

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عِبَادِهِ الْمُسَبِّحِ الْمَوْعُودِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

HIJRAT 1359

JAMADI-US-SANI/RAJB 1400

MAY 1980

THE WORD OF GOD

"Say, 'Obey Allah, and obey the Messenger.'" But if you turn away, he is responsible for what he is charged and you are responsible for what you are charged with. And if you obey him, you will be rightly guided. And the Messenger is only responsible for the plain delivery of the Message.

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.

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.

Think not that those who disbelieve can frustrate Our design in the earth; their abode is Hell; and it is indeed an evil resort."

(The Holy Quran 24:55-58)

KHALIFATUL MASIH'S HEALTH

According to the latest reports reaching us from Pakistan, Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III is suffering from an infection in the kidneys. Members are requested to pray for the speedy recovery of their spiritual leader, and for the rapid progress of Islam under his dynamic leadership.

SECOND MANIFESTATION OF GOD'S POWER

by Hazrat Ahmad the Promised Messiah

"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 Quran: "Allah has set it down to stand for ever that He and His Apostles should prevail." The meaning of dominance in this context is this that the desire and aim of the Prophets being that the truth of the Way of God should come to be fully established in the earth, to an extent that no one should be in a position to resist its force by means of powerful signs Allah manifests the truth of their claims, and sows the seed at their hands of the righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions, and at a time which bears a colour of failure, and gives to their opponents a chance to heap ridicule on them. When these opponents have had their laugh, however, He shows another manifestation of His powerful hand, creating a set of circumstances which work for the full attainment of those aims which earlier were only partially achieved. In short, He shows two manifestations of His power: firstly at the hands of His Apostles; secondly at a time following the death of the Apostle when obstacles spring up in the way, the enemies gain force, beginning to feel that the mission of the Prophet had been fatally injured, that the community of his followers had been destroyed; and when even members of the new movement fall into doubt in regard to their future, and begin to despair, as if their backs had been broken, many unfortunate among them going so far as to turn their backs upon the movement. Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet. Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr when the death of the Holy Prophet was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were unnerved by deep grief. At that critical hour Allah made Abu Bakr stand up firmly, thus showing His powerful hand a second time to save Islam from extermination, and to fulfill the promise He had given in the following words:

"He would firmly establish for them the Faith He had chosen for them, and for them He would change a state of fear into a state of peace and security. This was what happened in the time of Moses on the way to the Holy Land when he died before he had reached his destination, and when this seemingly untimely death struck down the Israelites with extreme grief, so that, as we find written in the Torah, they remained weeping and crying for forty days.

"And again this was what happened in the case of Jesus, peace be upon him, when the disciples dispersed following the crucifixion, and when one of them even turned apostate.

"So, therefore, my dear friends, when this has always been the way 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 should proceed to alter this long established Divine practice. You should not therefore grieve over this that I have told you, nor should you let yourself be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be ever lasting, of which the

IMPORTANCE OF KHILAFAT

EDITORIAL:—

MAY 27, DAY OF THE SECOND MANIFESTATION OF GOD

Exactly 72 years have passed since the Regenerator of this age Hazrat Ahmad the Promised Messiah and Mahdi the Founder of the Ahmadiyya Movement in Islam departed this world on May 26, 1908 leaving hundreds of thousands of his followers in deep sorrow and profound grief.

The follower Prophet of the age did publish his *Alwasiiyat—The Will* two years prior to his death when he was informed through revelation of his approaching end with the sole aim of setting down in writing some words of admonition and advice for his friends and such other people who might be disposed to derive benefit from them. The extracts from *The Will* are published on the front page of this very issue of *The Gazette*.

It was according to these pronouncements of the great seer that the entire Ahmadiyya Community shocked with the loss of their Founder and subjected to all sorts of attacks from the opponents, witnessed the first manifestation of the promised and everlasting Second Manifestation of God on May 27, 1908 personified in the election of Hazrat Maulvi Nuruddin as Khalifatul Masih I, the first Successor to the Promised Messiah. Hence, the day of May 27th is being remembered and would ever continue to be remembered as an historical day in the annals of the Ahmadiyya Movement in Islam.

As it was promised that the Second Manifestation of God shall stay with us always, the devoted and sincere followers of the Promised Messiah (peace be upon him) despite the trials and tribulations remained stuck to this principle laid down by the Promised Messiah and did elect Hazrat Mirza Bashiruddin Mahmud Ahmad as Khalifatul Masih II, the second Successor to the Promised Messiah when Hazrat Maulvi Nuruddin Khalifatul Masih I breathed his last on March 13, 1914.

The progress the Community gained under the divine Khilafat of Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II is a fact which even the seceders have had to admit in their speeches and writings.

To adequately understand and realise the importance of Khilafat it is necessary to know the responsibilities of Prophethood. These responsibilities are briefly described in the following verse of the Quran.

“O our Lord” raise up among them an Apostle from among them who may recite Thy signs unto them, and teach them the Book, and Wisdom, and purify them: for Thou are the Mighty, the Wise.” (2:129)

According to this verse of the Quran the first duty of a prophet is to preach his mission to the people and to invite them to the path of truth and rectitude. That is to say, he calls on people to the acceptance of his claims and teachings and reinforces his preaching by reasons and arguments and by the heavenly signs which God manifests at his hands. His second duty is to train and educate those who have accepted him as God’s messenger into the laws and teachings that have been revealed to him. The third great responsibility which God imposes upon him is to teach his followers the significance and inwardness of the ordinances, precepts and the rituals of the religion and his fourth duty which

And Allah be praised that this Community of God has been blessed to see the third manifestation of the Promised Second Manifestation of God on the passing away of Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II with the election of Hazrat Hafiz Mirza Nasir Ahmad as Khalifatul Masih III, the third Successor to the Promised Messiah on November 8, 1965.

Through the Grace of the Gracious God, the Ahmadiyya Community before the very eyes of the seceders would certainly continue to derive the blessings of the Second Manifestation of God—Khilafat and the day is not far when those who claim to have had the love of the Promised Messiah at their heart would realise their folly and join us to share the bounties promised to those who prove themselves in accordance with ALLAZEENA AAMANO WA AMELUS SUALI-HATE—those who believe and do good deeds, Insha Allah.

is at once the aim and object of all religions is to bring about in his followers a great moral and spiritual transformation with all the resources at his command and to raise them from the lowest depths of moral turpitude to the highest pinnacles of spiritual glory.

ISLAMIC CONCEPTION OF KHILAFAT

This is but a very brief outline of the great mission of a prophet and it is obviously not within the power of a human being to fulfill it in a lifetime. It is the work of centuries and of a long line of divinely-inspired persons. This is why every prophet had his Khalifas who continued and brought his work to consummation. No mere nominated or elected Khalifa can accomplish this mighty task unless he be constantly guided and inspired by God in the discharge of his onerous duties. He must be a rightly guided Khalifa. The Holy Prophet (peace and blessing of God be upon him) ruled over his people as a divinely-inspired and guided prophet. He led the public prayers; he acted as judge; he controlled the army. On his death a leader was put in his place of similar authority whom the Prophet himself styled as *Raashid* and *Mahdi* (rightly-guided). A president elected even for life exercising an authority as vast as that enjoyed now by the President of the United States of America could not do the work that Abu Bakr did on the death of his great Master. A mere secular head without the promise of divine guidance in the discharge of his duties is not the Islamic conception of a Khalifa. The following verse of the Holy Quran clearly describes the kind of Khalifas, who, as God has promised will continue to rise among the Muslims:

“God hath promised to those of you who believe and do the things that are right, that He will cause them to succeed others in the land, as He gave succession to those who were before them, and that He will establish for them that religion which He has chosen for them and that after their fear He will give them security in exchange. They shall worship Me; nought shall they join with Me. And whoso, after this, believe not, they will be the transgressors.” (24:55).

A KHALIFA CANNOT BE DESPOSED

This verse embodies a true conception of a Muslim Khalifa, the spiritual and secular Successor of a prophet of God. It clearly shows that God takes upon Himself the appointment or selection of Khalifas and He promises that religion shall strengthen through them and He shall cause security to reign in their dominions in place of fear and towards the end of the verse He discloses a special characteristic of such Khalifas which is, that though apparently deriving their authority from the people, they will look more to divine guidance and help in all their undertakings than the support they would receive from the people.

Now such a Khalifa whom God appoints as the spiritual and temporal head of the Muslim State and whom He promises His help and guidance, though elected by the majority of the people is obviously a person whose deposition at a subsequent date in his life is out of the question. You can depose or dismiss, subject to conditions laid down in the traditions, a secular leader whom you have elected as your Amir for the transaction of your worldly affairs but to think of a Khalifa who combines in his person the spiritual and temporal headship of the Muslims that he can ever be deposed is profane and blasphemous. And the Holy Prophet's first four Successors—Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and Hazrat Ali and the three Successors of the Promised Messiah, Hazrat Maulana Noor-ud-Din, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad and Hazrat Mirza Nasir Ahmad, fall under this category. Not only that it is foolish to think that a person from whom we seek spiritual guidance can ever be deposed but we have clear commandment of the Holy Prophet and the Muslims should follow the example of the rightly-guided Khalifas and the traditions and precedents set by them. He says:

"I enjoin upon you the fear of God and submission and obedience even to a Negro slave who is appointed your leader because those who will live after me will see differences and dissensions arising among the Muslims. At such a juncture I charge you with following unswervingly my example and the precedents set by my rightly-guided

Khalifas. Get hold of them firmly and beware of innovations."

In this Hadith the Holy Prophet has attached an equal weight to the example set by his Khalifas to that of his own. The fact that none of the Khalifas of the Holy Prophet was deposed in spite of an insistent demand made by a section of the Muslims from Hazrat Usman that being unequal to the great task entrusted to him he should abdicate and in spite of the standard of an open revolt that was raised against Hazrat Ali, shows the great dignity and sanctity of the office of Khilafat. There is a definite saying of the Holy Prophet according to which he had warned Usman against laying down the mantle of Khilafat with which God would invest him. The Holy Prophet is reported to have said addressing Hazrat Usman:

"In the not distant future God will clothe thee with a shirt which some of the people will demand of you to put off. I direct thee never to accept their demand and put it off."

Though the election of Hazrat Usman to Khilafat was made by a sub-committee appointed by Hazrat Umar shortly before his death, this election of the members of the Electoral Committee God attributes to Himself and regards their election as His own election. This tradition of the Prophet lays down a maxim that once Khalifa has been elected he can never be deposed. If it had been possible for Ali and Usman once they had been installed on the Khilafat to get away from it, we are sure that seeing the appealing dissensions that had risen among the Muslims, they would certainly have abdicated. But they knew that abdication was not possible, deposition unthinkable. Therefore in the face of manifest danger to their lives they held on to their guns till their enemies by murdering them laid an axe at the unity, solidarity and cohesion of Islam and gave it a staggering blow from which it has never fully recovered. (Review of Religions).

WORD OF THE PROMISED MESSIAH

God is a most precious treasure; realise its proper value. Without Him you are nothing; neither you nor your material means and plans.

PRAYERS OF A MUSLIM

While going to Mosque in the morning a Muslim is enjoined to say:

ALLAHUMMAJ'AL FEE QALBEE
NOORAN

WAJ'AL FEE LISAANEE NOORAN
WAJ'AL FEE SAM'EE NOORAN
WAJ'AL FEE BASAREE NOORAN
WAJ'AL MIN KHALFEE NOORAN
WAJ'AL MIN AMAAMEE NOORAN
WAJ'AL MIN FAUQEE NOORAN
WAJ'AL MIN TAHTEE NOORAN
ALLAHUMMA'ATINEE NOORAN

O God, create light in my heart,
light on my tongue
light in my ears,
light in my eyes,
light behind me,
light in front of me,
light above me,
and light below me.
O God! grant me light.

While attending the sick a Muslim is enjoined to say:—

AZHIBIL-BA'SA RABBANNAASI
WASHFI ANTASH SHAAFEE LAA
SHIFAA'A ILLAA SHIFAA'OKA
SHIFAA'AN LAA YUGHAADIRO
SAQAMAN—Take away the sickness,
O Lord of all people! and restore (Thy servant) to health. Thou art the Healer, there is no healing but that which Thou grantest. Grant recovery which leaves no ailment behind.

On wearing a new dress a Muslim is enjoined to say:—

a. ALLAHUMMA LAKAL
HAMDO KAMAA KASAUTA-
NEEHI AS'ALOKA KHAIRAHOO
WA KHAIRA MAA SONI'ALAHOO
WA A'OZOBIKA MIN SHARRI-
HEE WA SHARRI MAA SONI'A
LAHOO—O God! all praise belongs to Thee as Thou have clothed me. I beseech Thee is goodness and good of what it is made for; and I seek Thy refuge from its evil and evil of what it is made for.

b. ALHAMDO LILLA HILLA-
ZEE RAZAQANEE MINAL
LIBAASI MAA ATAJAMMALO
BIHEE FIN NAASI WA OWAAREE
BIHEE AURATEE WA ATAJAM-
MALO BIHEE FEE HAYAATEE—
All praise is of God who granted me the dress to look respectable among the people, to cover my nakedness and to make my life a decent one.

HAZRAT KHALIFATUL MASIH I ON KHILAFAT

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 fulfil 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 *Ba'iat*. 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 *hadees* or of some statement of the Promised Messiah.

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 in verse 13 of chapter 60 of the Holy Quran. Then have you drawn up a list of shortcomings of the Holy Prophet? The Promised Messiah also used that expression in the conditions of *Ba'iat*. 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 Khalifa. How do you know that he might be greater than Abu Bakr and Mirza Sahib . . . 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 rancour 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. *Amen*.

During the course of his speech in the Annual conference of 1911, on December 27, he stressed the need of unity through taking firm hold of Allah's rope as affirmed in the Holy Quran (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 Khalifa like Hazrat Abu Bakr. 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 Quran 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 honour it and respect 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 Khalifa, it is God's own business . . . If I have been made Khalifa this is God's doing, in accordance with his design. It is true that He has made me Khalifa for your good. No power can set aside a Khalifa 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 Khalifa 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?

I remind you again that the Holy Quran sets forth clearly that it is Allah Who appoints Khalifas. Remember, Adam was made Khalifa by God, Who said: 'I am about to appoint a vicegerent (Khalifa) in the earth.' What good did the angels achieve by raising an objection to it? You can find it from the Quran. 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 Khalifa 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 Khalifa 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 Quran that it is not the part of man to establish a Khalifa; it is the function of God Almighty.

If anyone says that the Anjuman (Central Association) has made me Khalifa, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me Khalifa, nor do I consider any Anjuman capable of appointing a Khalifa. Thus no Anjuman has made me Khalifa, 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 Khalifa. At the time when I was not yet a follower of the Promised Messiah I dressed in the same manner in which I dress now. I have met the nobility as a person of honour, 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 Khalifa, but God Almighty so willed it out of His wisdom, and He made me your Imam and Khalifa. 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 would raise objections against me? If you have any objections, 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 and Umar. Turn away from any such thought. Allah, the Exalted, has made that one Khalifa 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 Khalifa, nor can anyone else become Khalifa in my lifetime. When I die it will be only that one

concerning whom God so wills who will become Khalifa and God will raise him to this office Himself. You have made a covenant with me. You should not raise the question of Khalifa. God has made me Khalifa 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.

QURAN OFFERS GUIDANCE IN ALL CONDITIONS OF LIFE

BAKERSFIELD, CA:—

"The Holy Quran offers guidance to all peoples in all conditions of life was told here by Maulvi Ata Ullah Kaleem, the Missionary-in-Charge West Coast Region.

Maulvi Kaleem who was addressing the Philosophy Club of California State College, Bakersfield on "Islam on International Relations" quoted in his support Davenport who said: "The Quran is the general code of the Muslim world; the social, civil, commercial, military, judicial, criminal, penal, and yet a religious code. By it everything is regulated from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of the general community to those of society, from morality to crime, from punishment here to that of the life to come."

Dr. L. Stafford Betty, the Associate Professor of Religious Studies, thanked the speaker for his talk and his patience in answering the questions put by the students and the Professors.

A copy of the Holy Quran Arabic text along with the English translation and a copy of The Philosophy of the Teachings of Islam were presented to Dr. Betty for the College Library.

THE INSTITUTION OF KHILAFAT

by Hazrat Mirza Bashir Ahmad (May God be pleased with him)

Study of the Holy Quran and sacred history shows, that the object of a prophet's or an apostle's advent is not merely his coming and passing away after delivering his message; rather, at the advent of every prophet or apostle the Divine Will is to bring about a change and a revolution in the world, for the accomplishment of which in view of the necessity of material conditions and means, is required sustained and continued effort and an enduring organization; and as man's span of life is limited, God's custom is that He causes the prophet to accomplish only the "sowing of the seed"; in order that the seed may grow to full fruition, God perfects the prophet's mission by setting up after his death competent men one after the other as his successors. These successors are called Khalifas in Islamic terminology, for the word "Khalifa" means: one, coming after; or one, succeeding another. From ancient times, every prophet has been having this succession of Khalifas after him; for example, Moses had Joshua as his Khalifa; Jesus had Peter; and the Holy Prophet (on whom be peace and the blessings of God) was succeeded by Hazrat Abu Bakr as the Khalifa; nay, after the Holy Prophet, the Khilafat was an institution greater and more glorious than any such institution set up after the death of any other prophet. Apart from the necessity of perfecting the prophet's work, there is another object underlying the institution of Khilafat, and that object is, that the prophet's followers might be enabled to bear the shock—which is no less than a terrible earthquake—befalling the newly-born community of the prophet. It was, therefore, inevitable that after the Promised Messiah also this ancient divine custom should be fulfilled. The Promised Messiah says:—

"The Word of God has revealed to me . . . that He would make this Movement flourish fully—in part of my hands, and in part after I have passed away. This is God's custom which He has been fulfilling ever since the creation of the world—He helps His prophets and his Messengers . . . and He makes them only to sow the seed of the truth which they

want to spread in the world but the full fruition of the seed and the perfection of their work is not affected by them; on the other hand, He causes them to die at a time when, apparently, it forebodes failure and disaster; and, then manifests His Power in another way. In short, He manifests His power through the prophet; and secondly, at a time when, after the prophet's death, difficulties are confronted God manifests His great Power a second time and supports the tottering community. He therefore, who is patient to the end, witnesses this divine miracle, as was the case in the time of Hazrat Abu Bakr, when the Holy Prophet's (peace and blessings of God be upon him) death was regarded as an untimely death and many an ignorant dweller of the desert apostasised and the Companions were mad with grief—then did God raise Hazrat Abu Bakr and thereby gave proof of His power a second time . . . this happened in the time of Moses, as also in the time of Jesus . . . This dear ones! is the ancient divine custom . . . God would not abandon his ancient custom today I am a Manifestation of the Power of God; I am an embodiment of the divine Power, and, after, me, there would be others who would be the Manifestations of the Second or the other Power (Al-Wasiyyat).

Regarding the appointment and status of the Khalifas, Islam teaches that the office of the Khalifa is by no means hereditary; on the other hand, it is a sacred trust which, through elections by the faithful, is entrusted with the most competent man in the community, and as, the office of successor to a prophet is an important and delicate spiritual office, Islam teaches that though apparently the Khalifa's election takes place through the vote of the people, the whole affair is supervised by God from the heavens, by His special intervention. He guides the people so as to cause their decision to agree with His Pleasure. Thus though the Khalifa is appointed through the machinery of election, the election really is determined by the secret destiny of God. That is why the appointment of a Khalifa is attributed

by God to Himself—it is He Who sets up Khalifas, says God. The Khilafat is a delicate spiritual institution which it would be difficult for the common people perhaps to appreciate; and the truth is, that, while on the one hand, the appointment of a Khalifa takes place through election by the faithful on the other, the appointment accords with the Will of God—the hidden Wires of God's destiny draw men's hearts and incline them towards the Favoured One of God. Then, when a Khalifa has been elected in fulfillment of the destiny of God, Islam requires all the faithful to render full obedience to him; and, he, for himself, is enjoined to consult the faithful in all important affairs, and though he is not bound to follow the latter's advice rather, if he thinks it advisable he can reject such advice and can take his own decision—nevertheless, he is required to hold consultation and to acquaint himself with the people's views.

The reason for the Khalifa's not being bound to accept the people's advice is that he, in view of the spiritual character of his office is enjoined in all things to rely on and look towards God; he is required to rely only on God's assistance. If, however, he is held to be bound to follow the people's advice, the *Tawakkal* or placing one's reliance on God by reason of this obligation disappears like smoke into the air. That is why the Holy Quran mentions *Tawakkal* or reliance upon God in opposition to consultation, and directs that the Khalifas must consult the people, yet, they might make the final decision relying, upon the help of God; and this in order that they might take their stand on *Tawakkal*.

The Khilafat is a wonderful and an unmatched Islamic institution which, in current constitutional phraseology, cannot be described as agreeing fully with the constitutional structure of democracy; nor can it be compared with the present-day Dictatorship. It is a different kind of organization, midway between these two. It is not a democracy, as the president under a democratic constitution holds office for a

time, but, in Islam the Khalifa is elected not for a time but for life. Secondly, under a democratic order, the president in many matters is bound by the advice

he people; but, in Islam, though the Khalifa is bound to consult the people, he is not bound to act upon the advice tendered to him—he can, for reasons of public policy, reject such advice and act independently of it. Again the Khilafat is different also from Dictatorship, for, in the first place in dictatorship there is no question of a time-limit—the Dictator may or may not be in power for a limited time only; secondly, the Dictator generally is all powerful, so much so, that in case of need he can repeal an existing law and enforce a new law in its place, but under the Khilafat the Khalifa's powers are in any case limited by the Islamic Shariat and by the directions of the prophet whom he serves. And, again the Dictator is not bound to consult the people but the Khalifa is enjoined to consult the faithful.

The Khilafat, in short, is a wonderful and a rare piece of organization, which in spirit approaches near democracy, but outwardly is nearer to dictatorship. But the fundamental difference which

rates and distinguishes the Khilafat from all other constitutions of the world is its spiritual character. The Khalifa is not merely an administrative head, but, being the successor to a prophet's community; he has to act as an example to the people; his Sunna (practice) is an example for others to follow. This aspect of the Khilafat distinguishes it from all other constitutions—no, there can be no question of a time-limit in respect of a spiritual institution of this character.

SIGNS OF JUDGMENT DAY

These are the signs of the nearness of the Day of Judgment: (1) people will greet only certain special people, (2) the trade will expand to such an extent that the wife will be helping the husband in his trade affairs, (3) people will not pay attention towards the rights of their relatives, (4) the pen will be put to very great and extensive use, (5) false witness will become a common thing, (6) true evidence will be concealed. (HADIS)

LAJNAH IMA ALLAH

VIRTUOUS WOMEN

(Continued from the last issue)

12) The teachings of the Prophet had made the lady companions of the Prophet an image of self-respect and dignity. Hazrat Fatema (razi-al-Laaho 'an-ha), once tired of her household work went to her father to ask for a slave girl who were being distributed by the Holy Prophet as a war booty. But when she found him busy talking to certain people she felt shy in making the request and came back.

13) The hospitality of Arabs is well-known but the lady companions of the Kind Prophet possessed extraordinary spirit in this field.

Hazrat Umm-Shareek (razi-al-laa-ho an-ha) a wealthy and generous lady companion had turned her dwellings into a guest house, and all guests of the Prophet stayed there.

14) The following example of self-sacrifice presented by Hazrat Ayesha Siddiqa (raza-al-laa-ho 'an-ha) will ever adore to the annals of history:

Hazrat Ayesha had reserved for her own grave a piece of land by the side of her husband, Hazrat Muhammad (sal-lal-laa-ho alai-hi wa aa-le-hi-wa sal-lam) and her father, Hazrat Abu Bakr (razi-al-laa-ho an-ho). But when Hazrat Umar Farooq (razi-al-laa-ho 'an-ho) requested her to give that piece of land for his own grave, she readily consented saying "I had kept it for myself but give you preference over me."

15) One day Hasa Bint Abdur Rahman (razi-al-laa-ho 'an-ha), a niece of Hazrat Ayesha Siddiqa (razi-al-laa-ho 'an-ha) went to her clad in a thin 'dupatta (a light piece of cloth worn by women to cover head and bosom). No sooner did Hazrat Ayesha perceive it, then she tore it and said, "do you not know what command has been given by Allah in Surah Noor?" Then she sent for a dupatta of thick cloth and made her wear it.

16) Night had fallen and darkness had spread all around. The great Caliph of Islam, Hazrat Umar Farooq (razi-al-laa-ho an-ho) was on a round of the city to look after the welfare of his subjects. He heard a voice from a house saying "My daughter, get up and mix some water in the milk." Came the reply, "No mother. The Caliph has ordered that water should not be mixed in milk." The

mother again said, "Will the Caliph see you at this hour mixing water in milk?" The daughter replied, "No mother, it is not good that the command of the Caliph should be obeyed only in the light of day and ignored in the darkness of night." Hazrat Umar Farooq was greatly taken in by this conversation of mother and daughter and he was very much impressed by the character of the girl. The house from where he had heard this conversation was marked. In the morning, he obtained more information about the residents of that house and solemnized the marriage of that noble girl with one of his sons. Thus he honoured the virtuous girl.

The honesty and truth of that girl would ever serve as a beacon light for mankind. It is the need of the time that we should develop our character on these lines and adorn our life with these virtues.

(Yaqueen International)

MONTHLY GATHERING

A monthly gathering was convened by the President Willingboro, Brother A. Mannan Malik, on March 30, 1980 at the Farm of Dr. Ihsan Zafar in Huberton, N.J. The time was set at 12:30 pm. but despite continuous rain, brothers and sisters, Khuddam and Atfal started coming in well before time.

The total count was:

Brothers	50
Sisters	67
Total	117

Those present represented Willingboro, Newark, York, Long Island and Philadelphia. The largest representation of 21 was from York, PA. A total of 25 cars brought the guests.

The program of activities was cyclostyled and sent well in advance, by the President Willingboro, to all the Jamaats in the vicinity, to enable the contestants to prepare themselves or their children for the proposed contests.

PROCEEDINGS

In the first session, recitation from Quran was given by Brother Safeeullah Chaudhry followed by collective prayer.

The chairman, Brother A. Mannan Malik declared open the activities, and, in a short speech, explained the sublime

continued on page 9

JAMAAT ACTIVITIES

CHICAGO, ILL.:—The Jamaat celebrated Masih Mauood Day in North Chicago, along with Milwaukee, Racine, Streamwood and Waukegan Jamaats. Speeches were delivered on the life of the Promised Messiah, peace be upon him.

The Jamaat distributed 4,000 leaflets on the tomb of Jesus and since that time the response is very encouraging.

Weekly classes on Yassarnal Quran and General Islam are being held regularly. Friday services and Sunday meetings are also conducted.

The copies of the Holy Quran are steadily circulated. A prominent lady, Managing Editor of Pit and Quarry Publications, Inc. was presented with a copy of the Holy Quran. She has appreciated the gift with the following remarks in her letter of acknowledgment: "I deeply appreciate your thoughtfulness in sending me a copy of the Holy Quran. The arrival of the book was an unexpected and pleasant surprise. Rest assured the book will be read. Islam is a faith about which I, like many Christians, know very little. I believe, as I'm sure you do, that peace will come only when we understand how much we share with those of a different heritage. Again, thank you for your kindness."

CAROLINAS-VIRGINIA:—The Promised Messiah Day was celebrated in North Carolina with the recitation from the Holy Quran by Hamid Naseem. Munawar Ahmad presented a poem of the Promised Messiah, peace be on him. Zia Azam spoke on the prophecies of the Promised Messiah whereas Naweed Azam described some of his great miracles. Rasheed Azam referred to the plight of Islam and conditions of Muslims, particularly in India, at the time of the advent of the Promised Messiah, and how he re-established the superiority of Islam as a comprehensive and complete religion. He also related how the Promised Messiah exalted the name of Allah and the grandeur of the greatest Prophet, Muhammad, peace and blessings of God be upon him. Dr. Lacey Ahmad in his address explained why Hazrat Mirza Ghulam Ahmad of Qadian is called the Promised Messiah, and his status as a follower Prophet chosen by God Almighty Himself.

PITTSBURGH, PA.:—The Jamaat celebrated Masih Mauood Day on the scheduled date, March 23, with the recitation from the Holy Quran by Br. Abu F. Mutaza. Br. Umar Shaheed spoke on the early life of the Promised Messiah. Br. Wahid Hikmat related the miserable condition of the world at the advent of the Promised Messiah which demanded a great Reformer of his caliber. Br. Jamal Murtaza explained the prophecies of the Promised Messiah which were fulfilled and proved his claim of Messengership. Br. Nazeer Elah-e also delivered a speech appropriate to the occasion. Br. Muhammad Teyyeb in his chairman's remarks read a passage from the book *Mirror of Charm and Beauty* which gives a vivid picture of the excellent morals of the Promised Messiah, peace be upon him. The sisters served the refreshments.

TUCSON, AZ.:—The Jamaat observed the Promised Messiah Day with its full dignity and honour at the residence of Muhammad Ishaque Qureshi, the President of the Jamaat. Br. Zafrullah, an Ahmadi from Jordan, recited a portion from the Holy Quran and presented its translation in English. A poem in the praise of the Holy Prophet (peace and blessings of God be upon him) written by the Promised Messiah (peace be upon him) was sung in a melodious voice by Mubashir Ahmad Qureshi and its translation in English was presented by Sohail Qureshi. Br. Muhammad Qadeer, an American Ahmadi, read out an extract from TAZKIRAH regarding the prophecies of the Promised Messiah. Br. Munir Ahmad Malik described those prophecies of the Promised Messiah which were fulfilled during the time of Second and Third Caliphs. Br. Jamil read out an article regarding the marriage of Hazrat Ahmad the Promised Messiah. Young Tariq read an essay on the life of the Promised Messiah. The last and most comprehensive speech was that of the President Muhammad Ishaque Qureshi who related extensively the life and miracles of the Promised Messiah, peace be upon him. Thirty five persons attended the blessed meeting which was rounded up with silent prayer. The participants were served with light refreshments.

YORK, PA.:—York Jamaat hosted the S.E. Region observance of the Masih Mauood Day, at the Holiday Inn, York. One hundred persons participated in the meeting in which speeches were delivered on "The Promised Messiah in Islam," "Prophecies of the Promised Messiah," "Two Testimonials" and "Ahmadiyyat the Imperative of Our Age" by Yahya Sharif, Daud Malik, Abdul Hafeez, Abdur Rahim Ahmad and the Missionary-in-Charge respectively. Dinners followed at the Nuruddin School of York.

A Tifl Ahmad Tariq Sharif has completed the reading of the Holy Quran in Arabic.

Two Lajna members participated in an International Fair at the York Y.W.C.A. and sold food and Islamic literature.

The York Atfal and Nasirat participated in the Ahmadi Children Spring Programme held in New Jersey and won 11 out of 17 prizes for knowledge of prayers, Quran recitation, Speeches and Hadith knowledge.

Regular Friday services are conducted at the Nuruddin School.

SEATTLE, WA.:—The Jamaat celebrated Masih Mauood Day by convening meeting at the house of Ch. Abdul Haye Siyal, the President of the Jamaat. Br. Latif Ahmad Bajwah recited a portion of the Holy Quran after which Maulvi Ata Ullah Kaleem spoke on the life, excellences and miracles of the Promised Messiah, peace be upon him. Light refreshment prepared by Sister Ayesha Siyal was served to all the participants of the meeting.

WILLINGBORO, NJ.:—The Jamaat celebrated Masih Mauood Day by convening meeting on the scheduled date, March 23, with Br. A. Mannan Malik in the chair.

After Br. S. Imdad Ali recited a portion of the Holy Quran, the Chairman, in his opening speech, described in detail the significance of the auspicious day. He stated that it was the 23rd day of March 1889 that the Promised Messiah, under the Commandment of Allah, formally founded the Ahmadi Jama'at by accepting a "Baia't"—oath of allegiance, for the first time, from his devoted followers, later called the

"Companions," and thus initiated them into the folds of Ahmadiyyat.

Syed Abdul Aziz explained that the Promised Messiah was, from his early childhood, absorbed in prayers and supplications before Allah. He spent most of his time praying in the mosque called Masjid Aqsa in Qadian, India, so much so that he was called "Maseetar" meaning one who is attached with the mosque only. As the story goes, he asked one of his playmates of early childhood to pray for him that Allah may grant him the real fruits of Namaz. This proves, beyond all doubts, his keenness to please Allah and how anxious he was to have His favours. This sort of keenness is uncommon in children of his age!

It was Hazrat Ahmad's love for Allah that He bestowed upon him His favours. He accepted His prayers and answered favourably. He had revelations right from his adulthood concerning himself, his friends and foes. Allah told him in his revelation: "Thy status before me is just as My one-ness is to Me" and "Thou art in My service and I am always at your back to help you."

The speech lasted 45 minutes.

Later Sardar Bashir Ahmad recited the verses 28:86 and 61:10 and explained their meanings. He told the audience further how the Promised Messiah (peace be upon him) used to ponder over such verses of the Quran which either remained hitherto unexplained or were erroneously considered controversial. As a result, unimaginably vast treasures of spiritual knowledge and wisdom were revealed unto him for the benefit of Mankind.

Hazrat Ahmad challenged the whole Islamic world to come out and compete with him in writing an explanation of any part of the Quran, and offered large sums of money as prize to the winner, if ever there could be one, but no one dared answer the challenge. This was one of the criteria to test the truth of the claimant to prophethood, Messiah and Mehdi of the last days of the Age, as by doing so the World would know upon whom Allah reveals the knowledge of Quran, thereby proving that he, Hazrat Ahmad, is one of the group of the Purified. Anyway, Hazrat Ahmad wrote several articles in papers and published many, many books on the explanation of the Holy Quran and thus rendered

great service to the Book and that was his job, to propagate the teachings of the Quran and prove its finality and superiority over all others.

The speaker finally touched off a few tests to determine the truthfulness of the claims of the Promised Messiah.

The speech lasted for 25 minutes.

The Chairman, in his winding-up speech, reminded the audience to pray and to offer supplications, as laid down by Hazrat Khalifatul Masih III, i.e., Tasbih, Tahmid, Takbir, Surah Fatihah, etc., so that we may fulfill our responsibility towards the final victory of Islam and Ahmadiyyat over all the religions and isms, signs of which will begin to appear in the Second Century of Ahmadiyyat beginning 1989 (God be willing).

All those present were served with snacks and drinks by Br. Manzoor Ali.

Monthly Gathering cont'd from pg. 7

purpose of the gathering and its objectives as laid down by Hazrat Al-Muslihi-Mauood (R.A.A.) for the benefit of all the five subdivisions of the Jamaat: Ansar, Khuddam, Atfal, Lajnah and Nasirat. There after Atfal took part in reciting Quran, etc. and at 1:30 pm the session was closed for the recess.

RECESS

During the recess period, Zuhar and Asar prayers were led by the President, Brother A. Mannan Malik. Meals were then served, in a well organized manner, by Khuddam and Lajnah, in their respective areas—ground floor for the ladies and first floor for the rest of us—in the capacious building of Dr. Ihsan Zafar. The meals had been brought by all the brothers and sisters and a part of lunch was prepared by Dr. Ihsan's family.

Service was actively supervised by Dr. Ihsan Zafar, his wife, Sister Qanita Zafar, Brother A. Mannan Malik, his wife, Sister Ismat B. Malik on the two floors. No doubt Dr. I. Zafar and his mother and wife had to do a good deal of work and they worked wholeheartedly and gladly in every activity and also voluntarily. Yet the main hub of all activities, right from the initial stage of the plan to the end was in the

person of the President Brother A. Mannan Malik.

SESSION OF CONTESTS

After the lunch, all the guests were hurriedly grouped in the manner described above, and were seated in their respective areas. Brothers Dr. Imtiaz Ahmad, Rasul Muhaiman and Andy Suales took their position as judges for the boy contestants, and for the girl contestants. Sardar Bashir Ahmad assisted by Brother Mohd Sadiq and Syed A. Aziz took up their duties as Judges.

The girls were lined up behind a curtain in the ground floor by Sister Qanita Zafar and these girls were sent up, one by one, for the contest. The Lajnah sisters were seated comfortably behind the girls and they listened, with enthusiastic interest indeed, to the answers given by their girls.

PRIZE DISTRIBUTION

Fifty prizes, in the form of books, pens, toys and, of course, cash were awarded to first two winners from the six groups of boys and girls, for each of the four contests. The names of the winners were announced on the mike by the President and the prizes were given out by Brother Yaqub a Sharif to the boys and by Sister Ayesha Sharif to the girls.

CLOSING

After the prize distribution ceremony, which began with recitation from Holy Quran and a poem, collective prayers were offered and thus the gathering came to end at 6:30 pm. The guests left for their homes finally at 8:00 pm. As some cars got stuck-up in the surrounding parking fields, our Khuddam did a good job in the rain and icy breeze, in jacking up the cars, laying rocks under the wheels and pushing them on the road.

WORD OF THE PROMISED MESSIAH

For you another very essential teaching is this that you do not leave the Holy Quran like a book that has been forsaken, since it is therein, and nowhere else, that your life lies. Those who do honour to this Holy Book shall be honoured in heaven. Those who will hold the Holy Quran superior to every tradition and every other saying, shall be given preference in heaven.

KHILAFAT DAY

May 27 is a momentous day in the history of Ahmadiyyat when on the demise of Hazrat Mirza Ghulam Ahmad the Promised Messiah the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Maulvi Noorud-Din was elected Khalifatul Masih I—the first successor to the Promised Messiah. Hence, all the Presidents of the Ahmadiyya Jamaats in the U.S.A. are requested to hold meetings on Sunday, May 25, and explain the importance and blessing of Khilafat to the congregations. The reports of the meetings must be dispatched to the Editor, Ahmadiyya Gazette, 3336 Maybelle Way, Oakland, CA 94619 as early as possible.

MIAN IBRAHIM RETURNS

Dayton, OH:—Mian Muhammad Ibrahim the Missionary-in-Charge Mid-West Region has arrived back to his Regional Headquarters after spending four months leave in Pakistan.

Second Manifestation

Cont'd from pg. 1

chain shall not break until the Day of Qiyamah. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as has gone Allah's promise in Baraaheen-i-Ahmadiyyah, a promise which is not for me personally, but for you. For has not Allah said that to my followers He would vouchsafe power and dominance.

"It is necessary that the day of my separation from you should come, so that after that should come the day which is the day of the promise that shall stand for ever. The Almighty God Who is our God is true and faithful to His pledged word: He would show you all those things He has promised."
(THE WILL)

HADIS

All the creatures are the family of Allah and therefore Allah likes that person most who treats His family nicely.

JESUS WAS A BELOVED OF GOD

TAKOMA, WA:—

"Jesus was a beloved of God belief in whom forms part of the Muslim's faith," has been declared here by Maulvi A. U. Kaleem the Missionary-in-Charge West Coast Region.

Maulvi Kaleem was answering a question put to him by a student of University of Puget Sound after he had addressed a class of the Philosophy department on Prayer and its Effectiveness. Maulvi Kaleem refuted the charge falsely propagated against Muslims that they are anti Christ. He quoted verses from the Holy Quran wherein Jesus (peace be upon him) has been pronounced as the Prophet of God and the Muslims have been enjoined to believe in him as they are commanded to do so in the case of all other prophets of God.

Dr. John B. Magee, the Chairman of the Department of Philosophy, was presented a copy of the Holy Quran Arabic text along with English translation, and a copy of The Philosophy of the Teachings of Islam for the University Library.

The **AHMADIYYA GAZETTE** is edited and published for the **AHMADIYYA MOVEMENT IN ISLAM, Inc.**, in the U.S.A. by **Ata Ullah Kaleem**, Missionary, West Coast Region, from 3336 Maybelle Way, Oakland, California 94619. Phone: 415/261-9481. The American Headquarters of the Ahmadiyya Movement in Islam are located at 2141 Leroy Place, N.W., Washington, D.C. 20008. Phone: 202/232-3737.

AHMADIYYA MOVEMENT IN ISLAM, INC.

**WEST COAST REGION
3336 MAYBELLE WAY
OAKLAND, CA 94619**

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