

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

Dar-us-Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ, U.K.

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Next Meeting

Assalamu alaikum

Venue: *Dar-us-Salaam*

Date: Sunday, 4th April 2004

Time: 3 pm

Speaker: Dr M. A. Hami

Please make every effort to attend and be on time.

Regular Activities

Dars-i Quran: Every Friday at 2:30 pm.

Meeting of the Executive: First Sunday of every month at 2 pm.

Meeting of the Jamaat: First Sunday of every month at 3 pm.

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News

Donations to Jama'at over the Internet — Zahid Aziz

We have set up a way of making donations to the Jama'at online on the Internet. Moreover, if you are a U.K. tax payer then your donation will be increased by the government to its pre-tax value, so that every £10.00 (ten Pounds) you donate will be increased to £12.82 (twelve Pounds and 82 pence).

To use this service, please visit the website www.givenow.org. For your convenience we have produced simplified instructions below on what to do at that website.

The first step is to "register" yourself at this website. Although you can donate without registration, it will save you much time and repetition if you register. By registering, you set up your own "username" and "password", and then "login" to your own membership on their website. In your membership area you can permanently save details about yourself and the charities you want to contribute to.

Having registered, you should login and add our Jama'at under "Favourite charities". This only needs to be done once and will save time in future. Please do the following:

1. Login to your "Member Area", using the username and password that you had set up.
2. Notice a box at the top of the left-hand column which is headed: "I would like to give to". Using this you can find our Jama'at organizations.
3. In this box, type the word: "Lahore" (our charities are the only ones with this word in their names) and press the "Search" button.

4. You should now see a page with our **two** charities listed as follows:

Ahmadiyya Anjuman Ishaat Islam Lahore [UK]

Ahmadiyya Anjuman Lahore Missions International

The first is the local U.K. Jama'at. **This is the one to which you should be contributing as a member of the U.K. Jama'at.**

The second (International) is a body set up by our Lahore Centre which owns the 15 Stanley Avenue building. Any donation you can make to this body will also be greatly appreciated.

5. Tick the box for the charity (or charities) that you wish to store under Favourite Charities and press the "Select" button.
6. On the next page, tick **only** the box marked "I would like to add these charities to my favourites list" and press the "Go" button.
7. You will now find yourself on the "My favourite charities" page, with your selected charity or charities listed.

In future you can reach this page directly by logging in and clicking on "Favourite charities" in the left hand column. You can make donations from this page.

As you can see, this page also allows you to *donate* (one single time) or *set up a regular gift*. During the payment process you will be asked to indicate if you are a U.K. tax payer. Your payment can be made in a number of ways including: Credit card, Debit card, Solo or Switch card. If you have ever made purchases over the Internet, you will already be familiar with filling in the online forms with your card details.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ °

Mian Nasir Ahmad, younger brother of our Senior Vice President, Mian Omar Farooq, died in Multan, Pakistan on 23 March 2004. Mian Nasir Marhoom was a very generous donor for the Central Anjuman's projects. May his soul rest in eternal peace and May Allah Ta'ala grant patience and fortitude to the bereaved family.

Tributes

Begum H Abdullah

By

Chaudry Masud Akthar

On February 9, 2004 Begum Hamida Abdullah, breathed her last in Washington Hospital, in Fremont, California where she had undergone an abdominal surgery ten days before. At the age of 92 years at the time of her death, she most probably was the eldest member of the international Ahmadiyyah Community.

Born at Rawalpindi in 1912, Hamida Begum had lost her parents at quite an early age. Her maternal Uncle took her to Abbotabad in Frontier Province of Pakistan where she was brought up in his home. In early 1930 Hamida Begum was married to Muhammad Abdullah who at that time was a teacher in the Ahmadiyyah Muslim High School



Begum H. Abdullah

BaddoMalhi in Sialkot District of Punjab Province in Pakistan. The *nikah* was performed by the late Hakim Muhammad Yahya Sahib, grandfather of our present Ameer Dr Abdul Karim Saeed Pasha.

In 1930 the late Muhammad Abdullah went to Fiji Islands in response to a request for a Muslim teacher by the Muslim Community of Fiji addressed to the Lahore office of Anjuman Himayat-ul-Islam which was forwarded to Ahmadiyyah Anjuman Ishaat-i-Islam, Lahore. Begum Hamida Abdullah accompanied her husband. They stayed in Fiji for nearly 30 years and towards the end of 1959 migrated to U.S.A. from Fiji.

During their stay in Fiji, Begum Abdullah established herself as a leading and influential religious person in her own right in the Muslim Community of Fiji.

In U.S.A., Muhammad Abdullah established a very close relationship with the leaders of the Black Muslim Movement. It was as a result of his influence on Imam Wallace Deen Muhammad that the Black Muslims abandoned their such beliefs as were alien to the mainstream Islam and by attaining affinity of beliefs came to be regarded as their fraternal brothers by the rest of the Muslim Ummah. This resulted in changing the spiritual destinies of hundreds of thousands of Afro-American Muslims and this service of the late

Muhammad Abdullah to the cause of preaching Islam is unparalleled and unsurpassable. No historian can ignore this unique achievement of the late Muhammad Abdullah. His name shall ever shine in the annals of history of Islam in U.S.A. Recently some books about the History of Black Muslim Community have appeared in the market wherein mention of the influence of the Ahmadiyyah on the Black Muslim Movement and more particularly that of the late Muhammad Abdullah Sahib has been made. Begum Abdullah was his great supporter in this mission.

When the late Master Master Sahib was thus engaged in the missionary endeavours of the highest order a need arose to establish an Ahmadiyyah organisation in the US. When Muhammad Ahmad, conveyed the Central Anjuman's decision to establish a branch of the Ahmadiyyah Anjuman Ishaat-i-Islam Lahore in U.S.A Begum Hamida Abdullah, along with her son Zafar Abdullah stepped forward to do the needful. Thus Oakland Ahmadiyyah Anjuman, the first Ahmadiyyah Anjuman in U.S.A came into being. Begum Hamida Abdullah was actively involved in the Jamaat matters and despite her numerous engagements regularly attended meetings, Jumah Prayers, and made useful contribution to the proceedings.

Her dedication to the cause of Islam and Ahmadiyyat was exemplary and influenced everyone who came in touch with her. She actively participated till her health allowed. Begum Hamida Abdullah received everyone cordially and pleasantly. A loving and compassionate person who earned her the respect of all. One great characteristic of her was that she never complained about anyone nor ever engaged in back-biting.

For some years she had been suffering from the ailments of old age and had been hospitalized several times. During these years she has been cared for especially by her

youngest daughter, including her sons, son-in-law and many grandchildren.

Begum Hamida Abdullah was not only a dedicated Ahmadi Lady but she was also a true representative of her generation of pious Muslims. She was a role model for the younger generation. Her loss will be felt by the Community for a long time.

May Allah grant her a high place amongst those upon whom he bestows favours and grant her family to bear their loss with patience and with fortitude.

Hamid Farooq

by
Tahira Fazl-i-Ahmed,
Lahore Pakistan

While my father Maulana Muhammad Ali was in Quetta, he bid farewell to my younger brother Hamid Farooq who was leaving for England to pursue higher studies. At Quetta railway station, as the train was about to depart for Karachi, he gave him a sealed envelope, instructing him to open it on reaching England. The letter in the envelope read as follows:

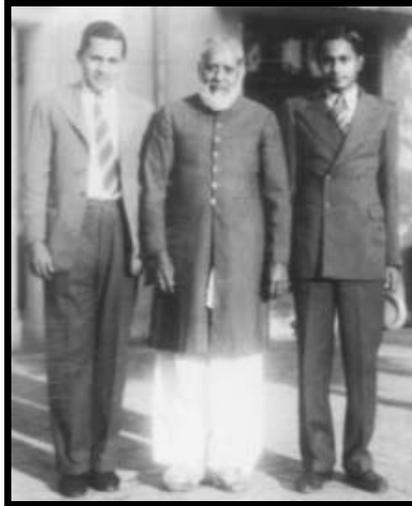
“May Allah keep you safe and sound. Assalamu alaikum wa rahmatullah wa barakatuhu.

I have reached an age where I am not sure if I will ever meet you again in this world's life. I am writing some words of advice that may guide you in your long journey.

1. Never forget that we have an Almighty God, Who helps us in our troubles and difficulties, and opens such ways for us as we could never imagine.

2. Do not forget that each and every deed of ours is noted in God's record. If it is good, it leaves a beneficial effect upon us, if bad then a detrimental effect upon us. We may hide our shortcomings from people but never from God.

3. Alcohol is the root of all evils. Never go near it -- never, never. Do not join in a gathering where alcohol is partaken.



Hazrat Maulana Mohammad Ali flanked by his two sons Mohammad Ahmed (left) and Hamid Farooq (Right) (Circa 1947)

4. Keep up your daily prayers. Every morning make sure that you rise and say your prayers, and also recite a few verses of the Quran. Make it such a firm habit that it is the one thing that you never omit to do.

5. Work hard and live a simple life. If you stick to these two habits, they will keep you happy all your life.

6. Work very hard on your studies, but always keep in mind that you also do some work of service of your religion and good to humanity. Without this, there can be no bliss in life.

7. Never hide this fact that, by the grace of God, we are Muslims, and we accept the Mujaddid of this century as our Imam — we are Ahmadiis who do not accept the coming of any prophet after the Holy Prophet Muhammad, nor do we call as kafir anyone who professes the Kalima.

If you try to live up to this advice, God will be pleased with you, your parents will also be pleased with you, and you yourself will be pleased as well. When I am gone, be very good to your mother.”

From the day Hamid read this letter right up to his death he tried his best to shape and lead his life according to the advice given to him by his

father who died in 1951 while Hamid was still away.

During his stay in England he led a very simple life spending his time in studies. In his spare time he mostly kept company with members of “Moral Rearmament” whose objective was to keep people away from vices such as drinking and immorality. There he made lifelong friends from some very good families.

On Sundays and other holidays he often visited Woking and helped Mrs. Abdullah entertain guests who came to visit the Mosque from all over the world.

Whenever he was in the States he would attend the Convention in Columbus and take a lot of interest in the publication of books.

In Karachi, where he resided, he took a lot of interest in the Jama'at affairs; from being a member of the Council of Elders to being ever ready to give a lift for Jumma prayers to anyone who wanted. He was always ready to pick up foreign delegates from the airport and if need be to host them in his house, thus serving the Jama'at in his own quiet way. He was a member of the *Majlis-i-Mautimideen* (Council of Trustees) of the Central Anjuman for seven years.

I pray to Allah that in His infinite mercy He will join us with them when our time comes. *Aameen*.

Letter From Berlin

By the Grace of Almighty Allah one German Citizen by the name of Marcos has accepted Islam at my hand by his own free will. The new Islamic name given to him is Suleman. All the relative literature about Islam was given to him. Please pray for him. Imam Berlin Mission.

United Kingdom

Hazrat Ameer's son, Dr. Mujahid Ahmad Saeed has married Uzma Chaudry granddaughter of Malik Saeed Ahmad Sahib. The Walima function was held at Dar-us Salaam Lahore on 1st January 2004. A large number of family, friends and Jama'at members from Pakistan and

abroad attended. May Allah Ta'ala shower His blessings on the newlyweds.

Hazrat Amir's other son who is in the UK, Dr Owais Ahmad Saeed and his wife, Sadaf, had a daughter on 4th March 2004.

Our best wishes to both couples and their families.

An encouraging Letter

Recently a member of the Qadiani Jamaat asked me by e-mail some questions (about the sons of Hazrat Mirza sahib from his first marriage), and when I gave him the information that he required, he wrote in response:

“Thank you very much for your reply ... “I believe that my Jamaat is larger than the Lahori Jamaat, but I am ashamed to admit that with all our resources it is your Jamaat that seems to be trying harder than us to get the message of the Promised Messiah (as) across to the rest of mankind. I have found books published by the Ahmadiyya Anjuman Isha'at Islam in bookshops in London, but nothing by our Jamaat. Also a lot more books published by your Jamaat are available from Amazon as compared to my Jamaat.”

Coming from a member of the Qadiani Jamaat, I thought this was quite a remarkable statement.

Zahid Aziz

Without Comment

A message posted on an Anti-Islam discussion group

“O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.” (5:8)

When Muslims say that the Holy Quran has instructions for every walk of life people are surprised. The above verse gives guidance to the whole of humanity about how to act. The way modern politics teaches people to act is illustrated by the

examples given below.

There is a predominantly Christian country called Uzbekistan where the leader, Mr Karimov has committed genocide against thousands of people, terrorising and killing many of the people by boiling them alive! He has violated all the human rights policies set out to protect people. He recently captured and killed, by boiling alive, hundred of people he classed as Muslim Fundamentalists.

On one side of this country is Afghanistan and on the other Pakistan (not literally), two predominantly Muslim countries. **According to Mr Murray, the British ambassador to Uzbekistan, Mr Karimov has committed the same offences (as set out by America) as Saddam Hussain, if not worse. For the last few years US gave in financial aid \$100 million a year to Uzbekistan. The US have trained the Uzbekistan army and armed them even though, the human rights record of this country is worse than Iraq!! Now the argument for war in Iraq was that Iraq had WMDs' but since non have been found it was said that Saddam had to be removed because of his human rights record.**

Iraq - a Muslim country gets invaded, thousands die and the country is left crippled with more than \$400 billion in national debt and American companies make a profit by rebuilding it and get cheap oil.

Uzbekistan - A Christian country get \$100 million in 'aid' and gets its army specially trained by the Americans.

Now a few reasons why America would possible give Uzbekistan this money even though they they know about there human rights record could be because they needed a base near Afghanistan to 'fight' the Taliban (the base is in Khanabad, southern Uzbekistan) and hold prisoners they caught (most of whom were killed by the Uzbek leader (by boiling alive) while America was 'looking the other way'. Another reason would be, that, they want a

dividing force to stop Muslim countries banding together (as the creation of Iraq was meant to do) and possibly the biggest reason is the untapped oil resources which America could get there hands on. **This goes to show that the war on 'terror' or WMDs against Iraq is rubbish and its all to do with oil and the killing of Muslim power in that region and nothing to do with world safety or whatever other reason America has been giving out.**

All this information is in the public domain, thanks to the efforts of Mr Murray, the British Ambassador to Uzbekistan (who was recalled to the UK and given a desk job and told to keep quiet). America has said they will stop giving this aid to them (because of the human rights record according to America), but this stopping of aid just happens to coincide with America wanting to leave the base they had in Khadabad.

Even after Muslims have suffered injustice, the Holy Quran tells them: *“And let not hatred of a people — because they hindered you from the Sacred Mosque — incite you to transgress. And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in requiting (evil).”*

I hope this shows our friends what Muslims mean when they say that the Holy Quran has the solution for all the problems that humanity is suffering from at this time. We do not mean that every one should abandon cars and planes and start riding camels and horses again. It is only by becoming Fundamentalist, in the sense that they return to the teachings of the Holy Quran, that Muslims will be successful. And the world find peace and harmony. Mudassar Aziz

A Jummah Khutba

Islam means submission

By

Mr Shahid Aziz

When we had our presentation I made a comment, in passing, at the beginning which was about Islam and peace. I said that literally the word Islam means submission. And I observed at that point that you cannot have peace and equity and harmony in a society, unless people actually submit to a higher authority and decide that we are going to follow something, whatever it might be, whether it is a particular institution or a certain book, or something else. If you do not, the result is that everyone in society wants to do what is for their own individual personal benefit.

Its success depends on our voluntarily accepting that authority. God has made us human beings, He has given us brains, and He has given us this capacity to distinguish between right and wrong. Regardless of how good it is, no institution, no book and no law will be successful, until we voluntarily decide that we are going to obey or follow that law.

I attend some classes in Employment Law at a college, and this Wednesday we had a discussion on why it was, that, Edward Heath's laws to impose discipline on unions failed. The reason was very simple; the unions decided that they weren't going to obey that law. The unions said you can pass this law, you can write it in books, you can create courts, but we are not going to obey it. As a part of the discussion I observed that if all 60 million people in England decided that shoplifting was not wrong, and we all went out and started shoplifting, how will the government arrest us, how will they try us, how will they punish us? It becomes impossible for the government to impose law and order unless people want it.

And this was what happened when God created Adam. This was exactly the objection that the angels raised. They said that they did not have the

capacity to do wrong and that God had created them to follow the rule of law - the law as created by God. Now God was creating a being, who had this capacity. He could choose to follow the law, or he could choose to ignore it. The angels also said that what he will do, is, that he will create mischief in the land. Well we all know the whole story and what God said in reply.

Since the word Islam means submission, what it wants people to do is, that, of their own free will they say, we want to do this in obedience to a higher authority - in this case God. It may be in our interest, we might find it enticing, we might find it exciting, we will not undertake this action because we are told not to. There are many examples of this. People who, in certain countries, are forced to refrain from drink, when they go out of those countries the first thing they do is to start drinking. People who do not want to drink will not drink wherever they are. People who want to say their five daily prayers or the number of prayers that they can, they will say those prayers wherever they are. People who are not going to say those prayers, it does not matter what rules and laws you make, even if you force them to mosques then it will be more a physical exercise. Or they will try and find excuses not to do it.

So the first thing is that when we are told to submit, God tells us that is what we have to do, and that is stated in 17 places in the Holy Quran. It says, "*Obey Allah and the messenger*". This verse is repeated 17 times... well I say 17 times, let me rephrase that, I found it in 17 different places in the Holy Quran where God says, "*Obey Allah and obey the messenger*". We have two things here, we have to obey God, and we have his instructions in form of the Holy Quran, and we have to obey Muhammad Mustafa Sallallahu aleyhi ve sallam. Why? Because God has told us that we have to obey Him.

And what the Holy Prophet Muhammad does, as we have said often enough, is to actually illustrate how we are to carry out God's commandments. In various places in

the Holy Quran we recite the verses, for example chapter 3 verse 31, says, "*Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.*" In the same chapter verse 131 says: *and Obey Allah and the Messenger, that you maybe shown mercy.*

There are some people who say, why should we follow the Holy Prophet, or why should we believe the hadith. The reason is that God tells you to. And God makes His showing you mercy, conditional upon you obeying Him - Allah, and obeying his messenger Muhammad Mustafa Sallallahu aleyhi ve sallam.

Again Chapter 4 verse 59. "*O you who believe, obey Allah and obey the Messenger, and obey those in authority from among you. Then if you quarrel about anything refer it Allah and his Messenger, if you believe in Allah and the Last Day. This is the best and the more suitable thing to do.*" So here this concept is expanded, that, first and foremost, you obey God, and then if you do not find anything in the Holy Book, in the Holy Quran, in the Holy Scripture, turn to Hadith or the Sunnah of Muhammed Salam. If you don't find anything there, then you obey those in authority from among you.

This does not mean that it is some kind of a dictatorship, some unconditional authority that whoever your leader is, whoever your khalifa or President or Prime Minister is, you do whatever he says. Remember, when Hazrat Abu bakar was elected the khalifa the speech that he gave. He illustrated and explained these versus. First thing, "*O people I have been appoint the khalifa*" - I am reciting this from memory so I may miss out a bit. "*O people I have been appointed as your leader over you, although I am not the best among you.*" This shows how the leaders should regard themselves compared to those whom they lead. They must not think that they have some innate superiority over the people they govern. This is

an acknowledgement that everyone has qualities; the leader has qualities and those that he is supposed to lead have qualities.

Without recognition by the leader that he is not best in each and every way, he would become arrogant. Any Prime Minister or President after they have been in power a few years begin to think: "surely what I am saying is the best thing for the people, for the country, and how can any one disagree with me." If you read the parliamentary debates and arguments against any reforms, whether it was abolition of slavery, chimney boys, repealing the Masters and Servants Act, which made all workers slaves in all but name or any other reform, you will find that the people who supported these propositions and things, had been in power for a long time and they thought that they were the best people and what they were doing was the right thing, so how can anyone disagree with them.

If the point from which you start is, that, I am not necessarily the best person in everything, then you will have regard to that, you will have regard for other's opinions and their views. Remember the incident from the life of the Holy Prophet Muhammed Mustafa Sallallahu aleyhi ve sallam, he saw men of Ansar, who were basically farmers, taking some pollen and trying to impregnate the dates to get a greater crop and he said that he did not approve of it because it was not nature's way. Ansar stopped artificial impregnation. Next year, when the harvest was not so abundant, they went to the Holy Prophet and they said: "you advised us not to do this and we followed your instruction and this year the harvest is not so abundant." The Holy Prophet replied that he was a human being. He was not a farmer, he come from the Quraish and he was a merchant. He had merely commented upon one of their practices. But if they found that he was giving them advice in those areas where he was not an expert they were at liberty to say that

the best course is a different one.

We find example after example of such behaviour in the Holy Prophet's life. We find examples within the Holy Prophet's own family. Lady Zainab wanted a divorce. The Holy Prophet went to her and told her that maybe God has placed good qualities in her husband and she could not see them and that she should try and look for them. Divorce is not a good thing and she should try and get on with her husband, and so on and so forth. What was the crucial question Lady Zainab asked? "Is this an instruction from a Prophet of God, or is it the advice of a relative of mine?" Has God told you to go and tell Zainab not to get divorced, or because you are related to me and you wish me well, you don't want to see my household being disrupted by divorce, is that why you are saying it? The Holy Prophet replied that it was not an instruction from God, he was not speaking to her as a messenger of Allah, he was speaking to her as her elder, as her relative because divorce is not a good thing. And Lady Zainab replied to Muhammed Salem, in that case she shall do what she thought was best, and that was that she wanted to divorce her husband. Although Hazrat Zaid, the husband, himself was very close and very dear to the Holy Prophet.

So when you "*obey those in authority among you*", it is the duty of those who are in authority to make sure that when a problem arises, when an issue is raised, they gather together, if not all, then certainly those people who have an expertise in deciding those issues. Let me give you another example, the issue of whether paper currency should be used arose some hundred years ago. Now who decided that? It was not economists, it was not people working in the banking industry and so on, it was some leading religious scholars who said that paper currency is against Islam. After that the loudspeaker came along. Was that approved by Islam? This was against Islam as well but who made

this decision. It was not people who were experts in marketing, in media relations, public relations, in engineering or physics or whatever. Who was it? Some scholars who had never perhaps gone out of their mosques.

The interesting thing is this, you see, that at the same time those scholars who declared that the loudspeaker and microphone were against Islam, because the Holy Prophet never used them to give speeches and khutbas, were travelling by train to go from Delhi to Lahore and so on. Well, when did the Holy Prophet travel by train? If it is alright for you to travel by train to go from Delhi to Calcutta, why is it wrong to use a loudspeaker in a mosque to give a speech? Suddenly these things which are haram or unlawful, which make you a heretic, a few years later when these religious scholars find a use for them, suddenly they become hallal or lawful. Everyone starts using them, and every Mosque wants an amplifier with the highest wattage so that they can outdo the preacher in the mosque in the next area or the next street.

This is denying not only the holy Quran, but remember, it is also denying what Hazrat Abu bkar said in his inaugural address to the people: "*I may not be the best among you*", but you imposed upon me this burden of leadership. So, are these people the best people to decide whether we should use microphones, whether we should use trains, whether we should have organ transplants or whatever? Certainly they should have an input and a say, but perhaps a greater say or some say at least should come from the people who have expertise in these areas.

We always go back to the early history of Islam and we keep talking about and saying Muslims made a great a contribution to science and mathematics and so on. The reason for these achievements was the contribution to science etc was made in line with what the Holy Quran and the Holy Prophet had said; and that is, to go out and learn and dispense

knowledge. Hazrat Abu Bakr went on, and he left further instructions which, if all people or leaders obeyed them now, we would have had wonderful Islamic governments, not just Muslim governments but Islamic governments.

Hazrat Abu Bakr then said other things such as, he would support the weak, protect them from the strong, and if the strong try and take a right or some possession from the weak, he would make sure that he takes it from them and give them to the weaker party. Towards the end of this khutba he said: *“you are duty bound to try and follow me as long as I instruct you to do the right thing, as long as I ask you to do what is in line with the Holy Quran and the practice of the Holy Prophet Muhammed Mustafa Sallallahu aleyhi ve sallam.”* This means that this is a general principle establishing that there must be, in today’s parlance, in today’s language, **rule of law**.

Even Hazrat Abu Bakr *sadiq*, the closest companion of the Holy Prophet Muhammed - the person who crawled into this cave, who tore a piece of his cloak and plugged up all the holes before he would let the Holy Prophet crawl into that cave; who, when he saw that he had missed out a hole and the Holy Prophet was asleep, he was so concerned about letting the Holy Prophet rest, that, rather than wake or disturb the Holy Prophet he put his heel into that hole. If there was some insect, some bug, something poisonous, and it tried to get out, it would bite Abu Bakr and not Muhammed Mustafa Sallallahu aleyhi ve sallam. Something did bite him and when the pain became unbearable, he was so devoted to the Holy Prophet Muhammed that he would not even cry out. He bit his lip and the pain was so severe that tears flooded down his face. When those tears dropped on the Holy Prophet’s forehead the Holy Prophet woke up and asked Hazrat Abu Bakr what the matter was.

And that was the person whom the Holy Prophet Muhammed appointed

to lead prayers in his place when the Holy Prophet was ill. On one occasion when Hazrat Abu Bakr was late and someone else started to lead the prayers, the Holy Prophet recognised the voice and the Holy Prophet cried out, no, only Abu Bakr, only Abu Bakr. Even that person is bound to follow the rules, bound to follow the rule of law. **He tells his people, obey me as long as I follow the rules of law, obey me as long as I tell you to do things which are right. But if I do not, if I ask you to exceed, if I want you to disobey the rules of law, then you are not duty bound, it is not incumbent upon you to obey even Hazrat Abu Bakr. This is how strict Islam is about the rule of law.**

This does not mean that we have a dictatorship. There has to be a balance between discipline and chaos, between discipline and anarchy. In a democratic society an issue arises and it is presented to those who are best suited to take a decision on it. Once they have decided, once they have discussed and come up a solution, then everyone accepts it, and follows that decision. And this is what the Holy Quran said, ***obey Allah and obey his messenger, but dispute not with one another lest you get weak hearted and your power depart. And be steadfast, so the Allah is with the steadfast.***

This applied even to the Prophet of God. This even applied to him. We remember the time before the Battle of Uhad there was a conference to decide what to do, and the Holy Prophet and the wiser heads wanted to stay in Medina and take a defensive role. But those who were younger wanted to go out and give battle in an open field. Some discussion took place and when the majority had decided that they wanted to go out and give battle in the open field, what did the Holy Prophet do? Did he say, like sometimes when we talk about Arab brothers and they say, well perhaps this word of Arabic doesn’t mean this, it means something different in

this context, and they say, well whose language is it anyway? Would it be a God-sent revelation to Pakistanis or to Arabs? Who are you to tell us what the Holy Quran means. Did the Prophet of God say this, did he say, I am the Prophet of God, I am the one receiving the revelation, I am the one receiving instruction, I am the one He has sent down to save humanity from destruction and lead it back to the right path and to allow it to prosper and so on? No. He went into his house... well I say house, it was just a one room mud hut..., the Holy Prophet Salam went in, he put on his armour and in fact there was such danger, and people were so concerned about him, that he put on, not one, but two suits of armour. Later events showed how necessary that had been, to protect the Holy Prophet’s person.

When he came out the people said they had changed their mind because you, as Prophet of God, were of the opinion that we should stay in the town, so we will stay in and fight. The Holy Prophet replied that you can’t run a society, you can’t run a government, you can’t run a country like that. You take one decision and when that starts to be implemented, immediately you reverse it for some reason because some prominent person, or whoever it was, do not like the decision or was against it or his interests are going to be adversely affected by it. He said, that it was not honourable for a Prophet of God, once he has put on a suit of armour, for him to take it off. We have made a decision, we have decided something, the majority has decided that, so we will go with that.

What happened at the time of the Battle of Ahzab, the Battle of the Ditch or the Confederates, it has various names. Did the Holy Prophet just do these things on a whim? No. He called all his companions together. He said that he had heard that there were tens of thousands marching to attack Medina and Muslims are so few in numbers that we would not be able to match them,

what should we do? He asked for suggestions, and then a companion of the Holy Prophet who had come from Persia said that in some places he had seen that when a small army was going to be attacked by a larger one, the smaller army would dig a ditch to stop the larger army from being able to march onto their town. So that was what they did.

When the Holy Quran says: “and dispute not with one another”, it does not mean to say that you do not discuss things, it does not mean to say that there is not an open discussion and all the pros and cons of all the various solutions to an issue are not discussed. What it means is this, that once a decision is taken, that every one abides by that decision, and everyone does their best to implement it. This is where Western and Islamic democracies are different. In a Western democracy, if a majority decision is taken, and it's against the wishes or interest of one group or party, that party, although they accept it - which is a good thing, they do not lead marches in the streets, but they try to undermine that decision by more underhand and insidious methods and ways. This is what the Quran forbids. Why is it that when we gather together and an issue is presented to us, why should it be that some one should think I am more sincere than everyone else here? And if a decision is taken against my wishes or against my proposal then, although on the face of it accept it, I work in an underhand way to undermine it.

If we do this, then we will get weak hearted. Because whether that decision was right or wrong, what I will see or what other people will see is this, that while we gave an opinion with all sincerity, with the best of motives, and what had happened was that others, because it went against them, tried to undermine us. So that our decision, although it may be right, is shown to be wrong, and we are embarrassed. Why would anyone give an honest and sincere opinion if that is the attitude? And if that is the

attitude then you start attributing motives to people; ah well he is doing this, he is saying this because this has been his own interest or whatever, rather than try and give people the benefit of the doubt. And what then happens is, as the Holy Quran, and your power will depart.

If you look at history you will see, whether it's armies, whether it's political parties, whether it's nations, whether it's countries, those who are united, overcome situations and difficulties where odds are stacked against them. We have seen this in many different ways. We saw that in the creation of Pakistan, that odds were stacked against the Muslims. And yet because Muslims united with the Muslim leader Muhammad Ali Jinnah, known as Qaid i Azam, Pakistan came into being.

And we have examples in the reverse as well. Israel is a small country with very few resources. Muslims are spread over such a large part of the world. And they have huge resources. Just think of the oil reserves in Saudi Arabia and Kuwait and Iran and so on. Think of the technology and education etc in Pakistan. Think of the manpower in places like Indonesia and Bangladesh and Pakistan. If you are looking for farming, the Muslim countries together produce everything that you can imagine under the sun, any type of fruit and vegetable and crop. Yet this tiny nation located in a very small area rises up every time and grabs whatever land that they want to. Why? Because they are working in line with the instructions of the Holy Quran. Whichever people, whichever nation, whichever country, follows the rules laid down by the Holy Quran, they are going to be successful, whether they are Muslims or they are not Muslims. This is why God revealed these rules to humanity so that it may follow them and achieve success in this world and in the Hereafter. Certainly they will have success in this world as we have seen over and over again.

What prompted me to give this

Khutba was an incident that took place earlier on this week, when I received a telephone call from some one. He is an English person, he used to work for the church, and then he decided to embrace Islam and join the Lahore Ahmadiyya Movement. He knows about Qadianis and Lahoris etc. The reason he rang me was this. He was having difficulty learning the Arabic prayers from the Muslim Prayer Book. And he saw someone somewhere advertised a CD which has recitation of the Arabic. He got that CD and he rang me and he asked, that he thought before he used the CD to learn the prayers, he should get permission from a responsible person in the Jamaat to say if it is alright for him to use this.

Now this is a small thing, and I said to him, prayer in Islam is the same, so whether he used this CD or some other, the prayers you say and the pronunciation are exactly the same. This is a small measure of discipline among the peoples of the West which has made them successful. It is just a small example, and it pleased me. If he had learnt those prayers from his CD, I would not have known. But this feeling that you belong to a particular group, that you belong to a particular organisation, you are going to do something, but, before you do, you find out whether my action has the approval of that organisation. Whether it is going to benefit them, whether it's going to harm them. **I give this example because that is what is missing in the Muslim world. When we take a decision we do not ask: is this in the interest of Islam, is it in the interest of our country, is it in the interest of our government, or is it going to harm them? The only question we ask ourselves is this, is this going to benefit me, is this going to benefit my son or my children. And that is why we see over and over again that Muslims are suffering and being humiliated.**