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The Ahmadiyya

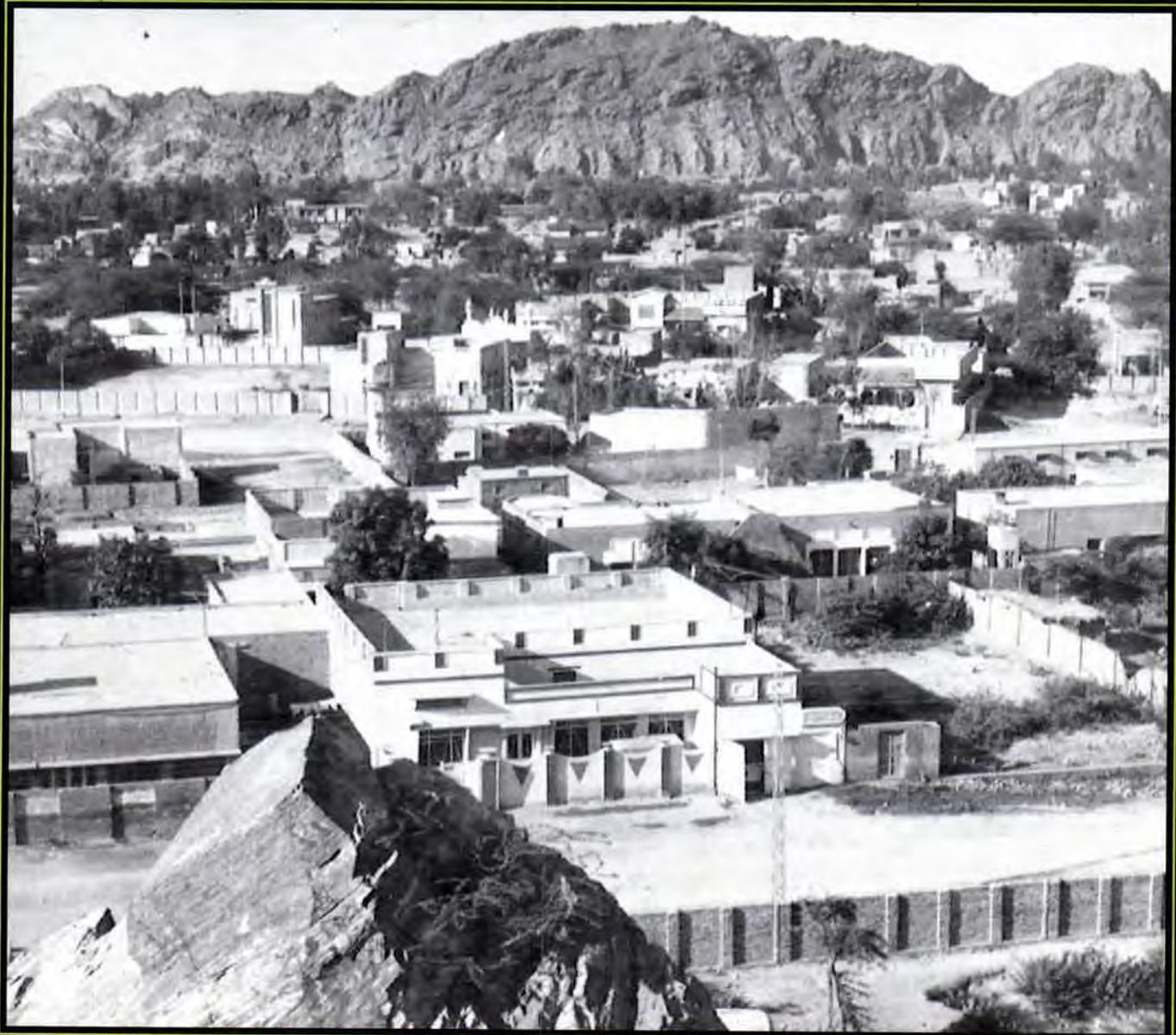


May-June 2008

Gazette

Khilafat Edition
Khalifatul Masih IVth Edition

USA



A Historical Picture of Rabwah



Images from Visit of Hadhrat Khalifatul Masih V^{aba} to Ghana -April 2008

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Patron	Dr. Ahsanullah Zafar Ameer Jama'at USA
Editor-in-Chief	Dr. Naseer Ahmad
Editor	Dr. Karimullah Zirvi
Editorial Advisor	Muhammad Zafrullah Hanjra
Cover: <i>Latif Ahmed</i>	Photos: <i>Kalim Bhatti</i>

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us

www.alislam.org

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

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَ لَيُمَكِّنَنَّ لَهُمْ
 دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
 يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن 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 disbelieves after that, they will be the rebellious. (24:56)

COMMENTARY

Because it serves as a prelude to the introduction of the subject of *Khilafat* emphasis repeatedly laid in verse 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 all 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 ثَعْلَبَةَ الْبُهْرَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُوشِكُ الْعِلْمُ أَنْ يُخْتَلَسَ مِنَ الْعَالَمِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ يُخْتَلَسُ وَكِتَابُ اللَّهِ بَيْنَنَا نُعَلِّمُهُ، أَبْنَاءَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ: التَّوْرَةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنِّصَارَى فَمَا يُغْنِي عَنْهُمْ -

Hadhrat Tha'ibah Buhrani^{ra} relates that the Holy Prophet^{swt} said, "Soon the world will be deprived of knowledge, to the extent that people will be unable to understand the matters of guidance and wisdom. The Companions of the Holy Prophet^{swt} said, 'Messenger^{swt} of Allah! How will we be deprived of knowledge while we have the Book of Allah with us?' The Holy Prophet^{swt} said, "Don't the Jews and the Christians have their Books, Torah and Gospel, with them? How are these books benefiting them? "

(Usdul ghabah, p 236, vol. 1)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا -

Hadhrat 'Abdullah bin 'Umar^{ra} relates that he heard the Holy Prophet^{swt} say, "Allah will not make knowledge disappear suddenly but will take it away through the death of the learned people. So, when there will be no learned people, people will make ignorant ones as their leaders and when they will ask them for guidance, they will render their opinions without having the knowledge. They themselves will be astray and also will lead others astray."

(Bukhari kitabul 'ilm bab kaifa yaqbizul 'ilm)

SAYINGS OF THE PROMISED MESSIAH^{AS} KHILAFAT

The Second Manifestation Of the Power of God

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant — as he has said in the Holy Qur'an:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

Allah has decreed: 'Most surely will prevail, I and My Messengers'. (58:22)

The meaning of dominance in this context can be explained in the following manner. It is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established on earth, to the extent that no one can resist its force. Similarly Allah manifests with powerful signs, the truth of their claim, and sows the seed of righteousness at their hand which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions which bear a color of failure, and apparently gives to their opponents an opportunity to heap ridicule, mockery and sarcasm on them. When they have had their laugh, then He shows another manifestation of His powerful hand, creating a set of circumstances, which work for full attainment of the aims which were not fully achieved before.

In short, He shows two manifestations of His power: firstly at the hand of His prophets; secondly at a time following the death of the prophet when obstacles show up and the enemies gain power, and think that the mission of the Prophet had been fatally wounded. They believe that the community will now be exterminated. Even some members of the movement entertain doubts with regard to their future and begin to despair, as if their backs were broken. Many unfortunates among them go so far as to apostatize. Then Allah once again shows a strong manifestation of His power and saves the falling community.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadhrat Abu Bakr^{ra} when the death of the Holy Prophet^{saw} was considered to be untimely and many stupid nomads apostatized, and the *Sahaba* were also unnerved by deep

grief. At that critical hour, Allah made Abu Bakr^{ra} stand up firmly, showing His powerful hand a second time to save Islam from extinction, and fulfilled the promise He had made in the following words:

وَأَيَّمَكِنَّا لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ
لَهُمْ وَآيَّدْنَا لَهُمْ مِمَّا بَعَدَ خَوْفِهِمْ أَمْنًا

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. (24:56)

So, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He will alter this long established Divine practice. Therefore, be not grieved of what I have told you and your hearts may not be dejected, because it is important that you see the second manifestation also and its coming is lot better for you because it is everlasting whose chain will not break till Doomsday. This second manifestation can not come till I go. But when I shall go, God will send the second manifestation for you, which will remain with you for all times to come.

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

KHILAFAT-E-AHMADIYYA

Hadhrat Khalifatul Masih V^{aba} says:

Remember! God Almighty keeps His Promise. Today also, He is keeping His Hand upon this beloved *Jama'at* of His beloved Messiah. He will never leave us helpless. He will never leave us helpless. He will never leave us helpless. Even today, He is fulfilling His Promises with the Promised Messiah^{as} as He did with the previous *Khilafats*. *Insha Allah*, He will keep on showering His blessings upon us. So, it is important to keep in mind that one does not stumble himself by not following the commandments of Allah and thus mar his future state of bliss. Therefore, by keeping on praying, by bowing to Him and by begging for His blessings always keep yourself attached to God Almighty. Keep on wearing this strong bangle. There is no one who can cause you even the slightest harm. May God Almighty grant everyone the ability to do so,

(*Khutbat-e-Masroor*, Vol. 2, p 354)

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON FEBRUARY 15, 2008

On 15th February, 2008, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

After reciting verse 46 of *Surah Al-'Ankabut*, whose translation is as follows:

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil; and remembrance of Allah indeed is the greatest *virtue*. And Allah knows what you do. (29:46)

Hazoor^{aba} said: We Ahmadis are indeed fortunate to be part of the *Jama'at* of the Promised Messiah who, in his own lifetime, purified hundreds of thousands of people, and they, in turn., purified others, and in this manner the *Jama'at* has continued to progress to this day. Allah gave the Promised Messiah^{as} tidings of his *Jama'at's* success, and today we are witnessing the fulfillment of this promise just as we did in the past and will continue to do in the future, *Insha Allah*. But every member of the *Jama'at* should realize that this promise will only be fulfilled in their favor if they continue to strive towards self-purification.

Hazoor^{aba} said: Prayers are the most efficient means for attaining virtue and getting rid of sin, and it is the primary obligation of every Ahmadi to offer the five daily prayers. The Promised Messiah^{as} says that our *Jama'at* will be distinguished through the observance of the five daily prayers, and through our moral character. Our task is to safeguard our prayers and to firmly root them in our lives so that, like a shady tree, they may protect us from every kind of evil. If we first establish ourselves upon prayers, our prayers will help us become steadfast upon piety. Prayer, or supplication is a virtue that protects us against all Satanic influences

Allah says, "Watch over prayers, and the middle prayer, and stand before Allah submissively." (2:239) The 'middle' prayer mentioned in this verse is any prayer which a person finds difficult to perform due to worldly pursuits or indolence. It is thus the primary responsibility of every believer to watch over his prayers.

Hazoor^{aba} said: "Many people in these days tend to combine their Prayers under the excuse that they are too busy in their worldly affairs." Hazoor^{aba} said: "Although there is no

harm combining Prayers in times of genuine need, it is improper to do so as a matter of routine, because each Prayer has to be offered at its proper time. The Promised Messiah^{as} has said that the time for each Prayer has been fixed to reflect the spiritual conditions of man at these times. Hazoor^{aba} further elaborated this point in the light of the verse 79 of *Surah Bani Isra'il*.

Hazoor^{aba} said: Since Allah has made it obligatory for believers to observe their prayers at their proper time, Ahmadis must abide by this injunction. The Promised Messiah^{as} has said: 'Prayer is an obligation we owe to Allah and we ought to observe it with complete attention and devotion. Let your households perish if they must, but do not disregard your prayers. Prayer is not a tax, but an eternal bond between the Creator and His creatures. There is a pleasure in Prayer which strengthens this bond.'

Hazoor^{aba} said: A Danish newspaper has once again shown malice and meanness by re-publishing the blasphemous cartoons. God will Himself deal with those responsible for these shameful and sacrilegious acts. We have done everything in our power to try to dissuade them, but if they still do not desist, we can only leave their affairs to God. For our part, we should submit to Allah even more and try to mould our lives according to the holy example of the Holy Prophet. We should invoke blessings—*Durood*—upon our Prophet and supplicate more and more and try to purify ourselves *Ameen*.

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

PRAYER

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "The first item concerning which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of Honour and Glory will say: 'Look, if among the voluntary actions of My servant there is anything that would make up the shortcomings in respect of his obligations. All his obligations would be checked up in that manner.' "

(*Tirmidhi kitabussalat bab an awwal yuhasib bihil 'abd*)

Hadhrat Abu Hurairah^{ra} relates that he heard the Holy Prophet^{saw} say: "Tell me if one of you had a stream running at his door and he would take a bath in it five times every day would any dirt be left upon him? He was answered, 'No dirt would be left on him.' The Holy Prophet^{saw} observed, 'This is the case of the five Prayers. Allah wipes out all faults in consequence of them.' "

(*Bukhari kitab muwaqitussalat babussalatul khams kaffara lilkhata'*)

PROPHETS AND THEIR SUCCESSORS (*KHULAF*A) ALWAYS SUCCEED

**Hadhrat Maulana Nooruddin, Khalifatul Masih I^{ra}
says:**

Think of the condition of that wonderfully unique leader, the Holy Prophet^{saw}, when he was alone and began preaching his Divine message of Truth. He had no money, his arms were not very strong, and he had no brothers as well. His parents had already passed away and his community was indifferent. Opposition to his mission was intense. But he got up for the sake of God. Persecution and victimization went to the extreme. They tried to banish him and attempted even to kill him. What else did they not do? But look, who collapsed? His enemies had to lick the dust. Their very name was obliterated from the face of the earth. Who subdued the country that nobody had ever conquered? Unity of God was conveyed to a people who were far from it - nay they were made to believe it. Peace reigned instead of fear.

After him, Hadhrat Abu Bakr Siddiq^{ra} succeeded. Even in the days of ignorance, his tribe was not very strong. He did not belong to the tribe of the Holy Prophet also. How was it established that he was a true *Khalifah*. Usama was to leave for Syria with an army of twenty thousand. He ordered him also to proceed without delay. Had this force been withheld, people would have thought that he succeeded due to the force twenty thousand strong. All around Arabia, there was a flood of apostasy. In Medina Prayers were offered only in three mosques. Apart from this, many other things happened. But how did the help of God come? The help came and even the *Rafzee* (Shia) had to admit that *Asadullah al-Ghalib* (Hadhrat Ali^{ra}) also co-operated due to fear. How did it happen?

It was only because Allah had made him the *Khalifah*. Therefore, whenever someone is divinely appointed, he is sustained by God and it is His miraculous power that the *Khalifah* is secure in a Divine haven. So, remember, whatever the infirmities, they are for Divine miracles to happen and His support to come. It is due to these weaknesses that the sustenance of God comes and is enjoyed. This Divine help shows how God's patronage works. If the rich succeed with the arrogance of wealth, *Maulvies* with the arrogance of knowledge, cons with the arrogance of plots; and they believe that they have connection with state officials. But the men of God succeed only with the help of Allah. They are poor and even have no means of travel. But they who boast of their erudition, are laid low before these men of God. They neither possess big libraries nor bookstores nor do they go and see the high officials. But they reduce every opponent to silence including he who is proud of high connections and is well established. His own kith and kin become his enemies. But in the end they are all put to shame like the brothers of Hadhrat Yusuf^{as} (Joseph). This is the hallmark of men of God.

(*Khutbat-e-Noor p. 12-14; Ahmadiyya Gazette, Canada, May, 1999*).

KHILAFAT — A GREAT BLESSING

Hadhrat Khalifatul Masih I^{ra} says:

KHILAFAT - IT IS NO HUMAN DESIGN

The Holy Qur'an says:

And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood? — and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.' (2:31)

Explaining this verse, Hazoor^{ra} tells us about the significance of *Khilafat* mentioned in this verse. In the following words he says that it is God Who appoints the *Khalifah* and not humans.

Jaa'il means, the maker, sustainer or the one who appoints. (Allah says) that it is My Wont that I keep on appointing *Khalifah*. According to this *Sunnah*, I am going to appoint Adam also a *Khalifah* and said, "I am about to place a Vicegerent in the earth". Here it is quite clear that the appointment of a *Khalifah* is the work of God. No human plan or design is involved in it. This shows that it can never be that in reality, someone has been nominated as *Khalifah* on the high and the dwellers of the earth may appoint or nominate some other with their parleys and deliberations. The earthly consultations and parleys are all under the deliberations of God Almighty. The only advantage of these meetings and consultations is, that they become only the instruments in Divine appointment. Therefore, remember well that he who says that God forbid, an untruthful has usurped the true *Khilafat* is a liar. This is quite impossible that someone becomes *Khalifah* by force.

(Tafseerul Qur'an, compiled by Hadhrat Sheikh Yaqoob Ali Turab Irfani, Part-I, p.65)

Hadhrat Musleh Mau'ood, Khalifatul Masih II^{ra} says:

Therefore, O the *Jama'at* of the Believers! And O those who do good deeds! I tell you that *Khilafat* is a great Divine blessing, therefore, give it due respect. So long as many among you will remain steadfast on *Iman* and will be persisting in doing good deeds, God will continue granting you this blessing. But if the majority among you is divested of *Iman* and good deeds, then it is up to God that He keeps this blessing for you or terminates it.

Therefore, it is not the question of the *Khalifah* being corrupt. It will be confiscated when you will become corrupt. Therefore, do not be ungrateful to God for this blessing. Do not view the Divine Revelations with disdain. As the Promised Messiah^{as} has enjoined, keep on praying so that the representatives of the second manifestation of God may continue appearing among you. Do not be like those who are broken, botched and failed people who rejected *Khilafat*.

Rather you always remain busy in prayers that the representatives of God's second manifestation may keep on coming among you so that His *Deen* (faith) may be established on firm footing and Satan may be disappointed of tinkering with it forever.

(*Khilafat-e--Rashidah, ref. Hisaar by Hadi Ali Chaudhri ,p. 11*)

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III^{rh} Says About the Blessings of Khilafat:

After the sad demise of the Promised Messiah^{as}, the light, which God had sent was not snuffed out. Hazoor^{as} passed away but the light kept on shining and is continually illuminating the environment. It is showing the true path to men as well as women. Its rays are being reflected through his *Khulafa*. By abandoning these *Khulafa*, there is neither light nor real guidance.

(*Friday Sermon published in Monthly Khalid of May 1978*)

This is our belief that it is Allah Himself Who makes a *Khalifah*. If it were left to humans, they would have made their *Khalifah* whomsoever they would have deemed superior among them. But as it is Allah Who makes the *Khalifah*, therefore, there is no fault in His nomination. He selects one of His weaker servants who is regarded humble by others. Allah bestows His grandeur and *Jalal* on him and does not leave with him whatever he possessed and then he dons the cloak of selflessness before His grandeur and *Jalal*.

(*Al-Fazl dated 17h March 1967*)

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rh} Gives Glad Tidings:

In the future, there will be no danger to *Khilafat-e-Ahmadiyya*. Now, the *Jama'at* has come of age. No ill wisher can harm *Khilafat* and the *Jama'at* will make progress in a grandiose manner, that Divine Promise will be fulfilled and *Khilafat* will stay in this *Jama'at* for a thousand years to come.

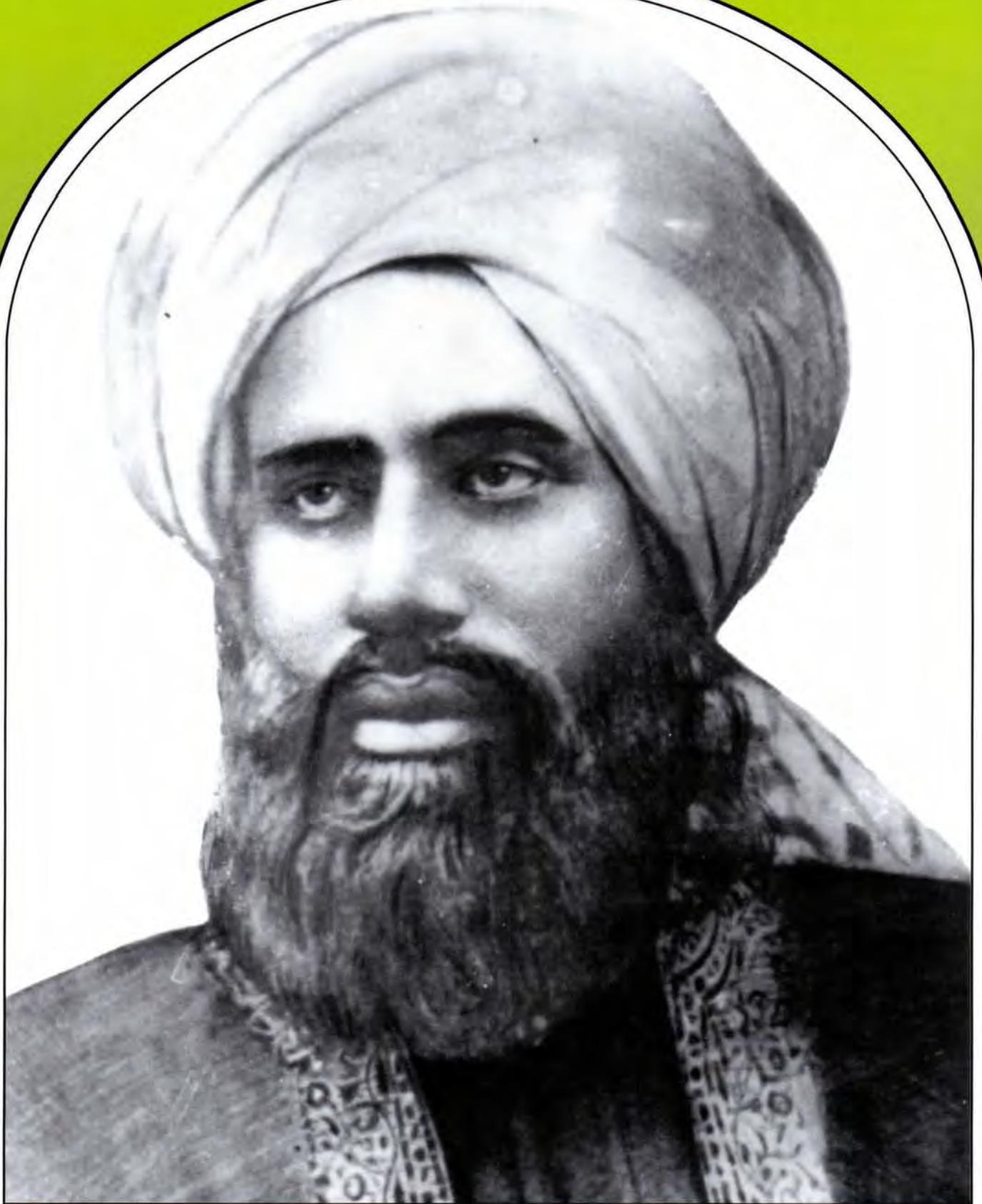
(*The Weekly Badr, Qadian, July 1, 1982*)

In the future, there will be no danger to *Khilafat-e-Ahmadiyya*. Now, in the eyes of God, the *Jama'at* has come of age and no evil eye of an enemy, no heart of an opponent and no struggle of any adversary will be able to hurt this *Jama'at*. Now, *Khilafat-e-Ahmadiyya* will prosper in the grand manner which Allah has promised to the Promised Messiah^{as}. This *Jama'at* will live at least for the next one thousand years. Therefore, keep on praying and go on praising the Lord and keep on renewing your pledges.

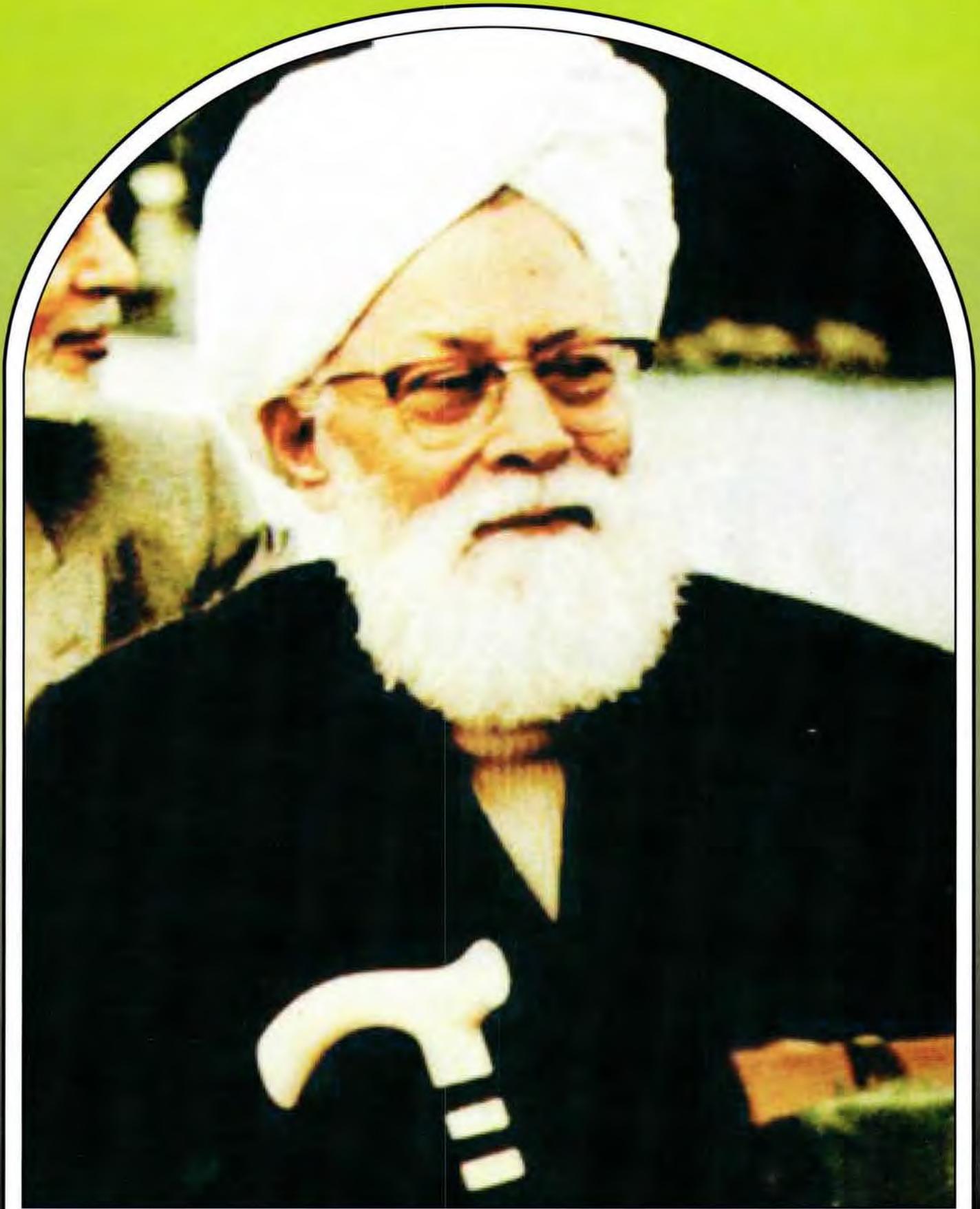
(*Al-Fazl 28 June, 1982, reference Al-Fazl International 25th April-1st May 2003*).



THE PROMISED MESSIAH AND MAHDI
HADHRAT MIRZA GHULAM AHMAD^{AS}



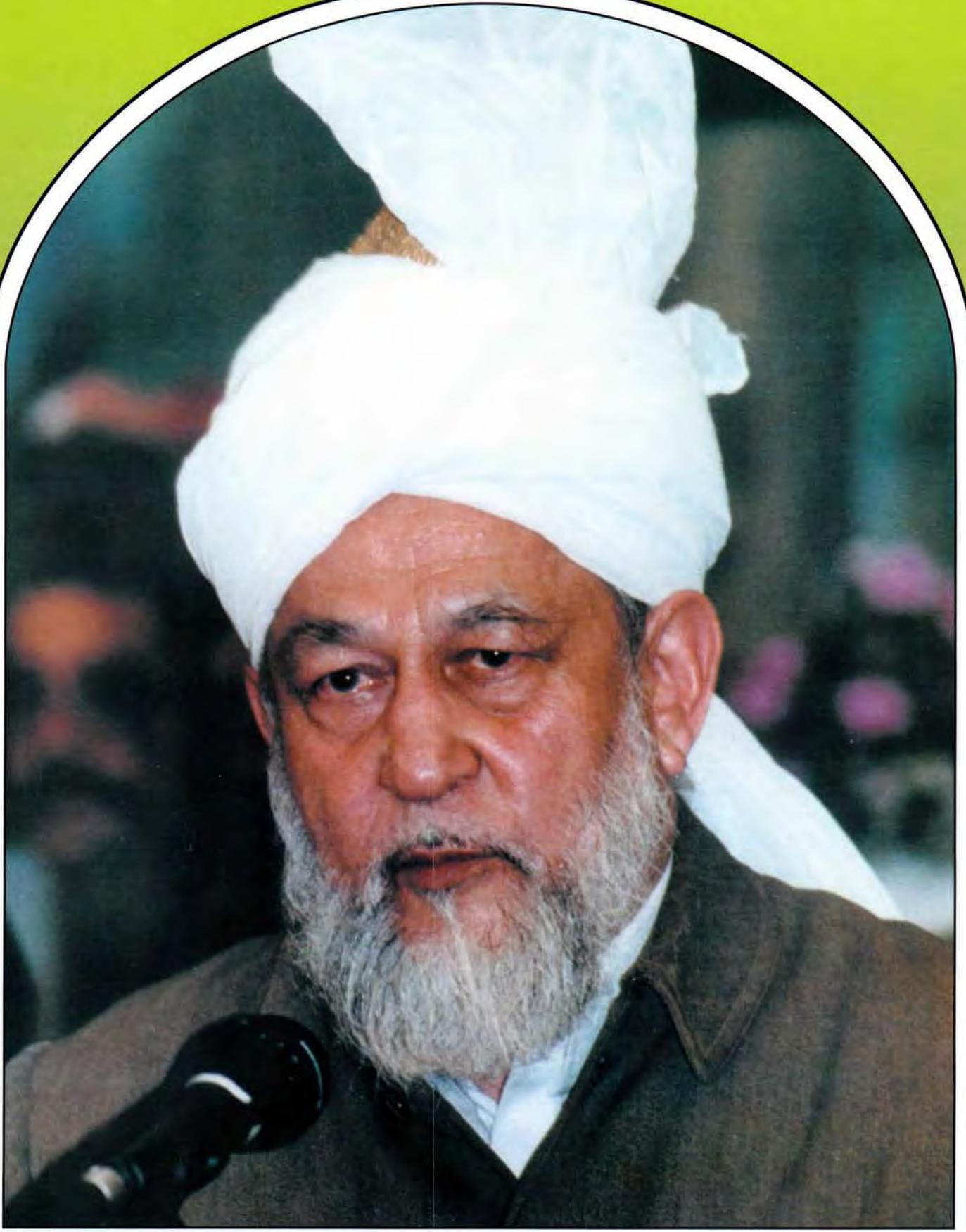
HADHRAT AL-HAJ HAKIM MAULVI NOOR-UD-DIN
KHALIFATUL MASHU'RA



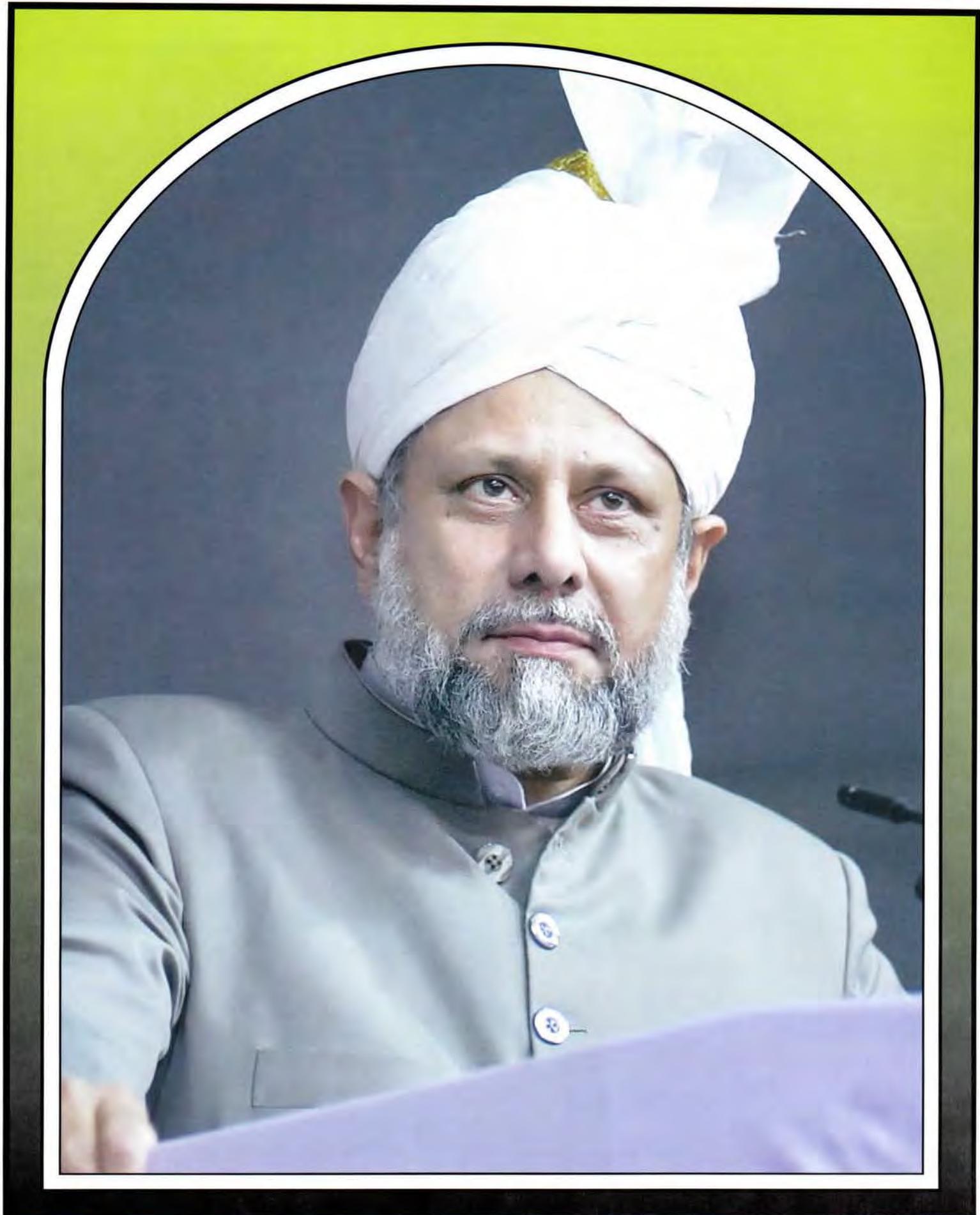
HADHRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD
KHATIBUL MASJID IRA



HADHRAT MIRZA NASIR AHMAD
KHALIFAH MAJLIS URH



HADHRAT MIRZA TAHIR AHMAD
KHAIRATULLAH MASIH IV^{RH}



HADHRAT MIRZA MASROOR AHMAD
KHALIFATUL MASHIH VABA

Centenary Khilafat Ahmadiyya
1908 - 2008



The
Message

from

Hadhrat Mirza Masroor Ahmad^{aba}
Khalifatul Masih V



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهُ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ
وَعَلٰی عِبْدِهِ الْمَسِیْحِ الْمَوْعُوْدِ
خدا کے فضل اور رحم کے ساتھ
هو الناصر

My dear Members of the Jama'at

Assalamu Alaikum wa Rahmatullah wa Barakatuhu

Today [the 27th May, 2008] one hundred years of Khilafat-e- Ahmadiyya have come to their completion. This day draws our thoughts to the history of the Ahmadiyya Muslim Jama'at, spread over a period of more than one hundred years, as well as of the time when according to the prophecy of the Holy Prophet^{sa}, a chosen servant of Allah, by His command, made the announcement on March 1889 about the foundation of this Holy Community. The objectives of his mission and that of the establishment of the Jama'at were to establish the relationship between God and man, to teach mankind to submit to one God, to strive for establishing *Tauhid* in the world, and, having united all the nations of the world into one Umma, gather the whole mankind under the banner of the Holy Prophet^{sa} and to draw the attention of mankind to recognizing and respecting the mutual rights of man. The person whom God, having bestowed on him the titles of the Imam, the Messiah and the Mahdi, had sent to the world, successfully carried out his mission with the support and help of Allah for almost nineteen years—since the foundation of the Jama'at and the first *Bai'at* in 1889 until 1908 when he passed away—in spite of all kinds of opposition and unfavourable circumstances with such expeditiousness that every adversary who opposed this Champion of Allah suffered ignominy and disgrace.

According to the laws of Allah everyone who comes to this world has at last to leave it—and that person, the chosen servant of Allah and the true lover of the Holy Prophet^{sa}, always remained, in accordance with the Sunnah of his Master^{sa}, eager to meet his most Exalted Friend. Almighty Allah who had sent this servant of His as *Imam Akhiruzzman* [the Promised Imam of the latter days], while indicating to him that the time of his death was approaching, consoled him by assuring him that though his end was near, yet [He would not let his mission remain unfulfilled], because in accordance with His proclamation He had Himself raised him as the Imam of the latter days: *So my dear one, O' you who are extremely anxious for the establishment of My Tauhid (Unity) in the world and the sovereignty of My beloved Prophet^{sa}, do not worry about how your mission will be fulfilled after your death. Remember that according to the prophecy of the Holy Prophet^{sa}, which is endorsed by Me, Khilafat in the footsteps of Prophethood will be established and will last till the end of the world. Thus after you pass away, it is this very Institution of Khilafat by means of which I shall once again initiate the plan for the establishment and stability of My last Sharia in the world. Thus, after this reassurance by Almighty Allah, the Promised Messiah^{as}, addressing the Jama'at, wrote:*

“This is the Way of God. And since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says: **كَتَبَ اللّٰهُ لَأَغْلِبَنَّ أَنَا وَرَسُوْلِيْ** that is, God has ordained that He and His Prophets shall prevail. And by predominance is meant that, as Messengers and Prophets desire that God's *Hujjat* (that is His Will) is enforced on the earth and no one

is able to oppose it, so in turn God with His powerful signs brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets them sow its seed with their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the Prophet is concerned], and is convinced that it is the time when the community [of the followers of a Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hadrat Abu Bakr Siddiq^{ra} when the death of the Holy Prophet^{sa} was considered untimely and many ignorant Bedouins turned apostate. The companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq^{ra} and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]:

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا۔

That is, after the fear we shall firmly re-establish them.”

(Risala Al-Wasiyyat, Ruhani Khazain Vol. 20, pp. 304,305)

Again, he wrote;

“So dear friends! since it is the *Sunnatullah* (the way of Allah), from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established *Sunnat*. So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you which shall always remain with you as it is promised by God in *Brahin-e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God says: ‘I shall make this Jama‘at who are your followers, prevail over all others till the Day of Judgment.’ Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and He is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world, and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as Manifestation of His Power and I am the embodiment of God’s Power. And after I am

gone there will be some other persons who will be the Manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.”

(Risala Al-Wasiyyat, Ruhani Khazain Vol. 20, pp. 305,306)

At last, as he (the Promised Messiah^{as}) had said, the time came when he passed away to rest in the Presence of Almighty Allah and the heart of each and every Ahmadi was filled with fear and grief. However, because of the prayers of the believers, the earth and the heaven once again witnessed the fulfillment of the promise **وَلَيَسِّرَنَّ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا** (And that He will surely give them in exchange security and peace after their fear) (Ch. 24, V. 56), as it had been witnessed many times earlier. The great revolution that he the (Promised Messiah^{as}) had brought about with his advent was willed by Almighty Allah to continue and be sustained through the great Institution of Khilafat.

At the death of the Promised Messiah^{as}, Maulana Abul Kalam Azad wrote in the paper *Wakil*: “That man, a very great man whose pen was magic and speech enchanting, the man who was the embodiment of the marvels of the mind—whose glance would cast a spell and whose voice was the clarion call of resurrection; one whose fingers were entangled with the live wires of revolution and whose fists were two charged batteries of electricity, the man who, for thirty years, caused an earthquake and storm in the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence ... The death of Mirza Ghulam Ahmad Sahib Qadiani is not something from which one may not draw any lesson and consign it to the passage of time, and be content. The persons who bring about revolutions in the religious and intellectual world do not always appear. These great ‘sons’ of history, the pride of mankind, very rarely visit this world, and when they do so they depart from it only after having brought about a revolution in it.”

(*Wakil*, Amritsar, *Tarikh-e-Ahmadiyyat*, Vol. 2, p. 560)

Thus, Almighty Allah, having made non-Ahmadi confess about this revolution with their tongues and pens, showed that he (the Promised Messiah^{as}) had the special support and help of Allah. But they did not realize that the Being who has extraordinary powers and works wonders and is the Almighty had promised that He would, through the bounty of Khilafat, continue the revolution brought about by the one who had the support and help of Allah. And the whole world witnessed the truth of this at the time of the election of Khilafat when Hadrat Maulana Nuruddin^{ra} was elected as Khalifatul Masih I. In spite of the fact that the opponents of the Promised Messiah^{as} were witnessing an organized and well-knit community founded by the Promised Messiah^{as}, and in spite of the fact that they had witnessed the scene of the establishment of Khilafat, they tried, by an organized effort, to put an end to the Jama‘at – the Jama‘at which was established by God Almighty Himself and about which He had promised.

أَذْكَرُ نِعْمَتِي - غَرَسْتُ لَكَ بِيَدِي رَحْمَتِي وَقُدْرَتِي -

“Call to mind My bounty. I have planted for you (the tree of) My Mercy and My Power with My own Hand.”

(*Tadhkirah*, p.428)

Thus, in accordance with this promise, they were defeated in their plan like always, even though they went so far in the ferocity of their enmity and opposition that one paper wrote:

“If anyone asks us, then we are ready to truly say that if it is at all possible for Muslims, they should throw the books of Mirza not into the oceans, but into a burning furnace. They should not end the matter here, but see to it that in the future no Muslim or non-Muslim historian mentions his name in the history of India or that of Islam.”

(*Wakil*, Amritsar, 3rd June, 1908, *Tarikh-e-Ahmadiyyat*, Vol.3, pp. 205,206)

But today the history of Ahmadiyyat bears witness to the fact—and the whole world knows it—that no one remembers the erstwhile opponents of Ahmadiyyat. Yet by the blessing of Khilafat, Ahmadiyyat is flourishing in the world and millions of people devotedly profess Ahmadiyyat, or the true Islam.

The enemies of Ahmadiyyat crossed the limits of their absurd talk so much so that one paper, *Curzon Gazette*, wrote the following to which Hadrat Khalifatul Masih I^{ra} referred in his first speech of Jalsa Salana:

“Now nothing is left in Mirzaies. Their head has been cut off. One man who has been elected as their Imam is not capable of doing anything except that he would teach you (the Ahmdis) the Quran in a mosque.”

(*Tarikh-e-Ahmadiyyat*, Vol.3, p. 221)

Remarking on this, Hadrat Khalifatul Masih I^{ra} said: ‘*Subhanallah* (Glory belongs to Allah) this is the most important task and has priority over all. May Allah grant me the opportunity to carry it out.’

Unfortunately some prominent members of the Jama‘at, too, did not appreciate the status of the office of **Khilafat**. **Conspiracies** continued to be hatched. But the tree planted by the hand of God continued to grow. According to the promise made by God to the Promised Messiah^{as} the community comprising small and devoted followers of the Promised Messiah^{as} went on increasing and no effort to inflict loss on the Jama‘at could succeed.

When the time of the second Khilafat came, some prominent members of the Anjuman openly and resolutely opposed the Institution of Khilafat. But all such prominent people, over-confident and full of conceit as they were regarding their so-called knowledge, experienced and educated could not match a young man of 25 years of age. Indeed such was his exalted station that no one could equal or surpass him with respect to his organizing the Jama‘at, the organized expansion of its missionary work (*Tabligh*) by him, his moral and spiritual upbringing (*Tarbiyyat*) of the Jama‘at and the knowledge and deep insight of the Holy Quran he possessed.

Many a time the Jama‘at had to face great suffering and severe opposition, yet with the blessing of Khilafat it continued to successfully move forward. A close look at the fifty years of the Khilafat of Hadrat Khalifatul Masih II^{ra} shows how remarkable and crowning were the achievements of this son of the Champion of Allah, the Promised Messiah^{as}.

After the death of Hadrat Musleh Maud^{ra} the world of Ahmadiyyat was once again plunged into fear, but Allah, according to His promise, having replaced that fear with security and peace within a few hours, bestowed on the Jama‘at the bright moon of the third manifestation of the *Qudrate Thaniya* (Khilafat). In spite of the opposition of the then governments and in spite of the organized and united efforts of all Muslim sects (before and after the passing of a cruel law against Ahmadis) the caravan of Ahmadiyyat continued to advance, crossing the ever new landmarks of progress, one after the other, giving the message of love to the world, serving the poor of the impoverished nations, conveying to them the message of the Arab Prophet^{sa} and gathering them under his banner.

Then the time came when according to the Divine decree Hadrat Khalifatul Masih IIIth, too, departed from this world to meet his Creator. Once again internal and external disorders and mischief arose. But, in accordance with the Divine Promise, the Ahmadiyya Muslim Jama‘at was consolidated and strengthened through Khilafat-e-Rabia and every mischief petered out of existence.

Allah, the Almighty, destroyed those who put constraints on the Jama‘at under the provision of a cruel law and who claimed that they would once for all root out ‘the cancer of Ahmadiyyat.’ Because of this law, which had been passed by the government of Pakistan, the Khalifa of the time had to migrate. But this migration opened new vistas for the progress of Ahmadiyyat. Once

again we saw the fulfillment of the promise made in ... غَرَسْتُ لَكَ بَيْدَى ... Avenues for the missionary work of the Jama‘at were opened which had once looked like a remote possibility. During the time of the fourth Khilafat, Allah, through MTA, fulfilled His promise to the Promised Messiah^{as} that:

میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

“I shall carry your message to the ends of the world”, confounding the reason of man. If we look at our limited means and the way in which this channel began, then the words of *Tasbih* (Glorification) and *Tahmid* (Praise) of Almighty Allah naturally flow from our – believers’ – lips . Today, this channel has, from east to west, from north to south, silenced every opponent of Ahmadiyyat. Thus God revealed, through the MTA the voice of the man spreading the message of Truth to the homes of those who had wished to totally incapacitate the Khalifa of the time. Today through it the spiritual food (*Maida*) of the *Ilm-e-Kalam* of the Promised Messiah^{as} (that is his teachings, his knowledge and his arguments in support of the truth of Islam and for the refutation of the tenets of other faiths and creeds) as well as that of the last Sharia of God Almighty – the Noble Quran – has reached every home with the grace of Allah.

In accordance with the law mentioned in the verse

كُلُّ مَنْ عَلَيْهَا فَانٍ

[All that is on it (earth) will pass away.] Ch. 55, V. 27

Hadrat Khalifatul Masih IVth passed away. And at the time of his death the whole world witnessed that the eyes of the MTA cameras relayed a scene through satellite to every home around the world. The scene was amazing both for Ahmadis and non-Ahmadis: Ahmadis rejoiced that Almighty God had replaced their fear with security and peace, and others wondered at how those people and that Jama‘at which they had been trying to destroy for hundred years had continued to prosper and progress. One opponent openly admitted, “I do not believe you to be in the right. But after having seen this, I have to confess that God by His actions has testified that He is with you.”

I am a humble person and am not very knowledgeable, yet, Allah the Almighty has united at my hand the whole Jama‘at. Everyday the relationship between me and the community grows stronger and stronger. The world thought that perhaps I would not be able to look after the Jama‘at and that they would see the end of it [the Jama‘at] for which they had been waiting for the last 100 years. But they forgot that this tree has been planted by God Almighty. No human being is responsible for planting it and making it flourish. Rather whatever is happening is

happening because of the Divine promises and support. And Almighty Allah is fulfilling the promise made to the Promised Messiah^{as} in the revelation;

“I am with you and with those whom you love”.

Thus, this is the Divine decree. This is the promise made by the very God Who does not make false promises – the promise that those dear ones of the Promised Messiah^{as} who, in accordance with his injunction, have embraced the second Manifestation of the power of Allah, it is they who will gain supremacy over the world because God is with them. God is with us.

Today, 100 years of this second Manifestation of Allah’s Power (Khilafat) have come to their completion. And everyday we experience the fulfillment of the above mentioned promise made by Allah to the Promised Messiah^{as} with a renewed glory, as I have mentioned above in the short historical account of the Jama‘at. Thus, it is the obligation of each and every Ahmadi that he and she by remaining attached to the second Manifestation of Allah should strive, mustering all his and her capacities, to fulfill the mission of the Promised Messiah^{as}. Today, we have to bring all of Christianity under the banner of the Holy Prophet^{sa}; we also have to bring the Jews under his banner and we have to bring all the Hindus and the followers of other religions, too, under his banner. We have also to unite all the Muslims of the world through attachment to the Khilafat-e-Ahmadiyya at the hand of the Promised Messiah and Mahdi^{as}.

Ahmadis! who live in all parts of the world or in any country, hold fast to this fundamental objective which I have just mentioned above and fulfill the task which the *Imam-uz-Zaman* [the Promised Imam of the time], the Messiah and the Mahdi has entrusted to you by the command of Allah. He (the Promised Messiah^{as}), by stating that ‘this promise is about you’, has placed on us this great responsibility. And promises are fulfilled only when the conditions which are attached to them are observed.

Believers of the *Masih-e-Muhammadi* [The Messiah of Muhammad^{sa}]! dear ones of the Promised Messiah^{as} and the flourishing branches of the tree of his being! rise up. Be ready to make any sacrifice required for the further strengthening of Khilafat-e-Ahmadiyya so that, by holding fast to the rope of Allah, you may spread, to the ends of the world, the message of the Holy Prophet^{sa} the Master and *Muta‘* (the obeyed one) of the Promised Messiah^{as} with which Allah sent the Messiah of Muhammad^{sa}. Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and only God and that the peace of the world depends on joining the Jama‘at of the Mahdi and the Messiah because today he alone is the standard-bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. Today to fulfill the mission of the Messiah of Muhammad^{sa} and to be united in faith in the Unity of God can only be achieved by remaining attached to Khilafat-e-Ahmadiyya. It is this by which men of God will bring about a spiritual revolution in the world.

May Allah enable each Ahmadi to convey with firm faith this beautiful Truth to every individual in the world.

Wassalam
Khaksar

(Mirza Masroor Ahmad)
Khalifatul Masih V

THE SECRET OF THE POWER OF KHILAFAT-E-AHMADIYYA

Hadhrat Khalifatul Masih IVth

The next monumental stand-off against the *Jama'at* in the future, which I am seeing is not the confrontation of one or two powers, but it will be the super powers who will conspire to wipe off the community. The bigger the plot, the bigger will be their doom. My predecessor *Khulafa* reassured and cheered the *Khulafa* of the future to have trust in God and not be scared of any opposition. I swear to God and tell the would be *Khulafa* to have courage, remain patient and be brave like me. They should not be afraid of any worldly power. The God, Who can blow up minor oppositions, will shatter powerful confrontations also. Even their traces will be wiped off from the face of the earth. *Jama'at Ahmadiyya* will be marching from one victory to another and no worldly power can change this fateful decision.

(The Weekly Badr Qadian, August 23, 1984)

Hadhrat Khalifatul Masih IVth says about *Khilafat* as follows:

First of all, *Jama'at Ahmadiyya* should pay attention especially that we should leave behind virtuous offspring and not the wicked and immoral ones. This we cannot achieve without prayer. If you will rely on your own *tarbiyyat* and merely trust on your efforts, you cannot achieve this noble objective. Therefore, pray hard for your children.

The secret of the strength of *Khilafat* seems to be in two things. Firstly is the personal *Taqwa* of the *Khalifah* himself and secondly, the collective *Taqwa* of the *Jama'at* as a whole. With an increase in the *Taqwa* of the *Jama'at*, Ahmadiyyat will also be strengthened proportionately. With the increase of the personal *Taqwa* of the *Khalifah*, the *Jama'at* will grow better and get stronger in leadership. Both these qualities and the community grow in unison and simultaneously. Therefore, both of us should pray for one another, i.e., I pray for you and you for me that Allah will grant me the *Taqwa* which is acceptable to Him, and my prayer for you will be that Allah grant me as well as you the *Taqwa*. As an *Imam* of the bigger *Jama'at* of *Muttaqees*, Ahmadiyyat will achieve more sublimity and we will be doing magnificent service to Islam. This will give more power and grace to Ahmadiyyat. Mere numbers have no value. In the spiritual world, fortunes are not measured with numbers. Blessed are the numbers, which come automatically due to good morals. When such values grow in a community that can keep it prospering, and the standard of *Taqwa* gets higher, then such a wonderful magnetic power is generated in them that the numbers are automatically attracted and absorb with the group of people holding *Taqwa* so much so that a new Divine Fate starts showing up and numerical superiority is achieved.

If the community with numerical superiority is blessed with *Taqwa*, it is worth something, otherwise it is all trash. We should also pray that we may not forget that the blessing granted to us in this age is, for the service to humanity and we are the people who are representing God and are the community that are worthy of living in His eyes. Numerical superiority carries no weight to us. This superiority is not to rule over their bodies but to win their hearts. We pray that may Allah grant us the superiority in the terminology of the Holy Qur'an, in the best possible manner and keep it forever.

JAMA'AT AHMADIYYA:

THE BEGINNING

In March 1889 Hadhrat Ahmad^{as} went to Ludhiana, and on the 4th of that month he issued a leaflet in which he stated:

God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and shall make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgment Day, personages who will be the chosen ones of God in every respect. So has the Almighty decreed.

He does as He wills.

The formal initiation started on 23 March 1889. Hadhrat Maulvi Noorud-Djn Sahib^{ra} had the honor of being the first to be invited to make the covenant, which was as follows:

I repent today, at the hand of Ahmad, of all the sins and evil habits to which I was addicted; and most truly and solemnly promise that to the last day of my life, I shall eschew, to the best of my ability, all manner of sin. I will uphold my faith above all worldly considerations. I shall try, as far as may be within my power, to observe the ten conditions of initiation set out in the leaflet dated 12 January 1889. I seek the forgiveness of God for my past sins. These words were repeated in Urdu, and, thereafter, the following supplication was made in Arabic: I ask forgiveness of Allah, my Lord, for all sins and turn to Him in repentance. I bear witness that there is no one worthy of worship save God, the One without associate; and I bear witness that Muhammad is His Servant and Messenger. Lord, I have wronged my soul and con-

fess my sins. Do Thou forgive my sins for no one can forgive sins save Thyself.

Thus was laid the foundation of the Ahmadiyya Movement in Islam, the branches of which are to be found in every part of the world.

In 1890 Ahmad^{as} wrote two books, *Fateh Islam* and *Tauzih Maram*. To these was later added his book *Izalah Auham*. All three were published early in 1891. In these three books he set forth his claim of being the Mahdi, and the Promised Messiah, whose advent in the latter days had been foretold by the Holy Prophet^{saw} of Islam.

There is a whole mass of traditions attributed to the Holy Prophet^{saw}, which present a confusing variety of the signs and particulars relating to the Mahdi and the Messiah. Most of these traditions have been declared by eminent Muslim theologians as of doubtful authenticity. That which emerges positively from this body of traditions may be summarized very briefly as follows.

- (1) The *Mahdi* and the *Messiah* would appear in the latter days.
- (2) They will not be distinct

and separate personalities but would be one person whose main function would be the renaissance of Islam.

- (3) Within this overall framework, the Promised Messiah would effectively refute the doctrine of the cross, and expose the falsity of the doctrines of the Church like the Trinity, Atonement and Salvation through the blood of Jesus.
- (4) He would be the champion of Islam against all comers, and would establish the superiority of Islam over all other faiths as is indicated in 9:33.

At the time of the advent of Ahmad^{as}, there was a widespread misconception among the members of the so-called orthodox sects of Islam that Jesus^{as} had been taken up bodily unto heaven and would descend upon earth in the latter days. Ahmad^{as} demonstrated the falsity and absurdity of this notion so effectively, both from the Holy Qur'an and from the traditions of the Holy Prophet^{saw}, that today there is scarcely an enlightened divine among the orthodox sects who adheres to this concept. Those Muslims who had believed that Jesus^{as} had been taken bodily

up into heaven held that he was not put upon the cross and was taken up to heaven before someone resembling him having been mistakenly taken for Jesus^{as} was put upon the cross. Therefore, the question whether Jesus died on the cross has relevance only *vis-a-vis* the Christian Church and does not concern the orthodox body of Muslims. However, the notion that Jesus^{as} had been taken bodily up to heaven and would descend to earth in his physical body in the latter days was considered an effective refutation of the claim of Ahmad^{as} that he was the Promised Messiah. During Ahmad's^{as} lifetime fierce controversy raged around this phenomenon.

His claim of being the Mahdi and Messiah aroused bitter opposition and the then Muslim divines, led by Maulvi Muhammad Husain of *Batala*, who, up to that time had been a great admirer and enthusiastic supporter of Ahmad^{as}, almost unanimously declared him an infidel, outside the pale of Islam. They hurled vile abuse at him, denounced him as an apostate from Islam, and some of them went so far as to declare that his assassination would be a highly meritorious act and that whoever brought it about would be straight-

away admitted to paradise. He and his followers were vituperated, were boycotted and were persecuted in diverse ways. He himself was prosecuted on false or untenable charges but was in each case honorably discharged or acquitted, according to his own previously announced revelations which conveyed to him Divine assurance of support and protection.

The principal points of doctrinal controversy between him and his opponents were:

- (1) Whether Jesus had died a natural death on earth, as Ahmad^{as} affirmed, or whether he was taken bodily up to heaven as his opponents alleged.
- (2) Whether the Holy Prophet's^{saw} being the Seal of the Prophets as mentioned in the Holy Qur'an (33:41) precluded altogether the appearance of a prophet among the Muslims, even by way of reflection of the prophethood of the Holy Prophet^{saw}, as claimed by Ahmad^{as}.
- (3) Whether Ahmad's^{as} claim of being a recipient of revelation and being a subordinate prophet by way of reflection of the Holy Prophet^{saw}, was justified on the merits.

KHILAFAT-E-AHMADIYYA: THE BEGINNING

Almost immediately after his election as First Successor of the Promised Messiah^{as} some of those very gentlemen who had insistently urged upon Maulvi Noorud-Din Sahib^{ra} that he should take over the heavy responsibilities of the *Khilafat* and become the Head of the Movement founded by the Promised Messiah^{as}, and who had announced that in such an event his orders would be as binding upon the members of the Movement as had been the orders of the Promised Messiah^{as} himself, began to have second thoughts about the wisdom of the step that they had taken. The most prominent of those who felt uneasy in the situation that they had helped to create, were Khawaja Kamalud-Din Sahib and Maulvi Muhammad Ali Sahib. Within a week of the election of the *Khalifah*, Khawaja Kamalud-Din Sahib, during a visit to Qadian, mentioned to Sahibzada Mirza Mahmud Ahmad Sahib, in private, that he thought that an error had been committed in the matter of the setting up of the *Khilafat*, in that the authority of the *Khalifah* had

not been clearly defined and laid down. Khawaja Kamaluddin Sahib expressed the view that the functions of the *Khalifah* should be confined to taking the covenant of *Ba'iat* from new entrants into the Movement, leading the prayer services, making the announcements and delivering addresses on the occasions of weddings, and leading funeral prayers. To this Sahibzada Mahmud Ahmad Sahib replied that the time of defining the authority of the *Khalifah* was before the making of the covenant at the hand of the *Khalifah* elect. He had announced very clearly that after making the covenant they would have to obey him in all things, and the covenant was made after this clear declaration. They were now committed to obey him and being so committed they had no right to seek to limit the authority of the *Khalifah*. On hearing this Khawaja Sahib changed the subject of conversation and nothing more was said on this subject at the time.

When the Promised Messiah^{as} had instituted the

Central Ahmadiyya Association (*Anjuman*) in January 1906 he had appointed Maulvi Noorud-Din Sahib President of the Association. He continued as President even after his election as *Khalifah*. Those who began to think that the authority of the *Khalifah* should be clearly defined and strictly limited took advantage of this situation and began to refer in their speeches to the *Khalifatul Masih* as the Chief President; thus subtly giving currency to the notion that the Head of the Movement exercised his authority by virtue of his office of President of the Central Association and not in his capacity of *Khalifatul Masih*. During the Annual Conference of 1908 some of them in their speeches had recourse to this device. They urged the Community to remain united and to render full obedience to the Chief President and carry out faithfully the resolutions of the Central Association. In the record of the proceedings of the Association also, any reference to the *Khalifatul Masih* was carefully avoided and he was referred to only as the President of

the Association.

Propaganda was carried on, especially in Lahore, stressing the importance and primacy of the Central Association and ignoring the capacity and authority of the Head of the Movement as Khalifatul Masih. In the beginning of 1909 Syed Muhammad Ishaq Sahib (brother-in-law of the Promised Messiah) drew up a set of questions on the subject of the authority of the *Khalifah* and the juxtaposition between the *Khalifah* and the Central Association, and submitted them to the Khalifatul Masih with the request for an authoritative clarification of these matters. The Khalifatul Masih directed that these questions should be sent to certain leading personalities of the Community who should be asked to send in their replies by a certain date. He also directed that those to whom these questions were sent should present themselves at Qadian by the 30th of January for consultation on these matters. The date of the consultation was fixed for January 30, 1909. On receipt of these questions Khawaja Kamaluddin Sahib held a meeting of the Community in Lahore in his house and explained to them that the real successor of the Promised Messiah was the Central Association

and that if this aspect was ignored the Community would face a great danger and the Movement would be ruined. He asked everyone present to subscribe to a written statement that the Central Association was the real successor of the Promised Messiah. With the exception of two members all others who were present subscribed to the statement.

When the proceedings of this meeting became known in Qadian Shaikh Yaqub Ali Irfani Sahib, Editor of *Al-Hakam*, convened a meeting at his house in which a resolution was adopted upholding the supremacy of the *Khalifah*. Out of forty-two members who were present forty supported the resolution and only two dissented from it.

When the delegates who had been summoned to Qadian arrived they were directed to spend the night in prayer seeking Divine guidance on the matters that were to be discussed the next morning. The morning service was led by the Khalifatul Masih in person and in the course of it he recited the eighty-fifth chapter of the Holy Qu'ran. He was deeply moved when he recited the verse: 'Those who have involved the believing men and the believing women in doubt and confusion, and do not re-

pent, will surely suffer the chastisement of hell and the chastisement of burning' (85.1 i). He repeated this verse two or three times in tones that betrayed great grief and sorrow and the congregation were so deeply affected that all of them were thrown into a paroxysm of emotion and loud weeping. This spiritual experience appeared to have cleared the minds of the vast majority of any lurking doubts on the subject matter of the question that had to be discussed.

When the time came for the consultative meeting there was an attendance of about two hundred and fifty delegates representing the various branches of the Movement. They all felt that they had to pronounce on a matter that was of fundamental importance with regard to the future of the Movement.

The Khalifatul Masih arrived and delivered a short address, the purport of which was that the *Khilafat* was a religious institution, without which the Movement could not make any progress. He said:

"God has told me that if anyone of the members of the Movement were to discard it, He would bestow upon me a whole group in place of such a one. I am,

therefore, not dependent upon any of you. I believe firmly that by His Grace He will help me.

He then made reference to the replies sent in by Khawaja Kamaluddin Sahib and Maulvi Muhammad Ali Sahib, and observed:

I am told that the only function of the *Khalifah* is to lead the prayer services and the funeral services and make announcements of weddings and to take the covenant of new entrants into the Movement. He who thinks in those terms is stupid and impertinent. He should repent, otherwise he will suffer loss. Those of you who have acted in this manner have caused me great pain and have affronted the office of the *Khalifah*.

He also expressed his displeasure with those who had convened a meeting in Qadian in support of the *Khilafat*. He pointed out that as he had summoned delegates to Qadian for a consultation, no one had the right to hold any meeting in support of or in opposition to any position with respect to the matter which was the subject of consultation. At the end of his speech he invited those present to express their views.

There was no one who stood up in opposition to what he had set forth. He then told Khawaja Kamalud-Din Sahib and Maulvi Muhammad Ali Sahib to confer together and decide whether they would be prepared to enter into the covenant of *Bai'at* a second time. He also directed Shaikh Yaqub Ali Irfani Sahib to enter afresh into a covenant of *Bai'at*. All three made the covenant and the meeting came to an end. Everyone felt that God Almighty had secured the Community against a great trial. It appears, however, that Khawaja Kamalud-Din Sahib and Maulvi Muhammad Ali Sahib were deeply chagrined as they felt that they had been gravely humiliated. Their subsequent conduct showed that in making the covenant again they had only submitted formally to the demand of the *Khalifah* and had not truly accepted him as one to whom their allegiance and obedience were due.

Maulvi Muhammad Ali Sahib in particular was deeply offended and felt that he had been deliberately insulted. He began to talk of leaving Qadian. Dr. Khalifah Rashiduddin Sahib, who was an intimate friend of Maulvi Muhammad Ali Sahib, though he did not agree with him on

the question of the authority of the Khalifatul Masih, came to him in great perturbation and told him that Maulvi Muhammad Ali Sahib intended to leave Qadian and that something must be done to persuade him to change his mind. The Khalifatul Masih told Dr. Sahib that he should go back to Maulvi Sahib and tell him that he could leave Qadian as soon as he wished, and even sooner; at which Dr. Sahib was much flustered, whereupon the Khalifatul Masih sought to comfort him by assuring him that no great harm would ensue on Maulvi Muhammad Ali's departure from Qadian. However, Khawaja Kamaluddin Sahib persuaded Maulvi Muhammad Ali Sahib that it would not be wise on his part to leave Qadian.

Differences arose occasionally between the Khalifatul Masih and the Central Association and a coterie in the Central Association became more and more critical of the Khalifatul Masih. Their attitude of opposition to him came out very clearly in some of the letters that they exchanged between themselves and which by some chance came to the notice of the Khalifatul Masih. On the occasion of the Festival of the breaking of the Fast

in October 1909, the Khalifatul Masih in delivering his address stressed the importance of unity and of obedience to the Khalifatul Masih. In the course of his address he stated:

“I affirm it emphatically, calling God to witness, that I shall never put aside the robe with which God has invested me. If the whole world, including all of you, were to stand up in opposition to me it would not affect me in the least. You should fulfill your covenant and you will then see how fast you will go forward and what success you will achieve. I have to say these things in view of certain circumstances that have arisen. I have God’s Promise that He would lend me His Support. I have no need to call upon you to enter into a fresh covenant of *Bai’at*. You should carry out your original covenant lest you should be involved in hypocrisy, If you perceive that I am in error in respect of something you should try through prayers that I might be shown the right path; but do not imagine that you can teach me the true meaning of some verse of the Holy Quran or of some *Hadith* or of some statement of the Promised Messiah^{as}.

If you consider that I am

foul, supplicate God that he might remove me from the world, then you will see on whom the supplication recoils.

Another mistake is that it is said that the covenant is only to obey me in that which is right (*ma’roof*) and that you are not bound to obey me in that which you do not consider right. This expression (*ma’roof*) has also been used with reference to the obedience due to the Holy Prophet^{saw} in verse 13 of Chapter 60 of the Holy Qur’an. Then have you drawn up a list of the shortcomings of the Holy Prophe^{saw}? The Promised Messiah^{as} also used that expression in the conditions of *Bai’at*. I do not think ill of any of you. I have made this exposition lest you should continue to suffer from some misunderstanding.

Then it is said that I meet people too freely. It is a sufficient answer for me to point out that you who are my disciples have no authority over me. Instead you are subject to my authority.... It is easy to give utterance to a sentiment but it is very difficult to eat the words afterwards. Some of you say that you have no apprehension with regard to me but that you are anxious

to define the authority of the next *Khalifah*. How do you know that he might be greater than Abu Bakr^{ra} and Mirza Sahib^{as}... I had it in mind to take a certain step today but God Almighty has restrained me from taking it. I bow utterly to His wisdom. You should try to remove the defect from which you suffer.... I do not desire to expel such people from the Community, perchance they might realize the truth sooner or later, and lest I should become the cause of their going astray. I admonish you again to get rid of rancor and jealousy. If a matter of security or danger should arise, do not publish it. However, when something is finally decided it might be given publicity.

I warn you that you will have to carry out my directions willingly or unwillingly, and in the end you will have to affirm that you obey me willingly. Whatever I tell you is for your good. May Allah keep you and me firmly on the path of guidance and may our end be good. *Ameen*”.

Sometime in 1910 Hadhrat Khalifatul Masih resigned his office of President of the Central Ahmadiyya Association and directed that Sahibzada Mirza Mahmud Ahmad Sahib be

elected President of the Association. Thus the confusion between the authority of the President of the Central Association and the Khalifatul Masih was cleared up. The Sahibzada Sahib was then 21 years of age, and whenever the occasion arose that the Khalifatul Masih could not lead the prayer service himself he would direct the Sahibzada Sahib to lead the service and in case of the Friday noon service to deliver the address. This made the disgruntled section jealous of the Sahibzada Sahib and they had recourse to various devices that were aimed at reducing the activities and the growing influence of the Sahibzada Sahib in the Community.

On 18 November 1910 Hadhrat Khalifatul Masih fell down while riding a pony and received serious injuries on his face and head. For some days his condition continued serious and caused anxiety. During that period, one day Khawaja Kamaluddin Sahib, Maulvi Muhammad Ali Sahib, Dr. Mirza Yaqub Beg Sahib and Maulvi Sadrudin Sahib got together and sent for the Sahibzada Sahib and Mir Nasir Nawab Sahib. On their arrival Khawaja Kamaluddin Sahib, as the spokesman of the group,

mentioned that the condition of the Khalifatul Masih was a source of anxiety and that they were anxious that some understanding might be reached which should obviate the risk of differences arising in case of his death. He gave the assurance that none of them had any desire to succeed the Khalifatul Masih in his holy office and that all of them were convinced that no one was better qualified for the office of *Khalifah* than the Sahibzada Sahib. But they were anxious that no decision on the question of succession to the Khalifatul Masih should be taken till those of them who were resident in Lahore had arrived in Qadian. It was represented that this precaution was necessary to forestall any action on the part of anyone that might give rise to differences or disturbances. Upon this the Sahibzada Sahib pointed out that the Companions of the Holy Prophet, peace be on him, had considered it unlawful and sinful to arrive at any understanding during the lifetime of a *Khalifah* with regard to the person who should succeed him on his death. There the matter ended.

In January 1911, after there had been considerable improvement in his

health, the Khalifatul Masih felt that the effect of the injury on his right temple, which had become a permanent sore, was beginning to advance towards his heart and he apprehended that his end might arrive suddenly without warning. In this condition, on the night between 19 and 20 January, he asked for pen and paper and, making an entry on a piece of paper, folded it and put it inside an envelope. He inscribed a couple of lines on the envelope and placed it inside another envelope, which he committed to the custody of Shaikh Muhammad Taimur saying: 'In case of my death, action should be taken according to the directions enclosed in this envelope.' It transpired later that the two lines inscribed on the enclosed envelope were (Arabic): 'According to the example of Abu Bakr'; and (Urdu): 'Make the covenant of *Ba'iat* with the person whose name is enclosed.'

On the piece of paper inside the envelope was written the name Mahmud Ahmad.

Thereafter his health improved and he recovered the envelope from Sheikh Muhammad Taimur and tore up its contents.

During the course of his speech in the Annual Conference of 1911, on 27 December, he stressed the need of unity through taking firm hold of Allah's rope as affirmed in the Holy Qur'an (3:104) and then referred to some of the differences which had occasioned him some anxiety. He said:

I am Khalifatul Masih and God has established me in this position. I had no desire at any time to hold this office. Now that God Almighty has made me wear this robe I dislike intensely all controversy on this subject. You cannot conceive how much I suffer from the apprehension that differences might arise in the Community. I desire that I should not hear of anything which might indicate the existence of differences or contentions among you, and I wish to see all of you as practical examples of the Divine direction: 'Hold fast to the rope of Allah all together and be not divided' [3:104]. But this can happen only by the grace of God. I urge you once more, and he who is listening to this should convey it to others, that there should be no contention. When I die you will have plenty of occasions for contention. Perhaps you think that I have easily become *Khalifah* like Hadhrat Abu Bakr^{ra}. You

cannot conceive of the reality, nor can you have any idea of my suffering or of the burden that has been placed upon me. It is the pure grace of God that I have been able to bear this burden. There is not one of you who can feel it truly, let alone bear it. Can he who has a relationship with hundreds of thousands of people sleep in comfort?

Standing in this mosque with the Holy Qur'an in my hand and calling God Almighty to witness, I state that I had no desire whatsoever of becoming a spiritual preceptor. But who can have knowledge of the Divine design? He did whatever He willed. He gathered all of you together at my hand and He Himself, and not any of you, invested me with the robe of *Khilafat*. I consider it my duty to honor it and respect it. Nevertheless, I have no desire for your wealth or anything of yours. I do not even desire that anyone should extend his greetings to me. Such money as came from you to me in token of your personal homage I used to send to Maulvi Muhammad Ali, up to last April. Then someone misled him and he said that this money was theirs and that they were its custodians. Thereupon, seeking the pleasure of Al-

lah, I stopped sending this money to him so that I might see what they would do. He who said this was in great error, and was guilty of disrespect. He should repent; I repeat he should repent while there is still time. If such people do not repent it will be the worse for them.

Since that time I do not hand over to them such money as is presented to me as a personal gift. I put it away and spend it on purposes that should win the pleasure of Allah. For my own person and my dependents I do not depend upon your money, nor has God Almighty ever made me dependent upon you. He provides for me and provides very richly out of His hidden treasures. I can still exercise the profession that He has taught me.

Keep well in mind, and I repeat, that I am not dependent upon your money, nor do I demand it from you. If you remit any amount to me I spend it according to my understanding in seeking the pleasure of Allah. What is it, then, for which I could have wished to become your spiritual preceptor? God Almighty did whatever He willed. Neither you nor anyone else can do anything about it. Learn to be

respectful for this is a blessed way for you. Take fast hold of this rope of Allah. This is also Allah's rope which has bound you all together. Keep fast hold of it.

Remember, it is not within your power to set me aside. If you find any fault in me invite my attention to it, but in a respectful manner. It is not for man to make anyone a *Khalifah*, it is God's own business.... If I have been made *Khalifah* this is God's doing, in accordance with His design. It is true that He has made me *Khalifah* for your good. No power can set aside a *Khalifah* appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside He will cause me to die. You must commit this matter to God. You have not the strength to set me aside. I am not grateful to any of you. The person who says that he has made me *Khalifah* utters a falsehood. I find it painful to hear, as someone has said, that this is the age of Parliaments and constitutions; that a constitution has been put in force in Iran and Portugal, and that a Parliament has been set up in Turkey. I say that such a one who describes this Movement as Parliamentary or constitutional should also repent. Do you not know what

comfort Parliament has brought to Iran, and what benefit have others derived from it? What kind of sleep have the Turks enjoyed after setting up a Parliament? What benefit have the Iranians derived from it? How many were destroyed in the time of Muhammad Ali Shah, and now ultimatums are being served on others? 'sets forth clearly that it is Allah Who appoints *Khalifa*. Remember, Adam was made *Khalifah* by God, Who said: 'I am about to appoint a vicegerent [*Khalifah*] in the earth.' What good did the angels achieve by raising an objection to it? You can find it from the Qur'an. If that is the situation of the angels, that they had to confess: 'Holy are Thou, we have no knowledge'; then you who object to me should reflect upon your own situation. I remember well when someone said: 'A Parliament has been established in Iran and this is the age of constitutions.' He uttered a falsehood and was guilty of disrespect. The jealousy of God Almighty displayed to such people the result of the constitution in Iran. I repeat they should repent even now."

In the middle of June 1912 the *Khalifatul Masih* had occasion to go to Lahore and during his brief visit he delivered another

important speech on the status of the *Khalifah* and the obedience due to the holder of that office. In the course of this speech he observed:

"God Almighty of His Grace saved you from disintegration after the death of the Promised Messiah by uniting you at my hands. Then appreciate this Divine Bounty and do not indulge in useless discussions. I cannot understand what moral or spiritual benefit do you derive from them. God Almighty has made *Khalifah* whom He willed and has made you acknowledge His authority. It would be great folly on your part to take exception to this Divine determination. I have told you repeatedly and have demonstrated it from the Holy Qur'an that it is not the part of man to establish a *Khalifah*; it is the function of God Almighty.

If anyone says that the *Anjuman* [Central Association] has made me *Khalifah*, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or *Anjuman* has made me *Khalifah*, nor do I consider any *Anjuman* capable of appointing a *Khalifah*. Thus no *Anjuman* has made me *Khalifah*, nor do I

attach any value to the action of any *Anjuman* in that context. Should the *Anjuman* leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of the *Khilafat*.

Hearken! I had never had any desire to become *Khalifah*. At the time when I was not yet a follower of the Promised Messiah^{as} I dressed in the same manner in which I dress now. I have met the nobility as a person of honor, in the same dress. When I became the follower of the Promised Messiah I made no change in my way of life. After his death whatever happened was brought about by God Almighty. I had not the least idea that I would become the *Khalifah*, but God Almighty so willed it out of His wisdom, and He made me your Imam and *Khalifah*. Those who in your estimation were better entitled to the office accepted me under the Divine Will and are obedient to me. Then who are you that you should raise objections against me? If you have any objection, raise it against God, but beware of the consequences of such impertinence.

I do not flatter anyone. I do not need anyone's greeting, nor do I depend upon your offerings and

provisions. I seek refuge with God that any such notion should pass through my mind. God Almighty has bestowed a secret treasure upon me, of which no one has any knowledge. My wife and children are not dependent upon any of you. God Almighty looks after them. You have no capacity to look after anyone. Allah is Self-Sufficient; it is you who are needy.

He who is present should listen carefully and he who is not present should be informed by those who are present, that to raise the objection that the *Khilafat* has not been bestowed upon someone who was better entitled to it, is the doctrine of those who rejected the *Khilafat* of Abu Bakr^{ra} and Umar^{ra}. Turn away from any such thought. Allah, the Exalted, has made that one *Khalifah* whom He considered best entitled to the office. He who opposes him is false and is disobedient to God. Submit and obey like the angels; do not behave like *Iblis*.

Despite my illness I have taken advantage of this opportunity to impress upon you that the *Khilafat* is no light affair. You can derive no benefit by agitating this question. No one will make any of you *Khalifah*, nor can anyone else be-

come *Khalifah* in my lifetime. When I die it will be only that one concerning whom God so wills who will become *Khalifah* and God will raise him to this office Himself. You have made a covenant with me. You should not raise the question of *Khalifah*. God has made me *Khalifah* and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If you persist in your attitude then remember that I have with me those who like Khalid bin Waleed will chastise you as rebels.

Be warned, my supplications are heard in heaven. My Lord fulfills my purpose even before my supplications. To fight me is to fight God. So repent and give up all these vain things. Be patient for a while; thereafter he who succeeds me will deal with you as God Wills."

This address was delivered in the mosque erected within the area of the Ahmadiyya Buildings on Brandreth road, Lahore, which was the centre of all opposition to the *Khalifah*.

The greatest single event of the period of the *Khilafat* of Hadhrat Khalifatul Masih I^{ra} was his courageous and valiant defense of the institution of *Khilafat*, and the upholding of its dignity and authority. In the

circumstances with which he was confronted this was without a doubt a unique achievement. Those who were opposed to him were in the majority in the Central Association and had undoubtedly rendered valuable services to the Movement. They imagined that because of those services and of their academic qualifications and their professional experience, they occupied such a position of influence and honor in the Community that even if they misconstrued and misrepresented some of the writings of the Promised Messiah, they could carry the Community with them. Though they had taken a leading part in inviting Hadhrat Maulvi Nurud-Din Sahib to assume the responsibilities of the office of *Khalifah* on the death of the Promised Messiah, almost immediately thereafter they began to be troubled by second thoughts and adopted the position that the *Sadar Anjuman Ahmadiyya* (Central Ahmadiyya Association) was the effective and authoritative Head of the Movement and that the *Khalifah* was subordinate to its authority. In their estimation the strength of their position was derived from the fact that they had a large majority in the *Anjuman* and as far as could be foreseen there was no pro-

spect of this majority being reduced to a minority, inasmuch as according to the rules of the *Anjuman*, for the framing of which some of them alone were responsible, a vacancy in the membership of the *Anjuman*, which normally arose only on the death of a member, was filled by the nomination of a new member by the surviving members of the *Anjuman*. Thus the *Anjuman* was a self-renewing body in which a majority once established acquired more or less a permanency.

Where, however, the majority made a miscalculation was with regard to the character of the *Khalifah*. Time after time the tricks and devices to which they had recourse were frustrated by the firmness, far sightedness, courage and high resolve of the *Khalifah* and by his complete trust in God. They dared not come out into the open in their opposition and hostility to the *Khalifah*, as fairly early they had begun to perceive that the *Khalifah* enjoyed tremendous prestige among the Community and that if a situation was brought about in which the Community might be forced to make a choice between the *Khalifah* and the *Anjuman*, at least ninety per cent of it would support the *Khalifah*

rather than the *Anjuman*.

With the passage of time they began to give currency to ideas and concepts which were designed to tone down the differences of doctrine, teaching and practice between the Ahmadiyya Community and the mass of orthodox Muslims. Their object was that they would thereby overcome the hostility of the orthodox towards the Movement and would gain popularity among them through propagating the philosophy and teachings of Islam as the Promised Messiah^{as} had set forth, but without making any reference to him. Here again they were the victims of miscalculation, the extent of which was made manifest only gradually, though for some time they prided themselves on having discovered a formula which would not only make them popular with the orthodox but would put them in the vanguard of all Islamic movements and win them credit for whatever progress was achieved by Islam and the Muslims.

Their fundamental weakness, however, was that while the *Khalifah* placed his entire reliance upon the Grace and Mercy of God, those who were opposed to him placed their

reliance upon their own qualifications and capacities, such as they were, and their plans and devices. They overlooked the elementary truth that their capacities were also a bounty of God and that any misuse and misapplication of them would draw severe Divine retribution upon them as has been said: Call to mind when your Lord declared: 'If you will use My bounties beneficently, I will surely multiply them unto you, but if you misuse them, My Punishment is severe indeed' (14:8).

The repeated and emphatic admonitions of the Khalifatul Masih produced no change in their attitude. They kept making hypocritical professions of loyalty and obedience to him, but did not abandon, nor even relax, their efforts towards undermining his prestige and his authority and in sowing the seeds of disloyalty and dissatisfaction towards the *Khalifah* in the minds of the members of the Movement.

One element that intensified their opposition to the *Khalifah*, and indeed to the very institution of the *Khilafat*, was their consuming jealousy of Sahibzada Mirza Mahmud Ahmad Sahib, the Promised son of the Founder of the Movement.

They could perceive clearly the favour that the Khalifatul Masih accorded to the Sahibzada and the increasing esteem and affection in which the members of the Community at large held him. They had begun to apprehend that after the death of Khalifatul Masih I, the Community, with few exceptions, would manifest its preference for the Sahibzada as the next *Khalifah*. They began to have recourse to subtle devices that were calculated to restrict the activities of the Sahibzada in the cause of the Movement. He had given early proof of a very keen intelligence, a very just appreciation of spiritual values and a highly developed faculty of giving expression to his thinking in speech and in writing. His loyalty and devotion to the Khalifatul Masih were exemplary. He subordinated all his activities to the approval of the Khalifatul Masih. He was inspired by great zeal in support of the ideals and principles of the Movement.

In February 1911 the Sahibzada, in pursuance of a dream, which he mentioned to the Khalifatul Masih, decided with his permission to form a society which he called *Ansarullah* (Helpers of God). The main purposes of this society

were to better a spirit of self improvement, to promote propagation of the ideals of the Movement, to pay greater attention to and observe regularity of Prayer services and remembrance of God, to foster the study of the Holy Quran and *Ahadith*, etc. The initiation of this society furnished his opponents with another occasion for misrepresenting the Sahibzada's motives and charging him with conspiring to win support for his own succession to the Khalifatul Masih. Subsequent events established quite clearly the baselessness of any such suspicion.

In June 1913 the Sahibzada Sahib sought and obtained the permission of the Khalifatul Masih to start a weekly paper, the title of which the Khalifatul Masih himself suggested should be *Al-Fazal*. Its first issue was published on 19 June 1913. The paper which from the very start became very popular in the Community and throughout maintained a high standard in all respects.

The disgruntled section also started the publication of a paper called *Paigham Sulh* (Message of Peace) from Lahore, the first issue of which was published on 10 July, 1913. Thus they now had an organ available to them for

the propagation of their point of view on different questions in which they were interested. In October 1913 two anonymous tracts were published from Lahore and were circulated within the Community in which the point of view of the disgruntled section was put forward in more offensive and aggressive language than was done in their organ *Paigham Sulh*. It was soon established beyond doubt that these tracts were inspired and paid for by the leaders of dissent in Lahore. The Khalifatul Masih was grievously hurt by the publication of these tracts, and became convinced that there was little chance of those who were responsible for carrying on such propaganda against him mending their ways. On one occasion he was so annoyed at the hostile attitude of the *Paigham Sulh* that he observed: 'Our people in Lahore have sent me *Paigham Jang* (Message of War).' Later he directed that the *Paigham Sulh* should not be sent to him, and he would never bring himself to read it. About the same time someone, probably one of those who had been responsible for the anonymous tracts, wrote a most offensive and impertinent letter to Sahibzada Mirza Mahmud Ahmad in which he charged him with conspiracy and intriguing

for the succession to Hadhrat Khalifatul Masih, praised to the skies one of the principal personalities among the disaffected, and exhibited a most contemptuous attitude towards the Sahibzada Sahib. He also challenged him to deny the charges preferred against him on oath. As the letter was anonymous Sahibzada Sahib published a detailed reply to it in the issue of the *Al-Fazal* of 19 November 1913 in which, among other things, he also denied on oath the charges that had been made against him.

On 15 January 1914 the Khalifatul Masih recorded a note:

Last year some stupid people attempted to create differences amongst the members of the Community in which I was also made the target of attack. The purpose of the authors of the anonymous tracts was to create confusion in the Community. But God Almighty of His Grace safeguarded me and the Community against this mischief.

Despite all the admonitions of the Khalifatul Masih the nefarious activities of the dissenting group instead of being restrained, continued to be intensified both overtly and covertly, right till the death of Khalifatul Masih I.

It is only just and fair, however, to mention that during the period of the first *Khilafat*, the *Sadar Anjuman Ahmadiyya* (Central Ahmadiyya Association) carried out several useful projects for which it deserves full credit. As the majority of the *Anjuman* was disaffected towards the *Khalifah*, their activities of a beneficent character, for instance, the construction of the hostel of Ta'limul Islam High school, of the school building itself, of the *Masjid Nur*, of *Nur Hospital*, etc., must be particularly appreciated. It is true that all these and other projects were initiated with the approval and under the auspices of the Khalifatul Masih, and were carried through with funds provided by the Community, who were motivated by their devotion to the Khalifatul Masih, yet as the projects emanated from the *Anjuman*, its share of the credit must be duly acknowledged.

Maulvi Muhammad Ali Sahib M.A. had settled down in Qadian during the lifetime of the Promised Messiah. When the publication of the *Reviews of Religions* was decided upon he was appointed its editor and he established a very high reputation for it within a short time. Later, during the first *Khilafat* he embarked upon a much more

ambitious project, namely, the compilation of an English translation of the Holy Qur'an with explanatory notes. He continuously sought the advice of Khalifatul Masih I^{ra} on difficult points of exegesis. This work was not completed till some years after the death of Khalifatul Masih I^{ra}, and when it was published it was discovered that on several points Maulvi Muhammad Ali Sahib had departed from the clearly expressed views of the Promised Messiah and Khalifatul Masih I^{ra}. The translation was, on the whole, a work of high scholarship and achieved great popularity.

Khawaja Kamaluddin Sahib had, during the time of Khalifatul Masih I^{ra}, adopted a program of lectures in Urdu at various places throughout the country. These lectures, in which he carefully refrained from any mention of the Promised Messiah^{as}, but which were based entirely upon his exposition of Islamic values, also proved very popular and he began to be considered an outstanding scholar of Islam. In 1912 he moved to England and started publication of a monthly magazine which was devoted to the promotion of the interests of Islam and the Muslims, and became eventually

known as the *Islamic Review*. It enjoyed great popularity during the greater part of the period during which it continued to be published. Several years after the death of Khawaja Kamaluddin Sahib it fell into decline and its publication was stopped a few years back.

With the exceptions just mentioned, the *Sadar Anjuman Ahmadiyya* as a whole, quite properly, confined its attention to administrative matters and thus in practice illustrated the scope of the purposes for which it had been established. It did not concern itself with the primary purpose of the advent of the Promised Messiah^{as}, which was to establish the supremacy of Islam through the true exposition of Islamic values and their illustration in practice. That was left primarily and mainly to the spiritual Head of the Movement, that is to say, the Khalifatul Masih. That was as it should have been, if only for the reason that an Association, by the very nature of its composition, is ill-fitted and ill-equipped for the discharge of spiritual and moral responsibilities.

How well those responsibilities were discharged by the Khalifatul

Masih I^{ra} has become part of the history of the Movement. The greater part of his time was devoted to the exposition and illustration of the vast treasure of spiritual verities comprehended in the Holy Quran and illumined by the example of the Holy Prophet, peace be on him. In other words, he proved himself a true Successor of the Promised Messiah^{as} in every respect.

As a contrast with the preoccupations and activities of the *Sadar Anjuman*, the life and activities of Sahibzada Mirza Bashiruddin Mahmud Ahmad Sahib, even during those early years, held out the promise that he would progressively continue to furnish proof of the truth of the various aspects of the prophecy of the Promised Messiah^{as}, set out in the announcement of 20 February 1886. At this stage we shall confine ourselves to mentioning only one instance from his early life. In March 1906, when he had just completed seventeen years of his life, he started the publication of a quarterly magazine, which a year later became a monthly, that was named *Tashheezul Azhan* (Stimulator of Intellects) by the Promised Messiah^{as}, and was devoted to the exposition of spiritual values.

On the publication of

its first number Maulvi Muhammad Ali Sahib published the following review of it in the March 1906 number of the *Review of Religions* (Urdu):

The *Tashheezul Azhan*, a quarterly journal, has started publication from Qadian and its first number has just become available. It is an example of the high resolve of the young men of this Movement. May God bless it. Its annual subscription is 12 *annas* (5 English pence). The editor of this journal is Mirza Bashirud-Din Mahmud Ahmad, son of the Promised Messiah. This issue of the journal carries an Introduction from his pen extending over 14 pages. It will in any case be read and appreciated by the members of the Community, but I wish to draw the attention of the opponents of the Movement to it as a clear proof of the truth of the Movement.

The Sahibzada is only 18 or 19 [actually 17] years old. Everyone is aware of the thoughts and ambitions that inspire the minds of youngsters of that age. If they are college students, their minds are occupied with eagerness for higher education and freedom. Such zeal for the faith and such eagerness in support of Islam as are manifested in these simple words are

something out of the ordinary. Not only on this occasion but, as I have observed, on every occasion this sincere eagerness of his comes to the surface.... It is not a casual matter that the heart of a youngster in his teens should be inspired by such eagerness and ambitions, because that is the age of sports and games, etc. Now inquire from those black-hearted people who call Hadhrat Sahib an impostor whence has this true eagerness entered the heart of this young man? Falsehood is utterly foul, its effect should have been also foul and not so pure and bright as has no equal. If a person perpetrates an imposture, he might conceal it from outsiders, but cannot conceal it from his own children, who are in his company all the time and observe every movement of his, listen to every word of his and observe the manifestation of his thoughts on all occasions. Thus where there is imposture, it must become manifest sometime or other to the wife and children of the impostor. O ye unfortunate ones, do reflect whether the children of an impostor brought up during the period of his imposture can be like this. Are your hearts not human that they cannot understand such a verity and are not affected by it? What has hap-

pened to your understanding? Do reflect, can one whose instruction produces such a fruit be false in his claim? If he is false then what is the sign of a true one?

The health of Khali-fatul Masih I began to be poorly in the beginning of January 1914, and suffered a serious decline in the middle of February of that year. On 26 February, under the advice of his physicians, he was removed to the house of Nawab Muhammad Ali Khan Sahib, which was situated in a garden at some distance outside the town.

On the afternoon of 4 March he wrote out his will while he was lying in bed. It was in the following terms:

“In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger. This humble one writes in the full possession of his senses. There is no one worthy of worship save Allah; Muhammad is the Messenger of Allah. My children are young and there is no money in our house. Allah is their Guardian. No provision should be made for them out of any fund for orphans and the needy. A loan might be provided for them which should be repaid by those of my sons

who grow up into a position to do so. My books and property should be put in trust for my children. My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah^{as}. I have been the well-wisher of all of them and so should he be. The public teaching of the Qur'an and *Hadith* should be continued. Greetings of peace. Nurud Din 4 March 1914."

After he had finished writing it he handed over the paper to Maulvi Muhammad Ali Sahib, who was sitting near him, and directed him to read it out to those who were present at the time, which was done, and it was read out a second and third time by Maulvi Muhammad Ali Sahib under the direction of the Khalifatul Masih.

After the third reading he inquired from Maulvi Muhammad Ali Sahib whether anything had been left out, on which Maulvi Muhammad Ali Sahib assured him that everything was correct.

The document was then committed to the custody of Nawab Muhammad Ali Khan Sahib.

The end came nine days

later on Friday 13 March, shortly after 2 p.m. He had been born in 1841 and was thus six years younger than the Promised Messiah. He died six years after the death of the Promised Messiah and thus at the time of his death his age was the same as was the age of the Promised Messiah^{as} at the time of his death. The same was the case with Hadhrat Abu Bakr^{ra}, the first Successor of the Holy Prophet^{saw}. He also died when he arrived at the same age at which the Holy Prophet^{saw} had died.

On the evening of the same day Maulvi Muhammad Au Sahib met the Sahibzada Sahib and suggested that nothing should be determined consequent on the death of the Khalifatul Masih in a hurry, but that everything should be settled after mutual consultation. The Sahibzada Sahib agreed and said that by the next day most people of note in the Community would have arrived in Qadian, and that a consultation could take place after their arrival. Maulvi Sahib demurred to this and proposed that as there was a difference of views on certain matters among different sections of the Community, time should be taken for full discussion so that a unanimous decision might be reached. He expressed

the view that the Community should reflect upon the situation for four to five months and thereafter should come to a decision after an exchange of views. The Sahibzada Sahib pointed out the impracticability of such a course and finally said that he and those who saw eye to eye with him were prepared to make the covenant of *Bai'at* at the hands of anyone whom Maulvi Muhammad Ali Sahib and his group might put forward for the office of *Khalifah*; but Maulvi Sahib would not agree.

Later the same evening the Sahibzada Sahib summoned sixty leading members of the Community who were present in Qadian for consultation. After some assessment of the situation it was unanimously agreed that before the interment of the Khalifatul Masih his successor, who should command the obedience of the Community, should be elected and should lead the funeral prayers of the deceased *Khalifah* and should arrange for his burial

It was also agreed that all of them should continue to pray during the latter part of the night for Divine guidance and should observe a fast the next day.

The following day it transpired that a tract which

had been drawn up by Maulvi Muhammad Ali Sahib and had been printed before the demise of Khalifatul Masih I^{ra} was being widely distributed, among other places, at *Batala* railway station to the members of the Community who were arriving in large numbers from all directions on their journey to Qadian. The purport of the tract was that the *Sadar Anjuman Ahmadiyya* was the true successor of the Promised Messiah and that anyone else who might be elected as *Khalifah*, and there could be several such persons, would have only an honorific position, but would exercise no authority. There was a subtle hint that the Sahibzada Sahib, and those who were in agreement with him on the points of difference that had emerged, did not qualify even for an honorific position under the terms of the will of Khalifatul Masih I^{ra}.

By the midday of 14 March more than a thousand members of the Movement had arrived in Qadian from outside. In the afternoon of that day Mirza Bashirud-Din Mahmud Ahmad held a consultation with all members of the family of the Promised Messiah and their close relations on the situation that confronted the Movement

at the moment. After some discussion he pointed out to those present that their main concern should be to maintain, by whatever means it might be possible, the unity of the Community. With this object in view he proposed that the one fundamental requirement was that there must be a spiritual head of the Movement. If the dissident group would agree to that, then the question would be who should be elected to the office. For that purpose the view of those members of the Movement who were then present in Qadian should be ascertained and should be accepted. Should the dissident group be not prepared to agree to such a course, a person not identified with either side might be agreed upon and elected. If this should also not be acceptable, anyone of the dissident group whom they might put forward should be elected so that unity might be maintained. On his insistence all those who were present agreed to his proposal.

Immediately thereafter the Sahibzada Sahib received a note from Maulvi Muhammad Ali Sahib to the effect that the Maulvi Sahib desired to resume their conversation of the previous day. In reply the Sahibzada Sahib sent

word to Maulvi Sahib that he would be welcome and he arrived accompanied by some of his friends. At the time Maulvi Syed Muhammad Ahsan Sahib, Khan Muhammad Ali Khan Sahib, and Dr. Khalifah Rashidud-Din Sahib were also present with the Sahibzada Sahib. He repeated his suggestion of the previous day which he had put to Maulvi Sahib that there should be no discussion of the question whether there should or should not be a *Khalifah*. The only matter on which there could be an exchange of views was who should be elected *Khalifah*. Maulvi Sahib insisted on his side that nothing should be determined upon at the time, but after a long enough interval, which should enable the members of the Community to reflect deeply on the question that confronted them, a decision might be taken unani- mously which should be given effect to. While their discussion was proceeding, the people who had gathered outside became greatly excited and in their impatience demanded that the door should be opened and they should be told what decision had been reached. At this stage the Sahibzada Sahib suggested that they should go out and try to ascertain the wishes of the

people who were now gathered together in Qadian. To this the Maulvi Sahib retorted: 'You suggested this because you know who would be their choice.' The Sahibzada Sahib told him that he was ready to make the covenant of *Bai'at* at the hands of any one of them whom they might put forward. But Maulvi Sahib persisted in affirming that the Sahibzada Sahib knew the people would insist upon electing him to the office of *Khalifah*. Thus the deadlock continued, and in the end the Sahibzada Sahib intimated that as he considered it essential that there must be a *Khalifah* and Maulvi Sahib and his group were of the view that no *Khalifah* was needed and there was no possibility of a compromise on this fundamental issue, which was of the nature of a religious obligation, they could do what they liked, but those who were convinced that there must be a spiritual Head of the Movement would now get together and would elect a *Khalifah* after consultation. That was the end of the conversation.

The Sahibzada Sahib then proceeded to *Masjid Noor* where he was being awaited by a couple of thousand people. After the *Asr* Prayer Khan Muhammad Ali Khan Sahib stood

up and read out the will that Hadhrat Khalifatul Masih I^{ra} had written on 4 March and had committed to his custody. He had scarcely finished when from every direction there arose shouts of *Mian Sahib, Mian Sahib, Mian Sahib*. In the midst of this uproar Hadhrat Maulvi Syed Muhammad Ahsan Sahib stood up and announced in a loud voice:

"I am the person concerning whom the Promised Messiah has said that I was one of the two angels mentioned in the *Ahadith* who would accompany the Messiah on his descent from heaven. I consider that Sahibzada Bashirud Din Mahmud Ahmad Sahib is in every respect fitted that he should take the covenant of *Bai'at* from us. I therefore request him to proceed to do so."

Thereupon Maulvi Muhammad Ali Sahib and Syed Mir Hamid Shah Sahib both stood up at the same time, each beseeching the other to let him speak first. Their altercation continued for some minutes and the audience became impatient. At this stage Shaikh Yaqub Ali Irfani Sahib stood up and announced: 'We cannot afford to waste precious time in these wranglings. I request our master the Sahibzada Sahib to accept our *Bai'at*.

Upon this there were shouts of *labbaik, labbaik*, and it seemed that the whole body of people present was pushing forward towards the Sahibzada Sahib, who continued sitting silent and for some time gave no indication of his attitude. When he found that there was not the slightest doubt that it was the universal wish that he should assume the responsibilities of the exalted office of *Khalifah*, he looked for Hadhrat Maulvi Syed Sarwar Shah Sahib and on espying him in the middle of the turmoil called him and said: 'Maulvi Sahib this burden has fallen upon me suddenly and unexpectedly and I cannot even recall the formula of *Bai'at*. Will you kindly instruct me in it.' Thus he took the *Bai'at* of those present repeating after the Maulvi Sahib the words of the covenant. At the end of the *Bai'at* he offered a silent prayer in which everyone joined, and after the prayer he made a brief speech. Thus the troubled, scattered and bewildered Community was, by Divine Grace, again united together and Divine Mercy and comfort were perceived as descending upon all hearts. Everyone appeared to be in the grip of deep emotion.

Immediately thereafter

the newly elected Khalifatul Masih II^{ra} led the funeral prayers of Hadhrat Khalifatul Masih I in a vast open space next to the *Masjid Nur*. When the bier was being carried to the graveyard it was followed by a huge concourse of people of all sects and communities, Muslims and non-Muslims, as a token of their respect for and their homage to the memory of a great and gracious personality whose beneficence had recognized no boundaries and limits.

Hadhrat Khalifatul Masih II^{ra} was made the target of many objections, criticisms and false charges, in answer to which all that he said was:

“I would beg to be excused that I am unable to reply to all these allegations except to state that God Almighty is witness, and I make oath in His name, that I have never tried that I should become *Khalifah*; nor has any such idea ever crossed my mind. Those who have given expression to such an idea concerning me have been morally guilty of my murder and are accountable to God for their calumnies against me.”

(Source: *Ahmadiyyat: The Renaissance of Islam* by Muhammad Zafrulla Khan^{ra})

اِئِي مَعَكَ يَا مَسْرُور

Sumbul Jattala
(*Waqfe Nau*)

LA – Inland Empire Jama'at

A Prophecy was fulfilled in our times
Written in *Tadhkira* and known to few
The rest did not notice until it was due

اِئِي مَعَكَ يَا مَسْرُور

One late night, somber and quite, by the street-side
The announcement was made to everyone's delight
The sadness faded, as if everyone became alive

اِئِي مَعَكَ يَا مَسْرُور

God had kept his promise like every other time
Only two words were said* then every one sat down
Obedience to the Khilafat is every Ahmadi's sign

اِئِي مَعَكَ يَا مَسْرُور

* *Hazoor's instruction for every one to sit down when he came out after being elected as Khaliftul Masih.*

Hadhrat 'Amru bin Shu'aib^{ra} relates from his grandfather through his father that the Holy Prophet^{saw} directed: Order your children to perform the *Salat* when they are seven years old, and chastise them in respect of any fault in this behalf when they are ten, and at that age put them in separate beds.

(*Abu Dawud bab mata yu'marul ghulam bissalat, Musnad Ahmad*)

INVINCIBLE KHILAFAT

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IVth

In the first *Ijtema of Khuddamul Ahmadiyya of Majalis* from all over Europe, Syedna Hadhrat Khalifatul Masih IVth gave glad tidings regarding *Khilafat* to the members of the *Jama'at* as well as the future *Khulafa* of the Divine Graces and Blessings in the times to come.

He said:

These days are again the times of *Abarar* ... Apparently they (the enemies of Ahmadiyyat) are ringing the bells of the death of Ahmadiyyat. But I swear to God that they are ringing the knell of their own death. They are mere voices coming out of their mouths.

No mother has so far borne the child who could roll the carpet of Ahmadiyyat either in the past, or in the present. There will be no one in the future also. If at all someone is thinking on these lines, it is no more than the babbling of a scatterbrain.

Let me take you back to the days of *Tahrik-e-Jadid* when *Majlis Ahrar* was boasting and bragging that they will smash the

town of Qadian. They will pull down *Minaratul Masih* and the adjacent mosques. There will be no one who could call himself the survivor of the *Jama'at* of Mirza Ghulam Ahmad Qadiani^{as}. That was the time when Hadhrat Musleh Mau'ood^{ra} announced in one of his Friday sermons that he was seeing that the ground was slipping under the feet of *Ahrar*. It was within a few weeks that the carpet of the *Ahrar* was rolled away from the Province of the Punjab. It was Ahmadiyyat that bounced magnificently in front of *Abrar*. This is the same *Tahrik-e-Jadid*, which has been firmly established all over the world.

Apparently, it is some humble and modest person who is appointed as *Khali-fah* due to some Divine Wisdom. Outwardly, it is he who speaks, but it is our experience that from behind, it is God Who is speaking His Will. It is there when glad tidings are given to *Jama'at* Ahmadiyya.

As God rained unlimited blessings due to the *Ahrar* Movement in the past, I

fully believe that due to the present *Ahrar* Movement also, Allah will shower so magnificent blessings, which you cannot even imagine. Today, the *Jama'at* is not the same, which the *Ahrar* tried to wipe out in the past. Today it is a hundred times stronger than the *Jama'at* of 1933-34. I assure you that the *Jama'at* which they want to wipe out today, will rebound hundreds of times stronger than today. Smaller countries will not even imagine that they can even attack this *Jama'at* from any side.

Coming generations will face the combined opposition of bigger nations. These small nations, who are so insignificant that they live by mere begging and are dependent on others for everything, have become so arrogant on the paltry blessing that God has given them that they think of clashing with the Divine *Jama'at*. Therefore, rest assured that this epoch is going to be erased.

No one can deny that the writing is on the wall that there will be opposition of the *Jama'at* in future as

well. And we will have to tread on bumpy roads and then enter into the times of new advances. It is this opposition which is the source of the life of the *Jama'at*. The vast scale opposition of the future, which I am seeking, will not be limited to a couple of nations. That will be the time when big nations will join hands to efface the *Jama'at*. The bigger the plots, the bigger the downfall will be their fate.

The *Khulafa* before me had given courage to the future *Kbulafa* and had told them that they should trust in God and should fear no opposition. Now, I swear to God and say to the future *Khalifah* after me to have courage and manifest patience and should not be afraid of any worldly power. The God, Who can crush smaller opposition will wipe off the powerful opposition of the future also. Let me tell you that their names will be effaced from the face of the earth. *Jama'at* Ahmadiyya is destined to achieve one victory after the other. No power on earth can change this destiny.

*(Address to European
Ijtema Khuddamul
Abmadiyya on 29th August
1984, Ref. Hisaar by
Hadi Ali Chaudhri,
p. 63-65)*

PRAYER

Hadhrat Jabir^{ra} relates that he heard the Holy Prophet^{saw} say: "Giving up Prayer is tantamount to disbelief and paganism."

(Muslim kitabul Iman bab biyan itlaq ismulkufr 'alaman tarakassalat)

Hadhrat Abu Ayyub Ansari^{ra} relates that a man asked the Holy Prophet^{saw}: "Tell me what should I do to be admitted to Paradise. He answered him: Worship Allah, associating naught with Him, observe Prayer, pay the Zakat and strengthen the ties of kinship."

(Bukhari kitabul adab bab fadl silaturrahim)

Hadhrat Jabir^{ra} relates that angel Gabriel visited the Holy Prophet^{saw} and said: "Please arise and offer Prayer." Accordingly, the Holy Prophet^{saw} offered *Zuhr* Prayer at the declining and waning of the sun, *Asr* Prayer when the shadow of things was of their size, *Maghrib* Prayer after the sunset, *Isha'* Prayer when light in the horizon had disappeared, and the *Fajr* Prayer after beginning of the dawn.

The next day, Gabriel again visited the Holy Prophet^{saw} and, as directed by him, the Holy Prophet^{saw} offered *Zuhr* Prayer when the shadow of things was of their size, *Asr* Prayer when the shadow of things was twice their size, *Maghrib* Prayer at the same time it was offered on the previous day, the *Isha'* Prayer after passing of either half or one-third of the night and *Fajr* Prayer when the light had spread fully.

After that Gabriel said: "The best and the preferred time to offer the Prayers is the middle of the two times prescribed for the Prayers."

(Musnad Ahmad, p 330/3)

Hadhrat 'A'isha^{ra} relates that the Holy Prophet^{saw} said: "Brushing the teeth purifies the mouth and is agreeable to the Lord."

(Nasai babuttarghib fissawak)

Hadhrat Khalifatul Masih IV^{rh}

A Servant of Faith

(Period of Khilafat: June 10, 1982-April 19, 2003)

Karimullah Zirvi

Hadhrat Mirza Tahir Ahmad^{rh} was elected Khalifah upon the demise of Hadhrat Khalifatul Masih III^{rh} on June 10, 1982. As was his predecessor, he was also a grandson of the Promised Messiah and Mahdi^{as} and a son of Hadhrat Khalifatul Masih II^{ra}. However, such a relationship is not a requirement of Khilafat.

Auspicious Birth

Hadhrat Mirza Tahir Ahmad^{rh} was born on December 18, 1928 in Qadian, India to Hadhrat Musleh Mau'ood^{ra} and Hadhrat Syeda Maryam Begum Sahiba. Hadhrat Syeda Maryam Begum Sahiba after the birth of Hadhrat Mirza Tahir Ahmad^{rh} came to be known as 'Umm-e-Tahir'.

Hadhrat Musleh Mau'ood^{ra} married Hadhrat Syeda Maryam Begum Sahiba who was the daughter of Hadhrat Dr. Abdul Sattar Shah Sahib on 7th February, 1924. The *Nikah* was performed by Hadhrat Syed Sarwar Shah Sahib who was a companion of the Promised Messiah. In the *Nikah* sermon he said:

"I am now advanced in years and will soon pass away, but those who live will witness the advent of a Servant of the faith born from this wedlock with a Syeda as occurred before. This is my resolute conviction."

Hadhrat Mirza Tahir Ahmad^{rh} was that Servant of Faith

Education

Hadhrat Mirza Tahir Ahmad^{rh} was educated in India, Pakistan and in the UK. He studied for two years at the Government College Lahore and later obtained his Bachelor of Arts degree from the University of Punjab. In 1949 he received his *Shahid* degree from the *Jamia Ahmadiyya* and in 1955 he accompanied Hadhrat Musleh Mau'ood^{ra} to Europe. During his stay in London he was enrolled in the London University School of Oriental and African Studies.

He was widely traveled and often delivered addresses to audiences, including people from all walks of life and widely different cultures. His addresses and other meetings were

often accompanied by "Question and Answer" sessions. He was always ready to respond to questions agitating the minds of his audience on any topic, religious or temporal. His deep understanding of religion pervaded his thinking and his answers. He was in every sense a unique individual.

After completing his education, he dedicated his life to serve the faith. In October 1958, Hadhrat Musleh Mau'ood^{ra} made him in-charge of *Waqf-e-Jadid*. From 1960 to 1969 he was elected Vice President and then *Sadr Majlis Khuddamul Ahmadiyya Markaziyya*. During this time he served as Director of the *Fazl-e-'Umar* Foundation and Patron of the International Association of Architects and Engineers. In January 1979 he was elected as *Sadr Majlis Ansarullah Markaziyya*, a position he held till his election as Khalifatul Masih IV in 1982.

Marriage

Hazoorth married Sayeda Asifa Begum Sahiba on 5th December 1957. She was the daughter of Amtul Salam Sahiba and Sahibzada Mirza Rashid Ahmad Sahib. They were blessed with four daughters:

Sahibzadi Shaukat Jehan Begum Sahiba (Wife of Sahibzada Mirza Safeer Ahmad)

Sahibzadi Faiza Sahiba

Sahibzadi Yasmin Rehman Mona Sahiba (Wife of Karim Khan Sahib)

Sahibzadi Attiyal Hahbib Tooba Sahiba (Wife of Sultan Malik Sahib)

Election as Khalifatul Masih and Migration to London

It was in Rabwah, Pakistan, that Hadhrat Mirza Tahir Ahmadth was elected to the office of *Khalifah* in June 1982. However, the Anti-Ahmadiyya ordinance imposed on April 26, 1984 by General Zia-ul-Haq, the then dictator President of Pakistan, made it impossible for Hadhrat Khalifatul Masih IVth to function as the head of his community while remaining in that country. After due consultation he decided to leave Pakistan immediately. Three days after the promulgation of the ordinance, he took an airplane from Karachi and came to London where he resided till his demise.

Khalifatul Masih IVth: A Servant of Faith

Hadhrat Khalifatul Masih IVth led the *Jama'at* to new levels of unity, zeal and progress. During the last decade of his *Khilafat*, more than 150 new mosques and missions were established; the Holy Qur'an was translated into more than 56 languages and the *Jama'at* grew rapidly. One of the greatest achievements of his *Khilafat* was the development of Muslim Television Ahmadiyya (MTA).

Various Schemes and Projects Launched by Hadhrat Khalifatul Masih IVth

Hadhrat Khalifatul Masih IVth, during his *Khilafat*, launched many schemes some of which are briefly described here:

BUYUTUL HAMD SCHEME

On returning from Spain, after performing the opening ceremony of the first mosque built in Spain at Pedro Abad in the last 700 years, Hadhrat Khalifatul Masih IVth on October 24, 1982, in his Friday sermon delivered at *Aqsa Mosque* in Rabwah, announced the *Buyutul Hamd* Scheme as follows:

"In this regard (*Buyutul Hamd* Scheme) God Almighty has inspired me to start a project which I am going to announce at this occasion. The project is that to offer thanks for building a House of God at Pedro Abad, Spain we should concentrate towards building houses for the poor. This will be a practical way of thanking God almighty."

At another occasion, Hadhrat Khalifatul Masih IVth announced:

"I would like to spend 10 million Rupees, before the Jubilee, towards building and distribution of houses to the poor."

This scheme by the grace of God was very successful. A *Buyutul Hamd* colony, consisting of 106 houses have been established in Rabwah. One hundred six families are living in the colony. The colony has its own primary school and dispensary. Each house was built at the cost of more than 500,000 Rupees. At the same time, millions of Rupees have been distributed among the deserving poor people. Furthermore, 6500 families have been given financial assistance. A huge Hostel called, "*Darul Ikram*" has been established to provide accommodation to the orphans.

(*Jama'at Ahmadiyya ka Ta'araf, Urdu, 1996, p 302*)

WAQF-E-NAU SCHEME

In his Friday sermon delivered on April 3, 1987 at the *Fazl Mosque*, London, under Divine guidance Hadhrat Khalifatul Masih IVth announced the blessed scheme of *Waqfi-e-Nau*. At this occasion, while stating the aims and objectives of the scheme, he highlighted the following:

"While we are making efforts to get an increased number of spiritual children through preaching before entering into the next Century, we should also devote in the way of Allah, our children who will be born during the next two years. ... I am presenting this scheme so that a great army of devoted children may be entering the next Century free of the worldly desires but as slaves of the Holy Prophet Muhammad Mustafa^{saw}. So that we are presenting young children as a present to God Almighty. There is a great need of such a devotion, because, during the next 100 years Islam and Ahmadiyyat will spread so much everywhere in the world that we need thousands of trained servants for that. We need such devotees who for the sake of God Almighty will become slaves of Muhammad Rasulullah^{saw}. We need devotees in large numbers from all sections of the life and from all countries. ... As I have mentioned there is great need for a large number of devotees in the next Century of Ahmadiyyat.

From all walks of life, the devotees should come so that we could present them to God Almighty with the intention that these are the devotees from whose abilities the people of the next Century have to benefit. So this is a present which we have to give to the people of the next Century. Thus, whosoever has the opportunity to do so, should get ready to present this gift. ... God Almighty has directed me to present to you this scheme that you should promise that whosoever gets a child during the next two years he will present it to the *Jama'at* for the sake of Allah. ... If people, while praying, will devote their children, which will be born during the next two years, then a beautiful and well trained force of *Waqfin* (Devotees) will get ready to sacrifice their lives for the sake of God in a short period of time. May God Almighty Divinely help us to do so."

Initially, this scheme was for children born during two years after the announcement. However, at the request of a large number of Ahmadis, this period was extended to another two years. *Hazoor* has stated in one of his speeches at the Annual Convention at London, UK in 2000:

"He had desired of getting 15,000 devotees in this Scheme. However, to date there are 20,515 *Waqfin-e-Nau* children. There are 14,259 boys and 6,256 girls. The children are devoted towards the *Waqf-e-Nau* Scheme before their birth and it is not known to the parents whether the newborn will be a boy or a girl. This 2 to 1 ratio of boys compared to girls is a natural phenomenon created by God Almighty. Boys are more useful to the *Jama'at* as they can be easily spread all around the world for *Jama'at* work."

AHMADIYYA CENTARY JUBILEE CELEBRATIONS

The Ahmadiyya *Jama'at* was established on March 23, 1889 and by Divine Grace it completed a very successful first century of its existence on March 23, 1989. Under the guidance and instructions of Hadhrat Khalifatul Masih IVth, the Centenary Jubilee of *Jama'at* Ahmadiyya was celebrated throughout the world. Grand ceremonies took place in almost 100 countries in which eminent leaders were invited while newspapers, radio, and television carried news of the event prominently. A special message was issued for this occasion by Hadhrat Khalifatul Masih IVth which was widely circulated. Islamic literature was also widely distributed at this occasion. On March 23, 1989 Ahmadis throughout the world carried out special programs and prayed for the success in spreading the message of Ahmadiyyat, the True Islam.

HUMANITY FIRST

Humanity First was first conceived in 1991 and it was registered in the UK in 1994. In 1993, during the growing crisis in Bosnia at the time of the war Hadhrat Khalifatul Masih IVth founded this relief organization and named it, "Humanity First". Humanity First has extended its operation to many countries in Europe, Asia, Africa and the Americas and is active every day. At present, it is registered in the following 24 countries: Benin, Bosnia, Burkina Faso, Canada, France, Gambia, Germany, Ghana, Guyana, Holland, Indonesia, Kenya, Sierra Leone, Suriname, Liberia, Mali, New Zealand, Nigeria, Niger, Pakistan, Uganda, UK, UAE and USA. Humanity First is a "non-religious" charity organization whose operation is

based on the universal Islamic values of justice and fairness to friends and foes alike.

MUSLIM TELEVISION AHMADIYYA (MTA)

In 1992, on the occasion of the inauguration of *Baitul Islam Mosque*, Canada, the Friday Sermon of Hadhrat Khalifatul Masih IVth was broadcast to every continent of the world, for the first time, via satellite transmission. Today, Muslim Television Ahmadiyya (MTA) has developed to such an extent that religious programs are broadcast daily, 24 hours a day, and a growing number of Ahmadis and non-Ahmadis are viewing it throughout the world.

HOMEOPATHY CLINICS

Hazoor's propagation of homeopathy as an economically viable and often free alternative that Ahmadiyya Jama'at provides for those who could not afford expensive pharmaceuticals was well received by poor people both in Asia and Africa. Hazoor gave a series of lectures on homeopathy which were published as a book in Urdu which was then translated into English. Furthermore, Hazoor would give personal attention to hundreds of thousands of the members of the *Jama'at* who would write to him regularly regarding treatment with homeopathy.

INTERNATIONAL BAI'AT

At the very early stage of his mission, Hadhrat Promised Messiah and Mahdi^{as} received the revelation from God:

"I shall cause thy message to reach the corners of the earth."

(Tadhkirah: English translation, Muhammad Zafrulla Khan, 1976, p 184)

At that time, it appeared to his opponents an empty boast. Today, as God Almighty has foretold, the message of Ahmadiyyat has spread to the ends of the earth, and Ahmadiyyat is spreading by leaps and bounds.

Since his arrival in London, every year, the Ahmadiyya Convention has been held in London, UK (in 2001, the Convention was held in Germany). In 1993, Hadhrat Khalifatul Masih IVth led an initiation ceremony, where individuals who have joined the fold of Ahmadiyyat during the year, formally participated live via satellite transmission. The ceremony is known as the "International *Bai'at* (Initiation)".

During the first International *Bai'at*, 204,308 persons simultaneously accepted Ahmadiyyat at the hands of Hadhrat Khalifatul Masih IVth via satellite transmission. Since 1993, the number of *Bai'ats* have been either doubling or more than doubling each year. The following is the number of people who entered the fold of Ahmadiyyat during the years 1993-2002 at the hands of Hadhrat Khalifatul Mash IVth:

1993	204,308	
1994	421,753	<i>From 93 countries and 155 nations</i>
1995	847,725	<i>From 96 countries and 162 nations</i>
1996	1,602,721	
1997	3,004,585	<i>From 96 countries and 221 nations</i>
1998	5,004,591	<i>From 93 countries and 223 nations</i>
1999	10,820,226	<i>From 104 countries and 231 nations</i>
2000	41,308,975	
2001	81,006,721	<i>From more than 300 nations</i>
2002	20,654,000	

Total: 1993-2002 164,875,605

AL-FAZL INTERNATIONAL

The weekly newspaper *Al-Fazl International* started its publication from London on January 7th, 1994. It is printed at the Raqeem Press which is equipped with modern printing equipment and is owned by the *Jama'at*.

MARYAM SHADI (MARRIAGE) FUND

In his Friday sermon on February 21, 2003, Hadhrat Khalifatul Masih IVth stated that his mother always helped the poor and the needy. She, particularly, used to help the poor and orphan girls in providing a reasonable dowry at the occasion of their marriages. So, in the memory of his mother and to elevate her spiritual status, Hazoor states that he will help those parents who due to poverty can not give a reasonable dowry to their daughters at their wedding. Parents of such girls can write to him. If he can not help them, then the *Jama'at* will help. God Almighty has bestowed a lot of money on the *Jama'at*.

Later on, in the Friday sermon on February 28, 2003, Hadhrat Khalifatul Masih IVth stated that in response to the scheme he announced in the previous Friday sermon to help the poor and orphan girls towards their dowry, the *Jama'ats* and individuals have responded wholeheartedly. Various *Jama'ats* have either sent or pledged 95,803 Pounds towards the fund. While various individuals have either sent or pledged 13,530 Pounds, as well. Some ladies also have given their jewelry. The committee that was established to run the scheme has proposed the name 'Maryam Marriage Fund' for the scheme, which he has accepted.

BAITUL FUTUH MOSQUE

Baitul Futuh Mosque is a beautiful, very attractive and the largest mosque in the Western Europe. The opening of the mosque was done by Hadhrat Khalifatul Masih Vth on October 3, 2003, with the Friday Sermon and Prayers. Later on a special function was held to celebrate the opening of the largest mosque in Western Europe in which a large number of dignitaries participated. The opening of the Mosque was widely covered in the Western media.

In 1996, a land parcel of 5.2 Acres land which contained an old building which was used as a dairy farm was purchased for the mosque for 2.23 Million pound sterling. On October 19, 1999 Hadhrat Khalifatul Masih IVth laid the foundation of the mosque by placing a brick of *Masjid Mubarak*, Qadian which was specially brought for this purpose in a foundation laying ceremony. Around 4,000 people can offer Prayers in the male and female halls of the mosque, whereas, with the additional use of the adjoining halls of the complex around 10,000 people can offer the Prayers. The cost of building the mosque was 5.5 Million Pounds which were contributed by the members of the community.

TAHIR HEART INSTITUTE

Hadhrat Khalifatul Masih IVth had a burning desire to see *Fazl-e-'Umar* Hospital as one of the best centers not only in the region but also in the entire country. Realizing the dire need for medical advancement, Hazoor constituted a committee in the mid 1980s to look into the hospital's affairs and recommend its expansion. In the grand scheme of the things, he suggested setting up a cardiac center at *Fazl-e-'Umar* Hospital, Rabwah. On Hazoor'sth directions, efforts were expedited in the late 1990s, when a generous amount was donated to the heart center. During the last days of his illness, in the years 2002 and 2003, he mentioned more than once the need to set up a state-of-the-art cardiac facility at *Fazl-e-'Umar* Hospital. This facility he emphasized, should cater to the needs of the growing "epidemic" of heart disease in the developing world.

After the demise of Hadhrat Khalifatul Masih IVth in April 2003, Hadhrat Khalifatul Masih V^{aba} began implementation of the long-cherished desire to establish a "Heart Wing" in the memory of his predecessor. A committee was created for this purpose. On July 30, 2003, a detailed presentation was made to Hazoor in London. The name "Tahir Heart Institute" was suggested, which Hazoor graciously accepted.

The ground-breaking ceremony of the Tahir Heart Institute took place on November 23, 2003. The structure of the six-story complex is now complete. The institute became operational toward the end of 2007. The institute has the capacity to conduct open heart surgery, angioplasty, angiography and all other heart procedures. It is the fourth largest facility in Pakistan for heart ailments. The building has a large auditorium. It is a teaching institution. Many trained cardiologists from Britain and America will be working in the Institute.

TRANSLATIONS OF THE HOLY QUR'AN

The Ahmadiyya Muslim Community endeavors to serve humanity by creating awareness about high morals, for instance, via publications, sermons and other forms of media. Most notable is the publication of the Holy Qur'an, with translations in 56 languages.

The Holy Qur'an with translation in the following 56 languages has been published by the *Jama'at* during the Khilafat of Hadhrat Khalifatul Masih IVth:

- | | |
|---|--------------------------------------|
| 1. Albanian | 29. Malay |
| 2. Assamese | 30. Malayalam |
| 3. Bengali | 31. Manipur |
| 4. Bulgarian | 32. Marathi |
| 5. Chinese | 33. Mende |
| 6. Czech | 34. Nepalese |
| 7. Danish | 35. Norwegian |
| 8. Dutch | 36. Oria |
| 9. English
(Maulwi Sher 'Ali-,
Malik Ghulam Farid, 5 Vol
Commentary) | 37. Pashtu |
| 10. Esperanto | 38. Persian |
| 11. Fijian | 39. Polish |
| 12. French | 40. Portuguese |
| 13. German | 41. Punjabi |
| 14. Greek | 42. Russian |
| 15. Gujrati | 43. Saraeiki |
| 16. Gurmukhi | 44. Sindhi |
| 17. Hausa | 45. Spanish |
| 18. Hindi | 46. Sudanese (<i>In 3 Parts</i>) |
| 19. Igbo. | 47. Swahili |
| 20. Indonesia | 48. Swedish |
| 21. Italian | 49. Tagalog |
| 22. Japanese | 50. Tamil |
| 23. Jula | 51. Telugu |
| 24. Kashmiri | 52. Turkish |
| 25. Kikamba | 53. Tuvalu |
| 26. Kikuyu | 54. Urdu- (<i>Tafsir-e-Saghir</i>) |
| 27. Korean | 55. Vietnamese |
| 28. Luganda | 56. Yoruba |

During his *Khilafat* translations of the Holy Qur'an in the following 23 languages were finalized for printing:

- | | |
|----------------------------|--------------------------|
| 1. Afrika-n (South Africa) | 13. Kikongo (Congo) |
| 2. Asante Twi (Ghana) | 14. Kiribati (Fiji) |
| 3. Baule (Ivory Coast) | 15. Lithunian (U.K.) |
| 4. Bete (Ivory Coast) | 16. Malagasy (Mauritius) |
| 5. Burmese (Burma) | 17. Mandinka(The Gambia) |
| 6. Catalan (Spain) | 18. Sinhala (Sri Lanka) |
| 7. Creole (Mauritius) | 19. Uzbek (Uzbekstan) |
| 8. Fula (The Gambia) | 20. Wali (Ghana) |
| 9. Hungarian (Hungary) | 21. Wollof (The Gambia) |
| 10. Kanri (India) | 22. Xhosa (South Africa) |
| 11. Kazakh (Kazakhstan) | 23. Yao (Tanzania) |
| 12. Kijalou (Kenya) | |

Translations of the Holy Qur'an were being rendered in the following languages:

- | | |
|---------------------------|-----------------------------|
| 1. Asante Twi (Ghana) | 8. Javanese (Indonesia) |
| 2. Creole (Guinea Bissau) | 9. Kazakh (Kazakhstan) |
| 3. Dagbani (Ghana) | 10. Khmer (Cambodia) |
| 4. Dogri (India) | 11. Lingala (Congo - Zaire) |
| 5. Etsako (Nigeria) | 12. Moore (Burkina Faso) |
| 6. Fante (Ghana) | 13. Samoan (Fiji) |
| 7. Hebrew (Israel) | |

Translations of the Holy Qur'an in the following languages were being revised:

- | | |
|-------------|---------------|
| 1. Albanian | 10. Luganda |
| 2. Bengali | 11. Malayalam |
| 3. Danish | 12. Persian |
| 4. English | 13. Russian |
| 5. German | 14. Spanish |
| 6. Gurmukhi | 15. Swahili |
| 7. Hausa | 16. Swedish |
| 8. Hindi | 17. Tamil |
| 9. Italian | 18. Telugu |

Speech delivered by Maulana Munir-ud-Din Shams, Additional Wakilut Tasnif, London, UK, International Annual Convention, 26-28 July, 2002, Islamabad, London

ESTABLISHMENT OF AHMADIYYA JAMA'AT IN DIFFERENT COUNTRIES

- 1985 Mauritania, Rwanda, Burundi, Mozambique
- 1986 Burkina Faso, Tavalu, Carribas, Western Samoa, Malavi and Rodrigue Island, Brazil, Thailand, Bhutan, Nepal, Yugoslavia and Zanzibar
- 1987 Congo (Brazville), Papua New Guinea, Finland, Portugal, Nauro and Iceland
- 1988 Tonga, South Korea, Maldeep Islands, Gabon and Solomon Islands
- 1990 Marshall Island, Micronesia, Tokelau and Mexico
- 1991 New Caledonia and Mongolia
- 1992 Guam, Chuuk Island, Lithuania and Bello Russia
- 1993 Hungary, Columbia, Uzbekistan, Ukrain and Tatarastan
- 1994 Albania, Rumania, Bulgaria, Chad, Cape Verde, Khazakhstan and Norfolk Islands
- 1995 Cambodia, Vietnam, Laos, Jamaica, Grenada, Equitorial Guinea and Macedonia
- 1996 Elsalvador, Slovenia, Bosnia and Khirghistan
- 1997 Croatia
- 1998 Nicaragua and Mauti Island
- 1999 Czech Republic, Slovic Republic, Ecuador and Lesotho
- 2000 Central African Republic, Sautomi, Sheshels, Swazi Land, Botswana, Namibia, Western Sahara, Jibuti, Eritria, Kosovo, Monaco and Andora
- 2001 Venezuela, Cyprus, Malta and Azerbaijan
- 2002 Maldova

MOSQUES BUILT

Before migration (1984-85)	32
1985-1986	174
1986-1987	136
1999	1,524
2000	1,915
2001	2,570

Thus during 19 years after Hazoor's migration the *Jama'at* was able to establish 11,376 mosques in the world. Out of these, 11,065 mosques became Ahmadiyya mosques when the *Imams* of these mosques along with their followers joined the Ahmadiyya *Jama'at* 1,698 Mosques were built by the *Jama'at*. In 1992, the *Jama'at* purchased a Mission House along with a big plot of land. Opposite to the Mission house there is a beautiful Public Park. In America, Mission houses increased from six to thirty six. In Canada 165 acres of land was purchased where a beautiful mosque was built at the cost of 4 Million dollars. In 1999, in Mississauga, a beautiful building with 16 acres land was purchased at a very reasonable price. At present the building is being used as *Jamia* Ahmadiyya, Canada.

In Africa, in 1984, there were 68 Mission Houses. By the Grace of God by 2003 there were 656 Mission Houses.

SCHOOLS AND HOSPITALS ESTABLISHED UNDER NUSRAT JAHAN SCHEME

In 1985-86, there were 31 Higher Secondary Schools and there were 174 Primary and Nursery Schools established in Africa. By 2003, by the Grace of God there were 40 Higher Secondary Schools, 37 Junior Secondary Schools, 238 Primary Schools and 58 Nursey Schools operational in 8 countries of Africa.

In 1985-86, there were 24 hospitals established in seven countries in Africa (Ghana, Nigeria, Sierra Leone, Gambia, Liberia, Ivory Coast and Uganda). Now by the Grace of God the number of hospitals have been increased in these countries and also established in 5 more contries (Burkina Faso, Benin, Congo, Kenya and Tanzania). Thus there are 36 hospitals established in 12 countries.

Trips Made Outside Pakistan and London

During his *Khilafat*, Hadhrat Khalifatul Masih IVth made several trips outside Pakistan when he was residing there and later on outside England while he was residing in London which included the following:

1982

After assuming the exalted office of the *Khilafat*, Hadhrat Khalifatul Masih IVth travelled to Europe to inaugurate the first Ahmadiyya mosque built in Spain (in Pedroabad, 25 km outside Cordoba). On September 10, 1982 Hadhrat Khalifatul Masih IVth inaugurated the first mosque built after almost seven hundred years, in this once Islamic country. Two

distinguished Ahmadis, Hadhrat Chadhary Muhammad Zafrulla Khan Sahib^{ra} and Professor Dr. Abdus Salam Sahib accompanied Hazoor on this historic opening of the Ahmadiyya mosque in Spain.

1983

In 1983 Hazoor visited Singapore, Fiji, Australia and Sri Lanka. In Australia he laid down the foundation stone of the “*Baitul Huda*” mosque and the Mission House in Sydney. He also addressed a press conference at the University of Canberra where he expounded upon the beauty of Islamic values.

1986

From mid August to 7th October, 1986 Hadhrat Khalifatul Masih IVth visited Canada, Holland, West Germany, Switzerland, Italy and Spain where he met eminent personalities and also had several press conferences. During this tour, he laid the foundation of the first Ahmadiyya mosque (*Baitul Islam* mosque) in Canada.

1987

During his visit to America in October-November, 1987, Hadhrat Khalifatul Masih IVth performed opening ceremonies of three mosques which included Baitul Rizwan, Portland, OR and laid the foundation stones of five mosques which included Baitur Rahman Mosque, Silver Spring, MD and Baitul Hamid Mosque, Chino, CA. National *Majlis-e-Shura* was held at Baitul Zafar Mosque, New York, NY which was presided by Hadhrat Khalifatul Masih IVth.

1988

In January 1988, Hadhrat Khalifatul Masih IVth set foot in West Africa for the first time. The tour of six countries (Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana and Nigeria) spanning over five weeks was highly successful. A joyous welcome greeted Hazoor everywhere. Various Presidents, Ministers, Parliamentarians and Paramount Chiefs met Hazoor.

1989

Hadhrat Khalifatul Masih IVth came to the USA and visited several Jama'ats in the Northeast region which included, the New York and the New Jersey *Jama'ats*. He also performed the opening ceremony of Baitul Hamid Mosque, Chino, CA and the Mission House in San Francisco, CA.

1991

1991 marked the 100th Jalsa Salana to be held in Qadian. This was a historic event and Hadhrat Khalifatul Masih IVth blessed the occasion by himself attending this Jalsa. Since 1947 this was the first occasion that Qadian was once again blessed with the presence of a Khalifatul Masih. The residents of Qadian and the visitors were overjoyed to have Hazoor among themselves. Thousands of Ahmadis from India, the UK, Germany, USA, Canada, Japan, Australia, Indonesia, Pakistan and Africa came to Qadian to attend this blessed event. Hazoor's

wife, Hadhrat Sayyeda Asifa Begum Sahiba accompanied Hazoor during this trip and showed remarkable courage to go on the trip despite the fact that she was suffering great pain due to cancer.

1992

During this trip Hadhrat Khalifatul Masih IVth performed the opening ceremony of Baitul Islam Mosque, Toronto, Canada (on October 17, 1992)

1994

During his trip to the USA in 1994, Hadhrat Khalifatul Masih IVth performed the opening ceremony of Baitur Rahman (on October 14, 1994) and Baitus Sadiq Mosques (on October 23, 1994). He also laid foundation of Baitul Nasr Mosque in Willingboro, NJ (on October 18, 1994) and performed the opening of the Earth Station next to the Baitur Rahman Mosque, Silver Spring, MD.

1998

During his trip to the USA in 1998, Hadhrat Khalifatul Masih IVth performed the opening ceremony of Baitul Basir Mosque, San Jose, CA, Baitul Hadi Mosque, Central Jersey, NJ and the Mission House in Boston, MA

2000

Hadhrat Khalifatul Masih IVth was the first *Khalifah* to visit Indonesia, the largest Islamic country. Hazoor's visit lasted from June 19th to July 11th, 2000. This was truly a historic and momentous occasion during which Hazoor met the President of Indonesia. During this visit Hazoor laid the foundation stone of a mosque as well as a secondary school. On June 28, 2000, Hazoor had a meeting with the President of Indonesia and later addressed a large crowd of TV, Radio and Press reporters. Hazoor also met the Chairman of the National Assembly. Hazoor gave an inspiring lecture on the topic of "To Find Again the Prophetic Vision of Religion", to the students of Gadjarda University which was followed by a Question/Answer session. Hazoor also participated in the Jalsa Salana of Indonesia and addressed large crowds.

Publications

Hadhrat Khalifatul Masih IVth completed the Urdu translation of the Holy Qur'an and wrote many books both in Urdu and English. His comprehensive book, "*Revelation, Rationality, Knowledge, and Truth*", covers various religious topics of interest to people of today. He was a prolific writer. Some of the books written by Hadhrat Khalifatul Masih IVth are:

Christianity: A Journey from Facts to Fiction

Islam's Response to Contemporary Issues

Shariah Relationship Between Religion and Politics in Islam

The Philosophy of Revival of Religion

Khatm-e-Nabuwwat
Finality of Prophethood
The Truth About the Alleged Punishment for Apostasy in Islam
With Love to the Muslims of the World – The Ahmadiyya Prospective
Swaneh Fazl-e-‘Umar
Homeopathy “Like cures like”
Majlis-e-Irfan with Lajna Imaillah, Karachi
The Seal of Prophets - His Personality and Character
Kalam-e-Tahir (Collection of Urdu poetry)
The Initiation of Waqf-e-Nau
An Elementary Study of Islam
Murder in the Name of Allah
Some Distinctive Features of Islam
Universal and Moral Values, Politics and World Peace
Revelation, Rationality, Knowledge and Truth
Gulf Crisis and New World Order
Zahaqal Batil – Replies to Some Allegations
Khutbat-e-Tahir (Vol. 1, 2 and 3)
Absolute Justice, Kindness and Kinship
Hawa Ki Baiyyan and Jannat Nazeer Mu’ashra
Mash’al-e-Rah.
Zauq-e-Ibadat aur Adab-e-Dua

Demise of Wife

Hadhrat Sayyeda Begum Sahiba, wife of Hadhrat Khalifatul Masih IVth, and a granddaughter of the Promised Messiah, passed away on April 3rd, 1992. The fortitude of Hazoor was exemplary as he went about carrying on the affairs of the *Jama’at* with an unrivalled and unique demonstration of commitment.

Demise of Hadhrat Khalifatul Masih IVth

Hadhrat Khalifatul Masih IVth delivered his last Friday Sermon and held his last Question/Answer session on April 18, 2003 at the Fazl Mosque, London. He passed away on April 19, 2003 at 9:30 am due to heart failure. His body was placed at the Mahmud Hall, Fazl Mosque, London where thousands of Ahmadi, who came from all over the world, viewed his face. Then his funeral cortege was brought to Islamabad, Tilford, where on 22nd April, Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba} led the funeral prayers of Hadhrat Khalifatul Masih IVth, and he was buried. More than 40,000 Ahmadi from all over the world took part in the funeral prayers.

MTA Question/Answer Session: Answer to An Important Question:

IMPORTANCE OF KHILAFAT

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IVth

The following question was asked by an Arab brother in "Liqa'a Ma'al Arab" (Meeting With Arabs) Program.

Question: In this age, the world, especially the Muslim world direly needs the Institution of Khilafat. What is its importance?

Answer: The Muslims who should have been united and be in harmony, are divided in countless sects and divisions. It is not only in the religious field but in politics too. When there is schism, they can achieve nothing in the world, which a united and harmonious people can do. By discord and disharmony the power of the Muslim world has not only disintegrated, but also they are using this broken strength against one another. When such are the conditions, the aggregate will be below zero.

The groups may be very powerful, but if they will oppose and counteract each other in minor and major issues and remain busy in fighting, their power will be scattered and their strength broken.

This is happening in every Muslim country. Unfortunately it is being named as *Jihad*. What will they gain from all this? What resources will remain for their own nation building, defense of Islam or fighting the enemy? Therefore, it is incumbent that Muslims should unite on the hand of One Imam. There should be one Imam of the Muslims of the whole world. But without *Khilafat*, it is just impossible. *Khilafat* is the successor after the prophet in the form of a person who is representing the deceased prophet and the *Khalifah* is the vicegerent and his subordinate. He is the central authority. This is the basic principle of *Khilafat*.

Muslims do understand its need as well as importance. This need was felt after the sad demise of the Holy Prophet (peace and blessings of Allah be on him) also. In Islam this is quite clear like broad daylight and is a part of Islamic teaching that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for *Namaz* five times a day, there must be an *Imam*. Standing behind an *Imam* is a demonstration of unity among people. That is why the Holy Qur'an especially emphasizes the need of congregational prayer. *Imam* is given so much importance that if the *Imam* falters, the entire congregation must follow his mistake even if they know that a mistake has been committed. What better instance can be presented for the need of an Imam and unity in his following? If *Imam* is mandatory in a small mosque, then how can the whole of the Muslim *Ummah* survive without an *Imam*.

As far as the *Ummah* is concerned, there is a commandment in the Holy Qur'an to turn their faces towards *Qiblah*. For the Muslims throughout the world, there is one and only one

Qiblah. You may go anywhere in the world, the *Qiblah* remains the same. This is a pointer that it is incumbent for the Muslim *Ummah* that they should be united under one *Imam*. Had this not been the sole purpose, there would have been no *Khilafat* at all because the spiritual condition of Muslims in the days of the Holy Prophet^{sa} was a thousand times better than the Muslims of today. If they need to follow an *Imam*, how can we live without an *Imam* today when the condition of Muslims is crying for it. This is the answer why *Khilafat* is needed.

The issue is that once *Khilafat* is terminated, then it is not within the power of the people to introduce it again themselves. This is a dilemma, which the Muslim world is facing today. *Khilafat* starts after the passing away of the prophet and if unfortunately once it is destroyed, it is impossible that it restarts without a prophet. As far as Muslims are concerned, they are victims of dual issues. According to a large number of Muslims, the chain of *Khilafat* ended with the *Khilafat* of Hadhrat Ali. After him, there was no *Khilafat-e-Rashida*. It was monarchy in the name of *Khilafat* and majority of Muslims agree that *Khilafat-e-Rashida* ended after Hadhrat Ali. So how can you start this *Khilafat* once again?

As far as *Shia Imams* are concerned, there is no problem for them because majority of them believes that *Imamate* continued till the twelfth Imam. Some believe it up to the sixth Imam. Some think that it is continuing till today. But majority of Muslims deprived of the blessings of *Khilafat*. Even if we accept the continuity of *Imamate* till today, they are unable to unite the whole *Ummah* on one hand. We are discussing the issue of uniting the whole *Ummah* on one hand and it cannot be achieved by partial or regional *Khilafat*. It can be achieved only by universal or global *Khilafat*, which will unite the whole *Ummah*.

Muslims believe that no prophet, of whatever category, can come now. This means that the single avenue to open the way of *Khilafat* has been barred. This is the big issue, which the Muslim *Ummah* is facing today.

The non-Ahmadi *Ulema* present the only solution of this problem and say that they also believe in the coming of a prophet. No doubt, he will be an old prophet, but they say that when he will come, he will be a prophet. Thus the lost Islamic *Khilafat* will once again be revived by Jesus Christ of Nazareth when he will descend with his old form and body. But the problem is that fourteen hundred years have passed, and there is no trace of the second coming of that Jesus. There is no sign visible of his descent. World conditions have totally changed. Muslims have passed and are still passing through their worst phase of decline. But no Jesus has descended from the sky so far.

Now, the majority of Muslims are so much frustrated that they say whether he has died or is living, they are the least interested. The scholars of Al-Azhar University have repeatedly expressed their well thought and considered opinion that according to the Holy Qur'an, Jesus Christ has died and his second advent is absolutely impossible. It may be in their fancies, but practically, they have completely closed this door.

No one will ever descend from the skies, and this is the big and difficult problem, which the Muslim world is facing today. With this they have not only destroyed the most important institution like *Khilafat* but they have also blocked the entrance of the beginning of *Khilafat*.

FIRST HISTORICAL ADDRESSES OF THE KHULAFAT OF THE PROMISED MESSIAH^{as} AFTER THEIR APPOINTMENT BY GOD ALMIGHTY TO THE OFFICE OF THE KHILAFAT

Translated by Belal Khalid

First Address of Hadhrat Maulana Nooruddin, Khalifatul Masih I^{ra} Delivered on May 27th, 1908

After *Kalima Shahadah* and *Tu'awaz* he recited the following verse:

وَأَنْتُمْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

(Surah Al-e-Imran, Verse: 105)

and said:

“I praise Allah, who is our God till eternity and from eternity. Every prophet who comes to the world has a task to perform. When it is done, God calls him. It is well known about Moses^{as} that he died on the way to Syria. Hadhrat Muhammad^{saw} mentioned that the keys of Caesar and Choesro were given to him, but he passed away without seeing those keys. These matters have hidden secrets of Allah the High. Here also people wonder that many prophecies were made that have not been fulfilled. In my opinion, this is Allah’s *Sunnah* that He works in stages. When He addresses someone, sometimes his alike is meant. In the part I (of the Holy Qur’an), it is mentioned that he (the Holy Prophet^{saw}) asked Moses^{as} for water, similarly it is also mentioned at other places, however the Holy Prophet^{saw} did not address those people, so Allah’s sayings are fulfilled in a variety of colors. Similarly it is Allah’s *Sunnah* that some divine ominous warnings are delayed till another time. Therefore it is said,

يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ

Think hard about, *بَعْضُ الَّذِي* It has the secret that all promises will not be fulfilled during the life of the prophet. Hadhrat Shiekh Abdul Qadir Jilani^{ra} said,

قَدْ يُوعَدُ وَلَا يُؤْفَى

meaning that sometimes God make promises, but those promises are not fulfilled. Simpleminded people think that He did not keep up the promises, though the promise or its alike is fulfilled at an appropriate time.

Ponder over my previous life, I was never desirous of becoming *Imam*. When the late Maulvi Abdul Karim was appointed *Imam-us-Salat* (one who leads prayers), I considered myself absolved of the heavy responsibility. I am well aware of my condition, and my Lord is more aware than me that I am not fond of pretense in the world, and I am definitely not desirous of these things. My only desire is that my Lord is pleased with me, and I pray for this desire. I lived in Qadian, am still living, and will continue to live here for the same reason. I spent many days worrying that what our condition would be after Hadhrat Sahib. Therefore I tried to train Mian Mahmood up to the mark. There are three persons close to Hadhrat Sahib. First, Mian Mahmood Ahmad, he is my brother as well as son, I have a special relationship with him. From closeness perspective, Mir Nasir Nawab Sahib^{ra} has a respectful position for me and Hadhrat Sahib. Third close person is Nawab Muhammad Ali Khan Sahib^{ra}. Similarly from the perspective of the service of religion Syed Muhammad Ahsan Sahib possesses a high degree of competence. He is Syed, and the things done by him in the service of religion put a person like me to shame. In an elderly age, he wrote many books in support of Hadhrat Sahib. This is a service, which is his sole contribution. After him is Maulvi Muhammad Ali Sahib, his services are beyond my contemplation and imagination. All these people are present. Among outsiders, Syed Hamid Shah and Maulvi Ghulam Hassan are included, and there are many others as well.

This is a heavy and frightening burden, and it is the work of a messenger because he has incredibly strange promises of God that are like a cane for the back-breaking worries. Think carefully, what kind of time we are passing through under the current circumstances. It is necessary for the men, children, and women to be united. For the sake of unity, do *Bai'at* of any of these elders, and I will be with you. I am myself weak, often sick, and not appropriate. Such a big task is not an easy thing.

There were four types of tasks of Hadhrat Sahib, first his own '*aboodiat*' (service to God), second care of the family, third hospitality, and fourth propagation of Islam which was his real mission. From these four tasks, we could be absolved of one of them, his '*aboodiat*', which would stay with him. He will continue to perform the same kind of services in the hereafter that he performed in this world. Out of the three remaining tasks, the propagation of Islam is very important and a tough one. At this time, in addition to atheism internal differences are also present. Allah the High has chosen our *Jama'at* to remove the differences of his *Jama'at*. You may think it is easy, but it is very hard for the one who carries this burden. So I say by God that you pick any one of the leaders I mentioned, and I would be ready to do *Bai'at* with you.

If you are committed to do my *Bai'at*, then listen! *Bai'at* means to be sold out. Once Hadhrat Sahib hinted me not to think of my country so after that my entire honor and thoughts were associated with him. So doing *Bai'at* is a tough thing, one person gives up his nationality and all high aspirations. Therefore God named his servants '*abd*'. When it is difficult to carry the burden of '*aboodiat*' for oneself, how and why one would do it for someone else? Considering the differences in the temperaments of people, quite an effort would be required to unite them. Hadhrat Sahib's work astonishes me, first he was sick, and then there was so much burden; prose, poetry, publications, other important matters, and on the other

hand is beyond description. It is for this reason that it is said, **فَأَصْبَحْتُمْ بِبِعْمَتِهِ إِخْوَانًا** that everything is entirely dependent on the blessings of God.

Let me now present an important matter, during the time of Hadhrat Abu Bakr^{ra} the Arabs faced such a trial that a great pandemonium and disorder spread everywhere except Mecca, Medina, and Jawatha. Even the Meccans started to revert, but it was a very pious spirit who said to them that they were the last ones to accept Islam, why would they want to be the first one to desert it? Hadhrat Siddeeqa Aisha^{ra} says that the mountain that broke on her father would have shattered anyone else it had fallen upon. An army of 20,000 was present in Medina that was ordered to be sent by the Holy Prophet^{saw}, therefore it was sent. This was the state of his own nation, finally God showed his manifestation and the time of

وَأَيَّمَكُنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

came. Now a similar event has taken place, I want you to unite under one *kalima* (creed) before the burial. After the Holy Prophet^{saw} during the times of Hadhrat Abu Bakr^{ra}, the companions had to carry on many revered tasks. The first important task done was the gathering of the Holy Qur'an. In the current situation, the 'gathering' would be equivalent to be especially attentive towards acting upon the Holy Qur'an.

Hadhrat Abu Bakr^{ra} instituted *Zakat* which was a monumental task. A high degree of obedience was required for the institution of *Zakat*. Then he provided for the family. In essence, he performed many such tasks.

Now your demeanors may be inclined towards different directions but you would have to obey my orders. If you agree to this, then I would carry this burden

طَوْعًا وَكَرْهًا

The ten conditions of *Bai'at* are still in effect. Among these I especially include the learning of the Holy Quran, the arrangement of *zakat*, providing teachers, and the other matters that Allah will put in my heart from time to time. Next is the religious training, the training in the religious schools has to be done according to my wishes and desire. I carry this burden only for the sake of Allah who said,

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

'Remember that all good is in unity, the community that does not have a chief is dead.

(Al-Hakam, Number 37, Volume 12, dated June 6th, 1908)

On listening to Hadhrat Maulvi Nooruddin's speech, everyone unanimously said that they would obey his orders, and he should become the Ameer, and the successor to the Messiah. Approximately twelve hundred Ahmadi did *Bai'at* on his blessed hand on this occasion, and thus the second manifestation appeared.

On March 14th, 1914, after the death of Hadhrat Khalifatul Masih I^{ra}, at *Asr* time people

gathered in the *Baitul Noor* for the election. In a gathering of approximately 2000, first Nawab Muhammad Ali Khan read the will of Hadhrat Khalifatul Masih I^{ra} in which the *Jama'at* was advised to gather on one hand. On hearing it everyone started shouting 'Hadhrat Mian Sahib', 'Hadhrat Mian Sahib', and Maulana Syed Muhammad Ahsan Amrohi Sahib stood up in his support and made a speech. After mentioning the need and importance of *Khilafat* he proposed that everyone unites at the hand of Hadhrat Mirza Bashiruddin Mahmood Ahmad Sahib, as he truly deserved this position and was qualified from all aspects. Everyone started shouting in favor of Hadhrat Mirza Bashiruddin Mahmood Ahmad, and the whole gathering insisted on accepting only his *Khilafat*. On this occasion, Maulvi Muhammad Ali Sahib wanted to say something during the speech of Maulana Syed Muhammad Ahsan Amrohi, and tried to get people's attention by raising his both hands but people stopped him saying that he was a denier of *Khilafat* therefore they did not want to listen to him on this occasion.

People from all directions jumped towards Mirza Bashiruddin Mahmood Ahmad to do his *Bai'at*; there was such a commotion that people were falling on each other. The words, 'Accept my *Bai'at*', could be heard from all directions. Hadhrat Sahibzada Mirza Mahmood Ahmad after pausing for few moments offered his hand for taking *Bai'at* on the insistence of the people, and thus the *Bai'at* started. A deadly silence prevailed, and the people who could not get close to him spread their turbans, and repeated the words of *Bai'at* by putting their hands on each others back. After the start of the *Bai'at*, Maulvi Muhammad Ali Sahib and some of his companions departed from this gathering, and thus left the house of God as well.

The First Speech of Hadhrat Mirza Bashiruddin Mahmood Ahmad, the Promised Reformer, Khalifatul Masih II^{ra} delivered on March 14th, 1914

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ
لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ

Friends, listen! I have a belief, an absolute belief that Allah the Most High is one and has no partner.

My dears! I believe that the Holy Prophet^{saw} was Allah's Messenger, and the final Prophet. I believe that no one could come after him who could annul an iota of the *Shariah* given to us by him.

My dears! My beloved Lord, the Chief of Prophets possesses such magnificent grandeur that a person after entering into his service could attain the status of prophet by showing perfect obedience and loyalty. It is true that the Holy Prophet^{saw} has such grandeur and honor that a prophet could be borne out of his perfect obedience. This is my belief and I say it with full conviction.

It is also my belief that the Holy Qur'an is the glorious book that was sent to the Holy Prophet^{saw}, and is the final book, and the final *Shariah*.

It is also my belief that the Promised Messiah^{as} is the same prophet who was mentioned in the *Muslim*, and the same *Imam* who was mentioned in the *Bukhari*. I again say that no part of the Islamic *Shariah* could be abrogated. You should follow the deeds of the companion^{ra}, they were the perfect recipients of the prayers, and received the perfect training from the Holy Prophet^{saw}.

The second *Ijmah* (general agreement) that took place after the Holy Prophet^{saw} was about the system of the Rightly Guided *Khilafat*. Think carefully, and read the history of Islam, the progress made during the time of the Guided *Khulafa* diminished when the *Khilafat* got reduced to a mere government to the point that you can now see the present state of Islam and its followers.

After 1300 years, Hadhrat Promised Messiah^{as} was sent by God the Most High on the path of prophethood according to the promises made to the Holy Prophet^{saw}, and after his demise the same system of *Khulafa-e-Rashida* ensued. May Allah grant rank to Hadhrat Khali-fatul Masih, Maulana Nooruddin Sahib among the most highest, and may Allah bestow millions of mercies and blessings on him. As the love of the Holy Prophet^{saw}, and Hadhrat Promised Messiah^{as} was filled in his heart, and flowed through his blood stream, may Allah bestow him closeness to these pious beings in the hereafter. He was the first *Khalifah* of this chain, and all of us entered into his *Bai'at* with this conviction. As long as this system continues, Islam will materially and spiritually progress. Now that you have vociferously insisted for me to carry this burden, and expressed it by entering into my *Bai'at*, I thought it appropriate to describe my beliefs to you.

I honestly say that I have a fear in my heart, and I find myself really weak. A *Hadith* says that you should never assign a task to your slave that he cannot perform. Now that you wanted me to become a slave, do not give me a task that I could not do. I know that I am weak and sinful, how could I pledge that I could guide the world, and spread the truth, and righteousness? We are small in number and our enemies are numerous, but we have boundless faith in Allah the High's Blessings, Generosity, and Kindness for the distressed. Since you have put this burden on me, so listen! Help me in fulfilling this responsibility by asking Allah the High's blessings and capacity, and obey me in winning Allah the High's pleasure, and obedience.

I am a human being, and a weak human being, so overlook my shortcomings. I solemnly pledge by God that I will overlook and forgive your shortcomings. Yours and mine joint mission is the progress of this movement, and to work towards meeting its purpose and objectives. Now that you have established a relationship with me, so stand by it with full fidelity. You overlook me and I will continue overlooking you with the blessings of God. You will have to obey, and follow me in whatever is good. If God forbid, I tell you that God is not one, by God, who has the control over our lives, who is **وَحْدَهُ، لَا شَرِيكَ**

And is **لَيْسَ كَمِثْلِهِ شَيْءٌ** You must not listen to me.

If God forbid, I tell you a shortcoming of prophethood, do not listen. If I tell you a shortcoming of the Holy Qur'an, by God do not listen to me. You must not listen to me if I say anything against the teachings imparted to us by the Promised Messiah^{as} based on the

revelation of God the Exalted. I say it again, do not disobey me in *Amrul-Ma'roof*. If you are obedient and dutiful, and you bolster your covenant, then remember, Allah the High's blessings will support us, and our united prayers will succeed. I have great trust in my Generous Lord, and I have an absolute belief that I will be helped. The day before yesterday, on Friday, I narrated a dream that I got sick, and felt pain in my leg. I thought I might get plague; I closed my door and started worrying over what had passed. I thought that the promise of

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

made by Allah, the High to the Promised Messiah^{as} was fulfilled during the life of the Promised Messiah^{as}, and this promise is no longer with us after Allah's Messiah, as that pious person is no longer among us. In this state of worry, I noticed that this was neither a dream, nor a state of wakefulness, my eyes were open, and I could see the walls and the doors of the room, and I could see the things in the room. In this state, I saw Allah the High that He is a white and remarkably shining *noor* (heavenly light), it comes from below and goes up, it has neither a beginning, nor an end. A hand came out of this *noor* holding a ceramic cup of milk that was fed to me. It instantly cured me, and the pain was completely gone. I narrated my dream up to this point the other day, but not the later part which I will narrate now. When that cup was fed to me, I inadvertently said, "My nation will also never go astray". I do not have a nation, however as you are my brothers, these words were with respect to the relationship that the Promised Messiah^{as} has with the Holy Prophet^{saw}. The sacred work that was started by the Promised Messiah^{as} was given to me as a trust at its appointed time. So pray, strengthen the relationship with me, and try to come to Qadian, and come often. I have heard from the Promised Messiah^{as}, and heard it repeatedly, that it is feared that the one who does not come often to Qadian that he may have developed an imperfection in his faith. Propagation of Islam is our foremost responsibility, therefore work collectively so that Allah the High's favors and blessings shower upon us.

I say to you again, and again, and again, since you have entered into my *Bai'at*, and have established a relationship with me after the Promised Messiah^{as}, therefore show fidelity in this relationship, and remember me in your prayers, and I will definitely remember you. I have always remembered you in my prayers, and have not made a single prayer where I did not remember the people of the movement, but now I will remember them even more than before. Even before, I never had an urge to pray where I did not pray for the Ahmadi Community. Listen again! Do not perform any such action that is done by the infidels of Allah the High. Our prayers should be that we live as Muslims, and die as Muslims. *Ameen*. (*Al Fazl Qadian Darul Aman*, dated March 21st, 1914, pages 2,3)

First Speech of Hadhrat Sahibzada Mirza Nasir Ahmad, Khalifatul Masih III^{rh} delivered on November 9th, 1965

Hadhrat Khalifatul Masih II^{ra} passed away on the night of November 7th, 1965. According to the rules of the successor election, under ordinary circumstances the new *Khalifah* should be elected within 24 hours. So the members of the electoral board were notified, and the announcement was also published in the newspaper. The electoral board's meeting was

held on Nov 8th after *Isha* prayers in the *Masjid Mubarak*, and Hadhrat Mirza Nasir Ahmad Sahib was elected *Khalifah III* with a heavy majority.

Hadhrat Khalifatul Masih III^{ra} after reciting *Tashahud* and *Surah Al-Fatiha* in a somber voice recited the pledge of the *Khilafat* which is a must for an elected *Khalifah* before taking *Bai'at*. After repeating the pledge, he said:

I have repeated this pledge in front of you with a pure heart considering Allah the High the witness and the beholder, and with the belief that He is the Knower of the unseen, and the one who is dishonest is cursed. I will work for the propagation of Islam to the best of my abilities, and treat each one of you with compassion, and good intent. As you have put a heavy responsibility on me therefore I also expect you to help me with your prayers, and advice, so God the High may enable a meek and humble person like me to perform the work necessary for preaching Ahmadiyyat, the propagation of Islam, and the Unity of God, and pray that Allah the High through His Sheer Mercy bestows the heavenly light on my heart, and teach me the things that a human cannot learn by himself.

I am very ignorant, incapable, have no power, and knowledge. I trembled when my name was suggested, and I said in my heart that I am worthless. The thought also occurred to me that our dear Imam, Hadhrat Promised Messiah^{as} in spite of the fact that God bestowed many of his gifts and bounties on him said:

کرم خاککی ہوں مرے پیارے نہ آدم زاد ہوں

My dear, I am an earthly worm, not from the progeny of humans

Our dear *Imam* addressed his God in the above words, and considered himself *kirm-e-khaki* in his court, and here I have no worth in comparison to the one who called himself *karam-e-khaki*. At the same time the thought came to me that though I am nothing, and I could be equated to worthless dirt, but if God desires He could bestow light on the dirt, and pack such powers and strengths in it that are beyond imagination. He could produce such shine and glimmer in it that is not found even in gold and diamonds.

In short I do not have words to describe my weaknesses, therefore help me with your prayers. I will try my best to do good to each one of you. Differences could arise even among brothers, but we should not let differences become a source of animosity, grouping, and division in the *Jama'at*.

During the life and also after the death of Hadhrat Khalifatul Massih II^{ra} every member of the family of Hadhrat Promised Messiah^{as} promised that they would not let conflicts appear in the *Jama'at*, and will not refrain from any sacrifice to avoid them. They will never sacrifice *Jama'at's* interest for their own interest, and always give preference to *Jama'at*.

Allah the Exalted bestowed great success to Hadhrat Khalifatul Massih II^{ra}, and he completed all the requirements of the task assigned to him by Allah the High. Now it is our

turn to progress it, and let not any weakness slow it down.

Yesterday when someone wanted to talk to me, I told him to rest assure that no one from the family could ever sacrifice the *Jama'at's* interest for the sake of personal interest. Every member of the Promised Messiah's^{as} family belongs to God, Hadhrat Promised Messiah^{as}, and the *Jama'at*. There will not be any weakness or dispute among us.

Since Allah the High has put this responsibility on my shoulders, and you elected me for this job, as I am a very weak person therefore it is your duty to help me with your prayers, that God the High enables me to fulfill this responsibility, and that there is no obstructions in the service and the propagation of religion, and Islam progresses forward with the special blessings of Allah the High to the point that it overcomes all false religions of the world.

You will find me your sympathizer and well-wisher because this is how Hadhrat Khali-fatul Masih II^{ra} trained us. I was little, now I have reached this age, but I felt that Hazoor al-ways desired his children to become a source of well being for the world and no one is ever pained by them. Hazoor expressed this desire in one of his verses as below:

الہی خیر ہی دیکھیں نگاہیں

God, may these eyes only see good.

Then I was trained by Hadhrat *Ummul Momineen*^{ra} as my mother, there is no other mother like her excluding the *azwaje muteharat* (pure wives). Her training was such that no psychologist in the world could match her in training.

I remember Hadhrat *Ummul Momineen*^{ra} raised two orphan children (brother and sister). She bathed them with her own hands, removed their lice out. I remember the room where the meals were served, and Hadhrat *Amma Jan* sat those children right next to her, but I do not know what came to my head that one day I did not sit with them. As a result *Amma Jan* did not serve me food that day till the evening when I myself asked for food. There was a lesson in it that the men of God the High consider it their responsibility to protect and ward the ones who are considered orphans, and destitute by the world. (Daily *Al-Fazl* Rabwah, Dated Nov 17th, 1965, page 2-3)

First Speech of Hadhrat Sahibzada Mirza Tahir Ahmad, Khalifatul Massih IV^{rh} Delivered on Jun 10th, 1982

On Thursday, June 10th, 1982, on the death of the Hadhrat Khalifatul Massih III^{rh} after *Zuhr* Prayers at *Masjid Mubarak* Rabwah Hadhrat Sahibzada Mirza Tahir Ahmad, Khalifatul Massih IV, immediately after being appointed Khalifatul Masih IV recited *Tashahud*, and

Ta'awaz and said:

The secretary (*Majlis-e-Shura*) told me that when Hadhrat Khalifatul Masih III'sth may Allah's blessings be on him, may all his objectives be fulfilled, and may Allah enable us to complete all the good schemes founded by him in the spirit of obtaining pleasure of Allah the High election took place, he first made a brief address, and then took the *Bai'at*.

I do not want to say anything but to pray for yourselves and me,

رَبَّنَا وَلَا تُحَمِّلْنَا مَالًا طَاقَةَ لَنَا بِهِ ؕ وَاعْفُ
عَنَّا ۖ وَاعْفِرْ لَنَا ۖ وَارْحَمْنَا ۖ إِنَّكَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(Sura Al-Baqarah, verse 287).

This responsibility is so hard, extensive, and heartrending that it reminds us of the words of Hadhrat Umar^{ra} in his final moments at the death bed,

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ

It is true that Allah makes a *Khalifah*, and I always had this faith, and by God's Grace will have this faith till my death. It is true that no human hand has anything to do with it, and from this perspective I am not answerable to you as a *Khalifah*, or to anyone else, or any member of the *Jama'at*. But this is not liberty either, as I am directly answerable to my Lord. You could be ignorant of my mistakes, you cannot see inside my heart, you are not aware of all visible and unseen things, but my Lord knows everything hidden in the deepest trenches of my heart, and will not accept false excuses. Only the decision made with full sincerity, faith, and with full consideration of righteousness will reach Him. Therefore my neck is spared of the weak, but is bent in front of the most powerful Being of the universe and is in His hands. This is not an ordinary responsibility, and my entire self is trembling with the thought that my Lord be pleased with me, He may keep me alive till the time I am capable of treading on the path of His Pleasure, and He enables me in such a manner that I could not even think for a second or do anything without His Pleasure, and I may not even dream of any such thing, and that I take care of everyone's rights, and establish justice as required by Islam. I know that without justice, it is not possible to establish benevolence, and without benevolence it is not possible to establish the Heavenly Community which is called *Itaa-e-zil-qurbaa*, therefore everyone should pray.

Before I begin the *Bai'at*, I request Hadhrat Chaudhry Muhammad Zafrulla Khan Sahib^{ra} to please come forward, and put the first hand for *Bai'at* in the representation of the companions (of the Promised Messiah^{as}). It is my wish and heart's desire that the first hand that comes to my hand be the one that has touched Hadhrat Aqdas Promised Messiah^{as}. I request Hadhrat Chaudhry Zafrulla Khan Sahib^{ra} to please come forward, and then we will start the *Bai'at*. (Daily *Al-Fazl* Rabwah, June 19th, 1982)

First Address of Hadhrat Sahibzada Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, Delivered on April 22nd, 2003

Syedna Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba} made a brief address before the general *Bai'at* which was transmitted live by MTA to the entire world. Hazoor^{aba} after the recitation of *Tashahud*, *Ta'awuz*, and *Surah Al-Fatihah* said:

I have only one request for the respected members of the *Jama'at*, pay special attention to prayers these days, pay special attention to prayers, pay special attention to prayers, and pray a lot, pray a lot, pray a lot. May Allah help and support us, and the caravan of Ahmadiyyat continues moving forward on the path of success. *Ameen.*" (*Al-Fazl International*, dated April 25th, 2003)

(*Published in Al-Fazl International, May 27th, 2005*)

THE CALL OF KHALIFATUL MASIH V^{aba} FOR THE EAGER VOTARIES

Hadhrat Khalifatul Masih's^{aba} call in his own words:

"It is my ardent desire. I want to appeal earnestly that for the purification of your lives and the lives of your descendants join this heavenly scheme. Come forward, there should be fifteen thousand new *Wasaya* within this year. So that we can claim fifty thousand *Wasaya* within this centenary...

It is my ardent desire that in year 2008 on the centenary of the establishment of *Khilafat* in *Jama'at Ahmadiyya (Insha Allah)*, there should be at least 50% of the subscribers (*Chanda* paying) from among the earning member of every *Jama'at* of every country of the World who would have joined in this grand system of Hadhrat Promised Messiah^{as} and would have arisen to such high standards of spirituality and sacrifices. This would be a modest offer to Allah the Almighty in thankfulness, which *Jama'at* would be offering on the occasion of the centenary of *Khilafat.*"

*(Address of Hadhrat Khalifatul Masih V^{aba}
on the occasion of Jalsa Salana 2004 UK)*

Khilafat-e-Rashida (The Guided Khilafat)

Hadhrat Mirza Bashiruddin Mahmud Ahmad,
Khalifatul Masih II^{ra}

Translated by Belal Khalid

[At the Jalsa Salana Qadian of 1939, Hadhrat Khalifatul Masih II^{ra} delivered a very important speech on the topic of 'Khilafat-e-Rashida' at the auspicious occasion of the Khilafat Jubilee which continued for 2 days from December 28th to 29th. This momentous speech was first published in the form of a book in 1961. This book having a celebrated status in the scholarly circles by the blessings of God throws light at the need, importance, and all other aspects of the organizational system of the Khilafat with reference to the Holy Qur'an, Ahadith, and the practice of the companions^{ra}. Further, it discusses the brief history and the events of the Khilafat-e-Rashida after the demise of the Holy Prophet^{saw}. Further, it contains a detailed discussion regarding the establishment of Khilafat-e-Ahmadiyya, especially the events related to the time of the election of the Khalifatul Masih II^{ra}, and the schemes and the propaganda of Maulvi Muham-

mad Ali Sahib and his companions against the system of Jama'at.

In this speech, Hazoor^{ra} also discussed in detail the organizational system of the Jama'at, and the status and the powers of the Khalifah. Further he has given well reasoned and solid arguments from the Holy Qur'an and the Ahadith to some of the related objections and questions. Similarly, basing the discussion regarding different aspects of the organizational system of the Khilafat on the Ayat-e-Istikhlaf, he has given detailed explanation of this verse and addressed the objections raised on the Istikhlaf Verse. This year, in 2008, we are celebrating the Centenary Khilafat Jubilee. From this perspective, the Ahmadiyya Gazette is honored to present this important speech in different parts. Some parts have been published earlier in this year's issues. *Editor*]

Need to Discuss Different Aspects of Khilafat

After the recitation of *Tasha'hud*, *Ta'uwuz* and *Suratul Al-Fatiha*, Hadhrat Musleh Mau'ood^{ra} said:

It has been my tradition to make one scholarly speech at every Jalsa Salana. In the same tradition, today, I want to express my views on an important subject. And since this Jalsa has the distinction of being related to Khilafat Jubilee, its speeches are also related to the issue of Khilafat. Therefore, I think my speech should also mostly deal with different aspects of Khilafat. It may be overbearing for some people to see that every person who gets up starts speaking about Khilafat. But the importance of this topic and the Jalsa Salana demand that all types of details related to this topic are discussed in an appropriate manner. As it is part of human nature that it benefits by eating different things, similarly sometimes the same thing has to be eaten again

and again. As the Holy Prophet^{saw} told us about the two *Eids* that these are our days to eat, and especially, mostly meat is eaten during the *Eidul Adha*. So during the days of *Hajj*, goats are sacrificed in abundance, and their meat is eaten as much as possible and the rest is thrown away. Similarly, sometimes it is necessary to discuss the same topic in different ways.

At this time, among the schemes devised by the enemies against our movement, and how they want to damage the dignity of Ahmadiyyat, one of the plans and the schemes is the incessant effort of finding faults with the *Khilafat*. There desire is to revive the Satan of someone's heart if it could be revived. Therefore, I have decided to express my views about *Khilafat* for the benefit of those who wanted to draw benefit from it, and so it could be a source of blessings and guidance for the ones who have a love for religion.

The Issue of Khilafat, One of the Most Important Issues of Islam

In my view, *Khilafat* is one of the most important issues of Islam. Actually, I think in the exposition of

the Holy Creed, this issue will occupy the highest place among all the issues in that exposition. There is no doubt about it that the Holy Creed is the foundation of Islam, but among the details contained in this Creed and the matters referred to in it, the biggest among them is the issue of *Khilafat*. Hence I decided to present my views in detail in front of the *Jama'at* so we could absolve ourselves of our responsibilities regarding our opponents, and witness the scene of:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ

حَيٌّ عَنْ بَيِّنَةٍ

(8:43).

So that we lay open all the arguments for the one who would respond to arguments, and the one whose faith is based on enlightenment could get such bright arguments that may revive his faith.

The Need to Associate the Organization of the Muslim Community With a Religious Matter

First, let me take up the question that is raised under the influence of Western teachings, and it is a principle question on

which this issue is based, which is that certainly the government is a worldly matter, and when the government is worldly in nature, and not a religious matter, then what is the need to associate the organization of the Muslim Community to a religious matter?

Since this is a political issue and religion has nothing to do with it, therefore, what is the need to consider it from the religious perspective? Allah the Exalted sent His religion, and we accepted it, now no one has a right to intervene in it to select a governmental system for us. In every age, it should be dependent on the wishes of the Muslims and they should decide according to their wishes. If they agree, they could choose an independent king, or a democratic system. They may accept Bolshovik principles, or they may choose a constitutional ruler, and there is no use and benefit in adopting and establishing one principle way for the sake of religion. The real objective is the propagation of religion; therefore there is no need to discuss the requirements of the governmental system to be adopted. In this age, the newly educated westernized youth have raised this issue, and actually the false spirit

of freedom is working behind it that has been produced in the Muslims influenced by different philosophies. They again and again raise this question, and say that it defames the religion, and becomes a cause for the disenchantment of the newly educated sector. It is better to leave alone both, the religion and the politics. These views have existed for a long time under the influence of the West, but no Muslim had the courage to openly express them. When the Turkish *Khilafat* was destroyed and Kemal Ataturk abolished the *Khilafat*, chaos appeared in the Muslim world, and the people with the older views came up with *Khilafat* Committees. *Khilafat* Committees were also organized in India and people said that they would fight these views. But the people who had given home to the doubts in their hearts that it is a political issue, when they saw that the actions of a victorious and well respected king of the Muslims supported their views, they got emboldened and some of them published journals about it. These types of journals have been published by the Muslims, the Europeans, and some Russians. But these views have been presented with the supportive arguments in

a book form by an Egyptian scholar Ali Ibn Abdur Razaq, a scholar of *Al-Azhar* University and a *Qazi* (judge) of the *Shariah* (Islamic Jurisprudence) department in his book '*Al-Islam wa Asul al-Hakm*'. The motivation behind this book was the great anxiety created in the Islamic world and especially in the Arabian countries by the abolishing of the *Khilafat*.

Answer to a Question

It may be asked, what the relationship of this discussion is with the *Khilafat-e-Ahmadiyya* which is the topic of my address, since the topic of the book mentioned is the *Khilafat* with statehood, and the *Ahmadiyya Jama'at* is only concerned with the religious *Khilafat*. Turks have the rule and Ahmadis do not have the rule. So the arguments in support of the Turkish *Khilafat* and against them would have a different nature. What is the relationship of that *Khilafat* with the *Ahmadiyya Khilafat* which does not have the rule of any state, and its *Khilafat* is only religious in nature?

The answer to this question is that sometimes not only the aspect of the issue in question is discussed, rather all aspects of

the issue are discussed, and it is not objectionable to do so. For instance if someone asks us about washing hands in the *wudu* and while answering him we tell him the complete method of doing *wudu*, there would not be any harm in it, and it would be rather useful for him to understand all aspects of the *wudu*. Similarly, though the *Ahmadiyya Jama'at* is only concerned about the religious *Khilafat*, there is no harm if the *Khilafat* with statehood is also included in this discussion, actually it would be necessary to do so for the closure of the topic.

Politics is not Only Concerned With the Government

The second answer is that in fact politics is the other name for organization, and politics is also related to the state, and politics could exist without the state too. It is people's mistake to think that politics is only related to the state, in fact politics could exist without the state, and an organization could also be established without a state. For instance the Holy Prophet^{saw} said that when three persons are going on a journey, they should appoint one person *Ameer*

(leader) so that he could lead the *Salat* at its time, and he could be consulted in the matters related to the journey. Now this is an organization, but it is not related to the state. Organization, in fact is a permanent thing, and if the state is part of it, it engulfs it, if it is not there, then other people need to obey it. So the issue of the *Khilafat* is related to the Islamic Organization irrespective of whether it includes a state or not.

Objection on the Religious *Khilafat*

Third answer is that if someone proves that Islam does not present any specific system of government, it would not only be applied to the *Khilafat* of statehood, but also on the *Khilafat* that we present, or in other words it has to be applied to both, the *Khilafat* of statehood and the pure religious organization. Therefore, though those arguments were presented against the Turk *Khilafat*, but they impact the Ahmadiyya *Khilafat* in the same way as they impact the *Khilafat* of the statehood. Therefore, it is necessary for us to analyze these arguments and their reasoning that if Islam did not present a fixed organizational system, then as Muslims would be free in a

statehood, similarly the Muslims would be free in a religious organization, and they would be free to choose an organization of their choice and shape and form in each age and in each country.

The Aggregation of Statehood and the Religious Organization in the Beginning of Islam

The importance of this question is further heightened when we see that in the beginning of Islam, the statehood and the religious organization were combined together. The religious organization was there, but the armies were also present with it, and they had *Qazis* (judges) who enforced laws, and they charged *Qissas*, appointed officials and distributed stipends. Similarly the system of *Salat*, fasting, *Hajj*, and *Zakat* was also initiated, so both the systems were aggregated in the initial period of Islam. So if no organization is proved by Islam, then the beginning of the religious *Khilafat* would also be declared as a temporary measure of the Muslims, and it would not be correct to justify it for future and give it permanence. And when the ex-

istence of *Khilafat* in the beginning of Islam would be proven false, then establishing it later cannot be counted as a religious matter. Therefore if the issue of *Khilafat* is denied, it would not only invalidate the *Khilafat* of Turks, it would invalidate the entire foundation of *Khilafat*, therefore we, who are convinced of the issue of *Khilafat* would also be impacted. It is like as if an objection is raised against Hindus and Christians that also applies to Islam, in that case it cannot be said that it only affects Hindus and Christians but not Islam. Because if the root cause is also found in Islam, it is our responsibility to answer that objection because if people get disenchanted with religion because of it, they would not include only Hindus and Christians, Muslims would also be included in them.

The fourth answer is that we present the *Khulafa-e-Rashidin* of the Holy Prophet^{saw} as a proof for the *Khilafat-e-Ahmadiyya* and say that as Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, Hadhrat Uthman^{ra}, and Hadhrat Ali^{ra} became *Khulafa* after the demise of the Holy Prophet^{saw}, similarly the existence of *Khilafat* is essential after the Promised Messiah^{as}. If the entire

Khilafat is denied, then the *Khilafat-e-Ahmadiyya* will also be invalidated.

Another thing worth considering is that if the doctrine presented by Ali ibn Abdul al-Razaq is accepted, which is also presented by those who did not enter *Bai'at*, it raises an important question about those acts of the Holy Prophet^{saw} that are related to the establishment of organization, which is that whether those acts were religious or non-religious in their nature. Because if we conclude that Islam does not present a certain organization, rather the *Khilafat* of Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, Hadhrat Uthman^{ra}, and Hadhrat Ali^{ra} was because of a temporal decision, and the work done by them for strengthening the government of the state was only done to assist the Holy Prophet^{saw}, it naturally raises the question that the acts of the Holy Prophet^{saw} that he carried out for the establishment of the rule and the state, were they done only for the need of that time, or did they leave any religious basis behind them? If they were done only for a temporal need, then anything done by Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, Hadhrat Uthman^{ra}, and Hadhrat Ali^{ra}, and their companions

(*Tutba'*) was also done for temporal needs and would not be considered obligatory for us from a *Shariah* perspective. On the contrary if the acts of the Holy Prophet^{saw} related to the government had a religious basis, then we would have to conform to them. Therefore this question does not remain contained to the *Khulafa*, it also extends to the Holy Prophet^{saw}. If the principle behind the organization of *Khilafat* is not religious, but since it is a copy of the acts of the Holy Prophet^{saw}, therefore his deeds related to the establishment of the state were also not religious in their nature, and we are not obligated to follow them. It is just like as no one says that the Holy Prophet^{saw} used a particular kind of dress, or ate a certain food; therefore we must dress similarly or eat the same food. For instance, no one says, since the Holy Prophet^{saw} used to wear a waist cloth, therefore we must also wear a waist cloth, or since the Holy Prophet^{saw} used to eat dates, therefore we must also eat dates. Rather a principle conclusion is drawn from it, which is that we should lead a simple life. Similarly, if the acts of the Holy Prophet^{saw} that are related to the establishment of the state are not consid-

ered related to *Shariah*, rather they were done to meet a temporal need, then they would not be obligatory for us. At the most we could say that since the opponents had lost the rule in Arabia, and all of them became Hazoor's^{saw} followers, therefore Hazoor^{saw} was compelled to establish a state. And as it was necessary to establish some rules for the state, Hazoor^{saw} also enacted some rules, and his purpose behind them was only the reformation of those people. His purport was not to establish a state which would have a religious basis for ever. So, the acceptance of this doctrine also forces us to accept that the group of the acts of the Holy Prophet^{saw} related to the establishment of an organization is not religious in its nature, rather it was only done because of a temporal need, and it did not have any religious basis. It would be considered a *Sunnah* and obligatory for the later people only if it had a religious basis. This is a natural outcome of this doctrine, but the deniers of *Khilafat* always try to hide this natural outcome from the eyes of people because they know that the Muslims would not tolerate it if they say that the group of acts carried out by the Holy Prophet^{saw} related to the

matters of state were only worldly acts and were done because of a temporal need. And they will accuse them of being blasphemous to the Holy Prophet^{saw}, therefore the deniers of *Khilafat* will always resort to illogical methods, but Ali bin Abdul al-Razaq who is one of the *Shayukh* of *Al-Azhar* University has freely and boldly discussed this topic, and therefore he naturally came to the same conclusion that I presented in front of you. So this is a strange coincidence that here when I started compiling my notes for this article, while writing notes I thought that if I start going backwards with this argument, it extends to the Holy Prophet^{saw}, and we have to accept that a part of Hazoor's^{saw} life was worldly in nature which he led because of a temporal need. So I first concluded this, and later when I read that book, I saw that he also reached exactly the same conclusion, and because of the fear of the Muslims, he did not openly describe it, rather covered the poison in a sugar pill, but still it is quite clear from his book that the system of *Qaza* (Islamic courts) is not proven and nor the other requirements like budgets are proven. So it proves that things done at those particular times were done

only for a short term need.

A Dangerous Result of the Denial of the Khilafat

The truth is that with the denial of the *Khilafat*, we also have to say that the rule of Muhammad^{saw} was not religious - irrespective of how politely this is presented because of the fear of the Muslims - it not only leads to the denial of the religious nature of the organization of the statehood of *Khulafa*, we are also forced to say that the part of the life of the Holy Prophet^{saw} related to the establishment of the matters related to state was also worldly in nature and done because of the temporal needs of the time. Besides *Salat*, fasting, *Hajj*, and *Zakat*, he left things at the disposal of the people, and they had full liberty to adopt a governmental system of their own liking according to their needs. Ali bin Abd al-Razaq has also discussed this issue, so he says that if the Holy Prophet^{saw} would have possessed the real rule, he would have established courts at every place, but they were not established, and similarly budgets should have been established but they were not done either during his time. Similarly, he tried to prove

that if the Holy Prophet^{saw} took part in things to strengthen the matters related to the state, it was done only because of temporal needs, like one may sit on the floor if there is no chair in the house. So, as there was no government at that time, therefore he devised some rules to establish a temporary state. Thus his work related to the state was only worldly in nature and had no relationship with the religion and therefore we cannot consider it a model for us.

So accepting this principle not only forces us to reject the religious nature of the organization of the *Khulafa*, we also have to accept the actions of the Holy Prophet^{saw} related to the establishment of the state as worldly, and we have to accept that they were not part of the *Sunnah* and obligatory for the later people.

After this prelude, let me take up the issue of the *Khilafat* and the Islamic governmental system.

Two Types of Religion

I think, before understanding this issue, it is important for us to understand that religions of the world are of two types.

First those religions

whose sphere of influence is restricted to a few acts of worship, and remembrances and they consider the issues related to the worldly acts a separate matter, and do not interfere with them. These religions will tell you how to say *Salat*, how to keep fast, how to give charity and alms, and how to treat people. So they will describe commandments related to the acts of worship and remembrances, but would not give any commandment related to the governmental system, or economics, or international matters, or matters that relate to business, or inheritance. They will have no teachings related to these matters.

The Real Motivation for the Declaration of the *Shariah* a Curse in the Christianity

Christianity is also included among the religions of this type, and the motivation for stressing *Shariah* to be a curse in Christianity is to keep people's acts separate from the bounds of religion. They consider the sphere of religion only to tell people to say *Salat*, keep fast, perform *Hajj*, pay *Zakat* and consider Christ as God. They have no consideration for the commandments related to mur-

ders, rebellion, thefts, burglaries, or if the nations enter into treaties, or how to control the economies. They claim that *Shariah* has nothing to do with these matters. If the question of inheritance of boys and girls is raised, they will say that *Shariah* has nothing to do with it, and it is for the parliament of the country to legislate laws for the benefit of people. Similarly they say that if they decide to take interest, whether it is in a monetary form or in the form of commodities, religion has no right to say that interest in the form of currency is unlawful. So they have strong revulsion for the commandments of the religion related to the state. Therefore they call *Shariah* a curse. It does not mean that keeping fast is a curse. If fasting was a curse, it would not have been included in the older editions of the Bible:

“One cannot get rid of such *Jinn* without prayer and fasting.”

(*Matthew, chapter 17, verse 21, North India Bible Society, Mirzapur, 1870*)

Is it possible that on one side the Gospels have these kinds of words, and on the other hand they call *Shariah* a curse? In reality, when the Christians called

Shariah a curse, they meant that to ascertain a governmental system for the nation is a curse, and the religion has no right to enact commandments with respect to the worldly matters, and rather every nation is free to choose rules of their own choice. In this way, they freed themselves from the restrictions of the Mosaic *Shariah* related to the matters of the state. No doubt, when the Messiah^{as} said it (on the condition that it could be attributed to him), he only meant that the Jews had emphasized the outwardly commandments so much that they had forgotten the inner truths and the spirituality, and this matter had become a curse for them, and it had thrown them far away from the reality. But when Christianity spread to Rome, since those people were not ready to let go their national constitution, and considered the Roman law the best law, and in fact until today the European governments benefit from the Roman law, therefore as they had a great culture and were the legislators of those laws, they thought that no one in the world could legislate better laws than them. On the other hand, they appreciated the good teachings of Christianity about the love of God the Exalted, about the miracles and the signs, about

supplications, and about the sacrifices of the Messiah. The Christian teachings inclined their hearts towards the Christian religion and they confessed that this religion deserved to be accepted. On the other hand, they were not ready to enforce upon themselves the Jewish law that they considered inferior to the Roman law. They were in a strange dilemma. On one side they were attracted by the charming teachings of the Christianity, and on the other side the sense of superiority and supremacy of the Roman law did not allow them to bow their heads before the Jewish *Shariah*. They were in this quagmire when they noticed the following text of the New Testament:

“All those who rely upon *Shar’i* acts are under the curse.”

(*The Bible, Numbers, chapter 3, verse 10, British and Foreign Bible Society, Lahore, 1922*)

And:

“The Messiah who for our sake became the accursed, he took our heart but freed us from the curse of *Shariah*.”

(*The Bible, Numbers, chapter 3, verse 13, British and Foreign Bible Society, Lahore, 1922*)

These are not the words of Hadhrat Messiah^{as}; rather these are the words of Pilate. But they found an excuse, and they extended the meanings of these words to declare that the religion has no right to issue commands about the worldly matters, and each nation is free to choose rules according to its own needs. The Messiah^{as} (if we assume that he actually said these words) or his apostles only meant that the Jews only emphasized the outward commands and completely ignored the spirituality, and hence it became a curse for them. They, no doubt performed the *Salat*, but they had no fear and love of God the Exalted and no inclination towards God the Exalted in their hearts, and hence this *Salat* became a curse for them. If seen outwardly, they would sacrifice goats while doing charity and alms, but they never sacrificed the goat of their inner-self, so the charity and alms also became a curse for them. While worshipping God the Exalted, apparently they bowed their heads but their hearts never bowed, therefore their worship also became a curse for them. No doubt, they gave *Zakat*, so they sacrifice their wealth for the sake of God the Exalted, but they never cared to sacrifice their false

ideas, therefore *Zakat* also became a curse for them. So, as the Jews focused on the outward deeds, and had completely forgotten the reformation of the inner-self, therefore Hadhrat Messiah^{as} or his apostles had to say that the mere outward following of the *Shariah*, and the inattentiveness towards the reformation of the inner-self was a curse. It did not mean that *Shariah* was a curse, rather it meant that acting outwardly on the *Shariah* and the ignorance of the reformation of the inner-self had become a cause of curse for them. But the Romans found an excuse and they claimed that those words meant that the religion should be followed as far as *Salat*, fasting, and other injunctions are concerned, but it should not be followed in worldly matters, and has no right to issue orders related to these matters. It is up to us to choose the legislation of our own choice. Therefore, the Romans who call the Christian religion and *Shariah* a curse, they themselves forced the people to follow the laws enacted by them, if the existence of law was a curse, they would not themselves have enacted laws. But on one hand their calling of the religion a curse, and on the other

hand enacting of various laws for themselves tells us that they concluded from these words that people had the right to enact appropriate laws for themselves, but the religion has no right to present commandments to people in worldly matters. In this way, they freed themselves of the restrictions of the Mosaic *Shariah* that it imposed on people in the state related matters.

Intervention of the Jewish Religion in the Governmental Affairs of the State

In contrast, there are some other religions that have extended the sphere of the religion and have enacted rules regarding human actions, and mutual relationships, and the government of the state and the people who follow those religions had to accept that the religion has the right to interfere with the matters related to the state. Further, the obedience to these commandments is as much obligatory for the individuals and the groups as the obedience of the doctrines and individual acts like *Salat* and fasting and others. The Jewish religion could be presented as an example of this type of religion. If someone reads the Mosaic *Shariah*, he would often read that if someone

commits a murder, he should be punished, if someone commits a theft, he should be punished, if there is war, then certain rules should be followed, if sacrifice has to be done, it should be done in a certain way, similarly it gives guidance regarding business dealings and trading. So the Jewish religion interferes in the matters related to state. So when someone carefully considers the Mosaic *Shariah*, he will conclude that as religion has the right to interfere with the matters related to people, similarly it has the right to interfere with the national and the state related matters.

HUMANITY FIRST NEEDS:

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PRAYER

Hadhrat 'Uthman bin 'Affan^{ra} relates that he once sent for water. First he washed his hands thrice. Then he took water in his left hand from the water-jug, rinsed his mouth, and cleansed his nostrils. Then he washed his face thrice, his arms up to elbows thrice and passed his moist hands back and forth over his head. Then he washed both feet up to his ankles thrice. After performing ablution like this, he said: "The one who performs ablution like I have done, then offers two rak'at Prayer with humility in the heart and without any apprehensions, all of his previous sins will be forgiven."

(Bukhari kitabul wudu' babal wudu'thalathan thalathan)

Hadrat Anas^{ra} relates that the Holy Prophet^{sa} said: "I have impressed upon you repeatedly the importance of brushing your teeth."

(Bukhari ktabul jumu'a babussawak yaumul jumu'ah)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "If I did not apprehend that it would be burdensome on my people (or on people) I would prescribe the brushing of teeth before every Prayer."

(Bukhari ktabul jumu'a babussawak yaumul jumu'ah)

SIR WILLIAM MUIR ON THE COMPILATION OF THE HOLY QURAN

Zia H Shah MD

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَخَفِظُونَ ۝

"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." 15:10).

According to the Wikipedia, Sir William Muir (April 27, 1819 – July 11, 1905) was a Scottish Orientalist. He was born at Glasgow and educated at Kilmarnock Academy, at Glasgow and Edinburgh Universities, and at Haileybury College. In 1837 he entered the Bengal Civil Service. He served as secretary to the governor of the North-West Provinces, and as a member of the Agra revenue board, and during the Mutiny he was in charge of the intelligence department there. In 1865 he was made foreign secretary to the Indian Government. In 1867 he was knighted, and in 1868 he became lieutenant-governor of the North-West Provinces. In 1874 he was appointed financial member of the Council, and retired in 1876, when he became a member of the Council of

India in London. He had always taken an interest in educational matters, and it was chiefly through his exertions that the central college at Allahabad, known as Muir College, was built and endowed. Muir College later became a part of the Allahabad University. In 1885 he was elected principal of Edinburgh University in succession to Sir Alexander Grant, and held the post till 1903, when he retired. It should be remembered that Sir William Muir was a proud Christian, as well as a missionary who was not very friendly poised towards the Prophet of Islam or the Holy Qur'an. Nevertheless, he left a detailed and mostly fair account of the compilation of the Holy Qur'an. Probably, little did he realize that he unknowingly has also become an important witness to the truth of one of the prophecies of the Holy Qur'an,

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"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." 15:10).

This detailed description is from the Appendix of his book *Life of Mahomet from original sources*, 1878 edition.

The text of Muir is reproduced with complete honesty and precision, with a few exclusions, as mentioned. The footnotes are excluded and few of his negative assertions have been removed and the places indicated. Modern spellings of proper nouns have been substituted for ease of reading and the issues not relevant to the present discussion have been omitted. These places of omissions have also been indicated. He wrote:

"The divine revelation was the corner-stone of Islam. The recital of a passage from it formed an essential part of daily prayer public and private; and its perusal and repetition were enforced as a duty and a privilege fraught with religious merit. This is the universal voice of early tradition, and may be gathered also from the revelation

itself. The Qur'an was accordingly committed to memory more or less by every adherent of Islam, and the extent to which it could be recited was one of the chief distinctions of nobility in the early Muslim empire. The custom of Arabia favored the task. Passionately fond of poetry, yet possessed of but limited means and skill in committing to writing the effusions of their bards, the Arabs had long been habituated to imprint these, as well as the tradition of genealogical and other tribal events, on the living tablets of their hearts. The recollective faculty was thus cultivated to the highest pitch; and it was applied, with all the ardor of an awakened spirit, to the Qur'an. Such was the tenacity of their memory, and so great their power of application, that several of Muhammad's followers, according to early tradition, could, during his life-time, repeat with scrupulous accuracy the entire revelation.

However retentive the Arab memory, we should still have regarded with distrust a transcript made entirely from that source. But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Qur'an, or

nearly the whole, were made by Muhammad's followers during his life. Writing was without doubt generally known at Makkah long before Muhammad assumed the prophetic office. Many of his followers are expressly mentioned as employed by the Prophet at Madinah in writing his letters or dispatches

Some of the poorer Makkah captives taken at Badr were offered their release on condition that they would teach a certain number of the ignorant citizens of Madinah to write. And although the people of Madinah were not so generally educated as those of Makkah, yet many are distinctly noticed as having been able to write before Islam. The ability thus existing, it may be safely inferred that the verses which were so indefatigably committed to memory, would be likewise committed carefully to writing.

We also know that when a tribe first joined Islam, Muhammad was in the habit of deputizing one or more of his followers to teach them the Qur'an and the requirements of the faith. We are frequently informed that they carried

written instructions with them on the latter point, and they would naturally provide themselves also with transcripts of the more important parts of the Revelation, especially those upon which the ceremonies of Islam were founded, and such as were usually recited at the public prayers. Besides the reference in the Qur'an to its own existence in a written form, we have express mention made in the authentic traditions of Umar's conversion, of a copy of the 20th *Sura* being used by his sister's family for social and private devotional reading. This refers to a period preceding, by three or four years, the emigration to Madinah. If transcripts of the revelations were made, and in common use, at that early time when the followers of Islam were few and oppressed, it is certain that they must have multiplied exceedingly when the Prophet came to power, and his Book formed the law of the greater part of Arabia. ...

Such was the condition of the text of the Qur'an during Muhammad's life-time, and such it remained for about a year after his death, imprinted upon the

hearts of his people, and fragmentary transcripts increasing daily. The two sources would correspond closely with each other; for the Qur'an, even while the Prophet was yet alive, was regarded with a superstitious awe as containing the very words of God; so that any variations would be reconciled by a direct reference to Muhammad himself, and after his death to the originals where they existed, or copies from the same, and to the memory of the Prophet's confidential friends and amanuenses.

It was not till the overthrow of Moseilama, when a great carnage took place amongst the Muslims at Yemama, and large numbers of the best reciters of the Qur'an were slain, that a misgiving arose in Umar's mind as to the uncertainty which would be experienced regarding the text, when all those who had received it from the original source, and thence stored it in their memories, should have passed away. 'I fear,' said he, addressing the Caliph Abu Bakr, 'that slaughter may again wax hot amongst the reciters of the Qur'an, in other fields of battle; and that much may be lost

therefrom. Now, therefore, my advice is, that you should give speedy orders for the collection of the Qur'an.' Abu Bakr agreed, and thus made known his wishes to Zaid ibn Thabit, a citizen of Madinah, and the Prophet's chief amanuensis: 'You art a young man, and wise; against whom no one amongst us can cast an imputation; and you were wont to write down the inspired revelations of the Prophet of the Lord. Wherefore now search out the Qur'an, and bring it together.' So new and unexpected was the enterprise that Zaid at first shrank from it, and doubted the propriety, or even lawfulness, of attempting that which Muhammad had neither himself done nor commanded to be done. At last he yielded to the joint entreaties of Abu Bakr and Umar, and seeking out the fragments of the Qur'an from every quarter, 'gathered it together, from date-leaves, and tablets of white stone, and from the breasts of men.' By the labors of Zaid, these scattered and confused materials were reduced to the order and sequence in which we now find them, and in which it is said that Zaid used to repeat the

Qur'an in the presence of Muhammad. The original copy prepared by Zaid was probably kept by Abu Bakr during the short remainder of his reign. It then came into the possession of Umar who committed it to the custody of his daughter Haphsa, the Prophet's widow. The compilation of Zaid, as embodied in this exemplar, continued during Umar's ten years Caliphate to be the standard and authoritative text.

But variety of expression either prevailed in the previous transcripts and modes of recitation, or soon crept into the copies which were made from Zaid's edition. Mussulmans were scandalized. The Qur'an sent down from heaven was One, but where was now its unity? Hodzeifa, who had warred both in *Armenia* and *Azerbaijan* and had observed the different readings of the Syrians and of the men of Iraq, alarmed at the number and extent of the variations, warned Uthman to interpose, and 'stop the people, before they should differ regarding their Scripture, as did the Jews and Christians.' The Caliph was persuaded, and to remedy the

evil had recourse again to Zaid, with whom he associated a syndicate of three Qura-ish. The original copy of the first edition was obtained from Haphsa's depository, the various readings were sought out from the different provinces, and a careful recession of the whole set on foot. In case of difference between Zaid and his coadjutors, the voice of the latter, as conclusive of the Qurai-shite idiom, was to preponderate; and the new collation was thus assimilated exclusively to the Makkan dialect, in which the Prophet had given utterance to his inspiration. Transcripts were multiplied and forwarded to the chief cities in the empire, and the previously existing copies were all, by the Caliph's command, committed to the flames. The old original was returned to Haphsa's custody.

The recession of Uthman had been handed down to us unaltered. So carefully, indeed, has it been preserved, that there are no variations of importance -- we might almost say no variations at all -- among the innumerable copies of the Quran scattered throughout the vast bounds of the empire of

Islam. Contending and embittered factions, taking their rise in the murder of Uthman himself within a quarter of a century from the death of Muhammad, have ever since rent the Muhammadan world. Yet but one Qur'an has been current amongst them; and the consentaneous use by them all in every age up to the present day of the same Scripture, is an irrefutable proof that we have now before us the very text prepared by command of the unfortunate Caliph. There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Uthman.

Since, then, we possess the undoubted text of Uthman's recession, it remains to be inquired whether that text was an honest reproduction of Zaid's edition, with the simple reconciliation of

unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy traditions throw suspicion upon Uthman of tampering with the Qur'an in order to support his own claims. The *Shiahs* of later times, indeed, pretend that Uthman left out certain *Surahs* or passages which favored Ali. But this is incredible. He could not possibly have done so without being observed at the time; and it cannot be imagined that Ali and his followers (not to mention the whole body of the Mussulmans who fondly regarded the Qur'an as the word of God) would have permitted such a proceeding.

In support of this position the following arguments may be adduced. First: When Uthman's edition was prepared, no open breach had taken place between the Omeyyads and the Alyites. The unity of Islam was still complete and unthreatened. Ali's pretensions were as yet undeveloped. No sufficient object can, therefore, be assigned for the perpetration by Uthman of an offense which Muslims regard as one of the blackest dye... .

Third: At the time of the recension, there were still multitudes alive who had the Qur'an, as originally delivered, by heart; and of the supposed passages favoring Ali -- had any ever existed -- there would have been numerous transcripts in the hands of his family and followers. Both of these sources must have proved an effectual check upon any attempt at suppression. Fourth: The party of Ali shortly after assumed an independent attitude, and he himself succeeded to the Caliphate. Is it conceivable that either Ali, or his party, when thus arrived at power, would have tolerated a mutilated Qur'an -- mutilated expressly to destroy his claims? Yet we find that they used the same Qur'an as their opponents, and raised no shadow of an objection against it. The insurgents are indeed said to have made it one of their complaints against Uthman that he had caused a new edition to be made, and had committed the old copies of the sacred volume to the flames; but these proceedings were objected to simply as unauthorized and sacrilegious. No hint was dropped of alteration or omission. Such a suppo-

sition, palpably absurd at the time, is altogether an after-thought of the modern *Shias*.

We may then safely conclude that Uthman's recension was, what it professed to be, namely, the reproduction of Abu Bakr's edition, with a more perfect conformity to the dialect of Makkah, and possibly a more uniform arrangement of the component parts -- but still a faithful reproduction. The most important question yet remains, viz., Whether Zaid's collection was itself an authentic and complete collection of Muhammad's Revelations. The following considerations warrant the belief that it was authentic and in the main as complete as at the time was possible.

First -- We have no reason to doubt that Abu Bakr was a sincere follower of Muhammad, and an earnest believer in the divine origin of the Qur'an. His faithful attachment to the Prophet's person, conspicuous for the last twenty years of his life, and his simple, consistent and unambitious deportment as Caliph, admit no other supposition. Firmly believing the revelations of his friend to be the

revelations of God himself, his first object would be to secure a pure and complete transcript of them. A similar argument applies with almost equal force to Umar and the other agents in the revision. The great mass of Mussulmans were undoubtedly sincere in their belief. From the scribes themselves, employed in the compilation, down to the humblest Believer who brought his little store of writing on stones or palm-leaves, all would be influenced by the same earnest desire to reproduce the very words which their Prophet had declared as his message from the Lord. And a similar guarantee existed in the feelings of the people at large, in whose soul no principle was more deeply rooted than an awful reverence for the supposed word of God. The Qur'an itself contains frequent denunciations against those who should presume to 'fabricate anything in the name of the Lord,' or conceal any part of that which He had revealed. Such an action, represented as the very worst description of crime, we cannot believe that the first Muslims, in the early ardor of their faith and love, would have

dared to contemplate.

Second -- The compilation was made within two years of Muhammad's death. We have seen that several of his followers had the entire revelation by heart; that every Muslim treasured up more or less some portions in his memory; and that there were official Reciters of it, for public worship and tuition, in all countries to which Islam extended. These formed a living link between the Revelation fresh from Muhammad's lips, and the edition of it by Zaid. Thus the people were not only sincere and fervent in wishing for a faithful copy of the Qur'an: they were also in possession of ample means for realizing their desire, and for testing the accuracy and completeness of the volume placed in their hands by Abu Bakr.

Third -- A still greater security would be obtained from the fragmentary transcripts which existed in Muhammad's life-time, and which must have greatly multiplied before the Quran was compiled. These were in the possession, probably, of all who could read. And as we know that the compilation

of Abu Bakr came into immediate and unquestioned use, it is reasonable to conclude that it embraced and corresponded with every extant fragment; and therefore, by common consent, superseded them. We hear of no fragments, sentences, or word intentionally omitted by the compilers, nor of any that differed from the received edition. Had any such been discoverable, they would undoubtedly have been preserved and noticed in those traditional repositories which treasured up the minutest and most trivial acts and sayings of the Prophet.

Fourth -- The contents and the arrangement of the Qur'an speak forcibly for its authenticity. All the fragments that could be obtained have, with artless simplicity, been joined together. The patchwork bears no marks of a designing genius or molding hand. It testifies to the faith and reverence of the compilers, and proves that they dared no more than simply collect the sacred fragments and place them in juxtaposition.

Again the frailties of Muhammad, supposed to

have been noticed by the Deity, all with evident faithfulness entered in the Qur'an....

If the text of Abu Bakr's Qur'an was pure and universally received, how come it to be so soon corrupted, and to require, in consequence of its variations, an extensive recension? Tradition does not afford sufficient light to determine the cause of these discrepancies. They may have been owing to the various readings in the older fragmentary transcripts, which remained in the possession of the people; they may have originated in the diverse dialects of Arabia, and the different modes of pronunciation and orthography; or they may have sprung up naturally in the already vast domains of Islam, before strict uniformity was officially enforced. It is sufficient for us to know that in Uthman's revision recourse was had to be original exemplar of the first compilation, and that there is otherwise every security, internal and external, that we possess a text the same as that which Muhammad himself gave forth and used....

The conclusion, which we

may now with confidence draw, is that the editions of Zaid and of Uthman were not only faithful, but, so far as the materials went, complete.... We may upon the strongest presumption affirm that every verse in the Qur'an is the genuine and unaltered composition of Muhammad himself, and conclude with at least a close approximation to the verdict of Von Hammer: That we hold the Qur'an to be as surely Muhammad's word as the Muslims hold it to be word of God."

The very fact that no other versions of the Holy Qur'an exist is an overwhelming evidence of its Divine Protection. Such a privilege is not enjoyed by any other scripture. When we compare the process of compilation of the Holy Qur'an with that of the Holy Bible the truth becomes glaringly self-evident.

HELP

**HUMANITY
FIRST**

PRAYER

Hadhrat Mughirah bin Sha'bah^{ra} relates: "I was with the Holy Prophet^{saw} one night during a journey, when he asked me: 'Do you have some water with you?' I replied in the affirmative. Then he dismounted and walked away into the darkness. When he returned I poured out water from a vessel and he washed his face. He was wearing a woolen long coat and could not extract his arms from his sleeves till he pulled them inside the coat and brought them out from below it and then washed his forearms. Then he passed his hands over his head. I stretched out my hand to take off his socks, but he said: 'Leave them.' I put them on after I had washed my feet; and he passed his hands over them."

(Bukhari ktbullibas bab labisa jubbatusaufil ghazw)

Hadhrat Abu Dharr^{ra} relates that the Holy Prophet^{saw} said: "When a Muslim makes his ablutions and washes his face the water carries away all sins committed by his eyes, and when he washes his hands the water carries away all sins committed by his hands and when he washes his feet the water carries away all sins towards which he had walked, and he emerges cleansed of all his sins."

(Muslim bab khurujul khataya ma'a ma'al wudu)

Hadhrat 'Uthman bin 'Affan^{ra} relates: "The Holy Prophet^{saw} said: He who makes his ablutions carefully will find that his defaults depart from his body, even from below his nails."

(Muslim kitabuttaharat bab khurujul khataya ma'a ma'al wudu)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Shall I tell you something whereby Allah would wipe out your sins and raise your status? Those present said: 'Certainly, Messenger^{saw} of Allah.' He said: 'Performing the ablution carefully even in difficulty, frequent walking to the mosque, and waiting eagerly for the next *Salat* after one is finished. This is your striving in the cause of Allah.' "

(Muslim kitabuttaharat bab fadl isbaghul wudu 'alal makarah)

AIMS AND OBJECTIVES OF JALSA SALANA

In the words of the Promised Messiah^{as}

AIMS AND OBJECTIVES

"One of the major objectives of this *Jalsa* is that sincere members should derive spiritual benefit directly, thus enriching their religious knowledge, and by the grace of Allah, attaining state of God-realization.

There are other advantages too. The *Jalsa* would provide an opportunity for brothers to introduce themselves, consequently contributing to the strengthening of bond of brotherhood.

In addition to the above benefits, the *Jalsa* would provide a forum for presenting useful proposals for religious and spiritual welfare of Europe and America. Lately it has become evident that the unprejudiced individuals from those continents are exhibiting a genuine interest in Islam".

(*Ishtihar*, dated December 7, 1892, *Majmua Ishtiharat* Vol. 1, PP. 340-341)

"The purpose and ob-

jective of the *Jalsa* was that members of our *Jama'at*, through process of frequent audience (*mulaqat*), should undergo a significant internal change, enabling them to concentrate on matters pertaining to the hereafter, so that Allah's pious fear is instilled in their hearts, molding them into models of devotion, righteousness, sympathetic consideration, meekness, and brotherhood. Moreover, their humility, sobriety and uprightness should be worthy of emulation, and that they should be in a state of readiness for rendering services in the cause of faith".

(*Shahadatul Qur'an*, *Roohani Khazain*, Vol. 6 P. 394)

"It is not my wish that like contemporary '*Pirzadas*' (descendants of Muslim saints), I should summon multitude of my followers, with the view of staging a show of my sway and grandiosity, rather the real purpose of the gathering is to use it for the reformation of mankind."

(*Shahadatul Qur'an*, *Roohani Khazain*, Vol. 6 P.395)

"Let it be abundantly clear to all the adherents of my *Jama'at* that the real purpose of the *Bai'at* (Pledge of Initiation) is suppression and cessation of excessive absorption in worldly things, so the love of Allah, the Almighty, and that of the Holy Prophet Muhammad^{saw}, should saturate their hearts. The sublime and serene condition thus created, should facilitate a transition to eternity. This tranquil state cannot be achieved with out spending time in my company and devoting a better part of life for that purpose, so that the witnessing of faith-inspiring signs should enhance faith and inculcate Divine love, by removing spiritual disability and dullness. Every member should aspire for, and fervently supplicate to attain that goal. Unless that state of mind has been vouchsafed, the members of the *Jama'at* should endeavor to see me periodically. Such contacts should be frequent; otherwise the '*Bai'at*' would be reduced to a mere formality, practically devoid of all blessings.

Since, it is not feasible for each and every member to travel again and again, on account of physical weakness, or a long stretch of distance, or financial constraints or a heavy schedule of engagements, it appears appropriate to fix three days annually, for *Jalsa* so that all sincere members, in the absence of all obstacles, should endeavor to participate in the proposed gathering."

(Aasmani Faisla, Roohani Khazain, Vol. 4, P. 351)

PRAYERS FOR THE DECEASED

"Special prayers, for forgiveness and salvation, would be offered for those members of the *Jama'at*, who have departed this transitory world, during the course of the year."

(Aasmani Faisla, Roohani Khazain, Vol. 4, P. 352)

DISTINCTIVE STATUS OF JALSA

"Do not treat this *Jalsa* like other worldly gatherings. This institution is being founded on behest of God Almighty, with the view of preaching Islam. The foundation stone of this dispensation has been laid by the hand of God Him-

self, who has designated nations, which are destined to merge in it. This has been decreed by the Omnipotent God for Whom nothing is impossible to achieve."

(Ishtihar, dated December 7, 1892)

BLESSINGS AND ADVANTAGES OF JALSA

"All sincere members, as far as humanly possible, should endeavor, to reach here (*Qadian*), on specified dates, for listening to Godly discourses and for participating in supplications. The *Jalsa* would be dedicated to present facts and verities, which would strengthen their faith and enhance certainty.

Special prayers, coupled with profound attention, would be offered, for sincere friends, so that the Gracious and Most Merciful Lord accepts them for a lasting transformation...

On the eve of *Jalsa*, the *Jama'at* adherents would be united in a spiritual fraternity. Help would be sought from Allah, the Gracious for the dismantling of barriers of estrangement, aloofness and hypocrisy"

(Aasmani Faisla, Roohani Khazain, Vol. 4, P.352)

AN EMPHATIC EXHORTATION FOR PARTICIPATION IN JALSA

"It is my ardent wish that all initiates should travel (to *Qadian*), to spend some time in my company, with the view of undergoing a spiritual change. Note that death can cut short any life at any time. Even a glimpse of me is beneficial for members, but only those would see me in reality, who truly seek religious enlightenment with patience, and the faith, in the real sense of the word, is their real goal. Note that traveling on the part of the people, gifted with a pious intention, is always rewarding."

Shahdatul Qur'an, Roohani Khazain, Vol. 6 P.395)

"Our religion demands that people should benefit from the company of the righteous again and again. Avoidance of this companionship means a negation of hope and the will to achieve an advanced state of piety. I have repeatedly advised our friends to come here again and again, for religious and spiritual benefits but adequate attention has not been paid. People, while making the pledge of initiation, solemnly promise to prefer religion to worldly

pursuits, but in practical life they fail to honor it. Be warned that graves are anxiously awaiting their consignments and death is approaching stealthily. With every breath, in reality, it is the life span that is being shortened but lo the people take it as a lease for leisure. A believer should never attempt to outwit his Creator. Remember, when death overtakes, one cannot defer it for a second. Mind not those who have not joined the fold of the *Jama'at* because they have failed to comprehend the significance of the Divine dispensation. The most unfortunate is the one who recognized the *Jama'at* but wronged his soul by not becoming the real part of it in practical terms. The people who do not see me frequently and miss the opportunity to hear and witness the signs, which Allah, the Almighty, is showing in support of this *Jama'at*, however virtuous and righteous they might be by their own dint, have failed to appreciate the significance of this Divine dispensation... I have earlier said that theoretical advancement must be followed by practical perfection. Practical perfection cannot be achieved without theoretical advancement, which cannot be attained without frequent visits."

(*Al-Hakm, September 17, 1901*)

SAVING FOR PARTICIPATION IN JALSA

"It would be appropriate for members, managing with limited means, to carefully plan for participation in the *Jalsa*. Employing wisdom and frugality, if they embark upon saving some money on a daily or monthly basis for the needs of the *Jalsa*, they would be able to set aside a reasonable fund, enabling them to undertake this journey practically free of charge."

(*Aasmani Faisla, Roohani Khazain, VOL. 4, P. 352*)

AN ESSENTIAL IMPORTUNITY

"All should listen with deep thought and close attention because this matter deals with faith. Dullness, languor and lack of reflection in such matters, often precipitates serious repercussions. The people, who are not serious about faith, do not listen attentively religious discourses. Such people do not appreciate the speaker's wealth of knowledge, and subsequently fail to derive benefit. About such people it has been said that they have ears but listen not; and have hearts but cannot understand. You are advised to listen to all

speeches attentively, because he who fails to lend an attentive ear cannot benefit from a beneficial personage, despite staying in his company for a long time."

(*Al-Hakm, March 10, 1902*)

FAILURE TO PARTICIPATE IN JALSA

The number of participants in the 1898 Annual *Jalsa* was far below expectations. Expressing his pain and distress, the Promised Messiah^{as} is reported to have said:

"It appears that the people have not taken cognition of our aims and objectives. They are not aware of what we expect from them on behest of God. The anticipated great change cannot be wrought in them, unless they come here, again and again, without an iota of reluctance.

He who thinks that his visit (to Qadian) would result in a burden on us or his stay might cause some inconvenience, is actually guilty of '*shirk*'. I believe that if all the people inhabiting this planet, become my dependents, Allah's providence would graciously empower me to take care of all of them and I will not feel the slightest

pinch of that demanding situation. The presence of our friends is always a source of great pleasure. Brothers should repel this evil suggestion. Some members have opined that why should they become a nuisance by prolonging their stay? Some people say that being idle-folks, good for nothing, why should they behave like parasites? Let them understand that such ideas are satanic suggestions. Satan would like that they should not stay here (i.e. Qadian)."

(*Malfoozat, Vol. 1, P. 455*)

AN INSTRUCTION CONCERNING BEDDING AND LINENS

"This *Jalsa*, which is a combination of many blessed considerations and advantages, should be attended by all those who can afford to participate in it. They should come here with the necessary bedding and linens according to the requirements of the weather. Minor losses and disturbances should not deter them from marching forward in the cause of Allah and his Beloved Prophet Muhammad^{saw}."

(*Ishtihar, dated December 7, 1892*)

GIVE PREFERENCE TO OTHERS

"I tell you truly that one's faith is not perfected unless he prefers his brother's comfort over his own. The existing condition of my faith deserves condemnation, if my brother, despite his physical weakness and indisposition, is compelled to sleep on the bare floor and I, being fit and strong, hastily and forcibly seize a bed so that the sickly brother might not claim it for his use. In this scenario, my duty is that I should give that bed to the sick brother, with love and sympathy, and instead prefer to sleep on the floor. If a brother of mine, out of selfishness and arrogance, treats me harshly, even then I should not resort to retaliation, rather, I should try sincerely to demonstrate a high degree of self-restraint and self-denial. Nay, one-step further, I should not only exercise patience, but also should supplicate for him, in my daily prayers, with tearful eyes, because he is still spiritually sick, (otherwise he would have not exhibited harsh and sharp edges of his personality).

The unmannerly behavior of an unlettered and uncouthly clad brother

should be overlooked. In that case I should never make fun of his vulgarity and embark upon fault-finding. Remember that this attitude leads to spiritual death and that no one can experience true faith without a docile and clement heart. A believer must truly consider himself the lowest of the low. He must get rid of all traces of arrogance and haughtiness. He, who serves others, is destined for elevation and grandeur, and one day would be held in esteem. He, who speaks gently to the poor and the downtrodden, is surely a beloved of God. He, who reacts with virtue and goodness in the face of evil and wickedness, is truly endowed with signs of auspiciousness. He, who eschews anger and bitter utterances, indeed displays a high degree of bravery. But I have noted with distress, that some members of our *Jama'at* lack these characteristics."

(*Shahadatul Qur'an Roohani Khazain, Vol. 6, PP 395,396*)

PRAYERS FOR THE JALSA PARTICIPANTS

"May Allah, the Exalted, be with those who embark upon the journey for this spiritual gathering.

May He reward them abundantly and shower His mercy on them and relieve them from their difficulties and anxieties, and remove from them every trace of pain and distress. May Allah grant them their wishes and raise them, on the Day of Resurrection, with those, who are entitled to His Mercy and Grace. May He be their Protector and Guardian up to the end of their journey, coming and going.

O Allah, O Ye the Possessor of Dignity and Graciousness, O the Merciful and the Remover of all difficulties! Accept all these supplications and grant us prevalence over our opponents with manifest signs. Indeed Thou hast all Power and Strength. Ameen! Ameen!"

(*Ishtihar, Dated December 7, 1892*)

"All the participants of this *Jalsa*, who have undertaken this journey, solely for Allah's pleasure, are in my thoughts and prayers. May Allah bless them generously and reward them on every step. Ameen!"

(*Aasmani Faisla, Roohani Khazain, Vol. 4, P.351*)

Seeratun-Nabi^{saw} Day

North New Jersey Jama'at

On Sunday April 6th, 2008, the North Jersey Jamaat celebrated the *Seerat-un-Nabi^{saw}* day at the Regency House Hotel, Pompton Plains, presided by Respected Munir Hamid Sahib, Na'ib Ameer USA. Among the speakers were Missionary Inamul Haq Kauser Sahib, who talked on the excellence of the Holy Prophet^{saw}, and the deep bond of love that exists between him and every Muslim. Imam Amir Salahuddin of the Islamic Center of Paterson, spoke on the positive role that *Shariah* could play in our lives. He also mentioned the *Hadith* of the Holy Prophet^{saw} about the splitting of Islam into seventy-two sects who would face the displeasure of God and the one *Jama'at* which would be righteous. Imam Abdul Karim Muhammad of *Masjid Al Haque* of Newark, mentioned the status of *Khata-man-Nabiyeen* of the Holy Prophet^{saw} signifying the completion of the rank of prophethood in him. Respected Munir Hamid Sahib, spoke of the change that comes about in one's life when one attaches himself to the Master Prophet^{saw}. He also mentioned how Islam was introduced to America by Hadhrat Mufti Muhammad Sadiq^{ra}. Participants were also given the opportunity to ask questions from the respected panel. Replying to a question on how the seventy-third righteous *Jama'at* would be identified, Maulana Inamul Haq Kauser Sahib elaborated that when the same question was also put to the Holy Prophet^{saw} he said that these people would be in the same situation as himself and his companions. Attendance exceeded 150, with 30 non-Ahmadi guests.

SOME DIRECTIVES FOR GUESTS AND WORKERS OF JALSA SALANA

In the Words of Hadhrat Khalifatul Masih V^{aba}

Some of the directives given by Hadhrat Khalifatul Masih V^{aba} to the participants of Jalsa Salana, UK, which are applicable to Jalsa Salana, USA, are briefly given here:

PURPOSE OF JALSA SALANA

- This is not a festival but a *Jama'at* convention. Do not think that you are participating in a festival and do not waste your time in personal meetings or in buying or selling or showing off the latest designs.
- Greet each other with smiles. If you have any bad feelings end them with smiles in these three days. Secondly, spread the good deeds and urge others to perform good deeds and tell them to desist from bad practices. After all, that is the prime purpose of *Jalsa Salana*. Those who come to attend *Jalsa*, must partici-

pate in it fully. Instead of roaming about aimlessly, they should derive the maximum benefit from it.

- Care should be taken that the ladies and the children sit and listen to the *Jalsa* proceedings quietly and try to derive the maximum benefit from it.

BLESSINGS OF JALSA

- This is your *Jalsa Salana*. Do not be absent without any valid objection. Some people only come for one day, instead of all three days and then their objective is to meet friends rather than gain the blessings of the occasion. If the blessings of *Jalsa* are kept in mind, then attendance on all three days is essential. Listen to the speeches and other programs in silence, paying full attention. Do not waste this precious time.

ADVICE FOR HOSTS

- To honor and serve our guests should be our aim, and we should serve them with love and sincerity and in a spirit of sacrifice.

ADVICE FOR GUESTS

- Guests should remember that all these arrangements are temporary. The volunteers work very hard to serve the guests, but occasionally if there is any shortfall, it should be overlooked.
- If any guest finds a shortfall, they should gently draw the attention of it to the workers. There is no need to get angry. The arrangements are large scale and there are bound to be some deficiencies. They should be tolerated and ignored.

ADVICE FOR WORKERS

- Treat your fellow workers with respect and honor; and perform all your duties together in an atmosphere of love and friendship.
- The hosts must perform their duties of hospitality with pleasant manners and continue to do so as long as the hospitality period continues... Perform your duties diligently and honestly.
- Similarly, if the workers find a guest angry, they should apologize politely and try to remove and solve his difficulty. Remember, you should never speak to your guests harshly or discourteously.

ETIQUETTES OF THE MOSQUE

- Remember the etiquette and sanctity of the place in and around the mosque.

ETIQUETTES OF THE PRAYER

- *Jalsa* days should be spent in the remembrance of Allah, reciting

'*Durood*' (invoking the blessings of Allah upon His Holy Prophet) and regular performance of *Salat* (Prayer). The guests have come from far and wide. If they do not perform *Salat* regularly and at their appointed times, they will lose the real purpose of their coming to *Jalsa*. Similarly, in such places as the kitchen area, where it is difficult for the workers to leave, arrangements should be made so that they can perform their *Salat* in their place of duty. This is the responsibility of those who are in charge of those areas.

- Sometimes, children start crying during the *Salat*, this naturally diverts the attention of others and spoils their Prayers. The parents, whether father or mother, should take the child away for the sake of others.
- Fathers and mothers with very young children should not try to occupy the front rows during *Salat*. They should sit in the back row so that if need be, they can leave.

CELL PHONES

- Please switch off your cell phones during the Prayer. Some people have the habit of bringing in their phones and leaving them switched on. When the phones begin ringing, it causes a great deal of disturbance to the worshippers.

ETIQUETTES OF CONVERSATION

- Refrain from meaningless talk. Conversation should be carried out in a low voice and with due respect. Acrimonious talk should be avoided.
- Some people talk loudly and in querulous tones as a matter of habit, or sit in groups and indulge in loud laughter. Try to avoid these practices as much as you can during these three days. In fact avoid these altogether. This is not considered a good habit anyway.

DISCIPLINE

Be mindful of all the discipline and arrangements and cooperate and abide fully with the instructions given by workers on duty.

CLEANLINESS

- During *Jalsa*, some children and adults throw litter on the grounds and pathways. Irrespective of whose duty it is, whosoever notices any litter should pick it up and deposit it in the litterbin or boxes provided for this purpose. Both guests and hosts should keep the site free of litter.
- These are simple etiquettes of cleanliness. Remember to keep the toilets clean, after all cleanliness is part of our faith.
- We must always keep in mind the cleanliness of the premises. Do not provide any opportunity of complaint to those on duty. Put it in the forefront of your mind that come what may we have to maintain cleanliness.

ADVICE FOR WOMEN

- Ladies are advised that they should take care not to roam around aimlessly. However, those ladies who are not Ahmadi and do not observe *Purdah*, they should only be re-

quested to do so. There is no need to force or coerce. If there is some Ahmadi woman who has a difficulty to cover her face, she should wear a minimum and simple make-up. Spread the habit of keeping your head covered. It should be remembered that we are spending our time in a spiritual environment during these days. We should not try to find excuses not to observe *Purdah*. It is a different matter if there is a genuine reason. Even then the minimum norms of *Purdah* should be observed.

- Do not be oblivious to what was said in the speeches and what *Tarbiyyat* programs were discussed.

ETIQUETTES OF FOOD

- It has been the trend that a lot of food is wasted during these days. It is generally a good practice to take only so much in the plate as you can finish and thus waste nothing. Teach the same to your children. We should not be guilty of bad manners that may affect others. It is also observed

that food is wasted by the consumers and not by those serving. Please avoid this practice.

- Demand only as much as you can consume. However, those on duty are instructed that they should never refuse anyone who wants food. If they see someone wasting food he should be gently reminded about this fact, but no worker is expected to use hard words or rude language with guests. Explain gently that once you finish, you can have a second helping.
- Some guests leave their dirty plates on the table and do not deposit them in the waste-bins that are provided. It requires only a small effort on the part of each guest. Dirty plates lying around look untidy, are unhygienic and add to unnecessary work for volunteers already under pressure when they can gainfully be employed elsewhere.

ADVICE REGARDING BAZAAR

Another important matter to note is that the Bazaar remains closed during the *Jalsa* proceedings.

The guests should be aware of this and should not force the shop owners to open their shops for them or sit there.

TRAFFIC

- When parking your cars, make sure you do not park in front of entrances to other people's houses and do not park in places where parking is forbidden.
- Observe the traffic rules and cooperate fully with the parking teams.
- Never commence your journey if you are tired or if you are not feeling well. Always have rest and start your journey relaxed and refreshed.

SECURITY

- It is important that for the sake of security, you remain watchful all the time. Be vigilant and if you notice a stranger, inform the relevant department immediately. It is not advisable to interfere personally yourself.
- The best way to be watchful is to keep a sharp look out around yourselves for those who are not familiar to

you. This is the best security for *Jama'at Ahmadiyya*.

- When entering (*Jalsa Gah*), present yourselves voluntarily to the relevant staff for checking.
- Always keep your identity card prominently visible. If you notice someone without the card, remind him politely to display his card.
- Take special care of your valuables and cash. This is your own responsibility. The organizers cannot be held responsible for any loss.

PRAYER

- Most important are supplications and prayers to Allah. Remember to put great emphasis on your prayers, when starting your journey, coming to *Jalsa* and during travels.

(Friday Sermon: 18th July, 2003. Published in Al-Fazl International 12th September, 2003)

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PRAYER

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "He who makes his ablutions at home and then walks to one of the houses of Allah to discharge an obligation imposed on him by Allah, one step of his wipes out a sin and another step raises his status."

(Muslim bab almasha-ilassalat)

Hadhrat 'Abdullah bin Mas'ud^{ra} relates that he asked the Holy Prophet^{saw}: "Which action is most acceptable to Allah? He answered: 'Performing the *Salat* at its due time.' I asked: 'What next?' He said: 'Benevolence towards parents. I asked: What next? He said: Striving in the cause of Allah.' "

(Bukhari kitabul jihad bab fadlul jihad wassair)

Hadhrat 'Ali^{ra} relates the Holy Prophet^{saw} said: "The key to the Prayer is cleanliness (ablution). Glorification of the Prayer is *Takbir* and dissolution of the Prayer is Salutation."

(Tirmidhi kitabuttaharat bab ma ja' an miftahussalattutahur)

Etiquettes of *Mulaqat* (Audience with Hazoor^{aba})

Extracted from a Friday sermon delivered by

Maulana Daud Hanif

Missionary In charge and Na'ib Ameer

1. By the grace of Allah we will be blessed with the visit of our beloved Hazoor. So preparations for *Mulaqat* should start earnestly right now.
2. Cooperate with the organizers and submit your applications well in time.
3. Use the bathroom etc. before coming to such meetings.
4. Dress should be good, neat and clean. Wear it after taking a bath. Dress should be complete including the head cover. It should show that you are an Ahmadi American. Cover your head with your own cap. Therefore arrange for your cap ahead of time.
5. Nails should be trimmed and filed.
6. If you have made *wudu*, wipe yourself dry before proceeding towards the *mulaqat*.
7. Ladies and girls should proceed towards the *mulaqat* with proper head-covers. Dress should be appropriate and modest. The head covers should not be slippery.
8. Ladies' dress should not have big collars that expose a large part of the neck. An outer cover (*burqa/chadder*) should be worn appropriately.
9. Children should proceed towards shaking hands with Hazoor^{aba} with both hands.
10. Stand upright and pay full attention to Hazoor^{aba}. Complete the *mulaqat* with dignity.
11. If several members of the family have a joint *mulaqat*, they should meet in turn. They should have a clear understanding of who is going to sit next to the father/mother and in what order.
12. If a request for prayers is to be made during the *mulaqat*, have a good understanding of what you are going to request before proceeding towards the *mulaqat*.
13. Whether you are experiencing pain or joy that you wish to share with Hazoor^{aba}, mention it briefly without going into the details.
14. Respect the limit given to you for the *mulaqat*.
15. Do not mention marital disputes or other complaints. Such issues can be submitted in writing as they require more time and attention.
16. If you are only permitted a handshake, limit yourself to that; do not try to embrace.
17. If the *mulaqat* is in the form of participating in a children's class, make preparations by learning the Prayer, its translation and correct recitation of the Holy Qur'an. Revise your knowledge of religion and basic history with your children as they may be asked questions about it in the children's class or otherwise.
18. If Hazoor^{aba} or his representative calls, proceed towards him with a dignified speed—neither running, nor sluggish. Listen with attention and act upon what you have heard or give response as appropriate.
19. If offered a prize, accept it with both hands. Say *Jazak Allah* and return to your seat and focus your attention on Hazoor^{aba}. No one should clap.
20. Keep invoking blessings upon the Holy Prophet^{saw} while in the meeting place.
21. Do not make any noise after the meeting. Return to your home etc. with dignity.

22. Before leaving, make sure that Hazoor^{aba} has departed already.

Etiquettes of the Mosques

1. Cleaning the mosque and surroundings is meritorious; spitting is not permitted.
2. Come to the mosque with a clean body, and pure mind.
3. Take a bath and wear clean clothes. Use perfume.
4. Do not eat raw onion, garlic etc. that produces odor before going to the mosque.
5. Come to the mosque with dignity.
6. Upon entering and leaving the mosque, offer the prescribed prayers.
7. After entering the mosque, offer two *nafl* as *Tahayyatul-masjid* before sitting in the first row first, then second etc; after the *nafl/sunnah*, spend the time in the remembrance of Allah and *Durood* upon the Holy Prophet^{saw}.
8. Do not stand with your arms on your back. Do not sit in a circle; do not sit leaning against a wall; nor spread your legs while sitting.
9. Announcements for articles lost outside the mosque is not permissible in the mosque.
10. To place carved images, or curtains having images or photos is not permissible.
11. After the prayer service is concluded, spent some time in the remembrance of Allah.
12. Conversation, after the completion of Prayer and *sunnahs* by all, is permitted. Members should introduce themselves to others and increase the circle of acquaintance and brotherhood, especially with new faces. Extend your welcome and strengthen the relationship with them. Ladies should adopt a similar approach in their section and enlarge sisterhood especially to the new comers.

Etiquettes of *Jumu'ah*

1. Taking of a bath on *Jumu'ah* is a tradition of the Holy Prophet^{saw} which he emphasized greatly.
2. Brushing teeth and performing *wudu* at home or in the facilities of the mosque before Prayer is obligatory. Using perfume is very meritorious.
3. Arriving at the mosque early is much more blessed than coming later. The Holy Prophet^{saw} says: "He who arrives at the mosque for *Jumu'ah* during the first period earns the reward of sacrificing a camel; arriving at the second time earns the reward of slaughtering a cow; at the third time, a goat; at the fourth time, a hen; and at the fifth time, an egg."
4. Sit in the first row first, then the second etc. Sit shoulder to shoulder, with no gap between two people.
5. If there is a gap in the first row, do not climb over others to get there. The gap should be filled by those who are sitting near it.
6. Rows should be straight.
7. On Friday, observe complete silence, listen to the sermon, and act upon it.
8. Talking during the sermon is prohibited. Even asking someone else to be quiet is not allowed, except with a silent gesture.
9. After the *sunnah*, spend time in the remembrance of Allah.
10. To talk while others are engaged in *sunnah* or *nawafil* is not permissible.
11. Do not sit in a place temporarily vacated by someone who has left for an urgent need with the intent of returning.
12. The scholars and the learned should sit closest to the *Imam*.

SURAH AL-FATIHAH IN THE LIGHT OF THE WRITINGS OF THE PROMISED MESSIAH^{as}

Atif Munawar Mir in Mississauga, Canada

SIGNIFICANCE OF THE SURAH AL-FATIHAH

I will talk about *Surah Al-Fatihah* in light of the writings of the Promised Messiah^{as}. One of the purposes of the Promised Messiah's^{as} coming was to help us to rediscover the teachings and meanings of the Holy Qur'an. I have chosen to focus on those of his writings which relate to *Surah Al-Fatihah* because of this *Surah's* importance. The Holy Prophet^{saw} called *Surah Al-Fatihah Ummul Qur'an* (Mother of the Quran)? Why was it called *Ummul Qur'an*? According to the Promised Messiah^{as} this *Surah* captures the essence of the Qur'an in an excellent manner.

The Promised Messiah^{as} has compared *Surah Al-Fatihah* to a rose. *Surah Al-Fatihah's* external feature (that is its linguistic structure) is beautiful. It has perfect diction and arrangement, an easy flowing style, classical vocabulary and

sweet grace and majesty. Internally (its message), every phrase of this *Surah*, possesses truth and wisdom and induces righteousness. *Surah Al-Fatihah* starts by introducing us to the attributes of Allah by informing us who created the universe, who created the stars and Earth, who created humanity, and what will happen to humanity after they die. After declaring the attributes of Allah, it indirectly emphasizes the role and insignificance of humanity in the cosmos. *Surah Al-Fatihah* also guides humanity as to how should they ask Allah for help and what is the path that leads to the perfection of their souls. In seven verses, it covers all the subjects of the Holy Qur'an. In simple words, *Surah Al-Fatihah* is the introduction or thesis of the Holy Qur'an. The depth and breadth of the subjects covered in *Surah Al-Fatihah* are infinite and the Promised Messiah^{as} has explored the various subjects contained in this *Surah* from

many different angles. However, if you look at *Surah Al-Fatihah*, even superficially, it addresses two main topics: First is the attributes of Allah, second is the relationship between Allah and humanity. The scope of my speech is to briefly touch upon these two areas.

TRUE UNDERSTANDING OF ALLAH

Why Understanding Allah is Important?

The purpose of humanity's creation is to worship Allah. But to worship Allah, it is crucial to understand Allah? What are his powers? It is only by recognizing and acknowledging Allah's power and beauty that we can pray to him or thank him in the proper manner.

Can we Understand Allah?

The problem is that the human mind is limited and cannot fully comprehend the nature of Allah.

That is why Allah sends us his Prophets and books to help us grasp the true knowledge of Allah's Existence and of his nature. The Holy Qur'an is the only preserved book of Allah and *Surah Al-Fatihah* provides us the Essence of the Holy Qur'an. That is why *Surah Al-Fatihah* is incorporated in the five daily prayers and Hazoor has asked us to recite *Surah Al-Fatihah* seven times daily with deep concentration. By reciting and pondering over *Surah Al-Fatihah*, we can begin to understand Allah, our creator and sustainer.

Allah teaches His own attributes to us

Surah Al-Fatihah starts by declaring the four principal attributes of Allah. These four attributes are:

1. *Rabb*
2. *Rahman*
3. *Rahim*
4. *Maliki Yaum al-Din*.

All other attributes of Allah are the offshoots of these four attributes. All these four attributes tell us about Allah's true nature, His Perfect beauty and His beneficence.

Rabb and Rahman

The attribute of *Rabb* informs us that He is the Creator, Sustainer and De-

veloper of the universe. The attribute of *Rahman* informs us that it is Allah who has blessed all living creatures with perfect "shape and form" and "has bestowed its appropriate form on everything."

When combined, the attributes of *Rabb* and *Rahman* help us realize that it was not evolution on its own that transformed raw energy and matter into planets, stars and life. Instead, evolution was guided by Divine Force, the process which Khalifatul Masih IVth refers to as Divine Selection. As I stated before, the meaning of *Rabb* is Sustainer that means that Allah is actively involved in the operation of the universe.

Some say that the universe is like a watch which Allah has created and like a watch the universe will run on its own until the batteries run out. As such, Allah does not intervene in the affairs of the world. The implication of this assumption is that the universe is being run by the natural laws of physics, chemistry and biology. But the attribute of *Rabb* and *Rahman* clears this mistaken notion about Allah. After creating life, Allah sustains life and the operation of the universe. The universe, on the surface, seems to be work-

ing on its own but underneath that surface, it is sustained by Allah. What does this mean?

The Promised Messiah^{as} explaining the concept of *Rabbil-aalameen* says that "Even after the creation of the universe that Source of beneficence is as indispensable as He was before anything had come into being and the world is as much dependent on His providence for its survival and support as it was for its coming into being and its taking shape. It is He who takes care of the Universe every moment and every particle of it is alive and fresh because of Him". Let me explain this a bit. If you ask scientists why planets move in an orbit, they will answer that such movement is made possible by the force of gravity. But they can't explain the reason for gravity's continuous existence? According to the Holy Qur'an, the continuous existence of the force of gravity is due to Allah who sustains the universe. As the Promised Messiah^{as} says that, as *Rabbil-aalameen*, Allah is sustaining the entire universe, "without a single moment's interruption." He further says that "It is His (Allah's) power that descends from the sky in the form of rain and revives and refreshes

the dry Earth and provides drink for the thirsty. It is His power that invests fire with the quality of combustion and invests the air with the quality to refresh life, make flowers blossom forth, lift clouds and convey sound...Then, are all these things God? Indeed not; they are only created things. But Divine power manifests itself through them as power of the hand manifests itself through the pen. We say that the pen writes but, in fact, it is the hand and not the pen that does the writing."

Rabb and Rahman Indicates Divine Force

Rabb and Rahman, the two attributes of Allah inform us about the majesty, beneficence and beauty of Allah. But these two attributes are not enough to completely comprehend Allah's beautiful nature. Some scientists admit that they feel sense of awe when they see nature. However to them it is not enough to believe in God.

Unfortunately, modern scientists are relying on their intellect to read the "*Mind of God*" or to discover the ultimate secrets of the universe. Some scientists believe if we keep making new discoveries, we will reach the ultimate

knowledge about the universe which will explain the entire complexity of the universe in one elegant mathematical equation. But other scientists have begun to realize that every discovery creates a new mystery. Every new knowledge creates new ignorance. Scientists investigate and collect facts and figures and try to understand the mysteries of creation but what they forget is that it is nearly impossible for us to understand the source of creation and future of the universe when we are a part of it. We dwell in the universe that, one may argue, limits one's ability to investigate it. What is even more interesting is that the universe is expanding. It could be argued that scientists have increased in knowledge of the universe manifold in the last 400 years. But due to the expanding nature of the universe, the undiscovered knowledge keeps increasing. Think of scientists in a ship in an ocean trying to reach the shore where they are confident that the ultimate secrets of the universe are waiting to be discovered. They are very happy that they are making progress but then suddenly they discover that the ocean is expanding in all directions faster than their ships. This means that despite moving forward, their desti-

nation is moving further and further away from them. The point is that humanity can't find God without His help.

Stephen Hawking acknowledges that no matter how advanced human knowledge becomes, it is still unreliable. He writes as to how in the past people thought that the Earth did not orbit around the Sun but sat on a tortoise. Once a scientist asked an old lady who subscribed to the tortoise theory, as to where does the tortoise sit. She replied that it is tortoise all the way down. He acknowledges that it is a humorous story but at the same time he says that recent breakthroughs in physics, made possible in part by fantastic new technologies suggest answers to some longstanding questions about the universe but someday these breakthroughs may seem as obvious to us as the earth orbiting the sun – or perhaps as ridiculous as a tower of tortoises. Stephen Hawking admits that the knowledge acquired through human intellect could always prove to be nothing but a superstition in the eyes of future civilization.

Isaac Newton, one of the greatest scientist of all times, states the insignificance of his knowledge in

the following manner: “I was like a boy playing on the seashore, and diverting myself now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.”

Every new discovery should remind us that if nature is a book of infinite pages, then the modern science has enabled humanity to merely read the first sentence in that book. The Promised Messiah^{as} says that the beauty and perfection of the universe should indicate to humanity that a Divine Force does exist. But unfortunately, scientists only study what they can see with their own eyes or with the instruments that they have created. They don't believe in the unseen. However, Allah has said in the Holy Qur'an that “

Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware.” (6:104).

This is where the attribute of *Rahimiyyat* comes into play.

Rahimiyyat

According to the Promised Messiah (as), one cannot achieve certainty in the belief of Allah until he attracts the third attribute of

Allah mentioned in *Surah Al-Fatihah*, which is *Rahimiyyat*. Unlike the attributes of *Rabb* and *Rahman* which come into play without any effort on the part of humanity, the third attribute of Allah, *Rahimiyyat*, becomes active only when we pray to Him. *Rabb* and *Rahman* make you feel that there could be a divine force behind the operation of the universe. But when we pray to Allah, Allah blesses us with his attribute of *Rahimiyyat* that means that Allah rewards us with the certainty of his existence.

The Promised Messiah^{as} says: “... *prayer indeed attracts the Grace that saves us and is named Rahimiyyat, impelling man towards continuous progress. It is by means of this Grace that a true worshipper reaches the stage in which Allah becomes his guardian, his faith*” and the man reaches the stage where “*he believes in Allah with such certainty as if he sees Him with his own eyes.*”

The message of the Promised Messiah^{as} is that Prophets and men of God found Allah by virtue of His Attribute *Rahimiyyat* and not through Scientific Investigations.

Maliki Yaum al-Din
(Reward of Excellence)

Let us come to the

fourth attribute. What is the significance of the fourth attribute? The fourth attribute is a reward for those who see Allah with certainty and internalize the attributes of Allah into their souls.

The Promised Messiah^{as} explains that the ones who benefit from this attribute, *Maliki Yaum al-Din*, are those “*who had withdrawn themselves from the world for His sake*”. What is their reward? According to the Promised Messiah^{as}, their reward is nearness to Allah and thus eternal happiness. What does nearness to Allah feel like? The Promised Messiah^{as} says that the feeling will be of “*comfort and joy and...the reward will be seen as emanating directly from God, with no screen or barrier in between, nor will there be left any room for any doubt.*” This attribute of Allah completes the journey of humanity that started with the creation of the universe.

WHAT DO THESE ATTRIBUTES TELL US ABOUT THE NATURE OF HUMAN EXISTENCE?

The glorification of the attributes of Allah reminds us of the insignificance of humanity. We didn't create ourselves. We played no part in the cosmological and biological processes that turned raw matter into the universe and

human life. We don't control the length of our lives. We depend on Allah to raise us again after we die.

It is not us but Allah who is the center of the universe and we are tiny, insignificant creatures who have existed in infinite time perhaps for only a moment. The Promised Messiah^{as} explains that *"when a person learns that Allah sustains the worlds, all of them, there being not a stage that He does not look after, and perceives his own self prompting him to evil, he humbles himself and is filled with anxiety and turns for protection to His door...."*

So when we realize the true nature of our existence, it is natural that we beg Allah for help and guidance and that is why Allah has taught us in the *Surah Al-Fatihah* that we worship Him and seek His help. In this verse we declare that we need Divine Help all the time.

The Promised Messiah^{as} says *"Thou art our only God and in order to reach Thee we choose no other deity as our medium, neither man nor idol, nor do we rely on our wisdom or our knowledge; in everything we implore Thee, the Absolute Almighty, for*

help."

The Promised Messiah^{as} further says that in this prayer the worshipper declares, *"Lord, we have adopted Thee alone for worship, preferring Thee over all else and we adore nothing save Thy countenance and we believe in Thy Unity."*

We should always ask Allah for help in good and bad times. If we don't pray to Allah for help then it means that we depend on our own efforts to achieve what we want and not God and thus are violating the principle of the unity of God.

We have to rely on our own efforts. The Promised Messiah^{as} does point out, that it is *"necessary to employ all one's faculties"* before praying. But we must complement the personal efforts with prayers. Praying to Allah is the ultimate form of submission.

When we completely submit ourselves to Allah then we, according to the Promised Messiah^{as} *"...win... certainty of faith, and...arrive at the ocean of reality"*

What is the ocean of reality?

The Promised Messiah^{as}

explains the ocean of reality as a state when *"the impression of His magnificence on the heart should be so deep that the entire world should appear dead in contrast with Him;"*.

When we were children, we liked cartoons. When we became teenagers our preferences change. Spiritually, we grow in the same way. When the love of Allah is instilled in our hearts, the entire world starts to look like a childish playground.

How do we reach the Ocean of Reality

The next prayer in *Surah Al-Fatihah* helps us to reach this ocean of reality.

When we reach the ocean of reality, we realize the beauty of Allah and we want to become beautiful like him and hence we surrender our will to Allah when we say guide us to the right path because we realize that only He knows the true and worthy path.

The Promised Messiah^{as} says, *"The reality of Sirat-i-mustaqeem is the servant's love for his Gracious Lord, and his complete acceptance of the will of Allah and committing his soul and his heart to Him, and*

dedicating his whole attention to Him Who created man, and praying to no one but Him, loving Him with all his heart and supplicating Him alone and seeking His mercy and compassion...and walking straight and fearing the Gracious Lord, His love permeating his whole being with Allah helping him, strengthening his belief and faith. Then the servant inclines totally towards his Lord...turning away from everything...and he follows...His wishes...and seeks none but Allah...and repents of priding himself or of being fascinated by wealth and the wealthy...He gives up the world and travels away from it and prefers the hereafter and seeks to put his trust in Allah and becomes His and is lost in Him...”.

When we completely submit to Allah, the light of Allah starts to shine on our souls and we are then completely transformed.

The Promised Messiah^{as} says, “...when a window facing the sun is opened, its rays enter through the window. Similarly when a person faces up to God, the Supreme, and there is no intervening screen between him and God, the Sublime, then at once a luminous flame descends on him and illumines him and dispels

all his inner uncleanness”.

The Qur’anic position is that ego is a veil that separates the communion between God and His servant. Once the ego is removed from the heart of the individuals, they are able to perceive the Divine reality that pervades the universe. The primary aim of *Surah Al-Fatihah* is to make us humble and wipe out our egos so that we can get in touch with the Divine reality, which is the purpose of our existence

HOW DO THESE ATTRIBUTES INDUCES RESPECT FOR OTHERS?

When we have understood the attributes of Allah and His infinite power, we feel humbled. It changes our attitude towards other human beings. We realize that we should not be arrogant and envious. When we are arrogant we do not consider Allah as *Rahman*. We feel that we deserve credit for what Allah has given us without any effort on our part. The Promised Messiah^{as} says:

“I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what arro-

gance is. Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, in as much as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of

God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills."

Similarly when we are envious, we are envious of what Allah has given another person. By envying someone we are thankless for what Allah has given us. There is no harm in wanting more. But instead of being envious, we should ask Allah for more. The treasure of Allah is infinite. We should embrace his *Rahimiyyat* and ask him for what we desire instead of being envious.

CONCLUSION

The primary function of *Surah Al-Fatihah* is to remind us of the majestic attributes of Allah and hence instill in us a sense of awe, which should inject humility and emotion into our prayers. The sense of awe and the resulting humility slowly remove egoistic behavior from our actions and we thus come to feel love for Allah.

According to the Promised Messiah^{as}, the attributes of *Rahmaniyyat* and *Rahimiyyat*, make humans

realize "the essence of Divine Unity, and his own lack of knowledge, information and insight and his error and helplessness...A person who is conscious of his own drawbacks and shortcomings, would not embark upon any enterprise with irresponsible self-assurance. His appreciation of his standing as a creature and servant of Allah would impel him to supplicate to Allah, the All-Powerful for help. ...Therefore, before exercising his own imperfect and ineffective energies, he spontaneously seeks Divine help through the prayer: In the name of Allah, Most Gracious, Ever Merciful. In response to his humility he is granted power from the power of God and strength from His strength and knowledge from His knowledge, so that He may thereby achieve success in his objective."

The Promised Messiah^{as} found God in his heart. He wanted everyone to experience the joy that he felt after meeting Allah. That is why the Promised Messiah^{as} says "*How unfortunate, indeed, is the man who does not even know that he has a God with power over all things! Our Paradise, indeed, is our God: our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This*

treasure is worth having, even if at the cost of one's life, and this is a jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring, for it will quench your thirst. It is the spring of life that shall save you. What am I to do, and how am I to impress this glad tiding upon your mind, with what drum should I go crying through the streets that This is your God, so that all should hear!"

May Allah bless us so that we can also learn and act upon the message of the Holy Qur'an and find Allah in our hearts.

Hadhrat Ibn 'Umar^{ra} relates that the Holy Prophet^{saw} said: "Prayer in congregation is twenty seven times more beneficent than Prayer performed by oneself."

(Muslim kitabussalat bab fadl salatul jama'at)

Hadhrat Abu Hurairah^{ra} has related that the Holy Prophet^{saw} said: "Once the *Iqamah* is called no Prayer is permissible except the obligatory Prayer."

(Muslim kitabussalat bab karahatashsharu'i fi nafilah ba'da shuru-'il mu'adhdhin)

HADHRAT FAZL-E-UMAR

Sayyarah Mukhtar

He was a manifestation of God. Mighty and strong, he was meek of heart.
Bright, pure, steadfast and patient!
He was a treasure-house of knowledge and power!
A light of God, perfumed with His pleasure!

For his people, he was a prop of affection!
He believed in the holiness of heart's affection!
A versatile genius, he was the salt of the Earth!
An embodiment of courage, wisdom and strength!

On the dark sky, he shone in splendor!
Friends and foes were all impressed by his grandeur!
Fearless, dauntless soldier of Islam!
He walked on his path majestic and bold!

Unafraid of challenges and hostile odds!
He smashed the idols of falsehood and infidelity!
He developed the bonds of brotherhood and unity!
He stood on the highest peak of spiritual glory!

An icon of piety, truth and benevolence!
He raised the clarion call of righteousness!
A lover of Qur'an, a devotee of Muhammad^{sa}!
He committed his life to the cause of Islam!

He preached Message of God to the four corners!
His mission was high, he wanted to reach the stars!
He was an answer to the prayers of the Messiah^{as}!
A symbol of grace and resilience!

He carried the key to victory and success!
He worked day and night against wrong and abuses!
Troubled to see the disorder in the world!
He believed that the pen is mightier than the sword!

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MENTORING IS NOT A ONE CONVERSATION EVENT

**So you kindly are invited to join the monthly
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Ahmadiyya Muslim Medical Association, USA**

Then it is highly recommended that they hear important advice and recent information being provided by the Ahmadiyya Muslim Medical Association (AMMA) in its conference call series dedicated to premedical and medical students. By the Grace of Allah, we are now in our third year of providing this service. Monthly calls which occur on the first Monday night of every month are typically attended by numerous premedical and medical students as well as full time practicing physicians from a variety of specialties. These physicians and medical students share their experiences with more junior students and grade school students which is followed by an open question and answer session. Students & Professionals of all ages are encouraged to participate.

So many need this advice but are not receiving it—please help us spread the word.

Jazakamullah and please remember this effort in your prayers.

Mon 6/2//08	08:00 PM EST	1-218-936-1600	362867
Mon 7/07/08	08:00 PM EST	1-218-936-1600	362867
Mon 08/04/08	08:00 PM EST	1-218-936-1600	362867
Mon 09/01/08	08:00 PM EST	1-712-580-8020	362867
Mon 10/06/08	08:00 PM EST	1-712-580-8020	362867

HADHRAT MUSLEH MAU'OOD^{ra} ON THE ROLE AND DUTIES OF KHUDDAM

Abdul Rahim, LA East

Hadhrat Mirza Bashi-ruddin Mahmood Ahmad, Khalifatul Masih II^{ra} is of course, dear to all Ahmadi Muslims for all of his amazing accomplishments and tireless work in the cause of Islam and the mission of the Promised Messiah^{as}. We have all benefited from his writings and his wisdom, *Alhamdulillah*. Anyone who has read his writings cannot help but admit to the power of his intellect and his pen. Khalifatul Masih II, or *Musleh Mau'ood^{ra}* as he is known, not only strove diligently on a personal level to serve Allah's cause, but, more importantly, he established a system perfectly designed to serve the *Jama'at* and cause of the Promised Messiah^{as}. So not only did *Musleh Mau'ood^{ra}* serve as a great example for us in his tireless work and sacrifice, but he set up a perfect system to make it easy for us to do the same. This system of *Khilafat* as designed and established by *Musleh Mau'ood^{ra}* is truly

one of a kind. There is no other organization in the world that comes close to matching this system and the results that it has achieved over the past century. A recent summary of the *Jama'at* accomplishments cannot fail to impress even the most cynical critic. The report showed a worldwide network including more than 14 thousand mosques and over 1800 mission houses spread out over nearly 200 countries, countless publications including translations of Qur'an into several dozen languages never before graced with the meaning of the Perfect Book, International 24 hour satellite programming, hundreds of schools, growing numbers of agriculture programs and solar energy plants, and on and on - this list, in and of itself, is impressive to say the least. Yet this is not some well-funded UN program - this is the resume of an organization designed and begun by a 25 year old man from an obscure reli-

gious minority group from an unheard corner of the sadly backwards Muslim world some 90+ years ago.

By the Hand of Allah, and under the tutelage of the Second *Khalifah*, this community has steadily grown and developed into a worldwide establishment and network of true faith and understanding. It now stands alone as the only unified Muslim community on earth - A great sign for all who have eyes to see and a heart to understand. And while this system that *Musleh Mau'ood^{ra}* established has touched and benefitted us all, there is one particular auxiliary in the *Jama'at* that has a very special place of nearness to him and his work. That auxiliary was established in 1938 by *Musleh Mau'ood^{ra}* and was initiated with these words:

"I have repeatedly drawn the attention of the *Jama'at* towards the point that the reformation of any

nation cannot be accomplished without reforming their youth. Our organization cannot progress in the real sense until the new generations have upheld those principles of Islam that the Messengers of Allah had established in the world...*Khuddamul Ahmadiyya* means the servants of Ahmadiyyat. This name will always keep them reminded that they are servants, and not to be served."

These are not small words. And our duty as *Khuddam* is not a small duty.

And these words were not just meant for the *Khuddam* of yesteryear as he further said:

"I draw the attention of those who have not yet joined the Movement to the fact that we are carrying the Message of Islam to the ends of the earth, in the West and in the East. We earnestly wish that you should reflect on the significance of the Movement and should take advantage of the signs of God Almighty that have already manifested...It is our duty to put forth every effort for the propagation of this message and we shall continue to discharge this duty."

If we look to *Musleh*

Mau'ood's^{ra} personal example, we see that he himself was a paragon of service. He first began by organizing and establishing tabligh activities under Khalifatul Masih Hadhrat Nooruddin^{ra}. He also established *Al-Fazl*, which stands as the central publication of the *Jama'at* to this day. Without even a high school education, he did these things as a young teenage husband and father and continued this dedicated work into his early 20's. At 25 years old he was elected, by the Hand of Allah, as the *Khalifah* and Head of the community of the Promised Messiah and Mahdi^{as}. Really stop and consider the magnitude of this - Being elected the head of the Promised Community of the Messiah promised to all of mankind at the age of 25. His story and example is an unprecedented marvel in the history of Prophets and their successors as no one of such a tender age was thrust into such an enormous role and responsibility, and then went on to such incredible success. Because it is so mind-boggling, many ill-fated and weak-faithed members were sadly mistaken into thinking that he would not - that he could not - possibly be successful in this monumental task. History now stands testa-

ment to the enormous Divine Sign that *Allah Ta'ala* established with the person and life of Hadhrat *Musleh Mau'ood*^{ra}. How could any other, except one chosen by the Hand of Allah, have accomplished so much and at such a young age? And what does it mean for us to be his young followers?

So not only did Hadhrat *Musleh Mau'ood*^{ra} establish *Khuddamul Ahmadiyya*, but he accomplished many of his greatest tasks and established the foundational system of this very community as a *Khuddam* himself. Through his example, *Khadim* have been given a shining path illumined to walk upon and a Divinely Designed System to grow and participate in. And this cannot be taken lightly. With reasonable and consistent effort, a *Khadim* can steadily grow and develop into what Allah has designed a man to be. In a word, participating and striving in the organization of *Khuddamul Ahmadiyya* makes us Muslims. It increases our understanding and knowledge. It guides our minds and intentions towards that which is best. It calls us to duty and service to our community and to our fellow human beings. These things are the essence of religion and life

altogether. To neglect them is to neglect our souls and drift towards a hell to be seen in this life and the next. God Forbid.

As Hadhrat *Musleh Mau'ood^{ra}* showed under his extraordinary father and the first *Khalifah*, one of the primary features and the essence of being a *Khadim* is understanding and practicing the principle of obedience. This understanding and practice is truly what sets Ahmadi Muslims and especially *Khuddam* apart from other communities and groups. Humble obedience is the hallmark of a true *Khadim*. With it comes guidance and blessings beyond imagine. Without it, comes drifting away from true understanding and light into paths of arrogance and ignorance. This can be a difficult concept for many young *Khuddam*, especially in the society and age that we currently live in. The culture that we live in promotes and glorifies individuality and even rebelliousness above all else. To obey or submit to something is made to appear as weakness or mindlessness, when in fact the opposite is true. Instead of seeking to unify and call to the common good, the society in which we live seeks to fragment and isolate and only

call people, especially the youth, towards destruction. I need not go into great detail here, but we all see the trends in our nation. The youth are incited by movies and television and the atheistic culture that we are immersed in to deem disrespect, egotism, arrogance, lewdness and laziness as acceptable and even admirable and entertaining. One can hardly watch 5 minutes of television today without being bombarded by sexual images, disrespect towards parents, crass materialism or some other highly un-Islamic behavior. Similar degenerate values are also widespread in the educational system and business world around us. This world is the opposite to which *Musleh Mau'ood^{ra}* called the faithful, yet it is the one in which we live and must carefully navigate.

Further, and this also ties in directly with understanding the role of a *Khadim*, is the declining image and model of what it means to be a man. The male psyche in the United States has become completely obliterated and lost in the past decades. This is a dangerous state of affairs for the young men of our *Jama'at*. And since our young men are the *Khuddam* called to

serve and referred to as the backbone of the *Jama'at*, this is a dangerous state of affairs for our entire *Jama'at* in general. For decades now, acting with masculinity, dignity, righteousness and honor has been attacked and vilified in the media and other highly influential institutions to the point that there is a complete confusion and identity crises amongst almost all people as to the roles and responsibilities of both men and women alike. The Holy Prophet^{sas} himself foretold this state some 1400 years ago by stating that in these later days of the *Dajjal* that men would act like women and women would act like men, and that people would call evil good and good evil.

There is a lot on our shoulders as *Khuddam*. The character of a young Muslim man is one of seeming paradoxes. He must be both strong and gentle. He must be both humble in his demeanor, yet bold in his actions. He must be independent in thought, yet submissive to those appointed over him. He must be both a leader and a follower. As Islam teaches, everything has its appropriate time and its appropriate place. A young man who is not developing

understanding and balance in these matters is not really a man at all. They are in a state of spiritual sleep which the Promised Messiah^{as} described as an animalistic state. The society at large and the media constantly encourage this state of sleep and animalism, while Hadhrat *Musleh Mau'ood*^{ra} established a path and a safe-haven for those intent on developing their highest nature and leaving this animalistic state of soul-sleep.

He stated:

“As God displayed to me in my dream that I am running forward swiftly and the earth is being compressed under my feet, in the same, way, God Almighty had announced that I would go forward quickly. Thus I am destined to advance swiftly in the field of progress. This also imposes a duty upon you that you should abandon your slow speed and should step forward quickly. Blessed is he who matches his step with mine and advances swiftly in the field of progress; and may God have mercy upon the one who is slothful and neglectful and does not step forward quickly and instead of advancing in the field tarries behind like a hypocrite. If you wish to make progress, if you realize your

responsibilities properly, then advance and march forward along with me step by step, shoulder to shoulder so that we might plant the standard of Muhammad, the Messenger of Allah, in the heart of disbelief and wipe out falsehood forever from the face of the world.” (p 300 Renaissance, Muhammad Zafrulla Khan^{ra})

To join Hadhrat *Musleh Mau'ood*^{ra} in this invitation of his is to join and serve *Khuddamul Ahmadiyya* which he created for this purpose. *Khuddamul Ahma-diyya* faithfully serves the mission of the Promised Messiah and his past and current *Khulafa* and it is through this auxiliary alone in which we can have success. Yet the attitude of our society promotes distrust, disrespect and ridicule of authority and religion. Religion is made to look backwards, authority is put forth as incompetent, corrupt and unjust. While there are some legitimate reasons for much of this negative attitude towards many institutions, the baby, as usual, has been thrown out with the bath water. It is now upon our young generation of Ahmadi Muslims to understand these trends and take back control in fulfilling

their destinies within the *Jama'at*. This *Jama'at* of our is of a wholly different sort and has been named by the Promised Messiah as *Kashti-e-Nooh* - that is Noah's Ark. And while many still cannot see that a flood of epic proportion is quickly approaching, there are others steadily building this Ark. It is no coincidence that the Promised Messiah^{as} used the metaphor of Noah's Ark - this is the same verbiage that Isa^{as} used 2000 years ago for describing this time - Isa^{as} said that we would see a return of the days of Noah. People would laugh and ridicule the religious - try to make them feel silly and embarrassed and turn them from their duties and work that Allah had called them to. Hadhrat *Musleh Mau'ood*^{ra} stood up in the middle of this trend and stated the message of Noah^{as} and called us to work for the unseen victory of Islam near at hand and to avoid the coming chastisement.

Our community depends, of course, on the dedication and work of all of its members alike. It relies on pious, educated and dedicated mothers who love and train their children, make peaceful homes, and serve the *Jama'at*. It relies on informed, pious *Ansar*

for their wise counsel and direction. And it relies on its *Khuddam* for constant struggle in developing as Muslim men and expanding the activities of the mission of the Promised Messiah^{as} and the Prophet Muhammad^{sas}. *Musleh Mau'ood^{ra}* referred to *Khuddam* as the backbone and the hands of the community. Our role is relatively simple, but it requires an understanding of one's true purpose and priority in life.

The young men of our community - like the people of Noah^{as}, were called by Hadhrat *Musleh Mau'ood^{ra}* to serve with a spirit of faith in the unseen. And they overwhelmingly responded. In 1938, there were not large growing *Jama'ats* with huge, fancy *Masajid* and centers. The *Khuddam* of that day responded to a promise of what would come and what their reward would be in *Janna'at* (heaven). This is always the way of anything great. Even the foundation of the United States began on a similar such vision. The founding fathers of this nation called upon its conscious and conscientious brothers to stand up and strive for what was right and just, even if it meant losing their lives. There were no immediate rewards

sought by these early patriots, instead they foresaw the promise of an improved future society in exchange for their sacrifice. The real question is 'How much greater is our cause then?' Our generation stands to be recorded in Allah's Account as the generation who rose above the spell of the *Dajjal* and struggled and strove to transform humanity in a time when it was most confusing and difficult to do so. If Allah prospered so much a bunch of American colonists who were angry about their taxes and worldly plight, what would he do for us, the children of the Promised Messiah and Mahdi^{as}? How much more would Allah prosper those struggling to defend and establish the name and mission of the Holy Prophet Muhammad^{sas}? Despite the physical death of Hadhrat *Musleh Mau'ood^{ra}* decades ago, the young men of this community are also being called by him. His spirit calls from the vault of the Heavens and the ink of his pen and echoes of his speeches. It calls its *Khuddam* to step up and become Muslim men.

And what did Hadhrat *Musleh Mau'ood^{ra}* call *Khuddam* to do? For any *Khadim* willing, there are clear instructions put forth

on what to do. Whether you can contribute 3 hours a week or 30, there is a place for every *Khadim* of good intention. There are simple, practical instructions and tasks that anyone can follow to be part of the victory of Islam. Hadhrat *Musleh Mau'ood^{ra}* laid a groundwork and set forth the spirit of the institution of *Khuddamul Ahmadiyya*. Before mentioning any specific instructions for *Khuddam*, *Musleh Mau'ood^{ra}* was particular in stating the spirit and essence of a *Khadim*. A *Khadim* was to be humble, self-sacrificing, and fearless. He was to have a heart bent on service - not for personal accolades or awards, but a heart deeply moved to please Allah alone. A *Khadim* was to have honor in his behavior and demeanor. He was to hold fast to prayer as the single most important weapon in this great struggle and mission. It would only be through falling on one's face in complete humility, weakness and service that one could gain strength, power, and true guidance. Such is the paradox of Islam: Making oneself weak and humble transforms a person into a vessel in which the Power and Majesty of Allah will manifest as great works.

Hadhrat *Musleh Mau'ood*^{ra} designed *Khuddamul Ahmadiyya* to be the organization of *Jihad* against the *Dajjal* in these latter days foretold by the Prophet Muhammad^{saw} - but not some inane, bloody *Jihad* as proposed by fanatics and terrorists missing the true essence of *Jihad*. Instead, this group of ours is an army armed with prayer, pens, the Book of Allah, service and charity. These weapons throw light on darkness and melt hearts. As such, they are far more powerful than swords, bombs and guns could ever be. We are called as *Khuddam* to this struggle to join Hadhrat *Musleh Mau'ood*^{ra}.

In 1944, Hadhrat *Musleh Mau'ood*^{ra} stated this in his own words:

“Every member of the Movement should realize that the revelation received by the Promised Messiah^{as} concerning me that I would grow up rapidly did not mean that I would stand alone before the enemy hosts, but that, having regard to the importance of the work to be done, it would be my duty to advance rapidly against the enemy, and when I do so, God Almighty will enable those who believe in me also to advance rapidly. In

the same way when God manifested to me that the earth was being compressed under my feet and that I was running rapidly ahead it meant that when I go forward rapidly God Almighty will enable my sincere companions to traverse the earth quickly and to arrive speedily at the ends of the earth. So you must create an extraordinary change in yourselves and should prepare yourselves quickly to make great sacrifices. Do not wait too long, for the prophecies indicate that the time has come when you will not have to wait for long. Great changes are about to manifest themselves in the world which are very important in God's estimation. God alone knows what will now happen but it is clear that the foundations of certain great changes will be laid soon and the heart of him who does not keep company with me in these great events and does not advance rapidly will be rusted and he will run the risk of losing the faith.” (p 291 *Ahmadiyyat - The Renaissance of Islam, Muhammad Zafrulla Khan*^{ra})

Although these duties and this call to action might in some ways seem overwhelming, we should take heart in the fact that Allah

has promised the success to those who strive regardless of their abilities. No where is it stated that we have to be geniuses and perfectly evolved souls. Allah has called us to merely strive with good intention. He alone would bring about the abilities and actions through us by His command just as he brought forth miracles from the unlettered pagans of Arabia who believed and made strides in His Cause.

Many are the ways in which we can step forward in this cause. All *Khuddam* have been given some special skills, interests and proclivities which can in some way serve Allah, His Cause and this *Jama'at* which He has established. It is up to us to pray to Allah for guidance and abilities and to be able to bring these out and to apply them to this cause and for the service of mankind. If our educational and professional strivings are geared towards making money and acquiring material gain over finding ways to utilize them in serving the *Jama'at* and mankind, then we are sadly missing the call.

Finally, it should be mentioned that Hadhrat *Musleh Mau'ood*^{ra} was very particular regarding the manners, habits and behaviors of the members of the

Jama'at - He instructed that members should be first given to supplications, *Istighfar*, praise of Allah and *Zikr-e-Ilahi* in order to be considered acceptable to God. He also advised members and especially the *Khuddam* to not waste their money, time, and resources frivolously, as this was quickly becoming common place as the power and might of the West grew and grew and as members of the *Jama'at* were blessed with material blessings and wealth. Think of how much bigger of a trial this is in this day and age. Instead of squandering these blessings on extravagance and vain pursuits, he advised that greater sacrifice should be made in the way of the Divine Programs of *Waqf-e-Jadid*, *Tehrik-e-Jadid*, and other such programs in order to spread the Message of Allah and His Messenger.

If we think about these things that Hadhrat *Musleh Mau'ood^{ra}* has called us to and reminded us of, we see that they are not enormous tasks beyond our capacities. They are simple habits, mindsets and actions that can be developed by anyone with a sincere desire to serve Allah's Cause. We are not called to do it all ourselves and be

super-human, we are only asked to do our part. If every *Khadim* stepped forward as Hadhrat *Musleh Mau'ood^{ra}* has called us to do, how incredibly different things could and would be in a short period of time.

And if we don't step forward to this call, we will only ape the children of Israel who were too cowardly to follow Moses into battle. Instead of fulfilling the great promise given to them, they stayed behind in the desert whining excuses and dying in shame and disgrace and then becoming a group to be ridiculed by all coming ages. It was their children who would come forward to believe and act faithfully, thus fulfilling the prophecy of Moses. We stand in a very similar situation. Allah does not need us. As history has shown, we can be quickly and easily replaced. But history has also shown that even average people like ourselves can attain greatness by having faith the size of a mustard seed and acting consistently to nurture that grain of faith until it starts to sprout and grow branches and leaves. Before long, our *Khuddam* can become well rooted trees and when all combined: a great, majestic forest for the world to behold. This is not

just some metaphor. This can be reality for this generation of *Khuddam*. With the education level, material resources, and opportunities of our youth, combined with the guidance and system of *Khilafat* and *Khuddamul Ahmadiyya*, we truly stand to fulfill the prophecies of this age and reign in the victory of Islam and an era of unrivaled peace and true progress. It is only now up to us.

I would like to end by repeating one sentence of Hadhrat Khalifatul Masih II, the *Musleh Mau'ood^{ra}*:

"Our organization cannot progress in the real sense until the new generations have upheld those principles of Islam that the Messengers of Allah had established in the world"

May Allah wake us and
bless us with success.
Ameen.

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LAJNA IMAILLAH TABLIGH ACTIVITY: SILICON VALLEY JAMA'AT

Parisa Jaffari

Some calendars had October 27 marked as "Make the World a Better Place". Here in the Bay Area we were invited to give a lecture on Islam on behalf of the Ahmadiyya Muslim Community. The Presbyterian Church in Sunnyvale, CA held a whole day event on how to make the world a better place. The Church Organizer had about 30 speakers from different organizations and different classes were held to instruct and educate the people on how they can make a difference in their community. There were classes on leadership, fundraising, how to be green, social concerns such as hunger, poverty, and Islam: a message of peace or violence?

The event was from 9am-4pm. The event started by a welcoming from the church followed by two keynote speakers; state assembly member Sally Lieber, who worked to increase minimum wages, worker rights, and safety of children; and Rev. Noelle Damico a UCC pastor from New Jersey who, ran the successful national boycott of *Taco Bell* and *McDonald's* and won higher pay for the agricultural workers. Afterwards the session was broken up to the classes they were having.

Sister Sabuhi Siddique was the representative of Islam from the Ahmadiyya community. She held a total of three classes throughout the day. The lecture was for about 20 minutes ending with a prolonged Q&A session. She spoke about the fundamental beliefs of Islam, the Oneness of God, belief in the Angels, the Holy books, Day of Judgment, and Messenger and prophets of Allah. The status and rights of women and *Hijab* were talked about. And, everyone's favorite topic: the concept of *Jihad* in Islam and Islam's response to terrorism was also discussed.

Masha Allah, the class on Islam had the highest attendance where most of the other speakers had to cancel their third class due to lack of audience.

During the lunch break we had a bookstall with a variety of books such as, the *Philosophy of Teaching Islam*, *A Message of Peace*, *The True Islamic Concept of Jihad* etc. There were also copies of the Holy Qura'n with translation in English, Spanish, Chinese and Vietnamese. A variety of pamphlets on Islam, *Jihad*, and Ahmadiyyat were also available. People were very happy that we took part in this event and stopped by to talk about Islam and the current issues in the news. Book marks and bracelets with "Love for All Hatred for None" were handed out both in the class and also during the lunch break.

Alhamdulillah, this tabligh activity was a great success. May Allah help us all to participate in many more tabligh events such as this and get the beautiful message of Islam and Ahmadiyyat across to as many people as possible.

ADVICE FROM THE ISLAHI COMMITTEE ON THE WORK OF REFORMATION

Maulana Daud A. Hanif

Missionary In-charge and Na'ib Ameer

Translated by Saeed A. Malik

The work of reformation is a very important yet difficult task, which is impossible to execute without special help from God, the Almighty. Its scope is very wide and one aspect of it deals with the relationship between the husband and wife.

If the bond between a husband and wife is based on Qur'anic teachings and the practices of the Holy Prophet^{saw}, they become models for others. However, if one of the two does not act according to Qur'anic teachings and the practices of the Holy Prophet^{saw} in this regard, their relationship begins to worsen and deteriorate. If some counsel is extended to mend the relationship, the relationship can be reformed. Firstly, for the purpose of reformation, the one who is more conversant with the Qur'anic teachings, should make the sacrifice to bring his/her partner nearer. If this person cannot mend the relationship on their own, then a pious person from among the family members should be invited to assist. This person should truly be sympathetic to both parties and not be biased. Both parties should agree to listen to the family member. A member of the *Islahi* Committee, on their own or at the direction of the *Jama'at* can also help in resolving marital disputes. This committee member should be very sympathetic and should not act as a *Jama'at* Officer, but as a confidant. The person assisting should deal with both the husband and wife. Attention should be drawn to where the fault lies and work towards reformation. During the counsel, the husband and wife should be praised for their good actions and remind them to repeatedly pray and seek help from Allah.

During the process of reformation, it is very important to find the root cause of the dispute and to carefully explore the matter. Determining the cause may not be easy when talking to the couple together. It is therefore necessary to speak to the husband and wife separately and with God-given faculties, it will be easy to find where the fault lies and what the best options are to correct it. Promoting peace is not possible without repeated exhortations and making sacrifices for others. In a dispute, each spouse considers their own rights and feels justified for their actions. They should realize that Islam has safeguarded every person's rights. It should be stressed that each spouse should take care of the rights of one another. The counsel for the two parties should focus on the point of taking care of each others rights. It is advised to the couple that the one who takes care of other's rights ultimately succeeds. In any case, repeated conversation is needed with both parties. Listening carefully to

the two-sided view points should be done with patience. There may be cases where some parties will not be truthful, but if great care is given to listening to them, they will be able to comprehend any advice that is given to them. Sometimes there are disputes due to miscommunication and wrong assumptions; attention should be drawn to the weakness.

REASONS FOR FAILING RELATIONSHIPS

1. If both husband and wife do not try to understand each other, it leads to worsening of the relationship.
2. If both husband and wife do not make sacrifices for each other, it will weaken the relationship.
3. If the parents and relatives of either side are not taken care of properly, it will create problems.
4. If the relationship between the two is not based on mutual respect, it will sow the seed of deterioration.
5. Sometimes both husband and wife have a good relationship, but the parents think that one is under the influence of the other and they do not approve of it.
6. The control of household expenses also creates problems. In this case, the person in charge of dealing with expenses should make the habit of consulting the other.
7. Spending time on the computer or on other individualized activities which cause neglect can also create problems.
8. Both husband and wife should not have friends of the opposite sex, nor should they invite them to their homes or parties. The same is expected in exchanging gifts. The counsel should try to bring the distant couple nearer by inviting them to dinner or connecting them with other families for social activities.
9. If there is a third party creating disorder between the two; then contact that party and advise them to stay away from their affairs.

The relationship of a husband and wife is very delicate. Sometimes both belong to different cultures, countries or casts and are married because of being members of the same religion. In such cases, training on Islamic teachings is very essential. This helps them to understand each other and to build a good relationship. In cases, where one is entirely ignorant of the Islamic teachings, it is very hard to reconcile. In these cases, stress the commonalities between the two. Religious teachings should be revisited by the couple and they should try their best to act upon them. When the couple agrees to act upon the religious teachings; it will lead them to peace and harmony, not only for themselves but for their offspring too.

May Allah, the Almighty lead all of us to become true Ahmadis. Ameen

EAST COAST CAREER PLANNING WORKSHOP FOR WAQFEEN-E-NAU

Mahmood Hanif

The National *Waqfe Nau* department held its first Career Planning Workshop for the East Coast on April 5th, 2008 at *Masjid Al-Nasr* in Willingboro, NJ. Twenty-nine boys and twenty-one girls attended the event, which was targeted at *Waqifeene Nau* aged 15 and above.

The main aim of workshop was to answer any questions that *Waqifeen* and their parents may have about rededicating themselves to the *Waqfe Nau* scheme and the implications for their career and other life choices. In addition, advice about career planning in general, as well particular career choices, was given. Individual career counseling was also provided for both *Waqifeen* and *Waqifate Nau*. A key goal of the workshop was to be informal and interactive and to encourage active participation from *Waqifeene Nau*.

The workshop was divided into two sessions: the morning session focused on general career advice, with the afternoon session providing information about a few particular careers before breaking out for individual career counseling.

After starting with *tilawat* from one of the *Waqfe Nau* present, Assistant National Secretary *Waqfe Nau* responsible for Career Counseling and Rededication, Mahmood Hanif, started the morning session with a general introduction to career planning. He outlined a framework for the *Waqifeene Nau* to think about career planning. Hanif Sahib said that *Waqifeene Nau* should search for a career at the intersection of their interests and passions, their skills and abilities and what the *Jama'at* needed.

Next Hafiz Samiullah Chaudhary Sahib, National Secretary *Waqfe Nau* USA, spoke on the subject of 'Rededication and What It Means'. Drawing from the Holy Qur'an, the writings of the Promised Messiah^{as} and the sermons of Hadhrat Khalifatul Masih IVth and Hadhrat Khalifatul Masih V^{aba}, Hafiz Sahib outlined the spiritual background of *Waqf* and what it means to dedicate one's self in the service of Islam. Much of the original guidance about the *Waqfe Nau* scheme was aimed at parents who were dedicating their children to the scheme. Hafiz Sahib that it was now time for those *Waqifeen* who were 15 and older to ponder over and apply the same guidance to themselves and personally confirm their dedication to their *Waqf*. This was followed by a lengthy question and answers session where Hafiz Sahib answered a variety of questions from the boys directly and written questions from the girls about various practical aspects of the *Waqf*.

The morning session was rounded off by a discussion titled. 'What I Know Now that I Wish I Knew when I was 15'. After a short presentation from Assistant National Secretary, Mahmood Hanif, the parents, local and regional secretaries and other elders offered their own advice and pearls of wisdom that they had learnt over the years. Respected Ameer Sahib USA, Dr Ahsanullah Zafar Sahib, joined the session towards the end and was given an overview of the morning's proceedings.

Ameer Sahib joined the *Waqifeene Nau* for lunch, following *Zuhr* and *Asr* Prayers, and then graciously presided over the afternoon session. This session began with a more focused look at teaching, journalism and translation and interpreting as careers. Yahya Nashied Muhammad Sahib, a local teacher, talked about his experiences as a teacher, followed by Sister Ismat Mangla, a writer and editor working for Money magazine, who spoke about journalism. Mahmood Hanif then spoke about the twin professions of translation and interpreting highlighting the fact that the US *Jama'at* has been asked to train 26 *Waqifeene Nau* as English-Urdu translators/interpreters and 13 as Spanish-Urdu translators/interpreters. Dr Aziza Rehman also spoke about the translation work that she has done for the *Jama'at*.

Ameer Sahib then addressed the *Waqifeene Nau* on the topic of career selection. Ameer Sahib reminded that the *Waqifeene Nau* that they were a "band of brothers", with reference to Shakespeare's play 'Henry V'. Ameer Sahib concluded the formal part of the workshop by leading all present in silent prayers.

Individual career counseling then began on the boy's side, with those boys not being counseled able to talk informally to various professionals who were present. National Secretary *Waqfe Nau*, Hafiz Samiullah Chaudhary Sahib, and Assistant National Secretaries, Mahmood Hanif Sahib and Hammad Malik Sahib, conducted the counseling. The *Waqifate Nau* were able to hear some more presentations from female professionals before starting their own individual counseling.

The National *Waqfe Nau* department would like to thank Dr Aziza Rehman, Lajna liaison for *Waqfe Nau*, who came from the West coast to run the workshop for the *Waqifate Nau*. In addition, many thanks to the Willingboro *Jama'at* for hosting the event and all the helpers who contributed to the workshop's success.

Another Career Planning Workshop will be held for *Waqifeene Nau* on the West coast in October, *Insha Allah*, with more workshops being planned for other regions of the US.

Hadhrat Abu Musa Ash'ai^{ra} relates that the Holy Prophet^{sa^w} said: "The case of the one who remembers his Lord and the one who does not remember his Lord is like that of a living and the dead."

(*Bukhari kitabudda'wat bab fadl dhikrullah ta'ala, Muslim kitabussalat bab istihbab salatunnafileh fi baitih wa jawazha- fil masjid*)

April 8, 2008, 8:12AM

Ex-Houston photographer's risky shot wins Pulitzer

By JENNIFER LATSON

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Photojournalist Adrees Latif brought a camera into a country where having one could get you killed.

Monks and nuns were under fire for their protests against the Burmese government in 2007 when Latif sneaked in among the fold to document the unrest. Foreign journalists were not allowed inside the country, so the Reuters photographer went without media credentials.

His photograph of the fatal shooting of a fellow journalist, the Japanese videographer Kenji Nagai, won the Pulitzer Prize for breaking news photography on Monday.

Latif, 34, grew up in Houston, where his parents still live.

He called them on Monday from Nepal, where he is covering a turbulent election that has provoked bombings and demonstrations.

His assignments often take him to dangerous places, said his father, Abdul Latif Mahmud. "Sometimes we worry too much, and God saves him," Mahmud said.

Born in Pakistan, Latif moved to Houston with his family at age 7. He impressed teachers with his talent and passion for photography at Jersey Village High School, Mahmud said.

"He has always wanted to be a photographer," Mahmud said. "He takes snaps all the time."

Latif worked at The Houston Post, then as a freelancer at the Houston Chronicle, before moving to Los Angeles to work for Reuters. While working in Houston, he earned a degree in journalism from the University of Houston in 1999. He later moved to Bangkok, where he lives with his wife and daughter, covering international news for Reuters.

University of Houston spokesman Eric Gerber didn't know any other UH alumnus who has won a Pulitzer, although Edward Albee earned the prize while a professor there, Gerber said.

Latif thanked his father Monday for encouraging him to submit his photo to the Pulitzer Board. "When I saw the picture, I told him, 'This is a prize-winning picture,'" Mahmud said.

Mahmud hopes his son's next awards come from less dangerous assignments, such as covering the Beijing Olympics this summer.

"He's a very good sports photographer, too, and he's a good writer," Mahmud said.

Latif knew the risks involved when he traveled to Burma last September.

"He didn't even tell me he was there until he came back," Mahmud said.

jennifer.latson@chron.com

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hadhrat Khalifatul Masih IIIth States:

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

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

Every Ahmadi Should Join the Waqfe Arzi Scheme

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

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

A Source of Self-correction

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

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

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

**162 Penwick Cr.
Frederick, MD 21072
Tel: (301) 560-2532**

60TH JALSA SALANA, USA

**60th Jalsa Salana, USA will *Insha Allah* be held on
June 20-22, 2008**

at

**Pennsylvania Farm Show Complex and Expo Center
2300 North Cameron Street
Harrisburg PA 17110-9443**

Transportation Department Contact Information

Primary Contact

Na'ib Nazim Transportation, Junaid Shams

Primary #: (571) 345-5622

Fax #: (703) 651-9138

Email: jalsatransportation@gmail.com

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

Secondary Contact

Nazim Transportation, Hibbi Iqbal

Primary #: (703) 655-5052

Fax #: (703) 651-9138

Email: jalsatransportation@gmail.com

**We look forward to serving you and please remember
to pray for a successful Jalsa Salana 2008.**

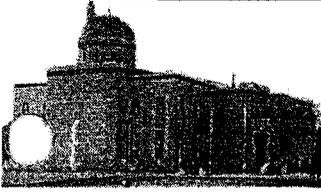
60th Jalsa Salana USA
June 20-22, 2008

Hotel Information

Here is the list of the all the hotels in the vicinity of Jalsa Site in Harrisburg, PA. Even the negotiated rates are quite high as this is high season for the area. We strongly recommend booking your reservations from web-sites like www.travelocity.com, www.expedia.com, www.hotwire.com, etc. for better prices. We are also working to reserve some camp-sites. That information will be provided shortly.

Hotel Name	Address	Web Site	sales phone	Reservation phone	Miles to the Farm Show Complex
Hilton Garden Inn Hershey	550 East Main ST Hummelstown, PA. 17036	www.hershey.gardeninn.com	717-566-9292	717-566-9292	14.70 miles
Wyndham Garden Hotel	765 Eisenhower Blvd Harrisburg, PA.17111	www.harrisburgwyndham.com	717-920-2317	717-558-9500	8.22 miles
Homewood Suites - Harrisburg East	3990 TecPort Dr. Harrisburg, PA. 17111	www.harrisburgeast.homewoodsuites.com	717-635-2782	717-909-4663	7.82 miles
Holiday Inn Harrisburg/Hershey-Grantvill	604 Station Rd Grantville, PA.17028	www.stayholiday.com	717-469-1554	717-469-0661	14.73 miles
Crowne Plaza Harrisburg	23 South Second St. Harrisburg, PA.17101	www.cpharrisburg.com	717-920-1786	717-234-5021	2.93 miles
Hampton Inn & Suites Hershey	749 E. Chocolate Ave Hershey, PA, 17033	www.hershahotels.com/ hamptoninnhershey.htm	717-534-2272	717-533-8400	18.01 miles
Holiday Inn Express	610 Walton aVe Hummelstown, PA. 17036	www.hershahotels.com/ holidayinnexpresshershey.htm	717-534-2272	717-533-8400	15.51 miles
Fairfield Inn Harrisburg Hershey	1018 Briarsdale Rd Harrisburg, PA. 17109	www.marriott.com/harff	717-412-4326	717-412-4326	5.87 miles
Comfort Inn East	4021 Union Deposit Rd Harrisburg, PA. 17109		717-561-8100	717-561-8100	5.98 miles
Best Western Inn & Suites	815 S Eisenhower Blvd Middletown, PA.17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles

Holiday Inn Express	5680 Allentown Blvd Harrisburg, PA. 17112	www.hiexpress.com/harrisburgpa	717-657-2200	717-657-2200	6.63 miles
Comfort Inn East	7744 Linglestown Rd. Harrisburg, PA. 17112	www.choicehotels.com/hotel/pa029	717-540-8400	717-540-8400	11.21 miles
Days Inn Harrisburg North	3919 N. Front St Harrisburg, PA. 17110	www.daysinnharrisburg.com	717-233-3100	717-233-3100	2.56 miles
Howard Johnson Harrisburg/Hershey	473 Eisenhower Blvd Harrisburg, PA. 17111	www.harrisburghotels.com	717-564-6300	717-5646300	7.76 miles
Homewood Suites - West	5001 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.homewoodsuites.com	717-691-6691	717-697-4900	9.92 miles
Hampton Inn Harrisburg West	4950 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.hamptoninn.com	717-691-6691	717-691-1300	9.74 miles
Comfort Inn Riverfront	525 S. Front St Harrisburg, PA. 17104	www.comfortinnriverfront.com	717-233-1611	717-233-1611	3.15 miles
Days Inn Hershey	350 W Chocolate Ave Hershey, PA. 17033	www.daysinnhershey.com	717-534-2162	717-534-2162	16.55 miles
Hampton Inn	4230 Union Deposit Rd Harrisburg, PA. 17111	www.hamptoinn.com	717-545-9595	717-545-9595	5.99 miles
Courtyard by Marriott Hbg West	4921 Gettysburg Rd Mechanicsburg, PA. 17055	www.marriott.com/harwm	717-766-9006	800-321-2211	9.47 miles
Felicita Garden Resort	2201 Fishing Creek Valley Rd Harrisburg, PA. 17112	www.felicitaresort.com	717-599-7603	717-599-5301	8.55 miles
Country Inn & Suites Harrisburg West	4943 Gettysburg Rd Mechanicsburg, PA. 17055	www.countryinns.com/harrisburgpa_west	717-796-0300	717-796-0300	9.52 miles
Four Points by Sheraton	800 East Park Dr. Harrisburg, PA. 17111	www.fourpoints.com/harrisburg	717-561-2800	717-561-2800	6.32 miles
Best Western Inn & Suites	815 Eisenhower Blvd Harrisburg, PA. 17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AHMADIYYA MOVEMENT IN ISLAM, INC., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115

INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

RESOLUTION

All of us who are gathered at the 25th Majlis-e-Shura USA, in the year of Khilafat Centenary Celebration, we reiterate our pledge to Khilafat-e-Ahmadiyya.

We renew our allegiance to Khilafatul-Masih Al-Khamis, May Allah strengthen his hand.

ایده اللہ تعالیٰ بنصرہ العزیز

We pledge to serve and safeguard this institution of Khilafat.

O Allah, Bless this Khilafat, our entire Jama'at, and our country, with Your Guidance, Help and Protection. Ameen.

April 27, 2008

Aman Dafa

Zahid Bayan

Inasoud A. Inalib

Mirza Ehsan Ahmad

Falahud Din Sumer

Note: This resolution was signed by all the delegates attending the Shura, 2008. These signatures appear in subsequent pages, not included here.