophet, to conclude, established in the world, a grand conception of humanity. He liberated humanity from all its fundamental iniquities, and this is just the claim which the Quran has made for the Prophet: "Hard it is for him to hear your distress."

Solicitude for Ends Not Means

The fourth excellence pointed out in the verse is contained in the words "solicitous about you". It is a most remarkable distinction of our Holy Prophet. The Prophet's solicitude about us *men*, means that his care and concern was the widest human good, not the success of his teaching or the victory of his principles. A common failing amongst human leaders is to exaggerate their devotion to a single principle. They forget what ends the principle was to secure and whether the principle when applied to any concrete instance will in fact secure those ends. To them, the success of the principle becomes the main thing to achieve. Those who thus wrangle between themselves forget that God has endowed all kinds of things with potentiality for human good.

The Quran appropriately describes Muhammad as being primarily solicitous about *us*, our good and our welfare. We find this solicitude for us running throughout his teaching. It is enjoined on us for instance, to pray standing, but if we cannot do so, we may pray sitting, or if necessary even lying down. Nor do we have to give in charity in the course, say of a year, any specific amount of money by only what suits our situation, so much so that if we can afford nothing, we may rest content merely with the goodness of the heart. In short, the Muslim teaching is capable of a wonderful adaptability to varying conditions of life. The Muslim teaching as to fasting, pilgrimage, legal alms, and other such things, provides for suitable alternatives. Charity and *Jihad* also have alternatives, and you could earn the pleasure of God without them as well as you could, with them. The Holy Prophet once going on *Jihad*

said "There are people who have not joined us, but not a valley that we cross, in which they are not present with us, and not a reward that we reap in which they are not our co-sharers."

The companions inquired how it was that without the actual privations of *Jihad* such people could reap the same reward as the others. The Prophet answered, "I was thinking of the maimed and the crippled, who grieve in their hearts over their inability to join *Jihad*. God will not withhold from them the reward of actually joining it."

The teaching of our Prophet provides for the spiritual requirements of all men, situated in all conditions of life. It does not inculcate just one principle and adherence to just that principle. It teaches broad principles which can be suitably adapted to varying situations and which are calculated primarily to secure salvation for man.

"The Compassionate, the Merciful"

The fifth great quality of our Prophet, pointed in the verse is contained in the words "to the believers compassionate, merciful". A common human failing is that when a leader lays the world or any particular people under some sort of a debt, he begins to expect some recognition and thankfulness on the part of those indebted to him. He expects them to acknowledge whatever he has done for them. But as the Quran points out, the Holy Prophet is far above this human failing. Instead of expecting acknowledgment and thanks from those whom he lays under his debt, he himself feels grateful and indebted to them, and wants to serve them all the more. Being good to others, he feels as though it is the others who are being good to him. He is thankful to others when others have more cause to be thankful to him.

It is the very highest pinnacle of spiritual greatness, and only he can reach it who cares not for personal greatness, who is an Apostle, a messenger who stands up not on his own account but on account of the compelling message he receives from on high.

(Translated and Condensed)

IN PRAISE OF MUHAMMAD

(Peace and blessings of Allah be upon him)

By *The Promised Messiah*

Hzrat Mirza Ghulam Ahmad

(a.s.w.)

That leader of ours
from whom radiates all light,
his name is Muhammad.
He is the one,
who has captivated my heart.

All prophets are holy,
One better than the other.
From God on high he is,
the crown of all creatures.

Superior to all
the earlier ones,
he shines forth
like a moon in excellence.

Each gaze is fixed on him.
He indeed is the full moon,
Which lights up darkness.

Those before him,
gave up half way through.

He is the one,
who steered safely,
to the destined haven.
May that I lay down,
my life in his cause.
He alone is the perfect
master.

That Beloved unbounded by
space,
that Darling of the recesses
of my heart.
Was shown to us by him
(Muhammad),
unique is he in guidance.

Today he is the sovereign,
of the world of religion,
the crown of all the
Messengers.
The healthiest influence;
The purest; the most comely;

The most trustworthy
The most dependable:

Allah this superlative praise:
Befits him alone.

His eye
Ranges far and wide,
Like a powerful telescope;
While his heart remains
Incessantly close
To the Lord God!
In his hands he carries
The Torah of Religion;
And this alone is the real
And true source of light!

Whatsoever the great
secrets
In the domain of Religion,
He has opened all the knots,

No matter how subtle,
And how strong;
And he alone is the king,
In a position to distribute
This--the rarest
Of all kinds of wealth!

Indeed I am sold,
Entirely, On this light
Wholly, and completely,
Am I devoted to it:
In my mind, in this respect,
There are no reservations!

He alone is the one
That counts; while I,
In myself, amount,
Absolutely, to nothing:
This alone is the basic
Truth; this alone
The final verdict!

MY CONVERSION TO ISLAM AND AHMADIYYAT

(By Al-Haj Dhul Waqar Yaqub, Chicago)

My first exposure to Islam was in a Roman Catholic Catechism class I attended as a child. I recall the nun telling the class that the Roman Catholic Religion was the only true religion. All others were false. Toward the back of our catechism booklet were pictures of Buddha, Confucius and Muhammad, the Holy Prophet of Islam, peace be on him. Muhammad was pictured with a long beard and a sword. We were taught that all these men were false prophets who brought false religions.

The nun went on to say, if you are not a Roman Catholic and died, then you will go to hell. My thoughts went to my mother because she was not a Roman Catholic. I didn't bother to inquire into what the nun was teaching because I couldn't accept my mother going to hell because she was not Roman Catholic. All my relatives, on my mother's side were non-Catholic. Catholicism was my father's faith. I must have been at the age of eight or nine years old at this time.

In my junior year in high school, much media attention was given to the Muslims led by the Honorable Elijah Muhammad. I noted these events only in passing until the Black Muslim Organization opened a temple five blocks from my grandmother's house. I noticed the people who joined them, used to be the undesirable segment of the community. I recall how clean looking they had become and how determined they were to spread their message. At this point, I developed more than a passing interest. They were the talk of the community.

On Sundays, as was my habit, I would come take my mother to her Methodist church. One particular Sunday, as I was waiting on my mother; a Black Muslim rang the doorbell. My father hurried to the door and asked him, in a harsh tone, what he wanted. The Black Muslim asked my father if he wanted to buy a newspaper. My father, who was clearly upset, told him to get off the porch and never come to his house again. I sat quietly and observed something in my father's face I had never seen before. It was fear.

Perhaps I would have remained a safe, distant observer if it had not been for a cousin and her husband. They had become the unthinkable. . . . Black Muslims. Their conversion became the talk of the family. I recall my father telling us how misguided they were. As for me, this was the perfect opportunity to find out first-hand about this religion they called "Islam" and these people they called "Black Muslims."

I went to my cousin's house not knowing what to expect. I explained to them the rumor, within the family circle, that they were "Black Muslims." They told me that it was not a rumor. They had become Muslims. They began telling me about their doctrine. I listened in shock and disbelief as they told me about the creation of the white race by Yakub, the "big head scientist." On the other hand, the possibility of God having the name of Allah and Him being One was awesome.

I borrowed from them the books entitled, Message To The Blackman and How To Eat To Live. From these books I was able to comprehend that Allah was God, Islam meant peace, there was another book called the Holy Quran and pork is forbidden to eat.

I went to my father and asked him why pork is forbidden, in the Bible, and yet we eat it. He explained, "In Biblical days, they didn't have refrigeration so God forbade people to eat pork."

Six years later, while visiting Dayton, Ohio, I was in a book store and purchased a book entitled, The Teaching of Islam by Hazrat Mirza Ghulam Ahmad. The book was reasonable and compelling. It was the first presentation of Islam that I could comprehend as legitimate.

There was a Randolph Street address on the inside cover of the book. So, I made a trip back to Dayton with the intention of visiting the mosque. I had no idea as to the location of Randolph Street, so I stopped a pedestrian and

asked him for directions. He told me how to get there by naming streets to follow. Not having familiarity with the city's streets, his directions were useless. I told him that I was from out-of-town and I needed more specific directions. He asked me where I wanted to go on Randolph Street. I tried to pronounce the word "Ahmadiyya." He seemed to know what I was trying to say and said, "I'll take you there."

In those, "days of ignorance," suspicion and paranoia were considered "survival instincts." For a perfect stranger to offer assistance to an out-of-towner, at least to the extent this pedestrian was willing to go, signaled a robbery set-up. I became more at ease when he suggested that I follow behind him in my car. I decided to take the chance. In those days, carrying a gun was standard equipment. I figured, if worst comes to worst I would shoot him in self-defense.

My worst fears vanished when we turned onto Randolph Street and parked in front of the mosque. I put my gun under the car seat and got out of the car to thank the "pedestrian" for his help. The "pedestrian" turned out to be Rafiq Abdul Salam, an Ahmadi Muslim.

Rafiq took me inside the mosque and introduced me to the missionary, Maqbool Qureshi. After a brief introduction and an explanation of the purpose of my visit, they gave me a tour of the mosque. I noted the simplicity of the worship area. There were no pictures or statues like in the church.

The missionary served tea and invited me to ask questions. I presented him with a question I was sure he couldn't answer. I asked him to explain the Immaculate Conception. To my astonishment, he answered the question without the slightest hesitation. Because of my elementary study of biology, I had no problem accepting that answer as appropriate. As a matter of fact, during that short question and answer session, all of my doubts were removed. Within twenty minutes, the light of understanding opened a new world for me, by Allah's Grace and Mercy.

I went home feeling satisfied I had

"found the truth." Little did I know; finding the truth was not all there was to it.

The following Saturday, Rafiq A. Salam, Maqbool Qureshi and Abdul Rahim Zafr (now Muzaffar Ahmad Zafr) drove all the way to Troy, Ohio to visit. I couldn't imagine the reason why these brothers were coming to my home. After all, I had already "found the truth" last week!

After some small talk, I was asked to join the Ahmadiyya Movement in Islam. I recall saying that I was in school and I didn't have the time for that type of commitment. I explained that I believed in Allah and I considered Islam to be the true religion. They didn't press the issue any further. However, they invited me to the mosque for Maqbool Qureshi's farewell party and to welcome the new missionary.

That night, I found it hard to sleep. My mind was completely occupied with the visit of those brothers. The next day, I went to the mosque. Maqbool Qureshi greeted me and introduced me to the new missionary. His name was Abdur Rahman Khan Bengali. We shook hands and I tried to go down the stairs. Brother Bengali held on to my hand and wouldn't let go. He pulled me toward him and just stood there rubbing my hand and saying prayers. That single act of kindness has remained with me for over twenty years.

Downstairs in the mosque basement I met the brothers. They impressed me with their warmth and friendliness. They made me feel very welcome although I was reserved for fear of saying or doing the wrong thing.

Everything was strange to me. When they went upstairs to pray, I showed hesitancy in joining because I didn't know how. Rafiq invited me to pray, but I said I would observe instead. He told me that prayers are 23 times greater if said in congregation. So, I joined them.

After the prayer, Rafiq A. Salam asked me again about joining the Ahmadiyya Movement in Islam. I said yes and signed the Bait Form.

For the next three years, my foci became learning the basic fundamentals of Islam and assimilate its precepts into a life style. Although this is a never ending process, its first impact left me wide-eyed and restless with excitement.

Gradually, I became aware of the role of the Ahmadiyya Movement. The slogan "Let the workers work" describes an application of

that awareness.

The impact that Islam and Ahmadiyyat are having on my life, is a continuing process of alteration. The realization that a transformation of the heart must take place is a weighty state of being. Inner purity, self-denial and the ability to endure are vehicles used along the path to Allah, the Gracious.

THE STUDENT'S DESK

Organizer: Imran Ahmad Chaudhry

This month: Electrical Engineering Undergraduate Program

Contributor: Fouzan M. Pal

The Hypertest Webster's dictionary defines an engineer as "one who utilizes the properties of matter and the sources of energy in nature for useful purposes." A imprint on a T-shirt I saw once defined an engineer as "one who turns abstractions into malfunctions ..." I think it's safe to say that the true picture of what an engineer does, lies somewhere in between.

You may ask: What actually stimulates one to go through four years of schooling to learn the art of turning abstractions into malfunctions? I will try to answer this question through personal experience since I happen to be one of those people who made the conscious choice of doing so -- specifically in the electrical engineer program. Believe me, once you get the hang of it, it becomes quite easy; after all, the act of taking an abstract and incomprehensible idea that your professor says is true, applying it to real world problems, and finally realizing that it can not really be applied to them since the "real world" that we live in is not ideal, is not all that difficult (at least in principle). And therein lies half the secret to succeeding in the Electrical Engineering undergraduate program at a typical four-year university: learn to become comfortable with the idea that your actual answer to an engineering problem will never be even close to the "correct" answer (since we live in the "real world" and as such, are bound by its non-ideal nature). (By the way, the other half of the secret lies in actually getting the "correct" answer.) Once an EE student can get over the

pain and shock of seeing how off he/she was to the right answer on the exam he/she just took, he/she is well on their way to making it through.

Now that we've got the important stuff out of the way, let's get to the boring and not-so-important details like what does it really take to get through the electrical engineering program. Needless to say, the following information is geared towards the general student body who are about to venture into collegiate life and are open to the idea of pursuing a technical field of study. And by the way, even though it may not seem like it so far, but my intention is to encourage such readers to consider electrical engineering as an option.

Rather than taking you through the different types of courses and concentrations which one can pursue within electrical engineering (even though that may be of more interest to you, we'll leave it for some other time--actually you probably would not even be interested in that after reading this article), I have decided to start by presenting my view--and my view alone--about the type of people who would be a good fit for this major. This approach is meant to help the reader in making a determination whether he/she belongs to this group and so might want to consider this major in college.

Simply put, an analytical mind combined with the ability (or at least an inclination) to

simplify complex tasks into simple and manageable ones is the basic requirements for making it through the EE program. My observation is that it does not take an extraordinary amount of study time like it does perhaps in medical school or law school where long hours and sleepless nights are about the only way of making it through. Instead, what is required to make it through successfully, and enjoy it at the same time, is the desire to analyze and understand rather than memorize. This need for understanding the material versus memorizing it manifests itself in the various exams you take as an EE student--the next topic of discussion.

Just as in any other field of study, exams play a crucial role in your success as an electrical engineering student. However, the format of the exams in electrical engineering is what makes them different. First of all, if you are one of those people who like to express your feelings in written essays etc., then I'm afraid you will not be given the chance to do so as an electrical engineering student. The reason is that in the electrical engineering courses, there is not much room for presenting your opinion about a given problem; the emphasis is more on solving it (no surprise there). I guess one advantage of this fact is that at least you are not at the mercy of the professor when it comes to grading. While in other more subjective fields of study where essay answers form a major part of the exams and your grade can be heavily influenced by your instructor's opinion on the topic, there is no such issue in electrical engineering. In EE exams, either you have justifiably gotten the correct answer (by showing your work etc.) or you haven't. In the case that you were not able to get the "correct" answer, it is the tradition of electrical engineering students that they take the route of arguing with the professor about the non-ideal world issue stated above. Mind you that this practice has been in existence for quite a few years and just recently has become known as partial credit (more about this when you get to college). Also note that 99% of the exams in electrical engineering are pure problem solving exams (the other 1% resulting more out of wishful thinking than anything else). Being able to express how you feel about the path of least resistance that electric current takes in a circuit, or how emotional an attachment you may have

with the frequency domain representation of a signal versus its time domain description, will not help you much if you can't solve the problem that is staring you right in the face. What is important, as stated earlier, is to have good problem solving skills combined with a solid conceptual understanding of the topic being tested on. Most of the problems which you would encounter on an EE exam will not be based on the recollection of the problems you might have done in your homework etc., but rather on applying the same concepts to different (and if you're lucky, remotely related) problems. For this reason, a lot of the exams you will sit through might be open book and/or open notes (and consequently "open mind" also since they have a tendency to force your mind to kind of open up, letting all the things you thought you knew to escape from this opening, and leaving a nice void empty space in place of them--more about this when you get to college also). One final point to keep in mind about exams is that you should not be scared if your exam score was lower than you expected. What really counts is your relative score (in relation to other students in the class). In a typical third year EE class, an exam average of about 40% is quite common.

Another point to keep in mind is the importance that mathematics plays in the field of electrical engineering. The relationship between mathematics and electrical engineering is like that of the words to a writer: mathematics is the tool through which an electrical engineer expresses his feelings (you can just imagine what kind of feelings they must be). So it is important to have interest in the field of mathematics if you are looking into becoming an electrical engineer. Now for a typical high school student, this interest comes in one of two forms. First are those students who actually do love mathematics (ugh!). I mean those who you see taking differential equations in high school etc. and whose topics of conversation at social events include things like Fermat's Theorem and so on. This essay is not meant to address their needs anyway so let's leave it at that. Then you have the other and more relevant category of high school students whose interest in mathematics is just as profound as the previous category, but for very different reasons. Ironically, their interest stems from their

vehement opposition to the constant attempts of their high school math professors to prove the usefulness of mathematics to them. I'm sure all of us (excluding the students of the other category listed above) have, at one time or another, asked themselves during a mathematics lecture: "Am I ever going to use this stuff again?" Simply put, this second category of students being described here consists of those students who have asked this question one too many times, as a result of which, they have decided to put an end to their misery by setting out to find an answer to it. It is precisely these types of students who will achieve the most satisfaction in engineering school since they will find more uses for mathematics in electrical engineering than they ever wanted to (among the most popular being the use of mathematics to calculate how far below the class average your recent exam score was). In fact, a typical undergraduate EE program requires one to take so many math courses that by the time one is done with the program, it is possible to get a math degree by just taking two or three more math courses. Finally, I must mention that there does exist a third category of students: those who can not relate to either of the previous two categories. They can enjoy electrical engineering just as much as the students belonging to the other two categories.

Now you may ask what was the purpose of this seemingly useless exercise. Well, the point is to convince you (the fearless student venturing out into collegiate life) that electrical engineering is an option that you can choose to pursue (since I hope you were able to identify with one of the three categories). I strongly feel that technical fields like electrical engineering and computer science offer something that other fields can not: job security (don't laugh, please). Undoubtedly, the largest part of the employment section in the Sunday paper consists of jobs in the areas of computers and engineering. This reminds me of a observation that one of my friends in EE school once made. During our years at University of Maryland at College Park, five of us used to car pool together. Three out of these five (including me) were electrical engineering majors and the other two were liberal arts. Anyone who has had a chance to visit UMCP would know that it is a pretty big campus. So we used to have to drive over to the liberal

arts end of the campus and drop off the two guys and then come back to park the car in the EE parking lot. One day on our way back, one of the guys from the EE group brought our attention to the contrast which existed between the two ends of the campus. He said: "Have you guys ever noticed the fact that the cars which are parked on the parking lots in the liberal arts section are always new and in very good condition. You don't have to look far to see a Mercedes or Lexus. But as soon as you come towards the electrical engineering side of the campus, you are overcome by the site of beat-up cars, broken headlights and dented bumpers." Now, I am sure that you have been able to pick up the main point of this story that the reason so many poor students go into electrical engineering is because the likelihood of getting a good respectable job with a comfortable starting salary right out of college is much greater if you are an EE major than if you are a liberal arts major. However, I must also bring your attention to the more subtle (and more important) point in this story, i.e. the unparalleled display of intelligence demonstrated by a typical EE student. I mean who else could have made such profound observation as that demonstrated by the EE student in the example above? Such realization could only come from the deep and rich mind of an electrical engineering student. Basically, what it comes down to is that if you envy the wisdom of this electrical engineering student and only dream about being able to make such deep-rooted philosophical observations which can allow you to make the seemingly impossible connection between the state of one's transportation medium to one's career path, then don't think twice about what your major should be--you are destined to be an electrical engineer.

In the Name of Allah, Most Gracious, Ever Merciful

Waqf-e-Jadid - USA

14586 Clearbrook Drive, Chino Hills, CA 91709 Tel: 909-393-0596 Fax:909-393-7036

To: All Members of Jama'at Ahmadiyya USA

September 18, 1995

Assalamoalaikum wa rahmatullahe wa barakatohu!

My purpose in writing this letter to you is to request you to participate in the Blessed Waqf-e-Jadid Scheme and humbly urge you to make sure that everyone in your family contributes and gets a separate receipt.

Addressing the Jama'at in 1977, Hazrat Mirza Nasir Ahmad, rahmahullalo ta'aala, Khalifatul Masih III said: *I believe that the Waqf-e-Jadid Scheme was set up for the purpose of ensuring that the basic level of Islamic teachings be established amongst the people.*

Initially the scope of this Scheme was confined to Pakistan, Bangladesh and India, but recently Hazur has widened the scope of fund-raising efforts for the work of this Scheme to the entire world and has widened the scope of provision of services under this Blessed Scheme already to include Africa and soon to encompass also Europe. As is clear from the rate of new initiations into the Jama'at soon this Scheme's services shall be needed everywhere.

In a recent khutba (August 25, 1995) Hazur mentioned that soon entire countries shall be coming under the sway of Ahmadiyyat and although even then there shall be need to offer sacrifices, yet the value of the sacrifices offered after the victory shall pale into insignificance as compared to the sacrifices offered now, before the manifest victory.

It is with all this in mind that I appeal to each and every Ahmadi living in the United States of America to do his or her utmost to:

1. Make every effort to participate in this Blessed Waqf-e-Jadid Scheme him or herself.
2. Make sure that all in his/her family participates and gets a separate receipt.
3. And also try, in a spirit of *Fastabequl khairat (compete with each other in the doing of good)* to contribute as much as possible.

I urge everyone who can to try and join the ranks of those who have already pledged to contribute over \$1,000 or over \$500 this year to this Blessed Scheme. Last year we had 99 such members, 57 who contributed more than \$1,000 and 42 who contributed more than \$500. The target for this year is to increase this number to at least 150. The ten highest contributions last year were: \$9,001, \$9,000, \$6,000, \$5,000, \$4,000, \$3,000, \$2,500, \$2,250, \$2,250, \$2,000, \$2,000; and by the Grace and Mercy of Allah among them were members of Lajna, Ansar and Khuddam.

Please pray that this year again the US Jama'at is enabled to meet and indeed exceed its Waqf-e-Jadid total collection and total participation goals. Please pray also for me that Allah may enable me to fulfill the obligations of this office in a manner most pleasing to Him. Aameen!

Was-Salaam! Yours in Islam, Waseem Ahmad Sayed, National Secretary Waqf-e-Jadid

وقف جدید امریکہ نے کوشش ضرور کرنی ہے

”خدا تعالیٰ کے فضل سے اس سال بھی جماعت پاکستان کو یہ اعزاز نصیب ہوا ہے کہ سب دنیا کے وقف جدید کے قربانی کرنے والوں کے مقابل پر پاکستان نے سب سے زیادہ قربانی کی ہے۔ دوسرے نمبر پر امریکہ نے اپنے اس عہد کو پورا بھی کیا اور نبھایا ہوا ہے۔ امیر صاحب امریکہ نے مجھ سے ایک دفعہ ذکر فرمایا تھا کہ ہمارا بھی دل چاہتا ہے کسی چندے میں بہت آگے بڑھیں اور سب سے آگے نکل جائیں تو ہم نے غور کیا ہے تو یہی سوچا کہ باقی جگہ تو بہت بہت فاصلے رہ گئے ہیں وقف جدید میں اگر ہم کوشش کریں تو ایسا ہو سکتا ہے۔ چنانچہ ایک وقت تھا کہ وہ کسی شمار میں ہی نہیں تھے اب وہ دوسرے نمبر پر آچکے ہیں اور گذشتہ سال بھی تھے اور پوزیشن کو Maintain کر رہے ہیں یہاں وہ قائم ہیں اور فاصلہ بھی کچھ کم کر رہے ہیں پاکستان سے۔ اس لئے بعد میں نہ پاکستان والے کہیں ہمیں بتایا نہیں تھا پہلے۔ جس طرح جرمنی کی دفعہ شکوے شروع ہو گئے تھے کہ آپ نے اچھا کیا چپ کر کے بتا دیا کہ جرمنی آگے بڑھ گیا ہے اور ہم نے نہیں بڑھنے دینا۔ تو میں امید رکھتا ہوں کہ (اللہ نے چاہا تو) پاکستان کا یہ اعزاز برقرار رہے گا مگر امریکہ نے کوشش ضرور کرنی ہے۔“ (جلد جمعہ، جنوری ۱۹۹۵ء، الفضل، ۲۷ جولائی)

Waqf-e-Jadid - 1995

America has certainly to try and become Number 1

By the grace of God, the Exalted, this year again, Jama'at Ahmadiyya Pakistan has been blessed this distinction of having made the greatest sacrifice in comparison to the Jama'ats of all the world in the field of Waqf-e-Jadid. In second place, the United States Jama'at has lived up to its pledge. Amir Sahib, US had once said to me that we too desire that we should excel in some chanda and become number one above all others. So when we began thinking on this we saw that we may be able to achieve this in Waqf-e-Jadid because in the other places we were too far behind. There was once a time when they figured into no ranking, now they have arrived at the number 2 position and they were there last year also and have maintained their position and are firmly established here and are decreasing the distance between themselves and Pakistan also. So the Pakistan Jama'at should not say later that we were not even told, as was the case when Germany went ahead and complains were heard that we were not even made aware that this was happening and not given a chance to not let this happen. So, I hold the hope that if Allah wills, then this distinction of Pakistan will be maintained, but America has certainly to try.

Extract from the January 6, 1995 Khutba of Hazrat Mirza Tahir Ahmad, Khalifatul Masih, ayyadallah ta'aala be nasr-e-hil azeez:

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