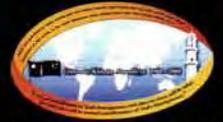


An informational, literary, educational, and training magazine of the Ahmadiyya Muslim Community, USA

The Ahmadiyya



January 2008

# Gazette

USA



HADHRAT KHALIFATUL MASHIH I <sup>ra</sup>



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An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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January 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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## Al-Qur'an

رَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَسَوْ لَيُمْكِّنَنَّ لَهُمْ دِينَهُمْ  
 الَّذِي أَرْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا  
 يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

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 He will surely give them in exchange security *and peace* after their fear: They will worship Me *and* they will not associate anything with Me. Then whoso is ungrateful after that, will be the rebellious. (24:56)

### Commentary

Because it serves as a prelude to the introduction of the subject of Khilafat emphasis is repeatedly laid in verses 52-55 on obedience to Allah and His Messenger. This emphasis implies a hint to the status and position of a Khalifah in Islam. The verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the Holy Prophet's Successors and the representatives of the whole nation. The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his Khilafat will continue to exist in one form or another in the world till the end of time, all other Khilafats having ceased to exist. This is, among many others, the Holy Prophet's distinctive superiority over the other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifah in the person of the founder of the Ahmadiyya Movement.

## Al-Hadith

عَنْ مُحَدِّثَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ الْكِبْرِيَاءُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَزْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَزْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاصِيًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَزْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا حَبْرِيَّةً فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَزْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ ثُمَّ سَكَتَ -

Hadhrat Hudhaifah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "O Muslims! This Prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end, to be replaced with Khilafat which will follow the pattern of Prophethood and will remain as long as Allah wills. Then this Khilafat will also come to an end. Then a hereditary bloody monarchy will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of despots and tyrants, and that period too will come to an end. After that, Khilafat, on the pattern of Prophethood, will re-emerge." After saying this, the Holy Prophet<sup>saw</sup> was silent. (*Musnad Ahmad, p 273-4, Mishkat bab al andhar watanzi*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَتْ بَنُو إِسْرَائِيلَ تَسْوُسُهُمُ الْأَنْبِيَاءَ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ أَوْتُوا بِبَيْعَةِ الْأَوَّلِ فَلَا أَوْلَ اعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ -

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Before you, the leadership of the Bani Israel was entrusted to the Prophets. Whenever a Prophet passed away, another Prophet was his vicegerent. However, after me, there is no Prophet. Instead, there will be Caliphs, in large numbers. The Companions of the Holy Prophet<sup>saw</sup> said, 'What do you command for such a situation?' The Holy Prophet<sup>saw</sup> said: 'The one at whose hands you initiate first, obey him and give him what is his right. The Caliphs are answerable to God Almighty as He will ask them how they fulfilled their responsibilities.' " (*Bukhari kitab al manaqib bab ma dhikr 'an banu israel, Muslim, Musnad Ahmad, p 297/2*)

## SAYINGS OF THE PROMISED MESSIAH<sup>AS</sup> KHILAFAT

The function of a *Khalifah* had been set out by the Promised Messiah<sup>as</sup> in his Testamentary Direction in these terms:

“It is the way of God which He has manifested throughout since He created man in the earth, that He helps His Prophets and Messengers and makes them triumph, as He has said: “Allah has decreed: Most surely, it is I who will prevail, I and My Messengers.” (58:22). Their triumph means that as the purpose of the Prophets and Messengers is that God’s will shall be done on earth and no one should oppose it, He establishes their truth through powerful signs, and sows the seed of the verities that they desire to spread in the world, through their own hands; but does not bring about its fruition through them. He causes them to die at a time when there is apprehension of their failure, and thus provides their opponents with an occasion for mocking at them and deriding them. But after their mocking and derision He makes manifest another aspect of His Power, and provides such means through which those purposes which had remained unfulfilled to some degree are fully achieved. In short, He manifests two types of His Power. First He manifests His Power directly through His Prophets. Secondly, when after the death of a Prophet his community is confronted with difficulties, and his opponents appear strong, and imagine that the late claimant’s mission has failed and become confident that his community would be ruined, and the members of the community are perplexed and are discouraged, and many unfortunate ones begin to think of turning away, God manifests His Mighty Power a second time and rallies the shaken community. Thus he who is steadfast throughout witnesses this miracle; as it happened when the death of the Holy Prophet<sup>saw</sup> was considered untimely and many of the dwellers of the desert turned away from Islam, and the companions were overwhelmed with grief. At that juncture God manifested His Power a second time, and by raising up Abu Bakr<sup>ra</sup> buttressed and strengthened Islam afresh, and thus fulfilled His promise: “He will surely establish for them their religion which He has chosen for them; and after their state of fear He will grant them peace and security.” (24:56) The same happened in the time of Moses<sup>as</sup> when he died on the way to the Holy Land, without leading his people into it as had been promised, and there was great mourning among the children of Israel. According to the *Torah*, on the sudden death of Moses<sup>as</sup> and their untimely bereavement, they were overwhelmed with grief and wept and wailed for forty days. In the same way, at the time of the crucifixion of Jesus, the disciples were scattered and one of them repudiated him.

So, dear ones, as it has ever been the way of God that He makes two manifestations of His Power, so as to frustrate two false joys of His opponents, it is not possible that in this case He should depart from His ancient way. Therefore, be not sorrowful over what I have told you, and do not let your hearts suffer from anxiety, for it is necessary for you to witness the second manifestation of God’s Power also. Its coming will be the better for you, for it is permanent and will endure till the Day of Judgment. That second manifestation cannot arrive till after I am gone; but when I go God will send that second manifestation to you, and it will abide with you for ever.” (*Al-Wasiyyat* 3-5)

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

**DELIVERED ON NOVEMBER 2, 2007**

On 2nd November, 2007, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor<sup>aba</sup> said: One of the conditions of *Bai'at* enjoined by the Promised Messiah<sup>as</sup> is that the person who pledges *Bai'at* should have such a strong relationship of love and brotherhood with him, that there should be nothing like it in any other worldly relationship. Hazoor<sup>aba</sup> said: Although it is difficult to abide by this condition without Allah's special grace, everyone who entered the Jama'at at the time of the Promised Messiah<sup>as</sup>, or does so now, is happy to comply with this condition and has no compunction about it. It was at Allah's command that the Promised Messiah<sup>as</sup> received the pledge of *Bai'at* and Allah Himself inspired his followers with a love for him which excelled every other love. Ahmadis are fortunate that Allah has filled their hearts with love for His beloved Messiah, and, as long as we continue to nurture this love and strengthen our faiths by obeying Allah, doing good deeds, and offering fervent prayers, we will continue to be blessed with its fruits.

Hazoor<sup>aba</sup> said: When Allah informed the Promised Messiah<sup>as</sup> that his end was near, He said to his Jama'at: "Do not grieve over what I am telling you, for you are destined to witness a second manifestation, whose coming is better for you because it will last forever and will not end until the Day of Resurrection. And the second manifestation cannot appear unless I go. And when I go, Allah will send to you the second manifestation and it will always remain with you." Thus the Promised Messiah<sup>as</sup> says that while you continue to love me as the Promised Messiah<sup>as</sup> you must also love the second manifestation which will represent me and you must hold fast to it. The promise of obedience and love that you have made to me must also be extended to those who will take the pledge of *Bai'at* in my name. All the fortunate ones who were present at the time understood the Promised Messiah's message and came together around Khilafat and showed exemplary love and devotion, and continue to do so to this day. Allah, in keeping with His promise, has filled the heart of every member of this Jama'at with unparalleled love for the Promised Messiah<sup>as</sup> and Khilafat.

Hazoor<sup>aba</sup> said: Despite differences of religion, color, caste and language people are coming together at the hand of the Promised Messiah<sup>as</sup>. Their gathering under the flag of the Promised Messiah<sup>as</sup> and their relationship of love and devotion to Khilafat is indeed a great sign. When I informed the Jama'at last Friday about my forthcoming surgery, the expression of love and concern that I received from Ahmadis across the globe was so overwhelming,

that my own love for them knew no bounds. May Allah always keep these lovers of the Promised Messiah<sup>as</sup> under His protection and may He multiply my love for them.

Hazoor<sup>aba</sup> said: I request you to pray that I may be able to do justice to the responsibilities that have been placed upon me, and may I be able to fulfill them with greater love and compassion. Khilafat will, *Insha Allah*, continue to flourish in Ahmadiyyat as long as this mutual love exists. Just as this Khilafat is forever, so shall this love endure to the end. Khilafat is an evergreen tree, may Allah always keep it that way, and may none of us wither away from it like a dry leaf. Always remember that only through prayers can we maintain a strong relationship with Khilafat and reap its blessings. Let us continue to strengthen our ties with Allah and nurture this blessed tree with prayers.

Hazoor<sup>aba</sup> said: I would also like to express my gratitude to the Ahmadi doctors who remained present during the operation as an expression of their love and concern. May Allah also reward the Doctors who did the operation, and may He reward all those who prayed for its success. May Allah accept their prayers and fulfill all their pious desires. *Ameen*.

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

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## HADITH

Hadhrat Zirr bin Hubaish<sup>ra</sup> relates: "I went to Safwan bin 'Assal to inquire about the symbolic passing of the hands over socks in the course of ablutions. He asked me: 'Zirr, what brings you?' I replied: 'Search of knowledge.' He said: 'Angels spread their wings for one who seeks knowledge out of pleasure at what he seeks.' I told him: 'Some doubt has arisen in my mind concerning the passing of hands over socks in the course of ablution after one has been to the privy or the urinal. You are one of the Companions of the Holy Prophet<sup>saw</sup> and I have come to ask you: 'Did you hear him<sup>saw</sup> mention anything concerning it?' He replied: 'Yes. He<sup>saw</sup> directed us that while we were on a journey we need not take off our socks for washing the feet in the course of ablutions during a period of three days and nights, except after consorting with our wives. In other cases, e.g. sleep, a visit to the privy or urinal etc., the symbolic passing of the hands over socks would suffice during that period.' I then asked him: 'Did you hear him<sup>saw</sup> say anything concerning love and affection?' He replied: 'We were with the Holy Prophet<sup>saw</sup> in the course of a journey when a desert Arab called out to him in a loud rough voice: 'O Muhammad!' The Holy Prophet<sup>saw</sup> answered him in almost the same tone: 'Here I am.' I said to the Arab: 'Fie on you, lower your voice in his presence; Allah has so commanded.' He retorted to me: 'I will not lower my voice; and then addressing the Holy Prophet<sup>saw</sup> said: 'What about a person who loves a people but has not yet found himself in their company?' The Holy Prophet<sup>saw</sup> answered: 'On the Day of Judgment a person will be in the company of those he loves.' "

(Tirmidhi kitabudda'wat bab ma ja' fi fadlittaubah)

## HAKEEM MAULVI NOOR-UD-DEEN'S<sup>ra</sup> ELECTION AS FIRST CALIPH

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> died at 10:30 a.m. on May 26, 1908 and his body was brought to Qadian the next day. Everybody was in a state of shock: "What will happen now?"

"The whole world was a body without a soul - the soul having left with the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>," mused Hakeem Sahib.

The first and foremost thing that occupied the attention of the Jama'at was the election of a successor to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. Hadhrat Mirza Ghulam Ahmad's<sup>as</sup> family and elders of the Jama'at were naturally inclined to the election of Hakeem Sahib as his successor. Every heart, after the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was deeply moved. It was obvious that among all the members of the Jama'at there was no one better suited than the outstanding personality of Hakeem Sahib<sup>ra</sup>, but every one was submerged with sadness and sorrow, and the most saddened was Hakeem Sahib<sup>ra</sup>.

Khawaja Kamal-ud-Din, Secretary, *Anjuman-i-Ahmadiyya*, stood up and made a passionate plea for calm and courage, and the style and tenor of his speech was such that every one there was full of tears. He made the plea that the entire Jama'at should stand behind the *Khilafat*. Maulvi Muhammad Ali was consulted and it was suggested that Hakeem Sahib<sup>ra</sup> should be elected the Caliph. Hakeem Sahib<sup>ra</sup> was a great personality and in every way suited to the spiritual leadership. Khawaja Kamal-ud-Din made an open suggestion that every Ahmadi should take a *Bai'at* at the hand of Hakeem Sahib<sup>ra</sup>. Thereupon, Maulvi Muhammad Ali said it was not necessary to suggest that the people who were already part of the Jama'at remained part of the Jama'at. Then Khawaja Sahib pointed out, 'this is the crucial time in the life of the Jama'at, and that there might arise later differences of opinion' It was, therefore necessary that people gather and take a fresh *Bai'at* at the hand of Hakeem Sahib<sup>ra</sup>.

After consulting Maulvi Muhammad Ali, Khawaja Kamal-ud-Din took other members of the *Anjuman* including Sheikh Rahmatullah, Dr Syed Muhammad Hussain Shah, Dr Mirza Yaqoob Baig and also Maulvi Muhammad Ali to the house of Nawab Muhammad Ali, and there they sent for Sheikh Yaqoob Ali, also known as Yaqoub Ali Irfanj - the Editor of *Al-Hakam*, Maulvi Muhammad Ahsan Amrohi and Sahibzada Hadhrat Mjrza Bashirud Din Mahmud Ahmad<sup>ra</sup> (the eldest Son of Hadhrat Sahib), and everyone agreed that there could not be a better choice than Maulvi Noor-ud-Deen. The father-in-law of Hadhrat Masih Mau'ood<sup>as</sup>, Mir Nasir Nawab<sup>ra</sup> also endorsed this. Once these consultations were over, Khawaja Kamal-ud-Din went to Hakeem Sahib<sup>ra</sup> and conveyed the decision of the Jama'at. Maulana Sahib<sup>ra</sup> hesitated a little and then said, "Let me pray and after the prayer I will respond." Thereafter, Hadhrat Maulana Sahib<sup>ra</sup> did the ablution and offered two *rak'at*, and then he prayed to invoke Divine guidance.

Later he said. "Let us move to the place where the body of our master is lying, and where

our other brethren were waiting.” Then he arrived at the garden where the *Janaza* (the body ready for burial) was lying.

At the gathering of the Ahmadis, Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>, editor of the *Al-Badr* held a petition in his hand which he read (Quotes taken from the issue of June 8, 1908):

“In the name of Allah, Most Gracious and Ever Merciful. We, the Ahmadis whose signatures are appended below, have unanimously agreed that the first of the *Muhajjreen* Hadhrat Hakeem Haji Maulvi Noor-ud-Deen<sup>ra</sup> who is the most pious among us and enjoys the highest status and was a close friend of our dear Imam and whose personality is clearly reflected in the following couplet:

“What a thing of happiness it may be if everyone of the *Ummat* becomes a *Noor-ud-Deen* (light of religion), and if every heart is full of truth, then the goal of success is achieved.”

We Ahmadis, at the hand of Hakeem Sahib<sup>ra</sup>, take a fresh *Bai'at* in the name of Ahmad and follow him and show him the same obedience to his commands as shown to the ones by *Hadhrat Aqdas*<sup>as</sup> (a reference to the Promised Messiah).

This petition carried a large number of signatures but the correct number of people who signed it could not be verified.

## First Address as *Khalifah*

After having heard the petition of the members of the Jama'at Hadhrat Khalifatul Masih I<sup>ra</sup> advanced and spoke. After reciting the *Kalima Shahadat* he recited the following verse from chapter three, *Surah Al-Imran*, verse 105:

And let there (always) be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper.

And then Hadhrat Khalifatul Masih I<sup>ra</sup> said:

“I glorify Allah, Who is ever Eternal. Every Prophet, who comes to the world, has a mission, which once completed, God calls him back. Have a look at my past life; I never desired to be an Imam. When Abdul Kareem Sahib became an *Imam-us-Salat* (one who leads the prayer), I felt a sigh of relief. I know myself fully well and my God knows me even better than myself. The only desire that I have is that my God be happy with me and, in order to achieve this happiness, I keep myself busy with constant prayers seeking His pleasure. In Qadian, I have spent quite a time in ruminating over the fact as to what would happen after Hadhrat Sahib<sup>as</sup>. From among the relations of Hadhrat Sahib<sup>as</sup>, three of them are present here (Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Hadhrat Mir Nasir Nawab and Nawab Muhammad Ali Khan) and, in order to maintain unity, you do *Bai'at* at the hand of any of them, and I would be with you. (*Al-Badr*, June 2, 1908, p. 6).

Continuing his address, he reminded them again:

I am an old man, a sick man and my temperament is not suited to it, this is a very heavy load. I swear in the name of Allah that you do your *Bai'at* at the hand of any one of the three that I mentioned and I am with you, but if you want to do *Bai'at* at my hand, be very clear what *Bai'at* means. *Bai'at* means to “sell your selves.” A man eschews everything and that is why Allah has called his man “*Abd*” (one who worships). So, whatever feelings and inclinations you have, you have to follow what I say, and if you accept these conditions, then in the name of Allah, I accept these responsibilities.”

After hearing this clarion call, every one of the 1200, who were present there, said with one voice: ‘please accept the responsibility of being our Ameer, because we believe you are the only person, who can discharge this heavy responsibility.’”

First, the men took the *Bai'at* and then the ladies, and among the ladies the family of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> were the first. Once the *Bai'at* was over, Khawaja Kamal-ud-Din as secretary of *Anjuman-i-Ahmadiyya* took upon himself the duty of informing the outside Jama'ats, of the decision taken at Qadian and the following statement later appeared in the papers, *Al-Hakam* and *Al-Badr* (May 28, 1908):

In accordance with the Will of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> as entered into *Al-Wasiyyat* magazine and after consultation with the President and members of *Anjuman-i-Ahmadiyya* members of the family of Hadhrat Sahib<sup>as</sup> and over twelve hundred Ahmadi, who were present in Qadian at the time of the burial of Hadhrat Sahib<sup>as</sup>, Hadhrat Haji Alharmain Janab Hakeem Noor-ud-Deen Sahib<sup>ra</sup> was elected unanimously the *Khalifah* and everyone present took *Bai'at* at his hand. Some of the prominent people who took *Bai'at* included Maulvi Syed Muhammad Ahsan, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, Nawab Muhammad Ali Khan, Sheikh Rahmatullah Sahib, Maulvi Muhammad Ali, Dr. Mirza Yaqoob Baig, Dr. Syed Muhammad Hussein and the writer.

The statement was signed by Khawaja Kamal-ud-Din.

A letter containing this statement was sent to all members of the Jama'at asking them to take *Bai'at* either in person or in writing at the hand of Hakeemul Ummat Khalifatul Masih I, Maulvi Noor-ud-Deen<sup>ra</sup>.

## Burial

After the *Bai'at* at the hand of Hadhrat Khalifatul Masih I<sup>ra</sup>, he led the “*Janaza Prayer*” (funeral prayer). It was a most moving scene; every eye was full of tears. These Ahmadi were parting with their master, the Promised Messiah<sup>as</sup>, who led them through a period of spiritual elevation and purification. By six in the evening, the body was lowered in the grave of “*Bahishtj Maqbara*.”

(*The Way of the Righteous by Syed Hasanat Ahmad*)

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# THE FIRST SUCCESSOR TO THE PROMISED MESSIAH<sup>as</sup>

**Hadhrat Muhammad Zafrulla Khan<sup>ra</sup>**

Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi<sup>as</sup>, founder of the Ahmadiyya Movement died, after an illness extending over a few hours, at Lahore, on May 26, 1908. He had received repeated warnings of his fast approaching end, in the divine revelations vouchsafed to him, over a period of weeks. Nevertheless, the impact of the event, when it happened, on the members of the Movement, was shattering.

His bitter opponents breathed a sigh of relief, and the more virulent ones expressed unseemly jubilation, that a grave threat to some of their cherished beliefs and doctrines, and the way of life to which they had become addicted, had at last been removed. They conceived that the Movement founded by him would soon pass into the limbo of history, and would be forgotten as an inconsequential ripple on the surface of orthodox Islam.

The sober minded among the Muslims, though not endorsing his claims, felt bereaved of a great champion of Islam, whose death was an irreparable loss. Even non-Muslims acknowledged and paid tribute to his high scholarship, utter sincerity, and the purity and righteousness of his life.

At that fateful hour in the history of the Movement, of Islam, of religion and of mankind, before his sacred remains were reverently committed to the earth at Qadian, on May 27, his foremost and most devoted disciple, Hadhrat Maulvi Nur-ud-Deen<sup>ra</sup>, an eminent divine, a great lover of the Holy Qur'an, an outstanding and reputed physician, was acclaimed as his spiritual Successor, and the members of the Movement swore allegiance to him in his capacity of Khalifatul Masih. In that capacity, as ordained by the Divine Will, he was destined to perform the same role as Hadhrat Abu Bakr<sup>ra</sup>, the first Successor of the Holy Prophet<sup>saw</sup> of Islam, had been similarly destined to perform at the time of a far graver crisis in the fortunes of Islam and of mankind, thirteen hundred years earlier. Divine Grace enabled Hadhrat Maulvi Nur-ud-Deen<sup>ra</sup> to perform that role so well, that by the time of his death, in March 1914, the Movement, which completed its first quarter century about then, had been fully safeguarded against disruption and disintegration. The test came immediately in the shape of a challenge to the very institution of *Khilafat*, by a number of well-known prominent members of the Movement, who claimed that they had the support of ninety-five percent of the members of the Movement. They were soon undeceived. The bulk of the Movement withstood and defied the challenge firmly, and the Movement has since marched forward from triumph to triumph under the wise and inspiring leadership and fostering care of Hadhrat Khalifatul Masih II<sup>ra</sup> (1914-1965) and Hadhrat Khalifatul Masih III<sup>th</sup> (1965-1982). By now its branches are strung around the globe, and its membership, which is increasing daily, exceeds ten million, It is being widely recognized as the divinely promised renaissance of Islam (9:33).

The place of Hadhrat Maulvi Nur-ud-Deen, Khalifatul Masih I<sup>ra</sup>, is securely established in the history of the Ahmadiyya Movement and of Islam.

*(Foreword to the book, "Hadhrat Maulawi Nur-ud-Din, Khalifatul Masih I<sup>ra</sup>)*

# Respect for Humanity and Good Treatment of the Weak and the Downtrodden

*From Hadiqatussalihin: Translated by Karimullah Zirvi*

Hadhrat Abu Bakrah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "The age has turned a full circle to its previous condition, the way God Almighty had created the earth and heaven. The year has twelve months in it, four of which are sacred months i.e., *Dhul Qa'dah*, *Dhul Hijjah*, *Muharram* and the fourth is the *Rajab* of the *Mudar* tribe (i.e. occurring between *Jamadi* and *Sha'ban*). Then he said, 'O People! What month is it?' They replied, 'God and His Messenger<sup>saw</sup> know the best.' He remained silent for a while. They thought that probably he wanted to give another name to the month. Then he said, 'Is it not *Dhul Hijjah*?' They replied, 'Yes, Messenger<sup>saw</sup> of Allah.' Then he asked, 'Which city is it?' They replied, 'God and His Messenger<sup>saw</sup> know the best.' He remained silent for a while. They thought that probably he wanted to give another name to the city. Then he said, 'Is it not the sacred city of Mecca?' They replied, 'Yes, Messenger<sup>saw</sup> of Allah.' Then he asked, 'What day is it?' They replied, 'God and His Messenger<sup>saw</sup> know the best.' He remained silent for a while. They thought that probably he wanted to give another name to it. Then he said, 'Is it not the Day of Sacrifice?' We replied, 'Yes, Messenger<sup>saw</sup> of Allah.' Then he said, 'On this day, your lives, your goods, and your honour are sacred for you and are worthy of honour just as this day of yours, in this city of yours, and in this month of yours, are sacred. O People! Soon, you will meet your Lord. He will ask you about your deeds. Beware! Do not again become disbelievers, when I pass away, that you start killing each other.' Then the Holy Prophet<sup>saw</sup> said, 'Those who are here, listening to me, should convey my message to those who are not here. It is just possible that those to whom you convey the message are wiser than those who are now listening.' Then he said, 'Did I convey God's Message correctly?' He repeated these words three times. They said, 'Yes, the Messenger<sup>saw</sup> of Allah, you have conveyed the message of Allah correctly.' Then he said, 'O God Almighty! Bear witness.' "

*(Muslim kitabal qismah bab taghliz tahim addim- ' wal i 'radwal amwl)*

Hadhrat Abu Nadrah<sup>ra</sup> relates that a person who had listened to the 'Farewell Pilgrimage' address, which the Holy Prophet<sup>saw</sup> delivered during the days of Mina, told him that in this address, the Holy Prophet<sup>saw</sup> said, "O People! Your God is One. Your father is one. He repeated this several times. Then he raised his voice and said, 'Did I convey this important message?' People said, 'Yes, Messenger<sup>saw</sup> of Allah! You have conveyed the message excellently.' Then the Holy Prophet<sup>saw</sup> asked, 'What day is it?' They replied, 'It is the sacred day.' Then he asked, 'What month is it?' They replied, 'It is the sacred month of *Dhul Hijjah*.' Then he asked, 'What city is it?' They replied, 'It is the sacred city of Mecca.' Then the Prophet<sup>saw</sup> said, 'Your lives, your goods are as respected and sacred as is this day, this month, and this city.' Then he asked, 'Did I convey this message?' People said, 'Yes, the Messenger<sup>saw</sup> of Allah! You have conveyed the whole message excellently.' Then the Holy Prophet<sup>saw</sup> said, 'Those who are here, listening to me, should convey my message to those who are not here.' "

*(Musnad Ahmad, p 411/5, Musnad Ahmad p 230/1 'an Ibni 'Abbas<sup>ra</sup>)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> kissed his grandson Hasan bin 'Ali. Aqra' bin Habis, who was with the Holy Prophet<sup>saw</sup> at the time and said: "I have ten sons and have never kissed any of them. The Holy Prophet<sup>saw</sup> looked at him and said, 'He who has no compassion will receive none.' "

*(Bukhari kitabal adab bab rahmatal wald wa taqbilah, p 887/2, Muslim)*

Hadhrat Jarir bin 'Abdullah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Allah has no mercy for him who has no mercy for his fellows."

*(Muslim kitabal fada'il bab rahmatissibyan wal 'iyal)*

Hadhrat Sahl bin Sa'd<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "I and the one who takes care of an orphan will be together like this in the Heaven. He indicated his first finger and the middle finger touching on top with a little gap between the two in the middle and said, 'like this.' "

*(Bukhari bab fadl min ya'ul yatiman)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "The best house among the houses of Muslims is the one in which an orphan is treated well and the worst house is the one in which an orphan is treated badly."

*(Ibni Majah abwabal adab bab haqqul yatim)*

Hadhrat Anas bin Malik<sup>ra</sup> relates that Umm Sulaim (the mother of Hadhrat Anas<sup>ra</sup>) was the guardian of an orphan girl. The Holy Prophet<sup>saw</sup> once saw the girl and said to her smilingly, "Oh! You have grown so big. May your age not be prolonged. Weeping, the orphan girl went to see Umm Sulaim. Umm Sulaim said, 'Dear daughter! Why are you crying?' She said, 'The Holy Prophet<sup>saw</sup> has cursed me that my age may not be prolonged anymore. Now I will not have a long life and will die soon.' Umm Sulaim hurriedly took her covering and went to see the Holy Prophet<sup>saw</sup>. The Holy Prophet<sup>saw</sup> asked her, 'What is the matter? What brings you?' She said, 'Messenger<sup>saw</sup> of Allah! Did you imprecate this orphan girl that her age may not be prolonged?' The Holy Prophet<sup>saw</sup> said, 'Why do you say so?' Umm Sulaim said, 'You have said to this orphan girl that her age may not be prolonged.' The Holy Prophet<sup>saw</sup> smiled and said, 'I said this to the girl just for amusement. Umm Sulaim! Don't you know that God Almighty had granted acceptance to my request that I am a human being, I feel happiness like other people, and also become angry like other people, if I turn angry and curse someone who does not deserve the curse in the sight of Allah, may God make my curse a source of virtue, and nearness to God. O My God! Grant her Your nearness on the Day of Judgement. That is, change it to a prayer for goodness.' "

*(Muslim kitabal bir walsilah bab man la'natannabi<sup>sa</sup>)*

Hadhrat Abu Dharr<sup>ra</sup> relates that he asked the Holy Prophet<sup>saw</sup>, "Which of the deeds is the best? The Holy Prophet<sup>saw</sup> said, 'To believe in God and to fight in His cause.' Then I asked, 'Which of the sacrifices is the best?' The Holy Prophet<sup>saw</sup> said, 'The animal which is liked the most by its owner and is very expensive.' He said, 'If I am unable to do so, then, what should I do?' The Holy Prophet<sup>saw</sup> said, 'Help a worker or lend a helping hand to an

inexperienced person who can not do the work properly.' Then Hadhrat Abu Dharr<sup>ra</sup> said, 'O Messenger<sup>saw</sup> of Allah! If I am unable to do this as well?' The Holy Prophet<sup>saw</sup> said, 'Avoid harming the people. This is also a charity from you and is good for you.' "

*(Muslim kitabaliman bab biyan kaunaliman billah afdalul a'mal)*

Hadhrat Abu Dharr<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "A man proceeding along a track became very thirsty. Arriving at a well he descended into it and came out after taking a drink and saw a dog with its tongue lolling out trying to lick up mud from extreme thirst. The man thought this dog is suffering from thirst as I was suffering. So he descended once more into the well, filled his leather sock with water and came up holding it by his teeth and gave the dog a drink. Allah appreciated his action and forgave his sins. The Holy Prophet<sup>saw</sup> was asked, 'Messenger of Allah, are we rewarded for kindness to animals also?' He answered, 'There is a reward for kindness to every living thing.' "

Another version is: A dog was going around the brink of a well in extreme thirst, when a loose woman of the Bani Israel saw it. She lowered her leather sock into the well, drew up some water and gave it to the dog to drink. She was forgiven on account of this.

*(Bukhari kitabal masaqah bab fadl saqi'al ma')*

Hadhrat 'Abdullah bin Ja'far<sup>ra</sup> relates that one day the Holy Prophet<sup>saw</sup> made him sit on the back of his ride and told him some confidential matters which he would never tell anyone. The Holy Prophet<sup>saw</sup> cared very much about privacy regarding the call of nature and liked the concealment of a wall or a bush. Accordingly, once the Holy Prophet<sup>saw</sup> went to the garden of an *Ansar* to relieve himself of a call of nature. A camel, seeing the Holy Prophet<sup>saw</sup>, started to cry bitterly and tears started to drip from its eyes. The Holy Prophet<sup>saw</sup> walked to the camel and patted its head and seat. The camel became calm. Then the Holy Prophet<sup>saw</sup> asked, "Who is the owner of the camel? An *Ansari* youth told the Holy Prophet<sup>saw</sup> that the camel belonged to him. The Holy Prophet<sup>saw</sup> said to him, 'Do you not fear God? God has made you owner of the camel and the camel is complaining that you keep him hungry and make him work hard.' "

*(Abu Da'ud kitabal jihad bab ma yu'mar bih minal qiyam 'aladdawab walha'im)*

Hadhrat Ibn 'Umar<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "A woman was tormented on account of a cat which she had shut up till it died. On that account she entered the Fire. She did not give it anything to eat or drink when she shut it up, nor did she leave it free to pick up its nourishment from among the rodents and insects of the earth."

*(Muslim qatalal hayat bab tahrir qatalal hirrah, Bukhari kitabal anbiya')*

Hadhrat 'Abdullah<sup>ra</sup> relates: 'We were with the Holy Prophet<sup>saw</sup> in the course of a journey when he drew apart and in his absence we saw a sparrow which had two little ones with it. We caught them but the mother bird came and started beating the earth with its wings. By that time the Holy Prophet<sup>saw</sup> returned and exclaimed, "Who has distressed this bird on account of its young? Return them to her. He also noticed a mound of ants to which we had set fire. He inquired, 'Who has set fire to this?' We answered, 'We have. He observed: It does not behove anyone to torment with fire except the Lord of the fire.' "

*(Abu Da'ud kitabal jihad bab karahiyah harqal 'aduww binnar)*

## THE INSTITUTION OF KHILAFAT

At the death of the Holy Prophet<sup>sa</sup>, the Muslims lost not only their Prophet but also their spiritual, religious and political leader. The Holy Prophet<sup>sa</sup> had not designated any successor during his own lifetime and the young Muslim community could not possibly survive without one. A leader, therefore, had to be selected who would not only be acceptable to the people but also worthy of the Holy Prophet's<sup>sa</sup> ideals and objectives. The choice of the Muslims fell on Hadhrat Abu Bakr<sup>ra</sup> who was then elected as the first *Khalifah* or Successor of the Holy Prophet<sup>sa</sup>. This election or nomination of leaders in the Muslim community grew into an institution called the *Khilafat* or Caliphate.

The period of the four successors of the Holy Prophet<sup>sa</sup>, Hadhrat Abu Bakr<sup>ra</sup>, Hadhrat 'Umar<sup>ra</sup>, Hadhrat 'Uthman<sup>ra</sup>, and Hadhrat 'Ali<sup>ra</sup>, is known as the *Khilafat-i-Rashida* (The Pious Caliphate).

(A Book of Religious Knowledge, Waheed Ahmad, p. 153)

The promise of *Khilafat-i-Rashida* is linked to the following four conditions which the *Ummat-i-Muslimah* must fulfill:

1. One should have a strong belief (*Iman*) in the Promise of God Almighty regarding the establishment of *Khilafat-i-Rashida*.
2. One should act righteously, as is desired of subjects of the *Khilafat-i-Rashida*.
3. One should be willing to make all sacrifices for the establishment of the Oneness of God.
4. Under all circumstances, one should give precedence to obedience to the *Khalifah* of the time, while keeping in mind the end of the proud people, which always results in disobedience and sinfulness.

The history of Islam clearly shows that as long as the *Ummat-i-Muslimah* kept taking care of the above four responsibilities, God Almighty kept providing them the blessings of the *Khilafat*. When the *Ummat-i-Muslimah* stopped fulfilling the above requirements of the *Khilafat*, obedience and righteousness disappeared, and they started fighting each other. Thus, God Almighty took away the blessings of *Khilafat* from Muslims, and a long period of unjust and cruel leadership started. However, in this age, by the Grace of God, once again through the Promised Messiah and Mahdi<sup>as</sup>, the spiritual son of the Holy Prophet<sup>sa</sup>, a *Jama'at* has been established, which fulfills the above four conditions of the *Khilafat-i-Rashida*. Hence, once again the institution of *Khilafat* in the tradition of *Khilafat-i-Rashida* has begun in *Jama'at* Ahmadiyya upon the demise of the Promised Messiah and Mahdi<sup>as</sup>. This *Khilafat* is the continuation of the *Khilafat-i-Rashida*, which began 1400 years ago after the demise of the Holy Prophet<sup>sa</sup>.

The Promised Messiah and Mahdi<sup>as</sup> said about this *Khilafat* - The Second Manifestation of the Power of God:

Allah's Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power---

---And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of the world."

*(Al-Wasiyyat, pp 6-7, Roohani Khaza'in vol. 20, pp 304-305)*

The Ahmadiyya *Khilafat* is the second manifestation and Allah has assured Ahmadi Muslims that this *Khilafat* will endure to the end of time. *Khilafat* provides unity, security and progress for *Jama'at-i-Ahmadiyya*. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers.

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## AHADITH

Hadhrat 'Amr bin Shu'aib<sup>ra</sup> relates on the authority of his father who heard it from his father, that the Holy Prophet<sup>saw</sup> said: "He who has no compassion for our little ones and does not acknowledge the honor due to our older ones, is not of us."

*(Tirmidhi abwabal bir walsilah bab ma ja' fi rahmassibyan)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Many there are 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 kitabal jannah babannar yudkhalhaljabbarun)*

Hadhrat 'Abdullah bin 'Umar<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> 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<sup>saw</sup> 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 honor are unlawful for another Muslim and are sacred.' "

*(Muslim kitabal bir walsilah bab tahrir zulmul muslim wa khadhlah)*

## **CAN A POPULAR MOVEMENT LEAD TO THE REVIVAL OF THE CALIPHATE?**

**Q/A Session with Hadhrat Khalifatul Masih IV<sup>rh</sup>**

*Translated by Lutfur Rahman Mahmood*

*[The above question was asked to the late Hadhrat Khalifatul Masih IV<sup>rh</sup>, in a Question/Answer session, held in U.K., on June 9<sup>th</sup> 1995. Hazoor discussed it at length and touched all important aspects. It has been rendered into English from the Urdu text that appeared in the issue of the weekly Al-Fazl International dated July 27<sup>th</sup>, 2007 ----- Ed.]*

The question arises which Caliphate is being referred to. If it means a "government of the people by the people" then it means democracy; or it may take the form of a "constitutional monarchy". We can find these two types existing in Muslim countries today. Now the question is what else is being demanded? If it refers to divinely installed Caliphate (i.e. the Rightly Guided Caliphate) then it should be clearly understood that it falls in God's domain. It is His business. It can come into existence only when God would like to have it

because it is God alone who commissions His Caliph.

Referring to some beliefs of the non-Ahmadi Muslims, Hazoor remarked that unwittingly they have already closed the door of this Caliphate. They have denied God's right to appoint someone as His Caliph. There is a third type of Caliphate, in which one Caliph succeeds another Caliph. If a divinely appointed Caliph is out of the question, who would then be able to succeed the Caliph? This type of Caliph is termed as *Khalifatur-Rasool* or in our terminology *Khalifatul Masih*. Hazoor further said that this type of Caliphate has its origin in divinely installed Caliphs. God commissioned all prophets and ensured that they should be succeeded by their Caliphs. Every prophet is called a *Khalifatullah* and his successor in his place is *Khali-fatur-Rasool*. It also applies to an individual if he is appointed as a Caliph by a prophet of God. In both

cases the chain of Caliphs is genuinely ensued. It is noteworthy that God has also attributed this Caliphate to Himself as the following verse clearly claims:

"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 religion which he has chosen for them; and that He will surely, give them in exchange security and peace after their fear; they will worship Me and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious." (24:56)

The above verse points out that the raising of a Caliph after a Prophet's demise, is Allah's responsibility Himself. The Caliph would be appointed from among the Prophet's pious

and righteous followers. Hadhrat Musleh Mau'ood (i.e. Khalifatul Masih II<sup>ra</sup>) has deduced a deeper meaning from this verse (24:56). He says that God promises to raise Caliphs among the followers of Islam, who believe in the institution of divinely installed Caliphate and clearly understand that its disregard and devaluation is dishonesty. In other words, those who do not believe in the institution of Caliphate are already excluded from inheriting this divine blessing. Some people objected to Hadhrat Musleh Mau'ood's<sup>ra</sup> explanation but he pointed out that the context of the verse (24:56) confirms that the belief refers to the faith in the message of the Holy Prophet<sup>saw</sup> and also in the institution of Caliphate as part of the continuation of his mission. However, the deeper meaning of the said verse is a separate issue. Let us consider the apparent meaning of the verse that those who believe in the Holy Prophet<sup>saw</sup> and do good deeds, Allah would make them His Caliphs in the earth. Now we are face to face with the aspect of practical application. Should we believe that the entire *Ummah* would be elevated to the rank of Caliphate; each and every Muslim; rank and file? In that scenario, each and every per-

son would claim to be a Caliph. But the same verse reads:

“He made successors from among those who were before them.”

God commissioned Moses<sup>as</sup> as His Caliph who was succeeded by a chain of Caliphs. Same thing happened to Abraham<sup>as</sup>. In all these cases we find individuals being appointed as Caliphs. It has never happened that the community as a whole was commissioned as Caliph or the sum total of followers claimed Caliphate collectively. However, if the entire community is deemed as God's representative then its head or leader can be rightly called as Caliph of God in the earth. This point which is pregnant with deeper meaning demands that entire community had to be faithful and righteous in order to become worthy of the Rightly Guided Caliphate. God has already pointed out toward the end of this verse (24:56) that the rebellious would never be blessed with Caliphate. The blessing of Caliphate has continued as result of collective righteousness of the community rather than the traditional democratic process. God Almighty fulfilled His promise by establishing Caliphate after the demise of

the Holy Prophet<sup>saw</sup> but when the Muslims failed to safeguard the honor and dignity of that institution, the Rightly Guided Caliphate was transformed into another kind of leadership (i.e. monarchical or dynastic rule). Allah kept His promise but in another form. However, this dynastic rule failed to maintain the unity of the *Ummah*. The Qur'anic verse clearly states two important distinctive features of the Rightly Guided Caliphate in the following words:

“He will surely establish for them the religion which He has chosen for them; and that He would surely give them in exchange security and peace after their fear.”

- 1) Strengthening of Islam by giving it grandeur, power and means to flourish.
- 2) Situations of fear and anxiety would always be replaced with security and peace.

But in the years after the secession of Rightly-Guided Caliphate, peace was repeatedly exchanged with fear. That shows that these substitutes of Caliphate cannot be called the Rightly-Guided Caliphate. We cannot refer to monarchical rule as Caliphate, as

God has mentioned it separately as monarchy. Two Rightly-Guided Caliphs cannot coexist in one dominion. Hadhrat Ali<sup>ra</sup> was the divinely commissioned Caliph. Muawiyya can be called a ruler or a king, not a Caliph. He was a Muslim monarch of a Muslim kingdom. The term *Khalifatur-Rasool* cannot be applied to him. Another characteristic of the Rightly-Guided Caliphate is mentioned in the very verse:

“They will worship Me and they will not associate anything with Me.”

The people who truly believe in *Tauhid* (i.e. Oneness of God) and do not indulge in polytheistic trends, are always united, the way Muslims were one nation in the time of the Holy Prophet<sup>saw</sup>. They had gathered together on one hand. The Holy Prophet<sup>saw</sup> practically demonstrated how unity can be generated by belief in Oneness of God. He proved to the hilt the meaning of being *Khalifatullah*.

Let us once again summarize the meaning of the above verse. God declares that the righteous followers of the Holy Prophet Muhammed<sup>saw</sup> would be blessed with the Caliphate manifesting the following three characteristics:

- 1) The religion of Islam would be on the rise,
- 2) The situation of fear would be always be exchanged with peace and tranquility.
- 3) Believers would be united on one hand and as result of it they would never associate anything with God and would worship Him exclusively. They would emerge as one *Ummah*.

Anyone who would part ways with them, would follow the footsteps of the rebellious people. The Qur’anic verse says:

“Then whoso disbelieves after that, they will be rebellious” (24:56)

This point lends support to Hadhrat Musleh Mau’ood’s<sup>ra</sup> deduction. The believers’ faith in the opening words of the verse essentially refers to the belief in the prophethood of the Holy Prophet<sup>saw</sup> and then as a corollary entails the belief in the institution of Caliphate. The “*Kufr*”, the disbelief mentioned in the verse, certainly refers to an internal disbelief exhibited by the believers. There is a need to understand the nature of this internal disbelief. Is it the denial of the Holy Prophet’s<sup>saw</sup> claim as divine messenger? Not at all, because such a denial would simply throw such a

person out of the pale of Islam. Therefore this “*Kufr*” or internal disbelief is the denial of the institution of Caliphate. Such people would theoretically be Muslims but would belong to the category of “*Fasiqoon*”, the rebellious ones. One point is abundantly clear, it is God who is the dominant factor in the scenario and is the real Speaker and Doer in the verse 24:56. It is God who makes Caliphs and then manifests the three distinctive features as proof of Rightly-Guided Caliphs. Nowhere is human effort recognized in the verse for launching of that Caliphate. It is clearly understood that individuals or groups simply cannot revive or install Caliphate by design. There was only one opening; that God should have raised someone as *Khalifatullah*; His Caliph in the earth. There is no alternative. Those who have vehemently denied the possibility of coming of God’s Caliph or vicegerent now cannot expect the advent of *Khalifatur-Rasool*, *Khalifatul Masih*, or *Khalifatul Mahdi*.

After the Holy Qur’an, the next source of guidance for Muslims is the *Hadith*. Let us explore this source also. The Holy Prophet Muhammed<sup>saw</sup> has clearly prophesized that there

would be Caliphate, followed by monarchy, giving way to tyrant kings and then the deterioration would continue. The question arises that how God would still honor His promise of extending protection to true and righteous believers? Another tradition of the Holy Prophet<sup>saw</sup> answers this question. That the *Hadith* foretells the advent of a *Mujaddid* (Reformer) at the head of every century. A *Mujaddid* and the institution of Caliphate both serve as substitute of the *Khaliftullah*, Caliphate being the primary successor and the *Mujaddid* occupying secondary place. The Caliphate is capable of forging unity in the *Ummah* while the *Mujaddid* saves it from death and further decay.

The Holy Prophet<sup>saw</sup> has never directly referred to *Mujaddadiyyat* (commissioning of Reformers) as Caliphate. Metaphorically, I refer to Caliphate as *Wudu* (Ablution) and *Mujaddadiyyat* as *Tayammum* (the substitute for ablution), in the absence of water. *Tayammum* is *Wudu*'s substitute but cannot be termed as *Wudu* itself. That is the reason that the Holy Prophet<sup>saw</sup>, on behest of God, prophesized the coming of reformers but did not refer to them as Caliphs. *Mujaddadiyyat* is a parallel

system which evolves as a substitute under the banner of Caliphate and becomes operative in its absence.

Now comes another crucial question. Had the Holy Prophet<sup>saw</sup> not made a prophecy concerning the revival of Caliphate, then all the clerics and the entire Muslim population of the planet put together could not have succeeded in reviving Caliphate. On the other hand, if any prophecy has been made then the revival of Caliphate would take place accordingly and not how the people wish or contemplate it. The revival of Caliphate has been tied in with the second-coming of the Messiah. The Holy Prophet<sup>saw</sup> has prophesized that the Caliphate, emanating from the blessings of prophethood, would be revived with the Messiah's prophetic advent. The prophethood is a prerequisite for the revival of the Rightly-Guided Caliphate. The Caliphate, which was discontinued due to the *Ummah's* ungratefulness, can only be revived with the advent of the Promised Messiah<sup>as</sup>.

Addressing the audience, Hazoor asked what has happened to the long-awaited advent of their Messiah? Has anybody heard about the descent of the Messiah from the heav-

ens? They are still waiting. The one sent by God [Hadhrat Mirza Ghulam Ahmad<sup>as</sup>], has been rejected by them. The Caliphate could have been revived by the following two means which they have already rejected and denied;

- 1) Subordinate, non-law bearing prophethood under the mantle of the Holy Prophet<sup>saw</sup> [They have forcefully rejected this concept]
- 2) The advent of the Promised Messiah<sup>as</sup> [They have declared him as an imposter]

Now the revival of Caliphate depends on the coming of their Messiah from the heavens. Let them concentrate on that great event! With reference to a debate, on the topic of the second-coming of Jesus<sup>as</sup> with his physical body from the heavens, which was recently held with the Indian *Ulema*, Hazoor suggested to them a simple viable solution. The Muslim *Ulema*, if they are honest in their belief that Jesus<sup>as</sup>, the son of Mary, was still physically alive in the heavens, then they should fervently pray for his speedy return to the earth. In the case of his triumphant return to the earth, they would be entitled to receive a cash prize of one billion rupees from the Ahmadiyya Jama'at.

Moreover, it would vouchsafe them an opportunity to establish the long cherished Rightly-Guided Caliphate as well. Hazoor further said that that would terminate this dispute (of the nature of the Second Coming) and he personally assures them to pay the announced prize even if it meant the disposal of the Ahmadi assets. Every contestant Maulvi would be entitled to receive a sum of one *crore* rupees. If the money exceeds one billion rupees, a special fund would be raised to honor that commitment, Hazoor declared.

Analyzing another interesting aspect, Hazoor wished to know that who would nominate the expected Caliph, the Sunnites, or the Shiites, or would the Commander-of-the Faithful be jointly elected by both? If that would be a Sunni Caliphate, then what would happen to one third of the other Muslims? How would they remain aloof? The Shiites would certainly reject the Sunni Caliph. They would not only reject him but would regard his rejection as an article of their faith because any Caliph, who does not belong to the lineage of the *Ahl-e-Bai'at Imams*, is not only an accursed person but is the chief of the hypocrites. This is what they believe,

and even utter such harsh words about the earlier Rightly-Guided Caliphs including Hadhrat Abu Bakr<sup>ra</sup>, (God Forbid). The Caliphate of such a Sunni Caliph would be greeted with a stern condemnation by Shiites, describing it as the repetition of the old history. The same thing will happen if a Shia Caliph is installed. A new *Kharjite* Movement would ensue in a violent manner, condemning the Caliph's supporters as satanic stooges and hypocrites. In other words, we would be faced with two Caliphates simultaneously. The Sunni Caliphate would further split according to their divisions. One can easily imagine how a *Wahabi* Caliph would deal with the Muslims found guilty of the worshipping of their saints, and vice versa.

At this juncture, someone from the audience suggested that Muslims could wisely overcome this problem by having a Caliph from each sect. Hazoor told the audience that practically it would be impossible on account of widespread diversity. Different sects have their own Mosques and organizations. How can *Brailvis* accept a *Wahabi* Caliph who is going to seal all the tombs of their saints? *Data-Darbar* and other such places

would be closed to public. All colorful banners and flags would be pulled down. No *Pir* (descendant of saintly family) would be spared to bestow babies on barren women. All avenues of such artificial blessings would be obliterated. The fascinating stories about Hadhrat Abdul Qadar Jilani would be banned on the plea that they were fabricated by people having polytheistic tendencies. People have to weigh all options before pledging their loyalty to a *Wahabi* Caliph.

The rise of a *Brailvi* Caliph would be a different story. The sacred *Ka'ba* would be decorated with idol-like charms and structures. People would openly prostrate at the tomb of the Holy Prophet<sup>saw</sup>. Others would dance like intoxicated *Darwishes* and sing with huge metallic tongs known as *chimtas*. People can easily construct these scenarios in their minds, before giving a final verdict as who is to assume the Caliphate power? It is left to be seen that Noorani Sahib is enthroned as the Caliph or the lot falls on someone else.

Muslims have already witnessed the launching of the *Khilafat* Movement in India during the days of the British *Raj* (in the 1920's).

The then India raged with a rare spell of enthusiasm in those days. Hadhrat Musleh Mau'ood<sup>ra</sup> warned the people to watch their steps as their energy was being consumed with meaningless struggle. Hazoor<sup>ra</sup> reminded them that Caliphs have never been appointed with that type of procedure and uproar. Hazoor<sup>ra</sup> further told them that the Ruler of Turkey whom the Indian Muslims wanted to head the Caliphate was least interested in it. It is interesting to note that it was a shrewd Hindu politician, Mahatma Gandhi, who was organizing that movement for the survival of the Caliphate. A mammoth gathering was held in Lahore (the Punjab Capitol) under the banner of the *Khilafat* Movement. Mahatma Gandhi spoke after the speeches delivered by the famous Ali Brothers (Maulana Muhammed Ali Johar and Shaukat Ali). The excited crowd sang praises of Gandhi who had traveled a long way to support the cause of Islamic Caliphate! The secret of Gandhi's involvement is noteworthy. He was advising Muslims to leave India and migrate to Muslim lands for realizing the long cherished dream of the revival of Caliphate. He wanted to get rid of Indian Muslims in the name of the

hot pursuit of Caliphate. Hadhrat Musleh Mau'ood<sup>ra</sup> warned Muslims that Gandhi simply wanted to reduce them to mere paupers and beggars after the loss of their immovable properties and sources of income. Some Muslims sold their properties at throwaway prices to Hindus who proved to be eager buyers. They made a unified effort to implement that design. The Hindus bought properties worth millions for thousands and then ejected the Muslims to march forward in search of Caliphate. They reached to Afghanistan, wave after wave, but were laughed and booted out. The hunger stricken, penniless zealots returned to India in despair. They learned the lesson after paying a huge price.

At the time of their arrival in Turkey, Kamal Ataturk had not yet taken the office as the first republican president. The then Turkish authorities expelled all *Maulvis* as they were interested in the continuation or revival of the Caliphate. The Bedouins of *Hijaz*, who revolted against the Turkish rule, had already lost the moral ground. Whose Caliphate could they establish after their recent revolt against the established Caliphate? India was being

ruled by the English and the establishment of a government headed by a Caliph was simply out of question. These jilted supporters of the Caliphate returned to India and started writing against the Turks that we went there to revive and strengthen the Caliphate but they kicked us out shouting "Get lost with the idea of your Caliphate, we are fed up with it."

In the end, Hazoor remarked that once again the Muslims are working for the revival of the institution of Caliphate. We should convey to them Hadhrat Musleh Mau'ood's<sup>ra</sup> warning which is equally useful today for its perpetual historical significance. There is a need to reprint that material for wider circulation. These Muslims should be told to ponder over the rise and fall of the *Khilafat* Movement of the 1920's. Ahmadi at that time had to pay a heavy price for adhering to truth. They were mercilessly persecuted for the non-existing crime of denying the blessing of Caliphate. They were beaten and dragged in the streets. But the fact is that only the Ahmadi are true believers of the institution of Caliphate.

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# ALHAJ HAKEEM NOOR-UD-DEEN

## KHALIFATUL MASIH I<sup>ra</sup>

### Family Account

Alhaj Maulana Hakeem Noor-ud-Deen's<sup>ra</sup> family came from the cream of gentry and nobility. The name of his father was Hafiz Ghulam Rasool and his mother's name was Noor Bakht. His family tree from his father's side after 34 stages reaches back to the Second Caliph of the Holy Prophet, *Farooq-i-A'zam*, Hadhrat Umar<sup>ra</sup>. In addition to his paternal heritage, his maternal heritage reached to a high degree of dignity. His mother belonged to the *A'waan* family, who are declared by historians as descendants of Hadhrat Ali<sup>ra</sup>. This makes him a *Farooqi* as well as an *Alvi*.

Munshi Muhammad Din Fauq has written in his book, *History of Peoples of Poonch* that the *A'waan* people are related to Hadhrat Ali<sup>ra</sup>. The *A'waan* people and their different clans and writers unanimously agree that they are the descendants of the son of Hadhrat Ali<sup>ra</sup>, Abbas Alamdar, who was martyred in the tragedy of *Karbala*. His sons, Abdullah and Ubaidullah, died in 120

A.H. during the time of the Umayyad Khalifah Hisham bin Abdul Malik, and were buried in the holy city of Medina. The family tree of the *A'waan* meets in the seventh generation to *A'waan bin Qasim Laila*. As the *A'waans* were in the family tree with Hadhrat Abbas Alamdar, they were also *Abbasides*, and as Hadhrat Abbas was the son of Hadhrat Ali<sup>ra</sup>, they were also called *Alvi*.

The author of the book *Hayat-i-Noor*, Maulana Abdul Qadir (formerly Sodagar Mal) writes:

"From the family tree of Maulana Hakeem Noor-ud-Deen<sup>ra</sup>, it is evident that he was a descendant of Hadhrat Umar<sup>ra</sup>. Among his ancestors, many were saints. His father's name was Hafiz Ghulam Rasool. He was a resident of *Bhera*, district *Shah Pur*. His mother was from the *A'waan* family, her name was Noor Bakht. She was the daughter of Mian Qadir Baksh of *Kahana*."

Mian Fazal-ur-Rahman Bismil Ghaffari writes in

his book, *History of Ahmadiyyat in Bhera*:

"He was a descendant of Hadhrat Umar<sup>ra</sup> in the thirty-fifth generation. His father's name was Hafiz Ghulam Rasool."

Hadhrat Muhammad Zafrulla Khan<sup>ra</sup> in his book, *Hadhrat Maulavi Noor-ud-Deen - Khalifatul Masih I<sup>ra</sup>*, writes about him:

"Hadhrat Maulavi Noor-ud-Deen<sup>ra</sup> was born at *Bhera*, in the district of *Shahpur*, Punjab, in 1841. He was thirty-fourth in direct male lineal descendant of Hadhrat Umar<sup>ra</sup>, the second successor to the Holy Prophet of Islam<sup>saw</sup>. He was thus a *Qureshi* and *Hashmi Farooqi* ... His mother Noor Bakht was an *A'waan* from another village, a few miles from *Bhera*."

The forbearers of Maulana Noor-ud-Deen<sup>ra</sup>, on migration from Medina settled down in *Balakh* and became rulers of *Kabul* and *Ghazni*. During the attack of Genghis Khan, his ancestors migrated from *Kabul*

and first settled near *Multan* and then finally at *Bhera*.

Among his forefathers were a number of saints who taught Islam and claimed a proud privilege of heading a chain of descendants who had memorized the Holy Qur'an by heart. His earlier eleven generations shared this distinction. His ancestors had a great love and fascination for the Holy Qur'an.

Among the ancestors of Maulana Hakeem Noor-ud-Deen<sup>ra</sup>, there were saints and scholars of high repute. Kings, *Sufis*, *Qadhis* and martyrs were all among his ancestors who once enjoyed an important place in *Yaghistan*. The family members of his tribe are still known as princes. In *Bhera* (his birth place), his family was accorded a high degree of respect from the beginning.

Maulana Hakeem Noor-ud-Deen<sup>ra</sup> writes about himself:

“Although I belong to a noble family, this humble self is *Qureshi Farooqi*. My family tree belongs to Hadhrat Umar<sup>ra</sup> and then to Hadhrat Sho'aib<sup>as</sup>. My ancestors migrated from *Kabul* to *Peshawar* and then moved to *Lahore*, *Kasur*, and then to *Kathewal* in *Bahawalpur* region. *Qadhi*

Abdur Rahman Shatir Madarasi and Baba Naranji of *Yaghistan* were notable dignitaries. The father of a great saint, Hadhrat Fareed Ganj Shakar of *Pakpattan* (Punjab), and my forefather, were real brothers. In short, *Bhera* was the final abode of my family. There is a famous street of *Siddiquee Qureshis* in the town.” (*Al-Hakam*, December 14, 1912)

### Father

The name of the father of Maulana Hakeem Noor-ud-Deen<sup>ra</sup> was Hafiz Ghulam Rasool. He was of the *Sunni* faith and belonged to the *Hanafite* School of Thought, and had a link to *Chishtiya*. In accordance with the family traditions, he had immense love for the Holy Qur'an. The teaching of the Holy Qur'an and its propagation was his choicest hobby.

A few events are related to give a brief idea as to how dearly his father loved the Holy Book of God. Maulana Hakeem Noor-ud-Deen<sup>a</sup> relates these events in his autobiography *Mirqatul Yaqeen fi Hayat-i-Noor-ud-Deen*, in which he himself dictated all events of his life. It was compiled and edited by Akbar Khan Najeeb Abadi:

“Once a merchant

from *Bombay*, Maulvi Abdullah came to *Bhera* with hundreds of copies of the Holy Qur'an. His father, Hafiz Ghulam Rasool, immediately bought all copies of the Holy Qur'an by paying to him thirty thousand rupees, which gave an immense boost to Abdullah's business. This shows his father's immense love and dedication to the spreading of Qur'an and its teaching. It is for this purpose that he bought all the copies of the Holy Qur'an, worth thousands of rupees to distribute them in far-flung areas. His father wished that all Muslims should learn the message of the Holy Qur'an, and come to know of its miracles and Divine attributes.

The second event, which shows his father's attachment to the Holy Book is when on the occasion of the wedding of his elder daughter (elder sister of Noor-ud-Deen<sup>ra</sup>), Hafiz Ghulam Rasool Sahib put the Holy Book above all the articles of her dowry. In the book, *Mirqatul Yaqeen*, it is narrated: “From our side, it is the greatest gift of all. The paper of this Holy Qur'an was of silk with gold work. Maulvi Noor-ud-Deen of *Jalalpur Jattan* calligraphed the copy of the Holy Qur'an for one hundred rupees. The expenses

on lining, color scheme, gold watering, etc., were extra.”

These two events truly reflect his father’s love for the Holy Book, and his love for the propagation of the Qur’anic teachings. His father Hafiz Ghulam Rasool was also a good horseman. He had an eye for good horses. He was a very rich man but also a man of courage and regal character. He loved his children immensely, especially the youngest one, Maulana Hakeem Noor-ud-Deen<sup>ra</sup>, and spent a lot of money on him. He normally had his household effects purchased from Lahore. He cared as much for the intellectual nourishment of his children as he did for their good health. He paid immense attention to provide good education to his children. Maulana Hakeem Noor-ud-Deen<sup>ra</sup> related that his father paid a lot of attention towards the educational needs of his children: Madan Chand was a Hindu scholar. He was a leper. People provided an outhouse to him. My father sent my elder brother to him for his education. People reasoned. “He is a handsome child, why are you putting his life at risk?” My father said, “If my son becomes a scholar like Madan Chand. I don’t mind if he becomes a leper.”

Another event of Maulana Hakeem Noor-ud-Deen<sup>ra</sup> about his father’s love for learning is mentioned in *Mirqatul Yaqeen*: “May God shower His mercy upon my father. He advised me when I was going abroad, “Keep yourself absorbed in learning so much that even if you have to go to far-flung areas, go and get it. Don’t be worried about us, and don’t mention it to your mother.”

### Birth

He was born in about 1258 *Hijra* or 1841 A.D. in *Bhera* City. Hadhrat Muhammad Zafrulla Khan<sup>ra</sup> in his book, *Hadhrat Maulvi Noor-ud-Deen - Khalifatul Masih I<sup>ra</sup>*, writes in this context:

“Hadhrat Maulana Noor-ud-Deen<sup>ra</sup> was born at *Bhera*, in the District *Shahpur*, Punjab, in 1841. He was the youngest of seven brothers and two sisters. This was the time that Sikh Rajah Sher Singh ruled the Punjab, and Delhi’s Kingdom was ruled by Abu Zafar Siraj-ud-Din Bahadur Shah. There was a Kingdom of *Qachari* dynasty in Persia and Turkey was being ruled by Sultan Abdul Hameed. The British East India Company was engaged in trying to conquer Afghanistan after the occupation of India (*Tarikh-e-Ahmadiyyat*, V. 3, p. 16)

### Childhood and Education

Maulana Hakeem Noor-ud-Deen<sup>ra</sup> was brilliant and intelligent from his early childhood. Firstly, he had a remarkable memory and, secondly, he was born in a very cultured family. Both of these elements influenced and polished his early education. His early education took place in the lap of his mother. He learned the Holy Qur’an, some Punjabi books of *Fiqh* and Islamic Jurisprudence from his mother. He also learned a part of the Holy Qur’an from his father.

After the preliminary education at home, he was admitted to a school. Mian Ghulam Haider Bhanna, Haji Karim Baksh and his son, Sharf-ud-Din, taught him. The numbers of students admitted in this school were limited and the teachers gave individual attention to every student. The atmosphere of the school was neat, clean and pious. This was an Islamic school and the teachers were also Muslims.

His punctuality was the product of his timely offering of prayers. His love for studies led him to the collecting of books. With reference to his books, in of *Mirqatul Yaqeen*, he

says: "I had a fascination for the collection of books. When I was child I used to collect books of fine and beautiful covers. When I entered an age of understanding, I used to select books with a great deal of care."

From his childhood, he acquired extraordinary powers of reasoning. He was bold and courageous.

His elder brother, Maulvi Sultan Ahmad, had established a printing press in Lahore. Thus he often visited Lahore and learned a lot from his elder brother. When he fell ill, his brother brought him to Lahore. He remained under the medical treatment of Hakeem Ghulam Dastgir, and gradually recovered.

He was greatly influenced by the fame of Hakeem Ghulam Dastgir. This generated an interest in medicine. His elder brother considered it appropriate for him to acquire knowledge of Persian as a first step towards learning medicine. Maulana Hakeem Noor-ud-Deen<sup>ra</sup> offered himself as a pupil to the famous Persian scholar, Munshi Muhammad Qasim Kashmiri. He acquired a good knowledge of Persian.

Meanwhile, he also tried his hand at calligraphy. He

took lessons from a famous calligrapher, Mirza Imam Veervi. He did not show much interest in calligraphy, yet his style of writing was nice and neat. Both of these teachers were from the *Shia* School of Thought. He acquired information about the *Shia* School of Thought from them. It is stated in *Hayat-i-Noor* by Sheikh Abdul Qadir:

### Other Activities

He learned only one outdoor sport and it was swimming. With reference to it, he says in *Mirqatul Yaqeen*: I never played any sport but swimming. On occasions, I swam in great and glorious rivers. His competency in swimming is stated in *Mirqatul Yaqeen*:

Maulana Hakeem Noor-ud-Deen<sup>ra</sup> writes about himself:

"In my youth, I used to cross the *Jehlum* River, when it overflowed to the brim of its banks. In addition to this, he was fond of riding."

*Hakeem Noor-ud-Deen,  
Khalifatul Masih I  
(The Way of the Righteous)*

By  
*Syed Hasanat Ahmad*

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## HADITH

Hadhrat Abu Dharr<sup>ra</sup> relates that he asked the Holy Prophet<sup>saw</sup>, "Which of the deeds is the best? The Holy Prophet<sup>saw</sup> said, 'To believe in God and to fight in His cause.' Then I asked, 'Which of the sacrifices is the best?' The Holy Prophet<sup>saw</sup> said, 'The animal which is liked the most by its owner and is very expensive.' He said, 'If I am unable to do so, then, what should I do?' The Holy Prophet<sup>saw</sup> said, 'Help a worker or lend a helping hand to an inexperienced person who can not do the work properly.' Then Hadhrat Abu Dharr<sup>ra</sup> said, 'O Messenger<sup>saw</sup> of Allah! If I am unable to do this as well?' The Holy Prophet<sup>saw</sup> said, 'Avoid harming the people. This is also a charity from you and is good for you.' "

*(Muslim kitabal Iman bab biyan kaunal Iman billah afdalul a'mal)*

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# KHILAFAT-E-RASHIDAH

## Hadhrat Khalifatul Masih II<sup>ra</sup>

Translated by Belal Khalid

### Islam's Semblance to Other Religions

Now we should look into, what types of religions Islam has similarity with? Is it with the first type of religions mentioned earlier or the second type? And did Islam interfere with the national matters or not? If Muhammad<sup>saw</sup> influenced the national matters, was it because of his own volition or the country's dire need? Compassionately taking a stray child home found in the woods does not give to one parental rights over the child. Similarly if Muhammad<sup>saw</sup> compassionately picked up the Arab orphans in his lap, it did not give him parental rights over them. Rather, when they gained the strength to stand on their feet, they had the right to choose the legislation of their choice. But if these commandments are present in the Islamic *shariah* (Islamic law) then we would have to accept that the Holy Prophet did not interfere in these affairs on his own, rather he took these affairs in his hands only when God commanded him to do so. If God's commandments are proven, it will also prove that the part of the Holy Prophet's life that was spent in the enforcement of government related matters

was also religious in nature, and as Muslims are bound to abide by the Islamic regulations in the religious system, similarly they are not independent in the governmental affairs, and are bound to abide by the governmental system instituted by the Islamic *shariah*.

When we look into the Holy Quran and the *ahadith* (traditions of the Holy Prophet<sup>saw</sup>), a mere cursory study proves that Islam does not belong to the first type of religions, rather to the second type of religions. It did not suffice to describe only the beliefs and the individual acts; rather it includes commandments that are governmental and legislative in nature. Not only it instructs us to pray, keep fast, perform *Hajj*, give *zakat* (Islamic tax), but also describes commandments related to state and law. For instance it discusses the relationship of husband and wife; it tells us what to do in case of a dispute between husband and wife, and what plan of action should be followed to reconcile them. If there is a need for the husband to physically punish the wife, it tells us the extent and the type of punishment. Similarly it talks about the regulations related to the borrowing and lending, the number of witnesses needed for a loan,

the permissible and impermissible types of loan, it also tells us the principles of trade and finance. It also tells us the rules of testimonies that make the foundation of the *qaza* (Islamic judiciary system). It tells us the type of witnesses, their numbers, and the matters required to be considered in testimonies. Similarly it highlights a number of regulations related to the *qaza* and tells us how cases should be decided by *qazis* (Islamic judge). It also suggests physical punishments for human acts that are generally carried out by the nation, for instance the punishment for murder, and the punishment for theft. Similarly it describes the regulations for inheritance. It describes the limitations on the right of the state to collect taxes and goes into details regarding taxes. It also describes the rights of the government with regards to the spending of the tax money and also describes the regulations for the army. It describes regulations regarding contracts. It describes the regulations for the two nations if they want to sign a treaty. Similarly it describes regulations regarding international relations. It describes regulations regarding the laborers and the employers. It describes regulations regarding roads. In essence, it

describes all matters related to government.

Therefore, it cannot be said about Islam that it has given full liberty to the state; rather as proven, it has comprehensively discussed all departments of the government. Therefore, whoever believes in Islam and sees the detailed description of all the regulations regarding government cannot claim that religion has nothing to do with the government. He would have to accept that the actions of the Holy Prophet Muhammad<sup>sa</sup> regarding government have to be followed just like the instructions regarding *salat* and fasting are followed. Because the God who instructed to perform *salat*, observe fast, perform *Hajj*, and give *zakat*, the same God described regulations regarding political and governmental affairs. Therefore, it cannot be inferred that each nation and country is independent to invent its own ways and live the way of its like, rather it would have to observe Islamic commandments in all walks of life. Because if the Holy Prophet<sup>sa</sup> would have given these commandments on his own then we could have said that people are at liberty regarding government. When we see that these instructions are present in the Holy Quran and were described by the Holy Prophet<sup>sa</sup>, it proves that it was not the Holy Prophet's<sup>sa</sup> personal act. When the Quran described all these matters pertaining to government then intellect cannot infer that the

Qur'an did not describe how to run the government. It is as if someone collects wood to make a house, makes the windows and the doors, gets bricks and a pile of cement but when asked when the building would be constructed and what it would look like, he says that he has no knowledge of that. It is evident that when he got the bricks, made the windows and the doors, got the cement, he did all this to make a house. He did not gather all these things to sit without any purpose and perish. When the Quran described all the things related to government, intellect cannot accept that it would not describe the ways to run the government. If it does not describe the ways then God forbid we would have to consider it imperfect.

### **Islam's Comprehensive Commandments Regarding All Aspects of Government**

As Islam has given detailed instructions regarding all aspects of government, no one can claim that religion has nothing to do with the affairs of the government and every nation and country are at liberty to choose their own respective ways. One can definitely contend that Islamic *shariah* may have given one liberty in a particular matter. But this would be completely against common sense to imagine that Islam described petty rights but ignored the most impor-

tant question of the rights of individuals as opposed to the state and the shape and the form in which a government should enforce God's commandments on its people. If we are of this opinion then we have to accept such a religion imperfect because it considers *shariah* a curse. If one says that these matters are outside the sphere of religion, then we would call such a religion imperfect because it failed to provide enlightening guidance regarding all aspects of human life. For instance a religion that does not discuss the relationship between God and human beings or does not talk about the relationship of human beings with other fellow human beings or does not provide guidance with respect to the affairs of government and politics can be easily discarded as it considers *shariah* a curse. It would definitely be a lapse and shortcoming for a religion that interferes in these affairs and acknowledges God's right to interfere in these matters but abandons this important matter and puts in danger hundreds of thousands of people's lives.

### **Detailed Commandments Regarding Enforcement of Law**

After this preamble, let me come to the real question. The Holy Prophet<sup>sa</sup> was sent to the Arabs who did not have a written statute and the tribal traditions were considered the statute. Therefore every tribe

had its own statute and they would resolve their disputes under their tribal traditions and would sign treaties when needed. But when the Holy Prophet<sup>sa</sup> was sent to them, he presented the divine *shariah* to them, and told them that his God had chosen those teachings for them, and they should act upon them. He also enforced those teachings upon them. If the Holy Qur'an, which is a divine book had only sufficed to the commandments regarding *salat* and fasting, and a few beliefs, and the commandments regarding politics and governmental affairs were only described by the Holy Prophet<sup>sa</sup>, and even if the Holy Prophet<sup>sa</sup> would have enforced these matters, still one could object that the Arabs wrongfully attacked the Muslims and destroyed their country and deprived it of a governmental system and a statute. Because of this difficulty, the Holy Prophet<sup>sa</sup> was forced to enact and enforce some regulations to save the country from chaos, but these actions of the Holy Prophet<sup>sa</sup> were not a part of the religion. But we see that the Holy Qur'an not only contains detailed injunctions regarding these matters, but also includes detailed instructions regarding their enforcements. For example:

1. Allah the Almighty says in the *Surah Al-Hashr*, verse 8:

وَمَا أَنْكُمُ الرَّسُولُ فَخْتَوْهُ ، وَمَا نَهَاكُمْ عَنْهُ

فَاتَّقُوا اللَّهَ وَالْتَقُوا اللَّهَ دَلِيلُ اللَّهِ مَبْدِئُ الْعِقَابِ ۝

“And whatsoever the Messen-

ger gives you, take it; and whatsoever he forbids you, abstain from *that*. So it is incumbent upon Muslims to obey the instructions of the Holy Prophet<sup>sa</sup> under all circumstances.”

2. At another place it is said,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا

شَجَرَ بَيْنَهُمْ لَمْ لَا يَجِدُوا فِيَّ أَنفُسِهِمْ

حَرْجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

“But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.” (4:66)

Some people used to object to the Holy Prophet<sup>sa</sup>, and such people are also present today who say that God forbid, the Holy Prophet<sup>sa</sup> did not have the right to give commandments regarding the resolution of disputes and the establishment of government. But the Holy Qur'an says that we consider this objection completely false and it openly says,

حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

“They can never be called believers until they accept Muhammad<sup>sa</sup> as the arbiter in their disputes and do not whole-heartedly accept his verdict.”

There are two important points described in this holy verse:

First, Allah Almighty de-

clares the Holy Prophet<sup>sa</sup> the final arbiter and says that his decision is the final decision and no one has the right to appeal to anyone about it. The delegation of the final decision to the Holy Prophet<sup>sa</sup> means that he<sup>sa</sup> possessed the authority of the government from Allah Almighty.

The second point that is evident is that Allah Almighty considers the acceptance of the decision of the Holy Prophet<sup>sa</sup> a part of faith. So He says,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

“But no, by thy Lord, they are not believers until they make thee judge.”

So this is a part of the religion just like *salat*, fasting, *Hajj*, and *zakat*. Imagine Tom and Harry have a dispute over 10 dollars, Tom says that Harry owes him 10 dollars and Harry says that he does not owe any money to Tom. Both of them go to the Holy Prophet<sup>sa</sup> and present their dispute. The Holy Prophet<sup>sa</sup> decides in favor of one of them, but the other one does not accept the decision. Allah Almighty says that he is no longer a believer. In spite of the fact that he did *salat*, kept fasts, performed *Hajj*, but since he failed to accept a decision of the Holy Prophet<sup>sa</sup>, God's verdict is that he is no longer a believer. Therefore,

لَا يُؤْمِنُونَ

tells us that God includes the acceptance of the Holy Prophet's<sup>sa</sup> decision a constituent of religion and not

separate from religion.

3. At a third place, it is said in the Holy Qur'an(24:52),

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَإِلَيْكَ هُمُ الْمَقْلُوحُونَ ٥

“That is the response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say:

سَمِعْنَا وَأَطَعْنَا

‘We heard Hazoor’s decision and we will always obey Hazoor.’”

Allah the Almighty says:

وَإِلَيْكَ هُمُ الْمَقْلُوحُونَ

‘And it is they who will prosper and would always remain *muzaffar* (successful) and *mansoor* (helped by God). First, Allah’s decision to associate faith with the acceptance of the Holy Prophet’s<sup>sa</sup>, and second, Allah’s naming of those people successful who say,

سَمِعْنَا وَأَطَعْنَا

and do not do anything against the decision of the Holy Prophet<sup>sa</sup> tells us that these instructions have Allah’s seal of approval. One who does not abide by Allah’s verdict is the recipient of Divine punishment that fails him and makes him inopportune. But the worldly matters are different, over there only the natural consequences are produced.

4. Then He says in 7:158,

الَّذِينَ يُتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَرْفَعُهُمْ بِالْمَغْفُورِ وَالْمُنْكَرِ وَيُجَلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ إِلَيْكَ هُمُ الْمَقْلُوحُونَ ٥

“Those who follow the Messenger, the Prophet, the Unlettered one, whom they find mentioned in the Torah and Gospel which are with them. They know that the Messenger enjoins on them good and forbids them evil, as if he enforces a law in them and tells them to do certain things and forbids others. Similarly he makes lawful for them the good things and forbids them the bad. So he provides appropriate guidance about human actions, speech, and food. He allows eating certain things and forbids others. He says to do certain things and forbids others. Thus he removes from them their burdens that were becoming unbearable, and the shackles that were stopping them from making progress.”

“So those who shall believe in him, and honor and support him, and help him, and follow the light that has been sent down with him – these shall prosper.”

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ إِلَيْكَ هُمُ الْمَقْلُوحُونَ ٥

Now see, governments also make similar laws and issue instructions to do certain things and forbid others. The

Holy Qur’an says that it has given the authority regarding the government to the Holy Prophet<sup>sa</sup>. The people who follow him would be successful and those who are disobedient would fail.

5. Similarly God Almighty says,

وَاتْلَمَعُوا لَنْ يَنْصُرَكُمْ رُسُولُ اللَّهِ دَلْوًا يُطَيِّقُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَإِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ ۗ الْإِنْفَالِ وَرَبُّهُ فِي قُلُوبِكُمْ وَكَوَّاهُ الْبَلْغَمِ الْكُفْرِ وَالنَّفْسُورِ وَالْعِصْيَانِ إِلَيْكَ هُمُ الرَّاشِدُونَ ٥

“In this verse (49:8), Allah the Almighty tells us about the type of the government of the Holy Prophet<sup>sa</sup>, whether it was like the rule of worldly kings or of some other kind. He says: You have the Prophet of God present among you, if he were to comply with your wishes in most of the matters, you would surely come to trouble. But as all put faith in your hearts and you realize its true worth and value, and understand how useful and blessed faith is for you, and how fatal the loss of faith could be,

وَرَبُّهُ فِي قُلُوبِكُمْ

and he endeared the faith in your heart and made denial, transgression, sin, and disobedience very hateful for you. Therefore you should understand it well that your messenger has the right to accept or reject your suggestions,

إِلَيْكَ هُمُ الرَّاشِدُونَ

and these are the people who follow the right path.”

## The Type of the Government of the Holy Prophet<sup>SAW</sup>

In this verse, Allah Almighty mentioned the Holy Prophet's<sup>SAW</sup> type of government and said that the Holy Prophet<sup>SAW</sup> did not accept people's opinion in every single thing. It was necessary to mention this as someone could say that the Holy Prophet<sup>SAW</sup> always gave the verdict suggested by the nation just as a parliament decides according to the wishes of the representative of the nation. Similarly someone could have said that the Holy Prophet<sup>SAW</sup> enforced the decision of the nation on the people and did not enforce his own law. So in this verse, Allah the Almighty removes this misunderstanding and addressing the nation says that if our prophet accepted most of the suggestions put forward by the majority of the people, it would put you in trouble. Therefore it was not the Holy Prophet's<sup>SAW</sup> way to decide according to the wishes of the majority, rather he would decide in favor of the majority if the decision of the majority was beneficial and decide against the majority if the majority's decision was harmful.

The words,

كَثِيرًا مِنَ الْأَمْرِ

tell us that it was not necessary for the Holy Prophet<sup>SAW</sup> to accept all suggestions, rather he had the authority to reject the people's decision if he saw any shortcoming in it and make his own decision.

6. Then He says,

خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا  
وَصَلَّى عَلَيْهِمْ وَإِنَّ مَلَأْتُمْ كُفْرًا أَنَّهُمْ وَاللَّهِ سَمِينٌ  
عَلَيْهِمْ ۝

“Oh Muhammad, take alms out of their wealth, so that thou may cleanse them and purify them thereby, and improve their financial condition.

وَصَلَّى عَلَيْهِمْ

and always treat them with kindness.” There are three commandments given in this verse. First, take *zakat* from people, because it will establish love for the poor in their hearts and the propensity to treat them well. The second commandment is to spend *zakat* money on the poor in such a way to improve their condition so they are able to progress in the world.

The third commandment, given in

وَصَلَّى عَلَيْهِمْ

is not to be strict in the enforcement of *zakat*, rather always adopt the softer aspect of the commandment. Therefore whenever the Holy Prophet<sup>SAW</sup> would send the collectors to get *zakat*, he would advise them not to pick up the fattest sheep or camel, rather to accept the animals offered by people in *zakat* and not to wish that they offer the best and the outstanding animal. He instructed people to show as much softness as possible under the *shariah* and the law.

7. The seventh verse that has instructions regarding govern-

ment is (9:81),

فَرِحَ الْمُخَلَّفُونَ بِمَقْعِدِهِمْ جِلْفَ رَسُولِ اللَّهِ  
وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي  
سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ  
جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝

Those people who due to Allah's punishment were unable to go to *Jihad* and participate in war rejoiced on staying behind. They thought it unworthy to sacrifice their lives and wealth in the cause of Allah. And they said to each other that it was very hot weather, and it was equivalent to killing oneself to go out for *Jihad* in that weather. Allah the Almighty says,

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا

You say to them, you stayed behind by making the excuse of hot weather, but remember, the fire of hell would be a lot hotter. Alas! May they know, and understand this matter! “Here Allah the Almighty clearly commanded the Holy Prophet<sup>SAW</sup> to do *Jihad*, be a soldier, fight with the enemies, and also mentioned that the people who would not come out to fight would be considered offenders in the court of Allah.

8. Then He says (5:34):

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ  
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ  
يُصَلَّبُوا أَوْ تُنَقَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ  
أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي الدُّنْيَا  
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

“The reward of those people

who fight with Allah, and His Prophet, and try to spread disorder in the land is only this that they be killed or crucified, and if confronted, their hands and feet be cut off or be expelled from the land.”

ذَلِكَ لَهُمْ جُزْئِي فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ۝

“and this matter would be a source of disgrace for them in this world and a great punishment in the Hereafter.”

### Commandment to Expel the Disbelievers of Arab

9. Similarly there is a commandment to expel the disbelievers of Arab in the first five verses of the chapter *Al-Tauba*. It is said,

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ  
مِنَ الْمُشْرِكِينَ ۝ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ  
أَشْهُرٍ وَالضَّلْفُونَ أَلَكُمْ غَيْرَ مُعْجِزِي اللَّهِ ۝ وَلَنْ  
يُخْرِجَ الْمُكْفِرِينَ ۝ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ  
إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ ۝ إِنَّ اللَّهَ بَرِيءٌ مِنَ  
الْمُشْرِكِينَ ۝ وَرَسُولُهُ ۝ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ  
لَكُمْ ۝ وَإِنْ تَوَلَّيْتُمْ فَمَا عَسَىٰ لَكُمْ مِنْ مُعْجِزِي  
اللَّهِ وَرَسُولِهِ الْإِذْنُ كَثُورًا بِعَذَابٍ أَلِيمٍ ۝

That is, O the Holy Prophet of Allah, Muhammad<sup>saw</sup>! Declare among these people that the prophecies of Allah and the Prophet regarding their disgrace have been fulfilled. Now they cannot blame God or the Holy Prophet. So tell

them to go and travel around the whole of Arabia for four months, and see if they find their rule in any part. You would certainly find out that you cannot frustrate Allah, the Almighty. It is God who disgraced you. Similarly proclaim on the day of *Hajj-e-Akbar* (The Greater Pilgrimage) that Allah and His Messenger are absolved from all the objections of the disbelievers, and all of their objections have been removed. If they repent, it would be better for them. If they still do not accept, then listen, the little bit of their rule still left in the remaining Arabia will also be destroyed. You should fulfill the treaty with those disbelievers who did not subsequently break the treaty under any circumstances, and did not aid your enemies in any way because Allah the Almighty loves the righteous. Except these disbelievers, you should proclaim among all other disbelievers that they should leave Arabia within four months. If they do not leave Arabia, their continued stay would be considered disobedience to the government. After this, we order you to kill disbelievers wherever you find them, arrest them wherever you find them, put them in prison, and look out for them everywhere. Yes, if they become Muslim, say prayers, and pay *zakat*, then you leave them alone as Allah is Forgiving and Gracious.

Now look, what is a government? It is not a government where a husband enforces his will on the wife or

the wife enforces her will on the husband, rather government has its own sphere. Everyone who calls the shots is not the king. There is an English joke that a child asked his dad, who was a King? The father replied, “A king is the one, whose orders cannot be refused by anyone”. Hearing this, the child replied then their mother was the king. It looks like the father was obedient to his wife. That is why the child said that the above definition of a king fully applied to his mother.

### Essential Conditions for the Government

In essence, there is a specific sphere of the government. When we recognize a government, it is essential for certain conditions to exist in it. Some of these conditions are as follow:

1. It is necessary for a government to have national boundaries. Any government that is established must have boundaries, so we could say its influence spans from one point to the other. Or in other words the national boundaries are a

جُزْءٍ لَا يَتَفَكَّرُ

of the government.

2. Government has the right to put restrictions on the financial, occupational, and civil liberties of its people. For instance, a government has the right to put someone in prison,

expel him from the country, or to levy taxes. It could also put restrictions on occupational liberties, for example, it could ask all the youth to enlist in the army, or recruit everyone as a volunteer if needed.

3. It has the right to levy and collect taxes from the people.

Similarly, it could enter into treaties with other countries having a similar authority. It could also put restrictions on the outgoing and incoming people. It has the right to statute laws regarding trade and lending/borrowing activities. It has the right to adjudge among the people. In essence all these affairs are the responsibilities of the government, and it could carry out these matters as it pleases. It is particularly essential for a government to have boundaries, as it enforces its rules on the people living within these boundaries, and it is obligatory for the people living within those boundaries to abide by its rules. If foreigners come within these boundaries, they are also subjected to the rules of the government. Those who leave these boundaries are to an extent not subjected to its rules. In essence it is the responsibility of the government to order and stop certain things, to restrict the financial, occupational, and civil liberties of the people as required, collect taxes, enlist people in the army, sign treaties, and carry out the judi-

ciary responsibilities.

Now let's see if the Holy Prophet<sup>sa</sup> was given these rights or not.

The first condition was regarding the national boundaries. So it is quite obvious that this authority was delegated to the Holy Prophet<sup>sa</sup>, as he announced that no one other than Muslims could live in a specific part of the land, and the incomers will be expelled. On the other hand, he stipulated conditions for the people living inside the land. Similarly, Allah gave him the authority to sign treaties with others, cancel treaties under specific conditions if he thought appropriate, and collect taxes. He was also given the authority to put restrictions on people's financial, occupational, and civil liberties if required. In essence all the rights of the government were granted to the Holy Prophet<sup>sa</sup> by Allah the Almighty. It is the right of the government to order certain things; Allah the Almighty gave this right to the Holy Prophet<sup>sa</sup>. It is the right of the government to stop certain things; Allah the Almighty gave this right also to the Holy Prophet<sup>sa</sup>. Only governments have the right to restrict people's financial, occupational, and civil liberties under certain circumstances, so this right was also granted to the Holy Prophet<sup>sa</sup> by Allah. Allah says that he could take their wealth, collect taxes from them, could ask them for their lives, and could take them to wars. Similarly the right to expel people from the

land was also given to him. Judiciary is also the responsibility of the government, this authority was also granted to him by Islam, and his decision was declared the final decision. The type of the government was also mentioned, that the Holy Prophet<sup>sa</sup> is not bound to accept all suggestions of the people; rather the people are bound to listen to all of his sayings, as acceptance of all suggestions of the people could lead to dangerous results.

So it is proven from these verses that the efforts of the Holy Prophet<sup>sa</sup> to establish governmental affairs were not due to temporal needs, rather it was a part of the *shariah*. As the commandments regarding *salat*, fasting etc. are a part of the religion, similarly the establishment of the government by the Holy Prophet<sup>sa</sup>, and the method of government is also a part of the religion and the faith, and cannot be called worldly or temporary.

### **Were the Commandments Related to the Government Applicable Only to the Holy Prophet<sup>sa</sup>?**

The argument of the deniers of *Khilafat* that Islam did not present any specific system, and the ensuing objection that the acts of the Holy Prophet<sup>sa</sup> related to the institution of a governmental system could not be considered

religious in nature, and were carried out by the Holy Prophet<sup>sa</sup> due to temporal needs was also felt by Ali bin Abdul Razzaq. Being an intelligent person, he sensed the difficulty, and thought that people may raise the objection that when commandments related to the government existed in the Holy Qur'an, how could one say that the Holy Prophet<sup>sa</sup> instituted those matters only due to temporal needs, and Islam did not institute a particular governmental system. Trying to resolve this issue, he says that the rule of the Holy Prophet<sup>sa</sup> was a rule of apostleship and love, not a rule of kingship. He says that undoubtedly the Holy Prophet<sup>sa</sup> issued many types of commandments, but those commandments were issued as a Messenger, not as a head of government. He concludes that since those commandments were not given as a head of government, therefore they were not transferred over to other people, and ended with his death. Proving those rights exclusively given to the Holy Prophet<sup>sa</sup> he writes that since people had extraordinary love for prophets, therefore everyone listens to them out of love, and the same situation existed during the time of the Holy Prophet<sup>sa</sup>. The companions<sup>ra</sup> were in deep love with the Holy Prophet<sup>sa</sup>, and ready to sacrifice their lives on his each order. Therefore they listened to every single commandment of the Holy Prophet<sup>sa</sup>, as they did not have a choice being the lovers and the Holy Prophet<sup>sa</sup> being the

beloved one as the lovers always listen to their beloved ones. But this does not make those commandments permanently obligatory, rather they were associated exclusively with the being of the Holy Prophet<sup>sa</sup>, and the validity of those commandments also ended with his passing away.

### Extraordinary Love of the Followers for the Prophet<sup>sa</sup>

Ali Bin Abdul Razzaq's argument is actually correct in the sense that the followers of a prophet have an extraordinary love for him. We have seen with our own eyes that thousands of followers of the Promised Messiah<sup>as</sup> started doing those things themselves that they observed him doing. Once someone complained to the Promised Messiah<sup>as</sup> that some people from his Jama'at shave off their beards and that is not a likeable act. The Promised Messiah<sup>as</sup> said that when they would acquire perfect love for him in their hearts, and see that he keeps a beard, they would start keeping a beard, and would not require any sermon or advice.

There is no doubt in it that the relationship between a prophet and his followers has no parallel among the worldly relationships. Actually sometimes people forget common-sense in the madness of love. Hadhrat Abdullah bin Umar used to sit at a particular spot for urination whenever he would go for *Hajj*. Since he would sit there over and over

again, once someone asked him why he always felt the need to urinate at the same spot, and at no other place. He said, actually once the Holy Prophet<sup>sa</sup> sat there to urinate, therefore whenever he would pass that place, he remembered the Holy Prophet<sup>sa</sup> and always sat there for a little bit.

(Bukhari, Kitab-ul-Manasik, Bab Nazul Bain Urfa-o-Jam'a)

Sometimes one copies even those things out of love that apparently do not make sense. Therefore we also accept Ali Bin Abdul Razzaq's saying that the companions of the Holy Prophet<sup>sa</sup> followed him because of love. But the question here is not whether the companions of the Holy Prophet<sup>sa</sup> obeyed him because of love or pressure, the question is, whether Islam granted the Holy Prophet<sup>sa</sup> authority over the government and life. Similarly was he given authority over the disbelievers or not? If the Holy Quran only included commandments, but no punishment was specified for the disbelievers, it could be said that the Holy Prophet<sup>sa</sup> only commanded, and the companions accepted the commandments out of the love they had for the Holy Prophet<sup>sa</sup>. But we see that the Holy Qur'an has also prescribed the punishments for the crimes, if one commits a crime one has to face a specific punishment, and there is a different punishment for a different crime. The fact that the Holy Qur'an prescribed the punishments tells us that the principle of

love is not applicable here, because the punishments are not prescribed if the obedience of commandments is because of love. Islam did not suffice to description of a few commandments; rather it also described details about the system of government. Though at some places it did not go in details and left the door of *ijtihad* open so their intellectual and philosophical abilities are not harmed. So in some matters, Hadhrat Abu Bakr<sup>ra</sup> used *ijtihad* (solving a problem after deep thought; interpretation of Islamic law) to present the real Islamic issue in front of the people, and in other matters Hadhrat Umar<sup>ra</sup>, Hadhrat Uthman<sup>ra</sup>, and Hadhrat Ali<sup>ra</sup> guided people according to the circumstances. There are other matters that are under investigation until now.

### The Issue of *Khiyar-e-baloogh*

For example if a father performs the *nikah* of his daughter before her puberty, does she have the right on reaching puberty to annul the *nikah*? This question often arises. According to the older books of *fiqah* if a father performs the *nikah* of a daughter before her puberty, on reaching puberty she does not get the right to annul the *nikah*. But I have decided that a girl has the right to annul her *nikah* after reaching puberty, and she could reject the proposal if she does not like it. There are many other *fiqhi* issues that do arise from time to

time under the Islamic teachings, and many will come up in the future times. We are neither concerned about the details of these issues, nor are we contemplating the question that was the Holy Prophet<sup>saw</sup> given a particular type of government, because there are different systems of government. The United Kingdom, America, Russia, and Germany, each of them has a different system of government, but because of these differences we do not stop calling one or more of them a government. Government means to establish a particular system within the national boundaries, and giving the leadership authority to a person or a group. The thing to be seen is whether a particular system of government, irrespective of how different it is from the other systems, is commanded by Islam or not, and whether the Holy Prophet<sup>saw</sup> ran it or not.

### Islam Approves of a Governmental and a Legal System

Undoubtedly Islam does not approve kingship because kingship has a particular connotation and Islam is against that particular connotation. Therefore the Holy Prophet<sup>saw</sup> also said about himself that he was not a king, and he did not use the word 'king' about the *khulafa* either but it does not mean that Islam does not agree with any governmental system from religious perspective. If a particular system of government, was proven

from the Holy Qur'an and Islam, we would say that though Islam is against kingship, but it replaces it with a particular system which is a religious part of Islam. As it is a part of religion, therefore it is necessary for Muslims to strive to their best abilities to establish it. Government in fact is the name of national boundaries and the establishment of certain authority. It is not the name of a particular system. The national boundaries and establishment of a system of government is proven from the Holy Qur'an as is evident from the verses presented earlier. So when a national boundary and a law within that boundary, real nationals of that country, a treaty, and foreign nationals are proven, then a system of government is also proven. We do not call it kingship because kingship has certain connotations that are not allowed by Islam. Nevertheless a governmental and legal system is proven, and this is exactly what we wanted to prove, and we consider *khilafat* critical for the establishment of this system.

*Khilafat* is an Islamic system, it is not a result of a temporal convenience. I agree with the point that the denial of *Khilafat* leads to the intellectual hypothesis proposed by Ali bin Abdul Razzaq, and one way or the other also leads to the rejection of the governmental system of the Holy Prophet<sup>saw</sup>. Those people who deny *Khilafat* without accepting this hypothesis are either silly or are deceiving others. Now, when

it is proven from the Holy Qur'an that Islam considers national matters and governmental system a part of religion, and the participation of the Holy Prophet<sup>sa</sup> in these matters proves them a part of the religion, therefore the Holy Prophet's<sup>sa</sup> advice and guidance in these matters is *sunnah* and exemplary just like the commandments regarding *salat*, fasting etc. The request for freedom from these commandments and other matters could only be acceptable if one also requests freedom from Islam. Proving this also proves that as commandments of *salat* and fasting did not end with the life of the Holy Prophet<sup>sa</sup>, similarly the commandments of national and governmental system did not end with the death of the Holy Prophet<sup>sa</sup>. As *salat* and fasting is still needed for the inner progress of the individual, similarly there is a need for the enactment and administration of the other kind of commandments for the progress of the nation. As *salat*, which is a congregational prayer, should be carried out by the Holy Prophet's<sup>sa</sup> deputies, similarly other commandments need to be carried out through his deputies as well. As the commandments regarding *salat* and fasting do not imply that you stop doing *salat* and fasting after the death of the Holy Prophet<sup>sa</sup>, similarly the commandments regarding the governmental system do not imply that they are not obligatory after the Holy Prophet<sup>sa</sup>. As *Imams* are nominated one after the other for leading *salat*, similarly commandments related to the governmental system should always be acted upon through

deputies.

## Reasons for the Revolt of the Arab Tribes

I think it was the same mistake that the commandments regarding government were exclusive for the Holy Prophet<sup>sa</sup> that the Arab tribes revolted after the Holy Prophet's<sup>sa</sup> demise, and refused to pay *zakat*. They also presented the same argument that Allah did not give the authority to anyone other than the Holy Prophet<sup>sa</sup> to collect *zakat*. So He says in 9:103,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

“Oh Muhammad! Take *zakat* from their wealth. It is not mentioned anywhere that someone else also has the right to collect *zakat* after the Holy Prophet<sup>sa</sup>. Though the Holy Prophet<sup>sa</sup> is exclusively addressed here, but Muslims did not accept this argument. Anyway, the major argument of the people who deserted Islam was the same, that the right to collect *zakat* belonged only to the Holy Prophet<sup>sa</sup>, and no one else. The reason for this was the same misunderstanding that the commandments related to the government were not applicable forever; rather they were only applicable to the Holy Prophet<sup>sa</sup>. As I have proven, this thinking was completely wrong, and the real truth is that as the commandments of *salat* and *zakat* did not end with the Holy Prophet<sup>sa</sup> similarly the commandments related to the national and governmental system did not end with the death of the Holy

Prophet<sup>sa</sup>. Similar to *salat* which is a congregational prayer, it is also necessary for the government related commandments to be carried out among the Muslims by deputies.

Source:

The book, entitled, “*Khilafat-e-Rashidah*” written by  
Hadhrat Mirza  
Bashiruddin Mahmood Ahmad,  
Khalifatul Masih II<sup>ra</sup>

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## BIRTH ANNOUNCEMENT

God Almighty has granted my son Dr. Monib Zirvi, M.D., Ph.D. and Shazia Zirvi their third child, a son. The boy has been named, Saifur Rahman.

Saifur Rahman is a grandson of Dr. Karimullah Zirvi from the paternal-side and of Moeen Janjua and Amtul Nasir Janjua of Canada from the maternal-side. He is the great grandson of Hadhrat Malik Saifur Rahman Sahib and Soofi Khuda Bakhsh Zirvi Sahib. Please pray that God Almighty grants the newborn a healthy long life, makes him a true *Khadim-e-Deen* and also *Qurratul A'in* for the parents and grandparents.  
*Ameen*

Amatul Latif Zirvi,  
Fair Lawn, NJ

# KHILAFAT: DIVINE WILL

## Omer Agha Khan

The calm winds of piety, the cool streams of righteousness, and the firm soil of obedience, are brought about when the Light of Allah is present. This is the climate in which the Tree of Guidance bears its fullest, sweetest spiritual fruit.

The Seeds of Islam were planted, the saplings nurtured, and the first harvests made through the teaching of the Qur'an and by the example of the Holy Prophet<sup>saw</sup>. Those who were sincere and believed in Muhammad<sup>saw</sup>'s truth, by Allah's Grace, preserved his directives so future generations could eat of the fruit of the Tree of Guidance, be protected by its shade, and enjoy its beautiful fragrance. After his passing, those truly in the service of the Holiest of Prophets<sup>saw</sup>, because of Divine Mercy, succeeded him as the leaders of the faithful, through his teachings they tended to his spiritual gardens; and in submission to Divine Will carried the fruit into foreign lands.

But, those foreigners who ate of the fruit were

overly proud of themselves and their forefathers. They said, "Our Prophets too left us orchards of fruits!" Yet, it had been their haughtiness and arrogance that led them to believe their own methods of cultivation were superior than those which had been given to them, by Allah, through their prophets. They had long since chopped up the trees left to them by their holy men, save for a few, and those that remained bore only small bitter fruit providing little spiritual sustenance.

As He willed, Allah tried those who claimed to be in the service of *Rasul-e-Kareem<sup>saw</sup>*, by changing the season and shortening the time his light would shine upon them. They too became like those foreigners who secretly had eaten from their Master's trees. In haste they cut down those spiritual trees to provide for warmth themselves. Not knowing that obedience, piety, and righteousness were their real protection. By forgetting the teachings they had presumed the leafless trees to be dead, but they knew not, the trees were only dormant.

Our Merciful Lord, however, brought amongst them each century those who were truly submissive to Allah and in love with Muhammad<sup>saw</sup>. They planted the Spiritual Seeds in the fields of their souls in accordance with what was taught in the Qur'an and in the practice of our Holy Teacher<sup>saw</sup>, but more often than not only a few would tend those Holy Orchards. Yet, many would come and eat of its fruit foolishly casting aside its core; unaware that the real nourishment came from the seeds they carelessly threw away, working the land and teaching their descendants so they also could have been blessed by the Tree of Guidance.

Still, too many remained oblivious, and because of this fewer and fewer generations were able to be sheltered by the Trees' presence. So the people were again plagued by arrogance and thoughtlessness, destroying what had been planted for their sake, solely for their own immediate gain. The disease of dissension and discord had ruined the fruits sown by previous Prophets.

This very disease threatened to slowly creep into the twigs and limbs of the trees of our Master<sup>saw</sup>, but because of the Almighty's great love for Muhammad<sup>saw</sup>, Allah taught *Rasoolullah*<sup>saw</sup> skills superior to those taught to messengers before him. For it was destined that the crop sown by the Master Prophet<sup>saw</sup> would be the spiritual staple for the whole of mankind. Though the extremities may have begun to wither, the roots would remain untouched, so long as those who believed remained righteous and unified.

So very many had entered into the orchards eating of its fruit, yet they secretly believed that the means known to them and their ancestors were better than those brought by Allah and His Prophet<sup>saw</sup>. With these conditions it would seem that Unity would be little more than a hopeless dream, or at the very least a childish whim. But, Allah is indeed the Most Gracious and He is not a breaker of Promises. He had certainly warned the Seal of the Prophets<sup>saw</sup>, of what would happen to his crop, and those who ate of it. *Rasool-e-Akram*<sup>saw</sup> was told that his successors would remain for a short while, followed by a time of extreme hardships and trials for the believers. His *Ummah* would

become ignorant, and would be in dire need of guidance. This would happen because they only had the love of worldly things, and no longer cared for Allah's spiritual bounties.

They would have returned to the same state of darkness the Holy Prophet<sup>saw</sup> had been sent to save them from. And when the fruit would seem to be on the verge of extinction, a prophet, the "righteously guided leader", would be raised to eradicate all the false notions that had been brought from outside to corrupt the pristine teachings of the Holiest of Prophets<sup>saw</sup>. The advent of *Al-Imam Al-Mahdi*<sup>as</sup> would be so incredible, Allah made it akin to when Muhammad<sup>saw</sup> had taught the believers, of purity, wisdom, and the book. Allah would appoint this messenger from amongst those of Muhammad's<sup>saw</sup> followers who had remained steadfast in the face of all tribulations and difficulties. He would be chosen because of his profound belief in Allah and wholehearted love of Hadhrat Muhammad Mustafa<sup>saw</sup>, so much so he would learn and follow *Rasoolullah's*<sup>saw</sup> teachings to the letter.

Those virtuous believers, Allah would shower with His Mercy, successor-

ship would again be destined for them, and Allah's protection would be granted to them so long as they would be righteous, pious, and obedient. These qualities, in fact, are a real expression of Allah's Unity. He raises His Messengers from amongst His virtuous servants, and in accordance with the *Ahadith* and the Holy Qur'an, each of those prophets, after their demise, have been followed by *Khilafat*. The *Khilafat*, and those in its service, stay under Allah's Protection, so long as morality and integrity are observed and obedience to the instructions and teachings remains honest and pure.

If a community has no leader how can *Tauhid* be practiced? Without leadership spiritual growth becomes severely stunted. However, when leadership does exist, the Light of Allah protects the believers from darkness. Then, not only can they eat of the spiritual fruit, but the conditions are present so they may also cultivate it for the sustenance, enjoyment, and protection of future generations. If they too observe the example of Allah's Prophets, and maintained by their *Khulafa*, the sweet fruit of the Tree of Guidance will nourish their souls for ages to come. Such is the Divine Will.

# THE BLESSED INSTITUTION OF KHILAFAT

Adam Walker, London, UK

The blessed Institution of *Khilafat* is a mercy upon mankind and requires our unquestionable obedience in everything good. A sincere study of *Khilafah* can only begin by us first evaluating our own faith (*Iman*) and relationship with Allah<sup>swt</sup>. Each of us, to a certain extent, is a *Khalifah*; the individual is his own *Khalifah*, the Father is the *Khalifah* of his household, the Imam is the *Khalifah* of his assigned region and the *Ummah* is bound together, through Allah's<sup>swt</sup> Mercy, by Hadhrat *Ameerul Mu'minin*<sup>aba</sup>. Allah<sup>swt</sup> most certainly Guides the hand of the *Khalifah* and we must sincerely attach ourselves to the institution of *Khalifah*, for if a believer does not remain obedient to Allah's<sup>swt</sup> appointed leader then how can he hope to remain attached to the rope of Allah<sup>swt</sup>.

These statements do not amount to mere rhetoric but are spiritual and temporal realities. We cannot hide from the fact that within the institution of divinely appointed *Khilafah* each of us

has a purpose and individual role to play. *Khilafat-e-Nabuwah* is not something to be taken lightly; Allah<sup>swt</sup> has made the following covenant,

*"Allah has promised to those among you who believe and do good works that He will surely make them successors from among those who were before them; and that he will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear..."*

In light of this it is incumbent upon each of us to fully comprehend our responsibilities and refrain from making the error of thinking that allegiance to the *Khalifah-e-Waqt* will safeguard us from the ills of this world. The Holy Qur'an, the Holy Prophet<sup>saw</sup> and the Promised Messiah<sup>as</sup> have all clearly set out that a believer's words (*kalam*) must be matched by his/her deeds and actions (*A'maal*) for them to be of any real worth. In assigning your al-

legiance to the *Khalifah-e-Waqt* you bind yourself to spiritual and temporal standards which must be upheld. These obligations certainly demand much sacrifice from a sincere believer but the benefits gained are so immense as to make the sacrifices seem insignificant.

Addressing this issue the famous historian Hadhrat Ibn Khaldun<sup>th</sup> quite magnificently explains that it is not the *Khalifah* who should qualify his position because it has already been certified by Almighty Allah through the mechanism of Divine appointment; rather, it is in fact the members of the *Ummah* who must qualify their status and worthiness to be lead by a *Khalifah*. He expresses this as follows,

*"...a community which consents to be ruled by a Khalifah must be a community which admires and cherishes his way of life. The office of Khalifah demands perfection in attributes and manners"; and only the community which can recognize and*

*give allegiance to a man of this description is worthy of living under the regime of the Law."*

He furthermore presents us with an intriguing and powerful definition of the pledge of allegiance (*Bai'at*) which is to be offered by the Muslims to the Rightly Guided *Khalifah*:

*"It should be known that the Bai'at is a contract to render obedience. It is as though the person who renders the oath of allegiance made a contract with his Ameer, to the effect that he surrenders supervision of his own affairs and those of the Muslims to him and that he will not contest his authority in any of (those affairs) and that he will obey him by (executing) all the duties with which he might be charged, whether agreeable or disagreeable."*

Hadhrat *Khalifatul Masih II<sup>ra</sup>* holds the same view as Hadhrat *Ibn Khaldoun<sup>th</sup>* and writes in his *Tafsir-e-Kabir* that the concluding words of the *ayah* of *Istikhlaf*,

*Whosoever is ungrateful after that, they will be rebellious'* (24:56) signifies,

*"...that Khilafah is a*

*great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving unstinted support and obedience to their Khalifahs they will forfeit this Divine boon and in addition will draw the displeasure of God upon themselves"*

In essence the key to attaining these high standards of existence is obedience to the Divinely appointed *Khalifah* 'in all that is good' which amounts to nothing less than obedience to Allah<sup>swt</sup> for surely He<sup>swt</sup> Says,

*"O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you."*

This message is reiterated in a famous *Hadith* where the Holy Prophet<sup>saw</sup> is narrated to have said,

*"He who obeys me, obeys God; and he who disobeys me, disobeys God, And he who obeys the Ameer [i.e., the head of the state], obeys me; And he who disobeys the Ameer, disobeys me"*.

The above statement

'in all that is good' is derived from many sources but most commonly associated with the following statement of Hadhrat *Abu Bakr<sup>ra</sup>* made after he was elected as the first *Khalifah* in Islam,

*"... Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now and pray, may Allah have mercy on you"*

It should be noted that here we find a great sign of humility on the part of Hadhrat *Abu Bakr<sup>ra</sup>* which he no doubt took from his great mentor, the Holy Prophet<sup>saw</sup>. Whilst he is asking people to disregard his orders if he goes beyond the remit of the *Shariah* it should be made clear that he would never intentionally commit such a fundamental error as to breach the *Shariah*. For he, as with all Rightly Guided *Khulafa*, is under the protection and guidance of Almighty Allah and therefore would not intentionally contravene the *Shariah*. Commenting on this *Khalifatul Masih IV<sup>th</sup>* has said that whilst a *Khalifah* may well commit a mistake he will only ever be blessed for that mistake because his inborn nature is predisposed to serving Allah<sup>swt</sup> and would thus never

permit him to intentionally disobey Allah. This is in perfect conjunction with the following *Hadith*,

*“The reward of deeds depends upon the intention and every person will get the reward according to what he has intended.”*

In light of the above statements and injunctions it is incumbent upon us to take a moment to pause and understand that whilst the burden of a *Khalifah* is great we, as members of the *Ummah*, play an incredibly important role in the institution of *Khilafah*. Our success in this role is reliant upon one fundamental point, namely, remaining obedient to Allah<sup>swt</sup> and therefore to His<sup>swt</sup> appointed *Khalifah*.

The two following sayings of the Holy Prophet<sup>saw</sup> help to further define the level of obedience a Muslim should show to a ruler,

1. Anas<sup>ra</sup> narrated that the Prophet<sup>saw</sup> said, *“Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief.”*

2. Umm al-Husain<sup>ra</sup> reported: *“I performed Hajj along with Allah's Messenger (may peace be upon him) on the occasion of the Farewell Pilgrim-*

*age and saw him when he flung pebbles at Jamrat al-'Aqaba and returned while he was riding the camel, and Bilal and Usama were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger (may peace be upon him) to protect him from the sun. She (further) said: Allah's Messenger (may peace be upon him) said so many things, and I heard him saying: If a slave having some limb of his missing and having a dark complexion is appointed to govern you according to the Book of Allah the Exalted. listen to him and obey him.”*

Hadhrat Ibn Taymiyya<sup>rh</sup> adds more clarification to this issue by citing the following saying of the Holy Prophet<sup>saw</sup>,

*‘you must follow my Sunnah and the Sunnah of my Orthodox and guided Khalifahs.’*

Hadhrat Ibn Khaldun<sup>rh</sup> is so resolute in his firm belief that the *Khalifah* must be obeyed wholeheartedly he says,,

*“The obligation to recognize and obey the Khalifah is a ‘legal obligation’ and not a rational necessity.”*

The necessity in Islam for complete obedience to the Will of Allah<sup>swt</sup> is so important that the Promised Messiah<sup>as</sup> offers us a simply breathtaking exposition of this subject, his demands of a believer are so expressly stated that one is left with no room for ambiguity,

*“Obedience to the Creator means that in order to make manifest His Honour, Glory and Unity, one should be ready to endure every dishonour and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure one must surrender all the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must break off all other relationships.”*

*The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the relationships of mutual dependence which God has established out of true and selfless sympathy for them. All in need of help should be helped out of one's God-given capacity and one must do his best for their betterment both in this world and in the hereafter.'*

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## GIVING GIFTS

Hadhrat Nu'man bin Bashir<sup>ra</sup> relates that his father took him to the Holy Prophet<sup>sa</sup> and said:

"I have gifted one of my slaves to this son of mine. The Holy Prophet<sup>saw</sup> inquired, 'Have you given all your sons the same?' He said, No; whereupon the Holy Prophet<sup>sa</sup> said, 'Then take back this gift.' "

One version is: The Holy Prophet<sup>saw</sup> asked:

"Have you done this for all your children? He answered, 'No.' The Holy Prophet<sup>sa</sup> then said, 'Be mindful of your obligation to Allah and do justice between your children. My father then returned and revoked his gift.' "

Another version is that the Holy Prophet<sup>saw</sup> asked: "O Bashir! Do you have other children beside this one? He answered, 'Yes.' The Holy Prophet<sup>saw</sup> asked, 'Have you made a gift like this to all of them?' He said, 'No.' The Holy Prophet<sup>saw</sup> said, 'Then do not make me a witness for I will not be a witness to a wrong.' "

*(Bukhari kitab al-hibah bab al-hibah lil-walid wa idha a'taba'd waladah shai'an)*

Hadhrat Ibn 'Abbas<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "He who retracts a gift is like the dog that devours its vomit."

*(Muslim kitab al-hibah bab tahrir al-rajul 'al-fissadaqah wal-hibah ba'dal qabad)*

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# MY BELOVED AND THE GREATEST LEADER, PRINCE OF MECCA AND MEDINA

*First 7 verses of the poem by Hadhrat Khalifatul Massih IV<sup>th</sup>*

**Translation by: Dr. Rasheed Sayyed Azam**

**1**

O my beloved and the Greatest of Leaders,  
Prince of Mecca and Medina  
You are my dearest one of all humanity.

**2**

I am your slave, captivated by your love,  
O Beloved of God! You are my beloved too.

**3**

I shower kisses at the dust under your feet  
Every step I follow, moving in your company.

**4**

O the splendor of my heart, my living wish,  
You have lit my eyes, O the Sun of guidance.

**5**

My soul and body are sacrificed in your ways,  
And my progeny is dedicated in your love!

**6**

You are the one in my heart and mind  
I am nothing, and have none beside you.

**7**

My Master, the greatest chosen leader,  
I pray for the blind and the ignorant  
Who may think we can be separated.

# SUHAYB AR-RUMI BIN SANAN<sup>ra</sup>

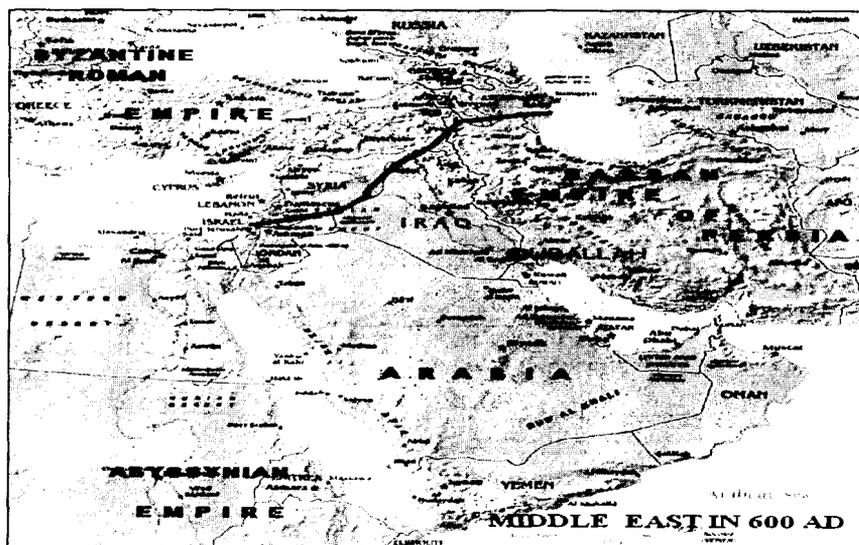
## Muhammad Sharif Khan, Philadelphia

Three celebrated companions of the Holy Prophet Muhammad<sup>saw</sup>: Salman Al-Farsi<sup>ra</sup> (Gazette USA: June 06: 11-24), Bilal Al-Habshi<sup>ra</sup> (Gazette USA: Jan. 07: 15-21) and Suhayb Ar-Rumi Bin Sanan<sup>ra</sup> were almost of the same age group, and had passed through almost similar rigors before coming into the fold of Islam. They enjoyed closed friendship and brotherliness for the rest of their lives, equally devoted to serve their Master<sup>saw</sup>. However, each of them was unique in his character and devotion reflecting characteristics of their ethnic background.

### Historic background

During the 6<sup>th</sup> century AD, the Arabian Peninsula was surrounded by three major empires: The Iranian *Sassanid* in the East, Roman Byzantine in the West and the African Abyssinian in the South [Fig. 1]. These three empires were always at war with each other. Rival soldiers would raid each other's territories, looting, killing, and rounding up children and women to sell them in slave markets. Because of the poor means of communication and the vastness of territories, news of these raids traveled slowly so that innocent civilians could not be helped in time.

None of the surrounding powers were interested in the vast desolate wasteland of Arabia, since it had no attraction for them. The peninsula was riddled with scattered barren mountains and sand dunes extending mile after mile. Vegetation was almost non-existent, a few scattered oasis supported scattered clumps of stunted vegetation. *Bedouins* (locals) were on the constant move from place to place in search of water. However, the only attraction for people of the faith was the *Ka'ba*, the house of God, built by father prophet Abraham<sup>as</sup> and his son Ishmael<sup>as</sup> in the city of Mecca to worship Allah Almighty. Arabs from all over Arabia and elsewhere would yearly converge on Mecca for pilgrimage to the house of Allah.



The Arabian Peninsula in 600 AD

### Iraq in 600 AD

Our narration takes us to Iraq in 600 century AD, when Iraq was the northwestern most border of the Persian Empire. The fertile Tigris and Euphrates Delta, was well known all over *Sassanid* Empire and all around for grain production, fisheries and orchards. It was a frequent target of Arabian trading caravans carrying produce to the corners of the peninsula. The lush green river banks and orchards of date palm, fig and olive trees were characteristic of the area around the twin rivers.

Especially a small village *Al-Thani*, near *Al-Uballah* [old name of Basra, see Fig 2] at the bank of the Euphrates, was beautified and maintained as a picnic spot by the governor. The ground around the village was covered with thick grass, shady orchards and different kinds of trees. There were bunches of cultivated and wild flowers of different colors and fragrance, all around, making it an excellent picnic spot. People from neighboring villages and cities, would converge there during summer to escape the heat. Elders would play chess, women would make merry and gossip, while children would play different games, swim and enjoy boating in the river. Refreshing breeze from the river and the thick shade of trees, and beautiful colors scattered all around, provided visitors refreshing respite from the heat and hustle and bustle of the cities.

### Family History

An Arab trader, Sinan Ibn Malik somehow won the pleasure of the Iranian Emperor. He migrated to Iraq from Arabia, where he was appointed governor of Iraq by the Emperor. The governor and his family lived happily in their palatial residence, provided with all the amenities and luxuries of life. Sinan had a large family, with several children, particularly one blond boy of five, Suhayb (Sohaib, Zuhayb) was his favorite. The boy was fair-complexioned, extraordinarily active, intelligent and lively, his childish prattle would gladden his parents.



## Tormenting Catastrophe

It was an unusually hot day, there was no rain almost for a month. Everybody in the city was suffering from the dry hot air. Suhayb's mother and her friends decided to spend the day in the picnic spot at the bank of the Euphrates. Foods were prepared, drinks packed, with the necessary paraphernalia. Children took catapults, slings and swimming gear with them. Wagons were loaded with the baggage and people. Guards at the picnic spot were alerted. So our picnickers left singing and laughing in a merry-making mood to the riverside village of *Al-Thani*. Soon children were busy in chasing butterflies etc., and women were engaged in gossiping and enjoying food and drinks. Boys enjoyed swimming and jumping in the river. The soothing breeze laden with fragrance, echoed with sporadic bursts of laughter, the joyous voices of the elders, children and the twitter of birds.

Where thick tree-cover provided cool shade to the visitors, it was also used as hideout by dacoits and bandits, who would lurk around looking for their chance for a surprise raid on the picnickers. The greatest danger was from raids of soldiers from the neighboring Byzantine Empire, who would infiltrate deep, close to the cities looking for their chance. To prevent such incidents, the governor had deployed soldiers around the village of *Al-Thani*.

Today the breeze from the river was exceptionally soothing and gentle, laden with fragrance, and the melodious chirrup of birds. Everything was going on normally, everybody was enjoying the cool, refreshing breeze. The sun went down and everybody was readying to leave for home, tired by the day-long merry-making. Suddenly a large party of Byzantine looters took them by surprise; guards had no time to prepare to face them. The looters within no time killed and injured the guards and the women, rounded up the children and vanished in the darkness of the night. The cries of the kidnapped children soon died down in the darkness. When the catastrophe was reported to the governor, he was almost mad with grief. He at once sent searching parties all around, but the looters had gone far away. Among the kidnapped children was the governor's, the rose-colored five year old son, Suhayb.

The kidnapers traveled the whole night, entering into their territory by dawn. They sold their loot in the market. Suhayb and the others, so suddenly separated from their mothers and families, were terror-stricken. From hence on their journey into a world of exploitation, hardheartedness and oppression started. The innocent little ones were to endure hardships of all kinds from then on. Like others of his kind sold in the slave markets of the Byzantine Empire, Suhayb passed from one owner to another; from one master to another. His days of happiness and luxury were over. He was a simple ordinary slave boy with no choices, no freedom, no respect, no care, no family. He was to miss the love of his family forever. Like him so many other slaves filled the houses, palaces and castles of the Byzantine rulers, without any future. Suhayb would sit and weep for hours in the darkness of night, remembering his family and aristocratic house.

Suhayb stayed in this miserable situation for about twenty years. He learned the Greek language and knew the ways of the people. He almost forgot his mother-tongue, Arabic, which he had hardly started learning at the age of five. From a very innocent age he closely witnessed the corruption and injustice current in the Byzantine society and started detesting it. As he grew older, he was so disgusted by the malpractices current in the Byzantine society, that he would often think "A society like this can only be purified by a deluge." However, he never forgot that he was an Arab and he longed for the day when he would be free

Again and live among his people.

### **Freedom From Slavery**

By this time Suhayb had changed hands several times. At last his master took him and others to the Meccan market as these were the pilgrim days. There Abdullah Bin Jadaan Qarshi, a Meccan chieftain, bought him. Abdullah was so amazed by Suhayb's intelligence, energy, and sincerity that he set him free, giving him the privilege to trade with him. Suhayb now a young man of 25 years, was exceptionally intelligent and had experience in different trades learned while serving different masters. He readily entered into business. Soon he knew where he could try his luck. He started buying and selling small household articles. He was intelligent and hard working; he soon emerged as a successful business man and became quite rich. He would travel from place to place trading goods and making money. Soon he was well-known all over Mecca and in its surroundings, for his good dealing and honesty. Because of his curious non-Arabic name "Suhayb," blond hair; and Arabic that he spoke with a heavy Greek accent, he was known all around as Suhayb "Ar-Rumi" meaning "Suhayb the Byzantine." Suhayb had a strong well-built, healthy physique. He was known as a good archer with perfect aim and a good swordsman.

### **In the Bondage of Islam**

Suhayb would go on business trips for days, moving from one tribe to another; selling and buying commodities. Once when he returned home from such a trip, he heard an unusual news about Muhammad<sup>saw</sup> son of Abdullah, whom he knew as a kind, truthful and trustworthy young man; that he had claimed to be a prophet and messenger of Allah. He called people to worship one God, forbade idol worship, and instructed to observe common human values: feed the poor, be honest, give women their rights, respect parents, spread goodness, and abstain from evil doings. He also learned that the Meccans had started opposing him, because they thought by believing in him they would have to change their way of life which was more convenient to them, moreover it would render them poor and powerless.

Suhayb, when he learned more details of Muhammad's<sup>saw</sup> religion, went into deep thought. He reviewed his experiences with the Byzantine and Meccan societies, from the time when he was abducted in his childhood to his present days living as a free man in the Meccan society. He realized how important was Muhammad's<sup>saw</sup> message to correct the corruption which was current in the society. In the heights of his sufferings he had several times wished for a system which could remove every kind of exploitation and injustice from the society. He saw now the glimmer of hope in the message of the prophet. He made up his mind to find out for himself what the message really was. People had also warned him to be careful; he would endanger himself if he went to *Darul Arqam*, where the prophet met the people.

However, Suhayb's drive to know and accept the truth was so forceful that he never cared for any anticipated danger to himself. At last, one fine morning he went to meet the Holy Prophet in person. At the door of *Darul Arqam*, he met his friend Ammar Bin Yasser coming to the same door from another direction. Both hesitated for a moment to come face-to-face at the spot. However, Suhayb was the first to gather his wits, he went forward and asked, "Ammar why are you here?"

“First tell me, your purpose of being here?” countered Ammar.

Suhayb: “I came here to directly listen to Muhammad, what he says.”

Ammar: “I also came with the same intention, So then let us enter together  
“*ala barakatillah.*” (with the blessings of God).

Both friends entered the house together. The Holy Prophet<sup>saw</sup> greeted them, and explained his message. Both accepted Islam readily. The Holy Prophet<sup>saw</sup> was gladdened at the conversion of Suhayb and listening to the story of his life and remarked: “This is our first Roman fruit.” Both friends stayed with the Holy Prophet<sup>saw</sup> for the whole day, hearing and learning the ways of Islam. In the darkness of the night they left, with gladdened hearts and souls lit up with the beauty of the message. Their faces beamed with new found happiness and strength.

As the *Qureshite* learned of Suhayb’s and Yasser’s conversions, the worst kind of hardships and harassment were unleashed on them. Suhayb had already suffered severe hardships since his childhood, and had managed to preserve his patience. He believed without any doubt that the way to Paradise was filled with all kinds of difficulties, Allah granted him a steady heart and inner strength.

He kept on meeting the Holy Prophet<sup>saw</sup>, and spent most of his time in his company.

### Migration to Medina

Finally the time came when the Holy Prophet<sup>saw</sup> was allowed by Allah to migrate to Medina. Most of the Muslims had already migrated one by one. Suhayb<sup>ra</sup> would routinely visit the Holy Prophet<sup>saw</sup> daily. He could not bear separation from his master. He decided to accompany him on his migration journey. Suhayb<sup>ra</sup> started finishing up his business secretly. The *Qureshite* knew Suhayb was a rich man, if he would leave Mecca he would take all the wealth with him which he had accumulated, affecting the economy of the city. Fearing this they put many obstacles in his way to prevent him from achieving his aim, his movements were kept constantly under surveillance, his house was put under guard during night. Suhayb was much disturbed when he came to know that the Holy Prophet<sup>saw</sup> had left for Medina, he was grieved that he could not accompany his master on his migration journey. However, his decision to join the Prophet<sup>saw</sup> in Medina as soon as possible was unshakeable.

The *Qureshite* had put a permanent guard at his house, to monitor his movements. One cold night, Suhayb pretended to have a problem with his stomach and went out several times as if he was relieving himself. The guards thought Suhayb was sick and did not pay much attention to him, saying: “Don’t worry. Al-Laat and al-Uzza are keeping him busy with his stomach,” and fell asleep. Suhayb grabbed the chance and slipped away carefully and quietly, found a horse and galloped off into the desert heading for Medina as fast as his horse could carry him. When the guards woke up in the morning, they realized that they have been tricked. They rushed after Suhayb. When Suhayb saw them coming after him, he scrambled up a hill, crouched under a rock with bow and arrows in his hand, and eyes fixed on his enemies. He was not afraid. When the enemies came closer, Suhayb shouted: “O Men of *Qureish!* You know I am a better archer than both of you. So long as I have a single arrow left with me, you will not be able to approach me, when I am finished with my arrows, I shall fight you with my sword, as long as it is in my hand.”

They answered back: “We shall not let you escape from us with your life and your money. You came to Mecca weak and poor and you acquired wealth from us.” Suhayb: “Alright, if you need my money, listen to what I have left in Mecca. I will tell you where I have hidden it. Go and take it, leave me alone.”

They agreed, and Suhayb described the location in his house where he had buried it under the floor. Satisfied, the *Qureshite* galloped back, leaving Suhayb. Suhayb’s honesty and truthfulness was unquestionable and his dealings were fair. His pursuers believed in his words without doubt and precaution. They never asked him to prove his truthfulness by swearing. The *Qureshite’s* blind belief in Suhayb’s words, indicates how honest and truthful he was regarded in Meccan society.

### In the Presence of Holy Master<sup>saw</sup>

When Suhayb reached Medina the Holy Prophet<sup>saw</sup> was staying at the suburban village *Quba*. When Suhayb reached *Quba*, the Holy Prophet<sup>saw</sup> was sitting in the mosque and sharing dates with his Companions. When the Holy Prophet<sup>saw</sup> saw Suhayb coming, his face beamed with joy and he greeted him by saying: “Abu Yahya! A good bargain!” Repeating the sentence thrice.

Suhayb, filled with happiness and reverence replied: “O, Prophet of Allah! By Allah, no one knew about my bargain except Allah and me. Only Gabriel could have told you about it!” True, the Holy Prophet<sup>saw</sup> had received a revelation about his bargain in every detail, as Allah says in Chapter *Al-Baqara*:

And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants. (2:208)

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
وَاللَّهُ ذَوُّوْفٍ بِالْعِبَادِ ﴿٢٠٨﴾

Suhayb joined the Prophet<sup>saw</sup> in eating dates. Suhayb’s one eye was sore because of his journey through the hot desert. The Holy Prophet<sup>saw</sup> remarked: “Suhayb! You are taking dates despite your eye being sore.” Suhayb replied in his usual jolly mood: “O Messenger of Allah! Haven’t you noticed, I am taking dates on the side of my healthy eye?” The Holy Prophet<sup>saw</sup> enjoyed the joke.

### Attributes of Suhayb Ar-Rumi

Suhayb dedicated himself to the service of the Holy Prophet<sup>saw</sup>. He participated in every battle at his Master’s side, and participated in every expedition and treaty. He was ever-ready to sacrifice his life in the service of Islam.

Suhayb would spend his wealth generously in the way of Allah. Umar<sup>ra</sup> once warned Suhayb: “You are rather extravagant in your spending.” Suhayb replied: “But I spend only where it is right and needed.”

Suhayb never gave importance to gold and wealth above his faith. The Holy Prophet<sup>saw</sup> loved Suhayb, because in addition to piety and sobriety, he was light-hearted at times and had a good sense of humor. His light jokes would make people laugh; he would never make fun at anyone’s expense, never injuring feelings. In the later years of his life, he was entitled to receive a stipend from *Bait-ul-Mal* (public treasury), he would distribute all of it to the poor and needy. Suhayb was a living example of the Qur’anic verse that says:

And spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and observes prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God-Fearing. (2:178)

وَأَنْ الْمَالَ عَلَىٰ  
حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنِ السَّبِيلِ  
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ  
فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٢١٨﴾

Suhayb once described his sense of loyalty and responsibilities as a Muslim to the Messenger<sup>saw</sup> of Allah in these words: “I was present with the Holy Prophet<sup>saw</sup> at every situation and expedition that he came across. I was present to take every pledge that was called by the Prophet<sup>saw</sup>. I participated in every detachment he organized. I was at the right or left side of the Prophet<sup>saw</sup> during every war. At the time when danger was feared from the front, I was present in front, and when from the rear I was at his back. I never let the Prophet<sup>saw</sup> stay in a position between me and the enemies until the time he met Allah.”

Suhayb Ar-Rumi<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: “When people will enter paradise, Allah will ask them, do you need more than what I have given you?” They will answer: “You have whitened our faces (honored us). You gave us paradise and protected us from hell, there is nothing else we want.” Then Allah will remove the veil from His face. Lo, there will be nothing they had ever seen more beautiful or pleasant than seeing the face of Allah.” (Muslim).

### Relationship with the Fellow Companions

Suhayb was loved and respected by his fellow Companions because of his amicable behavior and good humor. He never injured anybody’s feelings, he was always at hand to help the needy.

Once during Hadhrat Umar’s<sup>ra</sup> *Khilafat*, Abu Sufyan accompanied by young *Qureshites* who turned Muslims at the fall of Mecca, came to meet the *Khalifah*. By chance Bilal, Suhayb, Ammar and other companions came with the same intention, they were former slaves of the *Qureshites* who were already sitting waiting there. The *Khalifah* called Bilal, Suhayb and Ammar first, the *Qureshites* felt bad and start grumbling among themselves. In meeting with Umar, they told him how humiliated they felt when former slaves were given priority over them. Umar told them they were the first to accept Islam and had endured excesses from the hands of the *Qureshites*. Realizing the fact, the *Qureshite* asked the *Khalifah* how they could cleanse themselves from the sins earned by their elders. Hadhrat Umar<sup>ra</sup>, overwhelmed by their despair, could not utter a word, he pointed towards Syria with his finger, where war was being fought with the enemies of Islam. It is recorded in history all of them joined the Muslim army there and none returned.

When Hadhrat Umar Ibn Al-Khattab<sup>ra</sup> was on his death-bed, he called six Companions: Usman Bin Affan<sup>ra</sup>, Ali Bin Abdul Mutlib<sup>ra</sup>, Talha<sup>ra</sup>, Zubayr Ibn Al-Awam<sup>ra</sup>, Abdul Rahman Ibn Awf<sup>ra</sup>, and Sad Ibn Abi Waqqas<sup>ra</sup> to discuss who should be the *Khalifah* after him. During the interim period Hadhrat Umar<sup>ra</sup> appointed Suhayb to lead the Prayers in *Masjid Nabwi*, which was a great honor and a matter of great responsibility, despite Suhayb’s Arabic. Suhayb was virtually responsible for the Muslim community for that interim period, until

Umar<sup>ra</sup> passed away and Usman Bin Affan<sup>ra</sup> took over as the new *Khalifah*. Suhayb 's appointment to lead Prayer in *Masjid Nabwi* shows how well people from a wide variety of backgrounds were integrated and honored in the community of Islam.

Suhayb came a long way from a little abducted boy of five, sold into slavery, lost from his family. He endured the hardships of life with patience and determination, but with a positive attitude. He worked hard to establish himself as a rich wealthy Meccan. He readily gave all his riches so that he may live peacefully with his Master<sup>saw</sup>. The Holy Prophet<sup>saw</sup> and his Companions loved him, and he left a clear and strong mark on the history of Islam.

Suhayb's life is a role model for all those who pass through perils and hardships; he never lost heart; he kept himself awake, never lived in ignorance and let his thoughts sleep. He kept alive his link with his Creator and Sustainer through the love of His Messenger. Once during the life-time of the Holy Prophet<sup>saw</sup>, Qays ibn Mutatayah, a hypocrite, tried to cultivate scorn and disgrace among different sections of the Muslim community in Medina. In a meeting he remarked, referring to Salman al-Farsi, Suhayb Ar-Rumi and Bilal al-Habashi: "Aws and Khazraj stood in defense of Muhammad<sup>saw</sup> at the time of need. Where were these non-Arabs at that time, now what are they doing here?" When his heinous words were reported to the Holy Prophet<sup>saw</sup>, he was very angry. He came into the mosque, and the *Adhan* was called to summon the Muslims for an important announcement. Then the Holy Prophet<sup>saw</sup> stood up before the gathering. After praising and glorifying Allah he said: "Your Allah is One, your ancestor is one, your religion is one. Be aware Arabism is not conferred on you through your mother or father. It is through the language of Arabic, so whoever speaks Arabic, he is an Arab."

The Holy Prophet<sup>saw</sup> had great regard for his three companions. Once after the fall of Mecca, Sulman<sup>ra</sup>, Suhayb<sup>ra</sup> and Bilal<sup>ra</sup> were sitting together, exchanging views about different matters. Abu Sufyan happened to pass that way. One of the three remarked: "The neck of this enemy of Allah has been saved." Abu Bakr<sup>ra</sup> happened to hear the remarks, he admonished the three: "You say this regarding a leader of the *Qureish*," and the latter related this incident to the Holy Prophet<sup>saw</sup>. The Holy Prophet<sup>saw</sup> admonished Abu Bakr<sup>ra</sup> by saying, "Abu Bakr, you have offended them and your God, by taking the side of Abu Sufyan." Abu Bakr<sup>ra</sup> hurried back to the three and apologized saying: "Were you offended by my remarks?" They replied: "No, we are not offended, may Allah forgive you."

During the hard days of the *Khilafat* of Hadhrat Usman<sup>ra</sup>, Suhayb went into seclusion, spending most of his time in praying and supplication, until he died at an age of about 73 years.

### **Concluding Remarks on the Life of Suhayb Ar-Rumi**

Usually when one loses his family and is taken among strangers, he suffers hardships. All alone in life among strangers in a strange country, he is unable to deal with subsequently arising personal problems. He remains depressed and carries the burden to his grave. However, there are a few who employ their inner resources and successfully surmount difficulties falling in their way, and live successful and fruitful lives. Suhayb Ar-Rumi<sup>ra</sup> was such a person. He successfully overcame the trauma of losing his family early in his childhood and suffered misery of slavery till youth. He overcame his ordeal by choosing the path of Allah by utilizing his good sense. He was dear to his Master<sup>saw</sup>, and both enjoyed the company of each other. May Allah be pleased with him and he is pleased with his Allah. *Ameen*.

# PRINCIPLES OF TRANSLATION OF THE HOLY QUR'AN

## Hadhrat Khalifatul Masih I<sup>ra</sup>

Through the good offices of *Paisa Akhbar*, a Maulvi of *Rae Braeli*, Riaz Ahmad Sahib approached Hakeem Sahib<sup>ra</sup> with the request for a new translation of the Holy Qur'an in Urdu and invited his views on the subject. Hakeem Sahib<sup>ra</sup> wrote a detailed letter in which he outlined nine leading principles of the translation of the Holy Qur'an:

1. There has been an attempt on the part of the translators to convert the Arabic lexicon into Urdu by use of the Urdu lexicon, which often causes the loss of the original meaning and its significance, and this should be avoided.
2. The commentators have written a lot of errant nonsense, and leveled baseless allegations against the prophets. It is the duty of the translators to avoid unauthorized forays.
3. The translators should have a clear view of the verses and identify which ones are *the commands*.
4. *Muqatta'at-i-Qur'an* need proper consideration [Abbreviations, like *Alif Laam Meem*, are known as *al-Muqatta'at* (letters used and pronounced separately), and occur in the beginning of not less than 28 chapters of the Holy Qur'an, and are made up of one or more, to a maximum of five, letters of the Arabic alphabet]. The significance of these letters should be explained.
5. The question of *naskh* (cancellation) should be carefully considered. Hakeem Sahib<sup>ra</sup> maintained that not one of the verses has been cancelled and the issue of *naskh* is a fabrication and figment of the mind of some misguided scholars.
6. It is paramount for the translator to strictly adhere to and observe the arrangement of the verses of the Holy Qur'an. Hakeem Sahib<sup>ra</sup> maintained that the arrangement of the Holy Qur'an from the first *Surah Al-Fatihah* to *Al-Nas* had been set and nobody can disturb that arrangement.
7. The translator should be urged to keep contemporary thinking and philosophy in view but at the same time should not confuse philosophy and theory and be overawed by the Orientalists of the West.
8. It is the primary duty and responsibility of a translator to clearly set out rules of the translation as many previous translators and commentators have made blunders by being negligent of this responsibility.
9. It is of utmost importance for a translator to clearly identify various of commentaries. The first group should be a commentary of the Holy Qur'an through Qur'anic verses, and, secondly, the interpretation that had been placed on some verses by the Holy Prophet Muhammad<sup>saw</sup>. The third group is that of *Khulafa-i-Rashideen* (this is a term used for the four Caliphs who succeeded the Prophet of Islam<sup>saw</sup>). They are: Hadhrat Abu Bakr<sup>ra</sup>, Hadhrat Umar<sup>ra</sup>, Hadhrat Uthman<sup>ra</sup>, and Hadhrat Ali<sup>ra</sup>).

# WAQFE NAU REGIONAL IJTEMA – SOUTHEAST REGION

**Mansoor Ahmad**

***Regional Secretary, Waqfe Nau – Southeast Region, USA***

The Regional Waqfe Nau Ijtema was held on November 3<sup>rd</sup> at Noor Mosque, York. About 60 people attended this *Ijtema* of which 30 were Waqifeene Nau. The program began with the recitation of the Holy Qur'an, poem and hadith. Next, the Regional Secretary Waqfe Nau - Mansoor Ahmad Sahib gave the opening speech. We were honored to have present Maulana Inamul Haq Kausar Sahib, Assistant National Secretary Hammad Malik Sahib and our local president Akram Khalid Sahib. Akram Khalid Sahib gave the welcome address. Maulana Inamul Haq Kausar Sahib reminded the parents of the Waqifeene Nau their responsibilities.

Children's presentations started with the Waqifeene Nau under 7 years of age. All the children in that age group were invited one at a time to make their presentation on anything from their Waqfe Nau syllabus. Each child was given a snack bag after his or her presentation.

Next, we had the educational competitions for Waqifeen in age groups "7-10," "11-14," and "15 and above." The boys' competitions were held separately from the girls. The competitions consisted of recitation of the Holy Qur'an, poem and speech. *Mashallah*, several Waqifeene Nau had made an effort to do their speeches in Urdu. Sister Nudrat Qureshi acted as the Lajna Moderator and along with her team organized the educational competitions for the older Waqifaate Nau.

Following the competitions, everyone offered *Salaat* in congregation and then lunch was served. Subsequently, the second session of the *Ijtema* began with an Urdu workshop led by Hammad Malik sahib. He spoke on the history of Urdu and the importance of learning Urdu. The Urdu workshop was followed by a Group Knowledge Quiz Competition organized by Ataul Aleem Chaudhary Sahib. All of the Waqifeene Nau really enjoyed this and were completely involved in the game. Next, there was the Career development workshop. This time we only had one speaker due to lack of time. Naveed Bhatti Sahib spoke on being an Architect and gave some demonstrations on a poster board.

At the end of the day, prize distribution ceremony was held in which trophies and medals were given for various presentations and competitions as well as for Waqifeene Nau participation. Hammad Malik Sahib gave the concluding address. In this address, he conveyed to all the participants the message sent by National Secretary Waqfe Nau – Hafiz Samiullah Chaudhary Sahib. Finally, Mujeebullah Chaudhary Sahib led everyone in silent prayer to close the *Ijtema* program. Afterwards, all the Waqifeene Nau, parents and guests sat down for a few group photographs. A packed dinner was given to all the attendees to take with them. Everyone really enjoyed the *Ijtema* and was happy with the food, program and the arrangements. Lajna Ziafat team did a great job in preparing the delicious food, *Jazakallah*. All other arrangements were also very good, *Mashallah*. *Jazakallah* to all those who participated in this Southeast Regional *Ijtema* and helped to make it a success. May Allah *Ta'ala* bless everyone. *Ameen*

**News Item:**

## Harvard Announces Sweeping Middle-Income Initiative

Harvard President Drew Faust and Dean of the Faculty of Arts and Sciences Michael D. Smith today (Dec. 10) announced a sweeping overhaul of financial aid policies designed to make Harvard College more affordable for families across the income spectrum. The new initiative focuses on ensuring greater affordability for middle- and upper-middle-income families through major enhancements to grant aid, the elimination of student loans, and the removal of home equity from financial aid calculations. This initiative builds on Harvard's recent path breaking policies to ensure that families with incomes below \$60,000 are not asked to contribute to the cost of sending their children to Harvard. The new policy has three major components:

- The "Zero to 10 Percent Standard": Harvard's new financial aid policy dramatically reduces the amount families with incomes below \$180,000 will be expected to pay. Families with incomes above \$120,000 and below \$180,000 and with assets typical for these income levels will be asked to pay 10 percent of their incomes. For those with incomes below \$120,000, the family contribution percentage will decline steadily from 10 percent, reaching zero for those with incomes at \$60,000 and below. For example, a typical family making \$120,000 will be asked to pay approximately \$12,000 for a child to attend Harvard College, compared with more than \$19,000 under existing student aid policies. For a typical family with \$180,000 of income, the payment would be approximately \$18,000, compared with more than \$30,000 today. The new standard reduces the cost to families by one-third to one-half, making the price of a Harvard education for students on financial aid comparable to the cost of in-state tuition and fees at the nation's leading public universities. The new initiative also establishes a standard that students and their families can easily understand.
- No Loans: In calculating the financial aid packages offered to undergraduates, Harvard will not expect students to take out loans. Loan funds will be replaced by increased grants from the University. Of course, students will be permitted to cover their reduced cost of attendance through loans if they wish.
- Eliminate Home Equity from Consideration: Under the new policy, Harvard will no longer consider home equity in determining a family's ability to pay for college. This will reduce the price by an average of \$4,000 per year for affected families as compared with current practice.

The new initiative amplifies Harvard's long-standing commitment to need-based financial aid — Harvard College awards neither merit aid nor athletic scholarships. Under the new initiative, the College will continue to consider individual circumstances in assessing a family's financial need. Families with unusually high medical or sibling educational expenses, for example, may be expected to contribute less than the expected percentage income, while those with substantial wealth that does not show up as income may find that

they are expected to contribute a higher percentage. Factors such as family size, health care costs, sibling educational expenses, and other non-discretionary expenses that place a drain on family finances are considered carefully in assessing a family's need, and there is no income cut-off for need-based scholarship eligibility. Currently there are more than 100 families with incomes greater than \$200,000 who, because of extenuating circumstances, receive need-based financial aid.

"Harvard College has had a very generous financial aid program for decades, and we have made significant enhancements in recent years, especially for families in the lower-income ranges," said Smith, who as dean of the Faculty of Arts and Sciences oversees Harvard College. "We are concerned, however, that families in the middle are feeling increasingly squeezed as they work more hours, pay more for housing and health care, and face greater uncertainty in retirement.

"We want to ease these burdens," Smith continued. "We want to make Harvard affordable for talented students from all financial backgrounds, and once they are here, we want to make sure they are able to take full advantage of the opportunities we provide to build their skills and knowledge and to engage their deepest interests. This experience is not possible if families are consumed with financial worry and students are consumed with debt."

The new initiative is the latest chapter in Harvard's systematic effort to increase affordability and widen access for qualified students from across the economic spectrum. In the winter of 2004, under the leadership of President Lawrence H. Summers, Harvard transformed the financial aid landscape with its announcement that families with annual incomes below \$40,000 would not be expected to pay for their sons or daughters to go to Harvard. The zero-contribution threshold was raised to \$60,000 in 2006, with further reductions in parental contributions for families with incomes up to \$80,000. Over the past three years, the number of students in these income ranges has increased by 33 percent, representing a quarter of the entering Class of 2011.

In a related move, Harvard in 2006 announced the elimination of its early action program — a form of non-binding early admissions — and moved to a single admissions deadline of Jan. 1, beginning in the 2007-08 academic year...Harvard is using the time and capacity freed up by the move to a single admissions cycle to intensify its outreach and recruiting efforts. The admissions staff is now able to travel more widely to make presentations in key cities and other areas to educate students, families, and college counselors about Harvard and the college admissions process in general and is also working with secondary schools in a renewed effort to make applying to college less complicated and less stressful than it is today.

Currently, two-thirds of Harvard College students receive some form of financial aid, and half receive need-based scholarship aid from Harvard, totaling more than \$98 million. Major enhancements to financial aid began under the leadership of Harvard President Neil L. Rudenstine. In the past decade, Harvard's grant budget has increased 143 percent while inflation increased by only 28 percent. With the new initiative fully in place this coming year, more than 90 percent of American families will be eligible to benefit from Harvard's exceptionally generous financial aid.

## A Man on the Move

### Dedicated to Hadhrat Mirza Tahir Ahmad<sup>rh</sup>

#### Sumbul Jattala

#### LA/Inland Empire Jama'at

A man on the move  
A man on the move  
The day he was born the train could move <sup>\*/1/</sup>  
A man on the move

A man on the move  
He traveled around the world to spread the divine message  
He would addresses the people of that place  
To everyone of any culture in every place  
A man on the move

A man on the move  
He started "Waqf-e-Nau" to spread Islam around the world  
To serve humanity, pray to Allah, and become real Muslim  
I am humble and proud to be one of them  
And, he wanted us to become soldiers of Islam  
A man on the move

A man on the move  
He carried out the revelation  
"I shall cause thy message to reach the corners of the Earth"  
Now the whole world can hears the sermons  
*Zindabad , Zindabad , MTA – Zindabad,*  
A man on the move

A man on the move  
He left the treasures of the *Majalis-e-Irfan*  
He started Urdu classes and *Darsul Qur'an*  
He initiated *Maryam Shadi* fund for the daughters of Islam  
A man on the move  
A man on the move

He Migrated to Europe when he left Pakistan  
With one little typo God helped him escape the enemy's plan <sup>\*/2/</sup>  
A man on the move, A man on the move  
The day he was born the train could move <sup>\*/1/</sup>

- (1) Referring to the start of the train service in Qadian the day following Hadhrat Mirza Tahir Ahmad's<sup>rh</sup> birth
- (2) Referring to the wrong order (typo mistake) of General Zia ul Haq to stop "Mirza Nasir Ahmad<sup>rh</sup>" from leaving Pakistan

## **SUNDUS ZAHEER BAJWA**

### **Daughter of Dr. Zaheer Bajwa Sahib Passes Away**

It is with extreme sadness we announce the sad demise of Sundus Zaheer Bajwa, daughter of Dr. Zaheer Bajwa Sahib and Khalida Bajwa Sahiba who passed away on November 30, 2007 after a very brief illness.

*Inna lillahi wa inna ilaihi raji'un*

Sundus Zaheer Bajwa's *Janaza* Prayer was led by Dr. Ahsanullah Zafar Sahib, Ameer Jama'at USA on December 2, 2007. Her *Janaza* prayer was attended by a large number of Jama'at members from all over the USA. She was buried in Baitus Salam Cemetery in Sykesville, MD, and at the burial site silent prayer was also led by Dr. Ahsanullah Zafar Sahib, Ameer Jama'at USA.

Sundus Zaheer Bajwa's *Nikah* was performed on November 17, 2007 by Hadhrat Khalifatul Masih V<sup>aba</sup> in London with Imran Zafar Sahib of Lahore, Pakistan who is a nephew of Dr. Ahsanullah Zafar Sahib, Ameer Jama'at USA and the marriage ceremony was scheduled to be held on January 2, 2008. It is an enormous tragedy and loss for the deceased's parents and other members of the family. May God Almighty grant them solace and comfort. May God Almighty grant Sundus Zaheer Bajwa a blessed place in the heaven. *Ameen*

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### **RESOLUTION PASSED BY MAJLIS ANSARULLAH, USA AT THE SAD DEMISE OF SUNDUS BAJWA, DAUGHTER OF DR. ZAHEER BAJWA SAHIB**

The National Amila, Majlis Ansarullah USA respectfully offers its heartfelt condolences on the sad news of the untimely demise of Sundus Zaheer Bajwa, daughter of Dr. Zaheer and Khalida Bajwa, *Inna lillahi wa inna ilaihi raji'un*. The members of the National Amila feel deeply the sorrow of this tragic loss. May Almighty Allah stand by the side of the family during this very difficult time, and may He be a solace and comfort to each and every member of the family. May Almighty Allah accept the deceased to His nearness in heaven, *Ameen*.

*Resolved in the Amila meeting of December 3, 2007 for conveyance to Dr. Zaheer Bajwa and family.*

## ANNUAL CALENDAR — 2008

With the grace of the Almighty Allah, the New York Publications Department has printed its 20<sup>th</sup> annual calendar for 2008. The theme for this year's calendar is "*Khilafat*" due to the celebration of the *Khilafat* Centenary. As in previous years, we have invested great efforts to make the calendar attractive, useful and accurate.

You may place your orders in **four** ways:

1. **Mail your orders at the above address (order form is on the back of this letter)**
2. **Fax orders at: (718) 479-3346**
3. **Email at: Queenspublications@yahoo.com**
4. **Call 646-812-6692**

The price per copy is only \$1, plus postage. The postage rates are as follows, based on First Class/Priority Mail. For 2nd Day Air and Overnight Delivery, the rates are higher.

<u>Quantity</u>	<u>Postage</u>	<u>Quantity</u>	<u>Postage</u>
1	1.40	25	10.00
5	4.50	30	12.50
10	6.00	40	15.00
15	7.50	50	20.00
20	8.00	100	30.00

Kindly pray for the success of the 2008 Calendar and the people who worked diligently to produce it. Since there wasn't any sponsorship, only a limited amount of Calendars were printed. May Allah reward them all. *Ameen.*

The main reason why we have finished printing the Calendars in the month of December is because we hope that you may utilize the calendars as a form of Tabligh by giving them to your non-Ahmadi friends and neighbors. This can also be used as a souvenir gift for *Khilafat* Centenary. We wish you and your auxiliary a Happy Eid, blessed and prosperous New Year. *Jazakallah!*

**Shoeb Abulkalam**  
*Secretary Publications*  
*New York, USA*

## MAJLIS ANSARULLAH, USA

An Auxiliary of the Ahmadiyya Movement In Islam, Inc. USA

National Headquarter: 15000 Good Hope Road, Silver Spring, MD 20905-4120



Hadhrat Khalifatul Masih V كِبْدَةُ اللَّهِ تَعَالَى بِعِزِّهِ وَتَعَزُّزِهِ has graciously approved following Amila of Majlis Ansarullah USA for 2008:

No	NAME	OFFICE	Majlis
1	Wajeeh Bajwa	Sadr	Research Triangle
2	Khaled Ata	Na'ib Sadr I	Potomac
3	Munawar A. Saqib	Na'ib Sadr II	Willingboro
4	Naseem Waseem	Mu'awin Sadr	Central New Jersey
5	Mujahid Mahmood	Mu'awin Sadr	Dallas
6	Munawar A. Saqib	Qa'id Umumi	Willingboro
7	M. Dawood Munir	Qa'id Ta'lim	Houston Cypress
8	Rafiuddin Malik	Qa'id Tarbiyyat	Columbus
9	Zia H. Shah	Qa'id Tarb. Nau Mub.	Brooklyn
10	Habeeb M. Shafeek, Jr.	Qa'id Ithar	Orlando
11	Monas Ahmad Chaudry	Qa'id Tabligh	Los Angeles - East
12	Bashiruddin K. Ahmad	Qa'id Zehanat & SJ	Northern Virginia
13	Kalim Ahmad Rana	Qa'id Maal	Houston North
14	Abdullah Ennin	Qa'id W/Jadid	Milwaukee
15	Chairul Bahri	Qa'id T/Jadid	New Orleans
16	Munawar Ahmed Malik	Qa'id Tajnid	Dallas
17	Syed Sajid Ahmad	Qa'id Isha'at	St. Paul
18	Asim Ansari	Qa'id Ta'limul Qur'an	Los Angeles - Inland Empire
19	Muhammed K. Owusu	Auditor	Northern Virginia
20	Perwaiz Aslam Chaudhry	Za'im A'la	Silver Spring

Please pray that Almighty Allah enable every officer to serve Majlis in the best possible manner, Ameen.

وَالسَّلَامُ

Sincerely,

*Wajeeh Bajwa*

Wajeeh Bajwa  
Sadr, Majlis Ansarullah, USA

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## 2008 USA Jama'at National Calendar

START	END	DAY	ACTIVITY	LOCATION	ORG	TYPE	LEVEL
01/05/08	01/06/08	Sa-Su	Review of 2007 activities and Plan for 2008 activities	Local	GS	Jam	National
01/07/08	01/13/08	Mo-Su	Tehrik-e-Jadid/Waqf-e-Jadid Pledge Collection Week	Local	TJWJ	Jam	National
01/12/08	01/13/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
01/12/08	01/13/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
01/19/08	01/20/08	Sa-Su	Zo'ama, Qaideen & Nazimeen Conference	Miami	Ansar	Aux	National
01/26/08		Sa	Public Relations Seminar	NY	PR	Jam	National
02/01/08	02/29/08	Fr-Fr	Special Tabligh Month	Local	TAB	Jam	Local
02/02/08		Sa	National Amla Meeting	BRM	GS	Jam	National
02/09/08		Sa	Waaqfeen-e-Nau Ijtema	NY	WN	Jam	Sem-Reg
02/09/08	02/10/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
02/09/08	02/10/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
02/16/08	02/17/08	Sa-Su	Khilafat Sports Tournament	NY	MKA	Aux	National
02/17/08		Su	Musleh Mau'ood Day Meetings	Local	TAL	Jam	Local
02/29/08	03/02/08	Fr-Su	Lajna Mentor's Meeting	TBD	Lajna	Aux	National
03/08/08		Sa	Waaqfeen-e-Nau Ijtema	LA-E	WN	Jam	Sem-Reg
03/09/08		Su	Waaqfeen-e-Nau Ijtema	Silicon Valley	WN	Jam	Sem-Reg
03/08/08	03/09/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
03/08/08	03/09/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
03/22/08		Sa	National Amla Meeting	BRM	GS	Jam	National
03/23/08		Su	Masih-e-Mau'ood Day Meetings	Local	TAL	Jam	Local
04/05/08		Sa	Waaqfeen-e-Nau Ijtema	Willingboro	WN	Jam	Sem-Reg
04/06/08		Su	Waaqfeen-e-Nau Evaluation Day	Local	WN	Jam	Local
04/11/08	04/13/08	Fr-Su	Waaqfeen-e-Nau Trip to Jamia Ahmadiyya, Canada	NA	WN	Jam	National
04/12/08	04/13/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
04/12/08	04/13/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
04/13/08		Su	Seeratun Nabi Day Meetings	Local	TAR	Jam	Local
04/25/08	04/27/08	Fr-Su	National Majlis-e-Shura	BRM	GS	Jam	National
05/03/08		Sa	Waaqfeen-e-Nau Ijtema	Atlanta	WN	Jam	Sem-Reg
05/03/08	05/04/08	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MA/MKA	Aux	Regional
05/10/08		Sa	Waaqfeen-e-Nau Ijtema	Detroit	WN	Jam	Sem-Reg
05/10/08	05/11/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
05/10/08	05/11/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar	Jam	Sem-Reg
05/17/08		Sa	Waaqfeen-e-Nau Ijtema	Houston	WN	Jam	Sem-Reg
05/17/08	05/18/08	Sa-Su	Ansar, Khuddam & Atfaal Ijtema (multiple regions)	Multiple	MKA	Aux	Regional
05/24/08	05/25/08	Sa-Su	Nasir Tournament	TBD	MKA	Aux	National
05/27/08		Tu	Khilafat Centenary Celebration	Local	TAL	Jam	Local
05/30/08	06/01/08	Fr-Su	Lajna & Nasirat Ijtema	South	Lajna	Aux	Regional
05/31/08		Sa	Waaqfeen-e-Nau Ijtema	Rochester	WN	Jam	Sem-Reg
06/07/08		Sa	National Amla Meeting	BRM	GS	Jam	National
06/08/08		Su	Waaqfeen-e-Nau Ijtema	BRM	WN	Jam	Sem-Reg
06/14/08		Sa	Waaqfeen-e-Nau Ijtema	Chicago	WN	Jam	Sem-Reg
06/14/08	06/15/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ	Jam	Sem-Reg
06/20/08	06/22/08	Fr-Su	Jalsa Salana, US	TBD	TAR	Jam	National
06/27/08	06/29/08	Fr-Su	Jalsa Salana, Canada	Bradford	TAR	Jam	Canada

## 2008 USA Jama'at National Calendar

DATE	DAY	ACTIVITY	LOCATION	LEVEL
07/12/08	Sa	Waaqfeen-e-Nau Ijtema	Dallas	WN Jam Sem-Reg
07/12/08 - 07/20/08	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar Jam National
07/18/08 - 07/20/08	Fr-Su	Lajna & Nasirat Ijtema	BRM	Lajna Aux Regional
07/25/08 - 07/27/08	Fr-Su	Jalsa Salana UK	UK	TAR Jam International
08/01/08 - 08/03/08	Fr-Su	Lajna & Nasirat Ijtema	West Coast	Lajna Aux Regional
08/02/08 - 08/08/08	Sa-Fr	Jamia Orientation Course	Willingboro	WN Jam National
08/02/08 - 08/10/08	Sa-Su	National Talim & Tarbiyyat Classes (multiple)	Multiple	Tal/Tar Jam National
08/08/08 - 08/10/08	Fr-Su	Lajna & Nasirat Ijtema	Mid-West	Lajna Aux Regional
08/09/08	Sa	Waaqfeen-e-Nau Ijtema	NY	WN Jam Sem-Reg
08/16/08	Sa	National Amla Meeting	BRM	GS Jam National
08/16/08 - 08/17/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ Jam Sem-Reg
08/22/08 - 08/24/08	Fr-Su	MKA Ijtema & Shura	Milton, NY	MKA Aux National
09/01/08 - 09/30/08	Mo	Ramadhanul Mubarak	Local	TAR Jam National
09/24/08 - 09/30/08	We-Tu	Tehrik-e-Jadid Fund Collection Week	Local	TJ Jam National
10/01/08	We	Eidul Fitr	Local	TAR Jam National
10/10/08 - 10/12/08	Fr-Su	Lajna Majlis-e-Shura	TBD	Lajna Aux National
10/11/08	Sa	Waaqfeen-e-Nau Ijtema	LA-East	WN Jam Sem-Reg
10/11/08 - 10/12/08	Sa-Su	Musleh Mau'ood Tournament	TBD	MKA Aux National
10/12/08	Su	Waaqfeen-e-Nau Ijtema	Silicon Valley	WN Jam Sem-Reg
10/17/08 - 10/19/08	Fr-Su	Ansar Ijtema & Shura	BRM	Ansar Aux National
10/18/08	Sa	Waaqfeen-e-Nau Ijtema	York	WN Jam Sem-Reg
10/18/08	Sa	MKA Amla Meeting	TBD	MKA Aux National
10/18/08 - 10/19/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ Jam Sem-Reg
10/18/08 - 10/19/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar Jam Sem-Reg
11/04/08	Sa	Waaqfeen-e-Nau Ijtema	Zion	WN Jam Sem-Reg
11/08/08 - 11/09/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ Jam Sem-Reg
11/08/08 - 11/09/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar Jam Sem-Reg
11/09/08	Su	Religious Founders' Day Meetings	Local	TAB Jam National
11/15/08 - 11/16/08	Sa-Su	Qaideen Refresher Course	NJ-Central	MKA Aux National
11/21/08 - 11/23/08	Fr-Su	Jalsa Salana WC	LA-East	TAR Jam National
11/29/08 - 11/30/08	Fr-Su	National Amla Meeting & Officers' Refresher Course	BRM	GS Jam National
11/29/08	Sa	Waaqfeen-e-Nau Ijtema	VA	WN Jam Sem-Reg
12/07/08	Su	Waaqfeen-e-Nau Ijtema	Houston	WN Jam Sem-Reg
12/08/08	Mo	Eidul Adhia	Local	TAR Jam National
12/13/08	Sa	Waaqfeen-e-Nau Ijtema	Houston	WN Jam Sem-Reg
12/13/08 - 12/14/08	Sa-Su	Tabligh & Talimul Qur'an Program	TBD	Tab/TQ Jam Sem-Reg
12/13/08 - 12/14/08	Sa-Su	Talim & Tarbiyyat Program	TBD	Tal/Tar Jam Sem-Reg
12/14/08	Su	Seeratun Nabi Day Meetings	Local	TAR Jam National
12/13/08 - 12/19/08	Th-We	Waqf-e-Jadid Fund Collection Week	Local	WJ Jam National