

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

The Ahmadiyya

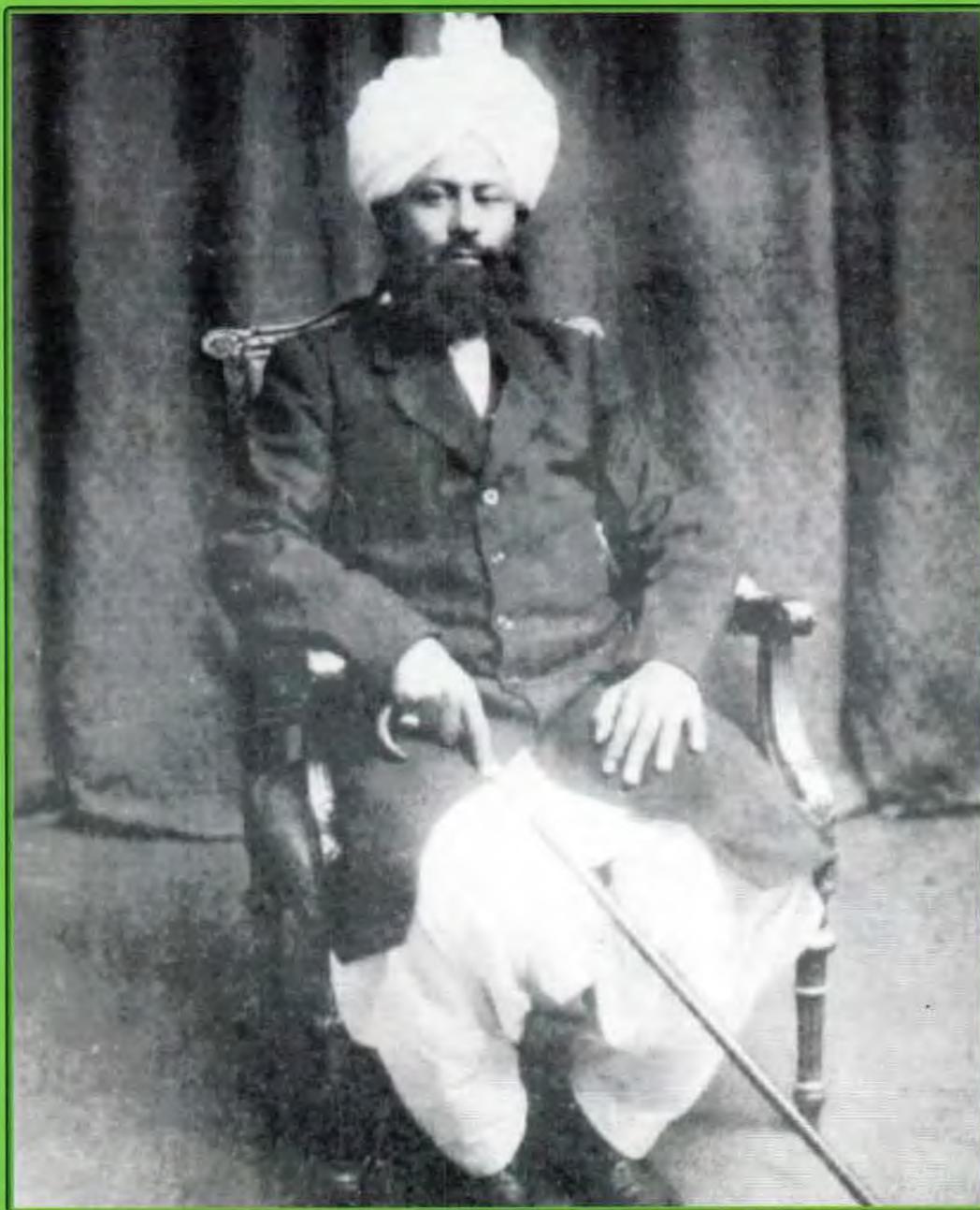
Gazette



February 2008

Musleh Mau'ood Edition

USA



Hadhrat Khalifatul Masih II^{ra}



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For detailed information, please contact info@jamiaahmadiyya.ca

Please note that admission interviews for the US applicants will be conducted during the Jamia Ahmadiyya Canada trip on Friday April 11, 2008 at Baitul Islam Mosque.

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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February 2008

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Acronyms for salutations used in this publication

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

as: alaihissalam
(Peace be upon him)

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

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

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

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

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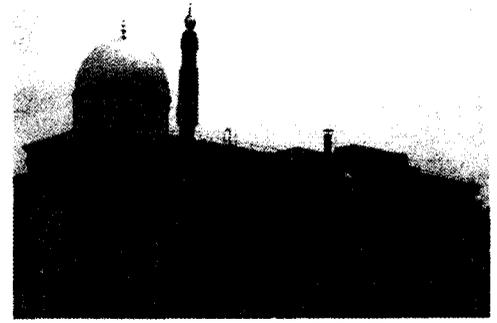


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Al-Qur'an

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
 لَأَأْتَفَضُوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
 الْأَمْرِ ؕ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

And it is by the *great* mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of *administration*, and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust *in Him*. (3:160)

Commentary:

Besides other things Islam is unique in this respect that it has included the institution of *Mushawarah* (consultation) in its basic principles. It has made it binding upon the Head of the Muslim State that he should consult Muslims in all important affairs of the State. The Holy Prophet^{sa} used to consult his followers in all important matters, as he did before the battles of Badr, Uhud and Ahzab, and also when a false accusation was brought against his noble wife, 'Aishah^{ra}. Abu Hurairah^{ra} says: "The Holy Prophet^{sa} was most solicitous in consulting others in all matters of importance." (Manthur ii. 90). Hadhrat 'Umar^{ra}, the Second Successor of the Holy Prophet^{sa}, is reported to have said: "There is no *Khilafat* without consultation." (*Izalat al-Khifa' 'an Khilafat al-Khulafa'*). Thus the holding of consultation in important matters is a basic injunction of Islam and is binding on both spiritual and temporal Muslim Chiefs. The *Khalifah* or the head of the Muslim State must seek the advice of representative muslims though the final decision may rest with him. The Islamic *Shura* or *Mushawarah* is not a parliament in the sense in which the word is understood in the West. The Head of the Muslim State enjoys a certain discretion in rejecting the advice tendered to him. But he should not lightly use this direction and should respect the advice of the majority.

Al-Hadith

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ
 الْعِرْبَابُضَ بْنَ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ قُلْنَا: يَا
 رَسُولَ اللَّهِ! إِنَّ هَذِهِ لَمَوْعِظَةٌ مُودِعٍ فَإِذَا تَعَهَّدَ إِلَيْنَا قَالَ: قَدْ تَرَكْتُكُمْ
 عَلَى الْبَيْضَاءِ لَيْلَهَا كَنَهَارُهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ وَمَنْ يَعِشْ
 مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ
 الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَلَيْكُمْ بِالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا عَضُّوا
 عَلَيْهَا بِالنَّوَاجِدِ فَإِنَّمَا الْمُؤْمِنُ كَالْحُمْلِ الْأُنْفِ حَيْثُمَا أُنْقِيَدَ انْقَادًا -

مسند أحمد جز ٤ صفحة ١٢٦ ' أبو داود كتاب السنة باب في لزوم السنة

Hadhrat 'Abdur Rahman bin 'Umru Sulami^m relates that he heard 'Irbad bin Sariyah say that once the Holy Prophet^ﷺ delivered such a passionate address that it brought tears to their eyes and frightened them. They said: "Messenger^ﷺ of Allah! This advice sounds like a farewell advice. Leave a testament for us. Whereupon he said: 'I am leaving you on a bright and shining path. Its night is like its day. After me, no one can go astray except an unfortunate person. Those of you who live long enough will see a lot of discord. In such a situation, follow my well-known *Sunnah* and the way of *Khulafā-i-Rāshidin* (The Guided Leaders). Obey your leader even if a African slave is appointed as your leader. Hold fast to this religion. A believer is like a camel who moves in whichever direction it is moved and has the habit of obeying.' "

(Musnad Ahmad, juz 4, p 126, Abu Da'ood kitab al-sunnah bab fi lazumul sunnah)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Blessings of Islam

I would now wish to enlarge upon the fruits of Islam. Let it be clear that when a true seeker lives Islam in full, and with each one of his faculties, without any affectation or pretence, he spontaneously begins to tread the path of God Almighty; the result of his efforts is that the higher manifestations of Divine Guidance, freed from all intervening veils, hasten towards him. Diverse types of blessings descend upon him. The commandments and doctrines, which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him and he is afforded a view of the Divine Kingdom so that he should arrive at the stage of perfect certainty and understanding. A blessing characterizes his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level. The characteristic failing of humankind, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowness of behavior and every darkness of his ego are totally removed from him and he is filled with the light of Divine Attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty.

When he arrives at that stage, his prayers are heard as a mark of his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in Heaven on his account and the highest gift that is bestowed upon him is the Word of God which descends upon his heart free from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security. The difference between this converse with God and revelation is that revelation is like a perennial spring that flows continuously to the chosen ones of God. They speak, see and hear with the Holy Spirit and all other intentions are born of the breath of the Holy Spirit. The truth of the matter is that they become the reflection and embodiment of the Qur'anic verse:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا
وَحْيٌ مُّؤْتَىٰ ۝

Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God. (53:4-5)

But converse with God is different. It means that the word of God descends upon them in the form of verbal revelation. They hear the response to their questions from God such as a friend receives from a friend. We can only define it by saying that it is a special manifestation of God the Glorious, which is conveyed through a favorite angel. Its purpose is to give intimation of the acceptance of prayer, or to communicate a new or secret matter, or to make aware of something that is to happen in the future, or to convey God's Pleasure or lack of it concerning any matter, or to create certainty and understanding concerning some matter. It is a Divine Voice that manifests itself in the form of converse in order to create understanding and satisfaction. It is not possible to define it any more than to say that it is a voice which proceeds from God and is experienced in delicious words full of blessings, which is not induced by any thinking or reflection or any intrusion of self and is blessed with a Divine Manifestation and Divine Majesty.

(A'ina-e-Kamalat-e-Islam. Roohani Khaza'in, Vol. 5. pp. 226-233)

I believe in Islam alone as a true religion and consider all other faiths as bundles of falsehood. I perceive that by believing in Islam, fountains of light are coursing through me, through the love of the Holy Prophet^{saw}. I have arrived at that high stage of converse with the Divine and of acceptance of prayer which can only be achieved by a follower of the true Prophet and by no other. If the Hindus and the Christians and others were to supplicate to their false gods. even unto death they could not achieve that stage.

I hear the words of God, which the others believe in it only as a theory. I have been shown and have been told and have been made to understand that Islam alone is the true faith in the world, and it has been disclosed to me that I have received all this through the blessing of following the *Khatamul Anbiya*^{saw} and that the equal of it cannot be achieved in any other religion for they are all false.

(A'ina-e-Kamalat-e-Islam. Roohani Khaza'in, Vol. 5, pp. 275-276)

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that a woman's husband died. They had a child from the marriage. The boy's uncle talked with the woman's father about marrying the widow. However, the woman's father engaged her with someone else without her consent. The woman complained about it to the Holy Prophet^{saw}. The Holy Prophet^{saw} called her father and asked about this. He said: "I have engaged her with someone who is better than her brother-in-law." The Holy Prophet^{saw} broke the woman's engagement made by her father and married her with her son's uncle.

(Musnadul Imamul A'zam kitabunnikah, p 133)

A MESSAGE
TO
AHMADIYYA MUSLIMS

ON THE
SECOND ANNUAL CONVENTION
OF THE AMERICAN MISSIONS

SEPTEMBER 17-18, 1949

Hazrat Amirul Muminin, Khalifatul Masih 11,
Head of the Ahmadiyya Movement in Islam.

THE AHMADIYYA MOVEMENT IN ISLAM, INC.

~~220 South State Street~~

for Local Chicago Missions
The Messure 4448 S. Wabash
Chicago 15 ILL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ صَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

York House, Lytton Road,
 Quetta, Pakistan,
 2nd September, 1949.

My dear friends and spiritual children
 of the United States of America,

Assalamu Alaikum-wa-Rahmatullahi-wa-Barakatuhu

I have been asked by our Missionary-in-Charge in the United States of America, Mr. Khalil Ahmad Nasir, to write a message for you to be read in your Second Convention. It is a great pleasure for me to do so. Twenty-nine years ago, I sent Mufti Mohammad Sadiq, an old companion of the Promised Messiah (peace be on him), to introduce the Ahmadiyya Movement in your country. He after reaching the United States of America, chose Chicago as the centre of his mission. His was the lonely voice raised in support of the truth about a quarter of a century back; and probably the people laughed when they heard him preach Islam and call them to Ahmadiyyat—the true and heavenly interpretation of Islam. Probably they thought that this grey bearded man was mad just as the peoples of old thought every prophet and his disciples to be mad. But those who thought so were mad themselves. The sheep that does not recognize the shepherd is mad and destined for destruction, for it becomes the prey of that old wolf—the Satan; and loses all hope of salvation.

My dear friends and children! No country and no people are absolutely without any seekers after truth. The voice which was taken as the babble of a mad man by many, began to attract some of those who were destined to be the pioneers and torch-bearers of truth in the United States of America. May be, some of them are still alive,

may be they are not. Even if all of them have left this world, their spirit might be hovering over your heads just now seeing in you the seed which is being broadcast by God in wilderness, as well as in some well prepared soil, to grow in time and become a heavy crop to give a new life to millions and millions of people of your country.

My friends and children! Ahmadiyyat is a message of God Almighty and not a scheme of any mortal being. So you should look upon it as such and try to follow it literally and with great care. No good citizen breaks the law of his country and so is the case of a true believer. He knows that the law of God is based upon infallible philosophy and is for his good and betterment. So always try and struggle to know more and more about Islam and Ahmadiyyat, so that your actions may be in complete accord with the law chosen for you by your Creator. God Almighty says in the Holy Quran that, "To-day I have brought to perfection the spiritual code according to which you have to live and thus I have filled for you the cup of my blessings to its very brim." This verse shows that every order and injunction given by the Holy Quran is for the spiritual uplift of man and not as an arbitrary order to make the human beings feel their serfdom to God. God has nothing to gain if we follow 'The Law'. It is we who benefit from it and so the person who is lukewarm in his obedience to the law in letter and in spirit, is himself the loser. Woe to him who finds the door of heaven opened for him but turns his face and goes astray. So I advise you with all the love I bear for you, to avail yourselves of this great opportunity of being pioneers of truth in your country and set a grand example of true obedience to God and His religion for your contemporaries and for the coming generations, so much so that you become in the eyes of God, the 'deliverers of your country and your people; and become like the first disciples of the prophets of the old. Those disciples had no special claims on God; their only claim was that they were first to believe, first to make sacrifices and first to live a life which was not in conformity with the lives of their countrymen. They bore and bore well all rebuke; they took with a light heart all ridicule and stuck to the way which God chose for them and thus they became chosen people of God. Old orders and governments die out giving place to new ones but these disciples' good name is kept alive all along. Mighty nations have perished;

strong governments have succumbed but these people never died and are still living in the memories of millions of people who love them more than their own kith and kin.

Dear friends and my spiritual children! Fortunately you have got the same opportunity, being the first hearers of truth in the United States of America, being disciples of the disciples of the Promised Messiah (peace be on him)—beloved of God, His only begotten son, in the same sense as the Christ was. God has no son but those who gain His presence and win His pleasure through steadfast love and never wavering faith, become like sons to Him. Nay even more than that. A father can forsake his son in certain circumstances but God never forsakes His beloved ones. You have a further blessing that you found the time of the Promised Son and so you are not mere disciples of the disciples of the Promised Messiah (peace be on him) but are also like the first disciples themselves. So rise to the grand occasion and act according to your exalted position. Do not forget that everybody is directly responsible to his God. Therefore, do not copy anybody's weaknesses but follow the word of God and His prophets and try to live a life more pious and even cleaner than the lives of those who have come to teach you. I also hope that my representatives there, will show a good example to you and not act in a way detrimental to the cause of Islam and misleading the seekers after truth. Woe to him who gets the opportunity of bringing people to the fold of God but delivers them to His eternal enemy—the Satan. May God help you, your preachers and your country, so that you all gain the blessings of God; and your country, through your untiring efforts and grace of God, becomes one of the first strongholds of God and His true and living religion—Islam, which is truly represented in our time by Ahmadiyyat. AMEN.

Yours very sincerely,

*Mirza Bashiruddin
Mahomed Ahmad*

KHALIFATUL MASSIAH II

THE GREAT PROPHECY OF MUSLEH MAU'OOD

Following is the prophecy given by God Almighty to the Promised Messiah^{as} commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad^{ra}, who later became the second Khalifah of the Jama'at Ahmadiyya. (English translation by Chaudhary Muhammad Zafrulla Khan^{ra})

**In the announcement of February 20, 1886,
the Promised Messiah^{as} says:**

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My Mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My Acceptance through My Mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one^{saw} may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a Holy Spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's Mercy and Honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His Pleasure. We shall pour Our spirit into him and he will be sheltered under the Shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

وَكَانَ أَمْرًا مُفْضِيًّا

REVELATIONS

OF THE PROMISED MESSIAH^{as}

REGARDING THE PROMISED SON:

HADHRAT MUSLEH MAU'OOD^{ra}

God, the Almighty, has disclosed to me the name of the town where I should stay for a period in retreat. It is *Hoshiarpur*. (*Maktoobat Ahmadiyya* Vol. V No. 3 p. 10).

A well-known revelation of the Promised Messiah^{as} in Urdu is translated as the following: One of your purposes will be achieved in *Hoshiarpur* (*Badar* Vol. VI No. 36 Sept. 5, 1907 p. 10).

In his announcement of 20th February 1886, the Promised Messiah^{as} says: God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation:

“I confer upon thee a Sign of My Mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My Acceptance through My Mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and, beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad^{saw} may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the Light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace, which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah’s Mercy and Honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if

Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the Perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

The words beginning with: A handsome and pure boy; and ending with: He who comes from heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named *Fazal* in the revelation (Green announcement p. 21 footnote, *Tableegh Risalat* Vol. I p. 141).

Grace will arrive with his coming. He is light and is blessed and holy and is of the righteous. He will spread blessings and will nurture people on pure food and will be a helper of the faith. He will be one of our Signs and will be the banner of My supports so that those who deny thee should know that I am with thee through My open grace. He will be understanding and intelligent and handsome. His heart will be filled with knowledge, his interior will be gentle and his breast will be filled with security. He will be bestowed the Messianic spirit and will be blessed with a trustworthy spirit. Monday, blessed Monday, blessed spirits will arrive on that day (*A'ina Kamalat-i-Islam* pp. 577—578).

This is not only a prophecy it is a grand Heavenly Sign which Almighty God has shown for demonstrating the truth and greatness of the gentle and compassionate Prophet, Mohammed, the Chosen One, peace and blessings of Allah be on him and his people. This Sign is a hundred times greater and better and more perfect and more exalted and more complete than bringing a dead person back to life. Such an event, the possibility of which many critics question, merely means to bring a spirit back to life by supplication to God. In this instance God, the Almighty has, through His Great Grace and Benevolence and through the blessings of the Seal of the Prophets, peace and blessings of Allah be upon him and his people, by accepting the supplications of this humble one, promised to send such a blessed spirit whose manifest and hidden blessings will spread throughout the earth. It might on the surface appear like bringing to life a dead person but reflection would show that it is a far better sign than reviving a dead person. Reviving a dead person means to win back a soul through supplication but what tremendous difference there is between those souls and this soul (Announcement of March 22, 1886).

God Almighty gave me the good news saying (Urdu): Thy house will be filled with blessings and I shall perfect My favors unto thee and thou wilt have a large progeny from blessed women some of whom thou will find hereafter and I will cause a great increase in thy progeny and will bless it; but some of them will die in early age and thy progeny will spread greatly in different lands. Every branch of thy collaterals will be cut off and will come to an end soon through childlessness. If they do not repent they shall come to an end. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God He will turn to them in mercy. God will spread thy blessings about and will revive a ruined house through thee and will fill a fearful house with blessings. Thy progeny will not be cut off and will flourish till the end of days. God will maintain thy name with honor till the day when the world comes to an end and will convey thy message to the ends of the earth. I shall exalt thee

and shall call thee to Myself but thy name will never be erased from the face of the earth. It will So happen that all those who seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. God will bestow every success upon thee and will grant thee all that thou dost desire. I will cause an increase of thy true and sincere friends and shall bless their lives and their properties and they will grow in number and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion. Thou art to me as the prophets of Bani Israel (that is: Thou dost resemble them as a reflection). Thou art to Me as My Unity. Thou art of Me and I am of thee. The time is approaching, indeed it is near when God, will put thy love in the hearts of kings and nobles till they will seek blessings from thy garments. O you who deny and who oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty, that I have bestowed upon My servant, then produce some true sign concerning yourselves like this sign of mercy, if you are truthful. If you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors (Announcement of Feb. 20, 1886 *Tableegh Risalat* Vol. I pp. 60—62).

About four months ago it was conveyed to me that a son physically and spiritually strong, perfect in his manifest and hidden powers, will be bestowed upon me whose name will be Bashir. Up to now my own impression was that possibly that blessed son will be born of my present wife. Now I have received revelation to the effect that I will soon have to marry again and that it has been divinely determined that a pious and good-natured wife will be bestowed upon me who will bear children. What is surprising is that when this revelation was received I was bestowed in a vision four fruits, three of them mangoes but one of them very large of green color which did not resemble any of the fruits of this world. I conceive though this is not yet confirmed by revelation, that that fruit which is not of the fruits of this world is the Promised Blessed Son for there is no doubt that the interpretation of fruit is children. As there has been good news of a pious wife and simultaneously four fruits have been bestowed in a vision one of which is of a special kind, my mind is inclined to this interpretation. But Allah knows best (Letter dated Jan. 8, 1886 addressed to Hadhrat Maulvi Nur-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No. 2 p. 6).

In these days two people made suggestions about a new marriage, but when I supplicated by way of *Istikharah* I was informed about one woman that her portion is humiliation, privation and disgrace and that she is not worthy of being my wife and with regard to the second the indication was that she is not good looking. This means that the handsome, high characterized son, whose birth has been predicted would be born of a pious good looking wife. But Allah knows best (Letter dated Jun. 8, 1886 addressed to Hadhrat Maulvi Nur-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No. 2 p. 6).

In my announcement of Feb. 20, 1886 there is a prophecy of the birth of a righteous son possessing the qualities mentioned in the announcement. Such a son according to the Divine Promise will surely be born within nine years, soon or late, but certainly within this period (Announcement of Mar. 22, 1886 *Tableegh Risalat* Vol. I).

The grandeur of the prophecy relating to the birth of a son whose various high qualities

have been set out is not reduced by any long period that might be specified for its fulfillment even though it might be the double of nine years. The heart of every just person will bear clear witness that the fulfillment of such a high prediction which comprises the birth of such an outstanding and special personality is beyond human power. The revelation of such good news in consequence of the acceptance of prayer is not only a prophecy but is a grand Heavenly Sign (Announcement of April 8, 1886 *Tableegh Risalat* Vol. 1 pp. 75—76).

According to the Divine Promise he will certainly be born within the term announced. Heaven and earth can move away but it is not possible that His Promise may not be fulfilled (Green announcement of Dec. 1, 1886 p. 7 footnote, *Tableegh Risalat* Vol. I p. 127)

I know and know it with complete certainty that God Almighty will deal with me according to His Promise. If the time of the birth of the Promised Son is not yet, he will appear later. If there is left only one day of the term announced, then God, the Lord of honor and glory, will not let that day end till He has fulfilled His Promise (Announcement of Jan. 12, 1889, *Tableegh Risalat* Vol. I p. 148).

After the announcement of Mar. 22, 1886, I supplicated again for further disclosure concerning this matter and it was disclosed to me today, April 8, 1886, by God Almighty, that a son will be born very soon within the period of one pregnancy.

This means that a son will be born of a near pregnancy but it has not been disclosed whether the one who will be born soon is the same Promised Son or whether he will be born at some other time within the term of nine years (Announcement of April 8, 1886 *Tableegh Risalat* Vol. I p. 76).

There are two phrases in the Arabic revelation: Will descend from heaven; and: Descended from heaven; which indicate a near descent (Announcement of April 8, 1886 footnote. *Tableegh Risalat* Vol. I p. 76).

Thereafter was received the following revelation (Urdu): They said: Is this the one who was to come or shall we wait for another? (Announcement of April 8, 1886, *Tableegh Risalat* Vol. I p. 76).

When a daughter was born and people made a noise to create a misunderstanding that the prophecy had been proved false, I received the following revelation (Urdu): The enemy has made a pass but that pass will be frustrated; that is to say the opponents are shouting that the prophecy has been proved false but intelligent people will soon realize the truth and the ignorant ones will be put to shame (*Al-Hakam* Vol. VI No. 16 p. 7 April 30, 1902).

A daughter was born to the Promised Messiah^{as} on April 15, 1886 who was named Ismet. On the birth of this daughter, his opponents raised a cry that the prophecy about the birth of his son was proved false as the current pregnancy had ended in the birth of a daughter and not that of a son, but this was pointless because the Promised Messiah^{as} had nowhere stated that the then pregnancy would end in the birth of a son. With reference to the revelation No. 177 above, it had been explained that a son will be born whether at the end of the then current pregnancy or at the end of the succeeding one. The succeeding pregnancy ended with the birth of a son and the prophecy was fulfilled. On August 7, 1887, a son was born who was named Bashir Ahmad and in whose birth was fulfilled the prophecy of Feb. 20, 1886, namely: A handsome and pure

boy will come as your guest; and was also fulfilled the prophecy in the announcement of April 8, 1886 that a son will be born very soon.

Revelation (Arabic): We have sent him as a witness affirming good tidings and as a warner like heavy rain from the sky in which there are darkness and thunder and lightning. All these are under his feet (Green Announcement Dec. 1, 1888 p. 16, *Tableegh Risalat* Vol. I p. 136).

(This prophecy had reference to the first Bashir who was born on Aug. 7, 1887 and died on Nov. 4, 1888.)

As the revelation indicated that with the death of the child there would be first darkness and then thunder and light, so it began to be fulfilled. With his death there ensued the darkness of doubt in which people were involved with regard to the fulfillment of the prophecy set out in the announcement of Feb. 20, 1886. As the darkness has already been demonstrated it should be realized that the promised thunder and light will also be surely demonstrated. When the light comes it will wipe out the darkness completely from the hearts and minds which were afflicted with it and whatever objections have issued from the mouths of those whose hearts are neglectful and dead and all the objections and criticisms raised by the ignorant ones will be completely met and effaced. Then, O ye who have observed the darkness, do not be anxious but rejoice and be happy that the light will now follow (Green Announcement pp. 16—17, *Tableegh Risalat* Vol. I pp. 136—137).

After the birth of Bashir the First his inner purity and high qualities were referred to in the revelation. He was called Pure, Allah's light. Allah's sacred hand, holy Bashir, and God is with Us. God gave him many names in the revelation, some of them being Bashir, Emmanuel, God is With Us, Mercy of the Lord and Hand of Allah in Beauty and Majesty (Letter dated Dec. 4, 1888 Addressed to Hadhrat Maulvi Noor-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No. 5 pp. 45—50).

God had revealed to me that this boy who had died (Bashir the First) possessed the highest faculties and that his nature was completely shorn of worldly emotions and that he was filled with the light of faith, had a bright nature, a high destiny and a righteous soul. He was called the rain of mercy, Mubashir and Bashir and the Hand of Allah in Beauty and Majesty. Whatever God revealed of his qualities was personal to him, the external manifestation of which was not necessary (Green Announcement Dec. 1, 1888 pp. 7—8, *Tableegh Risalat* Vol. 1, pp. 127—128).

One of the revelations concerning him (Bashir the First) was (Arabic): Light has come to you and he is superior to you in his personal faculties (Letter dated Dec. 4, 1888 Addressed to Hadhrat Maulvi Noor-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No.5 p. 50).

The All Powerful, the All Wise directed me to ask for the hand of the elder daughter of Ahmad Beg in marriage and to tell them that all kindness and courtesy to be extended to them would be conditional upon this marriage and that this marriage would be a source of blessing and a sign of mercy for them and that thereby they would become participants in all the blessings and mercies set out in the announcement of Feb. 20, 1886, but that if they declined this offer the young lady would suffer great distress. In such case, the person whom she marries would die within two and a half years of the date of the marriage and her father would die within three years of that date. It is not, however, necessary that he would not suffer some misfortune before the expiry of that term. Some of the visions indeed indicated earlier afflictions, but Allah knows best. I was also told that the family would be afflicted with differences and privations and misfortunes and that the young lady would encounter many disgraceful and sorrowful events during

the intervening period.

Await the prophecy of July 10, 1888 along with which is the revelation (Arabic): They ask thee: Is this true? Tell them: Yea, by my Lord, it is true and you cannot frustrate it. We have married her to you. No one can change My Words. When they see a sign they will turn away and will say: this is strong magic (Announcement of Dec. 27, 1891 attached to *Asmani Faisla*, *Tableegh Risalat* Vol. II p. 85).

It is true that the revelation said that her marriage with me had been celebrated in Heaven. But, as I have stated, one of the conditions for the manifestation of the marriage celebrated in Heaven was also announced at the same time and that was: Woman, repent, for misfortune is pursuing thee. When this condition was fulfilled the marriage was dissolved or delayed (*Tatimma Haqeeqat-ul-Wahi*, pp. 132—133).

The meaning of the revelation: Allah will suffice thee against them; that has been disclosed to me on further consideration is that God will send down His Signs of wrath upon all those members of our family and brotherhood who on account of their faithlessness and their support of innovations would seek to obstruct the fulfillment of the prophecy and will fight them and will afflict them with diverse types of chastisement and will send down misfortunes upon them of which they have no concept at present and there will not be one of them who will escape such chastisement for their opposition proceeds from their faithlessness and not from any other source (Announcement of July 15, 1888).

I stood in no need of seeking this match. Allah had provided for all my needs. He had bestowed children upon me, among them a son who will be the lamp of the faith (Bashir the First). He has also promised another son within a short time whose name will be Mahmood Ahmad and who will prove to be a person of high resolve in his undertakings (Announcement of July 15, 1888).

Divine Revelation has made it clear that the coming of Bashir, who has died, was not without purpose. His death will be the source of life for those who grieved over it purely for the sake of Allah and who bore steadfastly the trial that his death involved (Green Announcement pp. 16—17 footnote, *Tableegh Risalat* Vol. I pp. 136—137).

On the death of Bashir, I received this revelation concerning some Muslims (Arabic): Do people imagine that they might be left to say: We have believed and they should not be tried? They said: By Allah, it seems you will not stop worrying about Joseph, till you make yourself ill or you expire. Turn away from such till the time arrives. For those who were steadfast there is a reward without end.

In this revelation God has set forth clearly that Bashir's death was a necessary trial for the people. Those who were weak lost hope of the Promised Reformer appearing and they said: You will continue to talk about Joseph till you make yourself ill or expire. So God directed me to turn away from such till the promised time arrives and that those who were steadfast at the time of Bashir's death will have a reward without end. This is God's doing and is surprising in the eyes of the short-sighted (Letter dated Dec. 4, 1888 addressed to Hadhrat Maulvi Nur-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No. 5 pp. 49—50).

I had a son named Bashir Ahmad whom Allah caused to die while he was still a suckling babe. Those who are righteous and cultivate the fear of Allah look only to Allah as being the Best and Eternal. At that time I received a revelation from my Lord (Arabic): We shall return

him to thee out of Our Grace. (*Sirrul-Khiafah* p. 53).

God revealed to me (Urdu): A second Bashir will be bestowed upon you whose name is also Mahmood. He will be a person of high resolve in his projects; (Arabic): Allah creates what He wills (Green announcement Dec. 1, 1888 P. 17 footnote *Tableegh Risalat* Vol. 1 p. 137).

In a revelation this second son was called Bashir too. God said (Urdu): A second Bashir will be bestowed upon you. This is the same Bashir whose other name is Mahmud concerning whom it was said (Urdu): He will be a person of high resolve and will be like thee in beauty and benevolence; (Arabic): He creates what He wills (Letter dated Dec. 4, 1888 addressed to Hadhrat Maulvi Nur-ud-Deen, *Maktoobat Ahmadiyya* Vol. V No. 5 pp. 49—50).

God, the Lord of Honor and Glory had, out of His Grace and Beneficence, promised that after the death of Bashir First, a second Bashir would be bestowed whose name will also be Mahmud and addressing me said (Urdu): He will be a person of high resolve and will be like thee in beauty and benevolence. He is Powerful and creates as He wills (Announcement of Jan.12, 1889).

My first son, whose name is Mahmood, was not yet born when I was given intimation through a vision of his birth and I saw his name written on the wall as Mahmood. Thereupon I wrote out an announcement on green paper and published it on Dec. 1, 1888 (*Taryaq-ul-Qulub* p. 40).

On one occasion the following Persian verse concerning the Promised Reformer found utterance on my tongue in a dream: O Pride of Messengers, I realize the degree of your nearness to God, your coming has been delayed as you have come from a long distance (*Ishtihar Takmeel Tableegh* Jan. 12, 1889, *Tableegh Risalat* Vol. I pp. 148—149 footnote).

God Almighty also disclosed to me that the prophecy of Feb. 20, 1886 predicted the birth of two blessed boys. Up to the words: Blessed is he who comes from heaven; the prophecy related to the first Bashir who became the spiritual cause of the descent of divine mercy, and the rest of it related to the second Bashir (Green Announcement Dec. 1, 1888 P. 17 footnote, *Tableegh Risalat* Vol. 1 P. 1 37).

No one should be misled that the prophecy just mentioned related to the Promised Reformer. It has been clearly expounded by revelation that all these phrases related to the son who died. The prophecy with regard to the Promised Reformer begins with the words: He will be accompanied with grace which shall arrive with him. Thus the Promised Reformer has been named Fazal in the revelation. His second name is Mahmood and his third name is Bashir the Second. In one revelation he has been named *Fazl-e-Umar*. It was inevitable that his coming should have been postponed till the Bashir, who has died, had been born and called back, for all these matters were placed by Divine Wisdom under his feet. The first Bashir was a forerunner of the second and therefore both were mentioned in the same Prophecy (Green Announcement p. 21 footnote, *Tableegh Risalat*, Vol. I pp. 141—142).

God, the Glorious, had of His Grace and Benevolence promised, as was set out in the Announcement of July 10, 1888 and the Announcement of Dec. 1, 1888, that after the death of the first Bashir a second Bashir will be bestowed whose name will also be Mahmood and had communicated to this humble one: He would be a person of high resolve and will be like thee in beauty and benevolence. God is Almighty and creates whatever He wills. Accordingly today,

Saturday Jan. 12, 1889, a son has been born to this humble one who has for the moment been named Bashir and Mahmood by way of good omen. An announcement will be made after full disclosure as I have not yet been given to understand whether this son will grow up and be the Promised Reformer or whether there is some other one. I know, however, and know it for a certainty that God Almighty will deal with me according to His promise and that if the time of the birth of the Promised Son is not yet, then He will appear at some other time. If there should remain only one day out of the term specified, God, the Glorious, will not let that day come to an end till His Promise is fulfilled. In a dream I had uttered this verse (Persian) concerning the Promised Reformer: O pride of Messengers, I realize the degree of your nearness to God, your coming has been delayed as you have come from a long distance. Thus if according to the Divine Will, by delay was meant only the period which has elapsed before the birth of this son who has been named Bashir-ud-Din Mahmud by way of good omen, then it would be no wonder if he should prove to be the Promised Son. Otherwise he will arrive at some other time (*Ishtihar Takmeel Tableegh*, Jan. 12. 1889, *Tableegh Risalat* Vol. I pp. 147—149 footnote).

The birth of Mahmood, my elder son, was prophesied clearly in the Green Announcement together with the name Mahmud. That announcement was published with reference to the death of the first boy and comprised several pages like a pamphlet (*Zameema Anjam Atham* 1897 p. 15).

The fifth prophecy concerning the birth of my son Mahmood was that he would be the next to be born and would be named Mahmood. This prophecy was published in the Green Announcement which was distributed in thousands and is still available. That son was born within the term of the prophecy and is in his ninth year (*Siraj Muneer* p. 311897).

The birth of my elder son, Mahmood was prophesied in the Announcement of July 10, 1888 and the Announcement of Dec. 1, 1888, which was printed on green paper. The Green Announcement also stated that the son about to be born would be named Mahmood. When this prophecy had been adequately published, then by the grace and mercy of Allah, Mahmood was born on Saturday Jan. 12, 1889 (*Taryaq-ul-Qulub* p. 42)."

Hadhrat Harithah bin Wahb^{ra} relates that he heard the Holy Prophet^{saw} say: "Shall I tell you who are the dwellers of Paradise? It is every weak person who is looked upon as weak, and who if he takes an oath relying upon Allah, Allah would fulfill it. Now shall I tell you who are the denizens of the Fire? It is every impertinent, self-complacent, rebellious and arrogant one."

(*Bukhari kitabal jannah wa sifatunna'im babannar yudkhillha aljabbarun*)

Hadhrat Abu Darda^{ra} relates that he heard the Holy Prophet^{saw} say: "Look for me among the weak and infirm, for you are most certainly helped and provided sustenance by God Almighty because of the weak and the helpless."

(*Tirmadhi abwabal jihad bab ma ja 'fil istiftahbi s'alaikal muslimin*)

HADHRAT KHALIFATUL MASIH II^{RA}

(1889-1965)

(Period of Khilafat: March 14, 1914-November 8, 1965)

One of the prophecies revealed to the Promised Messiah and Mahdi^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Benificence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, who at the demise of Khalifatul Masih I^{ra}, became the second successor of the Promised Messiah and Mahdi^{as} at the young age of 25 years old. Therefore, he was also known as *Hadhrat Musleh Mau'ood*, the Promised Reformer.

He received his primary school education in a school in Qadian and then in the Ta'limul Islam High School when it started in 1898. He could not do well in his studies due to his persistent ill health. His academic carrier came to an end in March 1905, when he failed the Matriculation examination.

He started learning the translation of the Holy Qur'an and the *Ahadith* from Hadhrat Maulvi Noor-ud-Deen^{ra}. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and an eloquent speaker. Thus the following prophecy of the Promised Messiah and Mahdi^{as} regarding *Hadhrat Musleh Mau'ood* was clearly fulfilled in his person:

"... He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge."

In 1907, an angel taught him the commentary of the *Surah Fatihah*, the first chapter of the Holy Qur'an. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'an.

In February 1911, he founded *Anjuman Ansarullah*. In 1912, he performed pilgrimage to Mecca. In 1913, he started the publication of the newspaper, *Al-Fazl*.

Election as Khalifah and Split in the Jama'at

On March 13, 1914, the first successor of the Promised Messiah and Mahdi^{as}, Hadhrat Maulvi Noor-ud-Deen^{ra}, passed away and the newly born Ahmadiyya Jama'at was faced with a serious crisis. There was a small faction in the Community, led by Maulvi Muhammad 'Ali, who wanted to do away with the system of *Khilafat*. During the *Khilafat* of Hadhrat Maulvi Noor-ud-Deen^{ra} these dissenters could not freely give voice to their feelings. At his death, therefore, they openly opposed this system and wanted the *Jama'at* to be

headed by an *Anjuman* (Association) rather than a *Khalifah*.

The day after the demise of Khalifatul Masih I^{ra} (on March 14, 1914), his Will was read out to some 2,000 Ahmadis, who had gathered in the mosque. In his Will, the Khalifatul Masih had suggested that the Community elect a new successor. Maulvi Syed Muhammad Ahsan^{ra} then stood up and formally proposed the name of Mirza Bashiruddin Mahmud Ahmad^{ra}. After this, the entire congregation shouted, "We second it". Shortly afterwards, all present took the *Bai'at*, or the oath of allegiance, at the hand of Mirza Bashiruddin Mahmud Ahmad^{ra}, now the Second *Khalifah* of the Promised Messiah and Mahdi^{as}.

Maulvi Muhammad 'Ali, and other dissidents, left the congregation without performing *Bai'at*. In a few days, they even left Qadian and moved to Lahore where they founded their own organization under the name of *Ahmadiyya Anjuman Isha'at Islam*. The followers of Maulvi Muhammad 'Ali are commonly referred as *Lahori Ahmadis* and differ with the *Ahmadiyya Jama'at* on two important points:

1. The *Lahori Ahmadis* regard the Promised Messiah and Mahdi^{as} as only a *Mujaddid* (Reformer) and not a Prophet.
2. As a consequence of the above belief, they argue that the successors of the Promised Messiah and Mahdi^{ra} should not be called *Khalifah*.

Today, the members of the *Anjuman* at Lahore are only a very small fraction of the Ahmadi Muslims living all over the world.

The achievements of Hadhrat Khalifatul Masih II, *Musleh Mau'ood^{ra}*, as *Khalifah* for 52 years are too numerous to mention here, but one of the most important accomplishments was the organization and establishment of foreign missions around the world, including, the United States in 1920. He established the *Tehrik-i-Jadid and Waqf-i-Jadid* schemes to fund missionary work, and the *Jami'a Ahmadiyya* to train missionaries.

Hadhrat Khalifatul Masih II^{ra} organized the administrative body, the *Sadr Anjuman*, of the *Jama'at* into various departments and created auxiliary organizations for men, women, and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qur'an in Urdu, known as *Tafsir-i-Kabir*, and also wrote a short commentary of the Holy Qur'an, the *Tafsir-i-Saghir*. He was also a great orator, and many of his speeches would continue for hours.

Hadhrat Khalifatul Masih II^{ra} visited Europe twice. The first time, he went to London to attend the Wembley Conference, at which representatives of different religions presented the beauties of their religion. At this Conference, an essay written by Hadhrat Khalifatul Masih II^{ra} in Urdu entitled, "Ahmadiyyat, the True Islam" was read, after translation into English.

In 1954, Hadhrat Khalifatul Masih II^{ra} was attacked with the intention to kill him. He was badly injured but survived and recovered from the wounds of the attack. However, he

still suffered from some ill-effects of the attack. He went to Europe for a second time, then, in 1955, for treatment.

During his tenure as *Khalifatul Masih*, in 1947 at the time of partition of the Indian subcontinent into India and Pakistan, hundreds of thousands of members of *Jama'at Ahmadiyya* had to migrate from India to Pakistan. After that time the *Jama'at* under the guidance and supervision of Hadhrat Khalifatul Masih II^{ra} established a new Center at Rabwah, near the Chenab river in District Jhang.

Hadhrat Khalifatul Masih II^{ra} passed away during the night of November 8 and 9 in 1965. Hadhrat Mirza Nasir Ahmad^{rh}, who was then elected as *Khalifatul Masih III*, led the funeral prayer of Hadhrat Khalifatul Masih II^{ra} on November 9, 1965 in the grounds of *Bahishti Maqbarah*, Rabwah, where he was buried by the side of his mother, *Hadhrat Ummul Mu'minin*, Sayyedah Nusrat Jahan Begum^{ra}. More than 50,000 Ahmadis from all over Pakistan and from abroad took part in the funeral.

Some of the Writings of Hadhrat Khalifatul Masih II^{ra}

**Tafsir-i-Kabir
Tafsiri-Saghir**

Da'watul Amir

Islam main Ikhtilafat ka Aghaz

Tuhfatul Maluk

Haqiqatun Nabuwwat

Sayr-i-Ruhani

Inqilab-i-Haqiqi

Hindustan kay Siyasi Masla ka Hal

Paigham-i-Ahmadiyyat

Faza'il al-Qur'an

Hasti Bari Ta'ala

Mala'ikatullah

Islam ka Inqilabi Nizam

Dibacha Tafsirul Qur'an

The Large Commentary of the Holy Qur'an

The Short Commentary of the Holy Qur'an

Life of the Holy Prophet^{saw}

The Achievements of the Promised

Messiah^{as}

Invitation to the Chief

(English: Invitation to Ahmadiyyat)

The Origin of Schism in Islam

A Present for the Kings

The Nature of the Prophethood

The Spiritual Stroll

The True Revolution

**The Solution of the Political Problem of
India**

The Message of Ahmadiyyat

The Excellences of the Qur'an

The Existence of God

The Angels of God

The Revolutionary System of Islam

**Introduction to the Study of the Holy
Qur'an**

THE SIGNS OF THE DOOMSDAY

From Hadiqatussalihin: Translated by Karimullah Zirvi

Hadhrat Abu Hurairah^{ra} relates: "While the Holy Prophet^{saw} was sitting talking to the people a rustic came and asked, 'When will the Doomsday be?' The Holy Prophet^{saw} continued his talk. Some of those present thought that the Holy Prophet^{saw} had heard him but did not like the interruption and the others said he did not hear him. When the Holy Prophet^{saw} finished what he was saying, he asked, 'Where is the one who inquired about the Doomsday.' The man said, 'Here I am, Messenger^{saw} of Allah.' The Holy Prophet^{saw} said, 'When the trust is betrayed expect the Doomsday.' The man inquired, 'How will the trust be betrayed?' The Holy Prophet^{saw} answered, 'When authority is committed to those not fit to administer it.' "

(Bukhari kitabal 'ilm bab man su'ila 'ulama' wa huwa mushtaghil fi hadithih)

Hadhrat Anas^{ra} once said: "Let me tell you a tradition which I heard from the Holy Prophet^{saw} and which no one else will relate to you once I pass away. I heard the Holy Prophet^{saw} say, 'One of the signs of the Day of Judgement is that knowledge will disappear and ignorance will prevail. Adultery will increase markedly. The drinking of alcohol will become common. One man will be followed by forty women who are dependent upon him due to the paucity of men and the excess of women.' "

(Sunan Ibn Majah kitabal fitn bab ashraassa'ah)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Doomsday will be at the time when two very large groups will cause a fierce war among themselves because of the same claim. Thus, there will appear about thirty *Dajjals* (false Antichrists) and each of them will claim to be a Messenger of Allah. Knowledge will disappear. There will be many earthquakes. Time will appear to pass very quickly and mischiefs will be common. Massacres will be common. Wealth will be in such abundance that a wealthy man has to look for one who may accept charity. Anyone to whom a person will give charity will respond that he has no need for it. People will try to excel one another in building the tallest buildings. A person passing by someone's grave will wish that he had been buried in that grave (instead of the dead person). The sun will rise from the West. Seeing this, all will believe in (the Western way). No good will it do to a soul to believe at that time if it did not believe before nor earned good through its faith. Doomsday will arrive so fast that two men who had spread a piece of cloth to bargain the price will not be able to finish the deal or roll the cloth. The one who is milking his she-camel will not have time to drink the milk. The one who is fixing his water reservoir will not be able to fill it with water. The one who has

brought a morsel of food close to his mouth will not be able to eat it."

(Bukhari kitabal fitn bab kharujannar)

Hadhrat 'Abdullah bin 'Amru^{ra} relates that the Holy Prophet^{saw} said: "The following signs of the Day of Judgement will appear earlier than the others: The sun will rise from the West and a strange insect will conquer the people at the mid-morning time."

(Sunan Ibni Majah kitabal fitn bab talu'ashshams min maghribiha)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "The Judgment will not be set up till a mountain of gold appears in the Valley of Euphrates on which people will be killed in large numbers, as many as ninety-nine out of a hundred, every one of them saying: Maybe I will be saved."

Another version is that the Holy Prophet^{saw} said: "Soon there will appear a treasure of gold from the Euphrates. However whosoever goes there will be unable to take any of the gold."

(Muslim kitabal fitn bab la taqumussa'atah hatta yahsiral furat 'an jabl min dhahb)

Superstition and Ill Omen

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "No contagious disease is conveyed to another person without Allah's permission nor an ill omen, but I like a good omen. The Companions asked, 'What is a good omen?' The Holy Prophet^{saw} said, 'Virtuous talk (i.e., saying a good word and to draw a good conclusion from a good word).'"

(Bukhari kitabattib bab alfal)

Hadhrat 'Abdullah^{ra} relates that the Holy Prophet^{saw} said: "To take an ill omen is infidelity and against our teachings. Only God Almighty protects from future trials and tribulations through trust in Him."

(Tirmidhi abwabussair bab ma ja- 'fittairah)

Hadhrat Abu Hassan^{ra} relates that two men belonging to the Bani 'Amir tribe came to Hadhrat 'A'ishah^{ra} and said to her: "Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said, 'A house, a woman and horses are associated with misfortune.' Hearing this, Hadhrat 'A'ishah^{ra} became enraged and said, 'The Holy Prophet^{saw} never said so. Rather, he said, 'The people in the days of ignorance considered these things as ill omens.'"

(Musnad Ahmad, p 240/6)

ISLAMIC CONCEPT OF THE STATE

Hadhrat Muhammad Zafrulla Khan^{ra}

(The following address was delivered on 28th September, 1979, at the Zurich Mosque, Switzerland, by Hadhrat Muhammad Zafrulla Khan^{ra}.)

I am deeply grateful to the conveners of this Conference for the great honor they have done me in calling me to address the Conference on the Islamic Concept of the State. In Islam, the basic concept is that sovereignty over the universe belongs to God, but that mankind, God's vicegerents, are vested with authority in certain spheres, as a trust, for which they are answerable and accountable to God. The Holy Prophet has said: Everyone of you is a steward, and everyone of you is accountable for that which is committed to his care.

As God's sovereignty extends over the universe, the ultimate ideal of a state in Islam is a universal federation, or confederation of autonomous states, associated together for upholding freedom of conscience, for the maintenance of peace, and for co-operation in promoting human welfare

throughout the world. In pursuit of this ideal, the Islamic State, established by the Holy Prophet, spread rapidly westward through Egypt and North Africa to Spain, and eastward through Iraq, Iran, and Central Asia to the confines of China. It instituted a single citizenship entailing overall allegiance to a single head of state, the *Khalifah*, who was guardian of the Pax Islamica and was responsible for the welfare of all sections of the vast populations united and inspired by common ideals. With the decline of moral and spiritual values, the ideal was neglected. The central authority weakened progressively until allegiance to the *Khalifah* was reduced to a mere formality and local rulers became independent.

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

spiritual spheres. The Holy Qur'an says:

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

The office of *Khalifah* is elective. He may be elected directly or, as happened in the case of Umar^{ra}, the Second *Khalifah* of the Holy Prophet, he may be nominated by his predecessor, the nomination being subject to approval by the people after the death of the nominating *Khalifah*.

The *Khalifah* holds office for life. He is not permitted to abdicate, and cannot be called upon to do so.

He must devote his whole time, all his faculties, and his full capacity to the service of the people. He is bound by the ordinances of Divine law and by the principles on which they are based. He must carry them out both in the letter and in the spirit, and see that they are put into effect within the state in the most beneficent manner possible.

The *Khalifah* must decide questions of policy and all major questions of administration after consultation with the chosen representatives of the people, both for the purpose of informing himself, in arriving at a decision, with regard to the matter in hand, and also in order to train the representatives in the conduct of public affairs (3:160). Indeed, the administration of public affairs through appropriate consultation of competent persons is mentioned as a characteristic of Muslims (42:39). On the part of the people, cooperation with, and obedience to, those set in authority and entrusted with the conduct of public affairs is a duty which is as obligatory as the duty of obedience owed to God and to His Messenger (4:60).

The institution of *Khilafat* thus partakes of both a secular and religious character. The *Khalifah* is the

chosen representative of the people, and he has the promise of Divine support so long as the institution maintains the character with which the Qur'an invests it, and does not merely bear the title, as has unfortunately so often happened in the history of the Muslim peoples.

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

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

It is thus clear that sovereignty in this context is vested in the people. They are commanded to entrust it to those who are best fitted to discharge the responsibilities attached to it. The exercise of the franchise for the purpose of electing rep-

resentatives for the discharge of the various responsibilities of the state is thus elevated to a sacred trust. The verse continues: *And when you are called upon to judge between, or exercise authority over the people, you must do so equitably and with justice.* These two obligations, the one laid upon the people to choose their representatives wisely, and the other laid upon those who are chosen to exercise their authority equitably and with justice, are the very essence of good administration. The verse concludes: *Surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing.* This implies that the Muslims might, from time to time, be tempted to depart from these two fundamental principles, and to try other experiments, but they are warned that what Allah has admonished them with is alone the most excellent and the most beneficent method by which these responsibilities might be discharged. Allah would watch the discharge of these responsibilities, and those upon whom they are laid would be accountable to Him.

The head of a Muslim state is immune against judicial action in respect of the discharge of his public

duties, but in respect of obligations undertaken by him in his private capacity as a citizen, he enjoys no privilege, and is subject to the same judicial process that is applicable to all other citizens.

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

Islam regards the state as a shepherd put in charge of a flock, and as a shepherd is bound to protect and look after the flock and provide for all its needs - keeping the sheep from straying, guarding them from the prowling wolf, feeding and housing them, protecting them against pestilence and disease - so it is the duty of

the Islamic State to safeguard the people against dissension, disorder, disturbance, and oppression; to secure them from attacks from outside, and to make provision for all their intellectual and material needs. A principal duty of the Islamic State is to safeguard the security of the state, and to maintain its defense arrangements in proper condition (3:201).

Islam pioneered the first effective concept of the welfare state. The dignity of labor was emphasized. The Holy Prophet^{saaw}, on one occasion, held the calloused hands of a laborer between his own soft palms, and massaging them gently, observed: "These hands are very dear to God." Islam laid down that it was the duty of the Muslim State to ensure the provision of the average necessities of life for all its citizens. This is regarded as the minimum requirement of a beneficent social organization (20:119-120).

On one occasion, Umar^{ra}, during his tenure in the office of *Khalifah*, discovered by chance that outside Medina a woman and her three children had been left without proper provisions for two days, because she lacked the means therefore. He returned immediately to Medina where he collected flour, butter,

meat, and dates in a large bag and summoned a servant for assistance in lifting the bag onto his back. The servant protested and offered to carry the bundle himself. Umar^{ra} declined his offer, observing: "No doubt you can carry this bundle for me just now, but who will carry my burden on the Day of Judgment?" He then carried the provisions to the woman, who blessed him for his kindness, and exclaimed: "You are far-more fit to be *Khalifah* than Umar^{ra}. He knows not how the people fare." "Well, mother, perhaps Umar^{ra} is not so bad", said the *Khalifah*, gently, smiling.

The duty of the Islamic State to make provision for the intellectual development of the people was early emphasized by the Holy Prophet^{saaw}. He was himself so anxious concerning it that after the Battle of *Badr* he announced that any Meccan prisoner of war who was literate could earn his freedom by instructing ten Muslim children in the elements of reading and writing. This duty was so well discharged by his immediate Successors that within a brief period the camel drivers of the desert, despised by Iran and Byzantium became the teachers of the world and the torch-bearers of enlightenment.

Provision was made for the administration of justice at a very high level as soon as the Prophet^{saw} was entrusted with the duties of Chief Executive in Medina. Umar^{ra} was appointed one of the judges, and the Prophet himself often performed that function. The Qur'an lays down as a condition of belief in Islam that a Muslim must accept the obligation of judicial determination of disputes, find no demur in his heart against the final judgment that may be handed down, and carry it out fully (4:66). In addition to the safeguards inherent in the orderly process of the administration of justice, a very emphatic admonition was pronounced by the Prophet. He said that a party which obtained a judgment in its favor should not consider itself as having a valid right to the subject matter of the judgment if in fact it was not entitled to such right. The mere fact of a judgment in its favor would not shield it against the consequences of the wrong that it would be guilty of in appropriating that to which in fact it was not entitled. He added that if such a party wrongly appropriated anything under color of the judgment, it only took home a quantity of fire.

Judges must carry out their duties with strict im-

partiality and justice. No party should attempt to corrupt the course of justice through bribery (2:189) or by presenting false evidence (25:73). A more emphatic and comprehensive injunction is:

O' ye who believe, be strict in observing justice, and bear witness for the sake of Allah, even though it be against your own selves, or against parents and kindred. Whether they be rich or poor, Allah is more regardful of them than you can be. Guard yourselves against being led astray by low desires, so that you may be able to act equitably. If you conceal the truth, or evade it, then remember that Allah is well aware of that which you do. (4:136)

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

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

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

As already mentioned, the subjects of a Muslim State are under obligation to render full obedience to the authorities of the state; as is said:

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

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

affirmed by the Holy Qur'an, which says:

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

Again:

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

Further:

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

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

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

Haply thou wilt grieve thyself to death that they

are not believers. (26:4)

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

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

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

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

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

It was the duty of the Prophet and of each one of his Companions, as indeed it is the duty of every Muslim all the time, to invite people to the acceptance of the truth, both by precept and by example; but the precept and the example

must be such as to preclude the remotest suspicion of any pressure or coercion, as is said:

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

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

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

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

essential for material, moral and spiritual progress.

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

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

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

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

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

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

When the Prophet^{sa} announced his mission to the people of Mecca, who had known him as an honest, upright, and faithful comrade, the announcement was received with incredulity. His persistence in the assertion of his claim and in calling men to the worship of One God, and to a moral and spiritual revolution in their lives, at first drew only ridicule. When here and there his call began to evoke a favorable response, the ridicule turned into harassment. During ten long years the Prophet and his small but slowly increasing band of Companions were subjected to cruel and merciless persecution. They bore it all with patience and dignity under the most difficult conditions. Neither abuse nor persecution could provoke them into conduct unbecoming orderly, law-abiding citizens. Except for a vehement repudiation of idol-worship and persistence in proclaiming and upholding the unity of God, neither the Prophet himself nor any member of the small Muslim community in Mecca ever attempted to defy the authority of the Assembly of Elders, or the rules and conventions regulating the conduct and behavior of the citizens of Mecca. When the persecution became unendable, the Prophet^{aa}, rather than risk

a state of civil disorder in the town, counseled that such Muslims as could afford it should leave Mecca and seek asylum in the neighboring state of Abyssinia, across the Red Sea. Later, other Muslims, including the Prophet himself, migrated to Medina. The Meccan period of the Prophet's ministry is an outstanding example of the upholding of law and order by a hard-pressed and sorely persecuted group, whose membership was constantly growing and whose strength was progressively increasing.

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

and accord, rather than continue to be a source of friction and conflict. It is important, therefore, to ascertain what attitude Islam adopts towards other faiths and their followers.

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

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

Surely, those who have believed, and the Jews, and the Sabians, and the Christians, whoso be-

lieves in God and the Last Day, and acts righteously, on them shall come no fear nor shall they grieve. (5:70)

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

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

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

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

of Israel as an example. It says:

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

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

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

provided for each people; as is said:

Do not raise thine eyes covetously after that which We have bestowed on some groups, to enjoy for a period, of the ornaments of this life, that We may try them thereby; the provision bestowed upon thee by thy Lord is better and more enduring. (20:132)

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

Another source of international conflict is the di-

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

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

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

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

Experience has shown that a too-ready credence of rumors, and their wide publicity, may cause grave reper-

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

O' ye who believe, if news comes to you from an untrustworthy source, examine it carefully, lest you do harm to a people in ignorance and then be sorry for what you did. (49:7)

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

When there comes to them a matter bearing upon security or causing fear, they publish it widely; whereas if they were to refer it to the Prophet and

to those in authority among them, those of them whose business it is to investigate such matters would ascertain the truth of it. Were it not for the Grace of God upon you, and His Mercy, you would certainly have gone astray, but for a few. (4:48)

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

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

Fulfill the covenant of Allah when you make a covenant; and break not your pledges after making them firm, while you have made Allah your surety. Certainly, Allah knows

that which you do. (16:92)

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

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

The emphasis is upon use of language which should

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

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

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

Treaties should bind people together in beneficent co-operation and should make them stronger. If

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

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

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

Circumstances may arise, however, under which the conduct of one party to a treaty might make it difficult or impossible for the other party to continue its adherence to the terms of the treaty. If it should be clearly established that the other party to the treaty is determined upon repudiation or breach, a Mus-

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

It is a duty laid upon Muslims to bring about peaceful settlement and adjustment of difficulties and disputes (49:11). If two Muslim states fail to settle

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

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

The Holy Qur'an lays down the general principle:

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

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

O ye who believe, equitable retribution in the matter of the slain is prescribed for you; exact it from the freeman if he is the offender, from the slave if he is the offender, from the woman if she is the offender. If the offender is granted some re-

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

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

The penalty for theft or robbery is cutting off the hand of the offender. In practice this penalty was imposed only in extreme cases, in which there were no extenuating circumstances. It has been suggested that though the primary meaning of the expression employed by the Quran in this context is cut-

ting off the hand, the secondary meaning, in accord with Arabic idiom, can be, restricting the activity of the offender, that is to say, imprisonment.

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

Our last word is:

All worthiness of praise belongs to Allah, Lord of the worlds.

Hadhrat Abu Hurairah^{ra} relates that a dark-skinned woman (The narrator is unsure whether it was a woman or perhaps a young man) used to take care of the mosque. The Holy Prophet^{saw} missed her and inquired about her and was told that she had died. He said, "Why did you not let me know? The Companions considered it a death of an ordinary person and thought that there was no need to inform and trouble the Holy Prophet^{saw}. He then said, 'Show me the grave.' On being shown it he prayed over it and said, 'These graves are filled with darkness but Allah illumines them as a result of my prayers.'"

(Muslim kitab al jana'iz bassalatu 'alal qabr)

The Institution of Khilafat

Qur'anic Decree

Allah has 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 after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones. (24: 56)

Prophecy of the Holy Prophet^{saw}

Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with *Khilafat* on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow to remain as long as God wills and then come to an end. There shall then be tyranny which shall remain as long as God wills and come to an end upon His decree. There will then emerge

Khilafat on the precepts of Prophethood (*Masnad-i-ah/irnad*).

Teachings of the Promised Messiah^{as}

- ◆ Brethren, since it is the practice of God from ancient times that he shows two manifestations in order to frustrate two false exultations of His enemies, it is inconceivable that He should abandon this established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgment. (*Al-Wasiyyat*, pp. 6-7)
- ◆ It is God's design to gather around His Unity all those souls who possess innate faith and abide in different lands, be they in Europe or Asia, and to muster His people under one religion. This is the purpose of God for the accomplishment of which I have been commissioned. Therefore you should pursue this purpose with meekness through constant prayers, and you should work in unity after me until someone is raised amongst you with the Holy Spirit from God (*Al-Wasiyyat*, p. 7)
- ◆ It is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgment. The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise.... I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation. (*Al-Wasiyyat*, p. 6)

- ◆ *Khalifah* means successor, and a Messenger's successor in real terms is he who possesses the Messenger's virtues by way of reflection. The Holy Prophet^{saw}, may peace and blessings of Allah be upon him, did not wish to apply the title of *Khalifah* to wayward monarchs because *Khalifah* is in fact a reflection of the Messenger. Since it is not possible for any man to live forever and God willed to keep alive until the day of judgment the reflection of Messengers, who are the noblest and highest among mankind. He therefore designed *Khilafat* so that the world may never remain devoid of the blessings of Messengership (*Shahadatul Qur'an*, pp. 57-58).

Admonitions of Khalifatul Masih I^{ra}

- ◆ I have told you repeatedly and showed it from the Holy Qur'an that it is for God rather than man to appoint a *Khalifah*. Who made Adam a *Khalifah*? God said: I am going to appoint a *Khalifah* on earth. The angels objected but what did they reap as a result? You will find from the Qur'an that in the end they had to sub-

mit to Adam. Therefore, anyone who objects to my *Khilafat*, even though he might appear as an angel, I will have to tell him to submit himself to the *Khilafat* of Adam. If, out of pride and stubbornness, he chooses to become *Iblis*, then he must remember the consequences suffered by *Iblis*. I say it again that even though someone appeared as an angel and objected to my *Khilafat*, his righteous nature shall guide him to the submission of Adam. (*Badr*, 4th July, 1912).

- ◆ I advise you and do so again and repeat my advice countless times with all the emphasis at my command to leave mutual acrimonies and jealousies and cast away the robe of advising me. The time you spent in admonishing me were better spent in prayers in search of God's grace. Your counsel shall have no effect on me. Keep the protocol. Whatever I say is for your benefit rather than out of any pride in me. Just as a shopkeeper opens his shop early in the morning, so do I tend to do my business and look after my patients. I am very anx-

ious to earn my own living lest you should fall into any trial. It is more dangerous for you to lack unity than your being rocked by a powerful explosion or an earthquake. (*Badr*, 21st October, 1919).

- ◆ I am now your *Khalifah*. If anyone says that the Promised Messiah did not appoint me by name in *Al-Wasiyyat*, then I should tell him that so were Adam^{as} and Abu Bakr^{ra} not mentioned by name in earlier prophecies. There is a great subtle point in the booklet of the Promised Messiah^{as} and I shall presently explain it to you. He left to God the choice of the person who was going to be the *Khalifah*, but told fourteen people amongst you to be the joint *Khalifats* of the Promised Messiah^{as} so that any matter decided by the fourteen shall be final and binding and acceptable to the Government too. Eventually all these fourteen persons performed the covenant of *Bai'at* at the hands of one man as *Khalifah* and thus you were welded into one bond. Thus not only the fourteen persons but the entire community agreed upon my *Khilafat*. Now

whosoever goes against this unanimous decision of the community is guilty of an affront to God. God says in the Holy Qur'an: Anyone who follows a path different from that of the believers, We shall let him pursue the bent of his inclination and shall cast him into hell and an evil destination it is.

- ◆ I have read *Al-Wasiyyat* thoroughly. In it indeed the fourteen persons named have been called *Khalifahs* of the Promised Messiah and their majority decision has been given the seal of finality. Now witness that the same pious believers whom the Promised Messiah^{as} chose for succession unanimously agreed to appoint one person as a *Khalifah* and they advised the rest of the community to follow suit. Do you think that God will now wreck the entire boat? (Indeed He will help them to reach their destination.—Ed.). Harken ye, therefore, that should you commit a breach of the covenant you would make yourselves liable to the punishment decreed in the verse: He requited them with hypocrisy in their hearts. The reason why I have gone the length of

explaining this to you is that some of you keep showing signs of vacillation in their faith. (*Badr*, 21st October, 1909).

- ◆ I say it with all the emphasis at my command that I shall not discard the robe bestowed upon me by God. I could not care less if you became my opponents and the rest of the world joined you too. There is a promise from God's Appointee, and we have witnessed its fulfillment that He shall not cast aside this community as worthless. Strange are His Mighty Ways and all-pervading is His Surveillance. You fulfill your part of the covenant and then witness the progress you make and the success you achieve. (*Badr*, 21st October, 1909).
- ◆ When I die, someone whom God wills shall take my place... You have entered into a covenant at my hands. Do not, therefore, question my *Khilafat*. God has appointed me as *Khalifah*, and now I cannot abdicate at your bidding, nor has anyone the power to remove me from the office. If you press your antagonism too hard then you must

bear in mind that I have such Khalid bin Walids at my disposal who will punish you. (*Badr*, 4th July, 1912).

- ◆ Anyone who says that I have already appointed someone as a *Khalifah* after me is wrong. I have no knowledge of who shall be *Khalifah* after me or what will happen in future; whether he would be a better person than me, I do not know. I have not appointed anyone to be *Khalifah* after me, nor do I do so now, nor is it my duty. Only God appoints *Khalifahs* and He alone will appoint someone after me to this office. (*Al-Hakm*, 28th February, 1914).
- ◆ To say that *Khilafat* has not reached the rightful heirs is a notion of sacrilege mongers. Therefore you should repent of this notion. God chose for the office the person whom He thought most deserving. Anyone who opposes this is a liar and a transgressor. Be like angels and submit yourselves in obedience and avoid the ways of *Iblis*. (*Badr*, 4th July, 1912, p. 7).
- ◆ If you wish to perform the covenant of *Bai'at* at my hands, then remember that *Bai'at*

means selling yourself to another. Once the Promised Messiah^{as} hinted to me that I should forget about my home town. From then onwards I put my mind and honor at his disposal and never thought of my town again. Therefore *Bai'at* is a difficult covenant in consequence of which one has to abandon all one's freedom and aspirations. (*Badr*, 2nd June, 1908).

- ◆ Someone wrote to Hadhrat Khalifatul Masih I^{ra} enquiring whether it was obligatory to enter into the covenant of *Bai'at* with him. He replied that whatever degree of obligation applied to the principal *Bai'at* was also applicable to the subsidiary *Bai'at*. The Companions of the Holy Prophet^{saw} gave precedence to performing the *Bai'at* at the hands of the *Khalifah* before burying the Holy Prophet^{saw}, may peace and blessings of God be upon him. (*Badr*, 3rd March, 1910).

The Pronouncements of Musleh Mau'ood, Hadhrat Khalifatul Masih II^{ra}

- ◆ A Prophet has two lives,

personal and communal, and God starts both these lives with the act of revelation. His personal life begins at the age of about 30-40 years when it is revealed to him that he has been chosen by God... His communal life also starts with an act of revelation inasmuch as when he dies a sudden revolution from God leads his followers to the new order. . . . It is for this reason that 'the Promised Messiah^{as} has called this stage as the "Second Manifestation". (*Khilafat-i-Rashida*, pp. 6 1-62).

- ◆ By the Grace of God, the times of our community's advancement are drawing closer. The days are not far when hordes upon hordes of people shall join the community. From different lands will come numbers of believers and an era will dawn when whole towns and villages shall accept Ahmadiyyat. I am a man and the one in whose times these glories shall occur and he who shall follow me will also be a man. He alone would not be able to teach Ahmadiyyat to all those new adherents. You will have to join in the process of educating

them. Therefore you should try to learn now so that you may impart your learning to others. God has decreed that you shall be the professors of the faculty of faith, and therefore it is absolutely necessary for you to become well versed in it so that you may be able to teach others. (*Anwar-i-Khilafat*).

- ◆ Brethren, it is my last advice to you that all blessings are enshrined in *Khilafat*. Prophethood is a seed after which *Khilafat* spreads its munificencies throughout the world. Therefore hold fast to *Khilafat* and shower the world with its blessings... and keep reminding my descendants of their family's covenants in this behalf. (*Al-Fazl*, 20th May, 1959).
- ◆ Remember that your progress depends on *Khilafat* and the day you forget and forsake this stake shall be the day of your doom. On the other hand if you appreciate the significance of *Khilafat* and uphold 'the institution then even though the whole world may rise against you, you shall not perish... A few individuals may lose their

lives, obstacles may arise, difficulties may be encountered, 'but the community as a whole shall never die. Every day it shall see new horizons of progress. The death of an individual would be like that of the legendary giant whose death gave birth to thousands more like him. (*Darsul Qur'an*, p. 73).

- ◆ Faith means to obey the call of the representative of God... One might repeat a thousand times that one believes in the Promised Messiah^{as} and in the message of Ahmadiyyat, but this utterance would be of little value in the estimation of God unless one proceeds hand in hand with the person through whom God has decreed the spread of the message of Islam in this age. Until every member of the community devotes every moment of his life in absolute submission to this person he cannot expect any special favors from God. (*Al-Fazl*, 15th November, 1946).
- ◆ I acknowledge the fact that the love which the community bears for its *Imam* is unique; nevertheless I do say that this is more of a subjective

nature than of practical value. There are very few whose love forces them not to rest until they have followed every word of the *Khalifah*. (Report of *Mushawarat*, 1936).

- ◆ You can accomplish your task by consulting and seeking the guidance of him to whom God reveals His will, favors him with revelation and has made him the *Khalifah* and *Imam* of this community. The more you attach yourselves to him, the more blessed would be your actions: the more you keep away from him, the more wretched would be your deeds. Just as the only branch which bears fruit is the one which remains attached to the trunk, so too can only that person who remains attached to the *Imam* do any useful work for the community. A person who does not keep himself attached to the *Imam* cannot even achieve as much as a child no matter however learned he might be.
- ◆ Remember, only God appoints a *Khalifah* and false is the person who claims that human beings make this appointment. Hadhrat Khali-

fatul Masih I^{ra} stressed this point continuously during the six years of his *Khilafat*. A study of the Holy Qur'an also shows that nowhere in it has the appointment of a *Khalifah* been ascribed to human beings. (*Kaun Hai Jo Khuda Ke Kaam Rok Sake*).

- ◆ *Khilafat* is an important institution of Islam and the religion of Islam cannot progress without it. It is only through *Khalifahs* that Islam has made any progress and the same will apply in future. (*Darsal Qur'an*, p. 72, published November 1921).
- ◆ *Khalifah* is higher in status than a *Mujadid* (Reformer). His sole function is 'to institute the laws of *Sharia* and to establish the faith; therefore it is not possible for a Reformer to appear at the same time. A Reformer appears only at a time when Faith has been disrupted (*Al-Fazl*, 8th April, 1947).
- ◆ O Believers and those who act righteously, I advise you that *Khilafat* is a great blessing of God and you should have due regard for it. As long as a majority among you keep the

faith and act righteously God will keep you blessed with His favor. But if a majority among you cease to have faith and righteousness then God may or may not continue this favor unto you. There is, therefore, no question of there being a bad *Khalifah*. *Khilafat* shall 'be taken away from you the moment you become corrupt. Therefore do not be ungrateful nor look down upon God's Revelation. Just as the Promised Messiah^{as} has commanded, engage yourselves in prayers so that God may keep you blessed with an era of the Second Manifestation.... Keep praying so that the glory of the Second Manifestation may abide with you and Faith may be established on firm foundations and the devil may despair of interfering with it. (Lecture entitled *Khilafat-i-Rashida*, p. 1)

**Exposition by
Hadhrat
Khalifatul Masih IIIth**

- ◆ Islam claims that the purpose of man's creation was to set up a vicegerent of God capable of manifesting His attributes. In the

Holy Qur'an we read: I am going to appoint a *Khalifah* in the earth. That is, before the creation of man, God informed His angels that He was going to create a being who would be His representative and a manifestation of His Attributes. In another place the Qur'an says: He it is Who has made you *Khalifahs* in the earth and whoso disbelieves shall suffer the consequences of his disbelief.

It is only God Who has appointed man as His Vicegerent so that by making use of his appropriate faculties he can become a manifestation or God's attributes. This is a great responsibility and anyone who does not pay due regard to it will naturally suffer the consequences of his default. The Holy Prophet is reported to have said: Adopt the attributes of God. The true purpose of man's creation is to achieve the real purpose of all creation so that a complete manifestation of God's attributes should appear at both ends of the scale. One aspect of God's attributes is viewed through the physical form of the universe and the natural laws governing it. The

other aspect appears through man and his ability to make use of the universe as a Vicegerent of God.

According to Islam, God is the Creator and the True Master of everything, but He entrusted this creation to man as His Vicegerent. Ownership therefore is of two types: Principal and Subsidiary. Principal ownership, of course, vests in God, but man has been given the tight of ownership in a subsidiary way. Just as ownership is of two types, so too is the method of appointing vicegerents. One type of vicegerent is appointed by God Himself and is called a Prophet of God, and the other type comprises rulers elected by people themselves. Between these two types Islam has introduced a third type of vicegerent bearing the combined features of the two types and is denoted by the Islamic term *Khalifah*. On the one hand a *Khalifah* is a vicegerent appointed by God the True Master and on the other he is a ruler accepted by human beings the subsidiary masters. The Islamic view of *Khilafat* is therefore that although it is God who appoints a *Khalifah*, yet

He processes the appointment 'through human beings consisting of believers who are steadfast in their faith and righteous in their conduct whose minds and deliberations are guided by the controlling hand of God to the appointment of His choice.

It is evident therefore that consequent upon the election of a *Khalifah* through the will of God and the act of believers, the right to remove him vests in God alone. If God feels the necessity of changing a *Khalifah* He causes him to die and appoints another of His choice through the act of believers. *Khalifahs* therefore cannot be removed by people themselves and whoso thinks otherwise bears the seeds of hypocrisy and insolence, and that is why Khalifatul Masih I^{ra} addressed some of the waverers as follows:

God has made me *Khalifah*, and now I cannot resign this office at your behest nor is anyone of you empowered to remove me... If I am *Khalifah* it is because God has appointed me as such according to the best of His Designs. No power

can remove a *Khalifah* appointed by God and therefore none of you is empowered to do so... Leave this matter to God, for you are not given 'the power of removal. I remind you that again it is clearly written in the Holy Qur'an that God alone appoints *Khalifahs*. I declare it on oath that I too have been appointed to this office by God Himself just as He appointed Abu Bakr^{ra} and Omar as *Khalifahs*... There is no Association which is responsible for my appointment, nor do I care about it or whether it abandons me now. No one has the power to disrobe me of 'the mantle of *Khilafat* (*Badr*, 4th and 11th July, 1912).

It is evident from the foregoing that since the removal of a true *Khalifah* is entirely and directly a prerogative of God and although in the appointment of a new *Khalifah* believers are made to participate to crystallize the will of God, it is un-Islamic, unholy and highly insolent to talk about a new *Khalifah* or to indulge in scheming and machinations for or against a popular or unpopular figure during the life of an existing *Khalifah*.

True believers keep away from this type of hypocritical and odious talk. Indeed not even the slightest thought of this nature crosses their minds and they take to task anyone whom they see indulging in his type of sacrilege.

I cannot help mentioning that our leader, Hadhrat Khalifatul Masih II^{ra}, was an extremely loving father whose favors upon his children were countless. One of his greatest favors were the prayers he offered for his children and the loveliest among them was the one I quote below:

"Hypocrites allege that I am scheming to appoint the next *Khalifah* from amongst my children, whereas it is a preserve of God alone to do so. If any of my children shall entertain the type of thought he shall not escape the wrath of God. I therefore add that you may also pray that none of my children may ever entertain an iota of this thought and that their hearts may remain completely free from it, for whosoever tries to tread upon God's preserves shall certainly bear the consequences." (*Al-Fazl*, 1st November, 1956).

I call God to witness that this prayer of Hadhrat Khalifatul Masih II^{ra} and the community was accepted, and God, out of His Grace, has certainly helped us keep away from this type of hypocritical and odious thinking and I pray that God the Almighty may keep us astride the path of His pleasure and may He keep closed the apertures of our hearts and minds to the Evil One and his protégés.. (Ansarullah, April 1964, written prior to his *Khilafat*).

- ◆ God shows the might of His power by choosing an aged and frail person. It was said of Hadhrat Khalifatul Masih I^{ra} that he was an old man without intelligence, but God showed that despite his age he was in the care of God and under His supervision and, therefore, his opponents could not succeed against him. Sometimes God selects a young person and people think that because of his lack of maturity and wisdom the community might be doomed. However, God shows that although His choice fell upon a child, He Himself was not a child and was quite capable of showing His

Second Manifestation through a person of tender age. Eventually the same child is able to frustrate his opponents. At other times, God selects a middle-aged person whom the world regards incapable of leading the community, which task 'may indeed be beyond his capacity. But surely nothing is beyond God's capacity. He makes a choice of this type of person and consumes his soul through the mighty manifestation of His Glory so that the person so selected sometimes feels the urge to tell the world, in the ecstasy of God's love and affection, that he needs no more of temporal support. God then makes use of him for the purposes and to the extent that He desires and grants him His Support and Succor to prove to the world that He indeed is the Possessor of all powers and glories (Friday sermon, *Al-Fazl* 17th March, 1967).

- ◆ It is our belief that God alone appoints *Khilafahs*. If this function had been left to human beings, even then they would have selected someone superior among them. But since God makes the choice, He makes no mistake. He

might select an apparently weak person whom people generally look down upon. After selecting him, God shows His great and mighty glory through him which melts away the appointee's former self and casts him into a new mould. He disappears from this world into the glory of God whereupon God takes him into His protection and warns his opponents to fight Him if they have the power to do so. He tells them that although His choice was a weak person lacking knowledge and vigour and, in their view, short of piety and righteousness, yet God has taken him into His care, and they will have to submit themselves to him. This happens because God wishes to show to the world that through *Khilafat* His will is fulfilled to the utter bewilderment of people's reckoning (*Al-Fazl*, 17th March, 1967).

The article is based on the translation from Khilafat Ka Mansab Aur Maqasid, published by Waqf-e-Jadid, Anjuman Ahmadiyya, Rabwah. The article was published by Sheikh Mubarak Ahmad in July, 1980 who at that time was Imam of the London Mosque. Thus, in the article 'Ed' refers to Sheikh Mubarak Ahmad.

Khilafat-e-Rashidah

(The Guided Khilafat)

Hadhrat Mirza Bashirud Din Mahmood Ahmad^{ra}

Translated by Belal Khalid

Details About the Khilafat Issue

After this principle discussion, now let me come to the details regarding the *Khilafat* issue. It should be remembered that prophets have an intense association with Allah the Almighty. This association is such an intense one that some people mistakenly think that the prophet is God. Christians developed a similar kind of misunderstanding. Those people who do not have this misunderstanding do consider prophets human. They as well due to the intense association of the prophet with Allah Almighty, and having witnessed divine signs in his footsteps do not think that the prophet would die during their lifetime. It is not that they do not consider the Prophet a human being, but because of the intense love of the prophet they think that they would die first, and Allah will give a very long life to the prophet. There has never been such a prophet about whom his followers thought during his lifetime that he would die while they were still alive. Everyone (except one *Hadith* about the people of lesser faith) thinks that the

Prophet will stay alive and they would pass away, therefore during his lifetime they never bring up the matters that the nation would have to face after him. At other occasions people do think about the things that would happen when somebody would pass away but they never think about these matters during the lifetime of prophets. As mentioned, it is due to the intense love that they have for the prophet. We have also personally witnessed this.

None of the Ahmadis among us except those who had developed a crookedness in their heart or a weakness in their faith ever had this thought in their heart that the Promised Messiah^{as} would die and they would live after him. Young and aged, children and elders, women and men, everyone thought that they would die first, and Hadhrat Sahib would live longer. In short, some due to the intense love for the prophet, and others due to the greatness of the association of the prophet with Allah Almighty wonder how long a life God would give to the prophet. People may not believe that the prophet would live forever, but they definitely think that they would

die first and the prophet of Allah will live longer in the world. Sometimes 18 and 20 years old youth came to the Hadhrat Promised Messiah^{as} and entreated him earnestly to lead their funeral prayers. We would be astounded as they were young, and the Promised Messiah^{as} was more than 70 years old and often sick and they insisted for him to lead their funeral prayers as if they were certain that the Promised Messiah^{as} would live longer than them. For the same reason, when the Promised Messiah^{as} passed away, the thought that the Promised Messiah^{as} was still alive stayed in the hearts of hundreds of people for 10 to 15 days. My own state was such that on the third day after the Promised Messiah's^{as} death I went out for a walk with a friend and went towards *Darul Anwar*. In those days there was an objection which was quite wide-spread and was considered to be a very important one. On the way I started thinking about the objection and quietly focused on it for a while. All of a sudden, I thought of a very subtle response to the objection and loudly said that I had found the answer to the objection, and I would mention it to

Hadhrat Sahib on returning home. I would tell him the response to the objection raised by the opponents at his death while it had already been three days since he had passed away. Only those people who have experienced this kind of love could understand what people's thoughts were during the life of the Promised Messiah^{as}, and the condition of their hearts on his death. It was the same situation with the companions of the Holy Prophet^{saw}. There is no parallel in the pages of history for the love they had for the Holy Prophet^{saw}. Because of this love it was very hard for them to accept that the Holy Prophet^{saw} would pass away while they were still alive. It was not because they thought him to be God, rather they did consider him a human being, but because of their intense love they did not think this would ever happen in their lifetime. Therefore the events that took place on his demise are a clear proof of this truth.

The State of the Companions on the Death of the Holy Prophet^{saw}

It is mentioned in the *Ahadith* and the history that when the news of the Holy Prophet's^{saw} death spread among the people, Hadhrat Umar^{ra} took a sword in his hand and called the news a rumor spread by the *Munafiqeen* (conspirators), and said that the Holy Prophet^{saw} had not died and was still alive, and that he went to the Heavens to get some commandment from Allah the

Almighty, and would return soon and punish the *Munafiqeen*. He insisted so much on this that he threatened to cut anyone's neck off who said that the Holy Prophet^{saw} had passed away. After saying this, he started walking around in the mosque with a sword in his hand in a state of fury and rage. People liked it so much that no one felt the need to contradict him though the Holy Qur'an clearly stated with reference to the Holy Prophet^{saw},

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَيْنِ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ

And Muhammad^{saw} is only a Messenger. Verily, *all Messengers* have passed away before him. If then he dies or be slain, will you turn on your heels? (3:145)

But in spite of the presence of this clear guidance in the Holy Qur'an that could prove the death of the Holy Prophet^{saw}, they were still so confounded that some of them thought that he did not pass away, and considered it a false rumor spread by the *Munafiqeen*. It was due to the intense love they had for the Holy Prophet^{saw}, because of this they could not imagine the possibility of the Holy Prophet's^{saw} passing away while they were still alive. When some of the coolheaded companions saw this, they feared that this may lead people into a trial; therefore they swiftly went and called

Hadhrat Abu Bakr^{ra}. When Hadhrat Abu Bakr^{ra} arrived at the mosque, he saw that everyone was chanting in a state of commotion and jubilation that the *Munafiqeen* were lying, Muhammad^{saw} had not died and was alive. People were in a kind of rage. This was similar to my own condition when I said that I would plead in the presence of the Promised Messiah^{as} and tell him the answer to the objection raised by enemies on his death. When Hadhrat Abu Bakr^{ra} saw this, he went to the room where the Holy Prophet's^{saw} blessed body was lying, and asked Hadhrat 'Aisha^{ra}, how the Holy Prophet^{saw} was doing. She said that he had passed away. On hearing this, Hadhrat Abu Bakr^{ra} raised the cloth from his forehead, and kissed the forehead, and said that Allah the Almighty will not bring forth two deaths on him. He meant that on one hand, the Holy Prophet^{saw} had passed away, and on the other hand the nation could die as well by losing the true beliefs. He came out and delivered a sermon from the podium and said that the Holy Prophet^{saw} had passed away. He recited the verse,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَيْنِ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ

And Muhammad^{saw} is only a Messenger. Verily, *all Messengers* have passed away before him. If then he dies or be

slain, will you turn on your heels? (3:145)

If anyone among you worshiped the Holy Prophet^{sa}, he should understand that he passed away. But if you worshiped God then understand that your God is alive and death can never overtake Him". Hadhrat Umar^{ra} was leaning against his sword and was waiting for Hadhrat Abu Bakr^{ra} to come down so he could chop off his neck. Hearing these verses suddenly removed a veil from Hadhrat Umar's^{ra} eyes, and his knees started shaking, hands shivering, and body trembling, and feeling feeble he fell unconscious to the floor. Other companions also mentioned that earlier they had veils on their eyes, but hearing those verses from Hadhrat Abu Bakr^{ra} removed all those veils. The world appeared dark to their eyes, and companions walked around crying in the streets of Mecca, all of them reciting the verse,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَبْنُ مَاتَ
أَوْ قَبْلَ انْقِلَابِنَا عَلَى أَعْقَابِكُمْ ۖ

(Seerat Ibn-e-Hasham, Volume 3, pages 99-100, published in Egypt, 1295).

The following verse of the poem by Hasaan^{ra} also proves the above feelings:

كُنْتَ السَّوَادَ لِنَاطِرِي فَعَمِي عَلَيْكَ النَّاطِرُ
مَنْ شَاءَ بَدَاكَ فَلَيْمَتْ فَعَلَيْكَ كُنْتَ أَحَادِرُ

(Sharah Diwan Hassaan Bin Sabit, page 221, Aram Bagh Karachi)

“O Messenger of God! You were the pupil of my eyes. Now your death blinded my eyes. You were the only one whose death I feared. Now after you it does not matter who dies.”

The issue of succession of a Prophet cannot be focused on during his lifetime. When the state of the heart and mind of the nation during the life time of the prophet is as such, it could be well understood that God, and the Prophet, in order to save them from agony, describe the sensitive topic of what would happen after the death of the prophet in a subtle way; and the nation also does not focus on this topic, and delves into these matters only after the death of the prophet.

Therefore, it cannot be substantiated from anywhere that anyone asked the Holy Prophet^{sa} about the things that would happen after his death. Would there be a system of *Khilafat* after him or a Parliament or a *Majlis* (Islamic body) to make decisions regarding the affairs of the Muslims? Only a stone-hearted person could discuss these things; one who is unaware of the love of the Prophet and his lofty status. We find that the companions often asked him about many other topics, and sometimes repeatedly inquired about them, but succession was such a topic that they could not ever bring up, and neither had

the thought of asking about it every crept into their hearts, as they thought that he would outlive them. Therefore, this issue in one sense and up to a point remains behind the veil, and the real time for it to come to the front is when the Prophet dies.

This was the state when the Holy Prophet^{sa} passed away, his death was a catastrophic earthquake for the companions. Therefore, on his death for the first time they realized that the prophet could depart from them, and for the first time this issue dawned on them with full significance that they needed a governmental system which would be according to the *Sunnah* (Prophet^{sa} example), and the wishes of the Prophet, and they started thinking about its constituents. Of course the details about this governmental system were present in the Holy Qur'an, but they were hidden before and never explored, and people had read the verses before but drew some other meanings from them. They would not draw those meanings which would show what the followers should after the death of the Prophet.

Every Prophet has Two Lives: Individual and National

Actually, deep within the folds of this sentiment of love there is a Divine Wisdom working which is that a prophet has two lives, individual and national, and Allah starts both of these lives with

revelation. The individual life of the prophet begins with the revelation of Allah the Almighty which he begins to receive on reaching 30 or 40 years of age. He is told that he is the Apostle appointed by Allah Almighty for the reformation and guidance of the people. As a result of this revelation, the prophet sees extraordinary blessings of Allah the Almighty descending upon him, and he senses a new energy, life, and holiness inside him. The national life of the prophet starts with revelation in such a way that when he passes away, a governmental system is established not because of a preplanned scheme, rather a sudden change takes place and the concealed revelation of Allah the Almighty draws people's attention towards the governmental system.

The first manifestation is the individual life of the prophet, and the second manifestation is the national life. As Allah begins the Prophet's individual life with revelation, similarly He begins his national life with revelation also to keep the similarity between the two lives. It was because of this reason that the Promised Messiah^{as} called the national life the second manifestation. Therefore the first manifestation is a Prophet's individual life and the second manifestation is the national life. Since Allah wants to begin the national life with His Revelation and Manifestation, therefore He keeps its constituents hidden from the na-

tion during the lifetime of the prophet. After the prophet's death, Allah the Almighty's Concealed Revelation draws the hearts of the nation towards the details of this life.

The Gospels also include a similar kind of example where it is mentioned that the disciples gathered at a place after the death of Jesus^{as}, and the Holy Spirit descended on them, and they started speaking various languages. Though the scribes of the Gospels presented this event in a ridiculous way to the people, but it proves at least that a sudden transformation took place in them, which they were not focusing on before, and they were forced to associate it with the Holy Spirit.

In essence, Allah the Almighty begins this new national life of the prophet with His Revelation, and Manifestation, and for this reason its constituents are kept hidden from the eyes of the nation during the life of the prophet.

A Quick Review of the *Qazeea Qartas*

I would like to mention here one thing as a funny story, there is a long standing dispute between the *Shiites* and the *Sunnis* known by the name of *Qazeea Qartas*. The story behind *Qazeea Qartas* is that it is mentioned in the *Ahadith* that when the Holy Prophet^{saw} was suffering with his final illness, and the sickness had increased a great deal, he told the companions

to bring a pen and paper so he might scribe something for them so they would never go astray. The *Shiites* say that the Holy Prophet^{saw} wanted to write that Ali^{ra} would be the *Khalifah* after him, and he should be accepted as the *Imam*, but Hadhrat Umar^{ra} kept him from writing anything. Hadhrat Ali^{ra} said to the people to let it go as the Holy Prophet^{saw} was gravely sick, and it was not appropriate to put him through more trouble, and the Holy Qur'an had enough guidance for them, and they did not need anything beyond that. The *Shiites* say that this was the cleverness of Hadhrat Umar^{ra} in order to keep the Holy Prophet^{saw} from writing a will, so he could afterwards seize the government by depriving Hadhrat Ali^{ra}. They say that if Hadhrat Umar^{ra} would have let the Holy Prophet^{saw} write a will, it definitely would have been in favor of Hadhrat Ali^{ra}. There are many answers to this objection but I will suffice with only two answers.

First, if the Holy Prophet^{saw} really wanted to write *Khilafat* (caliphate) in favor of Hadhrat Ali^{ra}, then why did he not insist after the refusal of Hadhrat Umar^{ra} to bring the pen and the paper, that he wanted to write an important will. He should have known that Umar^{ra} (God forbid) was an enemy of Ali^{ra}, and because of that Umar^{ra} was trying to ensure that Ali^{ra} did not benefit in anyway. If this was the case, the Holy Prophet^{saw} should have asked Hadhrat

Umar^{ra} that what was he doing; he was definitely in pain but he did not care about the pain, and they should quickly bring pen and paper so he could scribe something for them. But the Holy Prophet^{saw} did not ask again for the pen and the paper, rather when Hadhrat Umar^{ra} said that God's book was enough guidance for them, it silenced him. (Muslim Kitabul Wassiyat, Bab Tarathul Wassiyat Lemun Laissa Lahu Shai'in..).

It is quite evident from this that in fact the Holy Prophet^{saw} wanted to write the same thing that was pointed out by Hadhrat Umar^{ra}, and since in a way Hadhrat Umar^{ra} pledged to always act upon the book of God, therefore the Holy Prophet^{saw} did not feel the need to insist on writing a separate will. So this event not only inhibits us from putting any blame on Hadhrat Umar^{ra}, it also shows the congruity between the thinking of Hadhrat Umar^{ra} and the Holy Prophet^{saw}.

The second response, which in fact is a phenomenal historical evidence for the rebuttal of the baseless claims of the *Shiites*, is that one would ask someone to write a will if he is certain of his death, and if he did not get the will written at that point, he might not get another chance to get it written. But the one who thinks that Allah the Almighty will bestow health to the sick, and the sickness is not a fatal one, rather an ordinary one, he would not pay attention to a will, and consider it unnecessary to put one through trouble for the sake of a

will. Now using this principle when we analyze the actual events faced by the companions at the death of the Holy Prophet^{saw}, we see that the thought of taking the leadership in his hands was purely speculative, because Hadhrat Umar^{ra} never even remotely thought that the Holy Prophet^{saw} would die. The sudden shock of the death of the Holy Prophet^{saw} was completely against his expectations, and anticipation, it astounded him, and he could not believe that the Holy Prophet^{saw} had died. The one who could not believe even after the Holy Prophet^{saw} death that he had passed away, and had such a strong sense of love for the Holy Prophet^{saw} that he stood up with a sword in his hand at the death of the Holy Prophet^{saw} and announced that he would cut off the neck of the one who says that the Holy Prophet^{saw} had passed away, how can it be thought about such a person that he anticipated the death of the Holy Prophet^{saw}, and stopped him from writing his will to prevent him from writing anything in favor of Ali^{ra}? Rather, if we ponder over it, these traditions of the *Shiites* raise an objection about Hadhrat Ali^{ra} that he was expecting the death of the Holy Prophet^{saw}, while Hadhrat Umar^{ra} thought that the Holy Prophet^{saw} was suffering from an ordinary sickness, and would recover, and could not die yet. This actually raises an objection to Hadhrat Ali^{ra}, and not to Hadhrat Umar^{ra}, and actually proves his piety, righteous-

ness, and godliness.

I was discussing the subject that after the death of the prophet, Allah the Almighty begins the national life of the prophet with revelation, therefore He hides the details of the *Khilafat* to be established after his death behind a veil during his lifetime. The Holy Prophet^{saw} passed away in similar circumstances. When the Holy Prophet^{saw} passed away, first the Companions thought that he did not pass away, but when they realized that in fact he had passed away, they wondered what to do and what means to adopt to fulfill the mission of the Holy Prophet^{saw}. They wondered around in a state of concern and anxiousness. Soon this resulted in the formation of two groups among them, which turned into three groups afterwards.

Three Groups at the Death of the Holy Prophet^{saw}

One of the groups was of the view that there has to be a person after the Holy Prophet^{saw} death to establish the Islamic system, but no one other than the family members of the Holy Prophet^{saw} could have the best understanding of his mission, therefore the person has to be from his family, and not from outside. This group was of the opinion that people may not listen if a person from outside the family of the Holy Prophet^{saw} was appointed *Khalifah*, and it might result in interruption in the system as people were used to

following the family of the Holy Prophet^{sa}, and would happily follow someone from the family. It is just like a king whom people are used to listening to, when he passes away people cheerfully follow his son on his succession.

But the other group thought that the condition for the *Khalifah* to be from the family of the Holy Prophet^{sa} was not essential, and the real objective was to find a successor for the Holy Prophet^{sa}. Therefore whoever was most deserving of *Khilafat* should be given the job.

The second group was further divided into two groups. Though both of these groups agreed that there should be a successor to the Holy Prophet^{sa} but they differed on the family from whom the successor should be chosen. One group thought that the people who had remained the longest under the teachings of the Holy Prophet^{sa} deserved it, which meant the *Muhajirin* (immigrants), and within them the *Quraish*, as the Arabs would easily agree to obey them. Others thought that as the Holy Prophet^{sa} died in Medina, and the *Ansar* (Helpers) had strength in Medina, therefore they could perform the job well.

The Difference Between *Ansar* and *Muhajirin*

In short, differences ap-

peared between the *Ansar* and the *Muhajirin*. The *Ansar* were of the view that the Holy Prophet^{sa} spent his real life which was related to the government among them while there was no government in Mecca, therefore they could understand the system of *Khilafat* better and had a right over it and no one else had that right. The second argument put forward by them was that it was their land, and naturally they could have more influence over the people while the *Muhajirin* had no influence; therefore the successor of the Holy Prophet^{sa} should be chosen from them and not from the *Muhajirin*. On the other hand the *Muhajirin* said that they had enjoyed the longest companionship of the Holy Prophet, while the *Ansar* did not have such a long companionship, therefore they had better ability to understand religion compared to the *Ansar*. The people were still analyzing this difference and had not reached a conclusion when the last group that was in favor of the *Ansar* gathered in the veranda of *Bani Sa'ida* and started counseling about this matter. The people present were inclined towards appointing Sa'd Bin Abada as the *Khalifah* who was the leader of the *Khazraj* and was from *Naqba*. Therefore, the *Ansar* discussed among themselves that it was their country, land, and property; therefore it was beneficial for Islam to appoint a *Khalifah* from among them, and decided that there was no one better than

Sa'd Bin Abada for that position. This discussion was going on when some people raised the question that what would happen if the *Muhajirin* did not accept this. Someone replied,

مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ

(*Tareekh Ibn-e-Atheer*, volume 2, page 325, published in Beirut 1965).

That is, one *Ameer* from them and one *Ameer* from us.

Sa'd who was a very wise person said that it was the first weakness; either the *Khalifah* should be from them or from the *Muhajirin*, and saying .

مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ

is akin to not understanding the real meanings of *Khilafat* and introducing a division in Islam.

When the *Muhajirin* found out about this discussion, they rushed over because they thought the Arabs would not follow the *Khalifah* if he was not from the *Muhajirin*. No doubt, the *Ansar* had strength in Mecca, but the rest of the Arabs were convinced of the Meccan's greatness and nobility. Therefore, the *Muhajirin* thought it would pose a great difficulty for the Arabs if the *Khalifah* was chosen from the *Ansar*, and many of the Arabs may not survive the trial; therefore all the *Muhajirin* reached there. They included Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, and Hadhrat

Abu Ubaida^{ra}. Hadhrat Umar^{ra} said that he had thought of a big subject, and prepared himself to make a long speech on arriving there that would convince all the *Ansar* of his arguments; and force them to choose a *Khalifah* from the *Muhajirin* instead of the *Ansar*. But when they reached there, Hadhrat Abu Bakr^{ra} stood up to address them. He said in his heart: What was Abu Bakr^{ra} going to say. But by God! Everything that he had thought of, Abu Bakr^{ra} said that, and gave many more of his own arguments as well. He realized that he could not compete with Abu Bakr^{ra}.

(*Tareekh Ibn-e-Atheer*, volume 2, page 227, published in Beirut 1965)

In essence, the *Muhajirin* told them that it was necessary to appoint an *Ameer* from the Quraish, they presented a *Hadith* of the Holy Prophet^{saw},

الْأَيْمَةُ مِنَ الْقُرَيْشِ

(*Tareekh Ibn-e-Atheer*, volume 2, page 328,329, published in Beirut 1965),

and discussed their excellence in religion, and the sacrifices offered by them. Habab Bin Almanzar Khazarji opposed this and said that they could not agree that the *Khalifah* had to be from the *Muhajirin*, and if they did not agree, and insisted, then

مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ

should be followed; meaning

one *Khalifah* from them and one from the other side. Hadhrat Umar^{ra} said to think carefully before speaking as the Holy Prophet^{saw} had said that it was not permissible to have two *Ameers* at one time.

(*Tareekh Ibn-e-Atheer*, volume 2, page 328,329, published in Beirut 1965)

(This proves that such *Ahadith* were present in which the Holy Prophet^{saw} described the system of *Khilafat* but the minds of the companions did not focus on them during the lifetime of the Holy Prophet^{saw} due to the Divine wisdom as mentioned earlier)

Therefore the plea of the *Ansar* of one *Ameer* from them and one from the *Muhajirin* was not permissible from an intellectual and the *Sharia's* (Islamic law) point of view.

Hadhrat Abu Bakr's Ection

After some discussion, Abu Ubaida^{ra} got up and drew the *Ansar's* attention, and said that they were the first nation to believe outside Mecca, but they should not become the first nation after the death of the Holy Prophet^{saw} to change the intent of the religion. This had such an impact on people's minds that Bashir Bin Sa'd Khazarji stood up and said to his nation that the *Muhajirin* were telling the truth, and the services, the help, and the aid provided by the *Ansar* to the Holy Prophet^{saw} was not

for the sake of worldly gains or for procuring the government afterwards, rather it was for the sake of God. Therefore the question was not about the right to *Khilafat*, rather about the need of Islam, therefore the *Ameer* should be chosen from the *Muhajirin* because they had enjoyed a longer companionship with the Holy Prophet^{saw}. Discussion continued on it for a bit, but after 30 to 40 minutes of discussion people were drawn towards choosing a *Khalifah* from the *Muhajirin*. So Hadhrat Abu Bakr^{ra} presented Hadhrat Umar^{ra}, and Hadhrat Abu Ubaida^{ra} for the position, and asked to do the *Bai'at* with one of them but both refused, and said that they would do *Bai'at* with the one who was appointed *Imam* by the Holy Prophet^{saw}, and who was better among all the *Muhajirin*, suggesting that there was no one better than Hadhrat Abu Bakr^{ra} for the position of *Khalifah*. Therefore, the *Bai'at* of Hadhrat Abu Bakr^{ra} started; first Hadhrat Umar^{ra} took the *Bai'at*, followed by Hadhrat Abu Ubaida^{ra}, then Bashir Bin Sa'd Khazarji^{ra}, followed by Auss and then other people of Khazraj. Then such a commotion was produced that Sa'ad who was sick and could not get up, his nation trampled over him to do the *Ba'it*. In a little while everyone had done *Bai'at* except Ali^{ra}, and Sa'd^{ra}. Even the son of Sa'd^{ra} did the *Bai'at*, and Hadhrat Ali^{ra} did the *Bai'at* a few days later. Some traditions say three days and other traditions mention that he did

Bai'at after six months. The traditions that say six months also mention the excuse that Hadhrat Ali^{ra} could not do *Bai'at* due to taking care of Hadhrat Fatima^{ra}. When he went for the *Bai'at*, he mentioned the excuse that Fatima^{ra} was sick therefore his *Bai'at* was delayed

(*Tareekh Ibn-e-Atheer*, volume 2, page 331, published in Beirut 1965).

The Election of Hadhrat Umar^{ra}

When Hadhrat Abu Bakr^{ra} reached his final days, he asked the companions who he should appoint as *Khalifah*. Most of the companions expressed a favorable opinion of Hadhrat Umar's^{ra} *Khilafat*, while a few raised the objection that Hadhrat Umar^{ra} had a harsh personality, and he might treat people with harshness. Hadhrat Abu Bakr^{ra} said that the harshness was only up to the point when there was no responsibility, once he got responsibilities, his harshness will turn into moderation. Therefore all the companions agreed to the *Khilafat* of Hadhrat Umar^{ra}. As Hadhrat Abu Bakr's^{ra} health had greatly deteriorated, he with the support of his wife Asma^{ra}, with shaky feet and trembling hands went to the *Masjid*, and addressed all Muslims saying that he had continuously thought for quite a few days that who should be the *Khalifah* after him. After great deliberation and prayers he thought it appropriate to nomi-

nate Umar^{ra} as the *Khalifah*. "So Umar^{ra} will be your *Khalifah* after my death".

(*Tareekh Ibn-e-Atheer*, volume 2, page 331, published in Beirut 1965).

All the companions and the rest of the people accepted his *Amarat* and Hadhrat Umar's^{ra} *Bai'at* took place after the death of Hadhrat Abu Bakr^{ra}.

The Election of Hadhrat Uthman^{ra}

When Hadhrat Umar^{ra} was injured and thought that his final days were near, he wrote a will, and named six people in it, and wrote that they should appoint a *Khalifah* from among themselves. Those six people were Hadhrat Uthman^{ra}, Hadhrat Ali^{ra}, Hadhrat Abdul Rehman Bin Auf^{ra}, Hadhrat Sa'd Bin Al-Waqqas^{ra}, Hadhrat Zubair^{ra}, and Hadhrat Talha^{ra} (*Tareekh Ibn-e-Atheer*, volume 2, page 243, published in Beirut 1965). He also appointed Hadhrat Abdullah Bin Umar^{ra} to be part of this counsel, but did not consider him among the ones deserving *Khilafat*, and willed that this group should decide within three days. He also appointed Saheeb^{ra} as *Imam-us-Salat* for those three days, and the supervision of the decision proceedings was assigned to Miqdar Bin Al-Aswad^{ra}, and advised him to gather everyone at one place, and force them to decide while he should guard the door with a

sword. He said that the *Bai'at* should be done with whosoever gets the majority decision, and to kill anyone who refused to do *Bai'at*. But if there was a split three and three decision then the *Khalifah* should be chosen by Abdullah Bin Umar^{ra}. If they did not accept his decision, then the *Khalifah* would be the one favored by Abdul Rehman Bin Auf^{ra}.

Finally, five of them counseled (as Talha^{ra} was not present in Medina at that time), but they did not reach a conclusion. After a long discussion, Hadhrat Abdul Rehman Bin Auf^{ra} asked who would like to withdraw his name. When everyone remained silence, Hadhrat Abdul Rehman Bin Auf^{ra} said that first he would like to withdraw his name, then Uthman^{ra} said, and then the other two, and Hadhrat Ali^{ra} remained quite. Finally, they got a pledge from Hadhrat Abdul Rehman Bin Auf^{ra} that he would not show any lenience in making the decision about *Khilafat*. After his pledge the whole matter was delegated to him. Hadhrat Abdul Rehman Bin Auf^{ra} went to every single house in Medina for three consecutive days, and asked the men and the women's opinion that who should be appointed as the *Khalifah*. Everyone agreed with the *Khilafat* of Hadhrat Uthman^{ra}. So he announced his decision in favor of Hadhrat Uthman^{ra}, and he became the *Khalifah*.

The Election of Hadhrat Ali^{ra}

After this, the event of Hadhrat Uthman's^{ra} martyrdom took place, and when the companions in Medina saw the rising disorder among the Muslims, they stressed upon Hadhrat Ali^{ra} to take the *Bai'at* of people. On the other hand, a few mischievous people ran to Hadhrat Ali^{ra} and said that there was a great danger of the break up of the Islamic government, and asked him to take *Bai'at* to dispel people's fear and establish peace. In essence, he finally accepted the responsibility and started taking *Bai'at* after refusing it many times, and when he was forced to do so. Some senior companions were outside Medina, and few other people were forced to do *Bai'at*. It is said about Hadhrat Talha^{ra}, and Hadhrat Zubair^{ra} that Hakeem Bin Jabla, and Malik Ashtar were sent to them with few people, and they forced them to do *Bai'at* on the point of sword. They drew swords on them and told them to do Hadhrat Ali's^{ra} *Bai'at* otherwise they would kill them right away. The other traditions mention that they were quite harshly dragged on the streets to do the *Bai'at*. It is evident that such a *Bai'at* cannot be considered a real *Bai'at*. When they did the *Bai'at*, they did it on the condition that Hadhrat Ali^{ra} would take *qassas* (revenge money) from the killers of Hadhrat Uthman^{ra}. But later when they saw that

Hadhrat Ali^{ra} was not eager in taking *qassas* from the killers, they broke off from the *Bai'at*, and left Medina for Mecca.

Hadhrat Aisha's^{ra} Declaration of War

A group from the people who were involved in the murder of Hadhrat Uthman^{ra} convinced Hadhrat Aishah^{ra} to declare *Jihad* (Islamic war) to revenge the blood of Hadhrat Uthman^{ra}. So she declared the *Jihad* and requested the companions to help her. Hadhrat Talha^{ra} and Hadhrat Zubair^{ra} also joined her, and as a result a war was fought between the armies of Hadhrat Ali^{ra}, and Hadhrat Aishah^{ra}, Hadhrat Talha^{ra}, and Hadhrat Zubair^{ra} which is known by the name the war of *Jamal*. In the beginning of this war Hadhrat Talha^{ra} disassociated himself after hearing a prophecy of the Holy Prophet^{saw} from Hadhrat Ali^{ra}, and pledged not to fight with Hadhrat Ali^{ra}, and accepted that he was mistaken in his *Ijtihad*. (solving the problem after deep thought) On the other hand, Hadhrat Talha^{ra} also entered into the *Bai'at* of Hadhrat Ali^{ra} before his death. The tradition goes that he was dying of the severity of wounds when someone passed by him and asked him which group he belonged to. Hadhrat Talha^{ra} put his hand on the passersby's hand and said that he considered his hand Ali's^{ra} hand, and he entered into the *Bai'at* of Hadhrat Ali^{ra} at his hand

(*Tareekh Ibn-e-Atheer*, vol-

ume 3, page 243, published in Beirut, 1965).

In essence the differences of all other companions were resolved during the time of the war of *Jamal*, but the differences of Hadhrat Mu'awia^{ra} remained unresolved until the war of *Sufain*.

Events of the War of Sufain

In this war, Mu'awia's^{ra} companions cleverly lifted the Qur'an on spears, and said that whatever the Qur'an decided would be acceptable to them, and arbiters should be appointed to make a decision. At this the mischievous people who were part of the conspiracy to kill Hadhrat Uthman^{ra}, and who right after his martyrdom joined Hadhrat Ali^{ra} for their own protection, stressed on Ali^{ra} that those people were right, and he should appoint arbiters for the decision. Hadhrat Ali^{ra} refused many times but those people along with some weak people who had become victims of the conspiracy forced Hadhrat Ali^{ra} to appoint arbiters. So Hadhrat Umru Bin Al-As from Mu'awia's side and Hadhrat Abu Musa Ashari from Hadhrat Ali's^{ra} side were appointed arbiters. This arbitration in reality was for the incidence of the murder of Hadhrat Uthman^{ra}, and the condition was set that the decision would be made according to the Holy Qur'an. But Umru Bin Al-As and Abu Musa Ashari after consultation with each other decided

that it would be better if Hadhrat Ali^{ra} and Hadhrat Mu'awia first be dismissed from the *Amarat* (head), as all Muslims were suffering because of both of them, and Muslims would be able to freely decide who they want to make the *Khalifah*, though they were never appointed to make this decision. Anyway, they called a big general meeting to announce their decision, and Hadhrat Umru Bin Al-As asked Abu Musa Ashari to announce his decision first, and he would announce his decision later. So Hadhrat Abu Musa made the announcement to dismiss Hadhrat Ali^{ra} from the *Khilafat*, and then Hadhrat Umru Bin Al-as stood up and said that Abu Musa has removed Hadhrat Ali^{ra} from *Khilafat*, and he agreed with that decision, and he also dismissed Hadhrat Ali^{ra} from *Khilafat*, but he would not remove Mu'awia, rather he reinstated his *Amarat* (Hadhrat Umru Bin Al-As was a very pious person, but I do not want to get into the discussion right now as to why he made this decision). On this decision the companions of Hadhrat Mu'awia^{ra} started saying that the people who were appointed arbiters had decided in favor of Mu'awia^{ra} as opposed to Ali^{ra}, and it was the correct decision. But Hadhrat Ali^{ra} refused to accept this decision, and said that the arbiters were not appointed for this purpose, and the decision was not according to any Qur'anic injunction either. At this the mischievous companions of Hadhrat Ali^{ra} who stressed the appointment of an

arbiter started making noise about why arbiters were appointed when there was no arbitration allowed in religious matters. Hadhrat Ali^{ra} replied that, first it was included in the agreement that the decision would be made according to the Holy Qur'an which was not followed, second, the arbiters were appointed on their own insistence, and now they were questioning why the arbiters were appointed. They said that this was a blunder, and whatever they told him was a mistake, but why had he listened to them. They meant that they were sinful, as well as Hadhrat Ali^{ra}. They made a mistake, and so did Hadhrat Ali^{ra}. Now they had repented of their mistake, and it would be better if Hadhrat Ali^{ra} repented as well, and accepted that whatever he had done was illegal. They meant from this that if Hadhrat Ali^{ra} refused, they would say that they disassociate themselves from Hadhrat Ali^{ra} because he acted against Islam. If Hadhrat Ali^{ra} accepted his mistake and repented, then his *Khilafat* would be nullified as someone who commits such a big sin could not be the *Khalifah*. When Hadhrat Ali^{ra} listened to this, he said that he did not commit any mistake, as the appointment of arbiters was allowable in that particular matter from the Qur'anic perspective. When he appointed an arbiter, he made this condition quite clear that he would accept the decision only if it was according to the Holy Qur'an and *Hadith*, otherwise he would not accept it under

any condition. As this condition was not considered, and the decision was not made about the matter that they were supposed to decide, therefore there was no obligation to accept their decision. But they did not accept Hadhrat Ali's^{ra} explanation, and disassociated themselves from his *Bai'at*, and were known by the name of *Khawaraj*. They came up with a religion that said it was not obligatory to obey any of the *Khulafa*, and the decision of the majority of the Muslims should always be followed, as to accept someone as an *Ameer* to whom obedience was obligatory was against

لَا حُكْمَ إِلَّا لِلَّهِ

Follow only Allah's
Command.

(*Tareekh Ibn-e-Atheer*, volume 2, page 334, 335, published in Beirut 1965).

The Concept of Hadhrat Ali's^{ra} Khilafat Without any Arguments

This was the first difference that appeared about *Khilafat*. The people who were in favor of Hadhrat Ali^{ra} started responding to these matters, and it was also discussed in the response that there were certain prophecies of the Holy Prophet^{saw} about Hadhrat Ali^{ra}. When detailed discussion regarding these prophecies took place, while analyzing this issue some of the theorists hypothesized that

there was no need to discuss the *Khilafat* of Hadhrat Ali^{ra}, as his *Khilafat* was not based on election, rather it was only due to the prophecies made by the Holy Prophet^{saw} in his favor; therefore he was the *Khalifah* appointed by the Holy Prophet^{saw} without any arguments. This is similar to the discussion that took place regarding my status as Musleh Mau'ood when someone said that he accepted me as *Khilifah* because of the prophecies of the Promised Messiah^{as}, and not because I was appointed *Khalifah* by the majority of the Jama'at. The day when someone starts thinking like this, he steps towards annihilation because it slowly firms up the idea of the *Khilafat* of a single person in the heart, and the system of *Khilafat* loses its significance. In short, some theorists concluded from the prophecies of the Holy Prophet^{saw} that Hadhrat Ali's^{ra} *Khilafat* was based only on the prophecies made by the Holy Prophet^{saw}, and not on any elections. Slowly they got convinced that Hadhrat Ali^{ra} was actually Imam by apostleship, and that *Khilafat* does not exist as understood by the Muslims; rather an *Imam* is appointed by a special decree of God when needed, and he becomes the source of people's guidance and leadership.

Three Groups of Muslims with Respect to *Khilafat*

As a result of these diverse views about *Khilafat*, Muslims were divided into

verse views about *Khilafat*, Muslims were divided into three groups:

1. *Khilafat* by way of succession: There should be a successor of the Holy Prophet. This is done by choosing the *Khalifah* according to the wishes of the majority of the Muslims, or a person who is acceptable to the nation is appointed according to the directions of the *Khalifah* and it is obligatory to follow him. This group is called *Sunnis*.
2. God commands: To consider anyone's obedience obligatory is equivalent to holding partners. Matters should always be decided according to the majority, and Muslims are free and can institute whatever they like for themselves. This group is called *Khawaraj*.
3. *Ameers* are not appointed by human beings, rather it is up to Allah to appoint *Ameers*, and He appointed Hadhrat Ali^{ra} Imam, and 11 other Imams after him. The last Imam is still alive but is hidden. This group is called *Shiites*.

One group within the third group said that it was necessary to have one living *Imam* present all the time in the world, who is visible. This group is called *Ismaili Shiites*.

This is the history of *Khilafat* immediately after the Holy Prophet^{saw}.

HADITH

Hadhrat 'Abdullah bin 'Umar^{ra} relates that the Holy Prophet^{saw} said: "Do not be jealous of one another, and do not raise prices to harm one another. Do not keep grudges against one another and do not shun one another. Do not strike a deal on top of a deal made by your brother. Become servants of Allah and brothers to one another. A Muslim is a brother of another Muslim. A Muslim does not oppress another Muslim, and does not degrade another Muslim. Pointing to his chest, the Holy Prophet^{saw} said, 'Righteousness is here.' He repeated these words thrice. Then he said, 'It is unfortunate enough for a man that he views his Muslim brother scornfully. Every Muslim's blood, wealth, and honour are unlawful for another Muslim and are sacred.' "

(Muslim kitab al-bir walsilah bab tahrim zulmul muslim)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "There are many with ruffled hair and dusty faces who are pushed away from people's doors, but were they to say in the name of Allah it will be thus and thus, Allah would fulfill it. "

(Muslim kitab al-jannah babannar yudkhillhaljabbarun)

THE KHALIFAH AS THE IMAM

Adam Walker, London, UK

The institution of *Khilafat* is frequently referred to as *Imamate* which in the Sunni context is derived from the word *Imam*, to denote, amongst other things, that the *Khalifah* is the *Imam* and leads the Prayers as a part of his responsibilities. This is a position of extreme importance because the *Imam* is in effect the best manifestation of the *Ummah* and represents them before Allah^{swt}. We understand from the below *Hadith* that believers are guaranteed great security and protection when planted firmly behind the *Imam* and remaining obedient to his command,

“Verily the Imam is a shield...”

The Holy Prophet^{saw} further impresses this point in the following *Hadith*,

“The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection..”

In this *Hadith* the Holy Prophet^{saw} not only admonishes the believers to remain firmly attached to the *Imam* but that they

should outwardly struggle and strive to keep hold of this blessed station of shelter. In the following *Hadith* we are intricately reminded as to the precise degree of obedience required of us by the *Imam*,

“The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, “Rabbana walakal hamd” if he says “Sami’alla huliman hamidah”; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect ions.”

In history there exists no greater personification of the *Imam* than Hadhrat Mohammad^{saw} whose characteristics amounted to nothing less than the Holy Qur’an itself. In a majestic couplet the Promised Messiah^{as} describes the magnificence of the *Imamate* of Hadhrat Mohammad^{saw} writing,

“Muhammad is the Imam and light of both the

worlds; He it is who illuminates time and space.”

It is said that the love and obedience of the companions to the Holy Prophet’s^{saw} *Imamate* was so deep that on journeys many of them would ensure they took along with them someone who had previously travelled with the Holy Prophet^{saw} on the same journey so that he could show them the exact spot that the Holy Prophet^{saw} had stopped to pray at. They would then stop at that point and pray where the *Habeebullah*^{saw} (beloved of Allah^{swt}) had prayed.

Another illuminating sign of the importance of the *Imamate* is found in the Holy Prophet’s^{saw} appointment of Hadhrat Abu Bakr^{ra} as the *Imam* during his time of illness. This incident is recorded in the following *Hadith* narrated by Hadhrat Aishah^{ra},

“When the Prophet, became ill in his fatal illness, Someone came to inform him about the prayer, and the Prophet told him to tell Abu Bakr^{ra} to lead the people in the prayer. I said, “Abu Bakr^{ra} is a soft-hearted man and if he

stands for the prayer in your place, he would weep and would not be able to recite the Qur'an." The Prophet^{saw} said, "Tell Abu Bakr^{ra} to lead the prayer." I said the same as before. He (re-peated the same order) and on the third or the fourth time he said, "You are the companions of Joseph. Tell Abu Bakr^{ra} to lead the prayer." So Abu Bakr^{ra} led the prayer and meanwhile the Prophet^{saw} felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abu Bakr^{ra} saw him, he tried to retreat but the Prophet^{saw} beckoned him to carry on. Abu Bakr^{ra} retreated a bit and the Prophet^{saw} sat on his (left) side. Abu Bakr^{ra} was repeating the Takbir (Allahu Akbar) of Allah's Apostle for the people to hear."

The above Hadith provides one of the strongest proofs that Hadhrat Abu Bakr^{ra} was rightfully entitled to become the first Khalifatur Rasool. This fact alone shows how important the Holy Prophet^{saw} valued the position of Imamate. Discussing this Imam Al-Ghazalith writes,

"As the entire life is regarded as 'ibadah (servitude to God), therefore, the leader of the Muslim community in the tem-

poral sphere was granted the same title as assigned to their leader in the ritual activity of Salat. That is why, when the Prophet^{saw} designated Abu Bakr^{ra} as Imam in the prayers during his last days, the Muslims generally took this to imply the Prophet's^{saw} preference for him as his successor in the mundane affairs as well."

The facts surrounding the great spiritual blessing of the Imam Mahdi's Imamate are so wondrous and vast that they expand beyond the remit of this article. For a most comprehensive understanding of this subject I refer you to the dazzling book of the Imam Mahdi Hadhrat Mirza Ghulam Ahmad^{as} which is titled 'Daruratul Imam' (The Need for the Imam). It is however worth briefly mentioning two Ahadith which illustrate the importance of the Imamate of the Imam Mahdi and the need for all sincere lovers of Allah^{swt} and His beloved Prophet^{saw} to actively seek and locate the Imam Mahdi. The Ahadith are as follows,

1. *He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance.'*
2. *When you hear the advent of Mahdi then enter into his fold even if you*

have to walk on snow by crawling and creeping to reach him.

In light of the above illustrations it is important that seekers of truth cherish, and take benefit from, the Khalifah-e-Waqt by ensuring they make solemn efforts to pray as sincerely and often as possible behind the Khalifah. An especial effort should also be made to attend the Friday prayers and drink from elixir of the fountain of spirituality which Allah^{swt} has showered upon the Khalifah and Imam of the Ummah. The Promised Messiah^{as} has beautifully instructed that all believers should visit the Center (Markaz) as often as possible because such visits offer us spiritual purification and enlightenment.

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MAJLIS ANSARULLAH, USA

26th National Ijtema and 15th Majlis-e-Shura (2007)

Report by: Munawar A. Saqib, Qa'id Umumi

The 26th National Ijtema and 15th *Majlis-e-Shura* of Majlis Ansarullah, USA was held at the *Ba'itun Nasir* Mosque in Columbus, Ohio on October 26, 27, and 28, 2007. The mosque complex is located on a 6-acre parcel of land in Groveport, Ohio. The *Ijtema* and *Shura* sessions were held in the original building, a hall with a stage and formal seating. All prayers were offered in the new (almost complete) mosque. A marquee was used for dining and there was ample space and facilities for all sports competitions. 250 Ansar, Khuddam and Atafal from 49 *Majalis* participated. The Columbus Jama'at arranged accommodation for participants in the mosque, nearby homes and some Ahmadi-owned hotels.

The First Day

The first session of the *Ijtema* started at 3:00 PM on Friday, October 26, 2007 with recitation from the Holy Qur'an by Syed Sajid Ahmad. The session was presided over by Munum Naeem (Na'ib

Ameer, USA). Dr. Wajeeh Bajwa, Sadr Majlis Ansarullah USA, led all participants in saying the Ansar pledge. He then read Hazoor's^{aba} special message to US Ansar where Hazoor^{aba} offered prayers for the success of the *Ijtema* and its participants.

Hazoor^{aba} said: "Prayer is the key to all successes. Ansar should set such a standard of worship that they become role models for everyone, their families, Khuddam and Atfal. Ansar should inculcate the spirit of sacrifice in the old and the young, and seek help from God Almighty to bring about changes within themselves so that they become the perfect model of a true Muslim. All blessings are in loyalty to the Imam, and Ansar should safeguard and strengthen the blessed institution of *Khilafat-e-Ahmadiyya* which is the envy of the world."

Hazoor's^{aba} message continued with "I pray that this *Ijtema* may enable you to enhance your spiritual level so that you become worthy of the commitments

prescribed in the pledge of Majlis Ansarullah. I pray that Almighty Allah may protect you and everybody in USA from all kinds of disasters and calamities."

In his opening address, Munum Naeem Sahib thanked the Columbus *Majlis* for hosting the *Ijtema*. He said it is a blessing to be an Ahmadi Muslim and that if he were not part of this scheme then he would have missed all the blessings that he receives as a member of this community. He would have missed occasions such as this *Ijtema*, and opportunities to serve the Jama'at and spread the message of Islam and Promised Messiah (*peace be on him*). He exhorted members to build a strong relationship with *Khilafat*, pointing out that while we are blessed by Allah for our connection with *Khilafat*, we have a responsibility to not only keep ourselves on the right path but also to keep our children and families following the right path and instilling in them the love of Allah and *Khilafat*. He reminded Ansar of their responsibility

to spread the true teachings of Islam, and updated participants of plans for the *Khilafat Centenary Celebration*. He concluded with a brief report of what Humanity First is doing to help victims of the current California fires and other disasters all over the world. The session concluded at 3:40 PM with *Dua* (silent prayer) led by Munum Naeem. Sahib

The first session of the 15th *Majlis-e-Shura* started with recitation from Holy Qur'an by Chairul Bahri. This session was presided over by Dr. Wajeeh Bajwa, Sadr Majlis Ansarullah.

Qa'id Umumi, Munawar Ahmad Saqib, presented the implementation report of the recommendations made by last year's *Majlis-e-Shura*. He then presented proposals that have been approved by Hadhrat Khalifatul Masih V^{aba} for consideration by the 2007 *Majlis-e-Shura*. The budget for the 2008 fiscal year was presented by *Qa'id Maal*, Kalim Rana. Three sub-committees discussed proposals and made recommendations. These recommendations have been submitted to Hadhrat Khalifatul Masih V^{aba}, and will be forwarded to office holders for implementation when they are approved by Hazoor^{aba}.

During the break between *Majlis-e-Shura* sessions, members had the opportunity to meet each other socially, offer evening Prayers, and enjoy a delicious dinner. The day's formal program ended at 10:30 PM.

The Second Day

The second day began with *Tahajjud* prayer led by Syed Sajid Ahmad, followed by *Fajr* Prayer and *Darsul Hadith* by Muhammed Owusu.

Throughout the day, several sports and *Ta'lim* competitions were held along with three interactive sessions called *Talqeen-e-Amal*. Topics discussed during these sessions were:

- "And let every soul look to what it sends forth for tomorrow"
- "Righteousness – a prerequisite for Tabligh"
- "Health is Wealth – Just for Men"

There was also a brief presentation by Dr. Pasha Qureshi about the work that is being carried out by the Columbus Jama'at to place Jama'at material on the website <http://www.youtube.com>. This team has posted many responses to accusations against the Jama'at at "you tube" and

other sites on the Internet.

A very important task for *Shura* delegates this year was to elect the *Sadr* and *Na'ib Sadr* II of Majlis Ansarullah USA for the next two years. This special session of *Shura*, which began at 9:30 PM, was presided over by Dr. Zaheer Bajwa, Na'ib Ameer USA. After recitation from Holy Qur'an and *Dua* (silent prayer), he explained the election rules and reminded members of their duty to remember the commandments of Allah while selecting the office holders.

After the election, Dr. Zaheer Bajwa exhorted members to pray for the health and speedy recovery of Hazoor^{aba} who had recently undergone successful surgery, *Alhamdulillah*. The session ended with *Dua* at 10:15 PM.

The Third Day

The last day of the *Ijtema*, Sunday, also started with *Tahajjud* and *Fajr* prayer, followed by *Darsul Hadith*. All these were led by Hafiz Samiullah Chaudhry. Breakfast and sports competitions concluded at 9 AM.

The first session of the day began with an interesting presentation, "*The Holy Qur'an – the Source of Scientific Knowledge*", by Dr.

Khalid Sheikh. This was followed by *Talqeen-e-Amal: "Khilafat Jubilee Celebrations: Expectations from & Responsibilities of Ansar"*.

The concluding session of the *Ijtema* started with distribution of awards and prizes by Dr. Nasim Rehmatullah (Na'ib Ameer, USA), Imam Daud Ahmad Hanif Sahib (Missionary In charge and Na'ib Ameer, USA), and Dr. Wajeeh Bajwa. After distribution of religious knowledge, sports, and administrative awards, Rashid Mian Syed received the *Alam-e-Ina'ami* (Prized Flag) as *Za'im* of LA East *Majlis*. All awards and recipient's names appear at the end of this report.

Dr. Wajeeh Bajwa presented the annual report of *Majlis Ansarullah USA*. Highlights of accomplishments during the past year are:

- Held Ansar Leadership Conference in Dallas, TX in January 2007.
- Held Regional *Ijtema'at* in all 10 regions.
- Made contact with 1200 Ansar, twice as many as 2006.
- 37 Ansar applied for *Wasiyyat* (231 since 2004)
- Established *Ta'limul Qur'an* classes in 40 Ma-

jalas, with 400 Ansar learning.

- Established *Salat* (Prayer) center in each *Majlis*.
- Ansar made 119 visits to small towns for Tabligh
- Held at least one Tabligh event in each *Majlis*.
- One *Nasir* was awarded \$4,000 for Ansar Tahir scholarship.
- Average of 50 *Majalis* sent reports every month.
- Published Ansar newsletter every month and sent to all members.
- Revised book "Forty Gems of Beauty" has been sent for printing.
- Printed the book "Why Islam is My Choice - Personal Accounts of Spiritual Journeys" which contains the stories of 20 Ansar and how they accepted Ahmadiyyat.
- Published 5000 copies of a Spanish flyer "Ahmadiyyat - the true Islam", and another 5000 copies of a flyer containing *Qaseedah* (poem written by the Promised Messiah^{as} in praise of the Holy Prophet^{saw}).
- Published annual double-issue (Quarter 1 and Quarter 2) of "*Al-Nahl*".
- Increased annual budget and collection by more than 10% from 2006.

After the concluding remarks by Dr. Nasim Rehmatullah. Dr. Wajeeh Bajwa led everyone in offering Ansar Pledge. Silent prayer was led by Imam Daud Hanif followed by group photographs and a delightful lunch.

This is the first time in recent years that Ansar *Ijtema* was held outside of Maryland. Shahid Malik, *Nazim Ijtema* worked diligently to coordinate all arrangements. The following *Nazimeen* along with a large number of volunteers assisted him:

- Rafi Malik (*Nazim Logistics*)
- Ahsan Syed (*Nazim Transport*)
- Waqar Pirzada (*Nazim Accommodation*)
- Pervaiz Khan (*Nazim Ziafat*)
- Nasir Bukhari (*Nazim Registration*).
- Naveed Bhatti (*Nazim Audio/Video*)

The entire event an inspirational experience for everyone - spiritually, mentally, and physically. Ansar members very few of whom had ever been to Columbus before, made new friends, saw the beautiful new mosque and enjoyed excellent fall weather in Ohio. The Columbus Jama'at, in

spite of its small size, was an excellent host, with Atfal, Khuddam, and Ansar, all helping out. Lajna and Nasirat members were invaluable in providing accommodation and taking care of many guests in their homes.

We are immensely grateful to Almighty Allah Who bestowed His blessings on this gathering. May Allah reward all those who contributed to its success, *Ameen.*

Administrative Awards

Lifelong Service

Salim Nasir Malik

Meritorious Service

Kalim Ahmad Rana
Munawar Ahmad Saqib

Outstanding Nazim Dr. M. Zafar Iqbal (North East)
Bashir Shams (Gulf States)

Alam-e-Ina'ami

L.A. - East (Za'im: Rashid Mian Syed)

Outstanding Majalis

Small Majalis

1st position Phoenix (Za'im: Munir A. Malik)
2nd position Austin (Za'im: Malik M. Altaf)
3rd position St. Paul (Za'im: Nasim Ahmad)

Large Majalis

1st position Dallas (Za'im: Mujahid Mahmood)
2nd position Philadelphia (Za'im: Syed Fazal Ahmed)
3rd position Houston (Za'im: M. Dawood Munir)

Most Improved Majlis

Virginia Beach (Za'im: Mushtaq Chaudhry)

Outstanding Muntazimeen Maal

Meritorious Service in Finance

Mazhar ul Haque (LA-East)
Chaudhry Fazal Ahmad (North Virginia)

Recognition Award in Finance

Monawar A Siddiqi (Philadelphia)
Shahzad Butt (Detroit)
Munawar Piracha (Dallas)
Munawar A Malik (South Virginia)
Halim Chaudhr (Baltimore)
Ch. Mushtaq Ahma (Laurel)
Nafees Bukhari (Potomac)
Munir A Malik (Phoenix)
M Idrees Munir (Silicon Valley)
Zia Azam (Res. Triangle)
Habibullah Aziz (St. Louis)
Wadood A Tari (Milwaukee)
Riaz Shams (New Orleans)
Muhammad Aminuddin (Willingboro)

Recognition Certificate in Finance

Lutfur Rahman (Alabama/ TN)
Malik Altaf Ahmad (Austin)
A.R. Fauzi (Baltimore)
Amin Shaikh (Central NJ)
Mubarik A. Shari (Charlotte)
Javed Yunus (Columbus)
Munawar Piracha (Dallas)
Muhammad Usman (Dayton)
Shahzad Butt (Detroit)
Muzaffar Chaudhry (Fitchburg)
Arif M Ahmed (Georgia-SC)
Manzur u Rahman (Hartford)
Nisar A Khan (Houston North)
Mazhar ul Huque (LA. East)
Surahman/Nadeem (LA. West)
Ch. Mushtaq Ahmad (Laurel)
A.R. Qureshi (Long Island)
Naseer u Din Khan (Merced)
Mutaher Chaudhry (Miami)
Wadood A Tariq (Milwaukee)
Riazud Din Shams (New Orleans)
Arif Mahmood (North Jersey)
Ch. Fazal Ahmad (North Virginia)
Monawar A. Siddiqi (Philadelphia)
Munir A. Malik (Phoenix)
Nafees Bukhari (Potomac)
Irfan Sikder (Queens New York)
Zia Azam (Res. Triangle)
Anwar M. Mirza (Sacramento)
Abdul Basit (San Diego)
M. Idrees Munir (Silicon Valley)
Gulzar Ahmad (South Virginia)
Habibullah Aziz (St. Louis)
Tanveer Ashraf (St. Paul)
Rashid Ijaz (Tulsa)
Basharat A. Wadan

(Washington, DC)

***Ta'lim* Competitions**

Recitation of the Holy Qur'an

1st Mohammad Naeem (HQ Region)
1st Munawar Malik (Cleveland / GL Region)
2nd Kalim Bhatti (York / CE Region)
3rd Jamil Mohammad Chaudhry (Central Jersey / CE Region)

Prepared Speech

1st Mahmood Ahmad (Atlanta / SE Region)
2nd Zia Shah (Syracuse / NE Region)
3rd Syed Burhan Qadri (Detroit / GL Region)

English Poem

1st Zia Nizami (Long Island / NE Region)
2nd Jamil Mohammad Chaudhry (Central Jersey / CE Region)
3rd Rashid Syed Mian (L.A. East / SW Region)

Dars-e Hadith

1st Imtiaz Rajayki (Philadelphia / CE Region)
2nd Gulzar Ahmad (South Virginia / HQ Region)
3rd Mohammad Munir (LA-Inland / SW Region)

Impromptu Speech

1st Abdul Shakur Malik (Silicon Valley / CW Region)

2nd Zia Shah (Syracuse / NE Region)
3rd Ghayyur Mannan (Atlanta / SE Region)

Observation & Recall

1st Zia Shah (Syracuse / NE Region)
2nd Arshad Janjua (Queens, NY / NE Region)
3rd Bashir Ahmad (Milwaukee / MW Region)
3rd Abdul Rashid Fauzi (Baltimore / HQ Region)

Message Relay (Team of Four)

1st Position - Central West Region
Naseer Siddique
Abdul Shakur Malik
Ch. Mubashar Ahmad
Mazharul Haq
2nd Position - Great Lakes Region
Mirza Mahmood Ahmad
Naseer Wasem
Ch. M Ashraf
Basheer Asad

3rd Position - Head Quarters Region
Haleem Chaudhry
Habeebullah Bajwa
Sultan Ahmad

Religious and General Knowledge (Team of Four)

1st Position - Central East Region
Imtiaz Rajaiki
Khilil Malik
Lutfullah Salim
Syed Fazal Ahmad

2nd Position - South West

Region
Anwer Mahmood Khan
Muhammad Munir
Asim Ansari
Latif Ahmad

3rd Position - North East Region
Naim Tahir Malik
Majeed Malik
Rafi Ahmad
Zia Shah

Ta'lim Exams

Essay Writing Competition

1st Anwer Mahmood Khan (LA East Majlis)
2nd Zia H. Shah (Syracuse Majlis)
3rd Iftikhar A. Sheikh (Houston Majlis)
3rd Muzaffar M. Qureshi (Dallas Majlis)

Maximum Participation by Majlis Exam II of 2006 Small Majalis and Large Majalis

1st position Phoenix (Munir A. Malik)
South Virginia (Munawar Malik)
2nd position St. Paul (Nasim Ahmad) Dallas (Mujahid Mahmood)
3rd position Austin (Malik M. Altaf) Central NJ (Farooq Malik)

Exam I of 2007 Small Majalis and Large Majalis

1st position Kansas (Syed

Mubashir Mahmood) Baltimore (Halim Chaudhry)
2nd position Austin (Malik M. Altaf) LA Inland (Imran Jattala)
3rd position Fitchburg (Muzaffar Chaudhry) Dallas (Mujahid Mahmood)

Ansar that Scored 100% in Ta'lim Exam II of 2006

Mubarik A. Piracha (Dallas)
Mirza Irshad Ali (Houston)
Tahir A. Khan (LA East)
Abdul Shakur Malik (Silicon Valley)
Basharat Ahmad Wadan (Washington, DC)

Ansar that Scored 100% in Ta'lim Exam I of 2007

Abdul Majeed Niaz (Austin)
Farooq A Malik (Central Jersey)
Abdul Sami Khaliq (Charlotte, NC)
Mubashir Ahmad (Dallas)
Waseem Sheikh (Dallas)
Bashir Uddin Mehmood (Fitchburg)
Abdul Matin Khan (Georgia/SC)
Nisar Ahmad Khan (Houston-North)
Mirza Irshad Ali (Houston-South)
Mohammad I. Jattala (L. A. Inland)
Tahir A. Khan (L. A. Inland)
Ahmad Abdul Hameed (Laurel)
Ajaz A. Malik (Laurel)
Aqeel Ahmad Sahibzada (Laurel)
Chaudhry Mehmood Tariq (Laurel)

Mahmood Ahmad Bhatti (Laurel)
Mohammad Younis Bhatti (Laurel)
Saeed Ahmad Malik (Laurel)
Safiullah Malik (Laurel)
Sardar Hifazat Ahmad (Laurel)
Shafiq Rana (Laurel)
Rashid Allahdin (Long Island)
Muzaffar Chaudhry (Miami)
Bashir Shams (New Orleans)
Chaudhry Fazal Ahmad (North Virginia)
Abdul Waheed Khan (Phoenix)
Syed N. Bukhari (Potomac)
Ahmad Daud (Research Triangle)
Rafiq Syed (Research Triangle)
Sayeed Naseer Ahmad (RTP)
Zia R. Azam (Research Triangle)
Khalil Ur Chaudhr (Seattle)
Abdul Shakur Mali (Silicon Valley)
Naseer Siddique (Silicon Valley)
Waseem Khan (Silicon Valley)
Wasim Malik (Silicon Valley)
M. Tahir Khan Bhatt (Silver Spring)
Daoud Chattha (Silver Spring)
Naseer Ahmad Qureshi (Silver Spring)
Nasir Raja (Silver Spring)
Pervaiz Aslam Chaudhry

(Silver Spring)
Rafiq Ahmad Malik (Silver Spring)
Tahir A. Khan Topi (Silver Spring)
Tariq Chaudhry (Silver Spring)
Abdul Hakim Nasir (Syracuse)
Badar Munir Ahmad (Syracuse)
Khalid Parvez (Syracuse)
Mahmood Ahmad Butt (Syracuse)
Muhammad Zafar Iqbal (Syracuse)
Naeem Chaudari (Syracuse)
Tahir Ahmad (Syracuse)

Sports Competitions

**Fast Walk
Over 55 years old 55 and under**

1st position Al-Hassan K. Dadzie (Milwaukee) Baba Trawalley (Res. Triangle)
2nd position Mahmood Bhatti (Laurel) Naseer A Nasir (Milwaukee)
3rd position Halim Chaudhry (Baltimore) Rizwan Qadir (Detroit)
Consolation Prize Emmanuel Galvin (Brooklyn)

Horse Shoe Toss Over 55 years old 55 and under

1st position Imtiaz Rajeki (Philadelphia) Shahid Malik (N Virginia)
2nd position Nasir Mirza Mohammad Safiullah (York)
3rd position Majeed Malik (Brooklyn) Javad Bhatti (York)

Arm Wrestling Over 55 years old - 55 and under

1st position Mirza Abdul Hamid (Maryland) Mukhtar Ahmad (Queens)

1st position Shaukat Pervaiz Wahla (Laurel)

2nd position Imtiaz Rajeki (Philadelphia) Mahmood Ahmad (S. Virginia)

Table Tennis Over 55 years old - 55 and under

1st position Rafi Ahmad (Brooklyn) Lutfullah Salim (York)

2nd position Sayed Burhan Qaderi (Detroit) Monas Chaudhry (LA East)

3rd position Majeed Malik (Brooklyn) Ismail Dar (LA Inland)

Musical Chairs

1st position Shaukat Pervaiz Wahla (Laurel)

2nd position Khadim Shah (Bay Point)

Volleyball

1st position Great Lakes Region

2nd position Virginia Majalis

3rd position South West Region

Tug-of-War

1st position Headquarters Region

2nd position North East Region

3rd position Mid West Region

God of Islam Visible in Nature and Perceived by Human Hearts

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one (peace and blessings of Allah be on him) through whom we have found the Living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger^{SAW} who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him. [*Naseem-e-Dawat, Roohani Khaza'in, Vol. 19, p. 363*]

The Being of God is hidden upon hidden and beyond of beyond and is most secret and cannot be discovered by the power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognise God purely through reason.

Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laugh at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realise that lack of knowledge of something does not necessarily negate its existence.

There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity.

NORTH NEW JERSEY JAMA'AT ACTIVITIES

Jalsa Seeratun-Nabi

On October 21st 2007 North New Jersey Jama'at and Islamic Center of Passaic/Paterson held a joint conference to promote understanding and cooperation between the people of different faiths. This program was sponsored by our Jama'at and was held at the Islamic Center of Passaic in Paterson, NJ with the special cooperation of *Imam* Ameer Salahuddin. Muslims of different denominations and Christians guests attended the event. Na'ib Ameer Br. Munir Hamid Sahib and Missionary In-charge of Central East Region I. H. Kauser Sahib spoke at the event. Approximately 40 to 50 guests attended this event. This program was attended by different *Imams* of the Mosques and Christian priests and pastors. Among the guests speakers was a radio director of Islamic programming who spoke to the audience very well. Later he invited our Missionary I.H. Kauser Sahib to speak on his radio program for one hour.

Religious Founders Day Held

The Religious Founders Day Conference was held on Sunday, November 19, 2007 at the Regency House Hotel Route 23 North. The topic was "Is a Divine Reformer the Need of the Hour." The following religious leaders represented their community,

Islam: Imam Inamulhaq Kauser Sahib

Christianity: Father Joseph Doyle of Saint Anne's Church Fairlawn NJ

Judaism: Rabbi Noach Shapiro of Congregation Shomrei Emunah of Montreal NJ

Hinduism: Dr. Mahindra Jani

Buddhism: Mr. Dough Popper

Sikhism: Giani Mukesh Singh of Gurdwara Brigdewater NJ

Jainism: Mr. Diwaker Shah, President Jam Society, NJ

After the *Zuhur/Asar* Prayers the conference started at 1 PM with the recitation of the Holy Qur'an. The Conference was presided over by Hafiz Samiullah Chaudhary Sahib, President North NJ Jama'at. The conference lasted for about two and a half hours with total attendance of approximately 200 people. There were about 70-80 guests who attended this meeting.

The event was covered by the Herald Newspaper of North NJ. A book stall was arranged where about 15 books were sold and many flyers were distributed among the guests. At the end participants were served snacks/beverages and the speakers were presented with gifts. Overall the conference was successful in bringing the people of different faiths closer.

WAQFE NAU REGIONAL IJTEMA – SOUTHWEST REGION

**Imran Jattala,
Assistant National Secretary, Waqfe Nau - USA**

The Southwest Regional *Ijtema* was held on Saturday, November 10, 2007, at Magnolia Recreation Center in Upland, California. Due to a large scale renovation activity at Baitul Hamid Mosque in Chino, the host Jama'at, LA-Inland Empire, had reserved a hall exclusively for the Waqfe Nau *Ijtema* at a community center. National Secretary Wafe Nau, Hafiz Samiullah Chaudhary Sahib arrived from the East Coast to participate in the *Ijtema*.

The *Ijtema* registration started with breakfast at 10:00 AM and several dignitaries including, Dr. Hamidur Rehman Sahib, Na'ib Ameer, Syed Shamshad Nasir Sahib, Regional Missionary – Southwest Region, Asim Ansari Sahib, President LA-Inland Empire, and Hafiz Samiullah Chaudhary Sahib, National Secretary Waqfe Nau – USA arrived to participate in the *Ijtema*. Children traveled from five Jama'ats; LA-East, LA-West, LA-Inland Empire, San Diego and Tucson, Arizona. Tucson children traveled nearly

five hundred miles to participate in this *Ijtema*. The formal program started at 10:30AM with the recitation of the Holy Qur'an by Tariq Ahmad of LA-East Jama'at, followed by a short *Darse Hadith* presented by Sameel Malik of LA-West Jama'at. A beautiful poem of Hadhrat Promised Messiah^{as} and its translation were presented by Palvasha Noor and Rabia Waraich respectively of LA-Inland Empire Jama'at.

President of LA-Inland Empire Jama'at, Asim Ansari Sahib delivered the welcome address and thanked the participants for coming from long distances to make the *Ijtema* a success. *Imam* Shamshad Nasir Sahib delivered opening comments. He reminded the Waqifeene Nau about their upcoming challenges in the second century of *Khilafat-e-Ahmadiyya* and the needed perseverance to carryout the responsibilities of Jama'at Ahmadiyya.

Hafiz Samiullah Chaudhary Sahib delivered the opening address and than-

ked the host Jama'at for making an extraordinary effort to host the regional *Ijtema*. He thanked the participants for traveling long distances to make the *Ijtema* a success. He outlined the expectations that *Khilafat-e-Ahmadiyya* holds from Waqifeene Nau to be ready, prepared, able and willing to serve the humanity. Hafiz Sahib thanked other dignitaries for coming to attend the full-day *Ijtema*.

For the first session of the program, children from each Jama'at presented speeches about *Khulafa-e-Ahmadiyyat* starting with Hadhrat Khaliftul Masih I^{ra}. Five children eloquently presented details about the successes and achievements of *Khulafa-e-Ahmadiyyat* during the first 100 years of *Khilafat*. These speakers were Taha Qureshi of Tucson, AZ, Sifa'at Siraji of San Diego, Fazal Ahmad of Los Angeles - West, Tariq Naseem of Los Angeles - East, and Ayesha Waraich of Los Angeles – Inland Empires Jama'ats. Each speech was followed by a

few questions selected by Hafiz Sahib from the actual speech contents. Those who correctly answered the questions posed by Hafiz Sahib, received prizes from Na'ib Ameer Sahib. The first Waqfe Nau to receive a prize was Rizwan Jattala for correctly answering the question about the place and date of birth of Hadhrat Khalifatul Masih I^{ra}.

The latter part of the first session was devoted to presentations by *Waqifeene Nau* of their own choice. All local Waqfe Nau secretaries were allotted time according to their *Tajneed*, and they coordinated the presentations of their respective Jama'ats. Iqbal Rana Sahib, Secretary Waqfe Nau LA-East coordinated the presentations of *Waqfeen* of his Jama'at, followed by Naser Noor Sahib for LA-Inland Empire, Anwar Qureshi Sahib for Tucson, Arizona and Mansoor Malik Sahib for LA-West.

The *Ijtema* attendees broke for *Zuhr & Asr* Prayers at 12:30 PM which was followed by a forty-five minute lunch break. The second session started at 1:45 PM with the recitation and translation of the Holy Qur'an by Palvasha Noor and Rabia Wariach respectively of LA-Inland Empire Jama'at. Mutahira

Rana of LA-East presented a *Hadith* and its translation. A poem of Hadhrat Promised Messiah^{as} was beautifully recited by Tahira Ahmad and translation was presented by Minal Malik - both from LA-West Jama'at.

A one-hour career development and counseling workshop was arranged where five fields were explored as possible career choices for the Waqfe Nau children; missionaries, medicine, engineering, teaching and journalism. Hafiz Samiullah Sahib moderated the session and explained that the fields of missionaries, medicine and engineering remain as priorities for the Waqfe Nau children, followed by teachers, journalists and linguists.

Imam Syed Shamshad Nasir Sahib presented an introduction to the missionary field as a career choice, the preparations needed to go to the *Jamia* and the time it takes to complete the studies. Dr. Hamidur Rehman Sahib, Na'ib Ameer, USA presented information about the field of medicine and various aspects and specializations of this field. Monas Chaudry Sahib, *Qaid Tabligh* of Majlis Ansarullah USA was invited to speak about the field of en-

gineering. He offered detailed information about many fields of engineering, the preparation needed to enter those fields and advantages and disadvantages of various fields over each other.

Sister Atiyya Chaudry of LA-East Jama'at, - a teacher by profession, was invited to introduce and explain the teaching field as a possible career choice. She explained the education and certification needed to become a professional teacher. Sister Atika Sadeeqa of LA-Inland Empire Jama'at, who is an author and a journalist, was invited to answer questions regarding the field of journalism.

For next 30 minutes, one child from each Jama'at was invited to speak on the topic of "Propagation of Islam through example and character". Three *Waqfeene Nau* - Rizwan Jattala of LA-Inland Empire, Azeem ur Rehman of LA-East and Minal Malik of LA-West took the stage in turns to relate personal examples and offer their views about exemplifying one's character to spread the message of Islam.

All children were recognized for various aspects, including presentations

made at the *Ijtema*, and unique contents presentations. National Secretary Waqfe Nau, Hafiz Samiullah Chaudhary and Na'ib Ameer, Dr. Hamidur Rehman awarded trophies to the children. Children were awarded beautiful blue-ribbon certificates for academic achievements during the year and trophies, mementos, and candies for participation as well.

At the end *Imam* Syed Shamshad Nasir Sahib and Na'ib Ameer, Dr. Hamidur Rehman Sahib delivered the concluding remarks. National Secretary Waqfe Nau, Hafiz Samiullah Chaudhary Sahib delivered the concluding address reminding the children about the long and short term goals of the Waqfe Nau scheme. He explained that it is not only the far and dark corners of the world where humanity is suffering and awaiting our help. In reality, our services are needed everywhere, even right here at home, in our own neighborhoods, in our cities and towns, in our own states, and in our own, the United States of America.

The program ended with a silent prayer led by Na'ib Ameer, Dr. Hamidur Rehman Sahib.

A Special Tablighi Meeting Held at Masjid Al-Nasr Willingboro, NJ

A group of 19 students from Burlington County College, which included five military personnel from the Fort Dix Military Base, visited the mosque for an introduction to Islam. Two speeches were delivered at this occasion. Sheikh Muhammad Sulaiman Sahib spoke on the "Ethics of War and Rules of Engagement in Islam" and Missionary I H. Kauser Sahib spoke about Islam- a Religion of Love and Peace which was followed by a question and answer program including 29 questions which were already sent in advance by the students. The meeting lasted about two and a half hours and was followed by refreshments.

Free Tabligh literature was distributed on this occasion, which included DVDs of the BBC documentary film: "DID JESUS DIE", the book titled "Life of Muhammad" and other miscellaneous books and pamphlets. We received a letter of thanks from the teacher afterwards.

Free Clinical Service in York/Harrisburg Area

Majlis Khuddamul Ahmadiyya sponsored a flu clinic for members of the Jama'at and their guests. Dr. Zarar Bajwa and Dr. Mubashir Mumtaz offered their services in this regard to provide free flu vaccination to the neighbors of the mosque. Dr. Aisha Ahmad and Dr. Tahira Khalid provided the supplies and services. A total of forty-two individuals received their vaccinations which were provided free of charge. May Allah bless their efforts.

Ahmadiyya Muslim Free Medical Clinic

M. Ashraf Meelu MD FACP

Although America is considered one of the richest countries in the world, unfortunately about 50 million Americans don't have access to expensive health care systems. It is of paramount importance for us Ahmadis to help our fellow human beings; in the medical field we have opened so many clinics and hospitals in Africa. By the grace of God I also had the opportunity to work under the Nusrat Jehan Scheme in Africa. I thought we should provide medical services in this country also. Many hurdles may come to mind, including malpractice and the probability of someone needing expensive tests or procedures, etc. But I strongly believe that it is the right thing to do and that these hurdles can be overcome if we start this noble work.

Since last year, after making an announcement with the Jama'at, I started seeing patients in the Baitur Rahman Mosque after the Friday Prayers. The local Ahmadiyya Community has welcomed this opportunity. Following is a list of major services provided:

- 1) Many members are found to have high blood pressure, which has been effectively treated with medication. My best example is of an elderly lady, a recent immigrant from Pakistan, who had a history of Angina and was taking medication in Pakistan. She was not able to walk a few feet without having pain. When I saw her blood pressure it was 230/110. After treatment her blood pressure is normal and she told me that now she walks around the block with her husband in the evening.
- 2) Treatment of acute infections, mostly upper respiratory infection; free samples of medication, if available, are also given.
- 3) If I feel the problem needs a specialty opinion, I usually get the opinion from other specialists in the hospital physician lounge and inform the member of the opinion.
- 4) If I feel a patient needs a CT scan, etc., I negotiate the price with a facility close to my office and get the procedure done.
- 5) Some members come for prescription refills, etc.
- 6) Last year I arranged to give out the Flu vaccine. I was surprised that many Ahmadis were not aware of the importance of the Flu vaccine. This year we will have the free vaccine program again.
- 7) Other physicians have also shown an interest and do volunteer work. Dr. Laeeq Ahmad (Thoracic surgeon) mentioned his desire to me.

I think that there is a need for these kinds of services and other Jama'ats should also think about providing such services.

Book Review

Manji-Another Pawn Advanced

Atif Munawar Mir

Muslims need to rediscover true Islam to deal with the issues of the modern life as opposed to modifying Islamic principles to fit the preferences of modern society. This is the main argument forwarded by Ansar Raza in his new book: "Manji Another Pawn Advanced". As evident by its name, this book is intended to be a response to the series of accusations launched by Irshad Manji against Islam in her book, "The Trouble with Islam". Manji's book is "written for a general audience and not for academics or scholars." Therefore, Raza's response is in "simple conversational style" as well. In his analysis, Raza discusses three methods employed by Manji to slander Islam: "hiding the truth", "perverting words" and "confounding truth with falsehood". In a simple and yet powerful way, Raza builds his analysis by identifying the number of accusations made by Manji and responds to them in the light of Islamic teachings.

Manji's logical technique, in the words of Raza, is to "amass divergent statements, put them in a clay pot, shake them well and offer to her readers a heap of irreconcilable oscillating philosophy". For instance, the author points out that Manji wrongly blames Islam for dark-aged teachings, such as the practice of stoning. If she, despite her prejudice, finds anything positive in Islam she credits it to the influence of Judaism. She conveniently forgets to mention that the punishment of stoning was an "integral part of Jewish law, which was also practiced by Christian clergy." Raza emphasizes that Holy Quran has "quite clearly and unequivocally laid down flogging as the punishment for adultery." The author argues that if the stoning persists in Islamic cultures, it is because of the misunderstanding of the teachings of Islam.

To show shortcomings in Manji's research, Raza, among other examples, uses Manji's discussion of the "*Pact of Umar*", which she argues contained discriminatory clauses. To support her argument, she claims that Dr. Abdulaziz Sachedina admitted to such clauses in his book "The Islamic Roots of Democratic Pluralism". Raza mentions as to how after reading the relevant portion of the Dr. Sachedina's book, he was shocked to observe how "criminally" Manji had distorted and misrepresented his views. Raza made personal contact with Dr. Sachedina and upon his permission included Dr. Sachedina's remarks about Manji in his book that "Ms Manji...depends on secondary sources about Islam, and retrieves only those materials that she intends to polimicize or utilizes to support her own personal interpretation".

Manji "alleges that the Holy Qur'an forbids Muslims to think". To reform itself, Manji argues, Islam needs *Ijtehad*. She gives an impression in her book that *Ijtehad* was devised, flourished and practiced in Muslim Spain due to the influence of Jews and Christians. Raza, after correcting her historical understanding and definition of *Ijtehad*, proves using Qur'anic verses that Islam does encourage the use of intellect and mind. In addition, he points out, "Islam has...built-in function of reformation" as Allah has promised and taken care of the periodic revival and reformation of Islam through divine reformers. Raza discusses that in the 14th century of the Islamic era, the promise has been fulfilled in the person of Hadhrat Mirza Ghulam Ahmad,^{as} the Holy Founder of the Ahmadiyya Movement in Islam, who declared that "religious wars had come to an end and a new phase of peace, modernity and tranquility had begun". Hadhrat Mirza Ghulam Ahmad^{as} also taught the Muslims to "create and foster a pluralistic society, promote tolerance and diversity of ideas, seek knowledge from whatever source they may find and be grateful to those who treat them with justice, equity and benevolence".



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Jamia Ahmadiyya Canada

"I will give precedence to my faith over all worldly affairs"

1194 Matheson Blvd. E, Mississauga, Ontario, Canada, L4W 1R2 Tel: 905-206-1605 Fax: 905-206-1144

Admission of Students to Jamia Ahmadiyya Canada for 2008 / 2009

We are pleased to announce that admission to the Jamia Ahmadiyya Canada for the new academic year starting from September 2008 has started. The last date for the receipt of applications is **March 30, 2008**. Interviews of the prospective candidates from Canada will be conducted on **April 13, 2008**. Interviews of the prospective candidates from USA will be conducted on **April 12, 2008** in Toronto, Canada. *Insha'Allah!*

- The Jamia offers a seven year comprehensive course in Islam and comparative religions.
- Medium of instruction is both English and Urdu.
- The age limit for students in the 1st year is from 17 to 20 years.
- Minimum educational requirement for admission will be Grade 12 certification or equivalent.
- Admission will be open to Waqfeen-e-Nau children as well as those who dedicate their lives for the service of Islam.
- Preference will be given to those students who can correctly read the Holy Qur'an and those who have a basic knowledge of Urdu / Arabic.
- Applicants seeking admission should apply through our email or our postal address, so that the requisite application forms can be sent to them.

Jamia Ahmadiyya Canada
1194 Matheson Blvd. East
Mississauga, ON, L4W 1R2, Canada
Email: info@JamiaAhmadiyya.ca

- All applications must be accompanied by the recommendation of the Jama`at President; and Ameer Jama`at and Missionary In-Charge.

2008 USA Jama'at National Calendar

START	DAY	ACTIVITY	VENUE	DEPT	TYPE	LEVEL
01/05-01/06	Sa-Su	Review of 2007 activities and Plan for 2008 activities	Local	GS	Jam	National
01/07-01/13	Mo-Su	Tehrik-e-Jadid/Waqf-e-Jadid Pledge Collection Week	Local	TJWJ	Jam	National
01/12/08	Sat	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
01/12/08	Sat	Talim & Tarbiyyat Program	Willingboro	Tal/Tar	Jam	Sem-Reg
01/12-01/13	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
01/13/08	Sun	Talim & Tarbiyyat Program	Queens	Tal/Tar	Jam	Sem-Reg
01/19-01/20	Sa-Su	Zo'ama, Qaideen & Nazimeen Conference	Miami	Ansar	Aux	National
01/26/08	Sat	Public Relations Seminar	NY	PR	Jam	National
01/27/08	Sun	Talim & Tarbiyyat Program	Atlanta	Tal/Tar	Jam	Sem-Reg
02/01-02/29	Fr-Fr	Special Tabligh Month	Local	TAB	Jam	Local
02/02/08	Sat	National Amla Meeting	BRM	GS	Jam	National
02/09/08	Sat	Waaqfeen-e-Nau Ijtema	NY	WN	Jam	Sem-Reg
02/09/08	Sat	Talim & Tarbiyyat Program	Silicon Valley	Tal/Tar	Jam	Sem-Reg
02/09-02/10	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
02/10/08	Sun	Talim & Tarbiyyat Program	Baypoint	Tal/Tar	Jam	Sem-Reg
02/16-02/17	Sa-Su	Khilafat Sports Tournament	NY	MKA	Aux	National
02/17/08	Sun	Musleh Mau'ood Day Meetings	Local	TAL	Jam	Local
02/29-03/02	Fr-Su	Lajna Mentor's Meeting	TBD	Lajna	Aux	National
03/08/08	Sat	Waaqfeen-e-Nau Ijtema	Los Angeles	WN	Jam	Sem-Reg
03/08/08	Sat	Talim & Tarbiyyat Program	Research Tr.	Tal/Tar	Jam	Sem-Reg
03/08-03/09	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
03/09/08	Sun	Talim & Tarbiyyat Program	Charlotte	Tal/Tar	Jam	Sem-Reg
03/09/08	Sun	Waaqfeen-e-Nau Ijtema	Baypoint	WN	Jam	Sem-Reg
03/22/08	Sat	National Amla Meeting	BRM	GS	Jam	National
03/23/08	Sun	Masih-e-Mau'ood Day Meetings	Local	TAL	Jam	Local
03/29/08	Sat	Talim & Tarbiyyat Program	Phoenix	Tal/Tar	Jam	Sem-Reg
03/30/08	Sun	Talim & Tarbiyyat Program	Tucson	Tal/Tar	Jam	Sem-Reg
04/05/08	Sat	Waaqfeen-e-Nau Evaluation Day	All	WN	Jam	Loc/Reg
04/11-04/13	Fr-Su	Waaqfeen-e-Nau Trip to Jamia Ahmadiyya, Canada	Toronto	WN	Jam	National
04/12/08	Sat	Talim & Tarbiyyat Program	Columbus	Tal/Tar	Jam	Sem-Reg
04/12-04/13	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
04/13/08	Sun	Talim & Tarbiyyat Program	St. Paul	Tal/Tar	Jam	Sem-Reg
04/13/08	Sun	Seeratun Nabi Day Meetings	Local	TAR	Jam	Local
04/19/08	Sat	Waaqfeen-e-Nau Ijtema	Willingboro	WN	Jam	Sem-Reg
04/25-04/27	Fr-Su	National Majlis-e-Shura	Detroit	GS	Jam	National
05/03/08	Sat	Waaqfeen-e-Nau Ijtema	Atlanta	WN	Jam	Sem-Reg
05/03-05/04	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MAMKA	Aux	Regional
05/10/08	Sat	Waaqfeen-e-Nau Ijtema	Detroit	WN	Jam	Sem-Reg
05/10/08	Sat	Talim & Tarbiyyat Program	York	Tal/Tar	Jam	Sem-Reg
05/10-05/11	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
05/11/08	Sun	Talim & Tarbiyyat Program	Hartford	Tal/Tar	Jam	Sem-Reg
05/17-05/18	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MKA	Aux	Regional
05/24-05/25	Sa-Su	Nasir Tournament	TBD	MKA	Aux	National
05/27/08	Tue	Khilafat Centenary Celebration	Local	TAL	Jam	Local
05/30-06/01	Fr-Su	Lajna & Nasirat Ijtema	South	Lajna	Aux	Regional
05/31/08	Sat	Waaqfeen-e-Nau Ijtema	Rochester	WN	Jam	Sem-Reg

2008 USA Jama'at National Calendar

START	DAY	ACTIVITY	VENUE	DEPT	TYPE	LEVEL
06/01/08	Sun	Talim & Tarbiyyat Program	VA-North	Tal/Tar	Jam	Sem-Reg
06/07/08	Sat	National Amla Meeting	BRM	GS	Jam	National
06/08/08	Sun	Waaqfeen-e-Nau Ijtema	BRM	WN	Jam	Sem-Reg
06/14/08	Sat	Waaqfeen-e-Nau Ijtema	Chicago	WN	Jam	Sem-Reg
06/14-06/15	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
06/20-06/22	Fr-Su	Jalsa Salana, US	Harrisburg	TAR	Jam	National
06/27-06/29	Fr-Su	Jalsa Salana, Canada	Bradford	TAR	Jam	Canada
07/12/08	Sat	Waaqfeen-e-Nau Ijtema	Dallas	WN	Jam	Sem-Reg
07/12-07/20	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar	Jam	National
07/18-07/20	Fr-Su	Lajna & Nasirat Ijtema	BRM	Lajna	Aux	Regional
07/25-07/27	Fr-Su	Jalsa Salana UK	UK	TAR	Jam	International
08/01-08/03	Fr-Su	Lajna & Nasirat Ijtema	West Coast	Lajna	Aux	Regional
08/02/08	Sat	Waaqfeen-e-Nau Ijtema	NY	WN	Jam	Sem-Reg
08/02-08/10	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar	Jam	National
08/08-08/10	Fr-Su	Lajna & Nasirat Ijtema	Mid-West	Lajna	Aux	Regional
08/09-08/15	Sa-Fr	Jamia Orientation Course	Willingboro	WN	Jam	National
08/16/08	Sat	National Amla Meeting	BRM	GS	Jam	National
08/16-08/17	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
08/22-08/24	Fr-Su	MKA Ijtema & Shura	Milton, NY	MKA	Aux	National
09/01-09/30	Mon	Ramadhanul Mubarak	Local	TAR	Jam	National
09/24-09/30	We-Tu	Tehrik-e-Jadid Fund Collection Week	Local	TJ	Jam	National
10/01/08	Wed	Eidul Fitr	Local	TAR	Jam	National
10/10-10/12	Fr-Su	Lajna Majlis-e-Shura	TBD	Lajna	Aux	National
10/11/08	Sat	Waaqfeen-e-Nau Ijtema	Los Angeles	WN	Jam	Sem-Reg
10/11-10/12	Sa-Su	Musleh Mau'ood Tournament	TBD	MKA	Aux	National
10/12/08	Sun	Waaqfeen-e-Nau Ijtema	Silicon Valley	WN	Jam	Sem-Reg
10/17-10/19	Fr-Su	Ansar Ijtema & Shura	BRM	Ansar	Aux	National
10/18/08	Sat	MKA Amla Meeting	TBD	MKA	Aux	National
10/18-10/19	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
10/18-10/19	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
10/25/08	Sat	Waaqfeen-e-Nau Ijtema	York			Local
11/01/08	Sat	Waaqfeen-e-Nau Ijtema	Zion	WN	Jam	Sem-Reg
11/08-11/09	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
11/08-11/09	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
11/09/08	Sun	Religious Founders' Day Meetings	Local	TAB	Jam	National
11/15-11/16	Sa-Su	Qaideen Refresher Course	NJ-Central	MKA	Aux	National
11/21-11/23	Fr-Su	Jalsa Salana WC	LA-East	TAR	Jam	National
11/28-11/30	Fr-Su	National Amla Meeting & Officers' Refresher Course	BRM	GS	Jam	National
11/29/08	Sat	Waaqfeen-e-Nau Ijtema	Washington	WN	Jam	Sem-Reg
12/08/08	Mon	Eidul Adhia	Local	TAR	Jam	National
12/13/08	Sat	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
12/13-12/14	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
12/13-12/14	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
12/14/08	Sun	Seeratun Nabi Day Meetings	Local	TAR	Jam	National
12/13-12/19	Th-We	Waqf-e-Jadid Fund Collection Week	Local	WJ	Jam	National

In the Name of Allah, Most Gracious, Ever Merciful
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21 January 2008

PRESS RELEASE**STATEMENT:**

HADHRAT MIRZA GHULAM AHMAD OF QADIAN IS THE PROMISED MESSIAH AND MAHDI AS PROPHESED BY THE HOLY PROPHET OF ISLAM

THE AHMADIYYA MUSLIM JAMA'AT RESPONDS TO FALSE CLAIMS MADE IN 'THE JAKARTA POST'

The Ahmadiyya Muslim Jama'at (AMJ) has responded to an article printed in '*The Jakarta Post*' which made a number of false claims about the Community. The article which was printed under the headline '*Govt spares Ahmadiyah with no ban*' stated that the Indonesian Government had chosen not to ban the Ahmadiyya Jama'at due to an apparent reversal, by the Ahmadiyya Jama'at, regarding the status of its Founder, Hadhrat Mirza Ghulam Ahmad of Qadian.

Speaking about the article and clarifying the position of the Ahmadiyya Jama'at, the central Press Secretary, Abid Khan said:

"On behalf of the Ahmadiyya Jama'at I would like to state that we are very disappointed by the aforementioned article printed in The Jakarta Post. This article suggested that our Community had, God forbid, changed its position regarding the status of Hadhrat Mirza Ghulam Ahmad of Qadian.

To clarify, it is an inherent part of our faith and belief that Hadhrat Mirza Ghulam Ahmad of Qadian is the Promised Messiah and Mahdi (Guided One). Every true Ahmadi Muslim shares the same belief that the Founder of the Community is the same Messiah and Mahdi whose advent was foretold by the Holy Prophet of Islam.

The Holy Prophet Muhammad (peace and blessings be upon him) was the final law bearing Prophet and he brought a complete and perfect teaching. Hadhrat Mirza Ghulam Ahmad was the true Promised Messiah and Mahdi, who came to rejuvenate the message of Islam and therefore we most certainly recognise and accept him as a true Prophet of God Almighty.

It is hoped that The Jakarta Post recognises and rectifies the mistakes it made in the aforementioned article."

Ahmadiyya Muslim Association

The Ahmadiyya Muslim Association has prospered throughout the world expounding and practising its motto '*Love for All, Hatred for None*'.

Further Information regarding the AMJ can be found at AlIslam.org

End of Release

Press Secretary: Abid Khan (07795460318)
 International Press and Media Desk

ایک دلچسپ ویادگار ادبی شام

راجہ ناصر احمد

اقلیم سخن کے سالار جناب پروفیسر پرویز پروازی امریکہ میں موجود ہوں اور ان کے شاگرد پذیرائی کے لئے کوئی محفل پانہ کریں۔ یہ کیسے ممکن ہے۔ چنانچہ یہ سعادت بھی واشنگٹن میٹروپولیٹن میں فروغ شعر و ادب میں پیش پیش تنظیم 'مالا' (Mid-Atlantic Association for Literature Appreciation) کے جناب ناصر جمیل کے حصے میں ہی آئی جنہوں نے 8 ستمبر 2007 کی شام تعلیم الاسلام کالج ربوہ کے طلباء اور اردو داں طبقہ کے احباب کو ایک مقامی ریسٹورنٹ میں مدعو کر کے بھولی بسری یادوں کی شمع پھر سے فروزاں کرنے کا موقع فراہم کیا۔ جناب پروازی صاحب کے ساتھ یہ شام ان کے دوست احباب اور قدر دانوں کے لئے نایاب موقع تھا جو دور و نزدیک سے شریک محفل ہوئے۔ اس محفل کی صدارت محترم مولانا سید شمشاد احمد صاحب ناصر نے کی اور سیکریٹری کے فرائض جناب ناصر جمیل کے سپرد کئے گئے۔ تلاوت قرآن کریم کے بعد آغاز محفل جناب سفیر الحق رامہ صاحب (ورجینیا) نے پروازی صاحب سے متعلق لکھے گئے ایک مضمون سے کیا۔ یہ مضمون جناب پروفیسر شریف احمد خان صاحب نے سپرد قلم کیا تھا مگر وہ کسی مجبوری کے باعث اس محفل میں شمولیت سے قاصر رہے۔ جناب خان صاحب نے کالج کے دنوں کی یادوں کو تازہ کرتے ہوئے پروازی صاحب کے ساتھ بطور ہم کار گزارے ہوئے لمحات اور آپ کی شخصیت کے بارے میں بڑے ہلکے پھلکے مگر دلچسپ اور اچھوتے انداز میں اظہار رائے کیا۔ جناب خان صاحب کے سادہ اور بے تکلف انداز تحریر کو حاضرین نے بے حد پسند کیا۔ اور حقیقت بھی یہی ہے کہ ایسی تحریریں بہت کم سننے کو ملتی ہیں۔ اسکے بعد خاکسار راجہ ناصر احمد نے جناب پروازی صاحب کی شخصیت، ادبی خدمات اور کلام کے بارے میں ایک مختصر مضمون سے سامعین کو محظوظ کیا اور جناب پروازی صاحب کے رنگ تغزل اور مشاہدہ کی گہرائی پر مبنی اشعار سامعین کے گوش گزار کئے۔ چند اشعار قارئین کی دلچسپی کے لئے درج ذیل ہیں:-

جان پر کھیل گئے عشق میں جیتے جیتے	عمر گھل جاتی ہے اس زہر کو پیتے پیتے
دلوں میں سوزِ محبت نظر میں حسنِ جمیل	یہی ہے اہل طریقت کی زندگی کی دلیل
خوئے تسلیم یہی ہے سر تسلیم ہو خم	اور حد کوئی نہیں حدِ ادب سے آگے
پسِ ظلمت کوئی سورج بھی چلا آتا ہے	شبِ ظلمت ہی نہیں ظلمتِ شب سے آگے
زمانہ تھک گیا آنے کی راہ سکتے ہوئے	مکین چرخِ چہارم اب آسماں سے نکل
پہ آسماں پہ کوئی ہے نہ کوئی آئے گا	حدیثِ عقل کو سن نرغہ گماں سے نکل

بعد ازاں جب شمع محفل جناب پروازی صاحب کے سامنے پہنچی تو آپ نے حاضرین کو اپنے تازہ کلام سے مستفیض کرنے کے ساتھ ساتھ اپنی تازہ کتاب میں پیش کردہ دلچسپ و مفید اور قیمتی معلومات سے بھی سامعین کو آگاہ کیا۔ یہ کتاب جماعت احمدیہ کے بارے میں تقریباً چھ صد آپ بیتوں میں پائے جانے والے اعتراضات اور غلط بیانیوں کے رد میں سپرد قلم کی گئی ہے۔ یہ ایک عظیم کام تھا جسے جناب پروازی صاحب نے تنہا سرانجام دیا۔ اللہ تعالیٰ انہیں جزائے خیر عطا کرے۔ امید ہے یہ کتاب اہل علم طبقہ کے لئے ایک قیمتی ماخذ و سرمایہ ثابت ہوگی۔

یہ پر رونق تقریب جناب پروازی صاحب کے شکر یہ اور ان کی صحت و سلامتی کی دعا کے ساتھ اختتام پذیر ہوئی۔