

An informational, literary, educational, and training magazine of the Ahmadiyya Muslim Community, USA

The Ahmadiyya

July-August 2007

# Gazette

USA



Baitul Awwal, Albania

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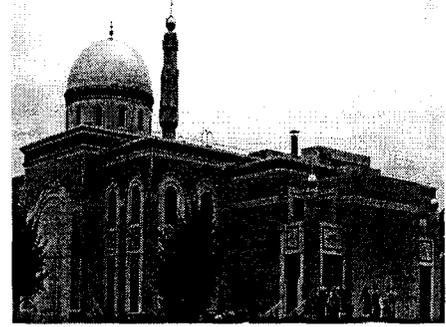
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An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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MOVEMENT IN ISLAM, USA

July - August 2007



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### Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam  
(Peace and Blessing of Allah be upon him)

as: alaihissalam  
(Peace be upon him)

ra: radhi allahu 'anhu  
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala  
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz  
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala  
(Holy and Exalted)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MESSAGE

For our Readers

The Messiah of Qadian (Masih Mau'oud<sup>as</sup>) in his book *Tauzih-e Maram* page 61 and further, discusses the similarity between himself and the first Messiah (Masih Al-Nazerene).

He talks about the power placed in both of them by Allah, where they are endowed by the Almighty with a duality so that they connect with mankind on Earth and Allah in Heaven. The outstanding characteristic is to connect with mankind by dint of connecting with their hearts and sharing their such troubles, develop devotion with their disciples. They thereby develop an earthly bond among them and within them. Allah thereby transforms the spirituality of the Messiah to permeate within those of the disciples as are 'live' branches of the tree.

The other part is the collective developed thus, which attracts the love of God to combine with the strength of faith. This develops by His special command.

This phenomenon is a living occurrence. Just as the first Messiah exhorted his followers to attain his spirituality, the Messiah of our time has declared that such spiritual rejuvenation is a requirement not only for his time, but always. He emphasized that without such spiritual life, faith and religion do not have the relevance as would satisfy Allah's purposes for mankind.

In our times Khalifatul Masih Al-Khamis<sup>aba</sup> stands for the Messiah<sup>as</sup>. We need to come together under his guidance and connected with him We need to develop our bonds, and ask for Allah's Blessings, so that they descend upon us and give us the *Ruh-ul Quds* as was promised to the Messiah for such devotion, such commitment, such actions.

In these times we also need to develop the message so that its relevance strikes the good people around us, brings them to guidance, shows them the understandings of the Messiah of these times, and solidifies them under Khilafat-e Ahmadiyya. *Insha'Allah*.

Please read up on the writings of the Promised Messiah<sup>as</sup> and seek such applications as would enhance our understandings and benefit people around us in the USA. We need to connect with people in whose midst we live. We need to show them the relevance of the teachings of Masih Mau'oud<sup>as</sup>. This is a debt that we owe to our fellow citizens. This is what we must add to our celebrations for Khilafat Centenary Celebrations next year!

Ahsanullah Zafar  
Baitur Rahman Mosque  
June 27, 2007

## Al-Qur'an

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

And but for the grace of Allah upon you and His mercy, a party of them had resolved to lead you astray *but He frustrated their designs*. In fact they lead none but themselves astray and they cannot harm you at all. Allah has sent down to thee the Book and Wisdom and has taught thee what thee knewest not, and great is Allah's grace on thee. (4:114)

## Al-Hadith

Hadhrat Ibn 'Abbās<sup>r</sup> relates that the Holy Prophet<sup>ﷺ</sup> used to supplicate:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ ، وَ إِلَيْكَ أُنَبِّتُ وَ بِكَ خَاصَمْتُ : اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ ، لَا إِلَهَ إِلَّا أَنْتَ تُضِلُّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ -

Allah to Thee I have submitted, in Thee do I believe and in Thee I put my trust, to Thee do I turn and from Thee do I seek judgement. Allh, I seek refuge with Thee through Thy honour, there being no one worthy of worship save Thee alone, that Thou safeguard me against going astray. Thou art the Ever-Living Who dies not, whereas men, high and low, will all die.

(Muslim kitabudhdhikr bab atta'awwudh min sharri ma 'amala wa min sharri ma lam ya 'mal)

# SAYINGS OF THE PROMISED MESSIAH<sup>as</sup>

## The Holy Prophet<sup>saw</sup> Brought Morals to Perfection

In meekness and gentleness, Moses<sup>as</sup> stood higher than all the Prophets in Israel and no other Prophet in Israel, whether Jesus or anyone else approached the high station of Moses<sup>as</sup>. The Torah bears witness that in meekness and gentleness and in moral qualities Moses<sup>as</sup> was higher than all the Prophets in Israel. The third verse of the twelfth chapter of Numbers says that Moses was very meek, above all the men which were upon the face of the earth.

God has in the Torah praised the meekness of Moses<sup>as</sup> as He has not praised any other Prophet in Israel. It is true, however, that the high moral qualities of the Holy Prophet<sup>saw</sup> that are mentioned in the Holy Qur'an are thousands of times more exalted than those of Moses<sup>as</sup>. God has said that the Holy Prophet<sup>saw</sup> combined in his person all the high moral qualities which were found in the different Prophets and said with regard to him:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Thou dost surely possess high moral excellences. (68:5)

The word 'azeem in Arabic idiom is used as connoting the highest quality of a thing. For instance, when a big tree is called 'azeem, it would mean that it possesses all the height and width and bulk that is possible for a tree to possess. Thus, this verse means that all the high moral qualities and excellent characteristics which a human being can possess, were all present in the fullest degree in the Holy Prophet<sup>saw</sup>. Thus, this is the highest possible praise. This is also indicated in another verse: (4:114)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ  
مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ  
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ  
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

meaning that: God has bestowed His grace upon thee in the largest measure and no Prophet can be equal in rank with thee.

This praise is mentioned in Psalms as a prophecy concerning the Holy Prophet<sup>saw</sup> as is said: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalms, 45.7) [Braheen-i-Ahmadiyya, Roohani Khazain, Vol. 1 p. 605-606, sub-footnote 3]

# A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup>

**DELIVERED ON APRIL 20, 2007**

On 20<sup>th</sup> April, 2007, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Elaborating on the meaning of the Divine Attribute *Quddus* — the Holy One, Hazoor<sup>aba</sup> said: *Quddus* is one of the blessed names of Allah, and it means a Being Who is free from every fault and every shortcoming, and Who encompasses all blessings. *Al-Taqdis* means the purity that comes from Allah. The Promised Messiah<sup>as</sup> says that *Quddus* is the possessor of all purity and all perfection.

Describing the meaning of the word '*Quddus*' in the light of various lexicons, Hazoor<sup>aba</sup> said: When we say '*Nuqaddisu laka*' we mean, O Allah, we consider you free from all attributes that are not worthy of You. O Allah, we cleanse ourselves from shortcomings and sins in order to win Your approbation.

Alama Fakhruddin Razi has said that the word *Quddus* is very profound in its description of the purity and perfection of Allah's every attribute, every action, every injunction and every name. Hadhrat Khalifatul Masih V<sup>aba</sup> has said that when we try to understand the meanings of the Holy Qur'an, we must bear in mind the attributes of Allah, and we must not give any meaning to the Qur'an which goes against His purity and His being free from all imperfections. He also said that when we call Allah *Quddus*, we admit that He alone is worthy of all purity and all glorification.

In the same context, Hazoor<sup>aba</sup> said: You should show with your example that the servants of Allah, the Holy One, do inculcate purity in themselves. An Ahmadi will only be seen to believe in the Divine Attribute of *Quddus* when he brings about a pure change in himself. Allah is Pure, and only those who are pure can come close to Him. Purity is essential if you want to attain His nearness.

Hazoor<sup>aba</sup> said: A believer can only benefit from Allah's attribute of *Qaddusiat* when he progresses in virtue and worships Allah in accordance with His teachings.

Quoting Hadhrat Musleh Mau'ood<sup>ra</sup>, Hazoor<sup>aba</sup> said: Those who excel angels in glorifying Allah and proclaiming His purity, and work to spread His glorification in the world, such

people will certainly have a high station in the eyes of Allah. The most perfect example in this regard was shown by the Holy Prophet<sup>saw</sup>.

The proof of Allah's *Quddusiat* is that the people who come from Him purify the world. People are purified at the hand of the Holy Prophet<sup>saw</sup>, and anyone who wants to be purified should come to him. Hazoor<sup>aba</sup> gave the example of the people of Arabia, who were transformed into civilized men and then into godly men through the blessings of the Holy Prophet<sup>saw</sup>, until they reached the loftiest heights and became the chosen people. The Promised Messiah<sup>as</sup> has said that there were two factors that rescued thousands of people from darkness and brought them into light: The first was the purifying influence of the infallible Prophet and the second was the powerful and extraordinary influence of the Word of God. The same blessings are present even today and everyone who tries to reach Allah, the Holy One, will partake of these blessings. All this should help us to attain the bounties that accompany the Divine attribute *Quddus*. May Allah enable us to become recipient of these bounties.

(Ch. Hameedullah)

Wakil A'la,

Tahrik Jadid Anjuman Ahmadiyya Pakistan,

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## REMEMBRANCE OF ALLAH

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Allah's angels patrol the streets looking for gatherings where people keep occupying themselves with the remembrance of Allah. When they find such a gathering where people are so occupied, they say to each other: 'Come to your duty.' Then they cover the people with their wings up to the sky. When people disperse, the angels also leave towards the sky. Then Allah, the Exalted inquires from them while He Himself knows everything: 'Where did you come from? They report: 'We have come from Thy servants who were proclaiming Thy Holiness and Greatness, and who were praising Thee, glorifying Thee and praying to Thee.' He inquires: 'What do they ask of Me?' They answer" ' They ask of Thee Paradise.' He inquires: 'Have they seen it?' They answer: 'No, Lord, they have not seen it.' He inquires: 'What if they saw it?' Then the angels will say, 'they ask for Thy protection.' He inquires: 'From what do they need protection?' They answer: 'They seek protection from the Fire.' Then He inquires: 'Have they seen it?' They answer: 'No, they have not seen it.' He inquires: 'What if they saw it.' Then He says: 'I forgave them, gave all that they asked, and protected them from whom they desired My protection. One of the angels then says: 'Among them was so and so who is a sinner. He was a passer-by who seeing the people remembering Thee, sat with them.' Allah says: 'I forgive him too. They are such a people whose associate shall not be deprived of My Mercy.' "

(Muslim kitabudhdhikr bab fadl majalisudhdhikr)

# **A BRIEF SUMMARY OF THE FRIDAY SERMON**

## **OF**

# **HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON APRIL 27, 2007**

On 27<sup>th</sup> April, 2007, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London

Continuing with the theme of the Divine Attribute *Al-Quddus* - the Holy One, Hazoor<sup>aba</sup> urged the Jama'at to praise Allah and to glorify Him at all times.

Hazoor<sup>aba</sup> said: The Companions of the Holy Prophet<sup>saw</sup> would always praise Allah and glorify Him. The Holy Prophet<sup>saw</sup> would urge people to glorify Allah and to count the glorification on their fingertips, for the fingers shall speak and bear witness on the Day of Judgment. The Holy Prophet<sup>saw</sup> has said that, as we glorify Allah in different ways and on different occasions, we should also pray and seek Allah's blessings. This requires that we first cleanse our selves.

Hazoor<sup>aba</sup> said: One way of praising and glorifying Allah is to protect the right of the poor and the weak, and not to allow their rights to be usurped. All office-bearers, guardians and people in authority and government should protect the rights of the people for whom they are responsible.

Hazoor<sup>aba</sup> said: Allah's help was always forthcoming for the Holy Prophet<sup>saw</sup>. His spiritual influence caused drought and famine to turn into plenty, This was because the Companions showed a peerless example of obedience, and they would instantly obey every command without waiting for explanations. For instance, when alcohol was made unlawful, the Companions immediately threw away all their wine without asking any questions, and the streets of Medina were soon flowing with alcohol. The Promised Messiah<sup>as</sup> has described the condition of the Arabs as follows:

“The Arab nation was rife with every kind of evil before the advent of the Holy Prophet<sup>saw</sup>. They went to the extent of tormenting the Holy Prophet<sup>saw</sup> because he proclaimed the Oneness of God. But the Holy Prophet<sup>saw</sup> showed patience and perseverance and countered evil with goodness. The change that came over them as a result was so magnificent that they sacrificed their lives and possessions and even allowed themselves to be slaughtered like sheep. Faith in Allah so enlightened their hearts that all their mischief turned into virtue. Instead of spending their nights in carnal pleasures, they now began to find solace in prayer

and worship. Prayer and glorification of Allah took the place of wine and alcohol. All this was due to the power of the Holy Prophet's<sup>saw</sup> spiritual influence, which cleansed and purified them.

Hazoor<sup>aba</sup> said: The sublime status of the Holy Prophet<sup>saw</sup> can be seen from the fact that he was given the best Book among all heavenly Books. With the coming of the Holy Prophet<sup>saw</sup> past verities were also put into practice, and this is a bounty which shall last till the end of time. Even today hearts find solace from the spiritual influence of the Holy Prophet<sup>saw</sup>.

Hazoor<sup>aba</sup> said: Four years ago, Jama'at Ahmadiyya had an extraordinary experience, when all believers came together on one hand, and their hearts were filled with peace and harmony. Allah filled the hearts of the believers with love for the Khalifa and filled the Khalifa's heart with their love. Khilafat and the Jama'at are forever inseparable.

Hazoor<sup>aba</sup> said: We have to keep our hearts pure and clean, just as Allah has taught us~ so that we may benefit from His attribute of *Quddusiyat*. May Allah give us the strength to do so. *Ameern*.

(Ch. Hameedullah)  
Wakil A'la,  
Tahrik Jadid Anjuman Ahmadiyya Pakistan,

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## THE HOLY PROPHET<sup>saw</sup>

Hadhrat Anas bin Malik<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> was the most beautiful, generous, and brave man among all the men. One night, some disturbances erupted in Medina, which seemed to be worrisome. People started moving towards the direction of the noise. On the way, they saw that the Holy Prophet<sup>saw</sup> was returning from the place where the noise originated, as he had rushed to the place before everyone else. The Holy Prophet<sup>saw</sup> was riding the horse of Hadhrat Abu Talha<sup>ra</sup>, which was without a saddle, and a sword was hanging on his shoulder. The Holy Prophet<sup>saw</sup> said: "Don't worry, Don't worry." He further said: 'I found this horse like a roaring sea. It is a roaring sea!' Though, it was a very slow horse.

(*Muslim kitabul fada'il bab fishuja'atun Nabi<sup>saw</sup>, Bukhari Kitabul Jihad*)

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# Categories of the Books of Ahadith And Short Biographies of the Authors of Sihah Sittah

From *Hadiqatus Salihin*: Translated by Karimullah Zirvi

## Categories of the Books of Hadith

The books of the *Hadith* have been divided into different categories according to the style, the purpose of compilation and the author's personal devotion and insight. For example:

### 1. Musnad

Such a book of *Ahadith* wherein all the *Ahadith* narrated by each Companion of the Holy Prophet<sup>saw</sup> have been compiled together in one chapter regardless of their subject matter. For example, all the *Ahadith* narrated by Hadhrat Abu Bakr<sup>ra</sup> are compiled first, then those of Hadhrat 'Umar<sup>ra</sup>, then those of Hadhrat 'Uthman<sup>ra</sup>, and so on and so forth. An example is *Musnad Ahmad bin Hanbal* which consists of about 40,000 narrations by various Companions. Its author is

*Hadhrat Imam Ahmad bin Hanbal* who was born in 164 AH and died in 241 AH.

### 2. Mu'jam

This is the book of *Ahadith* in which *Ahadith* of every teacher or of every town have been collected in separate sections regardless of their subject matter, as in *Mu'jam Tabrani*.

### 3. Jami'

The book of *Ahadith* wherein *Ahadith* pertaining to every subject matter are compiled in a specific order, e.g., beliefs, commandments, etiquette, society, *tasawwuf* (mysticism), manners, history, and commentary. Like *Jami' Sahih Bukhari* and *Jami' Tirmadhi*.

### 4. Sunan

The book of *Ahadith* that consists of *Ahadith* relat-

ing only to commandments and etiquette. Such a book is based on chapters of *Fiqh* (Jurisprudence). Examples include *Sunan Abu Da'ud* and *Sunan Nasa'i*

### 5. Sahihain

With respect to the authenticity, the two most famous books of *Ahadith* known as *Sahihain* are *Sahih Bukhari* and *Sahih Muslim*.

### 6. Sihah Sittah

With respect to the authenticity, the six most famous books of *Ahadith* are *Bukhari*, *Muslim*, *Tirmadhi*, *Abu Da'ud*, *Ibn-i-Majah*, and *Nasa'i*. These books are called *Sihah Sittah*.

The reason for not including the name of *Muwatta' Imam Malik* in the above list is that all of its *Ahadith* have been included in the *Sahihain*.

## Short Biographies of the Authors of Sihah Sittah

### Hadhrat Imam Bukhari<sup>rh</sup>

His full name was Muhammad bin Isma'il Bukhari<sup>rh</sup>. He was born in Bukharah in 194 A.H. and died in 256 A.H. He was a *Hafiz* (had memorized by heart) of *Ahadith*. He was a holy, God-fearing and a high ranking *Imam* (leader) of the compilers of *Ahadith*. The book he compiled, is called *Jami' Sahih Bukhari*. It has been accepted as the most authentic book of *Ahadith*, second only to the Book of Allah (The Holy Qur'an) in its authenticity.

### Hadhrat Imam Muslim<sup>rh</sup>

His real name was Muslim bin Hajjaj<sup>rh</sup>. He was born in 202 A.H. and died in 261 A.H. He was a resident of Neshapur. He was an established *Imam* of *Hadith* and held a high status in piety and love of God. He was a *Hafiz* of *Ahadith* of the Holy Prophet<sup>saw</sup>. The book he compiled is called *Sahih*

*Muslim*. The subject-wise organization and arrangement of *Ahadith* in this book is par excellence. The *Imam* himself did not give names to the chapters. Rather, keeping in view the organization, he continued compiling the *Ahadith* systematically. *Sahih Muslim* has been ranked next to *Sahih Bukhari* in authenticity.

### Hadhrat Imam Tirmadhi<sup>rh</sup>

His real name was Muhammad bin 'Isa<sup>rh</sup>. He was born in 209 A.H. and died in 279 A.H. He was a resident of the city of *Tirmidh* in Turkistan. He was a famous *Imam* of the science of *Hadith* and had a high status in piety. His book is called *Jami' Tirmadhi*, which ranks third among the *Sihah*. Imam Tirmadhi, besides merely relating the *Hadith*, also described its status in the eyes of the *Ulema* with respect to its popularity and authenticity. This peculiarity of the book distinguishes it from all other books of *Ahadith*.

### Hadhrat Imam Abu Da'ud<sup>rh</sup>

His full name was 'Abdullah bin Ash'ath<sup>rh</sup>. He

was born in 202 A.H. and died in 275 A.H. He was a resident of *Sajistan*. He was a recognized *Imam* of the science of *Hadith* and was famous for his righteousness and piety. He migrated to Basra in the later years and died therein. The book compiled by him is known as Sunan Abu Da'ud and ranks fourth among the *Sihah*.

### Hadhrat Imam Ibni Majah<sup>rh</sup>

His full name is Muhammad bin Majah<sup>rh</sup>. Majah was either his father's name or a title. He was born in 209 A.H. in the famous city of Qazwain in Iraq. He died in 275 A.H. He was a recognized *Imam* of the science of *Hadith* and was a well-known and a holy personality of his time. The book compiled by him is known as *Sunan Ibn Majah* and ranks fifth among the *Sihah*.

### Hadhrat Imam Nasa'i

His full name is Ahmad bin Shu'aib. He was born in 215 A.H. and died in 303 A.H. He belonged to the famous city of Nasa'i in Khurasan. He achieved a very high status in godliness and piety. His

book is known as *Sunan Nasa'i* and ranks sixth among the *Sihah*.

## Hadhrat Imam Malik<sup>rh</sup>

His full name is Malik bin Anas<sup>rh</sup>. He was born in 93 A.H. and died in 179 A.H. He was a resident of Medina Munawwarah. In the science of *Hadith*, his status is that of the Imam of the compilers of *Ahadith*. He was the paramount chief of all the high level *muhaddithin* (the compilers of *Ahadith*). All the scholars were cognizant of, and submitted to, his magnanimity and supremacy in knowledge. He received the epithet of The "Scholar of the City of Prophet<sup>saw</sup>". He was exemplary in piety and his trust in God. The book compiled by him is known as *Muwatta' Imam Malik*, which holds the status of being the first compilation among all the *Ahadith* books. Its importance is so great that both Imam Bukhari and Imam Muslim have included *Ahadith* from this book in the *Sahihain*.

## An Important Explanation

According to the terminology used by the *muhaddithin* (the compi-

lers of *Ahadith*), the saying of the Holy Prophet<sup>saw</sup> is termed as *Hadith-e-Qauli*, his actions as *Hadith-e-fi'li*, and any such saying or action of his Companions which was supported by the Holy Prophet<sup>saw</sup> is called *Hadith-e-taqirri*

## The Categories of *Sahaba*

A *Sahabi* (Companion of the Holy Prophet<sup>saw</sup>) is that fortunate Muslim who had the privilege of seeing, believing in, and meeting the Holy Prophet<sup>saw</sup>. It is stated that at the time of the demise of the Holy Prophet<sup>saw</sup> there were one hundred and twenty four thousand *Sahabah* (Companions of the Holy Prophet<sup>saw</sup>) (See Footnote in "*Al Islam wal Hadaratal Arabiya, Vol. 1, p. 159*"). These *Sahabah* have been divided into different categories on the basis of their rank, initiative, sacrifice, and responsibility.

For example:

1. Those Companions who accepted Islam in the earliest days of Islam, such as, Hadhrat Khadijah<sup>ra</sup>, Hadhrat Abu Bakr<sup>ra</sup>, Hadhrat 'Ali<sup>ra</sup> and others like them.

2. The Companions who participated in '*Darul Nadwah*' meetings.

3. The Companions who migrated to Abyssinia.

4. The Companions who participated in the *Bai'at-e-'Aqabah Oula*.

5. The Companions who participated in the *Bai'at-e-Thaniyyah*.

6. The Companions who participated in the *Bai'at-e-Thalithah*.

7. The Companions who migrated toward Medina and reached there while the Holy Prophet<sup>saw</sup> was residing in Quba and the construction of a mosque in Quba had not yet started.

8. The Companions who participated in the Battle of *Badr* and were called '*Badri Sahabi*'.

9. The Companions who migrated toward Medina after the Battle of *Badr* but before the Treaty of *Hudaibiyyah*.

10. *Ahli Bai'at Ridwan*, i.e., the Companions who participated in *Bai'at Ridwan* at *Hudaibiyyah*.

11. Those Companions

who migrated to Medina after the *Sulah Hudai-biyyah* but before the victory of Mecca.

12. The Companions who accepted Islam at the occasion of the conquest of Mecca.

13. Those children who were minor during the life of the Holy Prophet<sup>saw</sup>. However, they had seen the Holy Prophet<sup>saw</sup>.

Some have considered 'Ahli Suffa' (the Companions<sup>ra</sup> of the Lounge) as a separate category of Companions.\*

\*(Footnote, Malik bin Anas, p 170-171, By Abdul Halim al-Jundi, Annashar Darul-Mu'araf, Cairo, Egypt, 1983.)

With respect to the fervor of memorization and conveying the message, wisdom, and diverse responsibilities, the number of narrations by the Companions varies. The highest number of narrations is that of Hadhrat Abu Hurairah<sup>ra</sup>, which are said to be around 5374. Similarly, the number of narrations by Hadhrat 'Abdullah bin 'Umar<sup>ra</sup> is 2630. Hadhrat Anas bin Malik<sup>ra</sup> is said to have narrated 2286 narrations.

The number of narrations credited to some other Companions are as follows:

Hadhrat 'A'ishah<sup>ra</sup>: 2210, Hadhrat 'Abdullah bin 'Abbas<sup>ra</sup>: 1660, Hadhrat Jabir bin 'Abdullah<sup>ra</sup>: 1540, Hadhrat Abu Sa'id al-Khudri<sup>ra</sup>: 1170, Hadhrat 'Abdullah bin Mas'ud<sup>ra</sup>: 848, Hadhrat 'Abdullah bin 'Amru<sup>ra</sup>: 700, Hadhrat 'Ali<sup>ra</sup>: 586, Hadhrat 'Umar<sup>ra</sup>: 537, Hadhrat Abu Dharr<sup>ra</sup>: 281, and Hadhrat Abu Bakr<sup>ra</sup>: 132. The total number of narrations included in Muwatta' Imam Malik is 1720.

*Tabi'i* is a Muslim who, while being a Muslim, had seen and met a *Sahabi* (Companion of the Holy Prophet<sup>sa</sup>) and had the honour of being his pupil.

*Tab'a tabi'i* is a Muslim who, while being a Muslim, had seen and met a *Tabi'* and had the honour of being his pupil.

After the period of the Companions of the Holy Prophet<sup>sa</sup>, various religious and political differences surfaced in the Muslim *Ummah*. Each group began to quote Ahadith in support of their own School of Thought, which caused damage to the credibility of the *Rivayat* (narration). Due to this reason, the *Ulama-e-*

*Hadith* (The Scholars of *Hadith*) considered it necessary to scrutinize the credibility of *tabi'in* and the later narrators. They wrote comprehensive notes on the biography, character, and specifically the memory, truthfulness and honesty of *Tabi'in* and the later narrators. This laid down the foundation of the art of '*asma' arrijal*' (a special branch of knowledge wherein merits and qualities of the narrators are scrutinized). In this connection the categories of *tabi'in* and *tab'a tabi'in* were spelled out to ascertain during which period, and among which category of people, a particular *Rivayat* became well-known. For example, if a *Rivayat* has been well-known and was frequently mentioned during the period of all the categories of the *tabi'in*, then such a *Rivayat* will be more reliable compared to a *Rivayat* which became well-known among the narrators of much later category. What this means is that the *Tabi'in* of the first category were obviously not familiar with the *Rivayat*. This creates serious doubts about the authenticity of the *Rivayat*. If the *Rivayat* were true, then why did not the majority of the people of the first categories of *Tabi'in* know

it, while the style of the wordings of a *Rivayat* is such which clearly suggests that it should have been widely known to the public? Take for example, the *Rivayat* of Busra that touching private parts violates wudu' (ablution). Now, since this issue and situation is of general public concern, if it were a directive from the Holy Prophet<sup>saw</sup> then the majority of the Companions of the Holy Prophet<sup>saw</sup> ought to have known it. While the fact of the matter is that there is only a single lady who has narrated this *Rivayat*, and no male Companion of the Holy Prophet<sup>saw</sup> had narrated it.

The importance of such defects increases significantly in the categories of the *Tabi'in* and *Tab'a Tabi'in*, as there is the possibility of the saying being forgotten due to the passage of time. Furthermore, due to regional prejudices, the saying could have also been fabricated. In short, due to these reasons, the difference of time periods and categories of *Tabi'in* and *Tab'a Tabi'in* are of paramount importance in the art of '*asma-arrijal*'.

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## ARE YOU INTERESTED IN JOURNALISM AS A CAREER?

### AN IMPORTANT ANNOUNCEMENT FROM NATIONAL WAQFE NAU DEPARTMENT, USA

#### JOURNALISM WORKSHOP AT JALSA SALANA USA 2007

Friday, August 31, 2007 at 6:30 PM

Pursuant to a directive of respected Ameer Jama`at USA, the National Waqfe Nau department is preparing a journalism workshop to be held on Friday, August 31, 2007 at 6:30 PM during Jalsa Salana, USA. The workshop is being arranged for the benefit of Waqfe Nau children interested in journalism as a career. The workshop will be open to everyone interested to attend. Many presenters at various levels of the field shall offer their perspective about pursuing, preparation, and joining the field of Journalism.

If you are already in the field as a Journalist or as a student please contact the workshop coordinator, Imran Jattala via email at [ijattala@gmail.com](mailto:ijattala@gmail.com) or at his phone number 909-210-4393.

Looking forward to welcoming you to the  
Journalism Workshop

Hafiz Samiullah Chaudhary,  
National Secretary Waqfe Nau, USA

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# ISLAMIC CONCEPT OF THE STATE

## Sir Muhammad Zafrulla Khan

*The following address was delivered on 28th September, 1979, at the Zurich Mosque, Switzerland, by Muhammad Zafrulla Khan who was an eminent statesman who served as Foreign Minister of Pakistan, President of the General Assembly's seventeenth session of the United Nations and Judge and President of the International Court of Justice at the Hague, Holland.*

I am deeply grateful to the conveners of this Conference for the great honor they have done me in calling me to address the Conference on the Islamic Concept of the State.

In Islam, the basic concept is that sovereignty over the universe belongs to God, but that mankind, God's vicegerents, are vested with authority in certain spheres, as a trust, for which they are answerable and accountable to God. The Holy Prophet<sup>saw</sup> has said: Everyone of you is a steward, and everyone of you is accountable for that which is committed to his care.

As God's sovereignty extends over the universe, the ultimate ideal of a state in Islam is a universal federation, or confederation of autonomous states, associated together for upholding freedom of conscience, for the maintenance of peace, and for cooperation in promoting human welfare throughout the world. In pursuit of this ideal, the Islamic State, established by the Holy Prophet<sup>saw</sup>, spread rapidly westward through Egypt and North Africa to Spain, and eastward through Iraq, Iran, and Central Asia to the confines of China. It instituted a single citizenship entailing overall allegiance to a single head of state, the Khalifa, who was guardian of the Pax Islamica and was responsible for the welfare of all sections of the vast populations united and inspired by common ideals. With the decline of moral and spiritual values, the ideal was neglected. The central authority weakened progressively until allegiance to the Khalifa was reduced to a mere formality and local rulers became independent.

A study of the Holy Qur'an reveals that it contemplates two types of states, having the same ideals and objectives, but differing with regard to the scope of the authority of the state and the manner of its establishment. The ideal again is a state in which the head of state exercises authority in both secular and spiritual spheres. The Holy Qur'an says:

Allah has promised to those among you who believe and act righteously, that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion, which He has chosen for them; and that He will surely grant them security and peace in place of their fear. They will worship Me, and will not associate anything with Me. Then whoso disobeys thereafter, they will be the rebellious ones. (24:56)

The office of Khalifa is elective. He may be

elected directly or, as happened in the case of Umar<sup>ra</sup>, the Second Khalifa of the Holy Prophet<sup>saw</sup>, he may be nominated by his predecessor, the nomination being subject to approval by the people after the death of the nominating Khalifa.

The Khalifa holds office for life. He is not permitted to abdicate, and cannot be called upon to do so. He must devote his whole time, all his faculties, and his full capacity to the service of the people. He is bound by the ordinances of Divine law and by the principles on which they are based. He must carry them out both in the letter and in the spirit, and see that they are put into effect within the state in the most beneficent manner possible.

The Khalifa must decide questions of policy and all major questions of administration after consultation with the chosen representatives of the people, both for the purpose of informing himself, in arriving at a decision, with regard to the matter at hand, and also in order to train the representatives in the conduct of public affairs (3:160). Indeed, the administration of public affairs through appropriate consultation of competent persons is mentioned as a characteristic of

Muslims (42:39). On the part of the people, cooperation with, and obedience to, those set in authority and entrusted with the conduct of public affairs is a duty which is as obligatory as the duty of obedience owed to God and to His Messenger (4:60).

The institution of Khilafat thus partakes of both a secular and religious character. The Khalifa is the chosen representative of the people, and he has promise of Divine support so long as the institution maintains the character with which the Qur'an invests it, and does not merely bear the title, as has unfortunately so often happened in the history of the Muslim people.

The other type of state is that in which also the head of state is a representative of the people, with duties and responsibilities corresponding to that of the Khalifa; but with regard to his tenure of office, the scope of his authority, and the limitations upon it, he is bound by the provisions of the Constitution in conformity with which he is elected to office and which he must uphold. In his case, also, the emphasis is upon his role as a representative of the people. The Holy Qur'an says:

Allah commands you to entrust authority into the hands of those who are best fitted to discharge it. (4:59)

It is thus clear that sovereignty in this context is vested in the people. They are commanded to entrust it to those who are best fitted to discharge the responsibilities attached to it. The exercise of the franchise for the purpose of electing representatives for the discharge of the various responsibilities of the state is thus elevated to a sacred trust. The verse continues: And when you are called upon to judge between, or exercise authority over the people, you must do so equitably and with justice. These two obligations, the one laid upon the people to choose their representative wisely, and the other laid upon those who are chosen to exercise their authority equitably and with justice, are the very essence of good administration. The verse concludes: Surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing. This implies that the Muslims might, from time to time, be tempted to depart from these two fundamental principles, and to try other experiments, but they are warned that what Allah has admonished them

with is alone the most excellent and the most beneficent method by which these responsibilities might be discharged. Allah would watch the discharge of these responsibilities, and those upon whom they are laid would be accountable to Him.

The head of a Muslim state is immune against judicial action in respect of the discharge of his public duties, but in respect of obligations undertaken by him in his private capacity as a citizen, he enjoys no privilege, and is subject to the same judicial process that is applicable to all other citizens.

The duties of the Islamic State are no different from those of any other enlightened state or ruler, but they must be conceived and discharged in the spirit which Islam seeks to infuse into all institutions. This is concisely expressed in the admonition of the Holy Prophet<sup>saw</sup>. Everyone of you is a steward, and is responsible and accountable for that which is committed to his care. The sovereign is responsible and accountable for his people, every man is responsible and answerable for the members of his family, every woman is responsible and answerable for her home and children, and

every servant is responsible and answerable for the property of his master that is in his charge.

Islam regards the state as a shepherd put in charge of a flock, and as a shepherd is bound to protect and look after the flock and provide for all its needs - keeping the sheep from straying, guarding them from the prowling wolf, feeding and housing them, protecting them against pestilence and disease - so it is the duty of the Islamic State to safeguard the people against dissension, disorder, disturbance, and oppression; to secure them from attacks from outside, and to make provision for all their intellectual and material needs. A principal duty of the Islamic State is to safeguard the security of the state, and to maintain its defense arrangements in proper condition (3:201).

Islam pioneered the first effective concept of the welfare state. The dignity of labor was emphasized. The Holy Prophet<sup>saw</sup>, on one occasion, held the calloused hands of a laborer between his own soft palms, and massaging them gently, observed: These hands are very dear to God. Islam laid down that it was the duty of the Muslim State to ensure the provision of the average

necessities of life for all its citizens. This is regarded as the minimum requirement of a beneficent social organization (20:119-120).

On one occasion, Umar<sup>ra</sup>, during his tenure of the office of Khalifa, discovered by chance that outside Medina a woman and her three children had been left without proper provisions for two days, because she lacked the means therefor. He returned immediately to Medina where he collected flour, butter, meat, and dates in a large bag and summoned a servant for assistance in lifting the bag onto his back. The servant protested and offered to carry the bundle himself. Umar<sup>ra</sup> declined his offer, observing: No doubt you can carry this bundle for me just now, but who will carry my burden on the Day of Judgment? He then carried the provisions to the woman, who blessed him for his kindness, and exclaimed: "You are far more fit to be Khalifa than Umar<sup>ra</sup>. He knows not how the people fare." "Well mother, perhaps Umar<sup>ra</sup> is not so bad", said the Khalifa, gently, smiling.

The duty of the Islamic State to make provision for the intellectual development of the people

was early emphasized by the Holy Prophet<sup>saw</sup>. He was himself so anxious concerning it that after the Battle of Badr he announced that any Meccan prisoner of war who was literate could earn his freedom by instructing ten Muslim children in the elements of reading and writing. This duty was so well discharged by his immediate Successors that within a brief period the camel drivers of the desert, despised by Iran and Byzantium, became the teachers of the world and the torch-bearers of enlightenment.

Provision was made for the administration of justice at a very high level as soon as the Prophet was entrusted with the duties of Chief Executive in Medina. Umar<sup>ra</sup> was appointed one of the judges, and the Prophet<sup>saw</sup> himself often performed that function. The Qur'an lays down as a condition of belief in Islam that a Muslim must accept the obligation of judicial determination of disputes, find no demur in his heart against the final judgment that may be handed down, and carry it out fully (4:66). In addition to the safeguards inherent in the orderly process of the administration of justice, a very emphatic admonition was pro-

nounced by the Prophet<sup>saw</sup>. He said that a party which obtained a judgment in its favor should not consider itself as having a valid right to the subject matter of the judgment if in fact it was not entitled to such right. The mere fact of a judgment in its favor would not shield it against the consequences of the wrong that it would be guilty of in appropriating that to which in fact it was not entitled. He added that if such a party wrongly appropriated anything under the color of the judgment, it only took home a quantity of fire.

Judges must carry out their duties with strict impartiality and justice. No party should attempt to corrupt the course of justice through bribery (2:189) or by presenting false evidence (25:73). A more emphatic and comprehensive injunction is:

O ye who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against your own selves, or against parents and kindred. Whether they be rich or poor, Allah is more regardful of them than you can be. Guard yourselves against being led astray by low desires, so that

you may be able to act equitably. If you control the truth, or evade it, then remember that Allah is well aware of that which you do. (4:136)

Hostility towards a people should not incite a Muslim, or the Muslim community, or the Muslim State, to act unjustly or inequitably towards them:

O ye who believe be steadfast in the cause of Allah, and bear witness in equity, and let not a people's hostility towards you incite you to act otherwise than with justice. Be always just, that it is closest to righteousness. Fear Allah, Surely, Allah is well aware of that which you do. (5:9)

Within this broad framework, a Muslim State is free to make such regulations and adopt such measures as it may deem suitable and appropriate to its requirements and to the needs of the people. The Holy Quran discourages the tendency to seek regulation of everything by Divine command, pointing out that such regulation would be restrictive and prove burdensome (5:102).

As already mentioned, the subjects of a Muslim State are under obligation

to render full obedience to the authorities of the state; as is said:

O ye who believe, obey Allah and obey His Messenger and those who are in authority among you. (4:60)

The rights, duties and obligations of such non-Muslim subjects of an Islamic State who have submitted to the authority of the state by virtue of a treaty or covenant are regulated by the terms of the treaty or covenant, as the case may be. In other cases, so far as rights and duties in spheres other than religion are concerned, there should be no discrimination whatsoever. In the sphere of religion, in all cases, there is complete liberty and freedom of conscience and belief. This is emphatically affirmed by the Holy Qur'an, which says:

There shall be no compulsion in matters of faith. Guidance has been clearly distinguished from error. (2:275)

Again:

The truth is from your Lord, so let him who will, believe; and let him who will, disbelieve. (18:30)

Further:

There have come to you clear proofs from your Lord, whoever will, therefore, see and recognize the truth, it will be for the good of his own soul and whoever will remain blind to it shall only harm himself. (6:105)

The Prophet<sup>saw</sup> suffered keen anguish when his people appeared imperious to all reason and argument, to the various signs set before them, as to every method of explanation and illustration employed in the Holy Qur'an. So extreme was his anguish that God repeatedly comforted him:

Haply thou will grieve thyself to death by sorrowing after them if they believe not in this Discourse. (18:7)

Haply thou wilt grieve thyself to death that they are not believers. (26:4)

Let not thy soul waste away in sighing after them. Surely, Allah knows what they do. (35:9)

It is explained that complete freedom in the matter of conscience and belief is essential for the fulfillment of the Divine purpose. It would be easy for God to compel belief as much as He has power even over the consciences of people, but He leaves them

free to decide for themselves, as is said:

If thy Lord had enforced His will, surely all who are on earth would have believed together. Wilt thou, then, force people to become believers? (10:100)

Clear directions have been given with regard to the manner in which the message of Islam is to be conveyed to mankind. Say:

This is my way: I call unto Allah on the basis of understanding, I and those who follow me. (12:109)

It was the duty of the Prophet<sup>saw</sup> and of each one of his Companions, as indeed it is the duty of every Muslim all the time, to invite people to the acceptance of truth, both by precept and by example; but the precept and the example must be such as to preclude the remotest suspicion of any pressure or coercion, as is said:

Call unto the way of thy Lord with wisdom and kindly exhortation, and reason with them in the way that is best. Surely thy Lord knows best who has strayed from His way; and He knows best those who are rightly guided. (16:126)

In an Islamic State, all fundamental rights, including the profession, practice and propagation of their respective faiths, are guaranteed for Muslim and non-Muslim alike.

The very name of faith, Islam, derives from a root which means peace and submission, that is to say, the attainment of peace through submission to the will of God, by conformity to Divine law and guidance. In the Islamic concept, Divine law includes all laws governing and regulating the universe.

Among the attributes of God, the Qur'an mentions that He is the Source of Peace and the Bestower of Security (59:24). The establishment of peace and the maintenance of security must, therefore, be the constant objectives of man. Peace and order are deemed essential for material, moral and spiritual progress.

Every pursuit and activity which has a tendency to disturb the peace is severely condemned. The Qur'an says:

Do not promote disorder in the earth after peace has been established. (7:57)

Do not go about committing iniquity in the earth and causing disorder. (29:37)

They seek to create disorder, and Allah loves not those who create disorder. (5:65)

Seek not to create disorder in the earth. Verily, God loves not those who seek to create disorder. (28:78)

There are those who talk glibly and plausibly on all subjects and call to God to witness as to the sincerity of their motives and intentions, yet they constantly promote dissension by their persistence in magnifying differences and disputes, and when they happen to wield authority they run about in the land seeking to create disorder, which destroys harvests and entails severe sufferings and hardships upon people. Allah loves not such conduct. (2:205-206)

When the Prophet<sup>saw</sup> announced his mission to the people of Mecca, who had known him as an honest, upright, and faithful comrade, the announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship

of One God, and to a moral and spiritual revolution in their lives, at first drew only ridicule. When here and there his call began to evoke a favorable response, the ridicule turned into harassment. During the ten long years the Prophet and his small but slowly increasing band of Companions were subjected to cruel and merciless persecution. They bore it all with patience and dignity under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecomingly orderly, law-abiding citizens. Except for a vehement repudiation of idol-worship and persistence in proclaiming and upholding the unity of God, neither the Prophet himself nor any member of the small Muslim community in Mecca ever attempted to defy the authority of the Assembly of Elders, or the rules and conventions regulating the conduct and behavior of the citizens of Mecca. When the persecution became unendable, the Prophet, rather than risk a state of civil disorder in the town, counselled that such Muslims as could afford it should leave Mecca and seek asylum in the neighboring state of Abyssinia, across the Red Sea. Later, other Muslims, including the Prophet<sup>saw</sup>

himself, migrated to Medina. The Meccan period of the Prophet's<sup>saw</sup> ministry is an outstanding example of the upholding of law and order by a hard-pressed and sorely persecuted group, whose membership was constantly growing and whose strength was progressively increasing.

In the domain of international relations, religion and inter-religious relations occupy an important position. Unfortunately, comparatively little attention is paid today to this aspect of human relations. It is assumed that religion is a private matter for each individual and, therefore, should have no direct connection with the political, social, or economic aspects of life which affect the relations not only of individuals, but also of groups, communities, and nations with each other. This assumption is not justified. Religion is a vital factor in the field of human relations and there is good ground for hope that it might progressively become more effective in promoting unity and accord, rather than continue to be a source of friction and conflict. It is important, therefore, to ascertain what attitude Islam adopts towards other faiths and their followers.

The Qur'an teaches that God has sent His revelation to all peoples from time to time and that no section of mankind has been left without Divine guidance (35:25,26). Several of the Prophets of the Old Testament are mentioned by name in the Holy Qur'an, and so also is Jesus, who with other Prophets is honored and revered by the Muslims (2:187). Indeed, the Qur'an requires belief in the truth and righteousness of all the Prophets and in the revelations that were vouchsafed to them by God. The Torah and the revelation that came to Jesus are repeatedly mentioned as sources of guidance and light. (5:45,47)

Thus Islam seeks to bring about reconciliation between the followers of different faiths and to establish a basis of respect and honor among them. It holds out to them the hand of cooperation and friendship on a basis of righteousness, as the Holy Qur'an says:

Surely, those who have believed, and the Jews, and the Sabaens, and the Christians, whoso believes in God and the Last Day, and acts righteously, on them shall come no fear nor shall they grieve. (5:70)

They are all invited to

unite on the basic ecumenical principle which all of them profess to believe in:

Say: O people of the Book, let us agree on a word that is common between you and us, in that we worship none but Allah and that we associate no partner with Him, and that some of us take not others for lords beside God. (3:65)

Islam draws attention to factors which tend to disturb or destroy peace and order, and deprecates them. Some of these may be briefly considered.

Domination of one group by another in the domestic sphere, or of one people by another in the international sphere, is a potent cause of disturbance of peace, and is strongly condemned. God does not approve of the division of His creatures into groups for the purpose of domination of some by others, and whenever such attempt is made, God's purpose works for the uplift of those who are dominated or oppressed. In this connection, the Holy Qur'an cites the instance of Pharaoh and his treatment of the people of Israel as an example. It says:

Pharaoh behaved arrogantly in the land and divided the people thereof

into sections; he sought to weaken one section, slaying their male children, and sparing their female children. Certainly he was of the workers of corruption. We desired to show favor unto those who had been reduced into the position of subordinates in the land, and to make them leaders, and to make them inheritors of Our favors, and to establish them in the land. (28:5-7)

Pharaoh's end and that of his nobles and courtiers became a terrible lesson for all succeeding generations (10:91-93).

Economic exploitation of one people or country by another inevitably leads to domination by the exploiters and develops into a threat to peace. The Qur'an prohibits such exploitation and points out that an economy based on the exploitation of other peoples and their resources cannot be beneficial in its consequences, nor can it endure. Only such economic development is beneficial and enduring as is based on the exploitation of a people's own resources and on equitable sharing with others of the bounties which God has provided for each people; as is said:

Do not raise thine eyes

covetously after that which We have bestowed on some groups, to enjoy for a period, of the ornaments of this life, that We may try them thereby; the provision bestowed upon thee by thy Lord is better and more enduring. (20:132)

Even when a strong and powerful state avoids domination or exploitation of weaker states or peoples, its behavior and attitude towards them, if they savor of arrogance or contempt, will cause irritation and resentment which could result in the disturbance of good relations and imperil the maintenance of peace. The Qur'an admonishes against such behavior, pointing out that the strength or weakness of a people is no indication or measure of its superiority or inferiority. It emphasizes that, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow, and memories of conduct that occasioned resentment or engendered ill-will would rankle and would lead to disturbance of good relations (41:12).

Another source of international conflict is the divergence between proclaimed intentions and policies and actual practice and

conduct, which is bound to cause irritation and distrust. Doubts concerning motives and designs are bound to be raised in respect of a state whose conduct is inconsistent with its undertakings and its proclaimed policies and aims. Such conduct could bring about a situation serious enough to endanger international relations. The Qur'an insists on complete conformity of conduct to declarations and professions of intent. It says:

O ye who believe, why do you say that which you do not; most displeasing is it in the sight of Allah that you should say that which you do not. (61:3-4)

On the other hand, it warns against indulgence in undue suspicion of other people's motives and against seeking to discover pretexts for differences and disarrangements, as this might result in much harm; as is said:

O ye who believe, avoid suspicion, for suspicion in some cases might do great harm. (49:13)

Experience has shown that a too-ready credence of rumors, and their wide publicity, may cause grave repercussions in the sphere of international relations.

These rumors may have their origin in deliberate mischief, or may be the products of a too active imagination, but the harm done might be serious. The Qur'an warns Muslims to be extremely careful in this respect. They are told to apply a rigorous test to everything that may emanate from a source not completely dependable and trustworthy, for carelessness in this respect may not only give rise to tension but entail grave consequences. It says:

O ye who believe, if news comes to you from an untrustworthy source, examine it carefully, lest you do harm to a people in ignorance and then be sorry for what you did. (47:9)

The tendency to broadcast all manner of news, even such as might have the effect of disturbing people's minds and agitating public opinion, is deprecated. There is the warning:

When there comes to them a matter bearing upon security or causing fear, they publish it widely; whereas if they were to refer it to the Prophet and to those in authority among them, those of them whose business it is to investigate such matters would

ascertain the truth of it. Were it not for the grace of God upon you, and His mercy, you would certainly have gone astray, but for a few. (4:48)

The verse does not disapprove merely the publishing of an irresponsible rumor or a piece of false news. Rather, it emphasizes that news which affects public security, or is likely to disturb the public mind, or agitate public opinion, should be referred to the proper authorities for them to determine whether immediate publication is or is not desirable in the public interest.

The Qur'an is very insistent upon the due observance and performance of treaty obligations (5:2, 17:35). As everything that a Muslim does or undertakes in the name of Allah, these obligations have, as it were, a sacred character. That is why it is said:

Fulfill the covenant of Allah when you make a covenant; and break not your pledges after making them firm, while you have made Allah your surety. Certainly, Allah knows that which you do. (16:92)

One element that often leads to differences and disputes concerning the meaning and the carrying into effect of treaty obligations is the type of language that may be employed in expressing the obligations undertaken by the parties. Ambiguity of language which, instead of settling differences and promoting accord, gives rise to dispute and controversy with regard to its meaning and construction, should be avoided. Such language in the end leads the parties to suspect each other's sincerity and integrity of purpose. The Qur'an, therefore, insists that plain words and straightforward language must always be employed for giving expression to agreements that may be arrived at. It is stated that if this course is followed, God will bless the conduct of the parties with beneficence and will eliminate the consequences of their defaults:

O ye who believe, fear Allah and use the straightforward word. He will bless your works for you and cover up your defaults. Whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

The emphasis is upon use of language which

should not be open to conflicting interpretations and thus give rise to differences and disputes.

The objectives of Islam in the international sphere is an association of strong and stable states devoted to the maintenance of peace, freedom of conscience, and promotion of human welfare. The object of all treaties, therefore, should be to further these purposes, and a treaty should not be entered into with the intent of weakening or of taking advantage of the weakness of the other party. Subversive methods and exploitation of other peoples carried on under cover of treaties and covenants are, therefore, strongly condemned:

Be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your covenants a means of deceit between you, for fear lest one people become more powerful than another ..... Make not your covenants a means of attaining ulterior purposes; else your foot will slip after it has been firmly established, and you will encounter evil consequences. (16:93,95)

Treaties should bind people together in benefi-

cent cooperation and should make them stronger. If made a means of deceit, they would divide and disrupt peoples, and all effort and labor spent on them would be wasted, resulting only in loss.

There is a strong admonition that obligations undertaken by treaty or covenant should not be evaded or repudiated under the temptation of securing some ulterior advantage (16:96). The performance of obligations undertaken is a moral and spiritual duty which secures permanent benefit, whereas any advantage gained through evasion or default in the performance of an obligation will be only temporary and will in the end do harm. This is reinforced with the reminder:

That which you have shall pass away, but that which is with Allah is lasting. We will certainly give those who are steadfast their reward according to the best of their works. (16:97)

Circumstances may arise, however, under which the conduct of one party to a treaty might make it difficult or impossible for the other party to continue its adherence to the terms of the treaty. If it should be

clearly established that the other party to the treaty is determined upon repudiation or breach, a Muslim state may repudiate the treaty, but only after due notice and upon terms which would ensure that no prejudice or disadvantage would be occasioned to the other party by such a repudiation. In other words, so long as an actual breach of the treaty has not taken place, one party to a treaty is not permitted to enter upon military preparations against the other party - even when bad faith is suspected - except after due notice that from a specified date the one party will no longer be bound by the treaty on account of the threatened or clearly intended contravention or breach by the other party. This would permit appropriate action for the removal of any misunderstanding that might have arisen, or for the renewal of the treaty, or for the conclusion of a new one if this should be found advisable and feasible. In any case, such notice would safeguard the other party against surprise and put it in a position to make the necessary adjustments consequent upon the abrogation of the treaty. (8:59)

It is a duty laid upon Muslims to bring about

peaceful settlement and adjustment of difficulties and disputes (49:11). If two Muslim states fail to settle their differences become acute enough to constitute a threat to the maintenance of peace between them, it becomes the duty of other Muslim states to exercise their good offices to bring about a settlement on an equitable basis. Should one of the parties to the dispute be unwilling to avail itself of the good offices of the neutral states, or, having done so, be unwilling to accept and carry out the terms of the settlement proposed, the neutral states must all combine to consider and adopt measures to compel the submission of the recalcitrant state. For this purpose, recourse may be had to the use of force if necessary. When proposing a settlement, the intervening states should keep in view only the original dispute or difference between the parties. Matters unconnected with the dispute should not be raised or discussed in the context of the settlement. When both parties are finally ready to accept the settlement, it should be carried into effect without delay. The intervening states should not raise extraneous matters, such as an indemnity or compensation for the trouble occasioned to

them, or for the expenses incurred by them in connection with any action found necessary to procure acceptance or enforcement of the settlement; nor should the intervening states seek any advantage for themselves out of the settlement. An award made or a settlement proposed by the intervening states in such a case is described as the command of Allah, and refusal to accept it or to carry it out is described as transgression (49:10).

The Holy Qur'an lays down the general principles:

The recompense of an injury is a penalty in proportion thereto; but whoso forgives and effects a reform thereby has his reward with Allah. Surely, He loves not the wrongdoers. (42:41)

The Qur'an specifies very few offences, and for the rest leaves it to a Muslim state to define offences and prescribe penalties therefor. Murder is one of the offences specified, concerning which it is laid down:

O ye who believe, equitable retribution in the matter of the slain is prescribed for you; exact it from the freeman if he is the offender, from the

slave if he is the offender, from the woman if she is the offender. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitably exacted and should be handsomely discharged. This is an alleviation from you and a mercy. Whoso transgresses thereafter, for him there is a grievous chastisement. There is safeguarding of life for you in the law of retribution, O men of understanding, that you may have security. (2:179-180)

Other offences specifically mentioned in the Holy Qur'an are adultery (24:3), calumnation of chaste women (24:5), and theft (5:39). The penalty of adultery is a hundred stripes, and of calumnation eighty stripes. Till these penalties were prescribed by the Qur'an, the Holy Prophet<sup>saw</sup> followed the Torah and imposed the penalty of death by stoning in the case of adultery. One hundred stripes were substituted in accordance with the verse just mentioned.

The penalty for theft or robbery is cutting off the hand of the offender. In practice this penalty was imposed only in extreme

cases, in which there were no extenuating circumstances. It has been suggested that though the primary meaning of the expression employed by the Qur'an in this context is cutting off the hand, the secondary meaning, in accord with Arabic idiom, be restricting the activity of the offender, that is to say, imprisonment.

Some of these penalties may sound harsh, but when wisely administered, experience has demonstrated their beneficence.

Our last word is: **All praise belongs to Allah, Lord of the worlds.**

(Review of Religions,  
February 1993)

(Source:alislam.org)

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## HADITH

Hadhrat Sa'd bin Abi Waqas<sup>ra</sup> relates that he heard the Holy Prophet<sup>saw</sup> say:

"God loves the one who is righteous, self-sufficient, and retiring."

(Muslim kitabuzzuhud)

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## Internal and External Qualities of Surah Al-Fatihah

It should also be remembered that the matchlessness and peerlessness of the Holy Qur'an has not only arguments of reason to establish it, but is confirmed by experience over a long period. For 1,300 years the Holy Qur'an has been putting forward its qualities and putting forth a challenge to the whole world that in its external and internal qualities it is matchless and peerless and that no man can produce its equal, and yet no one has come forward to take up the challenge, not even with regard to one Surah, for instance the Surah Al-Fatihah. Now what could be a clearer miracle than that not only this Holy Word is beyond the reach of human faculties on the basis of reason, but experience over a long period also testifies to its miraculous nature. If someone should be dissatisfied with both these types of testimony and should take pride in his knowledge and ability, or should believe that some other writer can compose something like the Holy Qur'an, we shall proceed, as we have promised, to set forth a sample of the verities and fine points comprehended in the Surah Al-Fatihah. Such a person should put forth some composition of his own as a rival to the external and internal qualities of the Surah Al-Fatihah.

[*Braheen-i-Ahmadiyya, Roohani Khaza'in, Vol. 1 pp. 394-40, footnote 11*]

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**SERVE HUMANITY THROUGH:  
HUMANITY FIRST**

# Searching for God: A Matter of Faith and Logic

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*The relationship between faith and logic is examined. Ontological arguments, the most logical philosophical arguments for the existence of God, are discussed. Because faith and logic play complementary roles in belief in God, both are necessary.*

## Introduction

For me, believing in God is a matter of personal faith. However, as an intellectual, I am quite interested in rational intellectual arguments that purport to demonstrate the existence of God, and, as a scientist and a believer. I am also interested in the relationship between science, religion, and God. This article focuses on examples of a particular type of rational argument for the existence of God, and on the relationship between faith and reason. The Holy Qur'an expresses the relationship between faith and reason in the verse:

*Allah is He Who raised up the heavens without any pillars that one can see.*

*Then He settled Himself on the Throne. And He pressed the sun and the moon into service; each pursues its course until an appointed term. He regulates all affairs. He clearly explains the Signs that you may have a firm belief in the meeting with your Lord.*

(Chapter 13: Verse 3)

Before proceeding, I would like to make a short advertisement for a second article, which will center on other possible relationships between science and God. The article will look at how infinities and uncertainties in science, particularly in mathematics and physics, can be taken as evidence for the infinite nature of God. Many people are aware of uncertainties in science, like Heisenberg's uncertainty principle in quantum theory. but the uncertainties that riddle the foundations of mathematics remain unknown to most people. Kurt Gödel, a mathematician who figures prominently in the present article for other profound work, actually

proved with certainty that mathematics is uncertain<sup>1,2,3</sup>!

Now, back to the theme of this article. The most well-known types of rational arguments for the existence of God are the cosmological or the first cause arguments, the teleological or by design arguments and the ontological arguments. The details of these arguments are given in books by Jordan Howard Sobel<sup>4</sup> and Paul Davies<sup>5</sup>.

Sobel, a philosopher at the University of Toronto, gives a comprehensive, deep, and *very* scholarly treatment from a skeptic's point of view. Davies, a mathematical physicist at the University of Adelaide and winner of the Templeton Prize for Progress in Religion, writes for the educated layperson. He takes the point of view of a scientist who doesn't subscribe to any particular religion, but who believes that sentient beings inhabit the universe for a purpose:

I cannot believe that our

existence in this universe is a mere quirk of fate, an accident of history, an incidental blip in the great cosmic drama. Our involvement is too intimate.<sup>5</sup>

Empirical evidence clearly indicates that atheists exist, so rational argument alone is not sufficient to convince everyone that God exists, but, as I hope to demonstrate, rational arguments can be very suggestive and interesting.

Ontological arguments may not be as well-known as the other two lines of rational argument, and may sometimes be disparaged as mere sophistry, but I think they deserve closer attention. This article examines ontological arguments<sup>457</sup> for God in some detail with the intention of persuading others of the reasonableness of my position.

While many of the arguments are best made with the aid of symbolic logic, my intention is to reach the broadest possible audience. Consequently, all arguments in the article are given in ordinary language. Also so as to reach the broadest possible audience, the logical details of important arguments are relegated to a long appendix. Because these details contain some

of the most important and fascinating aspects of the arguments, I encourage readers to at least skim the contents of the appendix. However, real understanding of the appendix requires serious effort and study — probably more effort, energy, and time than a typical reader has available to spend.

What does “ontological argument” mean? Ontology is the philosophical study of what exists, so an ontological argument for God is a logical argument for the existence of God. Unlike other arguments, ontological arguments seek to establish God’s existence by logic alone! For some, this might be a fascinating idea, but for others, this idea might appear preposterous and absurd. As will be seen, even though ontological arguments don’t seem to succeed completely, they are very suggestive, and readers are left to investigate and judge the effectiveness of these arguments for themselves.

This article also presents a simple argument for the non-existence of logical proofs of the existence of the religious God of Islam, Christianity, and Judaism. Doesn’t this doom to failure any attempt at ontological or other rational arguments

for the existence of God? Yes and no. Yes, this means that no air-tight logical proof for God exists, but no, this doesn’t mean that rational arguments for God’s existence are useless. In this article, I try to make the case that faith and logic go hand-in-hand. The Holy Qur’an states

*O ye who believe! prove not false to Allah and the Messenger, nor prove false to vow trusts knowingly (Chapter 8: Verse 28)*

Why ontological arguments? For me, rationale for ontological arguments can be found in the world of abstract mathematics. My answer to the question “Is mathematics an invention of the human mind, or does mathematics really exist independently of human existence ‘out there’ in some abstract Platonic realm?” leads to this rationale. The community of professional mathematicians has arrived at no consensus as to this question’s answer. Some mathematicians answer “invented by humans”, while others reply “really exists independently.”

The outstanding English mathematician G. H. Hardy (1877— 1947) eloquently expressed the latter view:

...and there is no sort of agreement about the nature of mathematical reality among either mathematicians or philosophers. Some hold that it is 'mental' and that in some sense we construct it. Others that it is outside and independent of us ... I believe that mathematical reality lies outside of us. that our function is to discover or observe it. and that the theorems which we prove, and which we describe grandiloquently as our 'creations', are simply our notes of our observations.<sup>8</sup>

Like Hardy, I am a mathematical Platonist who believes in the independent existence of mathematics. If mathematics was discovered and not invented by humans, where did it come from? For a theist who, like me, is also a mathematical Platonist, the independent existence of mathematics leads to the intriguing possibility that the wonders of the world of mathematics can be explored for signs of God's existence analogously to way that scientific wonders of the physical world provide signs (to me and other believers) of God's existence.

But where in mathematics should we explore for this evidence? Mathe-

matical logic provides a foundational base for much of mathematics. and, consequently. mathematical logic seems to be a natural "place" in the Platonic realm of mathematics to explore for evidence of God's existence. This leads to ontological arguments that attempt to establish God's existence by logic alone. Hopefully. the idea of using logic alone to establish God's existence does not now seem quite as preposterous and absurd as it might have a few paragraphs ago.

### Ontological Arguments

With understanding of the term "ontological argument", and with motivation for such arguments, we now can proceed to examinations of several examples of ontological arguments. One of the oldest versions of the ontological argument for the existence of God, often attributed to St. Anselm (1033 — 1109) of Canterbury, dates back almost a millennium. This argument, when simplified and phrased in a more modern style<sup>9</sup>, runs something like the following:

Let God be the greatest conceivable thing (or being). This statement seems to address only the

conceivability of God, and seems to say nothing about the actual existence of God, but opinions vary. For the sake of (a *reductio ad absurdum*<sup>10</sup>) argument, assume that God doesn't exist. Let G be exactly like God, except that G exists. G is a greater conceivable thing than God, since G has all the properties of God and existence as well, and an existing thing is greater than a non-existing thing. But this is impossible (absurd), since God is the greatest conceivable thing. Therefore, the assumption that God doesn't exist is false. Therefore, God exists.

Although this ontological argument is quite interesting, criticisms of it appeared almost immediately and have continued to this day. Gaunilo, a contemporary of St. Anselm, used a parody<sup>7</sup> of St. Anselm's argument to show that a greatest (best) island exists. But this seems strange — in what sense does a greatest island exist? If this form of argumentation allows for the proof of existence of a non-existent island, then it might allow for the proof of existence of a non-existent God.

Gaunilo also made a more general criticism that might show that St.

Anselm's full argument is circular. A circular argument is an argument that, possibly in a very subtle way, assumes (without proof) the desired conclusion. The version that I presented above certainly has the feel of a circular argument, but pinning down the circularity is not easy. See Sobel<sup>4</sup> for details.

One problem is that some properties, like possibly greatness of an island, possess no intrinsic maximum, which means the concept of greatest does not apply for such properties. As an example of a property that has no intrinsic maximum, consider all the whole numbers greater than the number one, and take greatness to be the size of the number. Since there is no largest whole number greater than 1, there is no number that has maximum greatness. Similarly, there might exist a sequence of beings of ever increasing greatness. Which one of these beings would be God?

Another criticism of St. Anselm's argument is that replacing "greatest" by "worst" results in an argument for the existence of the worst possible being! Let luck be the worst conceivable thing (or being). Assume that Yuck doesn't exist. Let Y be exactly like

Yuck, except that Y exists. Y is a worse conceivable thing than Yuck, since, all other properties being identical, an existing bad thing is worse than a non-existing bad thing. But this is impossible (absurd), since Yuck is the worst conceivable thing. Therefore, the assumption that luck doesn't exist is false. Therefore, Yuck exists.

Because of these and other difficulties, many philosophers think that St. Anselm's argument is problematic. This has led a number of philosophers, including Descartes (1598 — 1650), Leibniz (1646 — 1716), and Gödel (1906— 1978), to create their own versions of the ontological argument for the existence of God, but these arguments, too, have been subject to criticism. The philosopher, logician, and atheist Bertrand Russell (1906 — 1978) took the view that the flaws in ontological arguments are subtle indeed. Graham Oppy writes in the online Stanford Encyclopedia of Philosophy:

However, as Bertrand Russell observed, it is much easier to be persuaded that ontological arguments are no good than it is to say exactly what is wrong with them.

This helps to explain why ontological arguments have fascinated philosophers for almost a thousand years.<sup>6</sup>

Kurt Gödel<sup>11,12</sup>, one of the greatest logicians of all time, gave one of the deepest, subtlest, and most mathematical versions of the ontological argument. As has already been stated, Gödel is best known for his surprising theorems<sup>2,3</sup> that demonstrate the incompleteness of mathematics, and that, according to Douglas Hofstadter writing in *Time Magazine*, "many consider the most important result of 20<sup>th</sup> century mathematics."<sup>13</sup> Any argument by someone of Gödel's stature needs to be considered seriously.

Gödel's ontological argument<sup>4,14,15, 16</sup> proceeds in two parts, Gödel's first gives axioms for positive properties and then defines something to be a God if (and only if) it has all positive properties, where a positive property should be thought of as a "goodness" property. From the properties of positive properties and his definition of God, Gödel then shows that God's existence is possible. The second part of Gödel's argument shows that if God's existence is possible, then God exists. These two

parts, taken together as one combined argument, imply that God exists. Interestingly, Gödel's definition of God implies monotheism. i. e., Gödel's God is unique. The Holy Qur'an refers to the oneness of God and God's maximum goodness:

*He is Allah. There no God but He. His are the most beautiful names.*

(Chapter 20: Verse 9)

If God exists and God is the conjunction of all positive qualities, why does God allow (require) evil and suffering to exist in our world? Could an atheist use the existence of evil and suffering to argue against the validity of Gödel's argument? John Barrow infers<sup>8</sup> from the mathematical work of Steven Brams that

Evil and suffering can be inevitable aspects of an optimal strategy to do good).<sup>17</sup>

If true, then this brings into question the effectiveness of this criticism. Hadhrat Mirza Tahir Ahmad<sup>th</sup>, who, in his opus on revelation and rationality, devotes a chapter to the question of suffering, states:

For those who believe in God, the Creator, there should be no problem ei-

ther, because they see enough direction balance and purpose in creation, to submit to the wisdom of the plan in its totality.<sup>19</sup>

Other criticisms that have been leveled against Gödel's ontological argument include parodies that seem to show the existence of non-existent things<sup>6</sup>. If any of these criticisms are correct, then Gödel's logical proof of the existence of God falls somewhat short of what Gödel intended. However, Gödel's notes about his meanings for terms in his argument are terse and cryptic. so the possibility exists that all of these criticisms are misguided. Gödel's ontological argument continues to be a small but active area of philosophical research.

Not only is there controversy over the validity of Gödel's argument, there also is disagreement over Gödel's thoughts and intentions with respect to his argument. This issue is interesting and important because of Gödel's intellectual status as one of the greatest mathematical philosophers of all time.

There is some evidence that Gödel treated this work as an abstract exercise in formal logic that had little relevance to the concept of a religious God.

According to John Barrow, Gödel would not specify whether he meant his argument to be taken seriously as a proof for God's existence:

When questioned about such flights of logical fancy he remarked with a smile that 'the axiomatic method is very powerful'.<sup>20</sup>

John Dawson. using the diary of a close friend<sup>21</sup> of Gödel's as a source. Writes:

... and he announced that he was now fully satisfied with the ontological proof that he had obtained. He hesitated to publish it. however, for fear that a belief in God might be ascribed to him, whereas, he said, it was undertaken as a purely logical investigation, to demonstrate that such a proof could be carried out on the basis of accepted principles of formal logic: ...

The contents of the preceding paragraph notwithstanding, strong evidence exists that Gödel was a theist who believed in an afterlife, and who attached some religious importance to his ontological argument. Howard Sobel devotes a section in a chapter of his book<sup>4</sup> to the question of Gödel's intention and

reaches the conclusion that Gödel's argument meant much more to Gödel than the impression given by his friend's diary. Gödel was a cautious, guarded person, and perhaps only in his letters to his mother did he touch on his true feelings about many things, including religion. These letters" reveal Gödel's religious side and his belief in an afterlife.

### Is Logic Sufficient?

All of these logical proofs use definitions of God that seem to miss key components of the religious concept of God. For example, the God of Islam, Christianity, and Judaism requires faith. An illustrative example from The Holy Qur'an is:

*True believers are only those whose hearts tremble when the name of Allah is mentioned, and who, when His Signs are recited to them, have their faith increased thereby, and who put their trust in their Lord, (Chapter 8: Verse 3)*

Where does faith fit into all this talk about mathematics and logic? I think that the following interesting logical argument illustrates the importance of faith.

Assume it is possible to prove that such a religious God exists. Then, no faith is required, since God can be shown to exist with certainty. But this is impossible, since God requires faith. Therefore, the assumption that there is a proof for the existence of the religious concept of God is false. Thus, if God demands faith from us, there can be no logical proof for the existence of God.

This corresponds nicely with something the Promised Messiah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> wrote:

It would be a great impertinence to imagine that man has laid God under an obligation by discovering Him through his own effort and that if there had been no philosophers He would have continued unknown.<sup>22</sup>

If the above argument is correct, then logic shows that the search for a logical proof of the existence of God in the religious sense can never succeed completely if a religious God exists, for the existence of such a God precludes the existence of a proof. In other words, any airtight proof for the existence of God establishes that either: God exists, but doesn't re-

quire our faith: or, paradoxically, that God doesn't exist!

Consequently, believers like me do not require an airtight logical (in the mathematical sense) proof for God's existence. Personal experiences, studies, and investigations provide all the necessary faith and proof. For me, studies of suggestive, but not airtight, argument in mathematical logic provide part, and only part, of this proof.

The ontological arguments of St. Anselm and Gödel are analyzed with greater care and in greater logical detail in the appendix. Readers who are not interested in the details should just read the Conclusions section, which amplifies the complementary nature of logic and faith.

### Conclusions

My conclusion about the complementary nature of faith and logic gains strength from an unlikely source. Physicist and science writer Heinz Pagels has given what seems to be a powerful argument against the existence of an all-powerful God:

When I was in high school I remember reflecting on what kind of being God could possibly be —

I was curious ... I also remember asking that if God was All-Powerful, could he do things like change the laws of logic? If he could change the laws of logic, then he was a kind of lawless Being incomprehensible to the human mind. On the other hand if He couldn't change the laws of logic. He wasn't all-powerful. These alternatives left me dissatisfied ... this 'teen-age theology' left me with the feeling that either God was not subject to the laws of logic, in which case, there was no point thinking rationally about God, or he was subject to the laws of logic. in which case he was not a very impressive God.<sup>23</sup>

On a first reading, this passage apparently offers a devastating criticism of the above program of searching for God in the abstract Platonic world of logic and mathematics. This is because, as stated in the Introduction, logic provides a foundation for mathematics. However, upon further reflection, I think that Pagels himself gives a hint for a solution to his own dilemma: it is conceivable that there are possible worlds that God can create in which God exists and in which the usual laws of logic do not hold, but that

these worlds would contain few beings (such as humans), if any, capable of believing in God.

This follows from the fact that reason is (just) one of the necessary tools we use to arrive at a belief in God and reasoning skills are based on logic, either formal or informal. Without these skills we would be unable to look around us and reason that there exists enough evidence, both universal and personal, for us to have faith that God exists, i.e., reason takes us a long way down the road, but faith is needed to complete the journey. Therefore, we see that faith and (usually informal) logical reasoning complement each other as parts of a belief in God, and that both are required for this belief.

Thus, it is no coincidence that we live in a world that has both believers and laws of logic. Many verses form the Holy Qur'an confirm this: for example.

*Verily in the creations of the heavens and the earth and in the alternation of night and day. and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the*

*earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth, — are indeed signs for the people who understand.*

(Chapter 2: Verse 165)

Since we live in a world that does have rules of formal logic, we can use these rules to try and deduce God's existence. When we do this, I think we find that the ontological arguments outlined in this article show mathematical logic offers persuasive, but not conclusive, evidence for the existence of God. Because evidence for the existence of God can be found in the abstract world of mathematics as well as the physical world, I am lead to believe that God created not only the physical universe, but also the universe of abstract mathematics, and that human consciousness provides an interface between the physical universe and the mathematical universe.

There is a curious partial parallel between science and religion. Contrary to public perception, neither scientific theories nor even scientific laws are ever proven in the strict sense of mathematical logic. If, in a moment of imprecision, a

scientist states that empirical logic offers persuasive, but not conclusive, evidence for the existence of God. Because evidence for the existence of God can be found in the abstract world of mathematics as well as the physical world, I am lead to believe that God created not only the physical universe, but also the universe of abstract mathematics, and that human consciousness provides an interface between the physical universe and the mathematical universe.

There is a curious partial parallel between science and religion. Contrary to public perception, neither scientific theories nor even scientific laws are ever proven in the strict sense of mathematical logic. If, in a moment of imprecision, a scientist states that empirical evidence proves that a particular scientific law is true, what she really means is that the empirical data is in accordance with the law. Only an infinite amount of data would demonstrate that the law is unequivocally true, but an infinite amount data is impossible for humankind to collect and process, so scientific laws are never actually proven.

There are at least two possible stances for scientists (who believe in scientific realism) to take with

respect to scientific laws. The first is that some scientific laws are true, and that we can discover (at least) some of these laws, but that we can never actually know for sure that any of our discovered laws are true. The second stance is that there are true scientific laws, but that none of these laws are knowable to be true by finite, mortal beings such as humans. Each of these stances involves faith in scientific laws, just as believing in God requires faith.

The truth of the second stance might be a reflection of the infinite character of nature, and a believer (but not an atheist) might say that the infinite character of nature, in turn, is a reflection on the infinite nature of God. The infinite character of the physical world is itself paralleled by the infinite nature of mathematics, as confirmed by Godel's incompleteness theorems, which show that finite man-made mathematical models give only an incomplete picture of the infinite world of abstract mathematics. Thus, a theistic mathematical Platonist (for example, me) discovers additional evidence for the existence of an infinite God in the infinite nature of both the world of nature, and in the infinite world of abstract mathematics.

As stated in the Introduction. I intend to expand on some of the points contained in the preceding three paragraphs in a future article.

## References and Endnotes

1. In order to make a good sound-bite, my phrasing is deliberately provocative. My second article will discuss the issue more carefully.
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6. Graham Oppy, Ontological Arguments, (*The Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/entries/ontological-arguments/>).
7. Kenneth Einar Himma, The Ontological Argument, (*The Internet Encyclopedia of Philosophy*, [http:// www.iep.utm.edu/ontarg.htm](http://www.iep.utm.edu/ontarg.htm)).
8. G. H. Hardy, *A Mathematician's Apologu*, (Cambridge University Press,

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9. I have taken liberties with the argument. For a careful, detailed, advanced, and critical treatment of Anselm's argument, see Sobel.
  10. As a less abstract example of *reductio ad absurdum* consider four pieces of mail delivered to three mailboxes contains either one piece of mail or no pieces of mail. Then, according to this assumption, the total number of pieces of mail in the three mailboxes must be three or less. This contradicts the fact that there were four pieces of mail delivered to the three mailboxes. Consequently the original assumption is false, and at least one of the mailboxes contains two or more pieces of mail.
  11. John W. Dawson, *Logical Dilemmas: The Life and Work of Kurt Gödel*, (A. K. Peters. Wellesley, MA. USA. 1997)
  12. John L. Casti and Werner DePauli. *Gödel: A Life of Logic*. (Perseus Publishing, Cambridge. MA. USA. 2000).
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  25. Peter Suber. The Ontological Argument, (<http://www.earlham.edu/~peters/courses/reonto-arg.htm>).
  26. Daniel Bonevac, *Deduction: Introductory Symbolic Logic*. (Blackwell Publishers, Malden, MA. USA).
  27. English translation of commentary by Hadhrat Mirza Bashiruddin Mahmood Ahmad on the Holy Qur'an.
  28. Kant's criticism often is misconstrued as: existence is not a property.
  29. Ibn Sina (980 — 1037), (Latinized in medieval Europe as Avicenna), a Persian Islamic philosopher and scientist. proposed something like this almost a thousand years ago. Ibn Sina further argued that since God is unique, God is the only being that has necessary existence, and all other beings must exist contingently. God is responsible for the existence all things besides Himself: God created everything.
  30. Jordan Howard Sobel. Gödel's ontological proof in *On Being and Saving: Essays for Richard C'arrwright*. (MIT Press. Cambridge MA. U.S.A.. 1987).
  31. This is actually true for all properties. not just the existence of God. It is a "self-evident" axiom of modal logic that if one possible world "sees" a proposition to be true in all possible worlds, then the proposition is actually true all in all possible worlds

# RULES OF MODESTY WHICH ARE IGNORED BY TODAY'S JEWS AND CHRISTIANS

Maham Saleem, Willingboro, NJ

We all face peer pressure, it is a fact and I am not denying it. I have faced it, but I set myself free from it, *Alhamdulillah*. I once read a *Hadith* which said something like this: People will follow you when you'll be indifferent to the world, which means being indifferent to materialism. Allah is All-Knowing and All-Hearing, He revealed to Prophet Muhammad<sup>saw</sup>:

“And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say 'Surely, Allah's guidance alone is the guidance,' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allah, no friend nor helper.” (2:121)

The Holy Qur'an instructs us to keep friends among our people. Who make us believe in ourselves and make us better humans and better Muslims. Friends whom we are

comfortable with, and enjoy in a modest, and decent manner. Most of the mainstream American people want us to go astray, want us to run wild like them, they fail to realize that America is a free country and we are free to cover ourselves and practice our religion. It is our constitutional right.

Our Ahmadi girls and boys should be confident enough to portray themselves as Ahmadi Muslims. All Ahmadi girls should wear at least knee-length coats and scarves when outside the house and be proud of it. It is our identity and our religion.

I do have a select group of Jewish, Hindu and Christian friends who let me follow my religion in peace and I let them follow theirs. We give each other some space.

Next time someone at school asks you why you are wearing a scarf and coat, tell them you are in-

terfering in my personal matters if you cannot give them a reason at first. Others can not respect you if you do not respect yourself and respect your identity. Say the prayer, “*Rabbana afrigh 'alaina sabran wa thabbit aqdamana wansurna 'alal qaumil kafir-een.*” Translation: “O Lord pour forth steadfastness upon us and help us against the disbelieving people.” *Ameen Allahumma Ameen.*

The Jewish and the Christian women are supposed to cover their heads too. It is said in:

## 1 Corinthians Chapter 11

- 5: but any woman who prays or prophesies with her head unveiled dishonors her head -- it is the same as if her head were shaven.
- 6: For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil.

Meaning that a woman who goes around with her head uncovered is disrespected. It is recommended for her to shave off her hair and even if she feels embarrassed with a shaved head then she should go around covering her bald head.

Our girls can tell them when they feel more firm about their belief and actions that do you know that in the Holy Bible it says that women who do not cover their heads should shave their heads. If you get teased too much it is okay to cry and report to the principal and teachers telling them that your classmates are violating your First Amendment Rights for Freedom of Religion.

I hope and pray that we, with the start of a new century for Khilafat are more staunch Ahmadi-Muslims. *Ameen Allahumma Ameen.*

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### CORRECTION

In May 2007 issue of the Gazette on page 38 please read the sentence as follows:

**In 1982, when Hadhrat Khalifatul Masih III<sup>th</sup> suffered a heart attack ...**

**The year should be read 1982 instead of 1984.**

## Verities of the Holy Qur'an in This Age

I was young and am now old and people can bear witness that I never concerned myself with worldly affairs and was always interested in matters of the faith. I have found the Word which is called the Qur'an of the utmost holiness and full of spiritual wisdom. It does not deify any man and does not bring God into contempt by excluding souls and bodies from His creation. The Holy Qur'an in the end brings down that blessing on the heart of man for which a religion is embraced and makes him the heir of Divine grace. Then having found a light, how shall we revert to darkness and having eyes how shall we become blind? *[Sanatan Dharm, Ruhani Khazain, vol. 19, p. 474]*

## Comprehensiveness of the Holy Qur'an

The holy and perfect teaching is that of the Holy Qur'an which nourishes every branch of the human tree. The Qur'an does not stress only one side. Sometimes it urges forgiveness and forbearance on condition that they should be appropriate, and sometimes on proper occasions, it directs the punishment of an offender. In truth the Holy Qur'an is a picture of the Divine law of nature, which is visible everywhere. It is perfectly reasonable that the word of God and the work of God should be in accord with each other, that is to say, as the work of God Almighty appears in the world, the true Book of God should teach in accordance with that work, and not that His work should manifest one thing and His word should manifest something else. We observe in God's work that there is not always forgiveness and forbearance but that He punishes offenders with diverse types of chastisement. Such punishment is mentioned in the previous Books also. Our God is not only Compassionate but is also Wise and His torment is great. The True Book is the one which is in accord with this law of nature, and the True Word of God is that which is not inconsistent with His work. We do not find that God has treated His creation always with compassion and forbearance and that there is no chastisement. Even today, God Almighty has, for the chastisement of the wicked, prophesied through me the occurrence of a great and terrible earthquake which will destroy them. *[Chashmai Masihi, Ruhani Khazain, Vol. 20, pp. 346-347]*

# THE STORY OF RELIGION

**Dr. Kashif Nadeem, Lahore, Pakistan**

If God created man, He had to guide him too. For human communities to flourish and to live on earth in peace and harmony and also keep alive the ethical and moral values so essential for the above-mentioned idea and for the realization that the Creator that people so often envisioned did exist, God revealed Himself to man at various times.

Prophets, and according to the Qur'an a handsome 124,000 in number, have come to guide the human race at various times and at various places. Why were there so many prophets sent to earth? Why are there so many religions today when God is One. Have so many religions not only increased the amount of inter-faith dispute and hatred. Did we really need religion? Let us briefly travel through time and come back to answer these questions in our second part.

Well, between 6000 and 7000 years ago, with no or very little communication, in a world with scarce population and isolated set-

tlements, in a world where inhabitants of two close nearby areas were totally unaware of each other, where messages from one would take extremely long, if ever, to reach the other, God sent his messengers to a particular tribe, city or nation. Sending one messenger to the whole world would have not only been stupid and defied logic, it would have been an impossible task for the poor fellow to roam about continents spreading God's message, only to find the message forgotten by the previous settlement, and because of a lack of communication and because the message would not have been preserved in a book form, we would have seen a thousand interpretations and meanings of the same message.

Besides, the Messenger wasn't responsible for just conveying the message of God, but by practice and personal example he was to teach people to live in a civilized and peaceful manner; both on an individual and community level, to teach them how to pray and remember their Creator and

how to spread love and peace. In short, the Prophet's mission was to reform the people he was sent to from worldly beasts into a peace-loving, civilized and educated community and create communion between individuals and God! Prophets were sent to every people.

"And We did raise among every people a Messenger with the teaching, 'Worship Allah and shun the Evil one.'" (Qur'an 16:37)

"And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged." (Qur'an 10:48)

Like physical and mental powers, God has granted man spiritual powers which the messenger comes to show by personal example and by miracles that God shows in his favor, the biggest being his victory in spite of apparent 'impossible' conditions and extreme opposition and oppression of his followers. In a world as was described earlier, at one particular

time, no wonder there would have been a hundred different messengers of God in different civilizations and communities, the communities being totally unaware of one another. Prophets come only to reform a nation once it has forgotten God and turned to materialism, a trend that follows human nature. With no means of preserving the Prophet's teachings, the message would soon be forgotten, hence the need for another prophet whom God would send. God has always been kind as to remind man of his spiritual existence and powers and how he could reach Him. Man forgets and rebels, thanks to the egotistic nature of a material man.

Prophets have always reminded us of our constitution comprising of a physical, mental, moral and above all a spiritual resolute. And that one part was dependent on the other and forgetting any of the four would limit our powers which would stand against God's purpose of creating man. God, as the messengers taught, created man for him to exhibit the powers He has granted him in all the four fields mentioned, and to earn His nearness as a result. Just like the physical body needed food to re-

main alive, the nourishment for the soul was prayer and remembrance of God, without which it gradually withered and died.

Prophets were all humans and the word 'sent' as it is used for them is an expression to mean that they are chosen ones. Of course never was a prophet sent directly from the heavens. They were all pious and noble men chosen from amongst the people.

"Say, I am but a man like yourselves; but it is revealed to me that your God is One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord." (Qur'an 18:111)

As time passed, civilizations grew stronger and nations more educated and informed, means of communication increased and became better, more efficient and reliable. In an area where supposedly ten messengers had been sent, one could now suffice to reform the faith, and this is the period in history where we see the likes of Noah<sup>as</sup>, Abraham<sup>as</sup>, and much later, Moses<sup>as</sup> and then Jesus Christ<sup>as</sup>. Messengers were sent to a larger target population, e.g. instead of send-

ing twelve reformers to the twelve tribes of Israel, God chose to send one.

"I was sent only to the lost sheep of the house of Israel." (Matthew 15:24)

Messengers of God are always pious people and the people they are sent to testify to the piety and noble nature they bear and to the fact that they never lied.

"...I have indeed lived among you a whole lifetime before this. Will you not then understand? (Qur'an 10:17)"

But after their claim to prophethood, they are always opposed and threatened, if not persecuted, tortured and even killed. They are even called magicians, poets, lunatics and names of the like.

"But now when the truth has come to them from Us, they say, 'Why has he not been given the like of what was given to Moses?' Did they not reject that which was given to Moses before?' They said, 'Aaron and Moses are but two sorcerers who back up each other.' And they say, 'We reject the claim of both.'" (8:49)

"Then We sent Our Messengers one after the

other. Every time there came to a people their Messenger, they treated him as a liar." (Qur'an 23:45)

Prophets are always sent at a time when materialism takes its hold and man forgets God's message or distorts it to fit his personal and communal interests, which is to say the Love and Fear of God that the Prophet had once inculcated, and the spiritual nourishment he had provided all evaporate, and what's left of faith is but a worn-out stinking ideology not the least concerned with God! Man forgets God to the extent that he begins playing God himself. The Leaders of the Faith begin exploiting faith for personal gains! Human nature is such that once addicted and submerged in material and physical gains, his spiritual counterpart dies, a teaching all messengers gave. To bring life to this 'spirit' has been the mission of prophets, to show to the world the great treasures they've experienced through the spirit and to ask them of the same, for this was essential for communion with God. Indeed, the single fact that all messengers taught this same basic theme and ideology is enough proof of the Oneness of the source

of the message, God, Allah, Bhagwan, Jehovah, name Him whatever.

The basic theme of the teachings of all prophets has been; emphasis on the oneness of God (trinity was a principle forced into Christianity by Pauline ideology much later and it was he who popularized the notion of Jesus being the Son of God!), on the fact that there was a life after death (the real life-existence of the spiritual side of man), and that to fare good in that life, one had to nourish his spiritual self in this life, which is possible with God's help, peace, meditation and Love. Two more things that all prophets also prophesied were the coming of a great Prophetic figure in the future and before any prophet died he foretold also of his second coming! All Messengers of God, teaching the same basic principles, while isolated and unaware of one another only proves as I said earlier, the unity of the source of that message.

So, it is quite safe to believe that messengers of God were true and did predict the coming of a Universal Messenger, but many people did not recognize him. David<sup>as</sup> brought the Psalms, Moses<sup>as</sup> brought the

Torah, Jesus<sup>as</sup> the Gospel, and so on. But they met the same fate - human interception and interference at the hands of 'the upholders of religion'.

"For each period is a book (revealed)." [Qur'an 13:38]

Messengers of God have always been mocked, but they've always been steadfast, patient and bore the torture with hope and prayer in the midst of the most hopeless conditions. Why did such truthful people, whose truth had been testified to by their own people; why had people who had never lied to their fellow men all of a sudden in the matter of a single night bring forth a claim that would be a lie against God! And why then did they succeed, as they predicted, amidst 'impossible' conditions. Their message must have been true. The Sender of the message even more so.

### **A Prophecy About a Great Prophet**

Jesus Christ<sup>as</sup> had prophesied the coming of a great figure, using the words 'Comforter', 'Holy Ghost' etc. He says:

*But the Comforter, which*

***is the Holy Ghost, whom Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14-26)***

*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. ... I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak.. and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. (John 16:7-14)*

Moses<sup>as</sup> prophesied that the great Prophet to come would be from among the brethren of the Israelites; Muhammad<sup>saw</sup> belonged to the Ishmaelites, the brethren of the Israelites. Moses<sup>as</sup> says:

***The Lord thy God will raise unto thee a Prophet***

***from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken. (Deuteronomy 18:15)***

***I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass that, whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy 18:18-19)***

The all-important figure prophesied by all previous prophets was to come at a time when conditions were finally suitable for the word of God to be preserved forever, finally able to pass the test of time and travel safely through all dangers without being corrupted. It was to be a time when no longer was there the danger that the word would be changed or the message distorted by human hand. This was the time in history where Muhammad<sup>saw</sup> appeared and declared his mission universal. Prophethood had reached its climax and the message had now become global; instead of a particular tribe or nation being the

target, the message was meant for the whole world. His message was the same in theme and ideology as the previous ones, just that it was purer, more refined and contained all required teachings and was essentially a complete code of conduct for humans irrespective of tribe, creed, color or nationality.

It was a time when the human mind had evolved enough through time to have borne the message of God in its entirety, the word 'bear' being that used by Jesus himself.

***I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak.. and he will show you things to come. (John 16:7-14)***

This is why the complete code of conduct took so long to be revealed! Moses<sup>as</sup> or better still Abraham<sup>as</sup> or even Adam<sup>as</sup> could have brought it! However the human mind wasn't capable enough and secondly, there was no means that it could remain protected, safe and unchanged!

All salient features of the UN charter of human rights are contained in the charter of Arafat, put forward 1400 years ago by the Prophet<sup>saw</sup> of God. His message was complete and his religion contained all the important features of all other faiths! Like any other prophet, Muhammad<sup>saw</sup> warned his people of the existence of God, of the existence of a spiritual self, and that evil-doing should be abolished for good. Like any other, he met the same fate -persecution and oppression. However he succeeded in his claims; his message spread light in the tarriest darkness of ignorance that prevailed in Arabia, but in his lifetime the message did not reach the global audience it was meant to target. The complete spread of this message had to wait centuries according to his prophecy.

He prophesied the coming of a great reformer in the latter days, the description of those 'latter days' exactly fitting the current state of world affairs. (On that later)

This promised reformer had to purify people and teach them the real teachings of religion that they would have forgotten at that time. This reformer,

he stated, would be his second-coming as is also stated in the Qur'an:

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error;

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise." (Qur'an 62:3-4)

As stated earlier, all great prophets prophesied their second-coming and the followers of all great religions await their coming just like the Muslims are waiting for the Mahdi, the Christians for the Christ, the Jews for the Messiah, the Buddhists for the Buddha, the Sikhs for the Mahdi Mir, the Hindus for Lord Krishna, the Zoroastrians for Zoroaster, the Druze for the 'Qaim' and so on and so forth. 124,000 newcomers in this age would only increase the fights and disputes we already have! Decrease that number to a mere ten and still violence is all that can be pictured! It would prac-

tically create hell on earth rather than peace. If we think a little deeper and analyze the wisdom and allegory of God's word, could it be that all the Prophets had foretold of their coming in the form of one single man! Could it be that this 'Mahdi' or 'Christ' or 'Mahdi Mir' or 'Krishna' or 'Buddha' or 'Qa'im' was to be the same person?

Indeed that is what logic, reasoning and deep understanding of the word of God leads us to; for only then only could this person lead all religions into a peaceful coexistence and call them to one faith, Peace. As previously stated all Prophets independent of each other had brought the same message, one of reformation from evil and cruelty to good and peace. How could they then differ on this point? How could they be understood to predict different religious figures and how could the concept of the unification of faith be justified? Surely, the fulfillment of all such prophecies as pertain to a second-coming of a messenger was to be in the form of one person. Only then only could there be complete peace and harmony, and according to the Qur'an, the prophecy of the victory of Islam could come

true! This is the wisdom of God's word and this explains once again the great unity in the teachings of all messengers; the unity of the source of the message.

"He it is Who has sent His Messenger with guidance and the religion of truth, **that He may make it prevail over every other religion**, even though the idolaters may resent it." (Qur'an 9:33)

As described earlier, God has been very just to man in catering for his spiritual needs and has been sending messengers at times when man had become too indulged in the material world and started defying God openly, always believing his mind, a creation of the same God (no wonder) to be the of the highest order and caliber. Indeed, the Holy Books also speak of nations that had been destroyed earlier though they had great knowledge and had advanced in technology, a fact many of us who envision a steadily rising graph of technical evolution are unfamiliar with. The Babylonians, the Romans, the Greeks, The ancient Egyptians etc were highly learned in the science of astronomy, mathematics, architecture, engineering and

medicine just to name a few. Indeed the knowledge of the stars by ancient Egyptians and the architectural engineering and design of the Romans has amazed many a modern scientist. Is man not in a similar situation of scientific advancement, probably greater! No wonder he has thus started playing God once again! The era of wars as described in the Bible and in the traditions of the Holy Prophet<sup>saw</sup> is in concordance with what is happening today. All the conditions are very ripe for the coming of the Promised Reformer. Where is he?

### **People always take the word of God literally**

Why did people fail to recognize prophets? The word of God is the word of God, full of wisdom and allegoric expression, expression which people take literally either to make fun of or for lack of knowledge and wisdom, and thus fail to recognize the messengers of God. Let's briefly examine what made the Jews to not believe in the prophethood of Jesus<sup>as</sup>!

When Jesus<sup>as</sup> made the claim of being the Promised Messiah, the Jews complained that the Holy Scriptures had mentioned

Elijah<sup>as</sup> before Jesus<sup>as</sup>, Elijah<sup>as</sup> being the one to bring glad tidings of Jesus<sup>as</sup> and verifying his claim! According to the scriptures, Elijah<sup>as</sup> had been taken up into the heavens in a whirlpool many years ago! And he was to 'descend' from heaven before the Messiah came. Jesus Christ<sup>as</sup> told the Jews that John the Baptist (Yahya<sup>as</sup>) was the prophesied Elijah! But the Jews were bent upon seeing a 'physical descent' and did not hesitate to reject an Elijah that was born on earth. Jesus<sup>as</sup> explained that it was an allegoric expression in the Holy Scriptures that only pointed to the spiritual heights Elijah would have attained! and that it wouldn't ever be literally manifested. They cursed him as a liar. He was deemed a heretic and called a lunatic! Today his name lives in honor and respect!

One may ask why does God not speak in a clear literal sense then? This life, prophets have foretold, is a test of how much we are able to nourish our spiritual self in the presence of physical temptations that stop us from doing so. Now had God sent someone in a supernatural fashion, who would have denied him? Why would someone deny superman?

Why would someone deny a man descending on a horse with a yardstick in hand and two angels on the side? Had God said a man of such name and color would be born in such and such a house to such and such parents in the literal sense and complete detail, why would you or I deny the Prophet if he came exactly fulfilling the prophecy in the exact literal terms. This wouldn't have served the all-important purpose of spiritual development and strengthening a relation with the Creator. It wouldn't have served the purpose of a test. God is wise. He knows how to give His test. His allegoric expressions and metaphors are understood only by the true and wise and those honest at heart and are always rejected by the material world on grounds that they didn't see their fulfillment in 'literal terms'. Thus the hypocrites are filtered and the true selected. This has been the system of God! The mean and corrupt, the one's blind in the spiritual eye, fail to recognize Him, losing in the end and burning in the fire of jealousy and hate.

### The Promised Reformer

In the process of this

story, we have seen that all religions pass through similar stages. A phase of extreme spirituality in the life of the Prophet and immediately thereafter; a second stage of gradual decay; a third stage of complete distortion and religious turmoil, wherein the religious clergy plays politics and materialism in the name of faith! They play hatred and violence in the name of the very faith that meant peace and love! In a nutshell, religion and spirituality become two distinct elements; the fourth phase starts with the coming of a new Messenger! With his advent the cycle is repeated, the corrupt and wicked are filtered and the true accepted! the process of decay is reversed!

The Holy Prophet<sup>saw</sup> is reported to have said:

"The best century is the one in which I live, then the next century, then the century after that. **Then there will spread falsehood at the hands of people who will take pride in their wealth and riches and will grow fat on the earnings of others.**"

*(Tirmidhi & Bukhari, Kitab Al-Shahadat)*

"There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur'an except its inscription. Their mosques will be splendidly furnished but destitute of guidance: Their divines (religious leaders) will be the worst people under the heaven and strife will issue from and avert to them."

*(Mishka-tul Masabih, Kitatul Ilm)*

"Faith will ascend to the Pleiades and a man of Persian descent will bring it back to earth." *(Sahih Bukhari, Kitab-al Tafseer)*

With the appearance of the Promised Reformer, the process of decay would be arrested and a renaissance of Islam was to take place.

Once again in this age, which fulfills all the signs of the coming of the Reformer prophesied, will we be waiting for a literal reformer descending from the heavens on a white minaret to the east of Damascus with two yellow sheets on his shoulders, defying all laws of gravity and logic, and on landing heading for the bushes and killing the swine and breaking all

crosses be they on churches, in homes or in people's necks and then settle to lead the prayers at Mecca only to find that the Christians had made new crosses? What if the poor man was badly tricked by his opponents to know that the number of cross-manufacturing factories had gone up and various genetic engineering labs had started cloning pigs! Wouldn't we be making fun of God's word? Or will we be waiting for him to descend on Jerusalem as other traditions relate! Interestingly, in case he descends on Jerusalem, people will reject him on the excuse that he didn't land in Damascus and vice versa. But why would someone reject such a supernatural occurrence in the first place! The situation wouldn't demand any war as is narrated but complete submission and universal acceptance of his claim!). Or better still will we learn a lesson from the history of religions and start thinking wisely! The history of religions tells us that the majority are going to repeat the same mistake! But in the end, they'll be put to shame!.

Thus do We expound the Signs for a people who reflect. (10:25)

The Qur'an clearly invites us to ponder and reason and reflect upon the wisdom of God's word!

### Everyone claims to be true

Lets answer another question here. The Christians think they are right, the Jews think its them. And so does a follower of any faith. Who is right and who is wrong? What is the reason for this dispute? Failing to recognize the chain of prophethood is the primary cause! Abraham<sup>as</sup> is widely regarded as the Patriarch of monotheism and the common father of the Jews, Christians, and Muslims. Through his second son, Isaac<sup>as</sup> was born Moses<sup>as</sup> and through Ishmael, his first son, originated Muhammad<sup>saw</sup>. Ideally and very rightly, believers of a previous prophet should have recognized the coming one and lend him a helping hand by believing in his claim. Practically, this did not happen.

No new religion denied the truth of the previous prophets! Followers of Jesus<sup>as</sup> believed in Moses, Muslims believe in both! This again is proof of the point I am trying to make - the wisdom of God and the chain of prophethood! Why

did Muhammad<sup>saw</sup> not take all credit, totally ignoring and discrediting Moses<sup>as</sup> and Jesus<sup>as</sup>! Why did Jesus<sup>as</sup> not do the same! Why did they all testify to the truth of all previous prophets? Most surely because they were told of their truth by the Maker of this wonderful chain.

As Jesus<sup>as</sup> says:

*Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill.*  
(Matthew 5:17-18)

Again and again Jesus<sup>as</sup> also said that he was sent to the world only to give as much guidance as the people of his own time could bear. Previous prophets had said the same thing. Human mind and intellect hadn't reached the pinnacle that it did at the time of Muhammad<sup>saw</sup>. At this stage, they were able to 'bear' all that the previous prophets had left out and complete the teaching. Recognizing this chain of prophethood, all religions should have believed in Muhammad<sup>saw</sup> ideally and should have accepted Islam at his hands. As we stated earlier, this is exactly what is prophesied but at the hands of a promised Messiah and Mahdi!

This is the prophecy, that the Promised Reformer will come to fulfill ! Why would someone want to install the Windows 95 version on his PC when he has the Windows XP version! Yes, the windows XP, because it has been running for so long, has been corrupted by a million viruses, spirituality has died once again, religion is suffering at the hands of a monopolous and corrupt leadership! The anti-virus has to come to renew the software!! It is impossible that God should abandon man amidst spiritual disease and death! It has never happened as is evident from the story of religion! Why would it happen now!!

"That Ummah can never die which has me at one end, and the Messiah, son of Mary, at the other." (Kanzul Amal)

"It is just possible that he who lives of you might meet Jesus son of Mary, who is the Mahdi and a just judge. He will break the cross and kill the swine..." (Masnad Ahmad Bin Hanbal, Vol. 2, p. 411)

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> is that Promised Messiah and Mahdi for whom the followers of all the religions were waiting.

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## SUCCESS IN STUDIES

- **Aatifa Khan**, daughter of Kalim U. Khan and Naseera Khan has graduated from the University of Maryland, Dental School on May 18, 2007. By the grace of Allah, She has received her Doctor of Dental Surgery (DDS) degree and will be a practicing dentist in Maryland.
- **Nadeem Abid Naseem**, son of Arif Naseem and Nayyirah Naseem graduated from Eleanor Roosevelt High School with honors and has been accepted into University of MD College Park.
- **Sadia Naseem**, age 13 daughter of Arif and Nayyirah Naseem got straight A's as her final grade in 7th grade.
- **Saima Naseem**, age 11, daughter of Nayyirah and Arif Naseem received all A's as her final grade in the fifth grade.
- **Raaheela Ahmed**, age 13 daughter of Nabeela and Abdul Shukoor Ahmed, received many awards including the Superintendent's Award, in the 8th grade. She has been accepted at Eleanor Roosevelt High School, one of the best High Schools in P.G. County, MD.
- **Shabnam Ahmed**, age 11, daughter of Nabeela and Abdul Shukoor Ahmed received all A's in the fourth quarter of sixth grade.
- **Shanzah Khan**, age 11, daughter of Farzana and Mujib Khan, graduated from her 6th grade class at Bladensburg Elementary School and will be attending William Wirt Middle School.
- **Nadia Khan**, daughter of Mujib Khan graduated from Eleanor Roosevelt High School and will be attending University of MD.

*Maasha Allah* these students excelled in their respective classes. May Allah enable them to continue being successful in their education. *Ameen.*

Nayyirah Naseem, General Secretary of  
Laurel-Hyattsville Halqa

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# Catholics and Ahmadi Muslims Come Together as Friends at Baitul Hamid Mosque

**Jonathan M.A. Ghaffar and Anwer M. Khan**

June 18, 2007 marked the day when the Rev. Father Kerry Beaulieu of Our Lady Queen of Angels Catholic Parish of Newport Beach, Calif., along with about 50 members of his congregation, visited Baitul Hamid Mosque in Chino for a delightful and insightful evening of good food, good conversation and all-around good cheer. 65 members of our Jama'at also attended the program. Of particular interest was the fact that almost all the Catholic ladies came adorned in Islamic-style dress and head coverings, something that many of them acknowledged made them feel protected. One Catholic lady remarked that wearing the headscarf made her feel "serene."

L.A. East Tabligh Secretary Monas Chaudry hosted the ceremonies following the dinner from 6:45 - 7:30 pm. Noaman Ahmad opened the evening's lecture session with his usual exemplary recitation of the Holy Qur'an Surah Al-Imran, followed by its English translation.

The Rev. Father Kerry spoke first, giving a concise oratory of the many similarities between Catholic and Muslim spiritual practices, citing the commonality of shared dress codes for women in both religions, as well as the requirements for fasting and daily prayers, though he acknowledged that these days only priests and nuns in monastic orders routinely prayed 3-5 times a day. He observed that Islam, Christianity and Judaism all considered themselves monotheistic faiths, having Abraham as their shared Patriarch, and made a valiant effort at explaining the Trinity as being three manifestations of God's Oneness. The Ahmadi Muslim members versed in the doctrine of the Trinity were kind enough not to press him on the incongruity of this "oneness" in light of the actual essence of The doctrine of Trinity.

Continuing his lecture, he also made reference to the historic Vatican II Councils held from 1962-65, where many urgent issues were brought to the ta-

ble for discussion by Catholic Church Leaders, especially the pressing need in the modern age to correct the long-standing negativity and ignorance of the Church and its members concerning the religion of Islam, the Prophet Muhammad<sup>saw</sup> and the beneficial contributions of Muslims and Islamic civilization throughout the ages.

Next on the podium, representing Ahmadiyyat, Imam Shamshad A. Nasir spoke eloquently on the fundamental philosophical principles of Islam, including the concept of Oneness as espoused in Surah *Al-Ikhlās*. Another key point Imam Sahib made from Islamic teachings that resonated well with the visitors was that, for God's Love for mankind to be truly universal and truly manifested, He would have to send Prophets and Messengers to all the peoples of the Earth, thus precluding any charge of unfairness on God's part for not giving spiritual guidance to every nation and group of people throughout the ages. The

culmination and ultimate manifestation of God's Love for all mankind was provided by the advent of the Holy Prophet Muhammad<sup>saw</sup> and the revelation of the Holy Qur'an as a complete and final guidance for all peoples.

This last point was made clearer at the end of the Imam's speech, when he detailed the concept of the expected Second Coming of a world Reformer and Messiah, and how all religions were anxiously awaiting such an advent, and how God in His Wisdom fulfilled this promise found in earlier beliefs (and within Islam itself) by raising up this expected Reformer and Promised Messiah from the fold of His last and all-encompassing religion, Islam. Being Catholics and not unfamiliar with the idea of a Second-Coming, they were understandably intrigued as Imam Sahib proceeded to elucidate the concept that the Promised Messiah would have to come from a religion that not only embraced and respected all other Faiths and their Founders, but also provided all the required teachings of a complete and perfect moral, worldly and spiritual guidance – and one that in fact claimed this very accolade as well.

And in the realm of spiritual reformers from within Islam, there has been only one since the advent of the Holy Prophet<sup>saw</sup> who has proved to be raised by God as the Imam Mahdi for Islam and the expected Promised Messiah for all the major religions in the latter days. This person, explained Imam Shamshad, was none other than the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian. He was appointed the task of initiating the reform of Islam and the entire world as a divinely guided manifestation of the reflection of the Holy Prophet<sup>saw</sup> and – from the perspective of Christendom – as the Second Coming of Jesus Christ<sup>as</sup>. And a final and lasting Sign of this truth was evident in the fact that Islam's early rightly-guided institution of spiritual leadership, called Khilafat, has been re-manifested in the world after 14 centuries in the establishment of Khilafat following the demise of the Promised Messiah and Mahdi<sup>as</sup> in 1908.

This potentially explosive avalanche of information was a fitting end point to the lecture portion of the evening. Imam Sahib then presented a gift of the Holy Qur'an, Philosophy of the

Teachings of Islam and the collection of Sermons of Hadhrat Khalifatul Masih V<sup>aba</sup> with regards to the life of the Holy Prophet<sup>saw</sup>, to the respected reverend. He in turn also presented a gift of a beautiful yellow "Peace" rosebush as a token of his and his congregation's respect and gratitude for the Ahmadiyya Community's initiation and hosting of the night's evening of peace and interfaith fellowship.

It was followed by a Question and Answer session, which ran from about 9:00 pm to 9:40 pm. The Catholic visitors were given preference in asking questions, and they were not shy in exercising their inquisitiveness. More information and clarification was requested on the topic of the Second-Coming and how Mirza Ghulam Ahmad<sup>as</sup> could be this awaited personage, considering the lack of peace in the Islamic world and in the world overall. Imam Sahib answered this question quite logically by saying that peace is enjoyed by all those who accept the Imam Mahdi and Messiah of the Age, as has been demonstrated for the past 117 years by the peace-loving and peace-living members of the Ahmadiyya Muslim Community.

Other questions steered the mood away from politics and back to the matters of religion. One lady asked if it was really necessary these days to cover one's head during prayer, because wasn't that the way of things back in the "old days" of the Bible? Imam Sahib gently reminded her that the Bible's Old and New Testaments both required women to cover their heads during prayer, and was not the Bible their book for the modern day as well? There were many smiles and a wave of nodding heads and a murmuring chorus of assent from both Catholics and Muslims. Another Catholic ventured to ask about the concept of heaven and Hell in Islam. The worthy Imam explained this by stating that Islam's concept of Hell was not one of eternal fiery damnation and perpetual suffering for the sake of suffering itself. In Islam, he explained, God's all-embracing Mercy dictated that Hell was the equivalent of a spiritual hospital, a place where the morally diseased are sent -- crippled by the very acts of evil they committed during their Earthly lives -- so their souls could receive the treatment necessary to heal them so they can enter into Heaven and be in the pres-

ence of Almighty God. He re-iterated that hell in the Islamic understanding was not forever and while, like going to the hospital for surgery, hell would undoubtedly be unpleasant in the extreme, the purpose of it was the cleansing of one's soul and the eventual attainment of a life of spiritual progress and communion with God. Upon hearing this, the questioner proclaimed, "Sign me up!"

All in attendance deemed the meeting a success on every level with the expressed desire for more such gatherings in the near future. The guests were offered free gifts of Jama'at books. Imam Sahib presented the Holy Qur'an and few other books to the Catholic Clergy.

As a fitting testimonial to the emotional power of the evening, one male Catholic attendee felt moved to join the Ahmadi men in their Congregational Prayer service held after the close of the meeting. May his tutelage bear good fruit and many spiritual blessings. And in future may we excel in holding many more such successful interfaith events.

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## HADITH

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup>, on behalf of his Lord, said: "A servant of Allah committed a sin and then supplicated: Allah, forgive me my sin. On which Allah, the Blessed and the High, said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant reverted to it and sinned again and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant again reverted to it and sinned and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. I will forgive My servant and protect him from sins, in the future. My servant will act as I Wish."

*(Muslim kitabuttaubah bab qauluttaubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhari kitabuttauhi)*

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# PEAK OIL: A TURNING POINT FOR HUMANITY

Mrs. Saba Malik, Silicon Valley, CA

## INTRODUCTION

*By what name will future generations know our time? Will they speak in anger and frustration of the time of the Great Unraveling, when profligate consumption exceeded Earth's capacity to sustain and led to an accelerating wave of collapsing environmental systems, violent competition for what remained of the planet's resources, and a dramatic dieback of the human population? Or will they look back in joyful celebration on the time of the Great Turning, when their forebears embraced the higher-order potential of their human nature, turned crisis into opportunity, and learned to live in creative partnership with one another and the Earth? (David Korten 2006)*

*We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great promise and great peril. To move forward we*

*must recognise that in a midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common global destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice and a culture of peace. Towards this end it is imperative that we, the people's of the Earth declare our responsibility to one another, to the greater community of life and to future generations. (The Earth Charter 2000)*

Surely those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity--announce to them a painful punishment. (3:22)

And let there be among you a body of men who should invite to goodness and enjoin equity and forbid evil. And it is they who shall prosper. And be not like those who became divided and who disagreed among them-

*selves after clear proofs had come to them. (3:105-106)*

I would like to begin by saying that I write this article with the express permission of Hazoor<sup>aba</sup>, to raise the level of awareness in Jama'at Ahmadiyya of the problems of Peak oil (resource depletion) and Global Warming (climate crisis/ecological collapse). For the past four years I have been researching the phenomena of Peak Oil, my study and research related to this vast and complex subject, have led me on a study (which continues) of environmental issues, ecology, anthropology, modern industrial civilization and the global economy.

Let us begin with an overview of Peak Oil as it seems to occupy a central place among the many problems our planet is currently burgeoning under and may prove to be a lynch pin for almost everything else. Peak oil is mostly about energy and so I will begin with a short discussion of energy and its significance to all creatures

inhabiting the planet. We generally use the word in relation to someone's level of energy. We may remark that a person is full of energy and or that a piece of literature has energy signifying a dynamic quality. In these cases we would be using the term impressionistically or intuitively- though not incorrectly. The word energy when used by physicists or engineers however has a much more practical significance. They measure energy in terms of watts, joules and calories, so their definition of energy is related not to what energy is but what it does. They define energy as "the ability to do work" or "the capacity to move or change matter". It is this latter meaning of the word energy that will concern us for the purpose of this article. The most important aspect to grasp about energy is that without it nothing happens. It takes energy to produce energy and to harness it for our purposes. As E. F. Schumacher wrote in 1973

"There is no substitute for energy. The whole edifice of modern society is built upon it. It is not just another commodity but a precondition for all commodities a basic factor equal with air earth and water."

Energy is everything. Let me explain. Human societies like all organisms are eco-systems and therefore energy processing systems. As humans we understand our energy processing system as digestion. Secondly higher rates of energy flow result directly in an increase in scale and complexity of organisms and society. As humans the greater chunk of our history has been spent in using energy from the sun on a yearly solar input basis. Since we are not plants and therefore unable to use sunlight directly, we eat food (which is energy) in the form of plants and we eat animals that eat plants. So most of the energy we used in the hundreds and thousands of years of human existence came in the form of food. Then we were able to apply energy to our environment through our muscles. As human history developed we used our intelligence to devise ways of increasing our energy availability. Firstly, by harnessing fire, then by domesticating plants and animals to produce more food energy for ourselves. We also found that we could use the muscle power of animals for farming and transport. Devices such as windmills, watermills and sails were all ways of capturing just a little more energy.

Once we became an agricultural society, the margin with which we had to build the rest of our society was very small. In most agricultural societies about 85-90% of people work at food production to provide just a small surplus to fund the rest of the social edifice, i.e.; professions such as soldiers, priests, administrators, accountants, and whoever else it takes to keep an ancient Egypt or Rome going. Then just in the last two hundred years, it is as though we won the energy lottery. We found a way to harness and use fossil energy sources, so instead of being dependant on what was coming in on an annual basis and having to get along with small surpluses, we have been able to draw down what many scientists call earth's long term bank account of finite energy resources. We know them as fossil fuels. These fossil fuels were put in place over many millions of years and over the course of just a few generations we have used approximately half of nature's endowments and have been able to transcend all kinds of physical limitation that we used to have to live within. We have access to speed and convenience that no other people in history before us have been able to enjoy. An example of how things have

changed, or progressed as some would say is demonstrated by looking at the US back in 1850 (just as fossil fuels had been discovered). Most of the work being done in the US economy was being done by muscle power – most of that was animal muscle. About 17% was being done by human muscle, and in 1850 that would mean by-in-large kidnapped African slaves. Only 16% of the work being done was by fuel-fed machinery and most of that fuel was wood – a renewable source of energy – exhaustible but renewable all the same. By 1960 nearly all of the work done is by fossil fuel fed machinery. We take this for granted nowadays because most of us have known little else. The important fact to grasp here is that fossil fuels are amazingly cheap, powerful and versatile. A good example is one that eminent Peak Oil educator, Richard Heinberg, likes to use, and that is to compare how much human energy it would take to push a car for thirty miles. This of course is what is done for us by a single gallon of petroleum for which we pay about \$3 in the US and a little more than that in Europe. One gallon of gasoline is the energy equivalent of six weeks of human labour. If we were to equate the two

monetarily, either we would be paying people half a cent per hour or one thousand dollars per gallon of petroleum. Of course, we are not doing either of these, what we are doing is getting incredibly cheap benefits from fossil fuels. This is why the Industrial Revolution happened. When most of us learn about this turning point in history we are generally taught that inventions together with political and economic factors converged to make it happen, but the Industrial Revolution would have been impossible without the discovery of fossil fuels.

We have become enormously dependant on cheap fossil fuels. We think of this as normal daily life. Each year the average US citizen uses approximately 8,000 pounds of oil, 5,150 pounds of coal, 4,700 pounds of natural gas and about one tenth a pound of uranium. If all the services provide to us on a daily basis by cheap fossil fuels had to be done once again by human labour – using the Youngquist model of “one person power” equalling 0.25 HP or 635 BTU/hr, this would be the equivalent of 300 people working around the clock to keep us in the manner we have become accustomed. That is 300 energy slaves per per-

son, washing our clothes, growing our foods, cleaning our mess, cooking, heating, transport, the list is endless. Again, this is considered normal daily life for those of us living in the so-called first world.

Of the fossil fuels (gas, coal, and oil) oil is arguably the most important because it is the most energy dense and also because currently it provide and enormous 97% of transport fuel in the US. Transportation is incredibly important in making the modern world work, distribution of goods, transport of people, processing of raw materials; it is critical for industrial agriculture, which provides most of the global food supply. All pesticides and herbicides and fertilizer used for industrial agriculture are made from petroleum-based chemicals, also most pharmaceuticals, clothing and plastic products use oil in their manufacture. All the things we take for granted.

One of the major impacts of having this cheap energy source available to us is that we have been able to increase the global food supply dramatically – over 600% in just fewer than 200 years. With so much food available the world population has exploded. Of course, there are other reasons people live longer due to

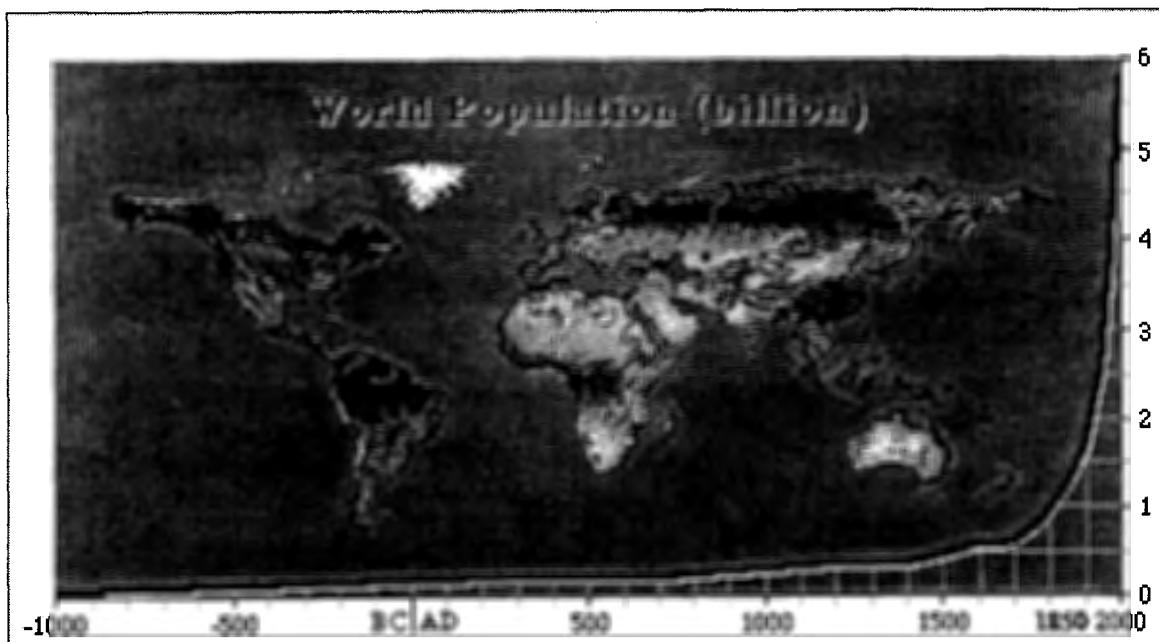
medical technology and the use of pharmaceuticals, but interestingly three separately conducted, peer reviewed science research papers found that 90% of our life spans from an average of 40 a century ago to 80 now are due to clean food, water and the use of natural gas and oil instead of wood and coal. Only 10% is from pharmaceuticals and medical technology. The point is that oil has played the primary role in increasing the global food supply and when an organism is provided with an abundant and cheap source of energy or food its population grows. The chart below shows the population explosion of the last 150 years.

Notice that the chart represents only 3,000 years of human existence. Since

there still remains some dispute over how long humans have inhabited the planet and since I do not wish to list all the possibilities in detail, a good compromise would be to say from 2 million years, at the most, to 400,000 years, at the least. In those terms, geological terms, it may seem more significant that in a mere 150 years (not even an eye blink geological time) we have increased the human population six folds. Let me stress, once again, that it took us until 1820 to reach 1 billion people on the planet and for centuries prior to that this was a more or less stable figure. We now have just under 7 billion people on the planet. In ecological terms this phenomena is known as a population bloom. It is a pattern observed time and

again throughout history among all ecosystems. It comes about whenever a species, otherwise living in a state of balance with its environment, suddenly discovers or is introduced to a vast but non-renewable food supply (or energy). This species experiences, a vibrant almost hyperactive growth spurt as its numbers increase. The food supply becomes less plentiful eventually, also the effluent, or waste product, of that particular food will often poison the organism and because it exists in a finite space (as we do) it gradually reaches the tipping point of population overload crash and die off.

As humans we seem to be doing something similar with the resources of planet Earth. We are using



up the available resources, everything from top soil, fresh water to oil and natural gas and at the same time we are poisoning our environment with our effluent, particularly CO2 changing the Earth's climate drastically, quickly, perhaps irremediably, faster probably than we or any other species will be able to adapt to the changes.

That is just one of the many problems of fossil fuels, the other major problem for us is the fact that we are talking of resources, which are inherently limited in quantity. They are not renewable, replaceable or infinite. The term, Peak Oil, means the point at which in any given oil field you maximize extraction of petroleum after which begins a descent which is inevitable, irreversible and imposed by nature. Its important to point out that this is not a theory, but a geological observation which has now occurred in ten of the twenty oil producing nations which provide 85% of the world's oil supply. The Peak Oil theory, as it was called, was first picked by a petroleum geologist Dr. Marion King Hubbert. He was arguably the most eminent geologist of the twentieth century. He worked for the US Geological Survey and many of the major oil companies. In 1956, Dr.

Hubbert gave a startling speech in an industry convention stating that according to all his research the US would peak as an oil producing nation in the late 1960's early 1970's. Despite the fact he was so universally respected no one took him seriously., since in the mid 1950's the US was the world's foremost oil producing nation and the thought that this could not go on forever was unthinkable. The US did, however, peak in 1970 as Dr. Hubbert had predicted and as a result a few more people started to take notice.

We have come to a place in our collective history where everything is wrong and out of balance: the disparity between rich and poor, both within and among nations, grows daily, social injustice, environmental devastation, population overload, the list goes on.

It is probably not possible to isolate the moment at which the imbalance occurred, but we can generally isolate three important factors, which led to this situation. The first was a sort of background event, the gradual development of what I shall call "Empire Culture", which celebrates power over both people and nature and the acquisition of material gains as being highly honorable and respectable pursuits. This de-

veloping hunger for power and money set the stage for resource exploitation. The first resource being precious metals and the second resource being "power" itself (fossil fuel energy). The discovery of precious metals resulted in an effective gutting of the continents and the wholesale murder and enslavement of their peoples in service to this "gold rush" by various European powers. Meanwhile, back in Europe the massive inflow of riches fuelled a prolonged burst of scientific and industrial enterprise that has not abated to this day. Also, it solidified in the human worldview the idea that we hold rightful place as masters of the universe.

The second event happened right on the heels of this explosion, developing out of it in actual fact with the discovery of fossil fuels. The benefits and consequences are myriad and we have discussed some in this article, but suffice to say that the seemingly limitless resources of planet Earth are being seriously depleted.

To add to these problems, the destruction of the Earth's environment resulting from the pollutions, waste products and toxic waste products and toxic contaminants we produce is tragic. The Earth's oceans

have been decimated by over fishing and environmental damage. The old growth forests have all but disappeared. Countless pollutants have grievously corrupted the atmosphere and waterways. Researchers and scientist have shown these issues are no longer simply "concerns for the future", they have reached a point of no return. The degeneration is severe and its effects are already apparent around the globe. However, most of us living in industrial countries have been shielded from recognizing these effects by the illusory bubble we have built around ourselves via the magic of fossil fuels .

This situation cannot and will not continue. Believing that technology will save us from our current predicament is to imply that humans are somehow above the laws which govern organisms ecosystems and the way the universe works. Our primary objective as Muslims is to know and love our Creator. It would follow that to do this we must know and love His creation. Our environment connects us all; the advancement of scientific knowledge has shown us the wonderful biodiversity, which exists, and which we are all a part of and how important retaining the balance is to ensure our continued existence. It is an inter-

esting fact that the impact of the survival of the fittest theory has seemed to be a lack of regard for anything, which gets in the way of so called human advancement. A closer study of ecology demonstrates that survival of the fittest or success of a species is a relative term. We as humans are still in an embryonic status compared with other species on the planet. Our success has been very short-lived in geological terms. In ecology, systems, which learn over time to live in balance, are known as climax ecosystems. Competition, though it certainly does exist in nature, is temporary and limited. Nature prefers stable arrangements that revolve around three main principles – self-limitation, recycling and cooperation.

Here I will conclude the first of what will be a series of articles exploring the global crisis, which we all face. Subsequent articles will deal in more depth with many of the subjects touched on here as well as other associated impacts (geopolitical, economic and social). I hope that these articles will promote dialogue and healthy debate among all of us, as well as an increased awareness of our duties as stewards not masters of this beautiful planet.

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## Beauty and Perfection of the Holy Qur'an

I call Allah to witness that the Holy Qur'an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. . . Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is Witness that if there had been no Qur'an I would have found no delight in life. I see that its beauty exceeds that of a hundred thousand Josephs. I incline towards it with a great inclination and drink it into my heart. It has nurtured me as an embryo is nurtured and it has a wonderful effect on my heart. Its beauty draws me away from my self. It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'an, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life. [

*Ayena-e-Kamalat-e-Islam, Roohani Khazain, Vol. 5, p 545-546]*

# My Dear Brother Karim Ahmed Naeem

Mrs. Naeema Shah, Cleveland, Ohio

My dear brother, Karim Ahmed Naeem (the youngest son of Dr. Hashmatullah Khan<sup>ra</sup> a devoted companion and personal physician of Hadhrat Khalifatul Masih II<sup>ra</sup> for about a half century), was born in Qadian, India. Before his birth, my father heard himself uttering the name "Karim, Karim" in his dream, and when he was born, Hadhrat Khalifatul Masih II<sup>ra</sup> named him Karim Ahmed. However, later on Hazoor<sup>ra</sup> named him Naeem, at the request of Hadhrat Syeda Umme Tahir Ahmad<sup>ra</sup>. And so my father, combining both names, named him Karim Ahmed Naeem and by Allah's Grace true to his name he was greatly blessed.

In his childhood, he was the playmate friend of Hadhrat Khalifatul Masih IV<sup>th</sup>. I have very vivid memories of our house in Qadian that was connected with Darul Masih and Hazoor<sup>th</sup> used to come to our house and enjoyed hot "*phulkas*" with *dal* (lentils) and chutney prepared by my mother; and then both the friends sat on an ele-

vated small place called "*jhupree*" and played and enjoyed. Sometimes, Hazoor's other brothers, Mirza Anwar, Mirza Naeem Ahmad and Mirza Azhar Ahmad also joined them. Occasionally, he and Hadhrat Mirza Tahir Ahmad<sup>th</sup> used to press the feet of Hadhrat Musleh Mau'ood<sup>ra</sup> and then overcome by sleep, slept by his side. Syeda Umme Tahir Ahmad greatly loved both the friends and in their very childhood had asked Hadhrat Mirza Muzaffar Ahmad (M. M. Ahmad) to have a picture taken of them, and she even had velvet suits tailored for this purpose. After many years my brother presented an enlarged copy of this picture to Hazoor<sup>th</sup>, who was very pleased to see it and then signed it and gave one copy to my brother. This was his blessed childhood.

He received his early education at the Talim-ul-Islam High School, Qadian and matriculated from there. He passed B.Sc. B. Pharm from Punjab University in 1954-55. For some time he served at Punjab

University, Lahore as a Demonstrator and in 1960 he joined P.I.D.C Sikandarabad, Dist. Mianwali as Quality Control Officer in the Penicillin Factory and remained there until 1974, when due to Anti-Ahmadiyya atrocities he had to resign his service and migrate to Lahore. In 1976 he came to America and settled here.

In 1978 his family also migrated and settled in America. After retirement from his job in New Jersey he finally settled with his elder son, Munum Ahmed Naeem Sahib, Na'ib Ameer USA, in Houston, TX.

From the beginning my dear brother had a very busy life and also a life of servitude. He was ever dutiful and obedient to his parents and respectful to his elder brother and sisters, compassionate to his younger sisters and considerate to all his relatives so much so that he was loved by all. At the time of partition in 1947 at Qadian he was assigned the duty of guarding the holy places which he performed very

diligently. Recently he told me that when on duty he had a severe injury to his head. He never told this to his parents so that they would not be worried. In 1948 he came to Lahore and joined the Furqan Force that was sent by Syedna Hadhrat Musleh Mau'ood<sup>ra</sup> to Kashmir and served there for 3 months. Throughout his life he was ready to serve the Jama'at. For many years he served as President of Iskanderabad (Daud Khel) Jama'at and Ameer District Mianwali. He was always respectful and hospitable to Jama'at dignitaries and missionaries who visited there. From an early age he joined Nizame-Wassiyat and paid all chandās very regularly. By Allah's special grace he had the opportunity to perform Hajj twice and three Umras (the second time he performed Hajj was with his wife to fulfill his promise to take her on Hajj). He was very punctual in the five Daily Prayers and offered them on time and never missed Tahajjud Prayers. After retirement it was his utmost desire to perform salat in congregation. Wherever he was, his children and grandchildren performed prayers in congregation. During his last illness, when he was unable to lead the prayers, his

grandson, Qasid Naeem (son of Munum Naeem) used to lead the prayers, and may he continue this in the future, Ameen. Supplication to Almighty Allah was his spiritual diet. During his last illness he repeatedly asked my elder and younger sisters, his elder daughter and me, to pray for him.

Throughout his life he performed multifarious duties; during Jalsa Salana, Rabwah, besides other duties he had the honour of preparing and serving tea to Hadhrat Musleh Mau'ood<sup>ra</sup> at the time of his speeches. In America, he was Gen. Secretary of the New York Jama'at for some years and he was the National Financial Secretary Majlis Ansarullah and Sec. Tarbiyyat of the New Jersey Jama'at. In spite of his limited income he used to financially help his parents and arranged for the best education of all his children. He was very loving and considerate to me, and whenever I had any problems he was there to help me.

When he settled in America it was his great concern to sponsor my younger sister Samina and me, and by the grace of Allah we are both settled here currently. He was loving to

both of my sons. When my younger son, Dr. Akbar Shah came to America for his residency in 1990, it was he who greatly helped him. May Allah reward him the best in the hereafter. *Ameen.*

In November 1954, my brother was married to Zubaida Begum d/o Dr. Sheikh Ghulam Haider Sahib of Lahore, who was the only and devoted Ahmadi from his family. This was a very blessed marriage. My sister-in-law is also a very loving, gentle and pious lady. She served as Sadr Lajna of Iskander Abad for a few years. Allah blessed them with two sons and three daughters. By Allah's Grace, all are very humble and devoted servants of the Jama'at and so are his son-in-laws and daughter-in-laws.

1. Amatul Aziz Nighat Ahmed, his eldest daughter has been Lajna President of the Brooklyn Lajna for about ten years. She is married to Rafi Ahmed, the youngest son of my first cousin, sister Nasirah Begum and w/o the late Sheikh Muhammad Rafique Vohra of Madras. Rafi Ahmed is the General Secretary of the Brooklyn Jama'at for

- several years and performs many duties for the Jama'at. They have three sons and one daughter all devoted to Jama'at activities like their parents.
2. Amatul Rafe Riffat served Lajna in different capacities as Gen. Secretary, Financial Secretary, and Ziafat Secretary.
  3. Munum Ahmed Naeem, a servant personified has served the Jama'at in various capacities, such as Secretary Centenary Jubilee, Houston, Qa'id Khuddamul Ahmadiyya, Houston, Sadr Majlis Khuddamul Ahmadiyya, Sadr Houston Jama'at, and Qaid Tehrik-e-Jadid Majlis Ansarullah, USA. From 2003 to date, Naib Amir USA & Executive Director Humanity First. From 2003 to date, Additional Qaid Maal, Majlis Ansarullah, USA. He is married to his cousin Nilofar, who served as Secretary Ziafat Houston Lajna and now is the President of Lajna Houston North.
  4. Mohsin Ahmad Naeem of Florida, President Mosque Committee Florida. He is married to Mansoor Ahmed, daughter of my elder

brother, Dr. Mohammad Ahmad. She was the President of Florida Lajna for six years.

5. Amatul Shafi, w/o Dr. Abdul Mannan Siddiqui, son of Dr. Abdur Rehman Siddiqui & my elder Sister Salima Begum. Amatul Shafi is serving as the President of Mirpurkhas Lajna for the last 5 and 1/2 years. Abdul Mannan Siddiqui is the Ameer Jama'at Dist. Mirpurkhas and Dist. Tharparkar and member of the Planning Commission.

As a man is known by the posterity that he leaves; so my dear brother, by Allah's Grace was very fortunate to leave a very good posterity. All are God-fearing and humble servants of the Jama'at and are also successful. *Alhamdulillah 'Ala Dhalik.*

My brother was also fortunate to have prepared and published the life history of our illustrious father. Originally his life history was prepared and published by my eldest brother, Dr. Mohammad Ahmad Khan with the help of his son, Mansoor Ahmad Khan, just after the death of my father in April 1967. It was hurriedly published in 6 small volumes and in a

small quantity and was not readily available. My brother took up the task of having it published again in one beautiful volume with many additions of useful information and material.

So this was his life – he was beloved of his parents, especially my mother – loving all and loved by all. Now he has departed from us on May 16<sup>th</sup>, 2007 to his eternal abode. May Allah forgive him and grant him an elevated position in paradise. *Ameen.* We mourn him and our eyes shed tears but we say:

*Inna lillahi wa inna ilaihi  
raji'oon*

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**HELP**

**HUMANITY  
FIRST**

**NEEDED:**

**VOLUNTEERS**

**AND**

**FINANCIAL  
ASSISTANCE**

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# MAMA: MRS. TAHIRA QADIR

**Lutf ur Rehman, Nashville, TN**

The morning of May 3<sup>rd</sup> 2007 was not any different from most other summer days. But on that day she was not feeling well. Her breathing was giving her trouble. It was enough to require attention. So her daughter accompanied her to the hospital emergency room. Her other daughter worked in that hospital as a primary care physician. She admitted her mother to the hospital for treatment. Quickly this trouble worsened and she was admitted in intensive care unit. Soon it was decided to place her on the ventilator to assist her breathing as it was getting worse rapidly. A chest x-ray revealed that she had developed pneumonia. Usually this is not an illness requiring such aggressive treatment but at the age of 81 and with other health problems it can be serious. The news of this change in her health brought all four of her children rushing to the hospital. They were extremely worried about the health of their mother. All four were physicians and knew the gravity of the situation. A vigil started by her bed side. No one was willing to leave her alone. It

seemed as if they were trying to hold the inevitable for as long as they could; maybe avoid it altogether.

Mrs. Tahira Qadir lived most of her life in Faisalabad, Pakistan. This is an industrial town famous for its textile mills. Her husband Dr. Abdul Qadir was a well respected physician in that town. Both had moved there after marriage. They were blessed with four children, three girls and a boy. Life was moving along happily. Dr. Abdul Qadir was settling well. His mild manners and friendly personality earned him many friends. Everyone respected him in the hospital. Over the years he gradually moved up in the hierarchy and eventually was made in-charge of the hospital. As was the tradition in Pakistan, in the evenings he ran a private clinic. He was not much concerned with the money. He would accept anything that the poor patients could pay. If some one could pay nothing, he would see them for free. The family was not rich but could afford to live reasonably well. Mrs. Qadir was a teacher and after

years of teaching had become the principal of the school. She was a charming and well-educated person and moved well in the society. She was involved in her local women's club and ran it for a while. Children were also doing well in school. This was a perfect family, living close together happily. They used to take vacations on regular basis. Dr. Qadir had managed to buy a vacation home in the town of *Muree* which was located in the northern mountains of Pakistan. This was a holiday destination in summer months. The family visited these areas regularly.

Those were good days. The oldest daughter, Naila was finishing her medical school. Dr. Abdul Qadir had already accepted a marriage proposal for her. The second daughter, Shehla was also in her third year of medical school. The son, Rizwan had been accepted in medical school and the youngest daughter, Faiza had successfully completed the college and was applying to medical school. All children were outstanding students and had

collected many distinctions and medals on the way. The dreams of Dr. Qadir and his wife were coming to fruition.

Those were also the days when religious extremism was on the rise in Pakistan. The government was not willing to control it. In fact it tried to use this violent philosophy for its own political advantage. This brought great suffering for those who were at the receiving end of this violence. In those years Ahmadi community was the sole target of these crimes. In 1974 the bigotry against the Ahmadi was enshrined in the constitution of the country. Over next ten years the environment continued to get worse. 1984 was a particularly bad year. Throughout the country violent incidents were happening. Many Ahmadi were martyred. Families had to leave their homes and communities and take shelter in Rabwah. One summer evening in 1984 someone knocked on the door of Qadir family in Faisalabad. Dr. Abdul Qadir himself answered the door. There was this person wrapped in a blanket posing as a patient. Out of his customary compassion, Dr. Abdul Qadir invited him in the front lawn of the house, thinking the man needed

help. In the drive way the man lunged forward and stabbed the unsuspecting doctor repeatedly with a knife, and ran away. The family members heard the commotion and came out to find the fallen doctor. He was immediately taken to the hospital but could not survive this cowardly attack. The death of her dear husband devastated Mrs. Qadir. She was left alone in this world to look after her family. But she was a woman of great courage and strength. The training of her younger days in Qadian was with her. She took over from where her husband had left. Over the next months and years threats from local religious extremists continued. They were threatening to kill her son. Her elder daughter was now married and out of country, but the remaining family lived in fear. One by one the other children also completed their education. Both daughters and son were also married now. The threats to her son continued. The authorities refused to help. In these circumstances she decided to leave the country and migrate to United States where her elder daughter was living with her family.

In 1992 Mrs. Qadir migrated to United States along with her son and her

daughter-in-law. Some of the property they owned in Pakistan was sold and the rest was left with friends. This provided enough money to buy a house in Detroit, where the family settled. The son started his studies to be a physician. In 1994 her youngest daughter also joined her in Detroit. After years of fear and threat, once again the family started living together. Life gradually returned to normal. Children were extremely affectionate towards their mother and she also dedicated her life to her children and many grand children. Members of the Detroit Jama'at came to know her better. Her children called her "Mama" and this name became her identity. Her neighbors and Jama'at members also called her Mama. She was very kind and compassionate with all of them. New friendships were established and old ones were strengthened. She was particularly good with her neighbors who remembered her even after she had left that neighborhood. She would frequently send them food and invite them to her house. Her mild manner and charming personality easily won them over.

Her son had now started his practice of medicine. She loved to play with

his children. The children also came to respect her deeply. Every one of the fourteen grandchildren had a special relationship with her. Whenever her children and grandchildren would go to Disney Land or other places, she always accompanied them. Despite her increasing age and physical weakness she could keep up with all the walking and stair climbing on those trips. She could always find time to be affectionate with them and make them her friends. She held her family together and helped them to know each other. Her house was the meeting point for the large extended family. Anyone could walk in and stay for as long as they wished. She would make sure that their stay was comfortable and when they left she would insist that they take some food with them for the journey. On Eid day she would give "Eidie" to every child including her three son-in-laws.

Along with these joyous and good times there were the usual health problems. In 1997 she was diagnosed with breast cancer and had to undergo surgery and chemotherapy. This was very hard treatment and she lost all her beautiful hair. But her spirits were high. She recovered well

from her surgery and chemotherapy and was able to resume her life. Four years later she noticed increasing tiredness and tests showed that she would require heart surgery. Once again she bravely walked into the hospital. The surgery was a success but the recovery was painfully slow. She had to spend many days in ICU on life support. But as before she surprised everyone and was able to leave the hospital alive and well. Only a few months later she required another open heart surgery. This was extremely dangerous. Her will to live was so strong and her attitude towards life so positive, that once again she was able to beat the odds and returned to full health. Her diabetes or high blood pressure could not stop her from fully participating in every family activity. But age was sneaking up on her. Many of her health problems and increasing weakness prevented her from traveling. Every day she took many pills. It had become difficult for her to climb stairs and some days she required help. Her son and daughters were always around her. They would help her in every way possible. But her health was gradually failing even as her spirit was high.

Now she was very sick,

on life support in the hospital intensive care unit. Her children and grand children had gathered around her. Even though she could not perceive their presence, they did not wish to leave. In that intensive care unit there were many other rooms. Each room had a patient. But none of the patients had any member of their family with them at all times. Her room on the other hand was full of her children and grand children. So much so that the hospital provided an adjacent empty room for many members of her family. For the next ten days they sat there holding her hand, kissing her forehead and praying for her full recovery with tears in their eyes. They were constantly watching the monitor which was showing her heart beat and breathing. With every little change in the numbers they saw hope or despair. Occasionally she made some small movement or tried to utter a name and all would immediately rush to see what she was saying. Over the next one week there was some improvement in her condition and on Friday she was taken off the breathing machine as she could breathe herself. The joy on the faces of her children was obvious. The sigh of relief was very loud but brief.

Only one day later her condition deteriorated and she had to be attached to the breathing machine again. This time it looked much more ominous. Unlike before she had lost consciousness and was not responsive anymore. The doctors quickly concluded the worst. They said that she could not recover from this latest downturn in her condition. Still the efforts continued for another full day but nothing changed. The doctors declared that the only reason she looked alive was because of the life support machines. They said that it was time to remove those machines. Even though all her children were physicians and deep down knew the reality, it was as if they had been crushed under a mountain of grief. It took another 24 hours for the reality to sink in. On Monday afternoon it was agreed after a family conference that the advice of the doctors should be accepted. This was a difficult and painful decision. The cries of grief could not be controlled. They all lined besides the bed of their mother and one by one said their last farewell. Then everyone left the room and gathered in the waiting room outside. The doctors inside removed the life support and any appearance of life disappeared. The family

was then called in for one last look before her lifeless body was removed from the ICU bed.

The news of her demise spread all across the country quickly. Soon people from the Detroit Jamma'at started arriving at the family home. The funeral was arranged for the next day which was Tuesday. In the morning all four children and all grandchildren arrived at the funeral home early. The girls bathed their mother and prepared her body for burial. A large number of people had started gathering at the funeral home; many more than expected. Soon the entire building was filled with people. Her body was placed in the female enclosure for viewing. The grandchildren had not seen their grandmother for the last few days. Now they all lined up besides her coffin and paid their last respect with tears. After the *Janaza* prayers, the funeral procession went to the cemetery where a grave had already been prepared. She was buried in the presence of a large number of people who prayed for her after burial.

This was the brief life story of an Ahmadi Muslim woman who went through all stages of her life with grace and success. From a child to a bright student,

from a young bride to a proud mother, from a successful professional to a grieving widow, from a fearful woman to the head of her household to the elder of her family, she shined in every role. May she rest in peace. *Ameen*.

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## HADITH

Hadrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "There was a person who had wronged himself excessively and had committed many sins. At the time of his death, he made a will to his sons that when he dies, they should cremate his body, grind the remains to a fine powder and sprinkle it in the air over the sea. By God, I fear that if my God got hold of me, due to the enormity of my sins, He will give me such punishment which will be unprecedented." The Holy Prophet<sup>saw</sup> said: "His children did as their father had willed them to do. God Almighty ordered the earth to return each and every particle of that person's ashes. So the person, in whole body, came to God Almighty. God Almighty asked him: 'Why did you do so?' He said: 'O My God! Your fear made me do so.' Thus, God Almighty forgave him."

(Bukhari, *Musnad Ahmad*, p 269/2)

# Khilafat Day Celebration at Baitul Hamid Mosque

**Anwer Mahmood Khan,  
General Secretary L.A. East**

By the Grace of Allah, Jama'at L.A. East Jama'at celebrated Khilafat Day on Sunday, June 3, 2007 at Baitul Hamid Mosque from 11:00 am to 1:00 pm. The meeting was presided by Na'ib Ameer, Dr. Hamid ur Rahman Sahib. The proceedings began with the recitation of the Holy Qur'an by Asim Ansari Sahib who recited a portion of Surah *Al-Noor* including the *Istakhlaf* verse in a melodious voice. It was followed by the English translation presented by a new Ahmadi Brother Abraham. Na'ib Ameer Sahib then presented his opening remarks and read a portion from the writings of Hadhrat Ahmad<sup>as</sup> from his masterpiece book, "The Will" in which Hazoor<sup>as</sup> described the advent of the second manifestation of God. He presented the significance of this celebration and reminded about the upcoming Centennial Khilafat celebration to be held next year. Ziaul Haq Sahib recited Hadhrat Ahmad's<sup>as</sup> poem entitled: "The Glory of Islam" and presented its translation in English. Brother Abdul Ghaffar shared some of the excerpts from the writings of the Promised Messiah<sup>as</sup> regarding Khilafat. The first speaker was Jameel Mohammad Sahib who addressed on the subject: "Prophethood and Khilafat". The worthy speaker enlightened the audience the need of Prophethood and its relation with Khilafat in the light of Qur'anic verses. He shed light on the three types of Khilafat mentioned in the Holy Qur'an and covered the *Hadith* in which Holy Prophet Mohammad<sup>saw</sup> has given the glad tiding of Khilafat as the precept of Prophethood. The next speaker was Abdul Rahim Sahib who spoke on the topic: "Importance of Khilafat".

In his speech, he presented the landscape of the various concepts as presented both by the West and the Muslim scholars starting from the derogatory remarks of President Bush to the favorable comments of the president of Hewlett Packard who described the scientific advancements during the golden era of Islamic Khilafat. He cited the anomalies in the conceptual understanding of Khilafat by *Majlis-e-Tahrir* who intends to establish Khilafat in the present age with a premise that in the case of non-performance how Khalifah could be removed from the office; entirely forgetting that it is Allah who makes the Khalifah and cited the example of Hadhrat Usman<sup>ra</sup>, to whom the Holy Prophet<sup>saw</sup> said, "O Usman, Allah will give you a robe, people would like to snatch it from you but you should not let go of that robe." This *Hadith* was a prophecy that was fulfilled in the time of Hadhrat Usman<sup>ra</sup> when some people wanted to impeach the Khalifah and Hadhrat Usman<sup>ra</sup> remained steadfast and continued his duties as *Khalifatul Rasool*. Abdul Rahim Sahib then explained the plight of the Muslim *Ummah* and their total disarray thus highlighting the importance of Khilafat. Finally he described the blessing of Khilafat-e-Ahmadiyya and how Allah is strengthening Islam through his rightly guided Khalifas that is a spectacle we witness every day.

Moving forward in the program was a poem recited by Mahmood Chaudhary Sahib

who presented a few couplets from Hadhrat Musleh Mauood's<sup>ra</sup> poem "*Barhti Rahay Khuda Ki Mohabbat Khuda Karay*" followed by its gist in English.

A young speaker, Faisal Rajpoot shared his thoughts about "The Institution of Khilafat and its Obedience". In the light of Qur'anic verses he drew the attention of the audience to how significant it is to adhere strongly to the rope of Allah and obey the Khalifah wholeheartedly.

The last speaker of the day was Imam Shamshad A. Nasir who recited a Qur'anic verse with a theme of "*Samaina wa Ata'na*" He explained how the Khilafat Day celebration started in 1957. Hadhrat Khalifatul Masih II<sup>ra</sup> addressing the Ijtema of Majlis Khuddamul Ahmadiyya on the 21<sup>st</sup> of October 1956, enjoined upon Khuddam that they should celebrate a day to remember the bounty of Khilafat and exchange the views regarding the significance of Khilafat with their fellow members. The following year *Nizarat Islaho Irshad*, with Hazoor's permission initiated the celebration of Khilafat day on May 27, 1957 and suggested all the Jama'ats to follow suit. *Alhumdolillah*, these Celebrations are taking place since then throughout the world.

Respected Imam Sahib drew the attention of members to Hazoor's<sup>aba</sup> message to one of the USA Jama'ats in which Hazoor Aqdas has admonished Ahmadiis to establish their *salat* with full attention and vigor as there is a deep relation between Khilafat and *Namaz*. One of the tasks assigned to the Khalifah is mentioned in "*Yabadoonani La Yushrikoona bi Shaiaa*", that the Khalifah will establish *Tauheed*. Establishment of *Salat*, in essence is the establishment of *Tauheed*. In this way it is incumbent upon every Ahmadi to make a special effort for the establishment of *Namaz* in their life..

Continuing his theme of "*Samaina wa At'ana*", the learned speaker raised this question: How should we obey the Khalifah? This was a great point that the worthy speaker shared with the audience. He admonished the members that when they listen to Hazoor's<sup>aba</sup> *Khutba* or any of his address, they should make a note on a piece of paper and jot down what admonitions were presented by Hazoor<sup>aba</sup> and have a personal assessment as to how am I personally following this advice. He shared an incidence from the life of a great Ahmadi scholar Hadhrat Mohammad Ahmad Mazhar Sahib that his father advised him to write to Hazoor<sup>aba</sup> regularly and seek his advice even in personal matters and he adhered to this advice all his life. All of the members should build a personal contact with Hazoor<sup>aba</sup> through letter writing and requesting for his prayers and through watching MTA regularly. On silent prayers the meeting came to a close.

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## HADITH

Hadhrat Anas<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Allah says: 'When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance towards him the length of his arms spread out. When he comes to Me walking, I go to him running.' " (*Muslim kitabudhdhikr waddu'a' bab fadludhdhikr*)

## TABLIGH ACTIVITIES FOR LOS ANGELES-AREA JAMA'ATS

**Jonathan M. A. Ghaffar**

South West Regional Missionary Imam Shamshad A. Nasir participated in two Tabligh-related events in the Month of May for the L.A.-area Jama'ats.

The first, held on the second Saturday in May, was a visit to a large African-American Pentecostal Christian church in Los Angeles called the West Angeles Church of Christ in God. There was a tour and a video presentation on the activities of the church, including a Q&A session. The main church building seated 5,000 at a time and cost \$65-million to build. The total congregation numbered 22,000, although none were present at this event except for the program organizers and church speakers.

The event at which Imam Shamshad spoke was an orientation meeting for about 250 people invited as guests to visit the church. Imam Shamshad spoke for about half an hour to a mostly female, elderly group of Caucasians and Hispanics. It was apparent from the outset that the pur-

pose of the tour, lunch and other preparations made by the West Angeles Church was to solicit new membership for the predominantly African-American Pentecostal congregation. Imam Shamshad spoke to the group of 250 people during the lunch that followed the nearly two-hour, "orientation recruitment" program. His initial plan to speak on the topic of the teachings within each religion that foster unity among religions was dropped in light of the complexity of the topic and the desire of the group to learn about the basic beliefs of Islam.

Imam Shamshad covered fundamental principles of Islamic teachings so as not to overwhelm the audience, ending with a prolonged Q&A session of his own. Due to poor acoustics and lack of a microphone, the most amusing irony of the entire event was that Imam Shamshad, in order to be heard by the crowd, actually began to emulate the brazen and energetic preaching style of a typical Christian Pentecostal minister. But in the end, the au-

dience learned some important distinctions between Islam and Christianity and were all invited to come to the Mosque in Chino for a future meeting. It was Imam Shamshad's participation at this event that generated his next speaking engagement a few weeks later.

A participant at the West Angeles Church event contacted Imam Shamshad to arrange a talk before a small group of health-care mental health-care workers who had Muslim clients and wanted to learn more about the social etiquettes involved in Muslim / non-Muslim interactions. This meeting was held on May 29th at a mental health care and counseling facility in Pasadena. L.A. West Tabligh secretary Ibrahim Naeem also attended, as his office was located just down the street.

As this engagement was less formal than the first, Imam Shamshad started immediately with a Q&A approach to better utilize the time of all concerned and to better answer

questions specifically related to the needs of the audience. Because the health care workers dealt with families in some form of mental or emotional crisis, the questions asked tended to reflect the problems encountered by the health care workers with regard to traversing the unknown landscape of the Islamic ways of social interaction between men and women, the Islamic take on the status, rights and roles of women, and the Islamic views on mental illness, rebelliousness in teens and other family-related issues.

Imam Shamshad answered many different questions and elicited many positive comments as to the information content and overall increase in awareness of Islamic social mores and teachings concerning the family. Imam Shamshad acknowledged the inherent difficulty of the situations dealt with by the mental health care workers in trying to help Muslim families where there was a failure on the part of the Muslim parents to either properly instill Islamic values and morals in their children, or the rebellion of the children to the Islamic way of life in favor of the freer, more decadent Western way of life. It is a problem

faced by every group transplanted from a highly formalized religious society to one where secular ideas and notions of promiscuity and self-gratification are not bounded by any moral codes or religious laws.

It is a situation faced by Ahmadi in America on a daily basis, where immersion in the Western lifestyle is often difficult to escape. Indeed, some may accept and even pursue such immersion as a means of "blending in" and achieving material success. It is up to all Ahmadi to understand and protect themselves and their children from the temptations and dangers of the Western way of life, and to seek refuge in the pure Islam of Ahmadiyyat and in the guidance of the Holy Prophet Muhammad<sup>saw</sup>, the promised Messiah and Mahdi<sup>as</sup> and in the Khalifas of our time.

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## PAY ZAKAT

# ZAKAT IS ONE OF THE PILLARS OF ISLAM

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## HADITH

Hadhrat Anas bin Malik<sup>ra</sup> relates that once the Holy Prophet<sup>saw</sup> did not see Thabit bin Qais<sup>ra</sup>, so he inquired as to his whereabouts. One person said: "O Messenger<sup>saw</sup> of Allah! I will go and look for him." This person visited Thabit bin Qais<sup>ra</sup> and found him very depressed with his head bowed down. He asked Thabit bin Qais<sup>ra</sup>, "How are you?" He replied: "Very bad. My voice is louder than the voice of the Holy Prophet<sup>ra</sup>, and I have been disobeying the commandment. Thus, I must be Hell-bound. This has caused me to stay at home in solitude." The person reported to the Holy Prophet<sup>saw</sup> what Thabit bin Qais<sup>ra</sup> had stated. As directed by the Holy Prophet<sup>saw</sup>, the person, again went to see Thabit bin Qais<sup>ra</sup> and gave him the magnificent glad tidings that the Holy Prophet<sup>saw</sup> said: "O Thabit bin Qais<sup>ra</sup>! You are not Hell-bound, rather, you are Heaven-bound."

*(Bukhari kitabuttafsir surah al-Hujrat bab la tarfa' uaswatukum fauqa sautin-Nabi<sup>saw</sup>)*

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# THE IMPORTANCE AND ETIQUETTE OF JUMU'AH

**Saliha Malik,  
National Tarbiyyat Secretary, Lajna Imaillah**

*'O ye who believe!  
When the call is made  
for Prayer on Friday,  
hasten to the remem-  
brance of Allah, and  
leave off all business.  
That is best for you, if  
you only knew.'* (62:10)

Every week on Friday Muslims are required to take a bath, dress in their best clean clothes, wear perfume and assemble in the Mosque for Friday prayer. Getting together once a week develops unity, cooperation and cohesiveness among Muslims. Hadhrat Mirza Masroor Ahmad<sup>aba</sup> delivers the Friday Sermon live with up to 5 simultaneous translations. Through MTA the Imam is able to address the entire world. The Friday Sermon in this way becomes a demonstration of Islamic equality. It gives the Imam a chance to advise all Muslims at the same time on urgent matters that face them.

The Qur'an reminds Muslims of the importance of the Friday Prayer in re-

ferring to the Jews who neglected the Sabbath (2:66) and incurred the wrath of Allah. Neglecting the 'Sabbath' indicated that the Israelites wanted to remain engrossed in worldly affairs and did not like to pay any heed to religion. Friday is the 'Sabbath' for the Muslims.

The Holy Prophet<sup>saw</sup> said, 'Let my people beware of neglecting the Friday Prayer, else Allah will set a seal upon their hearts and they will be counted amongst the negligent ones.' (Muslim)

Hazoor<sup>aba</sup> has said that whenever one is called to attend the Friday prayer, one ought to come without making any excuse, without giving any importance to one's job, one's business (one's source of income). Leave everything else and hasten to the Friday prayer.

(Khutba, November 12<sup>th</sup>  
2004)

The Promised Messia-  
h<sup>as</sup> said, 'In Islam there

have been designated certain days by God as being days of great happiness and endowed with great blessing from God. Among such days is the day of Friday. This day is a very blessed day and it is written that God created Adam on a Friday and it was on a Friday that his repentance was accepted.'

(True Repentance, Review  
of Religions, Aug 01)

With reference to *Ahadith*, Hazoor<sup>aba</sup> expounded that the Holy Prophet<sup>saw</sup> said that among all the days, Friday was the best day: Adam was created on Friday; he was made to enter Paradise on Friday; he lost Paradise on Friday; and a special moment comes during Friday service when a believer's prayers are accepted! Further explaining the concept of Adam entering and losing Paradise on Friday Hazoor<sup>aba</sup> said that the purpose of the creation of man and *Jinn* is the worship of Allah; whosoever will act on His commandments and establish worship

of Allah, will gain access to Paradise. The children of Adam cannot inherit Paradise unless they fight against satanic inclinations and obey the commandments of Allah and try to come together for worship on Friday.

(Khutba, November 12<sup>th</sup>  
2004)

Friday Prayer has special significance for Ahmadis, as one of the names of the Promised Messiah<sup>as</sup> is *Jumu'ah* – meaning the Gatherer. His mission is to gather all peoples together in peace and unity. With that in mind Hadhrat Khalifatul Masih IV<sup>th</sup> exhorted Ahmadis to go to the Mosque with the view of sitting beside the Imam of the Latter Days.

Although Friday prayer is not obligatory for women, we should strive to come every Friday. As women have been offered the same means for spiritual advancement as men, who amongst us would deny themselves the blessings of *Jumu'ah* unless they were unavoidably prevented from coming? Furthermore, how will our children learn about the excellence of *Jumu'ah* unless we show them and partake of it ourselves?

### **Etiquette of *Jumu'ah*: Preparation and an Attitude of *Taqwa***

When we leave our homes to come to the Mosque for Friday Prayer we should seek help from Allah in making us humble in the prayer we are about to offer.

### **Prayer upon entering the Mosque**

'In the name of Allah. Prayers and Peace be upon the Messenger of God. O my Lord! Forgive me my sins and open for me the doors of Thy Mercy.'

Worshippers may say two *nawafil* upon entering the Mosque. These are called prayers for the Mosque. The Holy Prophet<sup>saw</sup> said: "When any of you enters the mosque he should not sit down till he has offered two *raka'at*" (Bukhari and Muslim)

### **Prayer after *Adhan***

'O Allah, Lord of this Perfect Call, and of the Congregational Prayer, make Muhammad<sup>saw</sup> a means of our access to You, and bless him with excellence and a lofty office, and grant him the most exalted station Thou hast promised

him. Verily Thou goest not back on Thy promise.'

From the calling of the first *Adhan* till the end of Friday prayers observe complete silence. Use the time before the service for prayer, remembrance of Allah and saying *Darood*.

The Holy Prophet<sup>saw</sup> said: "Your best day is Friday, so you should be diligent on that day in calling down blessings on me for your blessings are conveyed to me." (Abu Daud)

### ***Sunnah***

One should offer four *Raka'at* of *Sunnah* prayer after hearing the *Adhan* and before the *Jumu'ah* congregational prayer and two or four *Raka'at* of *Sunnah* after the congregational prayer. If a person is late he may offer two *Raka'at* of *Sunnah* during the sermon. Two *Raka'at* of *Sunnah* prayer are to be offered before the *Fardh* and are compulsory and should not be dropped even on a journey.

### ***Khutba* (Sermon)**

When the *Jumu'ah Khutba* begins, listen to it with full attention as if you are engaged in prayer. With this in mind ladies should be mindful of observing

their *purdah* as if in prayer, with head and arms covered. Be sure you are sitting in straight rows behind the Imam, on the floor or in a chair – chairs should be neatly to one side. Do not sit propped up against the walls. If you need to support your back, sit in a chair. **Please turn off your cell phones.**

### Comments from Hazoor<sup>aba</sup>

“It should also be kept in mind that the Friday Sermon is a part of the Friday Prayer and as such requires complete attention. Observance of silence is so vital during the Friday Sermon that the commandment about discipline during its duration is by gesture and not word.”

(Khutba April 13<sup>th</sup> 2007)

With reference to the Ahadith, Hazoor<sup>aba</sup> also explained that during Friday prayers a brief moment comes to pass when a believer is granted any good he/she seeks. Hazoor<sup>aba</sup> added that some commentators opine that the Friday Sermon is part of Friday prayers so the duration of this specific ‘moment of Divine acceptance’ also extends to it.

(Khutba October 20<sup>th</sup> 2006)

The Holy Prophet<sup>saw</sup> said: “There is on that day (*Jumu’ah* Prayers) a brief space of time during the service when whatever supplication a Muslim servant of Allah makes is granted.” (Bokhari & Muslim)

### Distractions

Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: “He who makes his ablutions carefully and comes to the Friday service and listens to the sermon in silence is forgiven his sins since the previous Friday and three days more. He who occupies himself with pebbles during the sermon behaves ill.” (Muslim)

*Occupies himself with pebbles* means to occupy oneself with any kind of distraction such as:

- Sorting out / organizing one’s hand bag or wallet.
- Talking to the person next to you
- Instant messaging on your phone or using your phone for games etc
- Organizing the book table in the Mosque or posters on the bulletin board.
- Eating food, sucking on candy or chewing gum.

### Prayer

When the Imam calls the prayer make straight lines and stand shoulder to shoulder. Make your straight rows behind the Imam. Keep all the chairs for those who sit during prayer neatly to one side.

### Ahadith on straight rows

Anas<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> directed: “Close your ranks, do not make them wide spaced and put your necks in line; for by Him in whose hands is my life, I can see Satan entering through the gaps in the rows like a lamb.” (Abu Daud)

The Holy Prophet<sup>saw</sup> would pass between the rows from one end to the other putting our chests and shoulders in line, saying: “Do not be out of line else your hearts will be out of line.” (Abu Daud)

The Holy Prophet<sup>saw</sup> came up to us and said: “Why do you not stand in rows as do the angels before their Lord?” We inquired: “Messenger of Allah, how do the angels range themselves before their Lord?” He answered: “They fill each row beginning with the first and stand close together.” (Muslim)

## Prayer upon leaving the Mosque

In the Name of Allah, prayers and peace be upon the Messenger of God. O my Lord! Forgive me my sins and open for me the doors of Thy Blessings.

*When the Prayer is finished then disperse in the land and seek of Allah's grace, and remember Allah much that you may prosper.(62:11)*

### Jumu'ah at Jalsa:

*Jalsa Salana* begins with *Jumu'ah* prayer. When we leave our homes to come to *Jalsa*, we should seek help from Allah to remain humble in our prayer and be mindful of all of the requirements of *Jumu'ah*.

As you arrive in the prayer hall for *Jumu'ah*, **turn off your cell phones**, remove your shoes and cooperate with the volunteers who will guide you to a place to sit, keeping straight rows (like the angels!). Immediately, put in to practice all the requirements of *Jumu'ah* so that you may derive full benefit from the occasion for yourself and not create a disturbance for others. Observe your Prayers and practice the remembrance of Allah and

keep silence until the end of the service. Listen attentively to the *Khutba*.

### Do not bring any food into the prayer hall.

Before our own *khutba* begins, Hazoor<sup>aba's</sup> *Khutba* of the day is commonly broadcast. Sit quietly and listen to the *Khutba* so that we can all understand it well and be ready to act upon it to the best of our ability.

If you arrive late for *Jalsa*, try to conduct your registration process as quietly as possible. Every sound is magnified throughout the Prayer hall. Come as quickly as possible to join in the Friday prayers. If for any reason you may not join in to the Friday Prayers, find a place to sit quietly and listen to the *Khutba*.

*Jumu'ah is a time for prayer. At the end of the service we may meet each other, catch up with news, eat – but not in the prayer hall, and socialize. May Allah enable us to keep our practice strong and our hearts full of Taqwa. Ameen.*

\*\*\*\*\*

# JALSA SALANA USA

**The 59th Jalsa  
Salana USA will  
Insha Allah be  
held from:**

**August 31st to  
September  
2nd, 2007**

**at**

**The Dulles  
Expo Center**

**4368 Chantilly Center  
Chantilly, VA 20153**

[www.dullessexpo.com](http://www.dullessexpo.com)

**FOR FURTHER  
INFORMATION**

**CONTACT**

**MR. WASEEM  
HAIDER  
AFSAR JALSA  
SALANA**

**Tel: 703-628-2262**

# **59<sup>th</sup> Jalsa Salana USA**

## **August 31 – Sept 1, 2, 2007**

### **Registration Information**

**59<sup>th</sup> Jalsa Salan, USA will *Insha Allah* be held on August 31, September 1, 2, 2007 at Dulles Expo Center in Chantilly Virginia.**

**Please read the following registration instructions for the Jalsa Salana:**

- 1) **All participants must register online using the following Web Site:  
<http://member.ahmadiyya.us>**
- 2) **Only members can register with the login information provided.**
- 3) **Please do not create New Accounts! If you don't know your Member Code, please send us email at [member@ahmadiyya.us](mailto:member@ahmadiyya.us) or call your local president.**
- 4) **The members must register all non-member guests.**
- 5) **If you received a Member ID card last year, please bring it to Jalsa. This will reduce cost.**
- 6) **New Member ID cards will be issued to those who did not receive a card last year or do not have Photo Id Card. Please upload your best Photo during the registration process.**
- 7) **A photo is not required for female members and those who were issued a photo Member ID card last year.**
- 8) **If you require transportation, please provide the details on the registration site.**

**\*\*\*\*\***

### **Transportation Department Contact Info**

**Primary Contact**

**Nazim Transportation, Hibbi Iqbal**

**Primary #: (703) 655-5052**

**Fax #: (703) 651-9138**

**Email: [jalsatransportation@gmail.com](mailto:jalsatransportation@gmail.com)**

*Please leave a voice mail with a call back # if the phone is not answered*

**We look forward to serving you**

**59<sup>th</sup> JALSA SALANA, USA**  
**EXPO CENTER, CHANTALLY, VIRGINIA**  
**August 31, September 1<sup>st</sup> and 2<sup>nd</sup>.**

**Mansoor Ahmed, Nazim Accommodation (Hotels)**  
**Telephone # 301.366.8338 (cell) 240.207.3114(Home)**

HOTEL NAME & ADDRESS	HOTEL TELE NO FOR RESERVATION	NUMBER OF ROOMS RESERVED			RESERVATION CODE	ROOM RATE	RESERVATION CUT-OFF DATE	BREAKFAST INCL IN ROOM RATE	DRIVING TIME TO EXPO CENTER	TAHAJUD/FAJAR PRAYER ARRANGEMENT IN HOTEL
		KING	2DB BEDS	TOTAL						
Holiday Inn Select 4335 Chantilly Shopping Ctr Chantilly, VA 20151	703-815-6060  <a href="http://www.hiselect.com/chantillyexpo">www.hiselect.com/ chantillyexpo</a> Code: M30	30	45	75	Ahmadiyya	85+TAX	8/9/2007	No	Walking	No
HYATT DULLES AIRPORT Herndon, VA	703-478-2900	70	30	100	Ahmadiyya	75+TAX	8/13/2007	NO	10 Minutes	YES
HILTON WASH-DULLES Reston, VA	703-478-2900	20	60	80	Ahmadiyya	75+TAX	8/3/2007	No	8 Minutes	Yes
Hyatt Palace (AMERI SUITES) Chantilly, VA	703-961-8160	0	50	50	Ahmadiyya	85+TAX	7/30/2007	Yes	5 Minutes	Yes

### Nearest Hotel Directions

<p><b>HILTON WASH-DULLES</b> Reston, VA 703-478-2900</p>	<p>Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD. Turn RIGHT onto WILLARD RD. Turn SLIGHT RIGHT onto SULLY RD / VA-28 N. Turn SLIGHT RIGHT onto MCLEAREN RD / VA-668 E. Turn LEFT onto TOWERVIEW RD. Turn LEFT onto PARK CENTER RD.</p>
<p><b>HYATT DULLES AIRPORT</b> Herndon, VA 703-478-2900</p>	<p>Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD. Turn RIGHT onto WILLARD RD. Turn SLIGHT RIGHT onto SULLY RD / VA-28 N. Turn SLIGHT RIGHT onto MCLEAREN RD / VA-668 E. Turn LEFT onto TOWERVIEW RD. Turn LEFT onto PARK CENTER RD.</p>
<p><b>Hyatt Palace AMERI SUITES</b> Chantilly, VA 703-961-8160</p>	<p>Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD Turn RIGHT onto WILLARD RD. Turn LEFT onto SULLY RD / VA-28 S. Turn SLIGHT RIGHT onto WESTFIELDS BLVD. Turn LEFT onto STONECROFT BLVD. Turn LEFT onto WESTON PLAZA DR.</p>
<p><b>COMFORT SUITES</b> Chantilly, VA 703-263-2007</p>	<p>Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E. Turn LEFT onto METROTECH DR.</p>
<p><b>COURTYARD BY MARRIOTT</b> Chantilly, VA 703-709-7100</p>	<p>Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Stay STRAIGHT to go onto CENTERVIEW DR.</p>
<p><b>SPRINGHILL SUITES</b> Chantilly, VA 703-815-7800</p>	<p>Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E</p>
<p><b>HYATT FAIR LAKES</b> Fairfax, VA 703-818-1234</p>	<p>Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E. Merge onto FAIRFAX COUNTY PKWY / JOHN F (JACK) HERRITY PKY / VA-7100 S toward I-66. Turn SLIGHT RIGHT onto FAIR LAKES PKWY. Turn LEFT onto FAIR LAKES CIR.</p>

**Ahmadiyya Movement in Islam**  
**National Headquarters: Baitur Rehman Mosque**

**NATIONAL AMILA MEMBERS (2007 – 2010)**

1.	Amir	Ahsanullah Zafar
2.	General Secretary	Masoud Ahmad Malik
3.	Tabligh Secretary (Preaching)	Ali Murtaza
4.	Tarbiyat Secretary (Religious Training)	Nasir M. Malik
5.	Ta'lim Secretary (Education)	Dr. Khalil M Malik
6.	Isha'at Secretary (Publications)	Hasan Hakeem
7.	Umur Kharijiyya Secretary (External Affairs/Public Relations)	Zinda Mahmood Bajwa
8.	Umur'Amma Secretary (General Affairs)	Shahid Saied Malik
9.	Diyafat Secretary (Hospitality)	Dr. Amjad M Chaudhry
10.	Ja'idad Secretary (Properties)	Mir Daud Ahmad
11.	San'at-o-Tijarat Secretary (Industry, Trade and Employment)	Khurram Fuaad Ahmad
12.	Waqf Nau Secretary	Hafiz Samiullah Chaudhary
13.	Wasaya Secretary (Wills)	Dr. Khaled Ahmad Ata
14.	Tahrik Jadid Secretary	Anwer Mahmood Khan
15.	Waqf Jadid Secretary	Waseem A Sayed
16.	Additional Secretary Waqf Jadid (for New Ahmadi)	Dr. Basiyr Rodney
17.	Mal Secretary (Finance)	Mirza Naseer Ehsan Ahmad
18.	Additional Secretary Mal (Finance)	Alhaj Dhul Waqar Yaqub
19.	Talimul Quran and Waqfe Aarzi Secretary	Dr. Zaheeruddin Mansoor Ahmad
20.	Isha'at Sam'i wa Basari Secretary (Audio and Visual)	Dr. Nasim Rehmatullah
21.	Muhasib (Accountant)	Khurram Bashir
22.	Amin (Treasurer)	Shafat Faisal Ahmad Khan
23.	Internal Auditor	Falahud Din Shams

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Ahmadiyya Movement in Islam, Inc., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15600 GODD HOPE ROAD, SILVER SPRING, MD 20995 PHONE: 301-879-0110 FAX: 301-879-0115  
INTERNATIONAL HEADQUARTERS, RAHWAH, PAKISTAN

June 28, 2007

JAMAT PRESIDENTS MISSIONARIES NATIONAL AMLA MEMBERS SADR ANSAR-ULLAH SADR  
KHUDDAMUL-AHMADIYYA SADR LAJNA IMA'ILLAH

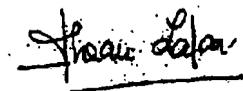
السلام عليكم ورحمت الله وبركاته

Hazrat Khalifatul Masih Al-Khamis (Ay`ad-Allah) has graced the following approvals of Naib Umara in USA Jamat for the next three years:

Munir Hamid Sahib, Philadelphia  
Hamidur Rahman Sahib, Los Angeles  
Nasim RahmatUllah Sahib, Cleveland  
Munum Naeem Sahib, Houston  
Zinda Mahmud Bajwa Sahib, New York  
Daud Hanif Sahib, Silver Spring  
Zaheer Bajwa Sahib, Washington DC  
Wasim Malik Sahib, San Jose

Please join in prayers for them and all office holders, that Allah Guide and Help as well as may He Protect them in the service of Jamat and Khilafat-e Ahmadiyya. Ameen.

و السلام و خاتمة

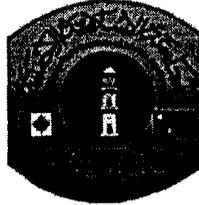


Ahsanullah Zafar

Copy to Private Secretary Sahib for Hazur's favor.

# JAMIA AHMADIYYA ORIENTATION COURSE-2007

WAQFE NAU



For US Waqfe Nau boys  
in High School/College



Sat August 4 – Fri August 10  
Baitun Nasr Mosque  
500 Bridge St., Willingboro, NJ 08046

Learn everything you ever wanted to know  
about Jamia Ahmadiyya from Jamia faculty!

For further details, please contact your local or regional  
Secretary Waqfe Nau.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Jamia Ahmadiyya Orientation Course – 2007 REGISTRATION FORM

Name: \_\_\_\_\_

Father's Name: \_\_\_\_\_

Waqfe Nau #: \_\_\_\_\_ Date of Birth: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Jama'at: \_\_\_\_\_

Email: \_\_\_\_\_

Waqfe Nau boys, parents, Local & Regional Waqfe Nau Secretaries are requested to email this registration ASAP to *Syed Fazal Ahmed* at email address [fazal.ahmed@excite.com](mailto:fazal.ahmed@excite.com) or call him for further details at 215-805-3610.

Looking forward to welcome you at the Orientation course.

Hafiz Samiullah Chaudhary  
National Secretary Waqfe Nau, USA



**AHMADIYYA MUSLIM JAMA'AT, USA  
THE WASAYA DEPARTMENT**

**Update on Wasaya Acceptance  
List of New Approvals (April 09 – July 13, 2007)**

Following is an update on acceptance of Wasaya (April 09 to June 20, 2007) for the USA Jama'at members as received from Markaz. The Department of Wasaya wishes to congratulate all new Moosies. May Allah the Almighty grant strength to all of them to live up to the desired standards and expectations of Nizam-e-Wasiyyat. Amen.

Letters of acceptance have been mailed to all respective Moosies. However, if you have not received yours the most likely reason is that your updated address is not available at the National Head Quarters. Please remember that as Moosi/Moosiah it is your personal responsibility to immediately inform the National Finance/Tajneed Secretary at the Baitur Rahman Mosque, 15000 Good Hope Road, Silver Spring, MD 20905 of any change in your address/telephone number. The Wasaya Department is under no obligation, whatsoever, for any lost or undelivered mail. *Wassalam.*

*Khaaksar,*

Khaled Ahmad Ata  
Secretary Wasaya  
USA Jama'at

S. No.	Member Code #	Wasiyyat #	Name Moosi/Moosiah
1.	20186	56019	Farah Munawwar Ahmad
2.	20411	55341	Aziz Ahmad Vance
3.	20526	57436	Naveed Ashraf
4.	20541	56092	Asif Ahmd Rohela
5.	20550	55554	Kishwar Tahir
6.	20551	57429	Imran Ahmad Tahir
7.	20967	55414	Mahbubul Alam Ali
8.	21113	56723	Arif Naseem
9.	21183	55416	Amtul Noor Khaula Qureshi
10.	21187	55345	Taniya Anjum Qureshi
11.	21255	26608	Saleem A. Chaoudry
12.	21311	56018	Mubasher Alam

13.	21516	55565	Arshad Mohammed Qureshi
14.	21764	56612	Wajeeha Chaoudhary
15.	21823	55644	Saba A Naeem
16.	21854	56093	Anis Peer
17.	21973	55461	Mahmooda A. Bhatti
18.	22087	56056	Anwar Saeed
19.	22213	55545	Ahmad Bashir
20.	22318	55340	Rehan Chaudhry
21.	22390	56053	Amatullah Ahmad Khan
22.	22474	56604	Lutafullah Salim
23.	22505	56050	Sadia Aftab Ahmad
24.	22523	56051	Sarah Mehar Mansoor
25.	22610	57765	Zahida Perveen Latif
26.	22634	56602	Asim M. Farooq
27.	22649	55338	Saif Ur Rehman
28.	22650	56725	Aysha Rahman
29.	22653	57371	Rizwan Ul-Haq Jattala
30.	22828	57378	Matin Jamil
31.	22860	56089	Huma Majid Khan
32.	23240	55337	Mohammad Iqbal Waliullah
33.	23441	55549	Rawahuddin Waleed Naseem
34.	23484	55424	Sajid A. Khan
35.	23604	55537	Ijaz Ahmed Khokhar
36.	23632	55335	Mukarram Ahmad Khan
37.	23719	55645	Jasim A Naeem
38.	23749	55343	Hibatul Kareem Sayed
39.	23826	55559	Nabeela Sami Chaudhry
40.	23829	57438	Syed Fazal Ahmad
41.	23966	55546	Saifulla Khaled Chaudhry
42.	23983	56085	Khalid Farooq Qureshi
43.	24028	56083	Nooruddin Abdul Latif
44.	24029	56084	Rabiah Amatul Latif
45.	24149	57376	Amer Bashir Malik
46.	24150	55350	Jamil Ahmad Tahir
47.	24165	56091	Mir Ahmed Naseer
48.	24173	55336	Fawad Jawad Khan
49.	24276	57431	Ammar bin Abbas
50.	24338	56087	Shanaz Butt
51.	24343	55541	Sabahat Saadat Abdullah
52.	24363	56611	Sumera Choudhary
53.	24990	55574	Adnan Asim Pasha
54.	25126	57373	Nayyirah Naseem
55.	25139	57450	Abdur Rahim Shahid
56.	25240	56052	Mubashir Ahmad
57.	25342	57435	Belal Khalid
58.	25418	56054	Hamida Mubashar Sayed
59.	25474	55539	Nadeem Tahir Bhatti
60.	25559	57377	Muhammad Saqib Hashim

61.	25575	55580	Mubashir Ahmad Nasir
62.	25625	55575	Abdul Ghayyur Mannan Khan
63.	25642	57374	Durr-e-Shahwar Sayed
64.	25643	57375	Ijaz A Sayed
65.	25681	55560	Atti-ul Ali Hena Khan
66.	25881	55330	Rafiq Ahmad Lake
67.	25950	56606	Nayyar Minhas Ahmad
68.	26031	55465	Sadia Ijaz Malik
69.	26086	56727	Zafar Abdul Basit
70.	26171	57836	Ataul Qudoos Malik
71.	26257	56726	Nasir A. Bukhari
72.	26492	56017	Sherali Basharat Khan
73.	26526	55463	Shahida Mahmood Bhatti
74.	26622	55540	Sarwat Yasin Malik
75.	26870	55329	Ali Ahmad Pasha
76.	27016	55583	Sabiha Ahmad
77.	27165	55333	Chaudhry Lutfur Rehman
78.	27493	56055	Abdul-wahab Mirza
79.	27799	56603	Moneer A. Sohail
80.	27920	56728	Khalid Munim Kark
81.	27954	55542	Naseem A. Khan
82.	28070	56049	Rizwan Ahmed
83.	28150	55334	Faiza Bajwa
84.	28246	55635	Tayyaba Bushra Malik
85.	29080	57834	Muhammad Waseem
86.	29082	55425	Shakeel Ahmad Nasir
87.	29369	56048	Asifa Ijaz
88.	29427	55544	Saiqa Kamal
89.	29449	56607	Iftikhar Mahmud Ahmad
90.	29564	55568	Qamar Ahmad
91.	29588	55553	Zahid Munir
92.	29644	55344	Muzaffar Ahmed Sahibzada
93.	30482	55408	Atique Ahmed Butt
94.	30590	55423	Nauman Mubashar Sahib
95.	30635	57434	Khurram Ahmed
96.	30782	55563	Saadiya Mahmood
97.	30829	55348	Waseem Ahmad Pall
98.	30845	55332	Shazia Ahmad Khan
99.	30856	55418	Shahzad Ahmed
100.	30962	55427	Robert Ali Shakir
101.	30981	56088	Salman Majid
102.	31067	55582	Aqeel Ahmad Sahibzada
103.	31082	55576	Audrey Ameena Shakir
104.	31127	57432	Sajid Mehmood
105.	31158	56729	Abdul Rahim
106.	31255	55581	Khalid Saeed
107.	31356	56086	Mansoor Ahmed
108.	31706	55464	Sajid Munawar

109.	31869	56070	Syeda Rizwana Imran
110.	31955	55422	Kamran Mubashar
111.	32016	55555	Naveed Ahmad Khan
112.	32093	56090	Younas M. Chaudry
113.	32147	57451	Humaira Amatul Hameed
114.	32169	55421	Anas Ahmad Chaudhry
115.	32229	55407	Lubna N Naseem
116.	32429	57433	Faheem Ahmad Pal
117.	32520	56610	Mirza Harris Fazal Ahmed
118.	32532	55420	Tahir Ahmad
119.	32574	55578	Mohsena Begum
120.	32664	55419	Asma Tariq
121.	32693	57372	Farhana Muneer
122.	32948	56605	Mohammad Sikandar Minhas
123.	33050	55572	Usman Ghani Majoka
124.	33446	57835	Amtul Habib Begum
125.	33490	56609	Nadeem Ahmad Butt
126.	33498	56724	Mansoor Ishfaq
127.	33669	55552	Muzaffar Ahmad Pasha
128.	33705	55550	Ismat Ahmad
129.	33845	56016	Rubina Raja
130.	34014	57430	Maham Saleem
131.	34040	55556	Zahid Iqbal
132.	34412	55566	Abdul Majeed Niaz
133.	34428	55570	Liaquat Ali
134.	34472	55573	Naeema Khalida
135.	34489	57437	Kabeer Ahmad Zahir
136.	34834	55339	Amat Ur Rehman
137.	35038	55415	Azeem Anwar
138.	35178	55331	Jareeullah Zafar
139.	35455	55342	Arif Mahmood Ahmed



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Centenary Khilafat-e-Ahmadiyya Essay Writing Competition (Revised Rules)

As previously announced a nationwide essay-writing competition is being held to commemorate the centennial jubilee of Khilafat-e-Ahmadiyya. All participants will be awarded certificates of participation in this historical event.

**Topic: The Institution of Khilafat**

**Due date: December 31, 2007**

(Entries received after the due date will not be considered for the competition - no exceptions)

### Revised Rules and Regulations:

- Ansar, Khuddam and Lajna may submit essay as individuals or with co-authors from the same auxiliary. Similarly, Atfal and Nasirat may submit essay as individuals or with co-authors from the same auxiliary.
- Category I: The essay shall consist of a minimum of 30,000 words and a maximum of 60,000 words and must be submitted in English (limit for Atfal and Nasirat is minimum of 2,000 words and maximum of 4,000 words).
- Category II: The essay shall consist of a minimum of 5,000 words and a maximum of 20,000 words and must be submitted in English (limit for Atfal and Nasirat is minimum of 1,000 words and maximum of 2,000 words).
- A complete list of references must be provided: references must state authors' names, year of publication, title, edition, and publisher.
- The essay must be submitted as a MS Word file (on a disk or via e-mail).
- The following are sub-headings given only to *guide* the competitors. However, essays by no means should be limited to these topics:
  1. Definition, importance, and types of *Khilafat*.
  2. Institution of *Khilafat* according to the Holy Qur'an and *Ahadith*.
  3. Institution of *Khilafat* according to Muslim scholars.
  4. Importance of the station of *Khilafat*.
  5. The great objectives of *Khilafat*.
  6. Institution of *Khilafat* is a part of religion.
  7. Responsibilities of *Khilafat* and the great system of discharging them.
  8. The establishment of *Tauheed* (unity of Allah) through *Khilafat*.
  9. *Khilafat* as a means of spiritual elevation.
  10. *Khilafat* as a means of unity of Nations.
  11. Sayings of Hazrat Masih Maud عَلَيْهِ السَّلَام and his *khulafa* (plural of *Khalifa*) about *Khilafat*.
  12. Blessings of *Khilafat*.
  13. Brief account of *Khilafat-e-Rashida*.
  14. History of *Khilafat-e-Ahmadiyya* and a brief life sketch of each *Khalifa*.
  15. *Tahrikat* of *Khulafa-e-Ahmadiyyat* (schemes initiated by *Khulafa-e-Ahmadiyyat*).
  16. Great achievements of Jama'at Ahmadiyya during *Khilafat*.
  17. Establishment of *Khilafat* and our responsibilities.

### Prizes:

- |   |                           |
|---|---------------------------|
| • First place for each category (over all and for each auxiliary):  | Prize and a certificate   |
| • Second place for each category (over all and for each auxiliary): | Prize and a certificate   |
| • Third place for each category (over all and for each auxiliary):  | Prize and a certificate   |
| • First, Second, and Third places for Atfal for each category:      | Prizes and a certificates |
| • First, Second, and Third places for Nasirat for each category:    | Prizes and a certificates |

Please submit your essay (on a disk or as attachment to e-mail) to the following address:

**M. Dawood Munir, Qa'id Ta'lim, Majlis Ansarullah, USA**

11106 Brandon Gate, Houston, TX 77095-6603 (e-mail: [mmunir52@sbcglobal.net](mailto:mmunir52@sbcglobal.net))