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### ***KHILAFAT-THE SECOND MANIFESTATION***

So, therefore, 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 should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves 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 everlasting, of which the 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 have been Allah's promise in *Baraheen-I-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

{The Promised Messiah (a.s.)}

(Translated from *Roohani Khaza'in*, Vol. 20, p. 305; *Alwasiyyat*, p. 6)

## FROM THE HOLY QURAN

*“Allah has promised to those among you who believe and do good works that He will surely Make them successors (Khalifas) in the earth, as He made successors (Khalifas) from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, 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 plan in the earth; their abode is Hell; and it is indeed an evil resort.” (24:55-58)*

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ  
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي نَبِيًّا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۖ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۖ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا  
مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَبْصِيرُ ۝

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## PROPHECY OF THE HOLY PROPHET MUHAMMAD

(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ  
مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ ثُمَّ تَكُونُ مُلْكًا عَاضًا تَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ  
تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً  
عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ -

(مسند احمد جلد 5 صفحہ ۴۰۴)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as it is a supplement to it) and would remain as long as Allah wills. Then this Khilafat would also come to an end. The rulers who cut (are cruel to people)

will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge. After saying this, the Holy Prophet (saw) did not add any further comments.

*From the Writings of the Promised Messiah:*

### GRAND PROPHECIES OF THE PROMISED MESSIAH (AS) ON THE ESTABLISHMENT OF KHILAFAT

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 shall prevail.” (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 in the earth, to an extent that no one can resist its force. Allah manifests, with powerful signs, the truth of their claims, and sows at their hands the seed of righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in a condition, and at a time which bears a color 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 were only partially achieved earlier.

In short, He show two manifestations of His power; firstly at the hands of His Apostle; 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. Even some members of the Movement entertain doubts with regard to their future, and begin to despair, as if their backs have been broken, many unfortunate among them going so far as to turn their backs on 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 (saw) was considered to be untimely and many nomads turned apostate, and the followers of the Prophet were un-nerved 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 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.”* (24:56).

So, therefore, 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 should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves 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 everlasting, of which the 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 have been Allah's promise in *Baraheen-I-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

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... It is inevitable that the world should continue to remain in existence until all those things have been fulfilled of which God has given tidings.

It is the will and desire of God that all those living in different settlements and various lands, in Europe or Asia, all those who possess a righteous nature, He should draw them all to the doctrine of Unity and gather all His creatures on one single religion. This is the aim of God for the fulfillment of which I have been sent. It is, therefore, incumbent on you that you strive for this aim; but always with gentleness, humility, high morals, and prayer.

(Al-Wasiyyat)

## A GRAND PROPHECY

Listen O ye people! This is the prophecy of Him Who has created the Heavens and the earth! He will spread this community of His to all countries of the world, and will grant it victory with powerful arguments and signs. The days are coming, nay, they are near, that there will be only one faith which will be regarded with respect in the world. God will bestow extraordinary and unprecedented blessings upon this community. This dominion will stay for ever until the Judgment Day. If someone mocks at me, their mockery can do me no harm. There is no prophet that has not been mocked at. It was, therefore, necessary that the Promised Messiah also face the mockery...

The third century from today would not have been completed when all who await the physical descent of the son of Mary, whether they are Muslims or Christians, will utterly despair of that belief and will discard it. Then there will only be one faith and one Spiritual Leader. I have come only to sow the seed. So I have sown the seed. It will now grow and prosper. No one can stop it.

(*Tadhkaratus Shahadatain*)

## KHILAFAT IN THE HOLY QUR'AN

Sura Al-Noor, verse 56 deals with one of the most vital Islamic principles. While the preceding few Suras dealt with the great and triumphant future of Islam, this Sura tells us how the promised bright future of Islam will take a material shape. Whereas in verse 36 of this Sura an implied reference was made to Khilafat which was to be the main instrument for the establishment of the spiritual and political hegemony of Islam, the present verse deal with the subject of Khilafat in clear and unmistakable terms.

The preceding few verses, i.e., verses 52-55, however, serve as a prelude to its introduction. In these verses, emphasis is repeatedly laid on obedience to Allah and His Messenger. This emphasis implies a hint to the status and position of the Khalifa in Islam. Being the Successor of a Prophet, he must be given unconditional obedience.

The present verse embodies a promise that Muslims will be vouchsafed both political 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 Prophet's Successors and the representatives of the whole nation. They will be, as it were, Khilafat personified. The verse further says that the fulfillment of this promise will depend on Muslims observing the prayer and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations, their state of fear will give place to a condition of safety and security, Islam will reign supreme in the world, and above all, the oneness and Unity of God—the real purpose and object of Islam—will become firmly established.

The promise of establishment of Khilafat is clear and unmistakable. As the Holy Prophet (saw) is now humanity's sole guide for all time, his Khilafat must 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 distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khilafat in the person of Ahmad, the

Promised Messiah.

The Quran has mentioned three kinds of Khalifas:

1. Khalifas, who are prophets such as Adam and David. About Adam God says in the Quran, "I am about to place a viceregent in the earth." (2:31); and about David, He says, "O David, We have made thee a viceregent in the earth." (38:27).
2. Prophets who are the Khalifas of another and a greater prophet, such as the Israelite prophets who all were Khalifas of Moses. About them the Quran says: "We have sent down the Torah wherein was guidance and light. By it did the prophets who were obedient to Us judge for the Jews." (5:45).
3. Non-Prophet Khalifas of a Prophet, with or without temporal powers, such as godly people learned in the law. Their mission is to protect and preserve the law from being tampered with. (5:45)

Briefly, the verse under comment covers all these categories of Khalifas, viz., the rightly guided Khalifas of the Holy Prophet (saw), the Promised Messiah, his Successors and the spiritual Reformers or Mujaddids as the above verse says, their mission is to protect the law and to bring back the erring flock into the Master's fold. The special marks and characteristics of these Khalifas are:

- a: They are appointed Khalifas through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifas.
- b: The religion which their mission is to serve becomes firmly established through their prayers and missionary efforts.
- c: They enjoy equanimity and peace of mind amidst hardships, privations or persecutions which nothing can disturb; and
- d: They worship God alone, i.e., in the discharge of their great responsibility they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties

that stand in their way.

The verse may also be regarded as embodying a prophecy which was made at a time when Islam was very weak and idols were being worshiped throughout Arabia and the Muslims being small in number feared for their very lives, and yet in the course of only a generation, the prophecy was literally fulfilled. Idolatry disappeared from Arabia and Islam became firmly established not only in Arabia but also reigned supreme in the whole world and the followers of the Holy Prophet (saw), erstwhile regarded as the dregs and the scum of humanity, became the leaders and teachers of nations.

The words, "whosoever is ungrateful after that, they would be the rebellious," signify that the Khilafat is a great divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and, therefore, they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving unstinted support

and obedience to their Khalifas, they will forfeit this great divine boon and in addition will draw the displeasure of God upon themselves.

Verse 57 describes the three essential conditions on the fulfillment of which depends the fulfillment of the divine promise about the establishment of Khilafat.

Verse 58 purports to say that the kingdom and dominion of the world will be bestowed upon the followers of Islam and they will become the leaders and teachers of mankind. It is God's plan and His decree and no one can frustrate the divine decree. All efforts on the part of the enemies of truth to alter this inviolable divine decree will end in failure.

As long as Khilafat will endure among Muslims as an active force, Muslims will march from success to success. (From the five volume Holy Quran Commentary, Vol. 4, pp. 1869-1870.)

## THE BLESSINGS OF KHILAFAT

### A Proof of the Truth of Ahmadiyyat for those who have an open mind

Munawar A. Saeed

In Sura Al-Noor of the Holy Quran Allah the Exalted has given the glad tiding to the sincere Muslims that Khilafat will be established among them:

*"Allah has promised to those among you who believe and do good works that He will surely Make them successors (Khalifas) in the earth, as He made successors (Khalifas) from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious ones."* (24:56)

In this verse we learn several aspects of the promise of Khilafat among the Muslims:

- The establishment of Khilafat will be solely in accordance with the will of God; no politics or worldly designs will provide the basis of the system.
- Khilafat will be a source of strength for the believers at the time of their fear.
- The purpose of the Khilafat will be the establishment of the worship of One God.
- There will be people who are ungrateful for this blessing of God; they are declared to be the "rebellious" in the word of God.

In accordance with this promise, the Muslims were blessed with Khilafat at the time of their greatest fear. Never were the Muslims in a greater state of fear than at the time when the Holy Prophet (saw) passed

away. The brave companions whose advancing steps were a terror for the mighty kingdoms of Persia and Rome were, at that time, totally shaken and fear-stricken. Even a man as brave and level-headed as Hazrat Umar lost control of his balance and declared that anybody who said that the Holy Prophet (saw) had died would die with his sword. This surely was the time for the fulfillment of the promise of God; and the promise was fulfilled in a grand way. Allah chose Hazrat Abu Bakr to lead the Muslims in this 'state of fear' and did, in a matter of moments, changed their fear into a state of security. The mission of the Holy Prophet (saw) was continued by the four righteous Khalifas. Within a matter of thirty years the worship of One God was established not only in Arabia but also in distant lands.

Unfortunately, there were some rebellious ones who introduced personal interests and tribal affiliations and succeeded in influencing many sincere Muslims, resulting in civil wars among the Muslims. Three of the righteous Khalifas: Hazrat Umar, Hazrat Uthman and Hazrat Ali, were martyred. Because of this ungratefulness, Muslims lost the blessing of Khilafat and became the victims of internal dissension. A prolonged state of fear ensued and lasted for one thousand dark years, in which Muslim sects declared each other infidels. Muslims fought other Muslims, foreign powers dominated Muslim countries and only the name of Islam was left.

Luckily, we are born in an age when the Almighty God has once again fulfilled His promise by transforming the long state of fear into the promised, ever-lasting state of security. Through the appearance of the Promised Messiah and after him the establishment of the institution of Khilafat among the Ahmadiyya Muslim Community, we have witnessed the fulfillment of Allah's promise in our own time. In his book *Al-Wasiyyat*, the Promised Messiah gave the glad tidings of the "second manifestation" which will be everlasting and unending until the Day of Judgment.

Along with so many other signs, the establishment of Khilafat in the Ahmadiyya Muslim Community is proof of the truth of Ahmadiyyat. The promise of Allah is that "those among you who believe and do good works" shall be blessed with Khilafat. After the thirty years of Khilafat-i-Rashida many people tried to establish Khilafat. At one time, a strong political movement was launched to

reintroduce Khilafat. In spite of the leadership of some of the most renowned orators like Maulana Muhammad Ali Jauher, the movement failed miserably because it did not fulfill the Quranic criterion of entitlement to Khilafat—true belief in God and good deeds. The firm establishment of Khilafat among the Ahmadies and the unflinching support and deep seated love that every Ahmadi has for the Khalifa is a blessing of God and a sign of truth of Ahmadiyyat for those who have an open mind.

May Allah the Exalted enable all of us to be truly grateful for this blessing and may He grant us the ability to faithfully abide by the commandments of the Khalifa of the time. May He grant a long and prosperous period of Khilafat upon our beloved leader, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, and enable the Community to march forward under his leadership and direction. Ameen!

## DR AMIN BAIG'S WIFE PASSES AWAY

(Inna Lillahi Wa Inna  
Ilaihi Raji'oon)

We inform our readers with great sorrow that Mrs. Iftkhar Baig passed away on Friday, May 9, 1997. Inna Lillahi Wa Inna Ilaihi Raji'oon.

She was suffering from blood cancer and fought the disease with great patience. May Allah grant her the highest point in Paradise. Ameen!

## KHULAFAT-E-RASHIDEEN

(The Rightly Guided Successors)

Majeed A. Mian

(The four Khulafa of the Holy Prophet, peace and blessings of God be upon him, are known as the Khulafa-e-Rashideen, or the rightly guided successors. The following article is a brief account of the lives and achievements of those Khulafa, may Allah be pleased with them. The abbreviations used are: (saw) for 'peace and blessings of God be upon him'; and (ra) for 'may Allah be pleased with him')

### Hadhrat Abu Bakr Siddiq (ra)

The personal name of Hadhrat Abu Bakr (ra) was Abdullah, but in respect of his fatherhood he was known as Abu Bakr. His father was known as Abu Qahaafah and his mother as Ummul-Khair Salma. His lineage can be traced back to the Holy Prophet (saw) in the sixth generation before him.

He was born to a subtribe of Quraish, in 572 AD in Mecca and was raised there. When he came of age, he became a cloth merchant. He was a close friend of the Holy Prophet (saw). He was the first among men to confirm truth of the claim of the Holy Prophet (saw) and thus he earned the title Siddeeq. Throughout his life, he remained fully devoted to the service of Islam.

He held fast to the company of the Holy Prophet (saw) and remained by his side whether it was peace or war. The Holy Prophet (saw) sought his wise counsel in almost every matter when advice was needed. He was in the company of the Holy Prophet (saw) during his migratory journey (Hijra) from Mecca to Medina. He was the only companion of the Holy Prophet (saw) in the Cave Thaur, where they both took refuge during this journey. The Holy Quran while mentioning this event, describes him as *Thani-Athnain*, or the 'Second One of the Two.'

He always tried to surpass others in financial sacrifices. Once, for the Battle of Mauta, the Holy Prophet (saw) was in urgent need of financial contribution. Hadhrat Umar (ra) presented half of all his belongings, while Hadhrat Abu Bakr (ra) brought all that he had in his house, to the Holy Prophet (saw).

The Holy Prophet (saw) married his daughter, Hadhrat Ayesha (ra). Also, following the Hajjat-ul-Widaa or the Last Pilgrimage, when the Holy Prophet (saw) fell ill seriously, he instructed Hadhrat

Abu Bakr (ra) to lead the daily prayers. He was one of the ten blessed ones to whom the Holy Prophet (saw) had given the glad tidings that they had been rewarded with Paradise.

After the sad demise of the Holy Prophet (saw) Hadhrat Abu Bakr (ra) was elected as the first Khalifa. He had to deal with an extremely difficult situation developed due to the sudden demise of the Holy Prophet (saw).

The first problem was that some of the tribes renounced Islam, simply because their tribal chiefs did not feel necessary to remain loyal to the successor of the Holy Prophet (saw). Not only that but they started preparing to attack Medina to end the newly established institution of Khilafat. Hadhrat Abu Bakr (ra), after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Hadhrat Abu Bakr Siddiq (ra) was that many people refused to pay the Zakat, which was essential for fulfilling the needs of the Islamic state and care for the poor. Hadhrat Abu Bakr (ra) vowed to collect Zakat from everyone and took all necessary measures to achieve this goal.

The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started planning a rebellion against the Islamic state. Masailma and Aswad Ansi, raised large armies and captured some of the Muslim territory. Hadhrat Abu Bakr (ra) was prompt to fight back these rebellious false prophets. Despite meager resources, Allah granted him victory against the mischief mongers.

After successfully dealing with the internal disorders, Hadhrat Abu Bakr (ra) turned to the external enemies threatening the security of the Islamic state. The Muslim army, under the command of Khalid Bin Waleed (ra) crushed a rebellion in



Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim army also defeated the Roman army in the battles of Ajnadan and Yarmuk, and thus the whole of Syria fell under the control of the Islamic state.

Another great achievement of his Khilafat was the collection of the Holy Quran at one place. Although the writing and arrangement of the Holy Quran was done under the supervision of the Holy Prophet (saw) himself, yet it was written on various pieces of skin, leaves and slate. Hadhrat Abu Bakr (ra) collected all these pieces of writings in one place, and re-organized the Hufaaaz, or those who committed it to memory, in a systematic way, for the preservation of the Quran.

Hadhrt Abu Bakr (ra) passed away on August 23, 634 AD, after remaining ill for fifteen days. He remained Khalifa for a little over two years. During his Khilafat, Hadhrt Abu Bakr (ra) successfully secured the integrity of the Islamic state against all the internal disorders and the external enemies. Also, he successfully united the Muslims under the system of Khilafat.

Hadhrt Abu Bakr (ra) loved the Holy Prophet (saw) so dearly that even after the demise of the Holy Prophet (saw) Hadhrt Abu Bakr took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet (saw) had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet (ra) passed away.

As Hadhrt Abu Bakr (ra) became the Khalifah, the law and order situation within and outside Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet (saw) advised him not to send the army against the Romans. But Hadhrt Abu Bakr (ra) replied forcefully, "What authority has the Son of Abu Qahaafa, to stop that which was started by the Holy Prophet (saw)."

#### **Hadhrt Umar Farooq (ra)**

His personal name was Umar, Farooq was his title, and Ibn-ul-Khattaab, his family name. He was born in 581 AD in Mecca, and belonged to a noble family of the Quraish. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet (saw) announced his claim to prophethood, he became a fierce opponent of Islam. So much so, that one day he took up his sword

and left his house with the intention to kill the Holy Prophet (saw). On his way, someone told him to first deal with his own sister and brother-in-law who had already accepted Islam.

He went straight to them and knocked at their door, he could hear the Holy Quran being recited in the house. This made him furious and he started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to give up our faith."

This made him calm down, and he asked them to recite a portion of the Holy Quran for him. He was so moved by the Quranic verses that his eyes filled with tears. He went straight to the Holy Prophet (saw) and accepted Islam at his hands. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hadhrt Umar (ra) was in fact the result of the Holy Prophet's prayers for him.

Hadhrt Umar (ra) sacrificed his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing person. He participated in almost all the battles along with the Holy Prophet (saw) who used to consult him in many important matters. He was one of the ten blessed ones to whom the Holy Prophet (saw) had given the glad tidings that they had been rewarded with Paradise.

Hadhrt Umar Bin Khattab (ra) was the second successor of the Holy Prophet (saw). During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

During the period of his Khilafat, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under the Muslim rule. When the city of Jerusalem in Palestine was conquered by the Muslims in 17 Hijri, Hadhrt Umar himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

Apart from the conquest of vast areas, Hadhrt Umar (ra) paid full attention to the welfare of his people. He was able to establish a splendid system of administration for the Islamic state and his Khilafat

marked a golden period in the history of Islam. Some of his main achievements in this field are:

1. Establishment of Majlis Shura, a consultative body of advisors to the Khalifa.
2. Division of the whole Islamic state into provinces to facilitate administration.
3. Establishment of a finance department, and building of schools and mosques in different parts of the state.
4. Introduction of Islamic Calendar of Hijra.

Hadhrat Umar (ra) was a pious, kind and farsighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help.

Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hadhrat Umar (ra) immediately went to the treasury and himself brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him, saying: "On the Day of Judgment you will not carry my load." The woman, who had not seen Hadhrat Umar before, was so pleased that she prayed aloud for him saying, "May Allah make you the Khalifa in place of Umar." On hearing this, Hadhrat Umar (ra) started crying and without saying a word left the place.

In the year 644 AD, Hadhrat Umar (ra) was stabbed by a Persian slave, while he was offering his prayers in the mosque. This proved fatal and he passed away at the age of sixty-three. He was a truly great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.

#### **Hadhrat Uthman Ghani (ra)**

Hadhrat Uthman Ghani (ra) was elected the third Khalifa by the council appointed by Hadhrat Umar (ra) shortly before his death. He belonged to the well known family, Banu Umayya, of the Quraish. His lineage can be traced back to the Holy Prophet (saw) in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghani.

Hadhrat Uthman (ra) embraced Islam through the preaching of his close friend, Hadhrat Abu Bakr (ra). He was the fourth person to embrace Islam, but he faced much hardship as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet (saw) held him in great esteem and married his daughter, Ruqayyah, to him. On her death, he married his second daughter, Umme Kulthoom to him. Thus Hadhrat Uthman was called Zun-Noorain, meaning the one with two lights.

He spent a lot of his wealth for the cause of Islam. Once, he purchased an expensive well of good quality drinking water from a Jew for the benefit of the Muslims. To meet the expenses of the battle of Tabook, he offered 10,000 dinars, 1,000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet (saw) had given the glad tidings that they had been rewarded with Paradise.

During the Khilafat of Hadhrat Uthman (ra) the Islamic Empire expanded still further. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadhrat Ameer Muawiah. Then the Romans came by the sea to invade Egypt, but were once again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under the Muslim control. It was during his Khilafat that a navy and an Islamic fleet were established.

During the first six years of his Khilafat, the Islamic Empire not only expanded, but also its people enjoyed peace and prosperity. Standard copies of the Holy Quran were prepared from the ones compiled by Hadhrat Abu Bakr (ra) and sent to all the provinces of the state. This was certainly his most important deed. The Holy Quran, as we see it today, was compiled during his Khilafat and under his direct supervision. The last six years of his Khilafat, however, passed in chaos and conflicts due to the conspiracies of certain groups including that of Abdullah Bin Sabah, a Jew who had become a Muslim with an intention to weaken the Islamic state.

As a result of this, some people from various groups started laying unjustified charges against Hadhrat Uthman (ra) whose sincere explanations seemed to go unheeded. Also, due to his extremely kind and gentle character, these rebellious people increased in their mischief. In this dangerous situa-

tion, Hadhrat Uthman (ra) showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims. Towards the end of his Khilafat, various groups who wanted to depose Hadhrat Uthman (ra) entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hadhrat Uthman (ra) refused to step down from the God-given position of Khilafat because of his just and firm belief that a Khalifa was made by God and not by people.

Hadhrat Uthman (ra) was then martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Quran. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

#### **Hadhrat Ali Bin Abi Talib (ra)**

Hadhrat Ali (ra) was the son of the Holy Prophet's uncle, Abu Talib. He was born in Mecca about twenty years after the birth of the Holy Prophet (saw). His father, Abu Talib and mother, Fatima were two persons who took care of the Holy Prophet (saw) in his early childhood.

When Hadhrat Ali (ra) was born, the Holy Prophet (saw) himself became his guardian, as his father's financial position was very weak.

Hadhrat Ali stayed in the bed of the Holy Prophet (saw) the night when the Holy Prophet (saw) left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet (saw). The next morning, they were enraged when they found Hadhrat Ali (ra) in the bed, instead of the Holy Prophet (saw).

The Meccan leaders could not get any information from Hadhrat Ali about the whereabouts of the Holy Prophet (saw) in spite of their threatening attitude. Thus all their plans to kill the Holy Prophet (saw) were frustrated.

Hadhrat Ali (ra) was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet (saw). He was an intelligent, very learned, and a pious companion of the Holy Prophet (saw). The Holy Prophet (saw) once said, "I am the city of knowledge and Ali is its gate." Hadhrat Ali (ra) was married to Hadhrat Fatima (ra) who was the favorite daughter of the Holy Prophet (saw). He was one of the ten blessed ones to whom the Holy Prophet (saw) had given the glad tidings that they had been

rewarded with Paradise.

Hadhrat Ali (ra) was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hadhrat Uthman (ra). In those days, there was no law and order in the city of Medina. Therefore, Hadhrat Ali moved the capital from Medina to Kufa in Iraq.

After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet (saw) like Hadhrat Talha (ra) and Hadhrat Zubair (ra) to immediately punish the murderers of Hadhrat Uthman (ra).

Hadhrat Ali (ra) announced that his top priority was to restore law and order in the state, and only then he would be able to bring the assassins of Hadhrat Uthman (ra) to justice. But Hadhrat Talha (ra) and Hadhrat Zubair (ra) did not agree with Hadhrat Ali (ra) and started raising an army. Hadhrat Ayesha (ra) who was not aware of the real situation, also joined Hadhrat Talha and Hadhrat Zubair, in effort to punish the assassins. The three led a small army towards Basra.

Hadhrat Ali (ra) tried his best to avoid the fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hadhrat Ayesha (ra). Hadhrat Talha (ra) and Hadhrat Zubair (ra) left their forces even before the battle, and were killed by some other opponents. Hadhrat Ayesha's forces were defeated, but Hadhrat Ali (ra) gave her due respect and took care of her safety.

This battle was called the battle of Jamal (camel), because Hadhrat Ayesha rode a camel during the battle. Later, Hadhrat Ayesha (ra) was regretful throughout her life to have fought against Hadhrat Ali (ra).

After the battle of Jamal, Hadhrat Ali (ra) urged Ameer Muawia, who had not yet taken the bai'at of Hadhrat Ali (ra) to submit to him in the best interest of Islam. But Ameer Muawia refused to submit on the pretext that the blood of Hadhrat Uthman (ra) who also belonged to the family of Umayyah, must be avenged first.

Ameer Muawiah (ra), with the help of Amr Bin Aas (ra), started raising an army. Hadhrat Ali (ra) had no alternative but to advance towards Syria to fight Ameer Muawiah (ra). In July, 567 AD, the

two armies met in a battle at Saffain.

There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abu Musa al-Ashari (ra) representing Hadhrat Ali, and Amr Bin Aas (ra) representing Ameer Muawiah. Unfortunately, this arbitration ended in failure because Amr Bin Aas (ra) deviated from the decision agreed upon with Abu Musa al-Ashari (ra).

A large group of people, who were basically against the proposal of arbitration, separated from Hadhrat Ali (ra) and chose an independent Ameer for themselves. This group was called Khawaarij, meaning, 'the outsiders.' At first, Hadhrat Ali (ra) tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

After their crushing defeat, the Khawaarij planned to assassinate Hadhrat Ali (ra), Hadhrat Ameer Muawiah (ra), and Amr Bin Aas (ra). The latter two escaped from the attempts on their lives. Hadhrat Ali

(ra) was fatally wounded by his attacker, while going to the mosque for Fajr prayers. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hadhrat Ali (ra) sacrificed his life for the integrity of Khilafat.

### References

The following materials were used in preparing the above article:

1. *A Book of Religious Knowledge*, compiled by Sheikh Abdul Hadi, and published by Ahmadiyya Muslim Jama'at, Canada.
2. *Hadhrat Abu Bakr Siddiq* (Urdu), Published by Lajna Imaillah, Qadian.
3. *Hadhrat Umar Farooq* (Urdu), Published by Lajna Imaillah, Qadian.
4. *Hadhrat Uthman Ghani* (Urdu), Published by Lajna Imaillah, Qadian.
5. *Hadhrat Ali* (Urdu), Published by Lajna Imaillah, Qadian.
6. *Encyclopaedia Britannica*

## Honey—God's Blessing

(continued from page 13)

honey has the scent of citrus. There are about a dozen honeys on the market. Raw honey will be found in health food stores. Major honey producers will process their honey first before sale. Gentle heating and filtering will extend shelf life, prevent granulation, and remove pollen and inert matter that finds its way into the hives.

Honey is usually available in several different forms. The most common is jar honey, followed by chunk honey, which is honey still trapped in the wax comb. Creamed honey is buttery spread sold in refrigerated cases, and is not widely available.

The bee makes the wax comb to store honey, and commercial beekeepers save the bee some work by removing the combs, cutting the wax cap, spinning the honey out by centrifugal force. The empty combs are returned to the hive where the bees refill them.

The arduous effort of the bees alone should give everyone a great appreciation for these creatures. Honey is God's blessing. If you have not tasted honey in a while, now is the perfect time to try it.

## HONEY-GOD'S BLESSING

Research article edited by Nasim Rehmatullah

For centuries, pollen and its sweet product, honey, have provided nourishment for many life forms. Honey is as much in demand today as it was in the ancient times.

The Holy Quran says:

*"And thy Lord has inspired the bee, saying, 'Make thou houses in the hills and the trees and in the trellises which they build...' There comes forth from their bellies a drink of varying hues. Therein is a cure for people. Surely, in that is a Sign for a people who reflect"* (16:69-70).

Americans consume about 3 million pounds of honey a year. It takes more than 550 bees visiting 2.5 million flowers to create one pound of honey. A bee makes about 154 trips to a flower for one teaspoon of honey and about 20,000 trips to bring in one pound. In other words, about 160,000 bee-hours go into producing a pound of honey.

Honey is mentioned in the Talmud and the Bible, as well as in the records of ancient China, Greece, and Rome. Bee carvings have been found on the temple walls of ancient Egyptians. Indeed, references to honey and its healing powers are found in ancient papyri dating back to 5000 BC. Bee pollen then and now is described by some as "a life-giving dust."

Although the bee has not been deified by the ancient Egyptians, it was worshiped as a source of eternal life. The tomb of the ancient Egyptian king Ramses III (1198-1167 B.C.) Has bee designs in it. In most Egyptian funeral vaults, bees are shown in all phases of honey gathering.

Hindu writings dating back from around 1500 B.C. also contain references to pollen and honey, as Hindus believed that eating these substances would enable them to maintain good health in both body and mind. In fact, Krishna, the Hindu deity, has been depicted as a bee.

In Asia, pollen and honey were used for medicinal purposes and were part of a regular diet.

Honey was also used as a poultice on wounds. In the region of Attica in ancient Greece, there were 20,000 hives to which people traveled great distances to benefit from the pollen and honey, believing that it improved their health and helped them recover from illness.

Ancient Roman records also talk about the benefit of honey. Welsh and Celtic folklore has abundant references to the sweet substance. At one point in their history, the Welsh paid their taxes in measures of honey.

In the Bible, Solomon says, "My son, eat thou honey for it is good." (Proverbs 24:13). Hippocrates, considered the father of medicine, wrote, "Honey and pollen cause warmth, clean sores and ulcers, soften hard ulcers of lips, heal carbuncles and running sores."

Indeed, before modern prescription medicine, pollen and honey found their way into many folk remedies. Several spoonfuls a day acted as an internal disinfectant and as a way to maintain regularity. Many a people used honey as a dressing for open wounds and burns.

Today, it is still used as a natural alternative. Singers take two teaspoons in warm milk to soothe their throats. A mixture of herb tea, honey, and a wedge of lemon relieves sore throats from colds. At bedtime, a combination of two tablespoons of honey, one teaspoon of pollen and two teaspoons of apple-cider vinegar in 8 ounces of freshly boiled water will provide a natural sleeping aid. A tablespoon of honey sprinkled with pollen will provide a digestive aid and also act to calm an upset stomach.

Honey is a natural, super-sweet alternative, and it is also safe. Bacteria cannot live in pure honey, and it can be kept indefinitely without spoilage. Pure honey may granulate with age, but its food value remains unchanged.

Various honeys taste differently, depending on the source. Clover honey tastes like clover and citrus

(continued on page 12)

## 14th MAJLIS SHURA OF USA JAMAAT HELD AT MASJID BAITUR RAHMAN

The 14th Shura of the Jamaat Ahmadiyya USA was held in Masjid Baitur Rahman on June 25-27, 1997. About 140 delegates attended from 40 Jamaats in a spirit of mutual love and brotherhood.

The meeting was presided by Sahibzada M. M. Ahmad, Ameer, USA. In his opening address, the Ameer Sahib referred to the important etiquettes of the Shura based upon the speech delivered by Hadhrat Khaslifatul Masih II (RA) on the occasion of the first Majlis Shura held in Qadian in 1922.

The meeting approved a budget which is close to six million dollars and represents an increase of more than 43% over the budget for the current year. Significant increases and new milestones are targeted for Waqf-e-Jadid and Tahrik-e-Jadid.

Dr. Ahsan Zafar (Naib Ameer, USA), Br. Munir Hamid (Naib Ameer, USA) and Maulana Sheikh Mubarak Ahmad Sahib helped the Ameer Sahib in conducting the sessions of the Shura.

The meeting concluded with a very heartwarming address from Hazrat Khalifatul Masih IV (atba) which was delivered live from London via MTA. It appreciated the efforts of the Jamaat in the area of finance and challenged it to step up their Tabligh activities and challenged the Jamaat to improve its training and development of the new converts. Huzoor also reminded the Jamaat of safeguarding the young Ahmadi girls from the polluted atmosphere around them.

Huzoor gave a new target to the USA Jamaat. It was to try to have 100,000 Ahmadies in the USA by the end of the century. The full text of his address is given below:

*“Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

“It is not a scheduled visit, but last night my elder brother—formally a cousin but more than a brother—M. M. Ahmad said to me on the telephone that out of courtesy he did not ask me to pay a formal visit. I said, “It is very kind of you” but I thought then and there that I should also show some courtesy and surprise all of you, not with a formal speech at all, but just to say *Assalamo Alaikum Wa Rahmatullahe*

*Wa Barakatohu* and tell you that I am with you.

“It is a great blessing of Allah that now through MTA I can pay visits to different countries without any prior notice. I have been to African countries and Pakistan and elsewhere exactly like this. The feeling I have is as if I am there with you and with that very strong feeling of unity which embraces the Unity of God and the world of Ahmadiyyat and we have been unified through the blessing of Allah. The MTA has played a tremendous part in creating a realization of that Oneness.

“So I have come here just to say a few words of Assalamo Alaikum and greetings. Also, I would like to inform you that I am very happy with the progress of Jamaat Ahmadiyya United States of America. I have especially noticed how M. M. Ahmad has ably steered you through difficult times to ever rising heights of achievements. In the area of finance you have done wonders, with the Grace of Allah. So, although the complement seems to be directed to M. M. Ahmad, but he could not have achieved this without your full and loving cooperation which you have extended him unreservedly. And this is a blessing from Allah that the Ameer who is guiding a country and is fully cooperated with, fully obeyed, not with formal sense of obedience but with a sense of deep respect and love. This is the secret of perfect spiritual organizations.

“Thus I hope that, Insha Allah, you will continue to do so in future in other areas as well. When I say other areas, I have specifically in mind the area of preaching. I am sure the attention of M. M. Ahmad Sahib would have already turned to that area and he would be planning as he planned the improvement in the area of finance so ably and successfully. It is amazing the rate at which your regular chanda is increasing, and the figure he told me was absolutely mind-boggling. In the previous year you had made some specific advances in comparison with the years before. But this year you have not only kept up the pace of increase, but added some more. The result is that it is a sort of acceleration which you have entered. So may Allah bless you and may Allah bless your financial position. Keep up this pace of sacrifices for the sake of Allah.

"I hope you will turn with the same sincerity and will and dedication to the area of preaching. America needs to be addressed meaningfully and purposefully, because there is no time to be lost at all. Already, you are lagging far behind other spurious organizations in the name of Islam where they do not care for the improvement in the quality of those who accept Islam, but they just go for the numbers. The danger is that they may exploit the love of Islam for some political motives or mislead the people in the name of Islam and may lead them not to the love of God, but to rebellion in the name of God. They are destructive.

"So I am sure that, Insha Allah, once you undertake this task meaningfully with firmness and resolution, with steadfastness, gradually, Insha Allah Ta'ala, your efforts will begin to bear fruit. You cannot expect surprising and miraculous results overnight. In the area of finance, I remember, it was a very slow and patient process in the beginning. But I could see that the foundation was laid, and firmly so.

So when the same happens in the area of preaching, I am expecting that you will aim for the target of 100,000 Ahmadi Muslims in America and although it is a very tall order, I would love to see it happen by the end of the century. If not, we should be assured that the remaining part of the target would

be achieved in a much shorter time than your previous achievements justify.

With that, I take leave of you. Allah bless you all. Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu, one and all. I can see you with the eyes of my vision. I can imagine you listening to me with rapt attention and I can also imagine M. M. Ahmad's face glowing with pleasure and satisfaction and also, I feel, overwhelmed with the sentiments and sense of gratitude. But there is nothing to be grateful to me about this, the pleasure is entirely mine. I share it with you and I am also moved in spirit and heart and I am deeply satisfied with the way you are turning your attention more and more towards religion.

One last word: There is a third area which is concerning me, which is causing me some really difficult moments when I think of the younger generation, particularly Ahmadi girls, who are brought up in America, left at the mercy of the polluted atmosphere around them and something must be done quickly and effectively to stem the tide. I do not want to get into the details, but the signals I receive are very saddening to say the least.

So Allah bless you all. I take leave of you. Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu."

## IMPORTANT ANNOUNCEMENT

### 49th JALSA SALANA USA

**JALSA SALANA WILL BE HELD AT BAITUR RAHMAN MOSQUE, DURING  
JUNE 20-22, 1997**

This is to inform every Jama'at member of USA that the venue for the 49th Jalsa Salana has been changed to **Baitur Rahman Mosque**. Because of the change in location, we urge all the members to arrive at the Baltimore International Airport which is closest to our Jalsa Site. We will provide transportation only from **Baltimore International Airport (BWI)**.

The deadline for the registration forms to arrive at the Headquarters was May 15, 1997. However, you may register anytime before the Jalsa if you do not require accomodation. If you require accomodation at the hotels and reegistering between May 15 and June 1, 1997, you are requested to enclose \$120 per room. We cannot guarantee any accomodation after June 1, 1997.

We look forward to be at your service.

Afsar Jalsa Salana

## HADHRAT CHAUDHRY ZAFRULLA KHAN'S VIEWS ON HADHRAT KHALIFATUL MASIH I

C. Naseer Ahmad

In his book "Hadhrat Maulvi Nooruddeen – Khalifaul Masih I", Chaudhry Zafrulla Khan noted that the function of a Khalifa is to push forward the fulfillment of the purposes of his master. Hadhrat Khalifatul Masih's priorities were to take up the projects that were pending or were contemplated at the time of the death of the Promised Messiah (a.s.).

Madrasah Ahmadiyyah, a theological seminary, had been established by the Promised Messiah (a.s.) in 1906, for the purpose of providing religious instruction at a high level. For lack of funds, however, this project had not progressed beyond an elementary stage. Hazrat Khalifatul Masih I (RA) made the Promised Messiah's (a.s.) dream into a reality. He appointed a committee in June 1908 consisting of Sahibzada Mirza Bashir-ud-deen Mahmood Ahmad (later Khalifatul Masih II), Maulvi Mohammad Ali, Nawab Mohammad Ali Khan and Khalifa Rasheeduddeen. This committee took the necessary steps for fund raising and developing the institution, which is now Jamia Ahmadiyyah whose graduates span the globe serving Islam.

During his life, the Promised Messiah (a.s.) had a wish that at least one hundred members of the community attain the knowledge and reasoning ability to answer the critics in the best manner possible. He wished that these learned men of reason should be capable of delivering every seeker after truth from the doubts by the Arya and some Christians critics of Islam. While some efforts took place in 1901 during the Promised Messiah's (a.s.) life, they never took off. In July 1908, Hazrat Khalifatul Masih I (RA), directed that the Promised Messiah's (s.a.) announcement on this subject to be distributed widely. He directed that every year an examination in certain prescribed books of the Promised Messiah (s.a.) should be held in the month of December, beginning with 24th December 1908. Since then this method has continued to be pursued widely in all sections of the community.

Critics of the Promised Messiah (s.a.) started a litany of objections on his claims. Hadhrat Khalifatul Masih I (RA) took a very pro-active and keen interest in defending the Promised Messiah (a.s.). For

example, when the young Sahibzada Mirza Bashir-ud-Din wrote a booklet, Hazrat Khalifatul Masih I (RA) sent a copy to Maulvi Mohummad Hussain of Batala with a comment: "You have said that Mirza Sahib's offspring are not good. I have sent you a copy of a booklet written by one of them. Should any of your offspring have written anything send me a copy of it." Hazrat Khalifatul Masih I (RA) approached the problem effectively and graciously.

Welfare of the community members was very important for Hazrat Khalifatul Masih I (RA). For example, he sent a number of dispatches, telegrams and letters, to the community in Hyderabad in 1908, which was devastated by floods. When he did not get a response, he sent Hafiz Abu Saeed Arab as his emissary to the community which was deeply moved by his compassion.

Hazrat Khalifatul Masih I (RA) was a Hakim –healing those afflicted by sickness and disease. That was his original profession. Despite his preoccupation with the leadership tasks, he found time to examine and prescribe for every patient who sought medical help from him.

Major expansion of the Talimul Islam High School Qadian was achieved during the time of Hazrat Khalifatul Masih I (RA). With successful fund raising and organizational efforts, a large property was acquired to build a new mosque, hostel and school building. Later, a hospital known as Noor Hospital was also added.

Perhaps, one of the best testaments about Hazrat Khalifatul Masih I (RA) was written by Shaikh Yaqub Ali Irfani (RA):

"Our Khalifa, who is our leader, is simplicity itself and observes no ceremony. He speaks to everyone in such a manner that the person addressed conceives that he is singled out for his affection and attention. But, that is not so. He has the same sympathy and affection for everyone. Both indoors and outdoors he is simplicity personified; his food is simple, his dress is simple. That which distinguishes him from his fellow men is his majestic and shining countenance. His time is all spent in ministering to his fellow beings and servicing the faith".



## RECOGNITION OF IMAM MAHDI

(Presented below is the answer by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, to a question raised in a Question/Answer session held in London on January 4, 1996)

**Questioner:** The Ahmadiyya literature he has studied and whatever he has discovered about the Ahmadiyya Community is quite agreeable. In view of this, why is there such a great agitation by the Maulvis against the Ahmadiyya Community? The second part of the question is: Would it not be better for the leading religious scholars on both sides to get together and discuss openly the differences between themselves for the enlightenment of the ordinary people?

**Answer:** As far as the first part of the question is concerned, the most important fact which we should not ignore is that the founder of the Ahmadiyya Community, Hadhrat Mirza Ghulam Ahmad (a.s.) Of Qadian has claimed to have been sent by Allah. This is the most important, fundamental claim that he ever made in his life. Now, what happened to him after this claim should be in total agreement with what happened to similar claimants in the past. How was a person treated when he claimed to be from God? This is the most important issue to be decided.

If the true claimants in the past met different treatment to that faced by the present claimant, then he would be proved a false claimant—not a true one. So, look back now at the history of those from the time of Adam (a.s.) To the time of the Prophet Muhammad (s.a.w.). When a person claimed that he was sent by God, how was he treated by the clergy of his time? Was he supported or was he opposed vehemently by the whole society, a society otherwise divided in itself? Was it the case or otherwise that the clergy of one section hating the clergy of the other, yet joined forces in hating the one person who had claimed that he was from God? So, how could there occur a different phenomenon at the time of the Imam Mahdi (the rightly guided leader)?

Suppose for a moment that Mirza Ghulam Ahmad (a.s.) Is not the Imam Mahdi, in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs of the time support him and say, 'Yes, you are right,' this would be a revolutionary event. It would, in fact, be such a strong deviation from the past behavior (of similar people) that immediately we should recognize this fact to be something very alarming. Why should this Imam Mahdi be treated so kindly and gently by the clergy

while his Master (s.a.w.) Was rejected outright by the clergy of his time, as were all the earlier people who made similar claims and were totally rejected and cruelly treated? So, what is there so special about the Imam Mahdi that, contrary to the past *sunnat-ullah* (the path laid down by God), this particular person is to be treated so amicably and in such a friendly and brotherly way? It is impossible. If he is treated like this, contrary to the treatment received by previous true claimants, then he must be a false claimant.

That is one answer to the question. However, a second answer can be given from the perspective of the issues relating to the need for an Imam. An Imam, whether he is an Imam Mahdi or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from Himself—or is there? So, when the Imam comes, that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top, because when the leadership is destroyed, then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow them). That is why the Holy Quran refers to Pharaoh as having led his people to destruction and annihilation. So, this is the most important factor which should also be kept in mind that if the religious leadership was in tact and the Muslims were led by honest, God-fearing people, why would God send Imam Mahdi?

But the Holy Prophet Muhammad (s.a.w.) Presents a totally different picture. According to him, the Messiah and the Imam were to come at a time when the (conditions of the) Muslims would have rotted totally. They would have gone astray and would have followed the same pattern as that followed earlier, by the Jews—these were his words. So, do you expect cooperation from such people when an Imam comes from God? Can you expect cooperation from people who have been declared corrupt by God? That is the reason for the advent of the Imam, but if suddenly the corrupt people were to rise in unison and say *Ahamdo Lillah* (all praise be to God), the Imam has come, we believe him!—would that make sense? If the

clergy were that honest, there would have been no need for the Imam in the first place.

If they differed with each other so much as to turn Islam into various factions, how could they agree with the true Imam when knowing the Holy Quran, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt, not the Holy Quran. It was not the Holy Quran which led them astray into believing in different things. They were already corrupt and did not want to believe in the truth. That is why they derived widely differing inferences from the Book and stuck rigidly to their own inferences despite the fact that those inferences were contradicting each other.

This was, in fact, the state of the society to which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.) was sent. In view of this, no one should expect cooperation at the hands of the so-called Ulema (religious scholars) towards him. There is no other way out. I cannot conceive of anything else—it has to be like this and it is like this.

The different religious sects do not like each other—they hate each other. They declare each other to be kafirs (infidels). They are divided among themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way around.

As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.) Himself started the dialogue and his public debates with the greatest scholars of the time were published....

However, the most interesting fact which should be noted by you is that the accounts of the debates were published by Ahmadies and never by the opponents. One can still find the books which contain the full accounts of sessions in which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.) Entered a dialogue with a non-Ahmadi scholar. Other Ahmadies also held debates with non-Ahmadies.

Here, it should strike one as strange that the Promised Messiah (a.s.) Published the account, word for word, but the other party does not because they do not want their people to know what passed between them. This is proof of their weakness. This is proof also of their dishonesty.

If a dialogue was held, surely, it was held for a purpose. It should have been a meaningful dialogue so why insist in keeping your own people from the contents of that dialogue? All the books containing the accounts of Munazaras (public debates) held by the Promised Messiah (a.s.) Are still available. They have been published by the Ahmadiyya Community but none of these accounts is ever published by the opponents.

Many Munazaras were held by such scholars as the late Maulana Jalalud Din Shams Sahib, by Hadhrat Maulvi Rajeki Sahib, Maulvi Roshan Ali Sahib, Qazi Muhammad Nazeer Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community but if the Ahmadies had been defeated in these debates, it should have been the other way around—Our opponents should have published the accounts and Ahmadies should have hidden them.

However, we do not need to go that far back in history. I bring your attention to a more recent occurrence. In fact, a sort of debate was actually held in the National Assembly of Pakistan prior to the declaration that Ahmadies were no longer to be considered Muslims. The debate went on for 14 days.

My predecessor, Hazrat Khalifatul Masih III, (ra), represented the case of Jamaat Ahmadiyya together with a few Ahmadi scholars whom he had chosen to help him, but he himself was the only spokesman. On the other side, all the very cream of non-Ahmadi society was present in the National Assembly and the whole Department of Religious Affairs of the Government of Pakistan was giving them support. The entire Department of Law was there to assist them. All these supporting offices were open day and night to help them and they helped them. A dialogue was held.—why do they not publish it?

This is what you want, this is exactly what you need, that a dialogue should not only be held but that its account should also be made public—available to everyone. People should be able to judge who is right and who is wrong. But the Government of Pakistan insists that it will not be published. It prohibits Ahmadies, on pain of punishment, from publishing it.

The Ahmadies are told that if they were to publish it, the Government will prosecute them. Why? It is the same weakness—they have accepted defeat. Why else the show of force, putting people to death, burning

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## INTERNET – AT YOUR SERVICE

{Syed Sajid Ahmad (sahmad@micron.net)}

Since the very inception of the community, Jamaat Ahmadiyya has used available communications resources to its advantage. Hazrat Mirza Ghulam Ahmad, alaihis Salaam, the holy founder of our community, Jamaat Ahmadiyya, started his mission by using written word and speech extensively. Since then, the Ahmadi Muslims have been in the forefront of publishing literatures, magazines, and periodicals all over the world to divert humanity to the Almighty. One of the recent examples in exploiting communications resources for the purposes of propagation of Islam has been the worldwide MTA network established by the community. And, not many of us know how much effort has been put by a number of Ahmadies into showing a community presence on the Internet. Internet is an information source which all Ahmadi Muslims can use to their advantage.

Internet is a collection of thousands of computers which hold information. This information is available to individuals through their computers. It is like having access to thousands of libraries through our computers in the comfort of our home or office or any other place from where we can make a phone connection using a computer loaded with appropriate software. That is why this arrangement also is known as worldwide web (www), of course, of computers sharing their information.

To access Internet, you need a computer, a phone connection, and appropriate software, called a browser, to manage Internet connection. Such most popular software these days is Netscape navigator which I use. Netscape can be loaded from Internet for free trial or free use by students and non-profit organizations. A copy can also be bought at a store or through mail. Sometime the Internet connection provider also provides this or another competitive Internet access software. Microsoft is trying to compete with its Internet Explorer.

Once you have installed software, you are ready to “surf” the net, that is, you can make connections with computers and read from their contents prepared just for you. Let us have a look at what is available to surf out there.

Almost all major newspapers have the Internet editions of their papers available on the Internet. In Internet language, they are on-line. For world news, I have found the Nando Times (<http://nando.net>) the best so far. For up-to-date daily news from Pakistan, go for Dawn's site (<http://www.xibr.com/dawn/>). For the latest on what is going on in and around the English Royalty, the Times of London has a nice page (<http://www.the.times.co.uk>). You can find your favorite paper using search option by clicking the search button.

Many sites give live news and stock quotes. Some sites give you up-to the minute stock price graphs for the day. Now some sites will display such items as a ticker on your screen so that you are aware of what is happening in the world while you are busy doing your work on the computer.

Interested in sports? NBA, NFL, ESPN have their home pages ready for your access. A home page is Internet “home” for the entity. Some of them display live scores as the games are in progress. Cricket and field hockey sites are also present.

Worried about what the clouds have in store for your area? Or what the weather is going to be like where you are traveling to? Weather forecasts are updated so often depending upon a site on the Internet. These forecasts are available for all areas in the world with varying amounts of information according to the city and region. Satellite images of cloud cover, temperature variations, snow and rain, are updated every so often and can be loaded and viewed through Internet. While TV and radio give such information to you in a way they think is good enough for you, you can get such information from the Internet the way you want it.

Need information on a subject? About a person? Use powerful search engines created just for your service. Click SEARCH and follow directions. All search engines list other available search engines. Say if Yahoo does not find what you are looking for, go to Web Crawler or Alta Vista, or whichever appeals you. They all give you different results as they keep their own separate data bases. I searched for the word Ahmadiyya and found hundreds of listings. There are

many Ahmadiyya Home pages (as an example, [www.alislam.org](http://www.alislam.org)) where information on Islam, and even the text of numerous books, is available and can be accessed around the clock. My children many times search Internet for information for their school papers and find bundles of it.

I found two main addresses for Ahmadiyya home pages: ([www.alislam.org](http://www.alislam.org)) and ([ahmadiyya.org](http://ahmadiyya.org)). Another page of interest is ([islam.org.uk](http://islam.org.uk)). All pages are put together with much effort. Not only the whole translation of the Holy Quran can be accessed from these pages but the text can also be searched for a word to find a particular verse. Many books also have been made available on these pages. You can find and read, and if you wish, you can print these books on your printer. As an example, *The Philosophy of the Teachings of Islam*, *Tadhkiratush-Shahadatain*, the books of the Promised Messiah, alaihis Salaam, are on-line. *Essence of Islam*, consisting of extracts from the books of Hadhrat Ahmad, peace be on him, is also available.

You can also find books by Hadhrat Khalifatul Masih, ayyadahullah, such as an *Elementary Study of Islam*, *Christianity—A journey from Fact to Fiction*, *Islam's Response to Contemporary Issues*. Some articles in Urdu have also been scanned and made available. You will also find there *Synopsis of Christianity and Islam*, by Maulana Kaleem and *Truth About Ahmadiyyat*, by Maulana B. A. Rafiq, among others. Another book to look at is *Early Islamic History* by Maulana Soofi.

Internet also has PEOPLE search option. It has white pages, yellow pages, toll free directory, and Internet email address listings. In some cases it will not only give you the phone number for a business, it will also give a town map, a close up map which will show you the approximate location on the street and surrounding streets and cross streets. I was able to find the home and email addresses and phone numbers of some long lost acquaintances using this facility.

Most businesses are on-line. Car companies, computer companies, etc. Many provide you customer service through their web page. You can access and calculate package shipment rates on the UPS home page. Track your package on the FedEx page and it will tell you which airports and planes it went through to reach the final destination and who it was

delivered to.

Government agencies are also on-line. United States Post Office rates and information on their services is on-line as is the IRS with all their forms and booklets ready to view or print out without need to go to their office to pick them up or to wait for them through mail..

Traveling to a town or area you have never visited? No need to go to the local library to get travel guides. Go on-line and initiate a search. You can find even street maps, though not for some remote jungles in Africa.

Many people are buying automobiles using Internet. You may shop for rare books, electronics, though you may still have to go to the local grocery store for milk and cookies. It is advised not to reveal your account numbers on the Internet as such information may not be secure.

You can make friends from all over the world, talk or correspond to people in other countries through electronic mail (e-mail) or NEWS. E-mail is little slower than phone and fax but faster than overnight mail in most cases. You can attach all kinds of computer files to your e-mail.

Newsgroups are discussion groups. The topics for discussion cover all kinds of subjects, from cooking to politics, from sports to religion. Any person with access to Internet can initiate a discussion or participate in an on-going discussion. The messages posted (sent to the newsgroup) stay available for some period. Many of these discussions are moderated and screen messages before posting, while many are not screened as strictly.

The Internet can also be used for live phone conversations if you have the necessary software installed on your computer. Such calls are free but the other party also needs to have compatible software and needs to know when you are going to call so they are on-line (have their computer connected via phone line) at the time of the call. The quality of such conversation is not yet up-to the level of actual phone conversation.

Live video can also be exchanged on the Internet. Computers need to have a camera and associated software to receive and display it. Huzoor,  
(continued on page 28)

## LOCAL IJTEMA, LAJNA IMAILLAH RESEARCH TRIANGLE

(Reported by Bushra Salam Bajwa, Vice President)

The first local Ijtema for Lajna and Nasirat of the Research Triangle Jamaat was held on Sunday, March 16, 1997. By the grace of Allah there was full attendance of Nasirat. Four members of the Lajna were regretfully unable to attend.

The Nasirat began with sandwich preparation and presentation event. Each girl had brought materials and ingredients to construct a minimum of four sandwiches and present them as attractively as possible. The event was evaluated on overall presentation, taste, and appearance of the sandwiches. This was followed by games for the Nasirat and Lajna which were thoroughly enjoyed by all. In addition, each Nasira had written an Islamic motto for the Nasirat banner. These were displayed and two judges evaluated them during the course of the other proceedings. It had been stated at the outset that each event of the Ijtema would be evaluated by two Lajna members assigned immediately prior to the event taking place. The judges were provided with detailed evaluation sheets to complete on each participant. They were called upon to share their evaluation with each individual participant and the rest of the audience. The procedure eliminated the need for placing any child first, second or third. These evaluations punctuated each event and kept the proceedings flowing smoothly.

The official proceedings then commenced with a recitation of the Holy Quran by Mansoor Sayed. The program was introduced by the Nasirat secretary, Riffat Sayed, and chaired by the local Lajna President, Shamim Azam, who led the silent prayer after which she read out the message sent by Research Triangle Jamaat President, Dr. Wajeeh Bajwa. The Nasirat secretary led everyone in the Nasirat pledge. The Lajna President delivered the opening address emphasizing the significance of the Nasirat pledge, the importance of fulfilling its requirements, and keeping faith and trust in God at all times. All Nasirat present then recited the "Taraana".

The memorization of prescribed verses of the Holy Quran was the first event. *Sura Ma'oon* was chosen at random from the syllabus for the 14-15 year group and *Sura Ikhlās* was chosen likewise for the 7-10 year group. The criteria for evaluating by judges were clarity, fluency, and correct pronun-

ciation. Memorization of Salat was the next event. Two judges were assigned to evaluate on the same criteria for Quran memorization. Each Nasira selected a slip of paper with the name of a portion of Salat written on it, then recited her assigned portion individually. This was followed by recitation of poems, both individually and in chorus.

A short program for children under 7, organized by Najmi Azam, had also been included where these young participants were given an opportunity to perform anything of their choice.

The speech competition for both age groups then ensued. The topics had been selected from the prescribed list for the younger girls, while the older Nasirat had been provided with background information on the subject "Hospitality" in order to compile a speech on the given topic in a given time.

The final event for the Nasirat was the religious knowledge quiz compiled from the prescribed syllabus for both age groups. Two Lajna members were assigned to record correct or incorrect responses from the participants. Each girl came in turn, selected a slip of paper, read out loud the question written on it and answered it. When the questions had run out, each girl was given the opportunity to answer one bonus question—also from the syllabus overall—to recite a Hadith or a prayer, etc.

This brought the proceedings to a close. Lajna President delivered a brief closing address, thanking the mothers, Nasirat, judges, and secretaries for all their efforts. She expounded a little on points of importance pertaining to speeches. Prizes and certificates were then awarded to each participant in recognition of their spirit of participation and the effort they made. The Nasirat had taken their semi-annual test in January 1997. Each girl was congratulated on her performance and those that had attained the highest scores were also recognized. These girls were;

7-10 year group: Maariya Bajwa, and

14-15 year group: Bushra Sayed.

Zuhr and Asr prayers were combined and followed by lunch. After lunch, the Lajna program commenced with the recitation of *Sura Al-Mulk* by

the Lajna President. Each Lajna member then, individually read five verses of the same Sura as part of the recitation of the Holy Quran event. The Lajna were evaluated on clarity, correct pronunciation and fluency.

A workshop followed entitled "Rules and guidelines for Lajna members and officers". This was presented by Mrs. Shamim Azam. Mrs. Azam spoke at length and in great detail about all the aspects of Lajna organization and the work involved. Lajna were reminded that any work they do is solely to win Allah's pleasure. The pledge stands as a constant reminder for what our existence is all about. Mrs. Azam presented in detail the various scenarios possible during the course of Lajna work and offered

prayer and concise directions to insure the most productive outcome for the Lajna organization in the most acceptable and unified manner possible. She also mentioned that we should always have full trust in Allah, pray to Him and cheerfully and willingly accept or ignore any kind of minor flaws.

Lajna members then divided into two groups. Various situations were depicted in a series of questions. The Lajna were requested to respond according to the information received during the workshop. Once each question and its appropriate response had been discussed, the workshop was brought to a close with silent prayer. Each Lajna member was awarded a certificate of participation.

## FOR THE PARENTS OF WAQIFEEEN-I-NAU

### THE FIRST PHASE: PRE-NATAL PERIOD

(The Urdu version of these instructions was published in Annoor, March 1997)

1. Before deciding to offer the child for Waqf-I-Nau, the couple will have to think again about their mutual relationship and make it pleasant and establish an atmosphere of mutual cooperation and confidence. Emotional tension and pressures of the parents leave a permanent impression on the personality of the child which might not develop to its full potential.
2. Not only the parents but all the members of the immediate family will have to participate in this noble task and help to afford the would-be mother a peaceful time and extra care.
3. Medical facilities have to be available, especially in rural areas to enable the pregnant mother to have regular checkups. They should be made aware of the importance of balanced diet, light exercise and rest, etc., by providing easy to read and easy to follow instructions.
4. Such literature or cassettes would be very desirable that contain material for the mother's own training and spiritual uplift to inculcate the love for God, attachment to the Holy Quran and dedication to the Jamaat.
5. Huzoor has explicitly required certain qualities to be imparted to Waqifeen-I-Nau. Such instructions must be studied and acted upon by the parents in the first place because if they do not bring themselves up to the standard expected by Huzoor, how could they be expected to bring up their children to such levels.
6. There should be no TV set in the would-be mother's room, as the radiations emitted by TV apparatus have an adverse effect on the unborn baby. They should abstain from watching TV for long spells.
7. The living room should be decorated with pictures of attractive babies, the photographs of the Promised Messiah (a.s.) and his successors and other elders of the Jamaat should also be displayed in the house.

The couple should honestly engage themselves in prayers and seek divine guidance in matters relating to the upbringing of the child and humbly submit to Allah to accept their offering.

When reciting the Holy Quran, they should be asked to read it aloud as modern science has

## THE SECOND PHASE: INFANTILE PERIOD FROM THE DAY OF BIRTH TO THE FIRST BIRTHDAY

The tiny being should not be regarded as devoid of senses and too young to be taught. The newborns are extremely sensitive and respond to every stimulus in their own way. Certain qualities can be imparted to them right from day one, such as:

1. **TIME SENSE:** The baby almost immediately adapts to the routines of its feeds, naps and nappy (diaper) changes. So regulate the fulfillment of its needs with the help of a clock. This will stand it in good stead in later life.
2. **CLEANLINESS:** Each time after the child has passed water or stool, must be washed with water. Wiping with tissue paper or a piece of cloth does not do the job properly and in many cases skin rash develops which is not only uncomfortable for the child but may aggravate into serious conditions. Use of plastic pampers is not desirable as they give a false sense of cleanliness and the cleansing of the body is put off until the mother finds time for this job.
3. **REGULARITY IN PHYSICAL NEEDS:** Each child has its own individual needs for feeding, etc. So a feed must be provided before the child demands it by crying as this can form into the habit of stubbornness and a child gets the message that crying brings it food.
4. **SELF CONFIDENCE:** Let the child take its first step and do not worry about its toppling and staggering. Do not frighten it by shouting "o-ees". Do not show your concern if it encounters a fall or two.
5. **SHOCKS AND FRIGHTS:** Children are prone to be frightened by loud and shrill sounds and bangs. Do not clap too close to child's ears, do not shout or bang the door, etc. A child may develop a permanent fear of extraordinary sounds.

The child should be carried and held well supported by both hands and close to the body as the sense of insecurity and fear of falling causes fright and leaves unseen scars on the child's mind. Leaving children unattended and in the dark can also frighten them. Awake or asleep, the child must be within the range of sight and hearing of

its mother. Darkness prevents it to see and feel its mother's company even if she is not far away.

6. **POWER OF OBSERVATION:** Young children are very receptive and absorb all impressions as does a clean slate take on writing without knowing what has been inscribed on its face. Modern physiology has demonstrated that adults can recall such experiences as far back as their birth. Therefore, always be thoughtful while doing anything to or in front of a baby. We know that a few months old child starts recognizing those around and responds to their treatment whether soft or otherwise. Thus, a child of under one year has the capacity and ability to learn.

- Time sense
- Feeling of cleanliness
- Regularity in physical needs
- Self confidence
- Braving the fear
- To speak
- To react to likes and dislikes
- To imitate the actions of those around

We can, therefore, initiate education, moral and spiritual training right from this stage. The child can be taught to repeat simple phrases like: "there is one God" or "we are Ahmadies", etc. The child will try to copy you in action like reciting Bismillah before eating or drinking, eating with the right hand, putting on the right shoe first, etc. Reciting verses from the Holy Quran as a lullaby before sleep and praying aloud has its own blessings and rewards.

The child can be taught to share its toys and sweets with other children. By nature, a child is a possessive being and likes to have everything for itself. Never ever try to snatch anything from a child's grip even if it is a dangerous knife or a spike. Use persuasion and tact and make the child hand it over to you willingly.



## LET US LEARN SALAT

(With Transliteration and Translation in English and Urdu)

The first and foremost act of worship is Prayer or *Salat* which means glorification and praise. The purpose of *Salat* is to establish personal communication with Allah, purify one's inner self and seek the help of Allah in all difficulties. But to achieve this objective, we must try to make our *Salat* a perfect *Salat*.

According to the Holy Prophet (peace and blessings of Allah be on him) a perfect *Salat* is the one during which the worshipper's attention to Allah reaches such a climax as if he/she is seeing Allah or, at least, that Allah is seeing him/her.

*Salat* is in fact the essence of spiritual life. The Holy Prophet (peace and blessings of Allah be on him) says in one of his traditions that: *Salat* is the Me'raaj (apex of spiritual exaltation) of the faithful.

We start our prayer by standing straight, facing towards the Ka'abah in Mecca, and saying the following prayer:

نماز کیلئے کھڑے ہونے پر (قبلہ رخ) یہ دعا پڑھتے ہیں

نیت نماز کی دعا۔

I have turned my full attention towards Him. Who

اللَّذِي	وَجَّهِي	وَجَّهْتُ	إِنِّي
lilla-zie =	waj-hiya =	wajjahtu =	Innee =
الَّذِي =	ي =	وَجَّهْتُ =	إِنِّي =
al-lazie =	ya =	wajhi =	innee =
( Him ) Who	towards	my	full attention
			have turned
			I

has created the heavens and the earth, being ever inlined (to Him)

فَطَرَ	وَالْأَرْضَ	وَوَالسَّمَوَاتِ	فَطَرَ
fatara =	al-ardha =	assamawati =	fatara =
فَطَرَ =	الْأَرْضَ =	وَوَالسَّمَوَاتِ =	فَطَرَ =
fatara =	al-ardha =	assamawati =	fatara =
has created	the earth	and	the heavens
پیدا کیا	زمین	اور	آسمانوں
			being ever inlined (to Him)

and I am not one of those who associate partners with Allah

وَمَا أَنَا مِنَ الْمُشْرِكِينَ	مِنَ	أَنَا	مَا	وَأَنَا
al-mushrikin =	min =	ana =	ma =	wa =
الْمُشْرِكِينَ =	مِنَ =	أَنَا =	مَا =	وَأَنَا =
al-mushrikin =	min =	ana =	ma =	wa =
who associate partners (with Allah)	(one) of those	I am	not	and
(اللہ کا) شریک ٹھہرانے والے	سے	میں	نہیں	اور



The *Imam* then raises his hands to the level of his ears and calls out **Allaho Akbar**, "Allah is the Greatest", and folds his hands on his chest. The congregation do the same. The following glorification is then made silently:

## Thanaa

## تثناء

Glory to Thee O Allah the praiseworthy سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ يَا كَرِيمُ تُوَايَةُ اللَّهِ ابْنِي تَعْرِيفُ كَيْ سَاوَقَهُ  
 Subhanakallahumma wa bihamdika

ka = كَ	bihamdi = بِحَمْدِ	wa = وَ	Allahumma = اللَّهُمَّ	Subhanaka = سُبْحَانَكَ
Thy تیری	hamdi = حَمْدِ praise	with ساتھ	O Allah اے اللہ	Subhana = سُبْحَانَ
the praiseworthy		(and) اور		to Thee تُوَايَةُ
				Glory ہے

and blessed is Thy name وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ  
 and exalted is Thy Majesty اور تیرا نام برکت والا ہے۔ اور تیری شان بلند ہے  
 wa tabarakasmuka, wa ta'ala jadduka,

ka = كَ	jaddu = جَدُّ	ta'ala = تَعَالَى	wa = وَ	ismuka = اسْمُكَ	tabaraka = تَبَارَكَ	wa = وَ
Thy تیری	Majesty شان	exalted is بلند	and اور	Thy تیرا	blessed is برکت والا	and اور
				name نام		

and there is none to be worshipped besides Thee. وَلَا إِلَهَ غَيْرُكَ ○ اور تیرے سوا اور کوئی عبادت کے لائق ہستی نہیں ہے  
 wa la ilaha ghairuk,

ka = كَ	ghairo = غَيْرُ	ilaha = إِلَهَ	la = لَا	wa = وَ
Thee تیرے	besides سوائے	to be worshipped عبادت کے لائق ہستی	(there is) none نہیں	and اور

### IMPORTANT REQUEST TO ALL CHANDA PAYING MEMBERS

- 1) Please make sure that you write your member code on all checks.
- 2) Chanda Jalsa Salana is a compulsory contribution prescribed by the Promised Messiah (a.s.). The rate is 1/10 of the monthly income, once a year (equal to 1/120 of the yearly income). Since the Jalsa Salana (Annual Convention) is being held next month, and the financial year also closes at the end of June, please pay your subscription as soon as possible.

### ADDRESSES URGENTLY NEEDED

The addresses of the following Moosies are needed urgently:

1. Bilqis Sadaqat Sahiba ( Wasiyyat # 19540)
2. Naseem Tahira Sahiba, (Wasiyyat # 17729) w/o Mubarak Ahmad Sahib
3. Saeeda Begum Sahiba (Wasiyyat # 5401) w/o Soofi Ghulamullah Sahib.

Please get in touch immediately with

Secretary, Wasaya  
 15000 Good Hope Road  
 Silver Spring, MD 20905

نَحْمَدُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## DECLARATION OF INITIATION

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatuho*

I hereby submit my Declaration of Initiation duly completed and signed. Please accept me into the fold of Ahmadiyya Muslim Jama'at and pray for me.

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

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

*I bear witness that there is none worthy of worship except Allah. He is One and has no partner.  
And I bear witness that Muhammad is His Servant and Messenger.*

I enter this day the Ahmadiyya Jama'at in Islam at the hand of TAHIR AHMAD. I have firm faith that Hazrat Muhammad Rasoolullah (peace and blessings of Allah be upon him) is Khataman Nabiyyeen, the Seal of all the Prophets. I also believe that Hazrat Mirza Ghulam Ahmad (peace be on him) was the same Imam Mahdi and Promised Messiah whose advent was prophesised by Hazrat Muhammad Rasoolullah (peace and blessings of Allah be upon him).

### I promise that:

- I will always try my best to abide by the ten conditions of Bai'at (initiation) as prescribed by the Promised Messiah (peace be on him).
- I will give precedence to my faith over all worldly objects.
- I will always remain loyal to the Institution of *Khilafat* in Ahmadiyyat and will obey you as *Khalifatul Masih* in everything good that you may require of me, *Insha'allah*.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

*I beg pardon from Allah, my Lord, from all my sins and turn to Him.*

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي

فَاعْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*O my Lord, My Allah, I wronged my soul and I confess all my sins;  
pray forgive me my sins, for there is none else except Thee to forgive. Ameen!*

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## *Conditions of Bai'at (Initiation)*

in

### Ahmadiyya Movement in Islam

By

Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi (*peace be upon him*)

- I. The initiate shall solemnly promise that he/she shall abstain from *Shirk* (association of any partner with God) right upto the day of his/her death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the *Tahajjud* (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

—(translation)

(*Ishtehar Takmeel-e-Tabligh* 12th January 1889)

English translation of the letter to the editor received from Huzoor.

*Bismillahir Rahmanir Raheem Nahmadohu wa Nosallee ala Rasoolehil Kareem*

London  
April 24, 1997

Dear Editor, Annoor magazine

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

Received the issue of Annoor comprising of the remembrance of our beloved brother, Dr. Muzaffar Zafar. By the grace of Allah, there are very good articles in it. The arrangement is also good. There is a good citation of the qualities and services of the deceased. May Allah elevate the deceased in ranks and may Allah give all of you, who have worked hard and diligently on this issue, a great reward. Please convey to all my Salams with love and my prayers.

Wassalam,

s/d Mirza Tahir Ahmad  
Khalifatul Masih.

## ***Recognition of Imam Mahdi***

(continued from page 18)

people's houses, and so on? This is defeat–defeat of logic that compels people to have recourse to violent actions. Their behavior is in complete conformity with the behavior of the opponents of the Messengers of God. This behavior is so visible, so obvious (as one of opposition to a Messenger of God) that if a sane person wished to know right from wrong, the writing is so plain on the wall—so much so that I wonder how anyone can miss it.

## ***Internet—At Your Service***

(continued from page 20)

*ayyadahullah*, recently had conversation with friends in Rabwah while seeing each other. As the video signal contains too much data for the current speed of data transfer, therefore, a continuous video cannot be transmitted this way as yet. Huzoor's khutba also is relayed with live video and sound on the Internet (<http://www.alislam.org/mta/audio>). This is convenient

for members who have Internet but not the satellite dish.

Numerous radio stations which your radio may not be able to receive can be listened to on the Internet if you have Real-Audio or compatible software installed on your computer.

If you want to make your ideas available on the Internet, you can create your own home page. A year ago you needed to learn a language (HTML) to do that, but not anymore. Now free programs are available to download on the Internet which will convert your text files for display via Internet. Some applications (such as MS Publisher) will create Internet ready documents for you to transfer to your personal site.

Internet is at your service around the clock as a useful information source. Happy surfing!

**LOVE FOR ALL  
HATRED FOR NONE**