

Gazette

USA

Khilafat Edition



Hadhrat
Mirza Masroor
Ahmad,
Khalifatul Masih V
(may Allah strengthen his hand)

fifth sign of the
fulfillment of the prophecy of
the Holy Prophet saw
(may Allah shower his choicest blessings on him)

"Prophethood
shall remain among you

as long as Allah shall will.

He will bring about its end and follow it with

Khilafat on the precept of
prophethood for as long as He
shall will

and then bring about its end. A tyrannical monar-
chy will then follow and will remain

as long as Allah shall will

and then come to an end. There will follow thereafter
monarchical despotism to last

as long as Allah shall will

and come to an end upon His decree.

There will then emerge
Khilafat on
precept of Prophethood."

The Holy Prophet saw said no more.

(Musnad Ahmad)



Imam Shamshad Ahmad Nasir Addressing an Interfaith Conference held in San Diego, CA. The theme of conference was "True Religion Unite".



Historical Photographs

Dr. Zach Rosen with Hadhrat Chaudhary Muhammad Zafrulla Khan (*may Allah be pleased with him*)
Dr. Rosen is on the left hand side.



Dr. Rosen's father with Chaudhary Muhammad Zafrulla Khan (*may Allah be pleased with him*).

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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 allah hu '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

An atheist popular for the day is pronouncing that the reason for moving away from Islam to atheism is the requirement of total submission to the Will of Allah, which is unacceptable to this person.

Counter is the argument that submission is required to a code in every religion. Indeed, it is required in every walk of life in a way, some things are acceptable and others are not. Such is the case for being a citizen of our beloved country as well. It is required of any organization including the forums where people come and make such pronouncements.

As Ahmadies, we are defined by submission to a code of Khilafat as well. Just as following the code of a country gives certain benefits, so does Allah extends His Grace of Benefits to us for following the requirements of Khilafat-e-Ahmadiyya. This brings our commitments and our prayers in line with the requirements of being best to invoke Allah's attribute of Al-Raheem, since we are thus following the Reformer of the age, Mirza Ghulam Ahmad Qadiani^{as}.

In Khilafat, we are following the Shariah of Islam, are guided into the bounds established by Masih Mau'ood^{as}. We are given a networking with likeminded individuals pursuing the truth by cooperating with each other in good, and staying away from bandings for the evil. We are constantly guided by Khalifatul Masih on our conduct as well as our works. There is a reflection of Allah in us as a Jamat and as individuals.

Khalifatul Masih has asked that Ahmadies in America should respond to the false allegations pointed at Islam in the media and by authors. Everyone needs to join in. Please talk about these responses in individual conversations with friends and co-workers whenever feasible. Write to your local newspapers giving brief responses. Write articles at length describing the facts. Make brief but frequent Email responses to these criticisms.

In order to do that, it is essential that every Ahmadi learn about the issues. The material is available – each person needs to understand it as he or she can. Mubalighs are available for speaking engagements and providing material for understanding. As a Jamat we need to develop many speakers, each one of you has the ability to speak even if it is to a small group. The task is very large and everyone needs to join the effort, in whatever way possible. Only then can we be effective.

Our response is best where it is based on sacred writings, and the essential facts of the matter at hand. This was established by the Promised Messiah^{as}, as the right way to compare the position of different faiths following a different Book. It will ensure that we are saying and presenting what is correct in Ahmadiyyat and in Islam. Insha Allah.

Ahsanullah Zafar
Baitur Rahman Mosque
March 27, 2007

Al-Qur'an

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ
وَ إِسْحَاقَ وَ يَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۗ وَ نَحْنُ لَهُ
مُسْلِمُونَ 0

Say ye: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves. (2:137)

Al-Hadith

Ḥadīrat 'Alī' relates this prayer of the Holy Prophet^ﷺ regarding his Caliphs following him:

اللَّهُمَّ ارْحَمْ خُلَفَائِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي الَّذِينَ يَزُوفُونَ
أَحَادِيثِي وَ سُنَّتِي وَ يُعَلِّمُونَهَا النَّاسَ -

O Allah! Have mercy upon my those Caliphs who will follow me, who will narrate my Ahadith and Sunnah and teach these (my Ahadith and Sunnah) to the people.

(Jami' as-Saghir lil-Suyuti)

SAYINGS OF THE PROMISED MESSIAH^{as}

Fighting the Satanic Forces of the Age

In this age, the Holy Prophet^{saw} and Islam have been reviled in abusive writings to a degree which has no parallel among any other Prophet in any age...In this age, Satan, along with all his followers, is trying his utmost to destroy Islam. Without a doubt, this is the final battle between truth and falsehood. Thus, this age deserves the advent of a Divinely commissioned one for its reformation. And he is the Promised Messiah, who is present among you. This age required that, at this delicate moment in time, God should provide a conclusive argument with heavenly signs. These heavenly signs are now being exhibited. Heaven is eager to exhibit so many signs as would blow the trumpet of the victory of Islam in every country and every part of world. O Mighty Lord, hasten Thou the day which Thou hast willed to be made manifest. Let Thy glory shine forth in the world and let the victory of Thy faith and Thy Messenger be proclaimed. Ameen.

[Chashma-e-Ma'rifat, Roohani Khaza'in, vol. 23, pp. 94-95]

I have been commanded to nurture the moral qualities of people. Since all this endeavour possesses a Messianic character, God Almighty has named me the Promised Messiah. Having proclaimed this, I realize that the Christians would also oppose me. But how can I be afraid of opposition when I have been commissioned by God! If I had forged this claim, even slight opposition would have vanquished me. But I have not put forward this claim on my own. I am ready to explain my claim to any right-minded person and to use all lawful and recognized means to satisfy him. I speak the truth that this is the age in which Muslims, according to their belief, and Christians, according to their ideology, were waiting for someone to come. This is the promised time. He who had to come has come, whether anyone accepts him or not. God Almighty always manifests mighty signs in support of those whom He sends to the world. He inclines the hearts so that they should accept him. Whatever had been Divinely determined in respect of the Promised Messiah has come to pass. Whether anyone believes or not, the Promised Messiah has arrived, and I am he.

[Malfoozât, vol. 2, p. 285]

EXEMPLARY COMPASSION OF THE HOLY PROPHET^{saw}

Friday Sermon

By Hadhrat Khalifatul Masih V^{aba}
(Delivered on February 23, 2007)

After Surah Fatiha, Hadhrat Khalifatul Masih V^{aba} recited verse 128 of Chapter 9, Surah Al-Taubah.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ﴿١٢٨﴾

Then Hazoor^{aba} stated:

Allah the Exalted, as we know, manifests Himself upon us through His attributes. He also says to His servants that they should color themselves in His colors and reflect His attributes. Only then will they be deserving of being called His real servants. There is no doubt, that the most perfect example of this commandment of Allah is not to be seen anywhere except in the person of the Holy Prophet^{saw}. He is that beloved of Allah from whose light many were blessed in the past, many

are being blessed today, and many more will be blessed till the end of time, God willing.

The Promised Messiah^{as} has described the blessed personage of the Holy Prophet^{saw} in these words,

“That man who in his person, his attributes, his words, his deeds, his spirituality, and his holy faculties set an example of perfection in knowledge, action, sincerity, and steadfastness and was called the perfect man. That man who was the most perfect man, who was the most perfect prophet, who came with perfect blessings, who through spiritual revival and resurrection caused the first day of judgment in this world, and the world that was dead found a new life through his coming. What was that day of judgment? It was the day when the dead are given a new life. That blessed prophet was the Seal of the Prophets, the

leader of the pure, the last of the messengers, the pride of the Prophets, Hadhrat Muhammad Mustafa^{saw}. O’ our Lord shower such blessings upon this beloved prophet of ours as you have not sent on any since the beginning of time. May Allah shower peace and blessings upon him, his progeny, and all his companions.”

So, this is our Holy Prophet^{saw} who, due to the love of Allah, truly manifested Allah’s attributes in himself. At another place the Promised Messiah^{as} says:

“He loved God to the extreme and he was extremely compassionate towards fellow human beings.”

It was due to his intense love for Allah that he loved God’s creatures. He could not bear to see them in pain. God treats His servants under the Divine attributes of Grace and

Mercy. How can it be that the person whose sole purpose, whose every action and inaction was to win the pleasure of Allah, would not treat God's creatures in the same manner as God would. His compassion, mercy, and love for God's creatures were so intense that Allah has recorded them in the Holy Qur'an in the verse that I have recited at the beginning. The translation of this verse is:

"Surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful." (9:128)

So, this is the example of our beloved Prophet^{saw} and his feelings for the betterment of humanity. That beloved Messenger^{saw} feels intense pain to see you suffer, or the punishment you will bear as a result of disobedience of God's commandments.

This verse reflects his feelings for both the believers and non-believers. We see from his life that he and his companions had to bear extremes of pain and suffering at the hands of his ene-

mies. Women's legs would be tied to two camels that would be made to run in opposite directions thereby tearing apart their bodies. He himself was tortured. He, along with his followers, was isolated in a desolate valley for two and a half years. Even then, he wished well for them. He used to pray that Allah may guide them to the right path so that they may be saved from the wrath of Allah. When he fought, it was only to defend himself. The thought of revenge never even crossed his mind. He was so restless to save them that he was ready to lay down his own life.

It is stated in the Holy Qur'an that when Allah directed him to warn the non-believers, idolaters, and those who held the belief that God has a son that if they do not desist then there is a severe punishment that awaits them, this mercy for both the worlds is extremely perturbed. He cried in pain and prayed to Allah to guide them to the right path. He conveyed God's message to them and asked them why are they bent upon destroying their present and hereafter? Why are they running blindly towards the fire of hell? He reached such a state that Allah says in the Holy Qur'an:

فَلَعَلَّكَ بَاطِعٌ لِنَفْسِكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا
بِهَذَا الْحَدِيثِ أَسَفًا

"So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not this Discourse." (18:7)

So, it was the intense feeling of mercy due to which he would grieve so much for the non-believers in order to save them that caused him to reach a point near death. Tell me if there is anyone today who worries so much to save their own children's life as much as he did for those people to whom his only relation was that they were the creatures of his beloved God, and that he may be able to discharge his duty of saving humanity from the clutches of Satan for which he was appointed. This was his only purpose.

How desirous of the welfare of believers was he? It is also apparent from the verse I recited at the beginning. He would be overjoyed to see the believers. He would guide them in various ways and means of gaining the love and nearness of Allah. I shall give a few examples from the Hadith. He was always anxious that his followers

should remain wrapped up in the mercy of God.

Hadhrat Abu Bakr^{ra} narrates that he submitted to the Holy Prophet^{saw}:

“Teach me a prayer that I should supplicate in my salat.”

He said, “you should say ‘O’ Allah! Certainly I wronged my soul and there is none besides you who can forgive, you grant me forgiveness and have mercy on me. No doubt you are the *Ghafoor* (Most Forgiving) and *Rahim* (Most Merciful).”

In another Hadith, it is narrated by Hadhrat Abu Hurairah^{ra} that the Holy Prophet^{saw} said:

“When one of you remains at his place after saying the *Salat*, provided he doesn’t do anything undesirable, the angels pray for him: ‘O’ Allah! Forgive him. O’ Allah! Have mercy on him.”

This is also to induce people to come for *Salat*; to ask Allah for His forgiveness and mercy; to become able to obtain as much of

Allah’s love as possible.

So look at his extreme desire to be merciful to the believers.

It is reported in a narration by Hadhrat Abu Hurairah^{ra} that he heard the Holy Prophet^{saw} saying:

“O’ Allah, If I said some harsh words to a believer, you make it a means for him to become nearer to you.” That is, “My harshness should become an excuse for Your forgiveness for him.”

He was kind and merciful to them to this extent. If by error or by intention, he had shown anger for some reason, that person should not receive punishment for it. Instead, it should become an excuse for mercy for him.

Thus, this is our Prophet^{saw} who is compassionate and merciful. Allah has given him the name of ‘*Rauf*’ (compassionate) and ‘*Rahim*’ (merciful). He is anxious to increase the spirituality of his own people and he is anxious to save others also from

Givine chastisement.

In this context, the Promised Messiah^{as} relates:

“Affinity and resolve are granted to a person when he comes under the canopy of God and he becomes ‘*Zillallah*’ the ‘reflection of God’. And then he finds a urge in himself for the welfare of His creation.

Our noble Prophet, in his rank, was ahead of all other Prophets. He could not bear the sight of the suffering of God’s creation. Therefore, Allah the Exalted says:

That is, “this prophet cannot bear the sight of your suffering. It is very hard on him. And he is always anxious to see that you receive extraordinary benefits.”

Then the Promised Messiah^{as} says:

“The guidance of the Qur’an teaches us to love the Righteous and Noble; and to show kindness to the non-believers and impious (*Fasiqoon*).”

Allah the Exalted says:

“That is ‘O’ Non-believers! This prophet is so kind that he can not bear the sight of your grief. And is extremely desirous that you should escape these calamities.”

Thus his desire to save even the non-believers was so great that their failure to believe, in their sympathy, agonized his soul.

Therefore he is the “perfect man” whose comparable we don’t find anywhere. These days, every so often in the West, sometimes in this country or in another, by using different means of propaganda against Islam and the Holy Prophet, the attempt is made to tarnish his stature.

In the last few days a member of the Parliament of Holland made imprudent remarks, in which he used extremely derogatory and cruel words about the Holy Prophet, Islamic teachings, and the Qur’an. With the Grace of Allah, the Jama’at responds to such incidents in any country where such

statements are made against Islam or the Founder of Islam.

I also told the Holland Jama’at members to write about it in newspapers to remove this erroneous impression from the minds of the public and to help create the true and beautiful image of Islam in them.

In reality, it is only Islam that presents the real and true concept of God in this day and age. If these people say such things about Islam and the Holy Prophet^{saw} due to ignorance and lack of knowledge, then you need to tell them what the beautiful teachings of Islam are, what the great examples the Holy Prophet^{saw} set in every sphere of life are, and how the heart of the Holy Prophet^{saw} was filled with mercy for all of God’s creation, so that their minds are cleansed.

But if their hearts are filled with hatred and spite and they are not willing to listen to anything reasonable, then you will have made your argument against them.

In any case, it is a huge task that every Ahmadi has to perform. As far as this member

of Parliament of Holland is concerned, it seems that his heart has extreme hatred and spite towards Islam, the Holy Prophet, the Quran, and all Muslims. He expressed it a few days ago in an interview. His name is Geert Wilders. He was born in a Catholic family, but now according to the reports received, he doesn’t have much to do with religion. This kind of people who don’t find peace in their religion and can’t understand God, so obviously they can’t reach Him, start to defile Islam and accuse it.

In any case this person has a longstanding record of criticizing Islamic teachings. When the crisis (about the newspaper article) developed in Holland initially, he was at the forefront of it at that time too.

Outwardly he is indifferent to religion, but because of his hatred for Islam, according to the interview, he considers Christianity and Judaism to be better than Islam. He may hold that opinion but if he has any sense he should realize that, in this period when the

Western countries claim to be civilized and this person claims also that he is learned and is also a member of Parliament, they have no right to be derogatory against other religions.

Due to the individual acts of some people, he does not get the right to say such things about Qur'an and the Holy Prophet^{saw} that no fair minded and sane person would say anyway.

For example, he says about the Holy Prophet^{saw}, that if he was in Holland at this time, he would have expelled him from the country for being a terrorist (God Forbid). What power do you have to expel? You are, God willing, going to see the time when you will find a majority of followers of Muhammad^{saw} everywhere.

From the time of the Holy Prophet's^{saw} claim up until now, what efforts have not been made by his opponents? Have they succeeded? In the world today everywhere, in every country, whether the Muslims are in small numbers or large, 5 times every day, with a

loud voice, if the name of any prophet is called out, it is the name of this person (Muhammad^{saw}) "the mercy for all ages."

Whose heart was, despite all the efforts and mean tactics of his opponents, full of compassion always, all the time, for everyone merely because of them being humankind?

Then he says that the commandments of Qur'an are such that (God Forbid) half of the Qur'an should be ripped up.

One should ask this person that in practice you are irreligious but the religions that you regard as better than Islam, you should compare their teachings with Islam with the eye of your mind. Rid your eye of the prejudice, then see the comparison. And if you still do not comprehend, then understand it from us, because imbeciles can not comprehend this teaching. The Holy Qur'an makes the assertion that you should cleanse your hearts and your minds, then you will understand it. Otherwise many imbeciles have

passed before you, who continued to criticize it. There was one who was regarded "Abul Hakam," father of wisdom, who was, for not understanding Qur'an, named "Abu Jahl" the "father of stupidity."

And the servants of this Prophet, who lacked wisdom and knowledge in the eyes of the world, because of their understanding of this Qur'an, became able to spread knowledge and wisdom to all.

Therefore we, for the sake of giving you the opportunity to understand, with regard to the kind and compassionate being of the Holy Prophet^{saw}, like to point this out to you, because he was ever anxious to save even people like you from the torment of fire.

Read his words with attention and deliberation. Study them, analyze them, understand them. And if you do not comprehend, ask us for explanations and save yourself from that agonizing punishment that Allah, the exalted, has prepared for such people. It is

destined for those who exceed all bounds.

May these people who say such things, take heed and understand.

But it is also a big responsibility for Ahmadies that they should show to them the picture of every beautiful moment of the life of this kind and merciful Prophet^{saw}.

These people say that he^{saw}, who was recognized by Allah, the exalted, as kind and compassionate, gave the teaching of terrorism.

Explain to them that in wars, how kind, humane, and merciful a treatment of women, children, and elderly is vouchsafed in Islam. And tell them what the instructions are for kind treatment of even prisoners of war. Even at the expense of personal hardship, there was kindness and mercy for the prisoners of war.

Those prisoners of war, who had participated in the war to kill Muslims, there is such a kind and compassionate treatment that they are being fed nicely even when the cap-

tors are hungry or eating bare minimum.

Those who accuse this example of mercy today, should tell us about the instance when atomic bombs were dropped on 2 cities in Japan. The entire populace of those cities was burnt alive, young and old, women and infirm, all of them were reduced to ashes in a single moment. Even the survivors of the adjoining areas have continued to suffer for years and even up till now, are afflicted by many terrible illnesses. Babies are born defective. Are these the high morals that are practiced by those who call themselves “peace loving” and “peace promoting.”

Whatever is happening in Iraq, what do these people call that?

You should remember that despite all these excesses, the God of Islam, sent down a teaching to His dear Prophet^{saw}, who was forgiving and merciful to everyone, that teaching is in the form of the Qur’an before us. It is such a beautiful teaching that if they have any sense they would

see it as such.

I do not want to go into details, but I shall mention one verse. Allah the Exalted says, and He has made provision for forgiveness of even such sinners:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ
يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٧١﴾

“Except the one who repents and believes and does good things, these are the people whose faults Allah will replace with virtues. And Allah is Most Forgiving, Ever Merciful.” (25:71)

Instead of tormenting the Muslims, they should ask for forgiveness for their own sins; and seek the goodness and virtues that they possess themselves. Instead of disgracing the beloved of Allah, they should get involved in self-introspection. Today, in the West, the reason for the widespread immorality is the lack of self-reflection by the masses. The reason for the decline in our domestic peace and harmony lies in the fact that we do not repent our sins before God Almighty. Allah Almighty has provided you

with the opportunity to recognize your God even now and to keep away from disgracing and defaming His dear ones and to call upon the compassion of the Merciful God to forgive your sins.

I reiterate to the Ahmadies to adhere to the teachings of Islam and explain to these mindless people or at least to those who are influenced by this group and those who do not give any attention to the defamation focused towards the Dear ones of God, that if you do not abstain from these (evil) actions, then there is no assurance that you will persist as a nation or as a country.

Therefore, if you wish to live on, then stop attacking this Benefactor of humanity and the Dear Messenger of God Almighty, Prophet Muhammad^{saw} and cultivate your relation with him, and even if you do not wish to have any relation with him, plain goodness demands that you refrain from these verbal attacks.

Apart from wars, the world is headed towards disaster owing to climatic catastrophes as well. Holland is one such nation where *Shirk* (associating

partners with God) is rampant because the people claim that God created the rest of the world, whereas we (the people) created Holland. These people have completely lost their minds due to the mere fact that they have extracted a piece of land that was submerged under the sea, and they do not understand that a large party of the land still lies below the sea-level. Even mountain ranges cannot withstand the storms and catastrophes that come as punishment from God. Therefore, within this context, the responsibility of bringing these people and people around the world closer to God lies with an Ahmadi. You must understand your responsibility and out of sheer mercy, adopt the ways practiced by the Holy Prophet^{saw} and be concerned for the salvation of humanity. Make the world recognize God.

God Almighty says:

“It is those who will be forgiven who repent, those who believe and do good deeds while remaining steadfast in their belief.”

Deliver this message to the masses; otherwise, as I have stated earlier, the world is inviting the wrath of God by directing cruel

attacks on His beloved. In this era, the Promised Messiah^{as} has claimed the occurrence of terrestrial and celestial calamities as a sign of his truth. Therefore, it is a matter of great concern and it is extremely important to warn the world with great force. It is necessary to elucidate the high status of the Holy Prophet^{saw}. It is crucial to draw attention to that light that transformed the extremely ignorant and uncivilized Arab people of that time into the most cultured and God-fearing people.

The Promised Messiah^{as} says:

“A Messenger came into this world so that he could bestow ears to the deaf who are unable to hear not since today but for hundreds of years. Who is blind and who is deaf? The one who did not accept *Tauheed* (Oneness of God), nor the Prophet who re-established the message of *Tauheed* in this world all over again. The one who transformed savages into humans and transformed humans to a civilized people i.e. established them at the true moderate level of refinement. And further transformed them from a mere state of being civilized to that of God-fearing

people. That prophet, yes indeed, that master, the radiating sun of truthfulness on whose feet thousands of those rendered lifeless lying in the corruption of *shirk* and infidelity and falsehood and wickedness found life and practically demonstrated a picture of the Day of Resurrection (i.e. bringing the dead to life) unlike the boastful claims attributed to Jesus. The one who appeared in the land of Mecca and annihilated the darkness of *shirk* and idolatry. Yes, the world hailed that this indeed was the one who found the world in utter darkness and imparted it with such illumination that rendered sheer night to day.”

What state did the world find itself in before his advent and what did it become after him? This is not such a dilemma that entails a difficult response. If we do not adopt the path of deceitfulness, our conscience will impel us to concur that before the advent of this excellent personality, the people of each and every nation of this world had forgotten the greatness of God and the eminence of God was attributed instead to stars and rocks and cosmic constellations and trees and creatures and mortal beings. And this futile creation was

given the seat of this Glorious and Holy God. And it is the absolute verdict that if these mortals and creatures and trees and stars were indeed God, enumerated among whom is Jesus as well, then there was no need for such a Prophet. But if these things were not God, then the claim that our master Prophet Muhammad^{saw} made on the hills of Mecca is accompanied with a magnificent radiance.

What was that claim? It was in reality that he stated: finding the world in extreme darkness of *shirk*, God send me to this world to eradicate this darkness. This was not a mere claim but in fact he lived this claim to its letter. If the superiority of a prophet can be established over all other prophets by the actions that have as an end to generate true compassion for humankind, then o people! Rise and bear testimony that there is no precedent in this attribute to the Prophet Muhammad (may peace and blessings of Allah be on him) in this world.

These blind worshippers of worldly things have not been able to discern the noble Prophet^{saw} who demonstrated thousands of such instances of compassion. But now I see that the time

has arrived that the virtuous prophet is identified. If you wish, note down what I say that from now onwards, idol-worshipping will decline to the point where it will be abolished. Will man challenge the Divine? Will a trifling drop eradicate the Will of God? Will the machinations of mere mortal beings vanquish the designs of the Provident? O ye who hear me, pay heed, and those who can ponder, reflect and remember that truth will prevail and that which is the true light will indeed shine bright.

Therefore, this message is the message of *Tauheed* that we must deliver to all those who possess the faculty of understanding and nobility. We must resolve and aim higher to this end. The divine plans have started to transpire, and we are witnesses to this every day. To this end, it will be a tiny effort on our part, which will reap great rewards. In the end, I would like to aim at these loudmouths who attribute false accusations towards the person of Prophet Muhammad^{saw} the extract from the sayings of the Promised Messiah^{as}.

He says:

“The Muslim people

are ever ready to sacrifice their lives for the honor of the Holy Prophet^{saw} and they prefer to embrace death over befriending those and strengthen their ties with those who busy themselves day and night in slandering the Holy Prophet^{saw}. And they insult him in their magazines and books and announcements. And talk about him in extremely nasty expressions. You should remember that such slanderers are not the well-wishers of their own nation because they lay thorns in their path. And I tell you the truth that it is indeed possible for us to befriend the snakes and wanderers of the wilderness and creatures of the jungle, but it is impossible for us to reconcile with those who do not refrain from spreading evil about the pure status of the messengers of God. They believe that victory lies in slander and abuse, but victory comes only from the Heavens.”

Insha Allah (God-willing) that victory will indeed materialize. Every Ahmadi should deliver this message to those involved in these activities and to others that the people who engage themselves in such slander are not their well-wishers, nor of their nation, nor do they desire peace

and harmony in the world. In fact, these are the ones who create disorder. Their aim is solely to spread anarchy and chaos in this world. May Allah protect the world from all kinds of evil.

The Holy Prophet Hadhrat Muhammad Mustafa^{saw}, Khatamun-Nabiyyin

Hadhat ‘Urwah bin Zubair^{ra} relates that Hadhat ‘Aishah^{ra} said that she asked the Holy Prophet^{saw}:

"Did you experience a day harder than the day of the battle of Uhud?" He answered: 'Indeed I experienced them at the hands of your people, and the hardest of them was the day of ‘Aqaba when I presented myself to ‘Abd Yalail bin ‘Abd Kulal and he made no response to that which I had desired. So I left grieved and depressed and felt no relief till I arrived at *Qarn Tha'lib*. Then I raised my head and saw a cloud that was shielding me from the sun in which I beheld Gabriel who called me and said: 'Allah has heard what your people have said to you and the response they have made to you and has sent the Angel of the

Mountains to you so that you may direct him to do what you might wish done to them.' Then the Angel of the Mountains called to me, offered me the greeting of peace and said: 'Muhammad, indeed Allah has heard what thy people have said to thee. I am the Angel of the Mountains, and my Lord has sent me to thee so that you might give me your direction concerning that which you would wish done to them. If you would so wish I would press down upon them the two great mountains.' The Holy Prophet^{sa} answered him:

'Indeed not, I am hoping that Allah will make out of their issue such as would worship Allah, the One, not associating aught with Him.'"

(Muslim Kitabul Jihad Bab ma laqannabiyya^{sa} min idhil mushrikina wal munafiqin)

PAY ZAKAT

IT IS A PILLAR OF ISLAM



MIRZA MASROOK AHMAD
HEAD OF THE AHMADIYYA COMMUNITY
IN ISLAM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ
وَعَلٰی عِبْدِهِ الْمَسِيْحِ الْمَوْعُوْدِ
خدا کے فضل اور رحم کے ساتھ
هوالتعاصر

Dear members of the Ahmadiyya Muslim Jama'at, Suriname

Assalamo Alaikum wa rahmatullah wa barakatuhu!

I am very pleased that you are holding your Annual Jalsa Salana on 9th December 2006. May Allah make this Jalsa blessed in all respects and may every member of the Jama'at benefit greatly from its blessings.

I have been informed that Suriname Jama'at has been established for 50 years. Alhamdulillah! May Allah enable your Jama'at to continue to grow and progress, and become strong spiritually, and in numbers.

You should keep in mind the purpose of holding Jalsas, which is to strengthen your faith, increase your bonds of friendship and brotherhood, and to unite you all. The Promised Messiah (*peace be upon him*) has said that one of the main aims of this gathering is to enable the members to build a high moral character and to increase their enthusiasm for the affairs of the faith. The Promised Messiah states:

'The real purpose and objective of this Jalsa was that the members of our community should cultivate such a change in themselves that their hearts are ever inclined toward the Hereafter, and the fear of Allah takes roots in their hearts and they become a model of piety, righteousness, sympathy, and tenderness and they become models of brotherhood. That they may be ever prepared and be eager for showing humility, hospitality and for making efforts for the sake of the faith.' [Shahadatul Qur'an]

I also remind you that it is absolutely essential that you should establish a close relationship with Allah and make His worship the object of your lives. The Holy Qur'an has stated that the very object of life is to worship Allah and to achieve closeness to Him. The best type of worship which the Holy Qur'an has taught us is *Salat*. Therefore every Ahmadi should try to say his five daily prayers on time and in congregation.

The Promised Messiah (*peace be upon him*) states:

'I tell you again that if you wish to establish a true relationship with God, hold fast to Salat in such a way that your body and your tongue and your spiritual designs and emotions should all become a true embodiment of Salat.' [Malfuzat, vol 1 pg 170]

Further, he says:

'The Salat is not a burdensome tax but is a permanent relationship between man's condition of servitude and God's Providence. God Almighty has prescribed the Salat for the establishment of that relationship and has charged it with delight which serves to maintain the relationship. For instance, if a married couple do not find delight in their relationship, the relationship is likely to be disrupted. In the same way if there is no delight in Salat the relationship between the servant and the Master is disrupted. Supplicate behind closed doors so that, that relationship may be continued and may become a source of delight. The relationship between man's servitude and God's Providence is very deep and is full of light, the reality of which cannot be expressed in words. Until that delight is experienced, man continues in a state which resembles animals. Even if that delight is felt only two or three times, the worshippers experiences a taste of it, but he who has not even that much experience continues blind. [Malfuzat, vol VI p 371]

The Promised Messiah (*peace be upon him*) also says:

'Istighfar means that the light that has been obtained from God Almighty may be safeguarded and may be fostered. The Salat is prescribed for this purpose so that five times daily this light may be repeatedly sought from God. He who possesses insight knows that the Salat is a spiritual exaltation and that the only way of deliverance from spiritual ills is repeated supplication in Salat which is charged with earnestness and melting of the heart.' [Malfuzat vol VII pp. 124-125]

Therefore, if you wish to achieve a true relationship with Allah, then you should make *Salat* your practice. Every one of you should keep in mind the purpose of your creation and pay attention to the observance of *Salat*. Remember, there is no exemption from prayer so much so that even the Prophets have not been granted exemption.

I would also like to draw your attention to *Tabligh* and that you need to increase your efforts in preaching. You should all become *Daeen-e-ilallah*, that is callers of people to Allah. You should exhort your friends and neighbours and your fellow countrymen and women to come close to Allah and establish a relationship with Him. You should explain to them the beauties of Islam and explain to them that it is our belief that the best recipe for reaching closeness to Allah is to follow the teachings of the Holy Prophet Muhammad (*peace and blessings of Allah be upon him.*)

You are fortunate to have recognised the Imam of the Age and accepted him. You should therefore adhere to the oath of allegiance you have taken on his hand, and remember that after him, Allah did not leave you but favoured you with continuing blessings through *Khilafat*.

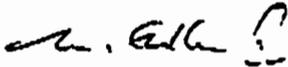
Therefore, you should always have respect and honour for the institution of *Khilafat*. You should hold fast to this rope of Allah and give it due regard and you should live every second of your life in the obedience of *Khilafat*.

Until you establish a deep relationship with *Khilafat*, you will not be able to advance spiritually. By grasping strongly on to *Khilafat*, the blessings of Allah will be showered upon you. We shall be celebrating the Centenary of *Khilafat-e-Ahmadiyya* in 2008 Inshaallah, for which I have given the Jama'ats all over the world a set programme of prayers and worship. You should follow this programme diligently, concentrate on saying the prayers, and offer *Nawafil* daily for the safeguarding of *Khilafat* till the Day of Judgement.

May Allah be with you and may He enable you to abide by these instructions and make them a part of your daily lives. May Allah bless you all.

Wassalam

Yours sincerely



Mirza Masroor Ahmad
KHALIFATUL MASIH V

Ref: 7316
6.12.06

HADHRAT HAKIM NUR-UD-DIN KHALIFATUL MASIH I^{ra}

Chaudhry Muhammad Zafrulla Khan^{ra}

After obtaining permission from the Promised Messiah, Maulavi Nur-ud-Din^{ra} drew up a statement on March 19, 1908, entitled: Request Submitted to Friends and Brethren, which ran as follows:

‘In the name of Allah, Most Gracious, Ever Merciful.

We praise Him and call down His blessings on His Noble Messenger. Peace be on you, and the mercy of Allah and His blessings. One night I fell into reflecting on my own age and the much longer expanse of the Muslim era and was greatly disturbed by contemplating that which needs to be done before life comes to its end. The current of my thoughts leaned towards the significance of the supplications that are made in the sitting posture in the *Salat*, and arrived at the story of the parrot set out by Maulana Jalal-ud-Din Rumi in his *Mathnawi*, the point of which is that a parrot owned by a merchant charged its master to convey its greetings to its fellow parrots in India when he should happen to pass by

them. Its purpose was to seek their guidance on how it could obtain its freedom. They sent back word that the road to freedom ran through the valley of death.

This line of thinking led me to the parrots of Allah, that is to say, to the souls of the martyrs in the cause of Allah, and I reflected on the supplications made in the sitting posture of the *Salat*: Peace be upon thee, Great Prophet, and the mercy of Allah and His blessings; and: Peace be upon us and upon all righteous servants of Allah: and in my mood of eagerness I made a bargain with Allah, as He has said: Allah has purchased of the believers their persons and their belongings in return for the promise that He will admit them to the Garden of His pleasure (9:111). In this verse Allah describes Himself as a purchaser, a merchant. A believer having committed himself wholly to Allah, he must take care that he should not spend his life nor his belongings without a license from Allah. In pursuance of this purpose, I became diligent in calling down peace and

blessings of Allah upon the Holy Prophet^{saw}.

Then it occurred to me that I should make a large number of friends, for whom I should appoint a distinctive emblem, so that we might glorify Allah much and remember Him much. So Allah be praised that in accord with my limited intelligence and dealings I made friends from among the members of the Ahmadiyya Community which is a community that abhors association of partners with Allah and making innovations in the faith and believes sincerely in: There is no God except Allah and Muhammad^{saw} is His Messenger; and by conforming to the practice of the Holy Prophet qualifies as Sunni and owing allegiance to an Imam must be deemed to be a Jama’at—those who are men of good will, steadfast, tolerant and have faith in prayer. In all this my purpose was:

1. That they should be my witnesses on earth for the sake of Allah, testifying to my faith; for the Holy Prophet^{saw} has said that one who is

supported by the good testimony of a body of the righteous would be deemed worthy of admission to the Garden of Allah's pleasure; he who is accounted unworthy by them will be condemned to hell. By the testimony of these witnesses on earth for the sake of Allah, I would receive from Allah that which He pleases.

2. That through our association together we may be able to cooperate in promoting virtue and righteousness, and become friends and helpers.
3. There are certain special bounties of God that follow only upon group accord and unity. In view of this a group of friends may be organized so that God's special grace may be attracted whereby Allah may be pleased with us, and may make us true servants of Islam and the Muslims.
4. The Holy Prophet^{saw} is reported to have said: On the Day of Judgment seven types of people will be given shelter by Allah, when no other shelter will be available. One of these types will be

two friends who love each other for the sake of Allah, meet for His sake and part for His sake. So I desired that we should be such a group and as such, should find prosperity under the shelter of the Great Throne of God, which shelter can be experienced both here and hereafter.

5. Some means may be found of spreading proficiency in Arabic generally among all Muslims and particularly among members of the Ahmadiyya Movement, for this is the only means whereby Muslims in all regions of the earth can promote unity and accord between themselves. Besides, understanding of the Holy Qur'an and Hadith depends upon proficiency in Arabic. We should make a special effort in this behalf and discover a means of achieving this purpose, as, for instance, a means of traversing the earth has been found through the railway.
6. Wherever there should be disagreement or ill-will between members of the Ahmadiyya Movement, these

friends should become a means of restoring accord and goodwill, as Allah has said: Bring about accord between yourselves (8:2); make peace between your brethren (49:11); and: Peace is best (4:129).

7. They should have recourse to prayer in all circumstances, whether of ease or of hardship.

But it is a measure of the apathy of Muslims that even those in Qadian have been somewhat indifferent. I had prepared answers to queries concerning this project and had sent out copies of them, but I have received comments on them only from Sialkot and Peshawar. There has been no response from Lahore. In addition I have written to the Muslim intelligentsia of distant lands for advice on the means of promoting the learning of Arabic and stimulating interest in the propagation of Islamic values. I have also suggested the publishing of small tracts in support of the teachings of Islam, and in refutation of the criticism advanced by non-Muslims, whereby we might discharge to some degree the obligation of enjoining good and forbidding evil, and our friends may be warned of the grave harm resulting from ill-thinking.

This project was published in *Al-Hakam*, *Badr* and *Tash-hidhul Adhhan*, and Maulvi Nur-ud-Din^{ra} had 1400 cards printed in which its purpose was briefly set out. He had intended that once he had procured the adherence of 1400 friends to the project, the Promised Messiah^{as} would be approached with the request to pray specially for the achievement of the purposes of the project, but events moved forward too rapidly to permit of this.

Hadhrat Ummul Mu'minin^{ra} had been ailing and suggested to the Promised Messiah^{as} that they might go to Lahore for her to obtain competent medical advice. He was somewhat hesitant, as he had lately received warnings through revelations vouchsafed to him, of the imminent approach of his end. Towards the end of 1905, having been similarly warned that only a short span, two or three years, of his life was left, he had published his Testamentary Direction, offering his community the consolation that after his departure God would help them with the Second Manifestation of His Power, as had happened at the death of the Holy Prophet^{saw}, when God had raised Abu Bakr^{ra} to rally the Muslims, who took effective measures to safeguard them against grave

perils that confronted them in every direction. He also instituted the *Sadr Anjuman Ahmadiyya* (the Central Ahmadiyya Association) for the purpose of regulating the administrative affairs of the Community, and appointed Maulvi Nur-ud-Din^{ra} its President.

Now before his departure for Lahore he occupied himself with supplications seeking guidance in respect of his contemplated journey, and requested his friends to help him with their prayers. He told his elder daughter, Nawab Mubarak Begum^{ra}, that he had to make an important decision and would appreciate her helping him with her prayers. Next day she told him that she had prayed earnestly and had seen in her dream Maulvi Nur-ud-Din^{ra} seated in an upper room holding a book in his hand. He said to her: This book contains revelations received by Hadhrat Sahib^{as} concerning me. I am Abu Bakr.

The Promised Messiah^{as} told her not to mention her dream to her mother, and made preparations to proceed on his journey to Lahore. The party left Qadian on 27th April, 1908, and stopping in Batala for a couple of days, arrived in Lahore on 29th April. The Promised Messiah^{as} took up his residence in Khawaja

Kamal-ud-Din's house in Ahmadiyya Buildings, on Brandreth Road, but after a few days moved into the adjoining house of Dr. Sayyid Muhammad Husain^{ra} in the same building. As his stay in Lahore became somewhat prolonged he sent for Maulvi Nur-ud-Din^{ra} and certain other divines from Qadian.

On 17th May, a number of prominent Muslims were invited to meet the Promised Messiah^{as} at lunch, and he delivered an address to them expounding the basis and nature of his claim, and seeking to remove misunderstandings concerning it. He was listened to with deep interest, and some of those present urged him to deliver a public address in Lahore, so that the general public could derive benefit from his wisdom. In pursuance of this suggestion he started writing an address which he called *Paigham-e-Sulh* (Message of Peace) in which he outlined a scheme for promoting accord between Hindus and Muslims. In the meantime the admonitory revelations followed one another with mounting urgency, but he continued with his task in perfect serenity. He finished writing his address by the late afternoon of 25th May and then went out for a short drive.

Returning from the

drive he attended the combined sunset and evening services, took a light meal, and as he was feeling somewhat exhausted went early to bed. At about midnight he had two motions with a short interval, which rendered him very weak and he asked for Maulvi Nur-ud-Din^{ra} to be called from next door, who came immediately and along with Dr. Sayyid Muhammad Husain^{ra} and Mirza Ya'qub Baig^{ra} tried everything they could think of but without avail. Their august patient had another motion and his condition deteriorated rapidly. He performed the dawn Prayer in semi-unconsciousness and then seemed to pass into coma. He was occasionally heard to whisper: Allah, my beloved Allah. By 10 a.m. he became completely unconscious, breathing heavily; and at 10:30 stopped breathing. His sacred remains were transported to Qadian, where they reached at 8 a.m. on 27th May. They were placed in his garden house where during the greater part of the day his devoted followers, as they arrived from near and far, had the opportunity of beholding for the last time the serene countenance of their holy and dearly loved master.

The news of the death of the Promised Messiah^{as} struck the members of the Movement with shattering

poignancy. They were bewildered and in the hour of their utter bereavement had recourse to humble and earnest supplications for guidance. Perhaps the most deeply affected was Maulvi Nur-ud-Din^{ra} who gave expression to his deep sense of loss repeatedly in the exclamation: After Hadhrat's^{as} death the universe seems lifeless.

What to do? Which way to turn?

Leading members, including the members of the *Sadr Anjuman Ahmadiyya*, gathered together in the house of Nawab Muhammad Ali Khan^{ra}, son-in-law of the Promised Messiah^{as} while the main body, converging on Qadian from all directions, waited upon events in the large garden, next to the house in which the body of the great and revered leader had been placed. The gathering in the town was adjured by Khawaja Kamal-ud-Din in very moving terms to the effect: "A man appeared on earth as the Herald of God and summoned people in His name. We responded to his call and gathered round him. Now he has departed from us and returned to God. What is there for us to do in this situation?"

His audience was stunned; there was complete silence. After a few

moments, Shaikh Rahmatullah^{ra}, a member of the *Sadr Anjuman* stood up, and in accents charged with emotion said: During the journey from Lahore to Qadian I have repeatedly said to myself and now say it to you, we must beg our revered old man (meaning Maulvi Nur-ud-Din^{ra}) to take the lead. Without him we shall be lost. To this no one raised any objection and it was assumed that his suggestion was welcomed by every one present. Among them was Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad^{ra}, who, on being approached, expressed his ready concurrence; and so did Mir Nasir Nawab^{ra}, father-in-law of the Promised Messiah, who was then in the garden. Thereafter Khawaja Kamal-ud-Din was requested to wait on Hadhrat Ummul Mu'minin^{ra} and ascertain her view. She said that Maulvi Nur-ud-Din^{ra} was the most honored person in the community and should be *Khalifa*.

A brief statement was accordingly drawn up and those present went with it to Hadhrat Maulvi Sahib^{ra} and presented it to him. He received it in silence and intimated that he would give a reply after he had supplicated for guidance. He washed and stood up in prayer. When he finished, he said: Let us all go where the holy remains of our

the holy remains of our master are, and our brethren are, awaiting us. Arrived in the garden, Mufti Muhammad Sadiq^{ra} in accordance with the wishes of all present, read out the following request:

In the name of Allah, Most Gracious, Ever Merciful.

We praise Him and call down His blessings on His Noble Messenger. All praise is due to Allah, Lord of the worlds, and blessings and peace be upon the *Khatamun Nabiyin*, Muhammad, the chosen one, and upon the Promised Messiah^{as}, the *Khatamul Auliya*'.

According to the command of the Promised Messiah^{as} set out in *Al-Wasiyyat* (Testamentary Direction), we Ahmadies, whose signatures are appended below, are sincerely convinced that all present and future members of the Ahmadiyya Community should take the pledge of spiritual allegiance, in the name of Ahmad, to the First Emigrant Hadhrat Haji Hakim Nur-ud-Din^{ra}, who is the most learned and most virtuous of us all and is the most devoted and oldest friend of Hadrat Imam who held him up as an excellent example, as he said:

How good would it be

if every member of the community were a Nur-ud-Din^{ra}.

So would it be if every heart were filled with the light of the certainty of faith.

Hadhrat Maulvi Sahib^{ra} orders will be as binding upon us, as were the orders of the Holy Hadhrat, the Promised Messiah and Mahdi^{as}.

In reply Hadhrat Maulvi Sahib^{ra} observed:

Look at my past life. I have never coveted leadership. I know myself well, and my Lord knows me even better. I desire nothing of the world. All I desire is that my Master may be pleased with me. For this I pray, and for this have I resided and will continue to reside at Qadian. I have for some time reflected on what shall be our situation after Hadhrat Sahib^{ra}. That is why I have striven that Mian Mahmood's^{ra} education may be pushed forward.

There are three likely persons among the close relatives of Hadhrat Sahib^{as}. There is Mian Mahmood Ahmad, who is both my brother and my son. I have a special relationship with him. Then Mir Nasir Nawab^{ra}, being Hadhrat Sa-

hib's father-in-law^{ra}, is entitled to his respect and our respect. The third one is his son-in-law, Nawab Muhammad 'Ali Khan^{ra}. Of the devoted servants of the faith there is Sayyid Muhammad Ahsan^{ra}, who possesses outstanding ability. He is a descendant of the Holy Prophet^{saw}. He has performed such meritorious service to the faith as puts a person like me to shame. In his old age he has written several books in support of Hadhrat Sahib^{as} and thus rendered a unique service. Then there is Maulvi Muhammad Ali who serves in ways that I cannot even conceive of. All these are available in Qadian. Among outsiders there are Sayyid Hamid Shah^{ra}, Maulvi Ghulam Hasan Khan^{ra} and several others.

This is a heavy, a perilous responsibility, which can be carried only by a commissioned one of God, who has wonderful promises of Divine support which sustain him against backbreaking burdens. At this time it is necessary that men and women should become united. To achieve this, pledge your allegiance to any of the revered personages I have named; I shall also do so along with you. I am feeble, do not keep good health and my temperament is not suited

to the task, which is heavy and not easy to perform.

“Hadhrat Sahib performed four functions (a) The discharge of his personal obligations as a servant of God. (b) Looking after his family, (c) Hospitality, (d) Propagation of Islam, which was his real purpose. Of these he has carried (a) with him. As he served here, so will he serve in the hereafter. Of this you may consider yourselves relieved. Of the remaining three, the propagation of Islam is most important and very difficult. Besides atheism, Islam is beset with internal dissensions and differences. God has appointed our community for the removal of these dissensions and differences. You may consider this easy, but for him who may have to carry this burden it is most difficult. I promise you solemnly that if you choose any one of those I have named, I shall pledge my allegiance to him along with you.

But if you insist on pledging your allegiance to me then note carefully that this pledge means total commitment. On one occasion Hadhrat Sahib indicated to me indirectly to think no more of my home. From that moment all my honor and all my thinking became centered on him, and I never thought of

home. Thus pledging allegiance is a solemn and grave matter. He who takes the pledge subordinates all his freedom and the flights of his fancy to the will of another, that is why Allah, the Exalted, has named man His servant. It is difficult for an individual to discharge the personal responsibilities entailed by this servitude, how and to what degree can he assume and discharge such responsibilities on behalf of another? Having regard to the diversity of temperaments a high resolve is needed to bring about accord. I always wondered at the works of Hadhrat Sahib. He enjoyed indifferent health and yet carried such a heavy burden comprising diverse types of activities. But he enjoyed continuous divine support, and I, almost of his age, find myself empty. It is Divine bounty that had made us all brethren. Nothing can be achieved without His grace.

I wish to draw your attention to a great event in the history of Islam. In the time of Abu Bakr^{ra} the whole of Arabia, with the exception of Mecca, Medina and one or two other places, was carried away in a revolt. The Meccans also hovered over the edge, but he rallied them with the admonition: ‘You were the last to believe, why do you wish to be the first to renege?’ His daughter

‘A’ishah^{ra} said: ‘If the mountain that has fallen upon my father had fallen upon anyone else, he would have been crushed.’ Twenty thousand able-bodied men were available in Medina, but as the Holy Prophet^{saw} had intended to send an army to the north, Abu Bakr^{ra} dispatched them accordingly. In that stark situation God Almighty manifested His power and demonstrated the fulfillment of His promise: He will surely establish for them their religion which He has chosen for them (24:56).

We are today faced with a similar situation. I desire that before the burial of the body of the Promised Messiah accord may be established between us.

After the death of the Holy Prophet^{saw} his companions had, under the direction of Abu Bakr^{ra}, to carry into effect several great projects, of which the greatest was the compilation of the Holy Qur’an in book form. A parallel activity today would be to concentrate on putting it into practice. Then Hadhrat Abu Bakr^{ra} organized the collection of Zakat. That is a grand project which calls for a high degree of obedience; and there are several other duties and obligations which have to be discharged. Now whatever may be your individual inclinations you will have to carry out my

orders. If this is acceptable to you I shall undertake this responsibility willingly or unwillingly.

The ten conditions of the pledge laid down by the Promised Messiah shall continue in force. I shall include among them and would emphasize the teaching of the Holy Qur'an, the collection of Zakat, the training of preachers and such other projects as Allah may be pleased to inspire me with. Religious instruction and the courses of study in the theological seminary will require my approval. I undertake this responsibility solely for the sake of Allah, Who has ordained: Let there be from among you a body of persons who should enjoin good and forbid evil (3:105).

Remember, all good proceeds from accord. A leaderless people is dead.

As soon as he finished speaking, all present, who had arrived from far and near and who numbered about 1200, urged him with one voice: "We offer you our pledge. We shall obey your orders. You are our Ameer and the Successor of our Messiah.

They had been occupied with tearful supplications for guidance and were much relieved to find that

they now had a spiritual leader once more in the person of Hadhrat Maulvi Nur-ud-Din^{ra}. All of them swore allegiance to him in his capacity of Khalifatul Masih I. The pledge was worded as follows:

I bear witness that there is no God except Allah, the One, Who has no associate; and I bear witness that Muhammad is His servant and His Messenger (repeated three times).

This day I take the pledge of spiritual allegiance at the hand of Nur-ud-Din^{ra} accepting all the conditions prescribed by the Promised Messiah^{as} for the pledge; and promise particularly that I shall strive to study and listen to the Holy Qur'an, the Sunnah and the true Hadith and to act in conformity to them; and shall be ever ready to devote myself and my belongings towards the propagation of Islam according to my capacity and my means; and shall be careful in arranging for the payment of Zakat; and shall strive to establish friendly relations between the brethren.

I seek forgiveness of Allah, my Lord, for all my defaults, and turn to Him in repentance (repeated three times).

Lord, I have wronged my soul and make confes-

Thou my sins, for no one can grant forgiveness of sins except Thyself.'

When all present had taken the pledge, the Khalifatul Masih^{ra} led the funeral prayers for the Promised Messiah^{as}, and thereafter led the afternoon Prayer service. Then everyone filed past the bier and had a last look at the beloved features of their Holy departed. The burial was completed by 6 p.m. To Allah we belong and to Him shall we return.

The very next day Khawaja Kamal-ud-Din, member and secretary of *Sadr Anjuman Ahmadiyya* published the following statement:

"Before the funeral prayer for the Promised Messiah^{as} all members of the community who were present in Qadian and whose number was twelve hundred, accepted Hadhrat Haji Hakim Nur-ud-Din^{ra}, may Allah keep him, as his Successor and *Khalifah*, according to the directions set out in *Al-Wasiyyat* and in conformity with the recommendation of the members of the *Sadr Anjuman Ahmadiyya* then in Qadian and the relatives of the Promised Messiah^{as}, and with the permission of Hadhrat Ummul Mu'minin^{ra}; and took the pledge of allegiance to him. Of the

members of the *Sadr Anjuman Ahmadiyya* there were present Maulvi Sayyid Muhammad Ahsan^{ra}, Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad^{ra}, Nawab Muhammad Ali Khan^{ra}, Shaikh Rahmatullah^{ra}, Maulvi Muhammad Ali, Dr. Mirza Ya'qub Baig^{ra}, Dr. Sayyid Muhammad Husain Shah^{ra} and Dr. Khalifa Rashid-ud-Din^{ra}.

Though death was sudden and notice was short, a large number of respected friends arrived from *Ambala, Jullundhur, Kapurthala, Amritsar, Lahore, Gujranwala, Wazirabad, Sialkot, Jammu, Gujrat, Batala, Gurdaspur* and other places, and unanimously accepted Hadhrat Qibla Hakimul Ummat^{ra}, may Allah keep him, and joined in the funeral prayer for the Promised Messiah. This intimation is addressed to all members of the Movement, that on its receipt they should immediately take the pledge of allegiance to Hadhrat Hakimul Ummat, Khalifatul Masih wal Mahdi^{ra}, in person or by letter.

On receipt of this intimation the total membership of the Movement speedily and eagerly took the pledge of allegiance to Hadhrat Khalifatul Masih^{ra}, and within a very short period the whole of the community was once more

gathered under one standard.

Thus the vessel of Ahmadiyyat, which had been launched nineteen years earlier, safely weathered the fierce storm that had overtaken it so suddenly, but soon creakings and rumblings became audible. The first indication of a rift appeared in less than a week. On the sixth day after allegiance had been sworn to the *Khalifa*, whose orders were to be as binding as the orders of the Promised Messiah had been, Khawaja Kamal-ud-Din happened to arrive in Qadian. In the course of a conversation with Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad^{ra} he observed, as if casually: "Mian, we have slipped into a mistake which can be corrected only by our somehow defining the authority of the *Khalifa*. He should take the pledge of allegiance from new members, should lead the Prayer services, should perform marriages and lead funeral prayers and no more.'

This was a sounding to which the Sabibzada's^{ra} reaction was:

"It is too late for the entertainment of any such notion. You should have thought of it before taking the pledge of allegiance. The *Khalifa* had made it quite clear that the pledge

would involve complete obedience. We took the pledge on this understanding. Our relationship with the *Khalifa* is now of master and servants. We have no right to define the authority of our master."

Khawaja Sahib realized that his approach was misconceived and did not pursue the matter.

With the permission of the Khalifatul Masih^{ra}, the Message of Peace, embodying the Promised Messiah's^{as} last words, was read on 21st June, 1908, by Khawaja Kamal-ud-Din, to an assembly of several thousands in the University Hall, Lahore. The chair was taken by Mr. Justice Pratul Chandra Chattarji, Judge of the Punjab Chief Court.

ANNOUNCEMENT

The members of the Ahmadiyya Muslim Community, USA who have joined Ahmadiyyat through various ways are requested to write, for publication in the Gazette, a one half page article stating how they accepted Ahmad-iyyat, the True Islam.

PHILOSOPHY OF THE SYSTEM OF KHILAFAT

Atif Munawar Mir

Allah says in Surah Al-Nur Verse 56:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَسَوْفَ يُعَمِّرُهُم وَيُنَبِّئُهُمُ الَّذِي كَفَرُوا لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أُمَّةً يُعْبُدُونَ لِأَشْرِكُوتٍ مِن بَيْنِ سُبُلِهِمْ وَمِن كَفَرٍ بَعْدَ ذَلِكَ فَاُولَئِكَ هُمُ الْمُنْفِقُونَ ۝

Allah had promised to those among you who believe and do good works 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 give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious.

According to this

verse of the Holy Qur'an, when Allah makes Successors in the earth, the fear of people turns into peace and security.

In my speech, due to time constraint, I will only focus on how the Khilafat initiated after the passing away of Hadhrat Masih Mau'ood^{as} is the source of unity, guidance and blessings for us all. How does this Khilafat give us security and peace of mind. Why Khilafat is needed to turn our fear into security? Finally, will this security in the form of Khilafat last forever?

The purpose of the institution of Khilafat is to bring people closer to Allah. Allah sends prophets to remind people that Allah is the ultimate reality and everyone should completely devote oneself towards this ultimate reality. After the prophets complete their mission, the challenge is to maintain the unity of the community and to keep the community on the right path. This task requires a

leader who has a strong faith and a high level of righteousness. Khalifah is such a leader, who is elected by people but chosen by Allah.

Hadhrat Masih Mau'ood^{as} says:

According to the Holy Qur'an, till the end of time, you will continue to be blessed with spiritual life and material vision from God and the people of other religions and nations will receive this light from you. This spiritual life and material vision will empower you to invite others towards Islam. And such ability in you, in other words, is called Khilafat.

Hence Khilafat is the source of Tabligh, Talim and Tarbiyyat in the community.

The most basic function of the Khalifa is to carry the message of the Prophet into the future without losing the spirit of the message. This task is best accomplished when the

community is united and strong. And the community cannot be united and strong without the Institution of Khilafat.

Preservation of the Message and Unity of the Community

Think of your sports team or a department in your company. When a great captain in your hockey team or an excellent manager in your company suddenly leaves for one reason or another, don't we feel sad and experience uncertainty as to what kind of person will become our next leader. Will that leader be able to successfully lead your team or department against the competition?

There is always a fear that someone will use this opportunity for one's own selfish gains. But once a good captain is chosen and the team unites under his leadership, the fear is replaced by a peace of mind.

Now imagine the passing away of a messenger of God. How must a community feel? How did Muslims feel when the perfect human being, Prophet Muhammad^{sa}, passed away from this world? How did Ahmadies feel when Hadhrat Masih Mau'ood^{as}

passed away? When the prophet passes away, it is not just sadness of separation that the community faces, but also the fear whether the community is ready or capable to carry the message of the prophet to the rest of the world.

Another fear is that we might not be able to stay united and hence fail to protect and preserve the message of Allah let alone spread it. Since it is the message of Allah so Allah takes over the responsibility of preserving and spreading this message and hence He makes a Khalifa.

The Khalifa keeps the Community United.

Hadhrat Khalifatul Masih IVth says:

"In Islam this is quite clear like broad daylight and is a part of Islamic teaching that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for Namaz five times a day, there must be an Imam. Standing behind an Imam is a demonstration of unity among people. That is why the Holy Qur'an especially emphasizes the need of congregational prayer. The Imam is given so much im-

portance that if the Imam falters, the entire congregation must follow his mistake even if they know that a mistake has been committed."

According to this excerpt of Khalifatul Masih IVth, the Imam is a necessary figure in a mosque, then how can the whole Muslim *Ummah* continue its journey without an Imam?

According to Hadhrat Khalifatul Masih II^{ra}:

"A Khalifa has two primary objectives. One is to save the Jama'at from contamination of any kind and the second is to unite and direct the individual powers of all members under one leadership."

In other words, when the community is united and all the individual talents, skills and passions are channeled and coordinated and guided by the Khalifa, it becomes easier for the Jama'at to achieve its goals.

Hadhrat Khalifatul Masih I^{ra}, for instance, arranged for the education of the community by setting up religious newspapers and schools. When Jama'at became bigger, it was Hadhrat Khalifatul Masih II^{ra}, who established auxiliary organizations to ensure

that new converts and current members and their children are taught the true Islam and Ahmadiyyat.

Hadhrat Khalifatul Masih IIIth established libraries and schools in Africa. Hadhrat Khalifatul Masih IVth established MTA for the spiritual training of Ahmadis and Tabligh to humanity across the globe. All these great achievements are only possible if the community is united under a leader and in turn these great achievements ensure that the message of Islam is transmitted to the whole world in its true form and spirit.

So far I have talked about the need of a Khalifa to preserve the message of the Promised Messiah^{as} and establish the unity of the community.

The Need for Khilafat Today when Perfect Religion is Established

At this point, however, a question may arise as to why we do need a Khalifa to turn fear into peace, why do we need a Khalifa when religion has been perfected for us. We have the Holy Qur'an. We have Ahadith. We have the books of the Promised Messiah^{as}. Why do we need a

Khalifah to obtain right guidance? To answer this question, we need to understand the psychology of human nature. We believe that Allah has created us. Hence, He knows about the psychology of human nature more than anyone else.

Hadhrat Masih Mau'ood^{as} states in *Philosophy of Teachings of Islam*, and I summarize, that according to Allah, humans are born in the state of *Nafse Ammarah*. Now what is *Nafs-e-Ammarah*? *Nafs-e-Ammarah* is the state of mind. In this state, man is inclined towards evil and evil pulls the man away from the moral growth and perfection. The second state is *Nafs-e-Lawwama*. We enter into *Nafs-e-Lawwama* when we discard evil and educate ourselves with religious teachings. In this state, man tries to run his life based on high moral principles but can't achieve complete success. The third state is *Nafs-e-Mutmainnah*. In this state, man is delivered from all weaknesses and is filled with spiritual powers and establishes a relationship with God Almighty.

All this discussion about three states boils down into this.

In simple words, some

men live like animals. Some men, on the other hand, live like angels. Others are in the middle. They try to stay on the right path but often slip. Generally, it may be argued that most of us are in the middle. We know what is right and we know what is wrong but often due to moral weakness or worldly temptations we make wrong choices.

That is why Allah says in the Holy Qur'an "continue to admonish, for admonition always help" (87:10)

So that when we are presented in the court of Allah on the Day of Judgment we can't say to Allah that you should have reminded us about what is right and what is wrong.

It is the job of the Khalifa to constantly admonish us particularly through weekly *Khutbas* to keep us on the right track. After listening to *Khutbas*, how many times we feel that we were stepping away from God but the *Khutba* reminded us what a good life is and how we should live it.

According to modern philosophy, humans have natural rights such as life, liberty and the pursuit of happiness. In other words,

happiness. In other words, humans are free to choose their destiny, build their own future and choose a purpose that suits them. Allah is not in this picture.

On the other hand, Islam teaches us that we do have freedom but the exercise of freedom needs to be within the framework of the Holy Qur'an and Ahadith. The constant guidance and admonishing of the Khalifa prevents us from stepping outside that framework and pulls us back into the framework if we do slip. In our material lives, most of us succeed only when we are constantly admonished. Teachers remind us that we must study hard if we want to excel in the school. Counselors remind us that if we want good jobs we must develop required skills. Parents remind us that if we want to succeed in life we must work hard. All people in the world who really care about us constantly admonish us. Allah has appointed a Khalifa and he constantly admonishes us what we should do to succeed in this life and the hereafter.

The principal function of the Khalifa, therefore, is to look after the spiritual, moral, social and intellectual welfare of the people.

Hadhrat Khalifatul

Masih II^{ra} says under the Islamic system of government Khilafat is separate from the state. Under an Islamic system, there will be a Head of State who will take care of political, social and economic matters. The system of Khilafat will be a parallel structure whose sole job will be the spiritual welfare of people and guidance to the state.

Thus we can say that the Khalifa serves a crucial function in the affairs of society and state by constantly guiding us and admonishing us about moral and spiritual matters.

Hadhrat Khalifatul Masih I^{ra} says:

"Take the example of the solar system. All planets are revolving around the sun. The nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophet^{saw}. They all marched forward in spiritual and worldly matters due to the central leadership. Look around today, we have the same Holy Qur'an. We have the translation and interpretation of the Holy Qur'an and above all, we have the Sunnah of Holy Prophet^{saw}. But despite all this Muslims are victims of all kinds of hu-

miliation. This is all because of one reason and that is the lack of Ameer whom everyone must obey."

Will these blessings of Khilafat continue forever?

CONCLUSION

Hadhrat Muhammad^{saw} made this prophecy about Khilafat:

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on the precept of Prophethood." The Holy Prophet^{saw} said no more (Masnad Ahmad).

Hadhrat Muhammad^{saw} had how accurately prophesized about *Khulafa-e-Rashdeen* and then how that Khilafat would be corrupted. But then he prophesized the emergence of another Khilafat but did not say what will happen to this Khilafat.

However, in the book *Al-Wasiyyat*, Hadhrrat Masih Mau'ood^{as} says that Khilafat after his demise will continue forever.

But in the same book, Hadhrrat Masih Mau'ood^{as} says:

“Don't expect that Allah will help you; if you have even the slightest consideration of worldliness in your affairs, all your worship is useless. If you do so, you are following Satan and not Allah. In that situation, you will only be like an insect on the earth and soon you will perish like an insect. Thus there will no God in you and God will be happy to wipe you out.”

Allah has granted us the blessings of Khilafat.

But it is up to us whether we benefit from it or not. Remember, the blessings alone will not take us to our destination.

That is why Allah has said this in the Holy Qur'an.

But as for those who follow guidance, He adds to their guidance, and bestows on them righteousness suited to their condition (47:18).

Imagine a bird flying in the wind. When birds fly, the wind sometimes blows in the opposite direction and slows the bird down. Occasionally the wind does blow in the direction of the bird's flight. Think of yourself as a bird and think of the wind as the blessings of Khilafat. The blessings in itself do not make us fly. We have to fly on our own and we have to fly in the right direction that is we have to fly towards our spiritual goals. Only then, the winds of the blessings of Khilafat will help us to fly faster and smoother. So the blessings of Khilafat are a favorable wind for the individuals of the Jama'at as well as for the Jama'at as a whole. But these blessings come into play only when we do our part and struggle to move on the right path.

In other words, we have to prove ourselves worthy of the blessings of Khilafat.

Hadhrrat Masih Mau'ood^{as} says:

“Bai'at is only a seed. The seed can't become a fruit unless the soil is prepared and regularly watered and fertilized and constantly protected by the farmer. Unless a farmer does all these things he

pared and regularly watered and fertilized and constantly protected by the farmer. Unless a farmer does all these things he can't hope to reap the crop. Thus the crop will only belong to the one who remains a complete and whole time farmer”.

In simple words, Bai'at is only the beginning and the final outcome of the journey depends upon how we take care of the seed and transform it into a rich crop.

The guide of our journey has to be the Holy Qur'an, the life and sayings of Prophet Muhammad^{saw}, the books of Promised Messiah^{as}, but the leader and Imam has to be the Khalifa. May Allah help us improve our level of *Tagwa* so that we become the strong hands of the Khalifatul Masih and we continue to deserve the blessings of Khilafat for all times to come. *Ameen.*

(Speech Delivered during Jalsa Khilafat in Mississauga Mosque)

SUPPORT

HUMANY FIRST

RARE EVENTS OF THE PIOUS LIFE OF HADHRAT UMAR BIN KHATTAB^{ra}

Hafiz Abdul Hayee Bhatti

Translated by Belal Khalid

He had great regard for the Unity of God and appreciation for wisdom. He was true to his words, was adored with the light of righteousness, and was a model of humility.

Acceptance of Prayers

When a drought hit during the times of Hadhrat Umar^{ra}, he led his people in two *rakaat's* of *Salat-e-Istiskaa* (special drought prayers). Then he reversed his sheet such that the left side was towards the right and the right side was towards the left, spread his hands and pleaded to his Lord, "Oh my Master! We ask for Your forgiveness, and look towards You for the merciful clouds." Rain started before he even moved from his position. In the meantime some Bedoins came to him and said, "Oh *Ameerul Momineen!* We saw a piece of cloud at such a place and time, and heard a voice from it saying, Abu Hafas! Clouds of mercy are coming your way. Abu

Hafas! Clouds of mercy are coming your way."

(Karamate Aulia, first edition)

Fondness for Wisdom and Appreciation of Qualities

Once a woman came to Hadhrat Umar^{ra} and said that she had come to complain about a person who does all kinds of good things, his nightly prayers never end till morning, he fasts during the daytime, and then she became quiet out of shyness. Hadhrat Umar^{ra} said to the woman, "May Allah reward you the best, you have described his praise in an amazing way." When that woman left, Hadhrat Ka'ab Bin Soor said, "Oh *Ameerul Momineen!* The woman came to complain to you." Hadhrat Umar^{ra} asked, "What was her complaint?" Ka'ab replied, "She was complaining about her husband." Hadhrat Umar^{ra} called for both the husband and the wife. When they came,

Hadhrat Umar^{ra} asked Ka'ab to arbitrate between them. Ka'ab hesitated and said, how could he do it in his presence. Hadhrat Umar^{ra} replied, certainly since he understood the woman and he could not. Ka'ab said to them, "Allah says marry two, three, or four among the woman that you like." Then Ka'ab said to the husband, "You should fast for three days, and eat with her on the fourth day. Similarly, pray through the night for three nights and spend the fourth night with your wife." Hadhrat Umar^{ra} said that he liked his wisdom better than before. He appointed him the *Qazi* (Judge) of Basra

(Al-Mustaraf; 3:42)

Wise and Intelligent Teacher

Someone mentioned to Hadhrat Umar^{ra} about a person who he is unacquainted with evil. He said, in that case it is more likely that he would indulge in

evil.

(Albayanul Tabayyun,
First Edition)

Mughira Bin Ainiyya narrates that Hadhrat Umar^{ra} overheard someone praying, "Oh Allah! include me among the smaller group". Hadhrat Umar^{ra} inquired about the prayer that what sort of prayer was this. He said that he heard Allah's saying that believers are small in number, and that there are few who are thankful to Him. Hadhrat Umar^{ra} told him that he should offer the *Ma'roof* (well-known) prayers.

(Albayanul Tabayyun)

Once Hadhrat Umar^{ra} asked someone about something. He replied that Allah knows the best. Hadhrat Umar^{ra} replied that it would be really unfortunate if they did not know that Allah knows the best. Then he said if someone is asked about something that he did not know, his reply should be that he did not know.

(Albayanul Tabayyun)

Pious Desires

Once Hadhrat Umar^{ra} passed by some people who were expressing their desires. They stopped talking when they saw Hadhrat Umar^{ra}. Hadhrat Umar^{ra}

asked them what they were doing. They replied that they were talking about their desires. Hadhrat Umar^{ra} asked them to describe their desires and said he would also express his desire. Hadhrat Umar^{ra} said that his desire was to get enough people like Abu Ubaid and Salam to fill up this house.

(Albayanul Tabayyun)

Measure of Respect

One day on his return in the evening Hadhrat Umar^{ra} saw a wharf. He got down from his camel, held his shoes in his hands and got in the water. Hadhrat Ubaida asked what he was doing in the presence of the people of the land. Hadhrat Umar^{ra} struck his hand on his chest and said, "Abu Ubaida, you should not have said that!" Then he said, "You were considered the most disgraced and the lowest among the people and were a minority. Allah gave you respect through Islam, Allah will disgrace you if now you desire something other than Islam!"

(Tareekhul Madeena
Damishk)

Wisdom, the Lost Property of a Momin

When Hadhrat Umar^{ra}

became Khalifa he found out that the dowry money of the *Ummahatul Momineen* (wives of the Holy Prophet^{saw}) was up to 500 Dirhams and the dowry money of Hadhrat Fatima^{ra}, the beloved daughter of the Holy Prophet^{saw} was 400 Dirhams. Hadhrat Umar^{ra} based on his *Ijtehad* declared that no one should set dowry money more than the daughter of Hadhrat Muhammad^{saw}, and if someone's dowry money was more than 400 Dirhams, the excess dowry money would be given to the *Baitul Mal* (treasury). People were quiet out of fear, but one woman asked what the *fatwa* (Islamic edict) was based on as God said not to take anything back if one was given abundance wealth. Hadhrat Umar^{ra} said that the woman was right and the man committed a mistake.

(Al-Mustaraf, 1:192)

Desirous of Enforcement Only For The Sake of Allah

Once Hadhrat Umar^{ra} caught someone in a state of intoxication for punishment, the person called Hadhrat Umar^{ra} names and Hadhrat Umar^{ra} released him. He was asked, "Ameerul Momimeen! Why did you release him when

he also called you names?" Hadhrat Umar^{ra} replied that he got angered and if he would have punished him, it would have included personal grievance, and he hated to punish a Muslim for his personal sake.

(Al-Mustaraf, Volume 1, Chapter 36)

Plain Clothes and Food

Hadhrat Umar^{ra} stayed at *Toor-e-Sina* when he visited Syria. A Roman general sent over an army man to take a look at the King of the Arabs. He saw that Hadhrat Umar^{ra} was wearing a woolen robe with patches all over it. He was standing facing the sun, and ate pieces of dried bread out of a pot hanging off the saddle after cleaning them with dried grass. He described the whole thing to the Roman general. The Roman general said, "I do not think we have the power to fight this person, give him whatever he desires".

(Al-Mustaraf, Volume 1, Chapter 32)

Abu Uthman Al-nahdee narrates that he saw Hadhrat Umar Bin Al-Khattab^{ra} performing the circuit of the *Ka'bah* in a single sheet that had 12

patches on it, and one of the patch was made with a red piece of leather.

(Manaqab Umar, chapter 46)

Hadhrat Qatad narrates that once Hadhrat Umar^{ra} was late for the Friday prayers, he apologized and said that he was late because he had to wash his only pair of clothes and he did not have any other clothes besides those.

(Manaqab Umar, chapter 46)

Leader of the Nation is Their True Servant

Hadhrat Anas narrates that once Hadhrat Umar^{ra} was going around to observe his people. He saw a new shack that was not there the night before. He went close to it and heard a woman moaning and saw a man sitting next to her. Hadhrat Umar^{ra} asked the man who he was. He said, he was a Bedoin and had come to make a plea to *Ameerul Momimeen*. Hadhrat Umar^{ra} asked about the moaning, he replied that his wife just started having delivery pains. Hadhrat Umar^{ra} asked if he had anyone there, he replied that there was no one there. Hadhrat Umar^{ra} went back to his wife Hadhrat Umme Kalthum Bint Hadhrat Ali Bin Talib^{ra} and said that Allah has given them an op-

portunity for reward and asked her if she was interested. He said that a woman was having delivery pains and there was no one with her. She said, she would go if he desired it. He asked her to take some clothes and oil, and to give him a pot with grains and cooking oil. He picked up the pot and walked towards the shack, Hadhrat Umme Kulthum^{ra} followed him. When they got there, he asked her to go inside the shack. He asked the person to light up the fire and he put the pot on the fire and started stroking the fire till the food was ready. In the meantime, the woman gave birth to the baby. Hadhrat Umme Kulthum said, "*Ameerul Momineen!* Plea-se share the good news with your companion about the baby". When the person heard the word *Ameerul Momineen*, he got scared and ashamed.

He said:

"Oh *Ameerul Momimeen!* it is a matter of shame for me that you have been working like this." Hadhrat Umar^{ra} replied, "Oh my Arab brother! When someone is appointed supervisor over the affairs of Muslims, it is his responsibility to take care of all the small and big matters as he is accountable for them. He would lose both in the

religion as well as in the world if he is negligent.” Then Hadhrat Umar^{ra} stood up and gave the pot to Hadhrat Umme Kulthum^{ra} to feed the woman. When the woman felt better, Hadhrat Umme Kulthum^{ra} came out. Hadhrat Umar^{ra} asked the man to go inside and have food. He also instructed him to visit him next morning so he could fulfill his needs.

(Qasasul Arab, Al-Mustaraf, volume 2, chapter 6)

Gratitude to God

Some Meccans came to Hadhrat Umar^{ra} and pleaded that Abu Sufian had blocked the water drainage and there was a danger that their houses may fall down. Hadhrat Umar^{ra} went to Abu Sufian with his whip and asked him to remove the stones. After clearing the water drainage by removing six or seven stones he went to the Khana Ka'aba and said, “All praise belongs to Allah who has given the status to Umar that he could instruct Abu Sufian in Mecca and Abu Sufian had to obey him.”

(Manaqab Umar, Chapter 38)

Abdullah Bin Braidah^{ra} narrates that some-

Humility

Hadhrat Abdullah Bin Braidah^{ra} narrates that sometimes Hadhrat Umar^{ra} would ask children to pray for him since they had not committed any sin yet.

(Manaqab Umar, Chapter 59)

Ali Bin Zaid^{ra} narrates when Hadhrat Umar^{ra} was attacked with a dagger, Hadhrat Ali^{ra} came to see him and sat at his bed side. In the meantime, Hadhrat Abdullah Bin Abbas^{ra} came and started praising him. Hadhrat Umar^{ra} inquired of Hadhrat Abbas, if he would be willing to give a testimony of what he was saying. Hadhrat Ali^{ra} signaled Hadhrat Abbas^{ra} to say yes. Hadhrat Umar^{ra} said, “You and your companions cannot deceive me.” Then he asked Hadhrat Abdullah Bin Umar^{ra} to take his head off the pillow and put it on the dirt and said, “May Allah look at me and have mercy on me!”

(Tareekhul Madeena Damishk)

Appreciation of Subtle Points

Once on a dark night when Hadhrat Umar^{ra} went out on his rounds he saw a lamp in a house and heard someone talking. He

drew close to the door to find out what was going on. He saw a few people with a black slave drinking alcohol. He tried to get in the door but did not succeed. He jumped inside from the roof with a whip in his hand. At his sight they all ran away, but Hadhrat Umar^{ra} was able to catch the black slave. The slave said, “*Ameerul Momineen!* I committed a mistake and I do repent. Please accept my repentance.” Hadhrat Umar^{ra} said that he wanted to punish him for his mistake. The slave said if he had committed one mistake then Hadhrat Umar^{ra} had committed three mistakes. Allah says,

وَلَا تَجَسَّسُوا

and he cried. Allah says,

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(enter houses through doors) but he came through the roof. And Allah says, one should not enter anyone's house other than one's own house until one has introduced oneself and greeted with *Salaam*, and he entered the house without *Salaam*. He said, “In return forgive my mistake. I repent to God not to drink alcohol again!” Hadhrat Umar^{ra} forgave him and

was entertained by his discourse.

(Qasasul Arab, Al-Arabi,
First Edition)

Love of Hadhrat Muhammad^{saw} and Complete Submission

Hadhrat Abdullah Bin Abbas^{ra} narrates that Hadhrat Abbas Bin Abdul Mutlab's^{ra} sewer was in the way of Hadhrat Umar^{ra}'s path. One day Hadhrat Umar^{ra} got ready for the Friday prayers and left the house. When he passed in front of the sewer, he was sprayed over with the blood of chickens slaughtered in Hadhrat Abbas's^{ra} house and water. Hadhrat Umar^{ra} ordered him to remove the sewer, and changed his clothes before leading the prayers. Afterwards Hadhrat Abbas^{ra} came to Hadhrat Umar^{ra} and said, "By Allah, the sewer is exactly at the same place where Hadhrat Muhammad (saw) erected it." On listening to this Hadhrat Umar^{ra} said to Hadhrat Abbas, "By Allah, I ask you to ride on my back and erect the sewer back at the same place where Hadhrat Muhammad^{saw} erected it." Hadhrat Abbas^{ra} did exactly what he was asked to do by Hadhrat Umar^{ra}.

(Al-Ahadithul Mukhtara,
First Edition)

before his martyrdom, "Oh people! I had a dream, I infer from this dream that my time is near. I saw a red rooster that pricked me twice. When I told this dream to Asma Bint Anees, she told me it meant that a non-Arab person would kill me."

(Manaqab La Binul Juzi,
chapter 74)

HADITH

Hadhrat 'Uqbah bin 'Amir^{ra} relates that the Holy Prophet^{saw} went to the graves of the martyrs of the Battle of Uhud eight years after the battle and prayed as if he was saying farewell to the living and the dead. Then he ascended the pulpit and said: "I am going ahead of you, and I am witness over you and our meeting shall be at the Reservoir in the Heaven. I am looking right now at the place where I will be standing. I am not worried that you will start associating partners with Allah. However, with regards to the world, I am worried about you that you may try to compete with each other for gaining the world." Hadhrat Uqbah^{ra} says this was his last opportunity of looking at the Holy Prophet^{saw}.

Another narration is: "I am worried that you will compete with each other for gaining the world. Consequently, you will fight each other, which will cause your destruction like the people before you were destroyed by doing so."

According to another narration the Holy Prophet^{saw} said: "I am going ahead of you so that I could do good for you and I am witness over you. By God! I am looking at the Reservoir in Heaven where I will stand. I have been given the keys to the treasures of the world or the keys of the whole world. By God! I am not worried that you will become pagans after I depart, rather I am worried that you will compete with each other for worldly things."

(Muslim kitabul Faza'il
bab athbat hauz
nabiyyina^{saw}, Bukhari kita-
bul maghazi bab ghazwah
Uhud, Kitabul jana'iz
babussalat 'alashshahi)

**HUMANITY
FIRST NEEDS:
VOLUNTEERS
AND
MONETARY
CONTRIBUTIONS**

Maulana Ataullah Kaleem

Karimullah Zirvi

Maulana Ataullah Kaleem, who passed away in Pakistan on January 7, 2001, was a devotee who served Islam and Ahmadiyyat in different capacities for more than thirty years. He served for 6 years as Ameer and Missionary In-charge in the USA. Before that he had served for 19 years as Ameer and Missionary In-charge in Ghana. After serving in America, he served as Missionary In-charge first in Germany and later on in Israel. He also worked for sometime as the acting Principal of Jamia Ahmadiyya, Rabwah. During his career, he was blessed with many successes in religious services and in the conduction of other Jama'at affairs.

Maulana Ataullah Kaleem had a dignified personality. Those who met him were impressed by his simplicity, warmth and cordiality. On the surface, his demeanor appeared to be intimidating and one felt a hesitance to talk with him. However, anyone who talked with him was impressed with his simplicity and humility. I was very

much impressed with the straightforwardness with which he conversed and mingled with others. In 1980 I visited Washington, DC to attend a scientific meeting and stayed at the Fazal Mosque. I found Maulana Kaleem Sahib very hospitable. The mosque kitchen was available to anyone visiting the mosque and the refrigerator was always full with food supplies.

Although, Kaleem Sahib's family lived close by my family in Rabwah, due to his being out of the country as a Missionary, I did not have the chance to meet him in Pakistan. The first time I had the honor of meeting him was in 1978 when I moved from Iran to the U.S. and stayed for a couple of months in Washington, DC. In those days, Mir Mahmood Ahmad Nasir Sahib was Ameer and Missionary In-charge, and Maulana Kaleem Sahib had just arrived to work as a Missionary. Probably, due to seniority of both Mir Mahmood Ahmad Nasir Sahib and Kaleem Sahib, Hadhrat Khalifatul Masih

IIIth had given identical titles to both Mir Sahib and Kaleem Sahib and they appeared to have equal administrative status. Maulana Kaleem Sahib felt that for the good of the Jama'at one person should be In Charge. Kaleem Sahib told me that he wrote to Hadhrat Khalifatul Masih IIIth that he would not mind working under Mir Sahib. It is for the good of the Jama'at that one of us should be made Ameer with full authority. Hazoor accepted his suggestion and made him Ameer and Missionary In-charge while appointing Mir Sahib as Missionary to the West coast. In 1978, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IVth, who at that time was In Charge of Waqfi Jadid visited USA on a private family trip. Maulana Kaleem Sahib and Maulana A Rashid Yahya Sahib went by road from Washington DC to New York to meet Hadhrat Mirza Tahir Ahmadth. I had the opportunity to travel with them. During the trip Kaleem Sahib talked about different religious topics and had some jokes also which reflected

his very pleasant personality. When we reached the mission house in Brooklyn, Maulana Masoud Jehlami Sahib greeted Maulana Kaleem Sahib. Soon after, Hadhrat Mirza Tahir Ahmadth arrived. He talked with Kaleem Sahib about the Jama'at in the USA. I was surprised how respectfully both conversed with each other, particularly, the respect Hazoorth gave to Kaleem Sahib due to his being the Missionary In-charge.

In the USA, Maulana Ataullah Kaleem strengthened the Jama'at organizationally through prayers and hard work. During his tenure, the USA Jama'at achieved many successes, which included publication and extensive distribution of the Holy Qur'an with English Translation. It was the desire of Hadhrat Khalifatul Masih IIIth that the Holy Qur'an be published at minimum cost and then sold at the cost price so that it could be widely distributed. This assignment was given to the USA Jama'at. Maulana Kaleem Sahib with the help of other missionaries got the Holy Qur'an published in a very short period of time and its cost was just \$3 per copy. Thus, the Holy Quran was widely distributed in

the USA and as desired by Hadhrat Khalifatul Masih IIIth, copies of the Holy Quran were placed in rooms of major hotels. Before publishing the Holy Qur'an, Kaleem Sahib wanted to make sure that there were no typographical mistakes. He was looking for someone to check the copy of the Holy Qur'an published earlier for any mistakes before the publication of the new edition. He asked me to check the Holy Qur'an. Thus I was fortunate that with the help of my wife I was able to check the Holy Qur'an for typographic mistakes.

In 1979, while I was working in San Diego, CA, the teacher of one of my children where they attended school asked me to get someone to deliver a one-hour lecture about Islam to the school children. I asked Maulana Kaleem Sahib that whenever in the near future he visits the West Coast, he should give a lecture about Islam to the children of my sons' school. Accordingly, he came to San Diego and addressed the children. Later on, I took Kaleem Sahib to Tijuana, Mexico, where we distributed literature about Islam and Ahmadiyyat. Probably, this was the first trip made by any Ahmadi

Missionary to Mexico.

In 1980, Hadhrat Khalifatul Masih IIIth visited USA. In those days, there were very few Ahmadies in the USA. Thus it was a Herculean task for a Missionary In-charge to organize a successful visit of the Caliph. Kaleem Sahib worked very hard to make Hazoor'sth trip very successful. I was living in San Diego at that time and had a plan to go with my family to Los Angeles and San Francisco to meet and listen to Hadhrat Khalifatul Masih IIIth. Maulana Kaleem Sahib asked me to come before Hazoor'sth arrival, which I did. Kaleem Sahib and myself went to see hotels in Los Angeles and San Francisco for Hazoor'sth accommodation, meetings with local Jama'at members, lectures and press conferences. Throughout Hazoor'sth trip, Kaleem Sahib was very conscious of making the trip very comfortable and successful. Hazoorth was traveling with his wife. Maulana Kaleem Sahib also kept in mind her comfort. I was fortunate that Maulana Kaleem Sahib included me in the team who received Hazoorth at San Francisco Airport. Through Kaleem Sahib's efforts Hazoorth and his party were given VIP treatment. The receiving party

led by Maulana Kaleem Sahib went to the door of the airplane to receive Hazoor^{rh} and then Hazoor^{rh} was taken to the VIP lounge. Similarly, when Hazoor^{rh} left San Francisco for Washington DC, he was treated as a VIP. Hazoor^{rh} delivered a lecture in Los Angeles and the Friday Sermon in the San Francisco Mission House. Maulana Kaleem Sahib, organized all these events in such a way, that despite minimum available help, the events were very successful.

In 1982, I moved to New Jersey. It happened that in that year, the Annual Convention of the USA was held in New Jersey. Therefore, once again I had the chance to meet and listen to Kaleem Sahib speak. He was not only an excellent speaker, he was also a prolific writer. He wrote many books and articles on different religious and moral training topics. Some of the books written by Maulana Kaleem Sahib are:

- i. Ahmadiyyat in Ghana
- ii. A Glimpse into the Life and Teachings of Muhammad^{saw}
- iii. Muhammad^{saw} in the Bible
- iv. Synopsis of Religious Preaching

- (English and German Languages)
- v. Replies to the Objections Raised Against Ahmadiyyat and its Founder
- vi. Truth About Ahmadiyyat and Its Holy Founder
- vii. Basic and Essential Information About Ahmadiyyat
- viii. Conclusion of the 14th Century and a Moment of Reflection for the Muslims
- ix. Ibtal-i-Batil ya Nam Nihad "Awaz Haq" Kee Harzah Saraiyon Kee Tardeed (Urdu)
- x. Khatmi Nabuwwat kee Haqiqat (Urdu)
- xi. Tarbiyyati Aulad Kay Liyyi Waldain Kee Zimmadariyyan (Urdu)
- xii. Manzoor Ahmad Chinioti kay Das Ilzamat Kee Asl Haqeeqat (Urdu)
- xiii. Mukhalifeeni Ahmadiyyat Ke Aik Ittihat Ka Jawab (Urdu)
- xiv. Hadhrrat Mirza Sahib Kay Mu'asireen Kay Qalam Sai (Urdu)

One of the books Kaleem Sahib wrote, "Synopsis of Religious Preaching", was written as two booklets, one dealing with Islam and the other dealing

with Christianity. He wrote these booklets under the auspices of Majlis Ansarul-lah, USA.

During my tenure as Sadar Ansarullah, USA, Majlis Shura, Ansarullah accepted the proposal to reprint the two booklets as a single book. Hadhrrat Khalfatul Masih IV^{rh} accepted the proposal. Accordingly, I contacted Kaleem Sahib in Germany to review the book for republication, which he did promptly. The original publications did not mention Kaleem Sahib as being the author of the book. I suggested to Kaleem Sahib that in the revised edition of the book his name should be mentioned as the author of the book. I was surprised to note his humbleness that despite doing all the hard work of writing the book he was hesitant to put his name on the book as author of the book. It took a lot of effort on my part to convince him to put his name on the revised edition of the book as author of the book and also to give a brief account of his services in the cause of Islam.

One of the many contributions of Kaleem Sahib in the training of Ahmadies in the USA, was the starting of an Urdu

magazine, "An-Noor" which later on became a part of the Ahmadiyya Gazette, USA.

In 1984, when Hadhrat Khalifatul Masih IIIth suffered a heart attack, Kaleem Sahib immediately sent Dr. Shahed Ahmed, a Cardiologist, to Islamabad to help the doctors who were looking after the health of Hazoorth. Furthermore, he daily sent handwritten notes about the health of Hazoorth informing all the Jama'at members about the health of Hazoorth.

During his tenure as Ameer Jama'at, USA, The Jama'at budget was nominal compared to today's budget. Despite that, Kaleem Sahib was very anxious to establish new centers and tried his best to achieve the maximum with the minimum resources available to him. To this end he visited New Jersey many a times and New York to look for suitable property for Mission Houses.

An unusual event which took place during Maulana Kaleem Sahib's *Amarat*, was the Annual Convention which was held in Detroit, MI. Just a few days before the convention

was to start certain enemies of Ahmadiyyat murdered a prominent Ahmadi, Dr. Muzaffar Ahmad, in his house and then they themselves died while trying to burn the Ahmadiyya Mission House. The town was worried that there may be more violence at the Convention and the owners of the place where the Convention was to be held cancelled the contract to use their property for holding the Convention. It was very important to protect Ahmadies from any kind of violence and at the same time to show that the Jama'at was not at all afraid of these hoodlums. However, with the cancellation of the contract by the owners of the place where the convention was to be held, no one else was willing to rent a property to use for the Convention. Maulana Kaleem Sahib showed courage during these tough days and decided to go ahead with the announced Convention program even if had to be held in a Public Park. Accordingly, a very successful Convention was held in a Public Park. Those were really difficult days for the Jama'at in the USA. There were worries that the enemies may disturb or attack the Majlis Amla meeting which was to be held in Fazal Mosque shortly after

the Convention in Detroit. Kaleem Sahib, arranged for the Amla meeting to be held in a Hotel without a general announcement of the location. The Amla members when they reached the Fazal Mosque were told to go to the hotel. Thus the challenging days passed without any incident and the work of the Jama'at continued in a normal way.

As Ameer Jama'at USA, he strengthened the USA Jama'at both organizationally and financially through prayers and hard work.

May God Almighty accept Maulana Kaleem Sahib's contributions to the service of humanity and Ahmadiyyat, and reward him with one of the highest ranks in heaven. *Ameen*

**SERVE
HUMANITY
THROUGH
HUMANITY
FIRST**

A BRIEF LIFE SKETCH OF HADHRAT ABU BAKR SIDDIQUE^{ra}

Muhammad Mahmood Tahir

Translated by Asif Omer

Hadhrat Abu Bakr's^{ra} real name was Abdullah. His *kuniyyat* (patronymic name) was Abu Bakr and his titles were *Ateeq* and *Siddique*. According to some traditions he may have been called Abul-Kaaba in the early part of his life. He is popularly known as Abu Bakr, with only a few people being familiar with his real name though it is not known why he came to be called Abu Bakr. His father was Usman b. Amir k. Abu Qahafa, and his mother was Salma b. Sahar k. Ummul Khair.

He belonged to the tribe of *Banu Tayyam*. He had a common ancestry with the Holy Prophet^{saw} at the eight generation:

- Muhammad^{saw} b. Abdullah b. Abdul Mutalib b. Hashim b. Abd Munaf b. Qusa b. Kalab b. Murrah
- Abu Bakr b. Abu Qahafa b. Usman b. Amir b. Umru b. Ka'ab b. Sa'ad b. Tayyam b. Murrah.

The *Quraish* tribes were traditionally assigned a particular social function to perform. *Banu Tayyam*, a tribe well known for its bravery and generosity, was responsible for collecting blood money and *diyyat*. When Hadhrat Abu Bakr^{ra} came of age, he was made responsible for carrying out this task. He would judge disputes relating to these matters, and his decisions were respected by the *Quraish*.

He was two years younger than the Holy Prophet^{saw} and was born in Mecca. He married four times. The names of his wives and children are as follows:

- From Qateela b. Abdul Uzza he had two children: Hadhrat Abdullah and Hadhrat Asma.
- From Umm Roman b. Amir he also had two children: Hadhrat Abdur Rahman and Hadhrat Ayesha^{ra}. Hadhrat Ayesha^{ra} was married to the Holy

Prophet^{saw}.

- From Habeeba b. Kharja b. Zaid he had a daughter Umm Kulsoom^{ra}.
- From Asma b. Anees he had a son Muhammad b. Abi Bakr.

His youthful years were chaste and morally upright and he was generally well-liked by everyone on account of his excellent character. He showed no interest in the decadent lifestyle of the *Quraish*. A cloth merchant by profession he was known for being trustworthy and honest.

Hadhrat Abu Bakr's^{ra} home was in the part of the town where the merchant community lived. After the Holy Prophet's^{saw} marriage to Hadhrat Khadija^{ra}, he moved to her home which was in the same neighborhood. This was where the special bond of friendship between the the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} took root. Allah called him the 'Companion of the Prophet^{saw}'. The Holy

Prophet^{saw} once said that if he had made a friend (other than Allah), it would have been Abu Bakr^{ra}. In common with the temperament of the Holy Prophet^{saw}, he disliked the lifestyle of the *Quraish*. When the Holy Prophet^{saw} announced his commission, Abu Bakr^{ra} was the first among men to accept. He did so without the slightest hesitation.

After accepting Islam, he devoted his life in the way of Islam. He has been credited with the conversion of a number of important personalities in Islam, among them: Hadhrat Usman^{ra}, Hadhrat Abdur-Rahman bin Auf^{ra}, Hadhrat Talha bin Ubaidullah^{ra}, Hadhrat Sa'd bin Abi Waqas^{ra} and Hadhrat Zubair bin Al-Awam^{ra}.

He was most generous in spending his wealth for the propagation of Islam and for the emancipation of slaves. Once the Holy Prophet^{saw} asked for funds, Hadhrat Umar^{ra} thinking that this was a good opportunity to exceed Abu Bakr^{ra} in sacrifice, presented half his wealth and belongings. Abu Bakr^{ra}, however, gave everything he had and upon enquiry from the Holy Prophet^{saw} said that Allah and his Prophet^{saw} were sufficient for him. The Holy

Prophet^{saw} once said that Abu Bakr's^{ra} money had been more useful in the cause of Islam than anyone else's. It has been narrated that when Abu Bakr^{ra} converted to Islam he had forty thousand *Dinars*, which by the time of *Hijra* had been reduced to only five thousand. He had spent nearly all his wealth in the way of Islam.

Hadhrat Abu Bakr^{ra} was always known as a truthful and trustworthy person. He had accepted the Holy Prophet's^{saw} claim without hesitation. When the Holy Prophet^{saw} experienced *Isra*, and the *Quraish* took to ridicule, Hadhrat Abu Bakr^{ra} stood to his defense and declared that the Prophet^{saw} was truthful in his claim. On this the Holy Prophet^{saw} gave him the title of '*Siddique*'. From then on it became a permanent part of his name.

When the atrocious behavior of the *Quraish* exceeded all limits and it became impossible for the Muslims to practice their faith in Mecca the Holy Prophet^{saw} gave them permission to migrate to Medina. When Abu Bakr^{ra} came to the Holy Prophet^{saw} for permission to leave, the Holy Prophet^{saw} asked him to wait and said, 'Allah

may give you a companion for your journey.' Little did Abu Bakr^{ra} know that the companion would be the Holy Prophet^{saw} himself. Abu Bakr^{ra}, in the meantime, completed his preparation to leave. When at the command of Allah, the Holy Prophet^{saw} decided to leave, Abu Bakr^{ra} requested to accompany him, to which Holy Prophet^{saw} acquiesced. By this time, *Quraish* had completed their plans to kill the Holy Prophet^{saw} and had surrounded his house on the night of the planned departure. He was, however, able to slip through and reached Abu Bakr's^{ra} home undetected. Together they made their way to a small cave, known as '*Thaur*', a few miles south of Mecca. The next day the *Quraish* dispatched a number of search parties in all directions and announced a large bounty for their capture. One search party led by an expert tracker reached *Thaur*. Abu Bakr^{ra} could see them from inside the cave standing only a few feet away and was deeply fearful for the Holy Prophet's^{saw} safety. The Holy Prophet^{saw} calmed him and told him not to fear as Allah was with them. As it happened, a spider had woven a web across the entrance to the cave and also a pigeon was

sitting on her eggs. This distracted the search party to believe the cave empty and they abandoned their search.

After reaching Medina, the Holy Prophet^{saw} instituted Brotherhood (*Muw-akhat*) among the immigrants and the Muslims of Medina, also known as the *Ansar*. Hadhrat Abu Bakr^{ra} was made brother to Kharja bin Zaid, in whose home he stayed.

Hadhrat Abu Bakr^{ra} participated in a number of battles. In *Badr*, when the fate of the battle was being decided in the prostrations of the Holy Prophet^{saw}, Abu Bakr^{ra} was there by his side. At one point when the Holy Prophet^{saw} was crying profusely in his prayers he consoled him by saying that he should not worry because Allah's help had been promised to him. Later, with the battle over and several prisoners taken, he pleaded on behalf of the prisoners. This plea was accepted and the prisoners were subsequently released after their ransom had been paid.

In the incidents of *Uhad*, *Ditch*, *Hudaibya* and *Hunain*, Abu Bakr^{ra} was with the Holy Prophet^{saw}. He was also present on the occasion of the Last Pilgrimage. The following

year when the Holy Prophet^{saw} was unable to perform Hajj, he nominated Abu Bakr^{ra} as the leaders of the pilgrims. In his last illness, The Holy Prophet^{saw} appointed him as the Imam in his stead. This was indicative of his role to come as the Prophet's^{saw} successor.

The Holy Prophet^{saw} passed away on 12 Rabiul Awwal, 11 A.H., 632 C.E, at the era of 63. Many of his companions refused to believe he had died. Umar^{ra} in his grief lost control and unsheathed his sword swearing to kill anyone who said that the Prophet^{saw} had died. When Abu Bakr^{ra} arrived, he kissed The Holy Prophet^{saw} forehead and announced Holy Prophet^{saw} death by reciting verse 45 from Al-Imran. That verse left no doubt in Umar's^{ra} mind that the The Holy Prophet's^{saw} had indeed died. In this way a delicate situation was handled with great skill and wisdom. It was agreed that Abu Bakr^{ra} would be the *Khalifa*, and the Muslims took the pledge of allegiance at his hands.

No sooner had he become the caliph, he faced several severe tests. A large number of recently converted tribes recanted and refused to pay the Zakat. Several false prophets also appeared. Abu Bakr^{ra}

quashed these rebellions with tremendous resolve. The Promised Messiah^{as} writes:

“On the death of the Holy Prophet^{saw}, thousands recanted on their faith despite that *Shariah* had been perfected in his time. This reached the stage where *Salaat* was being performed in only two mosques... But through Abu Bakr^{ra}, Allah re-established Islam and in this way he became the Second Adam. In my opinion, after the Holy Prophet^{saw}, the *Ummah* is greatly indebted to Hadhrat Abu Bakr^{ra}. Four false prophets made their claims in his time. Musailma had a hundred thousand followers... No one faced the type of difficulties that Abu Bakr^{ra} did – not Umar^{ra}, not Ali^{ra}. Hadhrat Ayesha^{ra} relates, ‘when the Holy Prophet^{saw} died, my father became his successor. When people turned apostate, my father was so aggrieved that if such grief was inflicted on a mountain it would turn to rubble.’ Is there anyone who can be compared to Hadhrat Abu Bakr^{ra}? It was in the most difficult period that Allah gave him success.”

When the news of the demise of the Holy Prophet^{saw} spread, most of the tribes stopped paying the Zakat. Hadhrat Abu Bakr^{ra}

knew that war was the only course. Umar^{ra} advised him to deal with the problem more diplomatically but he was resolute and said that he was prepared to fight those who paid Zakat while the Holy Prophet^{saw} was alive but were refusing it now, regardless of how small was the amount in question. Initially he accompanied the army but then returned on the advice of the Companions, appointing Khalid bin Walid^{ra} as the General with the instruction to make peace if the tribes resumed paying the Zakat.

In the first year of his Khilafat, Hadhrat Fatima^{ra} passed away. His son Abdullah also died in the same year. Musailma was defeated by Khalid bin Walid^{ra}. In 12 A.H. an expedition led by Alla bin Hazri was sent to Bahrain to put down a rebellion there. Ikrama bin Abi Jahal was sent to Oman. These missions were successfully carried out.

Before he passed away, the Holy Prophet^{saw}, had ordered an expedition to Syria under the command of Usama bin Zaid^{ra}. That army had not yet left when the Holy Prophet^{saw} died. Some Companions advised Abu Bakr^{ra} to delay that mission since there

were a number of more immediate challenges being faced by the Muslims. However, Hadhrat Abu Bakr^{ra} considered duty bound to honor all the commands of the Holy Prophet^{saw} and dispatched the army in otherwise very difficult times.

After quelling rebellions, he sent Khalid bin Walid^{ra} on expeditions to Basra and subsequently towards the Iraqi area of Madian. He performed Hajj in 12 A.H. Umar b. Al 'Aas was sent to Syria. In 13 A.H. a battle was fought in Damascus with the Byzantines, in which the Byzantines were defeated. The news of this victory was reported to Hadhrat Abu Bakr^{ra} in his last days.

One great achievement of Hadhrat Abu Bakr^{ra} was the compilation of the Holy Qur'an. At Yamama a large number of *Huffaz* perished which brought to the fore the importance of the preservation of the Holy Qur'an. He assigned this task to Zaid bin Thabit^{ra}, one of the scribes of the Qur'an during the Holy Prophet's days. Zaid using various parchments containing the Qur'anic text and the assistance of other *Huffaz* put it together in book form. This copy of the Quran remained in the pos-

session of Hadhrat Abu Bakr^{ra} until he died and was later passed on to Hadhrat Umar^{ra} and then to *Ummul Momineen* Hadhrat Hafsa^{ra} b. Umar^{ra}.

Hadhrat Abu Bakr^{ra} passed away on 22 *Jamadi-u-Thani* 13 A.H. at the age of 63. He had nominated Hadhrat Umar^{ra} to succeed him as the Khalifah, a wish which was respected by the Muslims as Umar^{ra} was elected Khalifah unanimously. He was buried next to the Holy Prophet^{saw}. His Khilafat lasted two years and seven months.

HADITH

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Whosoever possesses the following three things, will experience the sweetness and suavity of the faith:

Firstly, God Almighty and His Messenger is more dear to him than anything and anyone else. Secondly, he loves someone, only for the sake of God Almighty. Thirdly, when, by the grace of God, he escapes infidelity, he dislikes returning to it, as much as he dislikes being put into fire."

(*Bukhari kitabul Iman bab halawatul Iman*)

SAN DIEGO AREA INTERFAITH MEETING

Jonathan M.A. Ghaffar

True Religion Unites. This was the theme of an Interfaith meeting held at the Poway Community Center on Sunday, January 21st, which attracted over 200 attendees. Sponsored by the Poway Interfaith Council, the event featured Unity Prayers, a procession of children carrying Holy Scriptures from the world's religions, an interfaith choir, and keynote speeches from representatives of the major Faiths. Islam was represented by Imam Shamshad A. Nasir from the Ahmadiyya Muslim Community's Baitul Hameed Mosque in Chino.

The speakers from Hinduism, Sikhism, Judaism, Buddhism, New Thought, Christianity, Islam and Baha'i were each given five minutes to address the audience on the topic of "True Religion Unites: Drawing a Circle Big Enough For All of Us." Both the time limit and the theme proved a challenge to many of the speakers. Most speeches clocked in at twice the time allotment with their content being focused more towards the inspiration rather than the education of the audience.

This is understandable, considering that history by and large reflects a reality in stark opposition to the ideal that a true religion should promote unity and peace among not only its own followers, but also reach out to include and respect the followers of other beliefs. Heartfelt pleas for unity, respect and peace among the world's religions were presented by all of the speakers, but only a few provided scriptural exhortations on the matter.

The speaker for Christianity, Rev. Glenn Larsen, Jr. of the Community Church of Poway, was the most honest and direct in his comments. He said that as a minister and also a teacher of a class on world religions, he felt it was impossible to speak for all of Christianity, and in light of the long history of Christian intolerance of other beliefs, he wished to apologize for the past transgressions of his faith and celebrate instead the coming together of all the world's religions at this interfaith conference. Rev. Larsen gave a brief description of the early Christian Church and acknowledged its connected-

ness and indebtedness to Judaism for Christianity's roots, foundation, spiritual leader and first followers. He commended the efforts of all those gathered to work for the realization of the ideals of love, compassion, forgiveness and peace among the world's faiths, but he did not elucidate from Christian theology or scriptures on the obligation or philosophy of promoting peace and unity among different religions.

The speaker for Judaism, Rabbi Tamara Malino from Temple Adat Shalom in Poway, recounted two teaching stories from the Talmud, the scholarly commentaries on the Jewish Scriptures, about a famous spiritual leader of the Jews known as the "Circle-Drawer" whose prayers for his people were answered by God. She was led to these stories based on the subtitle of the conference: "Drawing a Circle Big Enough for All of Us." She did not elaborate from the Torah on any specific commandments from God on this concept.

Similarly, the speakers for Hinduism, Buddhism

and Sikhism were all effusive in their desire to promote peace and unity among the different world beliefs. Each speaker announced that within their faith traditions, the idea was present that there was but One God, one Source of Holy Teachings, with many paths that could take a seeker of truth to that Source.

Imam Shamshad Nasir, speaking on behalf of Islam, provided a historical perspective that shed light on the murky waters of past religious teachings on the subject of unity and peace among religions. He stated: "All true religions promote unity. The question is only one of scope and degree. Most religions are self-defined as being racial or regional.

They are concerned with uniting the members of the race or group for the spiritual uplift and protection of its members. For most of the history of world religions, members from one faith rarely had contact with members of any other, except during times of trade or war, so the question of unity among different religions wasn't even an issue." Imam Shamshad connected this thought to the present meeting with the words:

"Today, with mem-

bers of the world's religions spread across the globe, the need for awareness, understanding and unity within our spiritual diversities is not simply a positive idea but a matter of survival."

Imam Shamshad explained that because of the racial or regional scope of most religions, where the teachings within each are generally directed solely to the members of that group and no one else, it's not really a mystery why most religions do not deal with inter-religious harmony or the need for unity and understanding. In contrast to this, Imam Shamshad presented chapter 22 verses 40-41 from the Holy Qur'an, where God specifically commands the Muslims to defend not only themselves against those who seek to destroy them because of their religion and devotion to God, but that it is also the moral obligation to come to the aid of members of other religions attacked for the same reasons.

Imam Shamshad then illustrated from the verses of the Holy Qur'an, the Articles of Islamic Faith and the Farewell Address of the Holy Prophet Muhammad^{saw} that Islam clearly establishes that Muhammad^{saw} was sent as a messenger to all mankind, that

the Qur'an is God's Final Guidance for all mankind, that Islam requires belief in all previous Prophets and respect for all previous Holy Scriptures, and that the One God of the Muslims is also the One and only God of every other religion. This sets the stage for acceptance and respect for other Prophets and scriptures besides the Holy Prophet^{saw} and the Holy Qur'an, thus promoting genuine interfaith unity and harmony.

Quoting from the Farewell Address of the Holy Prophet^{saw}, Imam Shamshad told the audience what Muhammad^{saw} said over 1400 years ago to his followers on the plain of Arafat:

"O men, what I say to you must be heard and remembered. All men -- no matter what nation or tribe they may belong to, and no matter what station in life they may hold -- are equal. Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any claim of superiority over another. You are as brothers."

Imam Shamshad added that a singular sign that Islam respects other religions is that Muslim children are often named after Prophets

from other religious dispensations, such as Musa (Moses), Daud (David), Sulaimon (Solomon) and Isa (Jesus). The only example to be seen from any other religion is from the Spanish Catholics, who were influenced by the traditions of Islam when it ruled Southern Spain for over 700 years. Even to this day, the people from Spain, Mexico and other Latin American countries colonized by the Catholics after the 15th century name their sons after Jesus.

In closing, he summed up his presentation with these words: "Unity among different religions can never be the product of mere tolerance. To tolerate someone does not mean you respect them. Unity among different beliefs can be achieved when all parties have genuine respect for each other. Let us see past the differences that some use to divide us.

Let us instead look deeper until we can all see the core truth of the Oneness of God that forms the foundation of every true Faith. Let us build upon that Truth so we may achieve the Oneness of Mankind."

LIBERTY AND EMANCIPATION IN THE CONTEXT OF THE CONTEMPORARY WORLD

Liberty and emancipation are the two important slogans, which are influencing the entire world with varying intensity and different connotations in different parts of the world. There is no doubt, whatsoever, that man is gaining greater awareness and consciousness in the importance and value of liberty. There is a pressing need felt everywhere in the world for emancipation, but from what? Is it from the yoke of foreign rule; dictatorship; fascism; theocratic or other regimes with totalitarian philosophies; oppressive democracies and corrupt bureaucracies; the economic stranglehold of the poor countries by the rich; ignorance; superstition; or fetishism?

Islam champions the cause of liberty from all these maladies but not in a manner as to cause disorder, chaos and indiscriminate vengeance causing suffering to the innocent.

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

And God does not like disorder. (2: 206)

is the message of Islam.

Islam like every other religion emphasises the role of balanced freedom in a spirit of give and take. The concept of absolute freedom is hollow, weird, and unreal in the context of society. Sometimes, the concept of freedom is so misconceived and misapplied that the beauty of the cherished principle of freedom of speech gets transformed into the ugliness of freedom to abuse, hurl insults and to blaspheme.

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Jalsa Musleh Mau'ood^{ra} Held at Masjid Baitur Rahman on February 24, 2007

Mian Ismail Wasim, President Washington, D.C. Jama'at)

As a part of our long lasting tradition, Jalsa Musleh Mau'ood commemorating the "Musleh Mau'ood Prophecy" was held with great zeal and spiritual fervor. It was presided over by Maulana Daud Hanif, Naib Ameer and Missionary In-charge.

Lunch was served prior to Jalsa. Baltimore and Washington D.C. Jama'ats had the honor to host the event. Baltimore Jama'at prepared the delicious food, other arrangements were taken care by Washington D.C. Jama'at. Among a large number of participants from all the Greater Washington area Jama'ats, was also a daughter of Hadhrat Musleh Mau'ood^{ra}, Sahibzadi Amatul Qayyum Begum. Other members of the blessed family of the Promised Messiah^{as} were also present. The highlight of the function was participation and performance by some African American members of the Jama'at, especially young African American Khuddam. This by itself is a proof of the

truthfulness of the "Prophecy" which in part says - "His fame will spread to the ends of the earth and peoples will be blessed through him".

Program activities started a little after 2 p.m by recitation of the Holy Qur'an by Zainul Abedeen and translated by Yousuf Ahmad. The rest followed in this sequence:

Nazm: Dr. Muhammad Naeem – translated by Yousuf Dosu

Reading of Urdu text of the "Prophecy": by Khalid Mahmood – translated by Hanif Ahmad

The first speaker was Dr. Mirza Amin Baig. His topic – The early Life of Hadhrat Musleh Mau'ood in Relation to the Prophecy. He emphasized that although Hadhrat Musleh Mau'ood^{ra} did not receive a formal education, even up to the high school level, yet Allah empowered him with great knowledge and wisdom as it is very evident from his ability to lay the foundation of various insti-

tutions to organize the Jama'at affairs- that happened exactly as prophesized.

A speech by Ahmad Halim was titled: How I became an Ahmadi Muslim During the Life Time of Hadhrat Musleh Mau'ood^{ra}. Bro. Halim mentioned how he was fed up with his Catholic background, tried some other avenues but was not satisfied, and Allah gave him an opportunity to join Ahmadiyyat sometime in 1954. He advised members to maintain a constant and close relationship with new Ahmadies.

Next came a *Nazm* recited by Malik Mubarak Ahmad – translated by Noor Chaudry

A grandson of Hadhrat Musleh Mau'ood^{ra}- Zahir Ahmad spoke eloquently regarding the *Seerat* of Hadhrat Musleh Mau'ood^{ra}. He mentioned about his special prayers and supplications in seclusion during nights, his special care of the poor members of Jama'at and his

admonition to members of the Jama'at in general and particularly to his own family to pay special attention to feelings of those people. The best tribute we can give is to follow in his foot steps.

In conclusion, Maulana Daud Hanif mentioned the salient features and historical background of the prophecy of God Almighty given to Hadhrat Masih Mau'ood^{as} regarding an illustrious son, "Musleh Mau'ood" announced publicly on February 20, 1886 - to its culmination as evidenced by the birth of the "Promised Son" in the person of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{fa} in 1889. He pointed out that the glorious fulfillment of the prophecy, in fact proves the truthfulness of not only the Promised Messiah Hadhrat Mirza Ghulam Ahmad^{as}, but also the Holy Prophet Muhammad^{saw}. Maulana Daud lead concluding silent prayers which ended the proceedings and every one left with renewed spiritual dedication to serve the cause of Islam-Ahmadiyyat as per the grand legacy of Hadhrat Musleh Mau'ood^{fa}.

Hadhrat Khalifatul Masih's^{aba} Instructions Regarding *Waqf* After Retirement

With regard to *Waqf* after retirement, Hadhrat Khalifatul Masih V^{aba} has said:

"Then comes the requirement of *Waqf* after retirement. The requirements of the Jama'at are growing in the Western countries as well. And since people here are given benefits by the governments and other organizations, Ahmadies who have retired and are enjoying these benefits should offer their services to the Jama'at. They should not demand anything from the Jama'at because their own needs are being fulfilled by the pension or other facilities they receive from governments or other organizations, Some people have to work even after retirement because they have responsibilities to fulfill, like children who are still studying. But those who do not have such responsibilities, and are enjoying good health, should present themselves for voluntary service to the Jama'at. The thought does, however, cross some people's minds that through their voluntary work they are doing a favor to the Jama'at So if you offer yourselves you should do so with the consciousness that it will be Allah's favor and the Jama'ats favor on you if you are asked to serve the Jama'at in any way."

(Extract from Friday Sermon Delivered by
Hadhrat Khalifatul Masih V^{aba} on November 3, 2006)

KHILAFAT CENTENARY SOUVENIR

In 2008, the International Ahmadiyya Muslim Community will celebrate *100 years of Khilafate Ahmadiyyah*. Commemorating this auspicious occasion, the USA Jama'at will publish a *Souvenir* highlighting the Jama'at's milestones and achievements. We will also include a special section on USA Jama'at's intimate relationship with Khilafat-e-Ahmadiyyah.

To this end, we need your help. We would like to request anyone who has *letters, photos, biographies, memorabilia, or any other historical documents related to pioneer Ahmadies of the USA Jama'at* to contact us, and provide us with the information. We will ensure that all original items are returned to the sender in a timely fashion.

In addition, please submit factual and specific accounts of the acceptance of the prayers of Khalifatul Masih IV^{rh} and Khalifatul Masih V^{aba}.

We are also looking for members who can *contribute towards* writing, graphic designing and lay-out, and collection of data.

Please contact us if you can volunteer your time for the Centenary Souvenir.

Jazak Allah!

Khilafat Centenary Celebrations Souvenir Committee

**Baitul Zafar
86-71 Palo Alto Street
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Changing the World

Falahud din Shams

It happens in every leap year. The election activities are everywhere on TV and in the newspapers. I am sure (at least I hope) there are others thinking the same thing as I am. If I were to become the President what would I do and how could I change the world. I am a detail person. Then I say maybe that's too high a position to fanatize about. What if I was a senator or a Congressman? Then I get down to the level of a Mayor and even as a Trustee of our township. I am not done fanatizing and the elections are over. So I wait for the next leap year.

People always spend a lot of time discussing how others should do their jobs. It holds true in any organization, even in our Jama'at. Some members may be thinking if they were the Presidents of the Jama'at, the Ameer or even the Finance Secretary, how they could make things happen. Some of it could be jealousy but there is a sincere side to this as well. Why couldn't one have the opportunity of holding a position so he can show what he

can do for the better? Why do the others get the rewards and I can't because I don't hold an office? The issue is not new. Let us not go back as far as Adam and *Iblees*. Let's leave that for another time because that is a masterpiece by itself. The issue existed in the time of the Holy Prophet^{saw} also. Here is one example.

The Holy Prophet^{saw} was sitting with some of his companions in the mosque. A lady named Hadhrat Ismaa Bint Yazeed Ansari^{ra} showed up and asked permission to speak. This must have been a scene. A woman standing in front of the Holy Prophet^{saw} and other men wanting to say something. Remember this was 1400 years ago and women's lib was a thing of the future. She got everyone's attention. When she got permission she gave a landmark rendering of injustice against women. Following is basically what she expressed:

"O Prophet of Allah, there is no justice. Men got it made. They go to the mosque for prayers five times and get reward from

Allah while we are taking care of the kids, cleaning, cooking and doing the household chores and can't go. Then our men decide to go for Hajj and leave us behind. While they are getting their bounties and rewards from Allah, we get stuck with extra work. We end up doing the housework and the shopping and outside work that they would normally do. (It used to take about two to three months to do the Hajj. Then to top it all off, they go for the Jihad when they are called upon to do so. This is the ultimate. They are going to fight in the cause of Allah and get the best rewards and we end up with double duty. (Expeditions used to be anywhere from six months to a couple of years). We have to tend to the fields also and do the repairs and other things that men are supposed to do. I think it is injustice to us women. Why would men get all the rewards while we are stuck taking care of their children and their houses?

The Holy Prophet^{saw} looked at his companions and asked them: Have you

ever known another lady who could speak so eloquently as this one? The companions, I think still in awe, said they didn't even know these issues existed. She has done an excellent job of presenting the case of women.

The Holy Prophet^{saw} turned toward Hadhrat Ismaa^{ra} and addressed her.

He said:

“What I am about to say to you is not just for you but I want you to convey this to all the women. If a woman is taking care of her husband's children and his house, she gets exactly the same reward as her husband whether he is going to the mosque, performing the *Hajj* or participating in *Jihad*.”

It is a wonderful declaration of the Holy Prophet^{saw}. If everyone would do what they are entrusted with, they get equal rewards. If a person in authority is doing his job and I am only doing what I am supposed to be doing, we both get the same reward. One has to prepare a speech and deliver it without perspiring and all I have to do is listen. I think my job is a lot easier so let me do my job. Well, that was a good

thought until I started to prepare my job description.

As an individual, I started to examine myself as to how good I am in fulfilling my duties. Do I really go to the mosque for all the *Jumu'ah* Prayers? Could I make it to the mosque for some other prayers if I really made an effort? Do I combine the prayers everyday without exception? I know I have to do that in the weekdays because of my work; I pacify myself. What about on Sundays when I have nothing to do? Do I really say my *Zuhr* and *Maghrib* prayer on time or do I still combine them as I do the rest of the week. My argument about work starts to tumble down by now. Do I show up at the meetings on time or at the time the refreshments are ready? Do I pay attention to how I say my prayers or watch who performs it slowly and who does it like he is on the run? Should I be the policeman of prayers? My head starts to hurt when I start to think about my duties for propagation and the training of my children and being nice to my wife. I can't even do the jobs I am supposed to do let alone trying to take on more. Hadhrat Asmaa^{ra} cried injustice but she was a gracious enough lady to do her job. She has my respect.

Why would anyone desire for a public office? Either he is a fool or full of political ambitions. The third possibility is that the person is so arrogant that he truly believes that no one else can do as good a job as he can. Any of the three reasons should disqualify a person from an office. Many of these individuals fail to fulfill the responsibilities assigned or entrusted to them. Changing positions is one way to divert attention or display power. The Holy Prophet Muhammad^{saw} would not assign anyone to a position if the person wished for it. There are clear indications in the Hadith and the Holy Qur'an that we should not desire an office. The Holy Prophet^{saw} said:

“You will be greedy after public office, but remember that it will be a source of humiliation on the Day of Judgment.” Then he explained it in a different way: “Do not ask for public office. If you are given it without asking you will be helped in discharging its responsibilities, but if you are given it on asking for it, you will be its captive.” It really is a sad commentary on the modern political system and the concept of voting for yourself.

“No soul shall carry

the burden of another soul.” That is the declaration of Allah in the Holy Qur’an. People, who are entrusted with responsibilities, let them do it. Let them carry their own burdens. They will have to answer for it. Nobody else has to carry their burden. We can get the same rewards for doing our job, as they will. So let me do my job. I’ve got a long way to go just doing that.

HADITH

Hadhrat Jundub^{ra} relates that the Holy Prophet^{saw} said:

"A man said: 'By Alla-h, He will not forgive so and so; where-upon Allah, the Lord of Honour and Glory, said: 'Who are you to put restriction upon Me that I will not forgive so and so? I have forgiven him and have wasted all your good deeds.' "

(Muslim kitabul birr walsilah babannai ‘an taqniul insan min rahmatullah)

WITHOUT GOD, THERE CAN BE NO PEACE

Man cannot live at peace with himself nor can peace be vouchsafed for society without this formula; no other formula can work. It is only the love of God which can bring about true respect for His creation. The higher the order of creation, the nearer it becomes to the Creator and the stronger the bond between the created and the Creator grows.

Man begins to respect other men with a higher and nobler object; i.e. out of his respect and the obligation owed to his Creator, man begins to respect mankind. One can, therefore, say that in essence, it is the love of God which is transformed into the love for His creation. Hypothetically, remove God from the scenario for a while, and suddenly human relationships acquire a completely different perspective.

The vacuum created by the non-existence of God is suddenly filled by man's ego. It is a very naive and extremely ignorant philosophy that man can live without God. What atheism ultimately achieves is not just the death of one God but it suddenly brings to life a myriad of gods. Every conscious being that exists, suddenly acquires the role of a god unto himself or itself. Ego, selfishness and the total commitment to serve one's own ends grow stronger and all-powerful.

Societies, which are built with the bricks of such individuals, always remain egoistic, and self-oriented.

There is no logic left in being beneficial to others without an ulterior motive. There is no external reference point left in the form of a beneficent God, Who is the only binding and meeting point of all forms of creation.

This is the ultimate Islamic philosophy. Without returning to God, one cannot attain peace, and without that peace, peace in society cannot be built. All human efforts to create peace from selfish ulterior motives are bound to fail and come to nothing. If there is no God, there is no peace. That is the ultimate wisdom.

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Muslim Law and Culture in the Doctor – Patient Relationship

Report of a Meeting Held on February 27, 2007

A meeting to discuss the topic, “Muslim Law and Culture in the Doctor – Patient Relationship” was arranged on February 27, 2007 at the Ahmadiyya Muslim Center in Bronx, N. Y. with the help and cooperation of Dr. Zach Rosen, an old friend of Ch. Zafrulla Khan. About 40 Doctors attended, out of which 15 were lady doctors. This meeting started at 4:30 pm, and ended at 6:30 pm.

At the beginning Dr. Zach Rosen who organized the meeting welcomed the guests and spoke to the audience in a very nice way. In his speech he mentioned how his father and Chaudhry Zafrulla Khan became close. He told the audience his father treated Sir Muhammad Zafrulla Khan’s eyes. The two became friends. Sir Muhammad Zafrulla Khan stayed frequently at the doctor’s home and became like a family member. In those days Dr. Zach Rosen and his brother were small children and Chaudhry Zafrulla Khan loved them very much. Chaudhry Zafrulla Khan Sahib presented his cap to the family. His family kept the cap for almost 43 years and now they presented it to Imam I.H. Kauser.

Dr. Zach Rosen, Imam Inamul Haq Kauser and Dr. Shahid Ahmed took the stage. Imam Kauser started the meeting. He gave a comprehensive speech on values and culture in Islam. After that the floor was opened for a question and answer session.

The doctors asked many questions and Imam Inamul Haq Kauser and Dr. Shahid Ahmad enlightened the audience and expounded the Islamic perspective.

The meeting was very successful, and many of the guests expressed a desire to hold a second session. Literature was set at the main entrance. We presented more than 40 books to the guests.

This program was a great success. *Alhamdulillah*. A delicious dinner was served after the program to all the guests. During the dinner the participants of the meeting conversed quite pleasantly.

The dinner was prepared by Lajna of the Bronx and Brooklyn Jama’ats. The members from Brooklyn and the Bronx Jama’at worked very hard to make the event a success. May Allah grant them a loving reward!

Dr. Zach Rosen's Speech

On September 11, 2001, soon after two planes hit and destroyed the World Trade Center, everyone was wondering who had done such a horrible thing. Soon thereafter, extremists, of the Islamic faith, were identified, and soon after that, everyone was asking themselves, "Why do they hate us?" The 'they' everyone was wondering about were Muslims, not only extremists, but Muslims from all around the world.

I felt shaken to learn not only of the destruction downtown, but to also learn that 'they' hated us. I had grown up with people of the Muslim faith as close family friends. They came over to our house, we went over to theirs, they came to our family celebrations and we to theirs. I could not reconcile the love and closeness our families shared with the hatred I heard existed in peoples from all over the world of the same faith.

After 9.11 to this very day, the violence and hatred in the world seems to have gotten progressively worse. A few months ago, I woke up feeling extremely depressed and helpless in the face of a worldwide worsening of a seemingly unstoppable spiral of more and more darkness and gloom.

At that moment, I looked up from my desk and saw one of the many little snippets of inspirational scraps of paper I put up with scotch tape on my wall, advising "All the worlds problems stem from light being withheld." The snippet of paper instructed that our job, then, is to correct this."

I figured I would try to take some of the light from my past that as a child my family and I had been lucky enough to be graced with, and to try to bring that light to the present.

In the early 1960's, my father, Hy Rosen, an Optometrist, saw a patient named Sir Mohammed Zafrulla Khan, who had a lifetime of suffering from trachoma, a form of corneal blindness that causes pitting in the cornea. My father fit a pair of contact lenses in Sir Zafrulla's eyes, and after the tear layer under the contact lens filled the pitting on the cornea, after a lifetime of being legally blind, he had his eyesight restored immediately.

My father, our family, Zafrulla and his friends became close after this over the years. And over these years, Zafrulla's professional life took him from Pakistani Ambassador to India to President of the United Nations General Assembly, and he later served on the World Court.

Zafrulla Khan, spokesman for the Arab League who lead the League against the formation of Israel as a State, stayed, prayed, and ate with us in our very Jewish home, and even shared Passover dinner with us; prayed in the rooms in our home and welcomed us as if we were family.

As a child, I had little idea of the worldwide implications of our family friend. I had even less of an idea of how Zafrulla's presence in our home and the relationship we maintained, transcended what were, and still are, a world of seemingly irreconcilable opposites.

Now, years, later, as an adult feeling depressed about the state of the world and wanting to do more, I decided to find out more. I googled Sir Zafrulla's name and found that in addition to the respected positions he held that I was aware of, he was also a revered spiritual leader of the Ahmadiyya Islamic sect, a sect that promoted Interfaith understanding and connection with Islam. I sent an email to the Ahmadiyya website and within 24 hours received a warm and welcoming response from the National Vice President, an orthopedic surgeon from the Midwest, Dr. Nasim Rehmatullah. Dr. Rehmatullah referred me to Imam Kauser, a Bronx Imam.

Imam Kauser came by the Family Health Center a short time ago, and we struck up an immediate connection as if both my father's spirit and Zafrulla's were guiding us. I shared with Imam Kauser that my dad had organized an Interfaith Day convocation in Central Park in 1964, whose purpose was to find ways to peacefully transcend the differences between religions and to find commonalities that can be shared to work together towards world peace. The event, accordingly was called, "Pacem in Terris," or Peace on Earth. In addition to Zafrulla's participation, Bobbie Kennedy, Cardinal Spellman, Marion Anderson, Bernard Baruch, Mayor Wagner and other notables joined forces for this event.

The day Imam Kauser and I met at the Family Health Center, we decided to try to create our own Interfaith collaboration, in the same spirit that Sir Zafrulla and my father shared over 40 years ago. We therefore hope that this event brings one light, albeit a modest one, to the Bronx, in finding a way for doctors to learn about caring for patients of the Muslim faith, and for Montefiore, with a long tradition of diversity and service to the community, to create one bridge for understanding in a time when such bridges are all too difficult to find.

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

Majlis Atfal-ul-Ahmadiyya, USA

Alhamdulillah, the following Atfal have passed the Level 1 Test. *Barakallah Haula Kum!* The Level 2 Workbook is also available on www.mkausa.org and has been emailed to each Qaid. It is encouraged that Atfal pass Level 1 prior to starting Level 2. For questions, please contact **Ahmad Malik, National Atfal Talim-o-Tarbiyyat Secretary** at maa-help@yahoo.com or (810) 449-6067. *Jazakallah.*

Atfal who have passed the Level 1 Test

<i>RTP Majlis:</i>	Rizwan Dard, Momin Bajwa
<i>Dallas Majlis:</i>	Mudassir Qureshi, Ansar Malik, Tahir Malik, Aneeq Piracha, Muhammad Lubis, Ahmad Lubis, Mubaahil Waqar, Basel Cheema, Haseeb Sheikh, Adil Malik, Ahmed Malik, Sohaib Shaikh, Adil Waqar, Faraz Ahmad
<i>Philadelphia Majlis:</i>	Talal Ahmad, Babar Ahmad, Intesar Janjua, Aaleem Siddique, Osman Syed, Saarim Siddique, Tasveer Khawaja, Affan Syed
<i>Columbus Majlis:</i>	Sohail Awan, Hassan Syed, Abdullah Choudhry, Badar Malik, Hassan Mirza, Akmal Salam, Usama Awan, Kamil Salam
<i>Indiana Majlis:</i>	Omar Ahmed
<i>York-Harrisburg Majlis:</i>	Daanyal Qureshi, Yasir Khan, Zain Khan
<i>Pittsburgh Majlis:</i>	Yahya Tariq
<i>Brooklyn Majlis:</i>	Zeerak Ahmed, Fowad Aslam, Intisar Malik, Kashif Debrosse, Burhan Sandhu
<i>Boston Majlis:</i>	Yousef Malik, Musawwar Chaudhary, Bilal Saeed
<i>Austin Majlis:</i>	Farhan Sanori, Mutahir Ahmad, Munam Qureshi, Asad Hafiz, Bilal Hafiz
<i>Detroit Majlis:</i>	Hamza Ahmed, Shahid Ahmad, Raza Qadir, Rayaan Butt, Harris Munir, Ibrahim Ijaz, Mohammad Khan, Ayaz Khan, Majeed Khan
<i>Syracuse Majlis:</i>	Ibrahim Rehman, Saad Malik, Taymoor Rehman, Raheel Parwez
<i>LA-East Majlis:</i>	Faiz Ahmed, Zeeshan Ahmed, Jaleese Dar, Azzaz Shah, Hezkeel Dar, Tariq Ahmed, Imran Chaudry, Mutair Farhan, Noman Farooq, Taha Majeed, Azeem Rahman, Adam Rasheed, Musa Rasheed, Qasid Sadiq
<i>South Virginia Majlis:</i>	Zafrullah Malik, Sheeraz Qamar, Timur Ahmad, Faizan Ahmad, Nazir Ahmad, Faheem Ahmad, Sharjeel Ahmad, Qamar Ijaz, Shahzeb Khan, Da'lim Khan, Hassam Langah, Uzair Ahmad, Ehsan Ahmad, Tahir Ahmad, Umar Ahmad
<i>Queens Majlis:</i>	Fareed Sanosi, Taimur Hamid, Mazharul Alam, Safwan Akbar, Shabir Ahmad
<i>Rochester Majlis:</i>	Sardar Ahmad, Harris Majoka
<i>North Jersey Majlis:</i>	Hassan Ahmad, Hossain Ahmad, Subrays Ahmad
<i>Atlanta Majlis:</i>	Daniyal Tahir, Usama Rehman
<i>Zion Majlis:</i>	Sohail Khan
<i>Charlotte Majlis:</i>	Shan Faizi, Ameen Faizi, Moiz Ahmed, Sohaib Ahmed

At Mosque, Doctors' Ways Get an Update

By **CLYDE HABERMAN**

(New York Times, March 6, 2007)

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As the city's population continues to change, pretty much everyone must come to grips sooner or later with new realities. Exceptions are few. They most definitely do not include doctors.

And that is why about 20 attending physicians and residents at Montefiore Medical Center found themselves in a small mosque in the Bronx the other evening. With not a Muslim in the bunch, they were there for a quickie course on how Islamic law and customs can affect patient-doctor relationships — from womb to tomb, with much of life's messiness in between.

Think of it as "basically learning Islam 101," said Dr. Zach Rosen, the medical director of Montefiore's Family Health Center. It was Dr. Rosen who came up with the idea for this instruction in Islamic ways. As in other corners of the city, Muslims are a growing presence near Montefiore, in the northern Bronx. But much about them remains a mystery to those from more entrenched religious and ethnic groups. Post-9/11 realities hardly encourage understanding. "Because of what is happening in the world, there's so much mistrust that even talking about basic issues is difficult to do," Dr. Rosen said. As his name might suggest, Dr. Rosen is not a Muslim. But when he was growing up on Long Island, his family was close to Muhammad Zafrullah Khan, who had been Pakistan's first foreign minister after the country was founded in 1947. Mr. Khan was prominent in the Ahmadiyya Muslim Community, a sect that seeks to interpret Islamic doctrine in light of modern developments (and, as such, is not universally embraced by other Muslims). That family connection led Dr. Rosen to an Ahmadiyya imam named Inam-ul-Haq Kauser. Mr. Kauser, born in Pakistan, is the spiritual guide to a community center cum mosque on White Plains Road in the Olinville section of the Bronx. Actually, he said, he is something of "a circuit preacher," responsible for 10 small mosques in the city and the suburbs. Sept. 11 may not have been on the evening's agenda, but its inescapability was reinforced by the very location of the White Plains Road mosque, in what was once a private home. It is two doors from a firehouse that lost one of its own at the World Trade Center: Michael F. Lynch of Ladder Company 32. A plaque dedicated to him and the other 342 firefighters "who made the supreme sacrifice" stands outside the firehouse, a permanent reminder affixed to a large steel cross. Mr. Kauser did not refer directly to terrorism. But he did not duck the issue, either. "All these things that are happening have nothing to do with Islam," he told the doctors. The real purpose of this gathering, though, was medicine and the Islamic perspective. Assisting the imam was a fellow

Muslim, Dr. Shahed Ahmed, an Indian-born cardiologist who said that his work at Maimonides Medical Center in Brooklyn put him routinely in contact with Hasidic Jews. Religious sensibilities between observant Muslims and Jews are not much different in some respects. Both groups emphasize modesty of dress, no small issue when hospital gowns leave little of a patient's anatomy to the imagination. Both groups are uneasy with male doctors' touching women intimately. Both observe restrictive dietary laws. Both have periods of fasting that can become an issue for patients on heavy medication. On that one, the answer is simple, Mr. Kauser said. "If you're taking medicine, you don't fast."

The doctors had no shortage of questions. Are heart valves from pigs permitted? They are, Mr. Kauser and Dr. Ahmed agreed. When may a patient's ventilator be shut off? "If the brain is dead, we do not recommend to keep him on a ventilator for nothing," the imam replied. Upon death, he said, make sure that a Muslim's eyes and mouth are closed and that his head is tilted to the right.

Is abortion permitted? "The Islamic perspective is that it is a life, and we should not kill it," Mr. Kauser said. How about family planning? Maybe for health reasons, he said, but not to bail out a family with money problems. "God will provide," he said. There were so many issues that even before the Q. and A. began, the men leading the discussion wanted to be sure to remember them all. A brief exchange reinforced how intertwined the diverse segments of this city can be. "Circumcision," Dr. Rosen said to Dr. Ahmed as a reminder of one topic likely to arise. Dr. Ahmed nodded. "Bris," he said.

Supplication for Humility in Prayer

Hadhrat 'Abdullah^{ra} relates that his father, Hadhrat 'Umar bin Khattab^{ra} relates that the Holy Prophet^{saw} used to supplicate this prayer:

اللَّهُمَّ ارزُقْنِي عَيْنَيْنِ هَطَّالَتَيْنِ
تَشْفِيَانِ الْقَلْبَ بِدُرُوفِ الدَّمُوعِ
مِنْ خَشْيَتِكَ ، قَبْلَ أَنْ تَكُونَ
الدَّمُوعُ دَمًا ، وَالْأَجْرَاسُ جَمْرًا

O Allah, grant me eyes which cool down my heart by filling with tears due to fear of You before the tears turn into blood and stones turn into embers.

(Kitabuddu'a' by 'Allama Tabarani)

**Ahmadiyya Muslim Jama'at, USA
Department of Wasaya**

**ACCEPTANCE OF WASAYA LIST
(Updated as of April 8, 2007)**

In the following pages a list of members of the USA Jam'at whose acceptance of Wasaya notification has been received recently from the Markaz is given. Letters of acceptance have been mailed to all respective Moosian. However, if you have not received the same please contact the Wasaya office (via letter/fax) at the following address:

**15000 Good Hope Road, Silver Spring, MD 20905
(Fax: 301-879-0115).**

The Wasaya Department wishes to congratulate all new Moosies. May Allah Almighty grant steadfastness and the strength to all Moosies to achieve the desired goals of *Nizam-e-Wasiyyat*. Ameen.

Please remember that it is the personal responsibility of every Moosi/Moosiah to update their mailing address (and phone number). The Wasaya Department is not responsible for any lost/undelivered mail under any circumstances. The notification for change of address should be directed to the Secretary Finance Tajneed at the above address.

Wassalam

Khaksar

**Khaled Ahmad Ata
Secretary Wasaya,
USA Jama'at**

In the name of Allah the Gracious the Merciful

**Ahmadiyya Muslim Jama'at, USA
Department of Wasaya**

**Acceptance of Wasaya
Updated List (as of April 08, 2008)**

S. No.	Member Code #	Wasiyyat #	Name
1	20004	54826	Aisha Sial
2	20007	53579	Ibrahim Sial
3	20008	53553	Tahir M Chaudhry
4	20009	53644	Shahid Malik
5	20018	54291	Faiq Ahmed Malik
6	20027	54813	Mohammad Afzal Ahmed
7	20077	53588	Bashiruddin K Ahmad
8	20085	53638	Ahmad Tariq Malik
9	20087	46121	Lubna Roohi Malik
10	20124	53540	Subooha Zafar
11	20146	54816	Mahmooda Shoukat Syed
12	20162	54302	Ch Saboor A Khaliq
13	20173	53599	Abdur Rahim Latif
14	20187	53659	Naweed Ahmad Bhatti
15	20188	55460	Naseerah N. Bhatti
16	20233	53554	Shahed Ahmed
17	20238	53637	Zafar Ata Mohammed Malik
18	20242	53593	Rafi Ahmed
19	20308	53675	Yahya Nasheed Muhammad
20	20391	53550	Mirza Muhammad Luqman
21	20396	53608	Tehmeena Luqman
22	20405	53542	Zubaida B. Naeem
23	20435	53621	Asad Nawaz Chaudhry
24	20440	53578	Mian Muhammad Tahir Mannan
25	20441	53651	Muhammad Zahir Mannan
26	20524	54833	Raza Shams Mahmud
27	20525	51151	Furqan Qamar Mehmud
28	20527	55352	Javaid Ashraf
29	20528	51666	Ashraf Masood
30	20613	55412	Naeem Ahmad
31	20684	53502	Shehzad H Raja
32	20688	53543	Salim Ahmad Hayat
33	20689	53544	Ghazala Salim Hayat
34	20798	53632	Munazza T Chaudhry
35	20801	54830	Jalaluddin Ahmad Malik
36	20826	53636	Rashid Ahmad Iqbal
37	20827	53656	Bushra Mateen Iqbal

38	20885	53652	Mohammad Arshad Janjua
39	20897	53520	Naveed Ahmad
40	20898	53670	Tahir Mahmood
41	20928	44042	Moeenuddin Saleem
42	20965	53653	Mahfuzul Alam Ali
43	20966	53657	Nazir A. Ayaz
44	21028	38454	Nabeela Bushra Amjed
45	21030	53585	Madiha Amjed
46	21127	53624	Irfan Ahmad Alladin
47	21128	35013	Rizwan Alladin
48	21137	53655	Amtul Naseer Malik
49	21143	53633	Nadia Malik
50	21149	53501	Muhammad Ahmed Chaudhry
51	21153	53551	Basit Nasreen
52	21192	53597	Asad Mehmood Bajwa
53	21195	36253	Fouzan Mansoor Pal
54	21269	47084	Shehnila Tasneem Khan
55	21271	53614	Ehteshamul Haq Kauser
56	21277	53505	Mohammad Zafar Iqbal
57	21325	53581	Mohammed A. Ghaffar
58	21328	53668	Ahsan Rana Mohammad
59	21348	53514	Nadeem Malik
60	21355	54301	Waseem Asfar
61	21363	53627	Mahmood Alam
62	21371	54306	Naseem Mahmood Bajwa
63	21442	54817	Nurrudin Alhadith
64	21446	54824	Nusrat Alhadith
65	21447	53603	Azhar Ahmad Chaudhry
66	21491	53493	Faisal Adeel Sohail
67	21493	53611	Saleem Ahmad Qadir
68	21495	53527	Naseer M Siddique
69	21526	53564	Mohsin Mahmud
70	21578	44046	Zaheer Ahmad Choudhary
71	21635	53617	Bilal Ijaz
72	21650	44028	Muhammed Ahmad Chaudhry
73	21708	53510	Tariq Habibullah
74	21763	44047	Ataul Aleem Choudhary
75	21776	54822	Khalid Bhatti
76	21777	54814	Rahmatullah Tariq Bhatti
77	21782	53626	Samar Zubeda Mubarka Munir
78	21784	48998	Kalim Ahmad Rana
79	21788	53634	Bilal Rana
80	21821	53602	Munum Ahmad Naeem
81	22039	53600	Majid Amtul Chaudhary
82	22040	55536	Hussain AbdulAziz
83	22122	53569	Rizwan Ahmad
84	22127	55571	Sadka Ahmad
85	22166	54823	Jamal Ahmad

86	22171	53664	Raema Mir
87	22210	53640	Atif Munir Malik
88	22246	38459	Aziz Ahmad Chaudhry
89	22247	38458	Shamim Akhtar Chaudhry
90	22299	53562	Mubarak Ahmed Shah
91	22300	53570	Mansoor Shah
92	22312	47083	Tayyaba Bushra Khan
93	22313	44191	Naser Ahmed Noor
94	22324	54336	Saleema Muhammed Qadir
95	22329	53539	Rishan Rasool Mohamed
96	22335	53538	Homama Chaudhry
97	22336	54289	Asadulla Chaudhry
98	22353	53517	Bilal Abdus Salam
99	22360	53584	Zarina Roohi Malik
100	22363	44188	Tahir Abdullah
101	22364	44196	Amtul Hakim Abdullah
102	22366	44040	Affan Ahmad Abdullah
103	22367	44041	Madeel Ahmad Abdullah
104	22368	44197	Neelofar Tahira Abdullah
105	22471	53532	Ahmed Masood
106	22483	53504	Munir Ahmad Bajwa
107	22514	44031	Ramzan Ulhaq Jattala
108	22515	44032	Naveed-i-Sahar Jattala
109	22591	44190	Sufyan Ahmad Farooqi
110	22604	45382	Nazir Ahmad
111	22605	45380	Shamim Akhter Ahmed
112	22647	44192	Aziza Rehman
113	22651	44033	Imran Ulhaq Jattala
114	22693	44034	Faheem Ahmad
115	22694	53563	Naila Ahmad
116	22741	53571	Amtul Hakim Khan
117	22745	53610	Amjad Mehmood Khan
118	22758	55585	Ather M. Farooq
119	22778	53606	Fida Ul Haq
120	22783	53503	Hamid Munawar
121	22784	51669	Anisa Munawar
122	22856	44069	Mubasher Ahmad
123	22874	44038	Amjad M. Farooq
124	22881	54300	Mahmood Khan
125	22983	54342	Amina Nighat
126	23061	54820	Seema Idlbi
127	23104	53533	Bushra Bajwa
128	23106	48999	Hasan Bajwa
129	23114	44039	Arshad Muhammad Farooq
130	23164	54404	Gazala Sirajee
131	23300	53526	Qaneta A Zafar
132	23507	53623	Abdul Ghafoor
133	23562	55466	Nargis Ara Ghaffar

134	23600	53605	Zeshan S. Hamid
135	23603	54310	Niaz Ahmed
136	23647	53572	Usman Ahmad Mangla
137	23682	53672	Peer Habib Ur Rehman
138	23772	54308	Irfan Ahmad Chaudhry
139	23778	53566	Rizwana Khokhar
140	23786	53524	Munawar Malik
141	23845	47089	Tahir Ahmad Malik
142	23890	54288	Shaikh Ataurabb Ahmed
143	23937	38567	Zia Rahman Azam
144	23938	38568	Najmi Sahar Azam
145	23957	54290	Mahmood Ahmad
146	23961	53574	Mubarik A Sharif
147	23981	53667	Azmat Azim Ahmad
148	23982	54304	Bushra Azim Khan
149	24078	44044	Shoukat Ameen Chaudhry
150	24147	53641	Anser Ahmad
151	24150	55350	Jamil Ahmad Tahir
152	24152	54815	Saliha Malik
153	24170	53665	Sadiqa A. Begum
154	24240	38569	Mohammad Amjad Chaudhry
155	24316	53629	Zaheer A Sajid
156	24370	53565	Fatimah Haneef Mahmud
157	24458	53522	Nasir Zirvi
158	24525	53537	Ammar Khokar
159	24527	53567	Tahir Atta Khokhar
160	24530	53521	Munawar Ahmad
161	24539	53491	Razia Begum
162	24642	44189	Khalida Ahsan
163	24654	53671	Mohammed Khawas Bhatti
164	24737	54343	Daud A. Chaudhry
165	24825	53635	Tahir Ahmad
166	24915	53618	Zulfikar Sikder
167	24976	53541	Nadeem Ahmad Faizi
168	24992	54829	Mohammad Sharif
169	25171	36254	Nasir Muhammad Rana
170	25263	53516	Mansoor Ahmed
171	25327	53500	Naveed Ahmad Malik
172	25333	47082	Khurram Fuaad Ahmad
173	25336	45381	Saad Ahmad
174	25380	53513	Shazia Shakur Sohail
175	25381	53622	Nazeer Ahmad Cheema
176	25417	47090	Anwer Ahmad Piracha
177	25567	54299	Mohsin Amjed
178	25570	54819	Adil Muhammad Mian
179	25624	55551	Tahira Qadir
180	25625	55575	Abdul Ghayyur Mannan Khan
181	25645	54821	Sayed Zakaria

182	25678	54341	Waseem Haider
183	25685	53573	Shamsuda Begum
184	25754	47088	Aftab Ahmad Lubis
185	25757	55548	Sardar Amjad Zaman
186	25758	55564	Qudsia Amjad
187	25876	54406	Hammad Munir Malik
188	26020	44029	Shazia Khan
189	26028	54831	Ammara Malik
190	26111	54345	Tahseen Rabia Malik
191	26229	38566	Tariq Pasha Malik
192	26255	53674	Athar Luqman Ahmad
193	26318	54303	Saliha Kishwer Khan
194	26321	54491	Karim Muhaimin
195	26418	53494	Abdul Nasir
196	26488	47086	Asim Ahmad Ansari
197	26507	44194	Naseem Arain Ahmed
198	26561	53583	Abdul Malik
199	26621	53509	Shagufta Zafar Iqbal
200	26634	53531	Atiqa Mobeen Rahman
201	26655	53615	Monas Ahmad Chaudhry
202	26723	53589	Naima Shaikh
203	26783	53630	Rizwan Hamid
204	26812	53508	Nasir Islam Bhatti
205	26826	55349	Sabiha Monawar
206	26895	44198	Sadaf Ahmad
207	26915	54344	Maqbool S. Babar
208	26934	53642	Amtul Mujeeb Raja
209	26947	53497	Samina Ahmed
210	27037	53649	Anjam Shehnaz Sohail
212	27074	55543	Tahira Waqar
213	27091	53534	Nasir Mehmood Khan
214	27108	55409	Mansoor Khan
215	27137	53506	Muzaffar I Chaudhry
216	27187	53662	Zeba Nasrullah Malik
217	27210	51150	Asma Ahmad
218	27215	47092	Durresameen Ahmad
219	27255	54307	Mohammed Ihtesham Janjua
220	27264	53591	Nuzhat Tahir
221	27294	55346	Mubashar Ahmad Khan
222	27303	54828	Younus M Ismail
223	27331	53498	Sohail Z. Husain
224	27336	51667	Latif Ahmed
225	27351	54401	Ameena Chaudhry
226	27362	53576	Shajar Ahmad Cheema
227	27451	54292	Nasir Sami Jadran
228	27668	55547	Syed Aftab Ali
229	27827	53528	Naeem Ahmad Mansoor
230	27852	53609	Naseem Ahmad Waseem

231	27869	54305	Naeem Ahmad Sayed
232	27870	54403	Mubaraka Sayed
233	27908	48996	Nasir Faruqi
234	27909	54405	Sadia Faruqi
235	27930	53530	Hafeez Ur Rehman
236	27955	44195	Nadeem Ahmad Khan
237	28030	55558	Syed Jamshed Ali
238	28037	53616	Rommel Muiz Momen
239	28104	53536	Bushra Bhatti
240	28315	55567	Nasir Ahmad Tanauli
241	28344	54818	Muzaffar U Khurram
242	28546	53654	Faiza Rehman
243	28628	53650	Abdul Haqq
244	28792	53645	Muhammad Moaz Bajwa
245	28815	53590	Naveed Ahmad Mubarak
246	28853	51668	Malik Sajid Maqsood
247	28975	47094	Athiah E Chaudhry
248	29033	55347	Salman Farsi Ahmad
249	29039	49001	Mohammed Arshad Zubair Khan
250	29082	55425	Shakeel Nasir
251	29121	53661	Saleha Attiqua Qureshi
252	29254	54293	Irfan Ahmed
253	29305	53568	Faheem Younus
254	29306	53559	Aasilah Faheem
256	29340	53596	Muhammed Shahid Mahmood
257	29365	48234	Mohammed Reaz Rahman
258	29376	53492	Noreen Ahmad
259	29397	53529	Asif Omer
260	29406	55557	Pervaiz Khan
261	29422	53557	Muzaffar Ahmad Mahmood
262	29481	53552	Rana Mohammad Khan
263	29608	53523	Syed Faaiz Iftikhar
264	30158	53561	Muhammed Mubasher Hafeez Khan
265	30226	53625	Bushra Naheed
266	30414	53587	Shoeb Abulkalam
267	30429	53582	Rashiduddin Abaidullah
268	30431	55643	Bushra Abaidullah
269	30601	53518	Ahmad Nuruddin
270	30697	53586	Fasasi Sanusi
271	30779	53511	Mujahid Mehmood
272	30829	55348	Waseem Ahmad Pall
273	30915	51672	Tahir Muslih Lubis
274	30940	53519	Mubarika Shahida Mirza
275	30962	55427	Robert Ali Shakir
276	30964	55410	Zaheer Ahmed Khan
277	30973	53495	Naeem Ahmad Janjua
278	30992	54340	Sadiqa Hafeez Mian
279	31021	55411	Saad Ahmad

280	31022	55561	Fahad Ahmad
281	31184	54834	Mumin Ali
282	31330	51671	Usman Sindhu
283	31381	53628	Nasir Mahmood Ahmad
284	31408	55462	Ch. Muhammad Ikram
285	31454	53676	Haroon Rashid
286	31455	54339	Fareeha Haroon
287	31458	45379	Muneeba Begum Javed
288	31468	53575	Abdul Hafeez
289	31529	53560	Amtul Wadood Baig
290	31550	53577	Mahmood Ahmad
291	31558	53555	Muhammad Ahmad Shahzad
292	31568	48997	Khalid Mehmood Minhas
293	31574	55579	Tanvir Iqbal
294	31631	53658	Hamid Rahim Sheikh
295	31632	54296	Shahma Malik
296	31662	44030	Farzana Bashir Farhat
297	31683	44193	Umair Ahmad
298	31692	53499	Shazli Naseer
299	31734	47093	Jariullah Khan
300	31797	53647	Arshi Mehmooda
301	31868	53604	Syed Imran Mudassar
302	31914	55417	Shah Naseer M Adil
303	31926	53612	Akbar Ahmad
304	31945	53643	Mahmood Ahmed Chaudhry
305	31952	38461	Amtul Jamil
306	31957	54294	Nadia Mubashar
307	32014	53556	Irfan Ahmad
308	32061	53669	Noreen Ahmad Chaudhry
309	32072	53535	Namoode Sahar Rana
310	32077	55538	Tayyib Rizwan
311	32129	47091	Amtul Sadaf Noor
312	32279	53558	Seyeda Tayyaba Ahmed
313	32359	53515	Tahira Mahmood
314	32401	53512	Fariha Mahmood
315	32478	54832	Zulfiqar Khan
316	32646	54337	Nusrat Mubashar
317	32736	51670	Ammara Zaheer
318	32810	54827	Imran Ghumman
319	32813	53631	Tahir Ahmad Khan
320	32814	53601	Muhammad Zafrullah Khan
321	32834	49000	Nadia Salam
322	32912	53673	Imtiaz Ahmad Khan
323	32913	53660	Hamida Imtiaz Khan
324	32915	53620	Daud Ahmad Khan
325	32935	53594	Owais Ahmed Syed
326	32940	53525	Asad Nasim
327	32971	53607	Naeem Ahmad

328	32984	53595	Atif Zeeshan
329	32997	54338	Sadia Noreen
330	33025	53613	Saeed Chaudhry
331	33049	55351	Hibatul Basit Majoka
332	33055	53598	Aumair Shafiq Malik
333	33207	47085	Yaser Shehzad Khan
334	33256	54825	Atif Rehman Mian
335	33502	54297	Abdul Lateef Oresanya
336	33518	32689	Faiqa Bushra
337	33587	53646	Nasir Ahmad Khan
338	33752	53507	Abubakar Rana
339	33775	54309	Samihah Haqq
340	33847	44043	Bilal Ahmad Raja
341	33859	53496	Saeed Mustafa
342	34041	55459	Nighat Naheed
343	34158	54295	Abdul Hadi
344	34248	54402	Muhammad Dawood Khokhar
345	34373	44036	Intisar Ahmad Malhi
346	34374	44037	Tayyaba R. Malhi
347	34403	53619	Sadia Munir
348	34421	53580	Waqas Nazir Malik
349	34471	55426	Ahmad Naeem
350	34526	53639	Ayazul Haque
351	34692	53666	Amtul Salam Sumbul
352	34793	53648	Usman Yahya
353	35047	53663	Samar Jahan
354	35177	55562	Nilofer Shagufta Shabana
355	35276	55569	Mahwish Mubashar Khan
356	35476	54298	Mariam Olayinka
357	36146	44503	Nauman bin Riaz
358	36149	44504	Farhan bin Riaz

THE MOMENT

Sayyarah Hikmat, Hanover, MD

That moment of darkness and distress is like a dark dot in my heart's wilderness!
 My soul was afflicted with agony and torture!
 Someone had stabbed my innermost recesses!
 I got upset, alone, forlorn left on the naked shingles of the world like an orphan.
 The rain was coming, my shelter was gone!
 Tears, outpouring tears, which knew not, how to stop!
 Tears which rise from the depth of heart and gather in the eyes like mist
 At the parting of one who was my Father my Friend!
 Gone was the Prince who reigned over millions of hearts!
 He wept and prayed in midnight Prayers!
 When we were smitten by the Arrows of the World!
 He was like a Candle of light in the darkness
 When moths were chasing wandering fires!
 He smiled and it shined like a Rainbow!
 If tears were in his eyes; it made our hearts bleed!
 Living far from his homeland, for his dear ones!
 Was ever sending us tokens of devotion!
 A paragon of Love, a symbol of sacrifice
 An Ambassador of toleration and peace
 News of fresh assaults and raw wounds; Resolutions passed and blood shed
 In the name of Religion were brought to him every new Morning.
 He steered our boat through stormy Seas!
 To the Heaven of Protection and Calm Shores!
 A prop of affection, a pillar of strength
 Fearless in the face of odds, a giant in intellect!

(Editor's Note: This poem is about Hadhrat Khalifatul Masih IVth)

WAQF-E-ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hadhrat Khalifatul Masih IIIrd States:

“There is a great need for a Waqf-e-Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama’at has forgotten that the members of the Jama’at are also the *Murabbis* or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama’at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqf-e-Arzi for the purpose of drawing the attention of the Jama’at towards this duty, and to develop a desire for *Islah-o-Irshad*. In this are both spiritual as well as physical benefits.”

(*Report of Majlise Mushawarat, Al-Fazl: November 3, 1966*)

Every Ahmadi Should Join the Waqf-e-Arzi Scheme

“The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqf-e-Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice.”

(*Al-Fazl: August 27, 1969*)

A Source of Self-correction

“The second major benefit of the Waqf-e-Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqf-e-Arzi groups have benefited from the blessings of prayers.

(*Al-Fazl: February 12, 1977*)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqf-e-Arzi, should contact: **Dr. Zaheeruddin Mansoor Ahmad, National Secretary Talimul Qur’an and Waqf-e-Arzi:**

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