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## GRAND PROPHECIES OF THE PROMISED MESSIAH (A.S.) 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 Qur'an:

*"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 shows 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,

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## FROM THE HOLY QUR'AN

“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 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 rebellious.

“And observe prayer and give 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 مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ  
أَمْنًا يُحِبُّونَ وَيُؤْتِيهِمُ اللَّهُ مِمَّا يُرِيدُ لَئِن كَفَرْنَا لَنَرَنَّهُمْ  
فَالْوَالِيكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاطِيعُوا الرِّسَالَ كَمَا كُنتُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا  
مُعْجِزِينَ فِي الْأَرْضِ وَمَا أُوذِيهِمُ النَّارُ وَلَيْسَ الْبَصِيرُ ﴿٥٧﴾

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## SO SAID THE HOLY PROPHET

(Peace and blessings of Allah be upon him)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as it is a supplement to it) and remain as long as Allah wills. Then this Khilafat will 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 emerge. After saying this, the Holy Prophet (s.a.w.) did not add any further comments.

## GRAND PROPHECIES OF THE PROMISED MESSIAH (A. S.) ON THE ESTABLISHMENT OF KHILAFAT

(Continued from page 1)

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)

## BLESSINGS OF KHILAFAT

(S. M. Shahab Ahmad)

The Holy Qur'an mentions three types of Khilafat, which are:

1. **Khalifas**, who are Prophets such as Adam and David. About Adam God says:

*"I am about to place a vicegerent in the earth"* (2:31)

and about David He says:

*"O David, We have made thee vicegerent in the earth."* (38:27)

2. **Khilafat-e-Malukiat**: Prophet Hood says:

*"And remember the time when He made you inheritors of His favors after the people of Noah".* (7:70)

3. **Khalifas** who are successors of Prophets, follow their footprints and lead the community on the Shariah of their Master Prophets. Such Khalifas may be Prophets-cum-Khalifas or only Khalifas. They may be contemporaries of their master Prophets or succeed them after their death. The Qur'an says:

*"And Moses said to his brother, Aaron 'Act for me among my people in my absence, and manage them well, and follow not the way of those who disorder' (7:143). Again: "Surely We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allah, and because they were guardians over it." (5:45)*

Allah has promised to bestow this third type of Khilafat to the Muslims, if they are true believers and act righteously. The first verse from the Qur'an in this connection is:

*"Allah is the Light of the heavens and the earth. The similitude of His light is a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a*

*blessed tree -- an olive -- neither of the East nor of the West, whose oil would well-nigh be ablaze even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well."* (24:36)

The verse is a beautiful metaphor; and speaks of three things -- a lamp, a glass-globe and a niche. The lamp is the very source of light; is the globe of glass which is over the lamp and which protects the light from being extinguished by the puffs of wind and increases its brightness; and (the niche) gives direction to the light. This was the physical interpretation of the verse. In spiritual terminology, the three things, i.e., the lamp, the glass and the niche, mentioned in the verse, may respectively stand for Divine Light, God's Prophets who protect the light from being extinguished and add to its effulgence and brightness, and the Khalifas or Successors of the Prophets who diffuse and disseminate the Divine Light and give it a direction and purpose for the guidance and illumination of the world.

It is because of this blessing of Khilafat that the Ahmadiis, in spite of stark opposition from the very beginning of the Movement, being small in number, and poor in worldly resources, are marching forward in every walk of life. God willing, we will continue to progress as long as we appreciate this blessing.

This verse is subtle, but gives rise to a desire in the hearts of the Muslims to be guided by such godly persons. The arrangement of the verses of the Qur'an is in natural and psychological order and goes along with the feelings and desires of the readers. Therefore, in response to this desire and supplication, God promises:

*"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made 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 (24:56)*

This verse mentions the special characteristics and marks of the Khulafa-e-Rashidun, which are:

**1** 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. These holy persons never desire to be leaders or Khalifas.

**2** God helps them in the same way as He helps His Prophets.

**3** This promise from God to the believers continues as long as they are true believers and act righteously. When they give up these qualities, God withdraws His promise.

In other words, this verse points out the great difference between prophethood and Khilafat. God raises Prophets in accordance with:

*Corruption has appeared on land and sea. (30:42)*

That is to say: God raises Prophets when the world is full of corruption and darkness, and they are blind to see their evils. He does so in accordance with His attribute of Rahmianat *i.e.* without being asked for. But he raises Khalifas in accordance with His attribute of Raheemiat *i.e.* when the believers satisfy the condition.

When Khilafate Rashida ended with the death of Hazrat Ali, it did not mean that, God forbid, there was any defect in any of the Khalifas. It was so because the Muslims had gone astray, and at the time of electing their Khalifa they did not satisfy the conditions mentioned in the verse.

**4** The religion which their mission is to serve becomes firmly established through their prayers and missionary efforts.

**5** God changes into peace that from what they fear. The verse does not say that the so called worldly

fears are changed to peace. These Khalifas do not fear death, starvation, humiliation, etc. They are far above worldly fears. Their only concern is the establishment and propagation of truth, and God has always fulfilled their pious desire of such Khalifas.

**6** *They will worship Me, and they will not associate anything with Me*, does not mean that they can worship idols. What it means is that in the discharge of their great responsibilities, they fear no one and they carry on their duties undaunted and without being discouraged and dismayed by the difficulties that stand in their way. Their decisions are based upon pleasure and displeasure of God alone, not on any one else.

The clause: *whosoever is ungrateful after that, they will be the rebellious*, signifies that 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. This clause clearly says that once a person is elected as Khalifa, he cannot be deposed.

#### KHILAFAT IN AHMADIYYAT

Based upon the teachings of the Qur'an, observing the rise and fall of the Muslims, and, of course, under Divine guidance; the Promised Messiah (as) writes about Khilafat in Ahmadiyyat:

"It is the way of God which He has manifested throughout since He created man on the earth, that He helps His Prophets and Messengers and makes them triumph, as He has said: Allah has decreed: *Most surely, it is I Who will prevail, I and My Messengers (58:22)*. Their triumph means that as the purpose of the Prophets and Messengers is that God's will shall be done on earth and no one should oppose it. He establishes their truth through powerful signs, and sows the seed of the verities that they desire to spread in the world, through their own hands; but does not bring about its fruition through them. He causes them to die at a time when there is apprehension of their failure, and thus provides their opponents with an occasion for mocking at them and deriding them. But after their mocking and derision He makes manifest another aspect of His

Power, and provides such means through which those purposes which had remained unfulfilled to some degree are fully achieved. In short, He manifests two types of His Power. First He manifests His Power directly through His Prophets. Secondly, when after the death of a Prophet his community is confronted with difficulties, and his opponents appear strong, and imagine that the late claimant's mission has failed and become confident that his community would be ruined, and the members of the community are perplexed and are discouraged, and many unfortunate ones begin to think of turning away, God manifests His Mighty Power a second time and rallies the shaken community. Thus he who is steadfast throughout witnesses this miracle; as it happened when the death of the Holy Prophet, peace and blessings of Allah be upon him, was considered untimely and many of the dwellers of the desert turned away from Islam, and the companions were overwhelmed with grief. At that juncture God manifested His Power a second time, and by raising up Abu Bakr buttressed and strengthened Islam afresh, and thus fulfilled His promise; He will surely establish for them their religion which He has chosen for them; and after their state of fear He will grant them peace and security (24:56). The same happened in the time of Moses, peace be upon him, when he died on the way to the Holy Land, without leading his people into it as had been promised, and there was great mourning among the children of Israel. According to the Torah, on the sudden death of Moses and their untimely bereavement, they were overwhelmed with grief and wept and wailed for forty days. In the same way, at them time of the crucifixion of Jesus, the disciples were scattered and one of them repudiated him.

So, dear ones, as it has ever been the way of God that He makes two manifestations of His Power, so as to frustrate two false joys of His opponents, it is not possible that in this case He should depart from His ancient way. Therefore, be not sorrowful over what I have told you, and

do not let your hearts suffer from anxiety; for it is necessary for you to witness the second manifestation of God's Power also. Its coming will be the better for you, for it is permanent and will endure till the Day of Judgment. That second manifestation cannot arrive till after I am gone; but when I go God will send that second manifestation to you, and it will abide with you for ever. (*The Will*)

In this connection, it is quite relevant to mention a revelation of the Promised Messiah (as):

*Tadhrika*, page 607, quoted from *Tafseer Kabeer*, Vol. 6, p. 390. Translation: *Key to the success of the church*.

The key is: The Pope is elected for a lifetime term. The Catholics regard him as the agent of God on earth and give him complete obedience. This may be the reason why the Roman Catholics outnumber other Christian religious denominations. May be, Hazrat Mirza Bashiruddin Mahmud Ahmad, the second Successor to the Promised Messiah, (as) formed the *Khilafat Committee* in light of this revelation and we have seen its great advantage on two historical occasions (selection of the third and the fourth Khalifas).

In the end I must remind you that Khilafat was the key to the success of early Muslims in the *Nishat-e-Ula* and is the key to success of Ahmadis in *Nishat-e-Sania*. The Promised Messiah has said that it will abide with us for ever, but it is subject to the conditions mentioned. May Allah help us in maintaining this standard.

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## **KHULAF-A-E-RASHIDEEN**

(The Rightly Guided Successors)

(by Majeed A. Mian)

(The four Khulafa of the Holy Prophet, peace and blessings 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.)

### **HAZRAT ABU BAKR SIDDIQ (R.A.)**

The personal name of Hazrat Abu Bakr (r.a.), may Allah be pleased with him, 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 (s.a.w.) in the sixth generation before him.

He was born to a sub-tribe of Quraish, in 572 CE 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 (s.a.w.). He was the first among men to confirm truth of the claim of the Holy Prophet (s.a.w.), and thus he earned the title Siddeeq. Throughout his life, he remained fully devoted to the service of Islam.

Hazrat Abu Bakr (r.a.) held fast to the company of the Holy Prophet (s.a.w.) and remained by his side whether it was peace or war. The Holy Prophet (s.a.w.) sought his wise counsel in almost every matter when advice was needed. He was in the company of the Holy Prophet (s.a.w.) during his migratory journey (Hijra) from Mecca to Medina. He was the only companion of the Holy Prophet (s.a.w.) in the Cave of Thaur, when they both took refuge during this journey. The Holy Qur'an 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 (s.a.w.), was in urgent need of financial contribution. Hazrat Umar (r.a.) presented half of all his belongings, while Hazrat Abu Bakr (r.a.) brought all that he had in his house, to the Holy Prophet (s.a.w.).

The Holy Prophet (s.a.w.) married his daughter, Hazrat Ayesha (r.a.). Also, following the Hajjatul-

Widaa or the Last Pilgrimage, when the Holy Prophet (s.a.w.) fell seriously ill, he instructed Hazrat Abu Bakr (r.a.) to lead the daily prayers. He was one of the ten blessed ones to whom the Holy Prophet (s.a.w.) had given the glad tidings that they had been rewarded with Paradise.

After the sad demise of the Holy Prophet (s.a.w.) Hazrat Abu Bakr (r.a.) was elected as the first Khalifa. He had to deal with an extremely difficult situation which developed due to the sudden demise of the Holy Prophet (s.a.w.).

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

The second major problem faced by Hazrat Abu Bakr Siddiq (r.a.) 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. Hazrat Abu Bakr (r.a.) 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. Hazrat Abu Bakr (r.a.) 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 Hazrat Abu Bakr (r.a.) turned to the

external enemies threatening the security of the Islamic state. The Muslim army, under the command of Khalid Bin Waleed (r.a.) crushed a rebellion in Bahrain. Then the Persians who were defeated, 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 Qur'an at one place. Although the writing and arrangement of the Holy Qur'an was done under the supervision of the Holy Prophet (s.a.w.) himself, it was written on various pieces of skin, leaves and slate. Hazrat Abu Bakr (r.a.) 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 Qur'an.

Hazrat Abu Bakr (r.a.) passed away on August 23, 634 AD, after remaining ill for 15 days. He remained Khalifa for a little over two years. During his Khilafat, Hazrat Abu Bakr (r.a.) 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.

Hazrat Abu Bakr (r.a.) loved the Holy Prophet (s.a.w.) so dearly that even after the demise of the Holy Prophet (s.a.w.) Hazrat Abu Bakr (r.a.) took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet (s.a.w.) 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 (s.a.w.) passed away. As Hazrat Abu Bakr (r.a.) 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 (s.a.w.) advised him not to send the army against the Romans. But Hazrat Abu Bakr (r.a.) replied forcefully, 'What authority has the Son of Abu Qahaafa, to stop that which was started by the Holy Prophet (s.a.w.)?'

#### **HAZRAT UMAR FAROOQ (R.A.)**

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 (s.a.w.) 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 (s.a.w.). 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 Qur'an 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 Qur'an for him. He was so moved by the Qur'anic verses that his eyes filled with tears. He went straight to the Holy Prophet (s.a.w.), 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 Hazrat Umar (r.a.) was in fact the result of the Holy Prophet's (s.a.w.) prayers for him.

Hazrat Umar (r.a.) 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 (s.a.w.) who used to consult him in many important matters. He was one of the ten blessed ones to whom the Holy Prophet (s.a.w.) had given the glad tidings that they had been rewarded with Paradise.

Hazrat Umar Ibn Khattab (r.a.) was the second successor of the Holy Prophet (s.a.w.). 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, Hazrat Umar (r.a.) 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, Hazrat Umar (r.a.) 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 the Islamic Calendar of Hijra.

Hazrat Umar (r.a.) was a pious, kind and far-sighted 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 the fire just to console them. Hazrat Umar (r.a.), 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 Hazrat Umar (r.a.) before, was so pleased that she prayed aloud for him saying, 'May Allah make you the Khalifa in place of Umar.' On hearing this, Hazrat Umar (r.a.) started crying and without saying a word left the place.

In the year 644 AD, Hazrat Umar (r.a.) 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 63. He was a truly great

Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.

#### **HAZRAT UTHMAN GHANI (R.A.)**

Hazrat Uthman Ghani (r.a.) was elected the third Khalifa by the council appointed by Hazrat Umar (r.a.) 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 (s.a.w.) in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghani.

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

The Holy Prophet (s.a.w.) 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 Hazrat Uthman (r.a.) 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 70 horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet (s.a.w.) had given the glad tidings that they had been rewarded with Paradise.

During the Khalifat of Hazrat Uthman (r.a.) 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 Hazrat 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 Qur'an were prepared from the ones compiled by Hazrat Abu Bakr (r.a.) and sent to all the provinces of the state. This was certainly his most important deed. The Holy Qur'an, 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 Hazrat Uthman (r.a.) 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 situation, Hazrat Uthman (r.a.) 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 Hazrat Uthman (r.a.) 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 Hazrat Uthman (r.a.) 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.

Hazrat Uthman (r.a.) was then martyred on June 17, 656 CE, at the age of 82 while he was reciting the Holy Qur'an. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

#### **HAZRAT ALI BIN ABI TALIB (R.A.)**

Hazrat Ali (r.a.) was the son of the Holy Prophet's uncle, Abu Talib. He was born in Mecca about 20 years after the birth of the Holy Prophet (s.a.w.). His father, Abu Talib and mother, Fatima were two persons who took care of the Holy Prophet (s.a.w.) in his early childhood.

When Hazrat Ali (s.a.w.) was born, the Holy Prophet (s.a.w.) himself became his guardian, as his father's financial position was very weak.

Hazrat Ali (r.a.) stayed in the bed of the Holy Prophet (s.a.w.) the night when the Holy Prophet

(s.a.w.) left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet (s.a.w.). Next morning, they were enraged when they found Hazrat Ali (r.a.) in the bed, instead of the Holy Prophet (s.a.w.).

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

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

Hazrat Ali (r.a.) was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hazrat Uthman (r.a.). In those days, there was no law and order in the city of Medina. Therefore, Hazrat Ali (r.a.) 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 (s.a.w.) like Hazrat Talha (r.a.) and Hazrat Zubair (r.a.), to immediately punish the murderers of Hazrat Uthman (r.a.).

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

Hazrat Ali (r.a.) 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 Hazrat Ayesha (r.a.). Hazrat Talha (r.a.) and Hazrat Zubair (r.a.) left their forces even before the battle and were killed by some other opponent. Hazrat Ayesha's forces were defeated, but Hazrat Ali (r.a.) gave her due respect and took care of her safety.

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

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

Ameer Muawiah, with the help of Amr Bin Aas, started raising an army. Hazrat Ali (r.a.) had no alternative but to advance towards Syria to fight Ameer Muawiah. In July 567 CE 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 (r.a.) representing Hazrat Ali (r.a.) and Amr Bin Aas (r.a.) representing Ameer Muawiah (r.a.). Unfortunately, this arbitration ended in failure because Amr Bin (r.a.) deviated from the decision agreed upon with Abu Musa al-Ashari (r.a.).

A large group of people, who were basically against the proposal of arbitration, separated from Hazrat Ali (r.a.) and chose an independent Ameer for themselves. This group was called Khawaarij, meaning, 'the outsiders'. At first, Hazrat Ali (r.a.) 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 Hazrat Ali (r.a.), Hazrat Ameer Muawiah (r.a.) and Amr Bin Aas (r.a.). The latter two escaped from the attempts on their lives. Hazrat Ali

(r.a.) 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, Hazrat Ali (r.a.) 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, published by Ahmadiyya Muslim Jamaat, Canada.
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- 3 *Hazrat Umar Farooq* (Urdu). Published by Lajna Imaillah, Qadian.
- 4 *Hazrat Uthman Ghani* (Urdu). Published by Lajna Imaillah, Qadian.
- 5 *Hazrat Ali* (Urdu). Published by Lajna Imaillah, Qadian.
- 6 *Encyclopedia Britannica*.

## ANNOUNCEMENT BY SEC. WAQF-E-NAU

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## KHILAFAT IN AHMADIYYAT

(by Maha Dabbous)

First of all it is important to explain what the word *khilafat* means.

We read in the Holy Qur'an that when God planned to appoint Adam (peace be upon him) as prophet, he said:

*"I am about to place a Khalifa on earth."* (2:31)

The Arabic word *Khilafat* from which the word (Khalifa) is derived means: 'he came after' or 'he stood in place of'. This implies that God has created man with the purpose of appointing him as His vicegerent on earth to maintain order and enforce law and justice. He created man in the best form to achieve a very high spiritual destiny and He exalted him over all the other beings putting all the other creations in the universe at his service.

For man to be capable of discharging his great and sacred trust, he had first to attain to Divine knowledge and obviously he could not achieve this without a correct conception and comprehension of his Creator. So it was necessary that God Himself should first have given man the knowledge of Divine attributes so that he could recognize his Creator and behold Him and attain His nearness.

To achieve this, God first implanted in man the free will and the needful capacity for the comprehension of His attributes, and then He gave him knowledge of those attributes. He endowed man with great natural powers and creative qualities to make unlimited moral progress and to rise spiritually so high as to become the mirror in which Divine attributes are reflected thus becoming fit to discharge his great responsibility.

But of course man needed the guidance of God to enable him to make proper use of his natural faculties and abilities and for this reason God sent down His guidance to mankind through revelation.

First, God chose a suitable person to be His representative in the world and He guided him to the right path that enabled him to reach a high moral and spiritual station so that He could manifest in his person Divine attributes and become the image of his

Creator. Then He appointed him to be His messenger to the people to raise them also to the highest moral and spiritual levels through following his example and to enable them to form a community which as one unit deserves to be the representative of the One God on earth. Then God could appoint this community for the guidance and illumination of the rest of the world.

So the institution of Khilafat is this bounty that God bestows on a nation or a community whose members are following the true Divine guidance properly. He gives them power and dominion over the other nations so that they can maintain order and establish His Unity in the world.

Through the ages God raised many prophets for this purpose. He could never leave mankind in a state of spiritual death. Whenever darkness overcame the world and people lost their spiritual relation with their Creator, God raised a prophet to reform them and He revealed to him His laws or in other words His religion to teach them how to worship Him and have a living relationship with Him and hence raise them from their spiritual death and enable them to attain the highest spiritual levels so as to become a manifestation of Divine attributes and hence deserve to be called the Khalifas or representatives of God on earth.

Those prophets were sent to their own people and the laws or religions which God revealed to them were suitable for their time and circumstances. As man developed through the ages and the horizons of his mind expanded, he required further teachings to guide him.

When man reached the final stage of his development, it was necessary to send down the final universal law for the guidance of mankind for all times to come.

This mission needed the perfect man.

The Holy Prophet (peace and blessings of Allah be upon him) was alone found capable of being entrusted with the revelation of this most perfect and final law because no other man was endowed with

those great qualities which were indispensable for the full and adequate discharge of this great responsibility.

With the advent of the Holy Prophet (s.a.w.), the Holy Qur'an was revealed. It contained the teachings of Islam, the complete and perfect religion.

The message of the Holy Prophet (s.a.w.) was not for a certain group of people or for a particular length of time but it was a universal message addressed to all mankind for all times.

The Holy Qur'an contains all the Divine guidance that man could possibly need and it is also full of prophecies and promises from God, some of which were fulfilled and others are still yet to be fulfilled in the future.

As Islam is the perfect and final religion, God promised that Muslims would be granted both spiritual and temporal leadership in the world.

In the Holy Qur'an we read:

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

This promise was given to the true believers who do good works. Allah said in this verse that He will make them Successors in the earth as He made successors from among those who were before them and that He will establish for them their religion which He has chosen for them. He will give them security and peace after their fear and they will worship Him and not associate anything with Him.

For the fulfilment of this promise, Allah ordered the believers to observe Prayers and give Zakat and obey Allah and His Messenger in all matters. When they will fulfil 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 be replaced by confidence of safety and security and Islam will reign supreme in the world and above all the Oneness and unity of God will become firmly established on earth.

God has made this promise at a time when Islam was very weak and idols were being worshiped throughout Arabia and the Muslims, being small to number, feared for their very lives and yet in the course of only a few years this promise was fulfilled.

Though the promise was made to the whole Muslim nation, the institution of Khilafat was to take a palpable form in the person of certain individuals who would be the successors of the Holy Prophet (peace and blessings of Allah be upon him) and the representatives of the whole nation as if they were Khilafat personified.

The Khilafat of Islam was established in the time of the Holy Prophet (s.a.w.) and after his death the Muslims elected his first Successor, Hazrat Abu Bakr (may Allah be pleased with him) and the Islamic Khilafat continued for some time during which Islam spread not only in Arabia, but in all the known world at that time.

But as time passed, Muslims started to forget the teachings of their religion and corruption found its way into their beliefs. They drifted away from the right path of Islam, and hence they no longer fulfilled the conditions necessary for the continuation of Khilafat among them and hence, they lost this great blessing.

But as the Holy Prophet (s.a.w.) is now humanity's sole guide for all times to come, his khilafat must continue to exist in one form or another in the world till the end of time.

The promise of God was bound to be fulfilled. Hence God has continued through the centuries, to raise reformer from among the Muslims. They were like Successors or Khalifas of the Holy Prophet (s.a.w.). Their main mission was to reform the Muslims and correct their beliefs which were corrupted through the centuries and guide them to follow the right path of Islam. As the time passed, however, the Muslims' condition deteriorated further.

They lost their power and dominion and they became disunited and weak. They fell under the rule of the other nations. They also disagreed among themselves on the true teachings of their own religion. So they needed a special reformer to come and judge between them upon that which they disagreed and to put them back on the right path of Islam. He would unite them together so that they could regain their strength and power to rise again and bring the true Islam back to the world.

Our age has witnessed this great spiritual reformer or Khalifa in the person of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as). Being the perfect reflection of the Holy Prophet (s.a.w.). God appointed him to revive the religion of Islam and unite the whole world under its banner. He corrected the wrong beliefs of the Muslims and taught them how to have a living relationship with their Creator. He established the Ahmadiyya Muslim Community in the year 1889 and thus he planted the seed of the tree of the Khilafat of Ahmadiyya or the True Islam. This is like the nucleus around which all the righteous people will gather. It is not only meant for Muslims but it is meant for all mankind. Its optimum purpose is to unite all the people of the world under the banner of Islam and ultimately to establish the Oneness and Unity of God firmly on earth.

After the death of the Promised Messiah (as), the Ahmadi Muslims elected his first successor Hazrat Maulana Nooruddin and hence the true Khilafat of Islam continued in the world among Ahmad Muslims. He was succeeded by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Hazrat Mirza Nasir Ahmed and we are now, by the Grace of Allah in the time of his fourth successor Hazrat Mirza Tahir Ahmad, our beloved Khalifa (may Allah give him long life and crown all his efforts with success).

Today Ahmadi Muslims are the only people in the world who can claim that they are enjoying the blessings of the true Khilafat of Islam.

The true Khalifas of Allah have some special characteristics. They are appointed 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.

Through their prayers and missionary efforts, they firmly establish the religion which their mission is to serve. They enjoy equanimity and peace of mind amidst hardships and persecution. They worship God alone and in the discharge of their great responsibilities 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.

Khilafat is one of the most vital Islamic principles, as the institution of Khilafat in Islam is the main instrument by which God has ordained to fulfil His promise about the great future and the final triumph of Islam.

It is a great Divine blessing. With it there is solidarity, cohesion and unity among Muslims. But of course the Khalifa alone cannot establish Khilafat on earth. To achieve this he needs true obedient followers. If Muslims do not show proper appreciation of Khilafat by giving support and obedience to their Khalifas they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.

The Holy Qur'an emphasizes this fact and mentions that for the establishment of Khilafat in Islam, it is required from the Muslims to obey Allah and His Messenger. This teaches us the status and position of the Khalifa in Islam. Being the Successor of a Prophet, he must be given unconditional obedience. His followers are not only bound to obey him personally but it is also their duty to obey his representatives and whoever he appoints to perform certain tasks for the community.

Disobedience of the Khalifa is tantamount to the disobedience of God who appointed His Khalifa.

The Holy Qur'an has made this point clear to us when relating the story of Iblis (Satan) who refused to submit to Hazrat Adam (peace be upon him) when God ordered him to do so. In this story the characteristic satanic qualities with which Iblis was distinguished, was that he refused to submit to the man who was appointed by God as His Khalifa.

In the same way any person disobeying the Khalifa of God or any of his representatives, at any time, will be developing these satanic qualities of

Iblis.

It is the duty of every true Muslim to keep close relationship with the Khilafat of Islam through the obedience and service of the Khalifa of the time who is the living representative of God. This will strengthen his own relationship with God. If every Muslim does this, the unity and cohesion of the whole community will be established and it will remain as one strong unit to attract and invite others to join its fold and gradually all mankind will come under the banner of Islam. Thus the Unity of God will be established and the optimum purpose of the creation

of man will be fulfilled.

The kingdom and dominion of the world will be bestowed upon the followers of the true Islam and they will become the leaders of mankind. It is God's plan and His decree and no one can frustrate Divine decree. As long as Khilafat will endure among Muslims as an active force, Muslims will march from success to success.

May Allah enable us all to carry out our duties in the best way so that we can enjoy this great blessing of Khilafat till the end of time. Amen.

## THE SYSTEM OF KHILAFAT

(A summary of an essay by Hazrat Mirza Bashir Ahmad (RA), prepared by Sister Atia Ahmad Shaikh)

The system of Khilafat can be discussed under the following headings:

1. Definition of Khilafat
2. Need for Khilafat
3. Establishment of Khilafat
4. Role and Powers of Khilafat
5. Signs of Khilafat
6. Removal of Khilafat
7. Time of Khilafat

### DEFINITION OF KHILAFAT

Khilafat is an Arabic word the literal meaning of which is to come after someone or to be a successor, or an acting person or to perform one's duties as a subordinate of someone superior to him.

In Islamic terminology the word Khalifa is used in two ways:

First, a Khalifa is the reformer sent by Allah to reform and preach the people. As such, all the prophets are the Khalifas of Allah and they act as the appointed ones of Allah.

The Holy Qur'an has referred to Adam and Da'ood (David) as the Khalifas of Allah;

Second, a khalifa is a pious person who after the death of a prophet or a spiritual reformer works as his successor to complete and continue his work and becomes the leader of his community after him, just

like Hazrat Abu Bakr and Hazrat Umar after the death of the Holy Prophet Muhammad, peace and blessings of Allah be on him (s.a.w.)

### NEED FOR KHILAFAT

Allah Almighty does everything through wisdom and far-sightedness and there is always a good reason and logic behind it.

According to nature's physical laws, man has only a limited life span but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of prophethood. The Khalifa continues and carries on the task of the prophet. The seed sown by the prophet is protected and nurtured by the Khalifa till it becomes a strong and sturdy tree.

It shows that in fact Khilafat is an offshoot or branch of the system of prophethood, that is why the Holy Prophet (s.a.w.) says that after every prophet the system of Khilafat is established.

### ESTABLISHMENT OF KHILAFAT

As the system of Khilafat is a branch of the system of prophethood, so Allah has kept the task of appointing the Khalifa in His own hands, just like the appointing of the prophets is done by Him. And Allah chooses the person who is the most eligible to become a Khalifa. Through the blessings of prophethood, a

well trained group of pious believers comes into being during the time of the prophet. Allah Almighty, as a blessing allows them to share the task of selecting the Khalifa.

In this way, Allah blesses His pious people (the *momins*) with the satisfaction of their obedience and cooperation with the appointed Khalifa. Hence, apparently it might seem that a Khalifa is chosen by a group of pious people but in reality everything happens according to the Will of Allah, only His Will prevails.

That is why Allah has repeatedly said in the Holy Qur'an that He is the One Who chooses and appoints the Khalifa; and to explain this point the Holy Prophet (s.a.w.) said that after him Allah and the *momins* will accept no one else but Hazrat Abu Bakr Siddique as the Khalifa.

The Promised Messiah (a.s.) has also explained in his book "Al-Wasiat" that on the death of the Holy Prophet Muhammad (s.a.w.) Allah Himself chose Hazrat Abu Bakr to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete his work.

### SIGNS OF KHILAFAT

How can we identify a true Khalifa? A righteous Khalifa has two main signs. One of them has been quoted in the Holy Qur'an (24:56)

Allah, through a true Khalifa makes the religion stronger and He changes the condition of the *Momins* from fear to that of peace. These Khalifas worship no one but Allah.

A Khalifa is identified by his spiritual fruits that become a part of his personality just like a tree is identified by its fruits.

The second sign, as quoted in the Hadith, is that although in reality a Khalifa is appointed according to Will of Allah, but it also involves the decision making of the *momins* too.

### BLESSINGS OF KHILAFAT

The establishment of the system of Khilafat is a great blessing of Allah. He has established the system of Khilafat to protect His people from the huge loss

and setback that results due to the death of the prophet.

The job of a prophet is not only to preach the right path but it also involves the moral and spiritual training of the people and to teach them discipline.

After the death of a prophet, all these responsibilities are carried on by the Khalifa who keeps the community together instead of letting them fall apart.

In addition to this, a prophet promotes mutual love and teaches people about unity and cooperation with each other. After the prophet, a Khalifa continues to promote unity and brotherhood among people.

The Holy Prophet (s.a.w.) has called Khilafat as a great blessing and has cursed those people who try to create disorder in the society.

### FUNCTIONS AND POWERS OF KHILAFAT

Khilafat is a spiritual system in which authority is delegated from above. Prophethood has a wide range of authorities within the limits of Islamic law (*Shariah*); and since Khilafat is a branch of prophethood, it also has a wide range of authorities.

In these days of democracy, young people are surprised how a single person can be entitled to such a huge range of authority. But they should know that:

**Firstly**, Khilafat is not a part of any democratic system of this world but it is a part of a spiritual and religious system in which authority is delegated from above and also a Khalifa always has the support and blessings of Allah with him;

**Secondly**, who could question the broad authority of a Khalifa since the Khalifa is bound by the limits prescribed by the Islamic law (*Shariah*).

Since, apparently, the appointment of a Khalifa involves the group of pious people, a Khalifa is obligated to consult them in all important matters. However, he is not obligated to do as they suggest. This also helps in the religious training of the community.

### THE QUESTION OF REMOVAL OF KHILAFAT

People who have not fully understood the true



status of the office of Khilafat often question about the removal of a Khalifa. They think that Khilafat is like any other democratic system of the world.

In reality Khilafat is a spiritual system established by Allah for the completion of the system of prophethood, though apparently in its selection it also involves the suggestions of the *momins*. It is a great gift of Allah and there is no question of removal unless Allah decides to give him death.

Since prophethood and Khilafat are both spiritual systems and come into being by the Will of Allah, if there even could be a question of removal of a Khalifa, why could there be not a question of the removal of the prophet (God forbid)?

Hence, there is no question of the removal of Khilafat. Islam teaches us not to create animosity and not to try to forcibly remove any worldly leaders, how can it allow the question of removal of the Khalifa appointed by Allah.

#### ERA OF KHILAFAT

Since Khilafat is a gift of God and it helps in the

completion of the task of prophethood, the establishment of Khilafat has two main conditions.

First, there should be people eligible for it in the community;

Second, there should be a need for Khilafat for the completion of prophethood.

Since only Allah has the best knowledge of both these conditions, He only knows the true time for Khilafat. The Holy Qur'an says about prophethood:

*"Only Allah knows to whom He would assign the prophethood"*

Since the system of Khilafat is a branch of prophethood, the same is true for Khilafat too. Only Allah knows whom He would appoint as His Khalifa and for how long.

So, as long as there are people eligible for Khilafat and there is a need for the continuation and completion of the task of prophethood, the system of Khilafat will continue.

## NATIONAL WAQAR-E-AMAL AND KHIDMAT-E-KHALQ WEEKEND

Planned for the 5<sup>th</sup> - 6<sup>th</sup> June 1999

(Sadr Majlis Khuddamul Ahmadiyya, USA)

Each and every Majlis throughout the United States is requested to plan for this event with utmost enthusiasm to serve the community and decorate our places of worship. It will be wonderful to see the Khuddam of 44 Chapters simultaneously working on the same weekend to serve their communities.

It is requested from all Qaideen to prepare flyers and banners for promotion of this event and make every effort to get a large participation by all Khuddam and Atfal. An Amila meeting should be held to chalk out a plan which should include major cleaning/any possible repair of the Mosque, cleanup of the neighborhood streets, food and clothing drives or any other projects to service the communities surrounding the Mosque or those in need of assistance.

Please fax your reports to Mr. Yousuf Latif,

National Mohtamim Waqar-e-Amal at 413-259-1015. Please make sure to follow the instructions given below in reporting your activities promptly to the center for compilation of National Report.

Your report must include the following:

- \* Number of Khuddam present during this event
- \* Number of Hours worked for Waqar-e-Amal
- \* Number of Hours worked for Khidmat-e-Khalq
- \* Photographs taken during the events
- \* Highlights of the events, (activity summary report)
- \* Video recording

It is requested that the consent and the input of the local President be obtained in this regard prior to launching the action plan. May Allah enable us to discharge our duties (*Ameen*).

## RECOGNITION OF IMAM MAHDI

(Presented below is an answer by Hazrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, to a question raised in a Question/Answer session held in London on 4<sup>th</sup> January 1986. Transcribed by Amtul-Hadi Ahmad)

**Questioner:** (The question was asked through a friend). He says that his feeling is that 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 (the religious clergy) against the Ahmadiyya Community? The second part of the same 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?

**Hazrat Mirza Tahir Ahmad:** 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, (Hazrat Mirza Ghulam Ahmad (as) 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 person, a false claimant—not a true one. So, look back now at the history of those from the time of Adam (as) 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 while that Mirza Ghulam Ahmad (as) is not Imam Mahdi in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs (the clergy) 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 (as) 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 the 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 (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) 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). That is why the Holy Qur’an 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 intact 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 (condition 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 are his words. So, do you expect co-operation from such people when an Imam comes from God? Can you expect co-operation from such 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 '*Alhamdo 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 and 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 Qur'an, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt, not the Holy Qur'an. It was not the Holy Qur'an 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 Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) was sent. In view of this, no-one should expect co-operation at the hands of the so-called, Ullema (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 amongst 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 round.

As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) himself started the dialogue and his dialogues (of public debates) with the greatest scholars of the time were published. But later on he abstained from entering into such public

debates with others because the people who initially invited him for debate, began to use it for purposes of mischief, trouble and disorder. What is more, despite the opportunity given to them by the Imam (of the age) in that he was himself prepared to present his case to the most important religious leadership of the time, they misused such occasions and it always ended in abuse and invective, one-sided edicts of kufr (infidelity) against him and incitement to take his life and so on. In view of this the exercise proved to be futile. The Promised Messiah (as), therefore, declared that there should be no more of these debates because they had gone beyond the reasonable limits of what could be defined as a sensible, civilized debate. But it did not end there. As far as many other scholars of Ahmadiyyat are concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great Munazir (as), as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

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

Here, it should strike one as strange that Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) publishes 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 on keeping your own people from the contents of that dialogue? All the books containing accounts of Munazras (public debates) held by Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) are still available. They have been published by the Ahmadiyya Community but none of these accounts is ever published by the opponents. Many Munazras were held by such scholars as the late Maulana Abdul Ata Sahib, by Maulana Jalaludin Shams Sahib, Qazi

Mohammad Nazir Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community but if the Ahmadis had been defeated (in these debates) it should have been the other way round—our opponents should have published the accounts and Ahmadis should have hidden it.

However, we do not need to go that far back in history. I will now 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 Ahmadis were no longer to be considered Muslims. The 'debate' went on for 14 days. My predecessor, Hazrat Khalifatul-Masih III, Mirza Nasir Ahmad (R.A.), represented the case of Jama'at 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 and a dialogue is already there but the Government (of Pakistan) insists that it will not be published. It prohibits Ahmadis, on pain of punishment, from publishing it. The Ahmadis 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 people's houses, and so on? This is defeat – defeat of logic that compels people to have recourse to violent actions. Their behavior is, again, 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 really wonder how anyone can miss it!

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## QURANIC PRAYERS

*"Lord, grant us the best in this world as well as the best in the world to come and shield us from the torment of the fire."* (2:202)

*"Lord, grant us steadfastness and make our steps firm and help us against the disbelieving people."* (2:286; Prayer of the children of Israel when facing the enemy)

*"We implore Thy forgiveness, Lord, and to Thee is our return."* (2:286)

*"Lord, let not our hearts become perverse after Thou hast guided us; and bestow upon us mercy from Thyself, surely Thou art the Great Bestower."* (3:9)

*"Lord, surely we have believed; forgive us,*

*therefore, our sins and shield us from the torment of the fire."* (3:17)

*"Lord, forgive us our sins and our excesses in our affairs, and make firm our steps and help us against the disbelieving people."* (3:148; Prayer of the followers of previous Prophets)

*"Lord, deliver us from this town whose people are oppressors, and appoint for us from Thyself some friend and appoint for us from thyself some helper."* (4:76; Prayer of the persecuted and oppressed).

*"Lord, send down on us steadfastness and let death come to us in a state of submission to Thee."* (7:127; Supplication of Pharaoh's magicians when they had believed).

*“Lord, Thou hast bestowed upon me a portion of sovereignty and taught me somewhat of the interpretation of dreams. Maker of the heavens and the earth, Thou art my Helper in this world and the Hereafter, let death when it comes find me in a state of complete submission to Thy will and join me to the company of the righteous.”* (12:102; Prayer of Joseph)

*“Lord, bestow upon us special mercy from Thyself and provide for us the right guidance in our affair.”* (18:11; Prayer of the Dwellers in the Cave).

*“Lord, expand my mind, and make my task easy, and remove every impediment from my speech that people may understand easily what I say.”* (20:26-29; Prayer of Moses).

*“Lord, bestow on me an increase of knowledge.”* (20:115; Prayer of the Holy Prophet)

*“Lord, I have been afflicted with distress and Thou art the Most Merciful of All who show mercy.”* (21:84; Prayer of Job)

*“Lord, if Thou wilt show me that of which they have been warned, then place me not, Lord, with the wrongdoing people.”* (23:94-95; Prayer of the Holy Prophet).

*“Lord, I seek Thy protection against the incitements of the rebellious ones and I seek Thy protection, Lord, lest they should approach me.”* (23:98-99; Prayer of the Holy Prophet)

*“Lord, forgive and have mercy, for Thou art the Best of those who show mercy.”* (23:119)

*“Lord, avert from us the punishment of Hell; it is a heavy torment, it is indeed an evil resort and dwelling place.”* (25:66-67)

*“Lord, grant us of our spouses and of our*

*offspring the delight of our eyes, and make us a model for the righteous.”* (25:75)

*“Lord, bestow right judgement upon me and join me with the righteous, and give me a true and lasting reputation among posterity and include me among the inheritors of the Garden of Bliss.”* (26:84-86; Prayer of Abraham)

*“Lord, grant me the capacity to be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and to act righteously so as to win Thy pleasure; and admit me, by Thy mercy, among Thy righteous servants.”* (27:20; Prayer of Solomon)

*“Lord grant me righteous progeny.”* (37:101; Prayer of Abraham)

*“Lord, Thou dost comprehend all things in Thy mercy and knowledge, so grant Thy forgiveness to those who repent and follow Thy way and shield them against the punishment of Hell; and, Lord, admit them and the virtuous from among their fathers and their wives and their children to the Gardens of Eternity which Thou has promised them. Surely, Thou art the Mighty, the Wise. Safeguard them against all ill, for to him whom Thou dost safeguard against all ill that day hast Thou surely shown mercy.”* (40:8-10; Supplication of angels on behalf of the righteous)

*“Lord, grant me the favor that I may be grateful to Thee for the bounty that Thou has bestowed upon me and upon my parents, and that I may act righteously so as to please Thee, and make my progeny righteous also. I do turn to Thee and truly I am of Thy obedient servants.”* (46:16)

*“Lord, perfect our light for us and forgive us, surely Thou hast power over all things.”* (66:9; Prayer of believers on the Day of Judgement)

## A LETTER TO THE PROMISED MESSIAH

*(The following letter was written to Hazrat Mirza Ghulam Ahmad the Promised Messiah and Founder of the Ahmadiyya Movement in Islam, by an American seeker after truth who later accepted Islam)*

3021 Easton Avenue,  
St. Louis, Missouri, U.S.A.  
February 24<sup>th</sup>, 1887

Mirza Ghulam Ahmad

Esteemed Sir,

I can not adequately express to you my gratitude for the letter received from you under date of December 17. I had almost given up all hope of receiving a reply but the contents of the letter and circulars fully repaid me for the delay. I hardly know what to say in reply except that I am still very anxious to gain more of the truth than I have thus far found.

After reading your circulars an idea occurred to me which I will present to you for your consideration knowing or rather feeling confident that you who are so much more spiritual than I, so much nearer to God, will answer me in a way that will be for the best. Were it possible for me to visit India I would do so only too gladly. But I am so situated that it seems almost an impossibility. I am married and have three children. For nearly two years I have been living a life of celibacy and shall continue to do so as long as I live. My income is not sufficient to justify me in giving up my business as it requires all that I can make to support my family; therefore, even if I had sufficient means to enable me to make the journey to India I would not be able to furnish support for my family during my absence. Therefore, a visit to India being out of the question it occurred to me that I might through your aid assist in spreading the truth here.

If, as you say the Muhammadan is the only true religion why could I not act as its Apostle or promulgator to America. My opportunities for doing so seem to me very good if I had some one to lead me aright at first.

I have been led to believe that not only Muhammad but also Jesus, Gautama Buddha, Zoroaster and many others taught the truth, that we should, however, worship God and not men. If I could know what Muhammad really taught was superior to the teachings of others, I could then be in a position to defend and promulgate the Muhammadan religion above all others. But the little I do know of his teachings is not sufficient for me to do effective work with. The attention of the American people is being quite generally attracted to the oriental religions but Buddhism seems to be the foremost in the investigation. The public mind, I think, is now more than ever fitted to receive Muhammadanism as well as Buddhism and it may be that through you it is to be introduced in my country.

I am convinced that you are very much in earnest. I have no reason to doubt that you are inspired by God to spread the light of truth, therefore, I would be happy to know more of your teachings and to hear further from you. God, Who can read all hearts, knows that

I am seeking for the truth that I am ready and eager to embrace it wherever I can find it. If you can lead me into its blessed light you will find me not only a willing pupil but an anxious one.

I have been seeking now for three years and have found a great ideal. God has blessed me abundantly and I want to do His work earnestly and faithfully. How to do it is what has moved me - how to do it so that the most good may be accomplished, I pray to Him that the way may be pointed out clearly to me so that I may not go astray. If you can help me I hope that you will do so.

I shall keep your letter and prize it highly. I will get the circulars printed in one of the leading American newspapers so that they will have a widespread circulation and I will send you a copy of the paper. They may reach the eyes of many who will become interested. I shall be happy to receive from you at any time matter which you may have for general circulation and if you should see fit to use my services to further the aims of truth in the country that will be freely at your disposal, provided, of course, that I am capable of receiving your ideas and that they convince me of their truth.

I am already well satisfied that Muhammad taught the truth, that he pointed out the way to salvation and that those who follow. His teachings will attain to a condition of eternal bliss. But did not Jesus Christ also reach the way? Now suppose I should follow the way pointed out by Jesus, would not my salvation be as perfectly assured as if I followed Islam? I ask with a desire to know that truth and not to dispute or argue.

I am seeking the truth not to defend my theory. I think I understand you to be a follower of the esoteric teachings of Muhammad and not what is known to the masses of the people as Muhammadanism, that you recognize the truths that underlie all religions and not their esoteric features which have been added by men. I too regret very much that I cannot understand your language nor you mine, for I feel quite sure that you could tell many things which I much desire to know. However I am impressed to believe that God will provide a way if I try to deserve His love. Blessed be His holy name and I hope that I may hear from you and that we again may some day meet in spirit even if we cannot meet in the body. May the peace of God be with you and with those who listen to your words. I pray that all your hopes and plans may be realized.

With reverence and esteem.

I am

Yours Respectfully,

Alex R. Webb  
3021 Easton Avenue  
St. Louis, Missouri

## PARENTS AND CHILDREN IN THIS AGE

(by Syed Mahmood Ahmad)

If we look at family relationships in different parts of the world today, a very sad spectacle meets our eyes. In England, in some families, we see open bitterness between mother and daughter, father and sons and daughters leaving home, having had enough. If this is the case with some English families, then let us not delude ourselves in thinking that the Indian or Pakistani culture is much better. Unspoken (or sometimes even spoken) resentment between relatives and in-laws, backbiting - the practice of speaking ill of another, and criticizing them behind their backs, this may be a father abusing his son or a son speaking ill of his father. Backbiting and slandering are not permissible in Islam and both father and son are guilty. Then we see parents lacking in self-control and patience. They fly into fits of temper and shower their children with abuse upon harsh abuse which is even more un-Islamic.

All this is a consequence of not following the teachings of Islam, and let us have no doubt about it, that the fault is on both sides, parents and children. We cannot forever hide under the excuse that it is all because of this evil society that we live in this modern age. Of course this is true to a certain extent but the fact remains that the strongest influence on a child's character and personality is its home life, not school. Children are more often than not only reflections of their parents.

Home atmosphere and life is determined solely by parents. Parents can make their home into a paradise of peace and Islamic example which cannot be stressed enough, or they have it in their hands to turn their homes into a hell of constant quarreling, shouting, tension, and foul language in which case one can more or less guarantee that the children will also grow up to be rude not just with

their parents but also to society since it is the only language that they have ever known.

Much has already been said and written on the subject of what children owe to their parents however not as much is mentioned these days on how parents should behave towards their children which is even more important considering that in the early years, children model themselves on parents such that the kindness and good temper of parents in their dealings with their children would be reflected in their children, and the rudeness and bad temper of parents would be reflected in their children.

The first point to be made is that this age is different from one thousand years ago, or even five hundred years ago. Being a parent, son or daughter is not exactly the same now as it was one hundred years ago or even thirty or forty years ago when some of our elders were themselves children. Times have changed. There are different pitfalls to be avoided, different dangers to be overcome and different approaches to be used. The basic principles, of course, are the same. Mutual respect and politeness, obedience on the part of children, and due consideration of the needs and feelings on the part of parents. All these are undying essentials forever laid down by Islam which will always hold true. Indeed, this is where the beauty and uniqueness of Islam lies in that its teachings are flexible and adaptable to the needs of every age. It is the smaller matters of detail that are now different and need to be highlighted.

One of the most important features of this age, which makes it different from say forty years ago is that it is very much more an age of reason, logic and argument. For example the various Hadith in Islam concerning the appearance of the Dajjal or Anti-Christ, that it would be a beast, sixty feet



long, drinking water and breathing out fire through its tail, traveling by land, sea and air, with a belly lit up full of people—all this would have been readily accepted and believed in literally, by the children and elders of say forty years ago, but if we try to teach such beliefs to the youths of today they will laugh. This is why Atheism and Agnosticism are increasingly popular alternatives to Christianity these days, because the teaching of that religion are illogical and mythical.

All this is because the children and youth of today are taught to question, to rationalize and think for themselves. There is nothing wrong in this, these qualities are not un-Islamic but unlawful when they are borne of arrogance, when undue importance is attached to them or when misused. But in and of themselves, such qualities are encouraged by Islam. The Qur'an continually speaks of those who ponder, who reflect, who question and try to understand. How is all this relevant to the subject? It is relevant because these qualities and attitudes unavoidably spill over into parent-children relationships these days and some people become greatly offended if a mere child should ever question the views, opinions or judgements of an elder if he does not agree or understand. To question and to have one's own opinion is a fundamental human right of every human being regardless of age. No one can point the finger of blame at a young one who, quite innocently and within his rights, questions his elders as long as it is done politely with the motive of arriving at the truth of a matter.

Hazrat Mirza Ghulam Ahmad, The Promised Messiah (as), wrote:

*If you find your opponent is uttering the truth then immediately give up your dry logic. Accept the truth even if it should proceed from a child.*

There are some who, usually when in a bad mood or a temper (which is un-Islamic), become even more angered or offended when their children try to explain their point of view to them or

question them. This was not the attitude of the Promised Messiah (as) who was paragon of self-control and coolness of temper, and also it should not be our attitude. We should all, young and old, parent and child, be aware of our weaknesses and fallibility and should give everyone, regardless of age, their just due and respect.

Another unique feature of this age which has an influence on parent-child relationships is that there is a very keen sense of equity and justice, the idea that rules of morality and good behavior apply to both young and old and are to be obeyed by all. Again this is a very Islamic teaching, there is nothing wrong with this attitude. A consequence of this keen sense of equity and justice in this day and age is that Muslim children are even more aware these days when the teachings of Islam are ignored by elders. A very extreme example is when parents, who themselves do not say their five daily prayers, admonish their children for not saying their prayers. Children are duty bound to obey their parents in all good things and must say their prayers, but really, such an admonition by such parents loses much of its effectiveness if they themselves do not say their prayers. This brings us nicely onto the second and last point which is the importance of example. The Holy Qur'an says:

*Thy Lord has commanded that ye worship none but Him and has enjoined kindness towards parents. If either or both of them attain old age in your lifetime, then never say Ugh to them nor chide them, but always speak gently to them. Be humbly tender with them and pray, Lord, have mercy on them, just as they had mercy on me and nurtured me when I was little. (17:24-25)*

Kindness and gentleness with parents is one of the great commandments of Islam that holds true throughout their lives whether the parents are young, middle aged or old. However, if and when the weakness of old age comes upon parents then even if they are wrong, and do slip on some of the commandments of Islam, then children are not

permitted even so much as to harbor a thought of complaint in their hearts simply because, we are told later on in the prayer, such was the righteous conduct of the parents with their children when they were little.

On the face of it, these verses seem to be commandments only for children, however as the Head of the Ahmadiyya Community explained in his sermon of May 3, 1991 implicit in these verses are also the obligations of parents towards their children. The children are enjoined to exercise control over themselves and their thoughts never allowing their passions and their tempers to run riot when their parents reach old age, just as the parents themselves used to control their tempers and their speech when their children were little and weak. There is great wisdom in these verses. The weakness and infirmity of old age is likened to the weakness and helplessness of childhood, and the conduct of children towards their parents when old and infirm is said to mirror and to reflect the past conduct of their parents to themselves when they were little.

It is thus extremely important that parents set a good example in their homes. This is a matter for both parents, not just the mother. As the Head of Ahmadiyya Community explained; it is a great misconception on the part of those who think that the father's role is only to earn the money, and that it is only the mother who must set the example and bring up the children. This is not so. The balance is, of course, shifted towards the mother but the responsibility of setting the example lies with both parents.

Politeness is enjoined on children in Islam especially towards their parents and much emphasis is quite rightly placed on this but what is overlooked is the fact that politeness is enjoined on all, children and parents. The son who speaks rudely and raises his voice is guilty in the sight of God, but also the father who speaks even a little rudely with his wife and children and raises his voice in anger and contempt is just as guilty in the

sight of God breaking the commandments of the Holy Prophet. Of course, firmness of speech and manner is necessary from time to time on the part of parents as a corrective measure in dealing with children but we should remember that there is a huge difference between controlled firmness of manner and speech, and the loss of temper and use of indecent language. The former may be a frequent necessity but the latter is a consequence of a pathetic lack of self-control and is unacceptable in Islam. Such behavior may attract obedience in the short term, but because such behavior is directly opposed to the teachings of Islam and to human nature, it will never attract love and respect in the long run.

The control of mood and manner is vital. Those who continually struggle for self-improvement and maintain coolness of manner and cheerfulness of mood, despite the stress and strains of daily living and their respect for their children, will find most probable that their children will also grow up to be respectful and like-minded, simple because of the profound influence of example. Those who have no control over their temper or their speech, no respect for their children who are always in a grouchy mood, complaining of this and that, continually in a negative frame of mind, will find that this will seep into their children who will likewise grow up to be rude and disobedient. One who is ill-mannered and bad tempered is ugly and repulsive in the extreme and loses all respect until he mends his ways. Even small things are enough to send such unlucky ones into a fit of anger. It is a hellish state of existence that breeds rudeness, disobedience and bad temper all around. To escape from such a person becomes a relief.

We simply have to take charge of our moods. There is no other way. Everyone is under some form of stress or another, some more than others, but Islam is a religion of action, not excuses. We are all responsible for our thoughts and actions. Whoever is ill-mannered, bad-tempered, who speaks indecently and is constantly complaining about life and everybody around him, such people

are guilty of breaking the commandments of Islam, whether son or father, servant or king. Age and position are irrelevant here. Such people cannot even hope to earn any respect from anyone until they mend their ways. Charm and coolness of manner are always attractive; rudeness and bad temper are ugly, even more so when the guilty persons are older and therefore supposed to have the wisdom and maturity of the years behind them. Sadly this is not always so in this day and age. If the mature, older generations are guilty of such lapses, then what hope is there for the younger generations who have grown up on their example?

Backbiting is another grave sin of which many, young and old, are guilty. We all possess faults and weaknesses, parents and children. Before criticizing others behind their backs we should look at our own selves and bring before our mind's eye our own weaknesses and faults. This in itself should be enough to make us humble again and concentrate our energies in improving our own selves before criticizing others. If we are so proud of ourselves that we feel we can criticize others, and this applies equally to a father criticizing his son or vice versa, then let it be constructive criticism - criticism that is not borne of anger or frustration at someone but that is honorable and designed to bring about and encourage improvement. There is no room for any other type of personally directed criticism in Islam. The Promised Messiah (as) has said:

*Forget all mutual resentment and unpleasantness.*

*You should have no ill-feeling for anyone whatsoever.*

*Spit out the turmoil of low emotions, anger and resentment and do not speak in terms of ridicule.*

*There should be nothing low or vulgar in your*

*speech.*

These commandments of the Promised Messiah (as) apply to both young and old and they are to be practiced within the family and outside the family. Unfortunately sometimes double standards are applied in dealing with our families and with outsiders. This again is contrary to the teachings of Islam. Politeness and consideration is to be practiced first on one's family and then outside at work or business. One who is rude and ill-mannered with his family and yet ever so polite with friends at work for example, is dishonest and his politeness and morals are all for show. The Holy Prophet (s.a.w.) has said:

*The best among you is he who treats his family best.*

The least we can do is to try to practice this in our daily lives. I will end by bringing to our minds the fact that the Holy Qur'an is teeming with prayers offered by prophets for their children. They never treated their children harshly. They were always polite and respectful in manner and speech with their children. Indeed they were so considerate and gentle that anyone else treating their children the way they did these days would undoubtedly spoil their children. The critical difference here is that their efforts were accompanied in parallel by fervent prayers. We have only to go through the Qur'an to find the prayers of Abraham and Zachariah and the admonitions of Hazrat Luqman to his son. These were all prophets who displayed the highest moral excellences, accompanied by fervent prayers with the result that by imitation their children followed in their footsteps. Their lives and their progeny showed that anger, temper and unnecessary criticism are useless in dealing with children. Let us pray that we may be enabled to follow in their footsteps and act with wisdom in our dealings with parents and children.

## ESTABLISHING TRUST IN OUR DAILY LIVES

(by Dr. Shanaz Butt)

*“And those who are watchful of their trusts and their covenants. And those who are upright in their testimonies, and those who are strict in observance of their Prayer; these will be in the Gardens duly honored. (Sura Al-Maarij, v. 33-36)”*

The word “TRUST” may be defined to mean “confidence, faith, belief, integrity, reliability, security, promise, pledge, covenant, obligation, responsibility and accountability.” These definitions indicate that the attributes of trust are tightly interrelated with other moral qualities. Hazrat Khalifatul Messiah IV (may Allah strengthen his hands) has spoken at great length on the subject of “Trust” or “Amaanat” in his sermons of September 1998, and has emphasized repeatedly that Ahmadi Muslims should pay close attention to the practice of trust in their daily lives.

Trust is a quality that makes up the very fabric of our lives. Trust affects every single aspect of our relationship—whether we are talking about our relationship with Allah, with our family, relatives, colleagues, neighbors or friends. The Holy Prophet (s.a.w.) has advised us that fulfillment of a promise is part of faith. Thus, the making of trusts or the breaking of trusts can have far reaching consequences on the society that we live in. No wonder then that the Holy Prophet (s.a.w.) wisely proclaimed that, “Societies are founded on trust.” Even before the Holy Prophet (s.a.w.) claimed to be a messenger from Allah, he was called Al-Ameen, the Most Trusted One. This title can only be given to one who has demonstrated trustworthiness in all matters of dealings. The Promised Messiah (a.s.) has described the Holy Prophet (s.a.w.) in his poems, Shan-e-Islam, in this manner: “That blessed and great leader from whom proceeds all spiritual light. His name is Muhammad, and he alone is my beloved. The Purest, the most Trustworthy, the most Dependable; all this praise

befits him alone.”

Allah has provided all of us with the ability to do good deeds. Therefore, we have a greater capacity to trust rather than distrust people. In general, husbands trust their wives and wives trust their husbands. Children trust their parents and parents trust their children. We trust the education system and the teachers at school. We put faith in our employers, leaders, senators and congressmen to do the right things for us. We even trust the weather forecast - when told it will rain, we do not question the forecast; instead, we carry our umbrellas. However, in spite of the fact that man is a trusting soul, there is a high level of distrust that prevails in our society. Marriages are breaking, relationships between children and parents are weakening and there is open distrust within families. One of the biggest negative outcomes of distrust in this society is loneliness and isolation, and many psychological and emotional problems are based on distrust, suspicion and paranoia.

It is relatively easy for us to question the root cause of distrust around us. However, it is not so easy to target the query introspectively and ask the question, “Are we trustworthy?” Are we fulfilling our promises, discharging our trusts and keeping our pledges? In order to answer these reflective questions, we need to explore 3 types of relationships that we encounter on a daily basis: (1) our relationship with Allah, (2) Allah’s relationship with us, and (3) our relationship with family and other fellow beings. These relationships can be thought of as mirror images or reflections of each

other, because the manner in which we discharge our obligations and trusts towards Allah will dictate the manner in which we will discharge our obligations with Allah's creations and vice versa. In this regard, we are guided by Allah, "O ye who believe! Prove not false to Allah and the messengers, nor betray your trusts knowingly." This verse from Sura Al-Anfal (8:28) speaks not only of our loyalty to Allah and his messenger, but also speaks of our loyalty and mutual obligations to each other.

Let us first review our relationship with Allah. Almighty Allah, out of his infinite mercy, has sent us the Holy Book with guidance for every phase and aspect of our lives. The Holy Qur'an provides complete guidance not only for all aspects of human life but also for our obligations towards Allah and fellow beings. In this regard, Allah has entrusted us with discharging our trusts, keeping our promises, dealing with justice, being charitable, guarding our chastity, taking care of our parents, children, husbands, relatives, neighbors, orphans and the needy. Allah has entrusted us with certain duties, obligations and responsibilities as we progress through childhood, adolescence, adulthood and parenthood. In Sura Bani-Israil (17:35), we are told, "Fulfill every covenant, for you will be called to account for it." Thus, reflecting on our association with Allah, we can ask ourselves whether we are trustworthy in our relationship with Allah? Are we honestly fulfilling our covenants with Allah? Are we obeying Allah's commandments?

Before we try to answer these questions, let us consider Allah's relationship with us. The Holy Qur'an is filled with promises from Allah to reward us for our efforts as we try to fulfill our obligations and our trusts. We are told in Sura Al-Ankabut (29:70), "We will surely guide in our ways those who are righteous and those who do good." Almighty Allah promises us that "Whoever moves towards me by the span of an open hand, I move towards him by half an arm's length. And whoever moves towards me by half an arm's length, I move

towards him by the length of an arm. When he comes walking towards me, I run to meet him." However, when Allah promises to reward us for our efforts, he also promises to punish us for not trying. Thus, in Sura Al-Maidah (5:10-11), "Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward. And as for those who disbelieve and reject our signs, these are the people of Hell." In Bani-Israil (17:73), Allah tells us, "He who continues to be blind in this life will be blind in the hereafter."

Does Allah fulfill his promises? We know that He does. When we pray, "Our Lord, give us what thou hast promised to us through thy messengers, and disgrace us not on the day of resurrection. Surely, Thou breakest not Thy promise (Sura Al-Imran, 3:195)," Allah answers in the next verse, "I will not allow the work of any worker from among you, whether male or female to be lost." In Sura Al-Baqarah (2:41), we are reminded, "Remember My favors which I have bestowed upon you and fulfil your covenant with me as I fulfil my covenant with you, and Me alone should you fear." What better guarantee do we need from Allah? And which of Allah's promises do we want fulfilled? Do we want Allah to fulfill His promises of reward or His promises of punishment? The answer I am sure is crystal clear in all our minds.

Let us review our relationship with family and other fellow beings. The family unit is the building block of all societies, and therefore the building block of the world. The foundation of a family is laid down by marriage. Marriage is a covenant as explained in the Holy Qur'an, Sura Al-Nisa (4:22), "If a marriage is a contract between man and woman, then do not dishonor the contract." Therefore, the family unit is bound together by mutual trust. To fulfill this trust, certain rights and obligations are placed upon both the husband and wife. In Sura Al-Nisa (4:20), "Allah guides the husband to consort with them in kindness." Allah also lays down rules for women, and Sura Al-Nisa (4:35), we are told, "Virtuous women are those who are obedient and guard the secrets of their

husbands with Allah's protection." In Sura Al-Baqarah (2:188), we are reminded that a wife is considered to be a raiment for the husband and the husband is a raiment for the wife. A garment serves many functions. It provides protection from the harsh conditions, a garment provides comfort and warmth, a garment hides weaknesses and blemishes. Therefore, in order to develop a healthy and trusting relationship, a husband and wife must be committed to serve as garments for each other. How many marriages have disintegrated because the wife or husband does not guard the secrets of the home? We live in a society that lacks shame and self-respect. It is perfectly acceptable to talk about intimate matters and share intimate secrets with other people. In fact psychiatrists and psychologists encourage such behavior, and the media and TV programs entertain the society by unveiling personal trusts and confidences in public forums.

Huzoor has compared the family unit to a tree and writes in Islam's Response to Contemporary Issues that if we wish to develop a healthy future generation, the tree must be healthy in order for the seed to be healthy. Therefore, one of the best ways to ensure that our children are growing up as members of a righteous society, is to ensure that a trusting and loyal covenant exists between husbands and wives. In this regard, Allah says in Sura Al-Hashar (59:19), "O ye who believe! Be mindful of your duty to Allah and let every soul watch what it sends forth for the morrow. And fear Allah, verily Allah is well aware of what you do." Here Allah is warning us that if we fail to discharge our responsibilities towards our offspring, then we will leave behind an immoral generation and we will certainly be held accountable for it.

The Holy Prophet (s.a.w.) has precisely analyzed the root cause of distrust by providing 3 characteristics of a hypocrite: "When a hypocrite speaks, he tells a lie; when he makes a promise, he breaks it; and he violates the trust." This clearly demonstrates that these 3 vices are interrelated and

from this Hadith we realize that the establishment of trust is intricately related with honesty, integrity and truthfulness. In Huzoor's recent sermons on trust, he also explained another Hadith that spoke about discharging our trusts as a means of gaining Paradise. The Holy Prophet (s.a.w.) said, "If you will give me a guarantee of 6 points, I will guarantee Paradise for you. When you speak, tell the truth, when you promise, perform, when you are entrusted with something, discharge your trust, safeguard your chastity, cast down your eyes and restrain your hands from hurting another."

We must pray constantly for Allah's help in this regard. Prayers are the garments that protect us from Satan the rejected and keep us in constant communication with Allah. Allah says in Sura Al-Baqarah (2:187), "And when my servants ask of me, say: I am near. I answer the prayer of the supplicant when he prays to me. So they should hearken to me and believe in me, that they may follow the right way." Here is another promise from Allah that we know will be fulfilled.

Thus, our effort to fulfill our promises and discharge our trusts should remain a progressive, never-ending struggle for all of us. As mentioned earlier, our ability to discharge our trusts honestly and faithfully directly correlates with our level of righteousness or Taqwa, and it is our practice of Taqwa that provides a firm foundation for future generations. Therefore, we must pledge to put more trust in Allah and His teachings, and we must pledge to fulfill the responsibilities entrusted upon us. The Holy Prophet (s.a.w.) has said, "Were you to put your complete trust in Allah, He would provide for you as He provides for the birds. The birds issue forth hungry in the morning and return filled in the evening."

Let us pray that May Almighty Allah grant us the ability to discharge our trusts faithfully to Allah, His messengers and to each other as has been entrusted upon us, Ameen.

## MARTYRDOM OF MIRZA GHULAM QADIR AHMAD

We the members of Ahmadiyya Muslim Jama'at USA are shocked and appalled to hear the tragic news that our dearest brother Sahibzada Mirza Ghulam Qadir Ahmad was kidnaped and brutally attacked resulting in his *Shahadat* (Martyrdom).

***"Surely, to Allah we belong and to Him shall we return"***

This enviable *Shahadat* has earned him eternal life. Sahibzada Mirza Ghulam Qadir Ahmad Shaheed was the great-grandson of the Promised Messiah (a.s.), grandson of Hazrat Mirza Bashir Ahmad, Qamarul Anbia (r.a.) From his father's side and Hazrat Sahibzadi Amatul Hafeez Begum Sahiba (r.a.) from his mother's side. The *Shaheed* had blood ties to the Promised Messiah (a.s.) from both sides of his parents, that makes him a unique martyr in this respect also. He was the youngest son of the respected Sahibzada Mirza Majeed Ahmad and Sahibzadi Qudsia Begum Sahiba. The *Shaheed* was the nephew of Hazrat Sahibzada Mirza Muzaffar Ahmad Sahib, Amir USA Jama'at. He was 37 years of age.

The *Shaheed* was trained as a devotee and served the worthy cause of Islam and Ahmadiyyat. He was educated and trained in the best possible schools in Pakistan and USA. After completing his studies at Abbottabad Public School with distinction, he then graduated from the Engineering University Lahore in Electronic Engineering. He proceeded to USA to obtain his MS in Computer Science at George Mason University, Virginia. After completing his higher studies, he then presented himself to his beloved Imam to serve the cause of Islam in whatever capacity Huzoor wished him to serve. He was given the great task of setting up the computer system at the International Headquarters of the Ahmadiyya Muslim Jama'at at Rabwah, Pakistan. He served there for approximately 10 years until he breathed his last. He established this institution ably and efficiently so much so that it became the most advanced system at the community's Headquarters.

He had innumerable qualities. He was quiet, hardworking, and caring to his family and friends. He was surely an angel personified. He left behind his parents, his wife Syeda Nusrat Jahan Begum Sahiba and four young children, and brothers and sisters.

The *Shaheed* was attacked by mullah-sponsored miscreants who hijacked him to hatch and implement a horrific conspiracy against the Ahmadiyya Muslim Jama'at which was apparently smelled by the *Shaheed*. He was able to thwart their nefarious designs and to protect the Jama'at at large, laid down his life and earned a distinguished reward of a great martyrdom.

We, the members of the Ahmadiyya Muslim Jama'at USA, are united with our beloved Imam Hazrat Khalifatul Masih IV (aba), the members of the immediate family of *Shaheed* and the family of the Promised Messiah (a.s.) in showing great distress and agony at the grief-stricken departure of our beloved brother and for a great loss that the Ahmadiyya Muslim Jama'at at large suffered. We forward, humbly, our sincere condolences to our beloved Huzoor, the parents of the *Shaheed*, his wife and young children, his brothers and sisters, and the entire family of the Promised Messiah (a.s.). Ahmadis all over the world are shocked after hearing the heartbreaking news and have become personified prayer for Huzoor and his entire family. May Allah elevate the departed soul-at-peace to the spiritual heights, to the eternal Gardens of Bliss and to His ultimate nearness and pleasure. May Allah grant Huzoor and his family strength, blessings, *Sabrun Jameel* (comely patience) and His choicest favors. *Ameen thumma Ameen.*

## PERSECUTION OF AHMADIES IN PAKISTAN

### Gruesome Murder of an Ahmadi Community Official, and an Aborted Plan

**Rabwah:** A band of four religious terrorists, belonging to Lashkar Jhangvi, the military wing of Sipah Sahaba Pakistan (SSP), kidnaped Mirza Ghulam Qadir from the outskirts of the town on April 14. They drove him and his car towards the nearby town of Chiniot but were caught in the traffic muddle on the river Chenab bridge. Mr. Qadir, a nephew of the Supreme Head of the Ahmadiyya Community, attempted to get away but the kidnappers opened fire at him. They left him bleeding and hurriedly made their escape in their own car. Their bullets also hit a nearby bus and killed a passenger and seriously injured two more who also died subsequently, according to a press statement (*The Daily Pakistan*, April 18, 1999).

These SSP terrorists then moved towards Jhang. In the meantime, police parties chased them. Finding themselves besieged, these outlaws left the car and took refuge in a school and subsequently on a mosque. In the subsequent shoot-out all the four were killed. The arms and ammunition recovered from their car included sophisticated weapons like a rocket launcher, hand grenades, time bombs and a light machine gun. Some women's clothing, black in color, normally used during Muharram, were also recovered from the car.

The police confirmed the identity of two of the four terrorists as Ijaz Tarar alias Jaji and Tariq alias Tippu. Extensive rewards had been offered by the government for information leading to their capture. A reward of rupees two million had been offered earlier for the head of Ijaz Tarar, the Commander Operations to the notorious Raiz Basraa. He was indeed one of the top men in the hierarchy of Lashkar Jhangvi. The Inspector General of Police, Mr. Jahanzeb Burki, stated in a press conference that these terrorists had very dangerous plans to undertake extensive blood letting and destruction during Muharram (*The Daily Khabrain*, April 16, 1999).

The notion that abduction and murder of Mr. Ghulam Qadir was a simple case of dacoity or ransom

is imbecile. The involvement of the top brass of the Lashkar Jhangvi, the imminence of Muharram, the sizeable weapons inventory and the status of their captive all point powerfully towards a great conspiracy and a heinous plan. It is not difficult to figure it out with the evidence now available after their abortive effort.

Experts in crime detection and motivation are of the opinion that these terrorists had planned to falsely implicate the Ahmadiyya Community in sectarian and Muharram violence in an effort to put the entire blame on Ahmadis and turn the Shia community and the State machinery against them.

It is well known that Lashkari Jhangvi is the military wing of Sipah Sahaba. The SSP was created by General Zia. Although initially it had an anti-Shia posture but for many years now it has adapted anti-Ahmadiyya position as well and acts in concert with Tahaffuz Khatame Nabuwwat and the JUI (Fazalur Rahman Group). It has consistently undertaken terrorist activities all over the country, and has actively indulged in anti-Ahmadiyya violence.

The four outlaws had apparently kidnaped Mr. Ghulam Qadir and stolen his car to eventually kill him and set him and his car on fire with the weapons inside. This would have enabled them to tell the people of Pakistan that it is Ahmadis who undertake terrorist activities against Shias, and not they, the SSP and Lashkar Jhangvi. They would have shouted themselves hoarse that Ahmadis plan, support and implement all the mischief, the distribution of arms and the resulting bloodshed. Thus they would have turned the Shia sentiments against Ahmadis and given an excuse to the government to move decisively against the innocent community.

Although Ahmadis have grieved greatly over the death of an innocent and a good fellow, they have had a narrow escape from a situation, which could have resulted in great harm to their lives and well being.



## OTHER PERSECUTION REPORTS (FEB/MARCH, 1999)

### Rabwah Is Given Yet Another Name

The Punjab Assembly decided on November 17, 1998 to change the name of Rabwah, the Headquarters town of the Ahmadiyya Community in Pakistan. The Government issued a notification on December 12, by order of the Governor of Punjab, that Rabwah town was renamed "Nawan Qadian" with immediate effect. On Feb. 4, 1999, another notification was issued by the Revenue Department, again by the order of the Governor of Punjab, that in suppression of the earlier notification, the Nawan Qadian was renamed as Chenab Nagar. Some details of this on-going cruel joke are noteworthy and are given below.

The resolution to change the name of Rabwah was passed unanimously by the Punjab Assembly on a Private Members Business Day. No discussion took place in the Assembly and no reason was given for the change of name. Although all those present, both from the Treasury Benches as well as the opposition, found it convenient and expedient to vote for the bill, both the Leader of the House and the Speaker of the Assembly decided to absent themselves from this shameful event.

Rabwah Town was raised over a barren tract of land and given its name by the Ahmadiyya Community half a century ago and it is known the world over as Rabwah among Ahmadies in 162 countries. The way the Punjab Assembly skipped the need of consulting the local population of the town (of which 95% are Ahmadies) whose name was being changed, and moving contrary to the wishes of the people involved, it confirmed that it had no democratic conscience. One of the movers of the infamous resolution was Mr. Said Minhais, the PPP leader of the opposition who does not tire protesting the human rights record of the government where the Peoples Party is concerned, but he did not miss to solicit his pound of political flesh at this occasion where human rights of Ahmadies came under attack. It is so amazing.

Now enter the main players from behind the curtain. The frontman of the resolution was undoubtedly Maulvi Manzoor Chanioti, the Mulla

MPA. What kept him away from the Assembly session on November 17 is not known, but he had obviously been assured such full support and smooth passage of the bill through the Assembly by the government and the opposition that he could not have steered the bill any better if he had been personally present. It speaks volumes of the political impotency of the individual members of the house. The petty role of the revenue minister, Chaudhry Shaukat Daud, deserves a small mention in this narrative. He timidly rose up and said that he was a believing Muslim as anyone else and if he spoke on the motion, that would not make him less of a believer. Having said that, all he proposed was to set up a committee to suggest a new name. This was done but later events showed amply that the minister only conceded whatever Mullah Chanioti told him. The minister knew that the Mulla enjoyed full support from Islamabad.

A Mulla likes to brag. He loves to convey to the people that he wields political power. On the Rabwah issue, political potentates at Islamabad had decided to remain behind the screen. However, Mulla Chanioti let the cat out of the bag. "He (the Chanioti) congratulated Mian Nawaz Sharif, the Prime Minister of Pakistan and said the change of name happened only through the personal interest of Nawaz Sharif" reported the Daily Ausaf, Islamabad, in its issue of November 28, 1998. The same newspaper mentioned that the Maulana had met earlier Raja Zafarul Haq, the Federal Minister of Religious affairs and Mr. Rafiq Tarar, the President, over Rabwah's change of name and other issues. A day earlier, in the Daily Din of November 27, 1998, the same Mulla disclosed that Messers Raja and Tarar were members of the Advisory Council of the Majlis Tahaffuz Khatam Nabuwat, the anti-Ahmadiyya organization to "protect the finality of Prophethood".

The grave decision in favor of intolerance and in violation of human and democratic rights of Ahmadies pleased the clerics to no end. Newspapers gave ample coverage to their views. For example:

The change of Rabwah's name is an important step towards imposition of Islamic system (The

Daily Nawa-i-Waqt, Nov. 21, 98)

The Punjab Assembly's decision will be engraved in golden letters in the Islamic history --Maulana Azam Tariq's letter from his cell (The Daily Jang, Lahore, December 2, 1998)

It is amusing and also thought-provoking that the Prime Minister of Pakistan should let one of his confidants eulogize his role in glowing terms in subjecting an important section of Pakistan's own citizenry to suffer an explosion bigger than the atomic explosion.

What followed is equally bizarre. Mulla Chanioti, drunk with success, conveyed his personal approval to the compliant Revenue Minister for the new name "Nawan Qadian". However, it seems that in this he had not consulted his fellow mullas. The government went ahead and issued a notification to the effect, 'by the Order of the Governor' on December 12, 1998. A copy of the notification was sent for publication in the extra-ordinary Gazette of the Punjab. The Deputy Commissioner, Jhang, was directed to ensure that the name of the Revenue Estate be corrected accordingly in the Revenue Records. The Bureau of Statistics, Land Records Office, Population Census department, etc., were also informed of the change. By this time, however, other mullas had come to know of the new name and they came howling and growling after the blood of mulla Chanioti and the Revenue Minister. A non-issue had developed the potential of becoming a big issue.

The clerics' argument was simple. According to them the word Qadian to them was more provocative than Rabwah. They would not tolerate a new Qadian in Pakistan. Whether Chanioti and the government liked it or not, they had no option but to further change the name. For decades mullas had proposed Siddique Abad as an alternate name, implying that as (according to their version of history) Siddique, Abubakr, the First Caliph, had put apostates to sword, the residents of this town would merit the same fate. However, someone pointed out that Siddique Abad literally means 'abode of the truthful'. So this name was discarded. By this time the government was getting embarrassed, once again at the hands of the mulla. Mulla Chanioti reportedly met the Revenue

Minister again, and made a statement to the Press that Rabwah was to be given its old name 'Chak Dhaggian' (The Daily Din, December 25, 1998). In fact this name was there in records when Rabwah did not exist. Nobody paid much attention to what the mulla was saying. The local Resident Magistrate went ahead and changed his office nomenclature plate to 'Nawan Qadian' as per the government notification. But that was not to be the end of this circus act.

While perhaps everyone else was sick of this game, the mulla was at the throat of the government to change its decision once again to accommodate him, however ridiculous the government might appear in public. The government extricated itself by issuing another notification on February 4, 1999, changing once more the name of Nawan Qadian to 'Chanab Nagar. Although the notification was issued by order of the Governor of Punjab, the Governor knew that it was issued by order of some mullas. Very rarely, a government had been made to stoop so low on behest of a group of mullas who have such little standing with the people. It was a self inflicted injury.

The mulla is a very ungrateful species. Although the government had done so much for his unworthy cause, he soon disowned all the support. Only three weeks later when mulla Chanioti arranged a two day celebrations and festivities, on 25 and 26 February, 1999, to implement the change, he invited Said Minhais, the Opposition man, a special guest to unveil the new name plate of 'Chenab Nagar' at a local mosque. Said Minhais did not lose the opportunity to belittle the government's performance. 'During its two years rule, the only worthwhile achievement of the Muslim League government is the change of Rabwah's name', he said (the Daily Din, Feb. 27, 1999). At this occasion, mullah Chanioti reminded the government of his three-point agenda for the future. The first on his list is the Sharia punishment of Apostasy, i.e., death. He said he would approach the Assembly as before. He has reason to be hopeful.

#### **Bail Denied**

**D.G. Khan**, Feb. 15, 1999: Mr. Ghulam Mustafa, an Ahmadi religious teacher from D.G. Khan was charged for preaching on 10 December, 1998 and was arrested under PPC 298C. Then, as usual, the

opponents applied that Blasphemy be added to his charge sheet and he be tried under PPC 295C simultaneously. Fortunately the legal inspector did not support the plea and the poor fellow has been spared the painful exercise of defending himself against a capital accusation.

Mr. Mustafa had applied for release on bail while awaiting trial. The Magistrate rejected it. Then he applied for bail in the court of the Sessions Judge, who has also turned it down. Now he is going to apply for it to the High Court Bench at Multan. He is in prison for the last two months. He is being made to suffer imprisonment before being found guilty.

### **Forced to Close Down a Prayer Center**

**Bhitai Colony, Karachi:** During the holy month of Ramadhan, local Ahmadies decided to assemble at an Ahmadi's residence for congregational prayers in Bhitai Colony. A few mullas came to know of it and they took out a procession against the arrangement. They raised slogans and made foul and threatening remarks against the worshipers. They threatened to close down the place by force if necessary. They also distributed anti-Ahmadiyya literature. The President of the Karachi Jamaat had to direct that the prayer arrangements be canceled

### **The Democles Sword of the Blasphemy Law.**

The Blasphemy law is a readily available weapon with the fundamentalists to persecute anyone. All they have to do is to write an application on a piece of paper. Nine Ahmadies from Kot Hira, District Gujranwala, are facing prosecution in the Sessions Court under religious laws. It is now under consideration of the court if PPC 295 is applicable. The next date of hearing is March 16, 1999. In District Qasoor also, three Ahmadies are under trial in the court of Additional Sessions Judge for alleged violation of the anti-Ahmadiyya PPC 298C. The opponents have requested that PPC 295C, the blasphemy clause, be also applied. This will be considered on March 25, 1999. Ahmadi lawyers have to travel long distances to defend the victims of such casual but very serious accusations that are fraught with mortal consequences.

### **Trouble at Qasur**

**Qasur, January 1999:** On January 1999, Mr. Javed, an Ahmadi youth got involved in a personal argument with a mulla, Qari Sharif, who happens to be the President of Khatame Nabuwwat, Nurpur. The mulla exploded the issue into a blasphemy case alleging, of course falsely, that Javed had been blasphemous against the Holy Prophet of Islam. He invited Muslims of all sects to assemble at his mosque. Javed was advised by friends to close his shop and go away, which he did. The mulla and his followers took out a sizable procession and demanded action against Javed. The police arrived an hour later to intervene. They were fed with a fabricated story and urged to register a case. The police promised to investigate and departed. The mob then took to stone throwing and violence. Some damage was done to Ahmadiyya properties.

The police therefore returned to the scene. They were told by the mob to arrest Javed or face more rioting. The police therefore detained two sons of the local Ahmadi President and drove them off to the police station. The mob demanded arrest of the President himself, although neither the President nor his sons had anything to do with the incident involving Javed. Three days later, intervention by a bailiff of the High Court secured the release of the Ahmadi detainees.

Mullas took out a procession again after the Eid congregation. It dispersed after demonstrating for about 20 minutes. Later on the mulla instigated the people to still more acts of violence and protest but people did not respond. The potential for trouble however remains and the situation is tense.

### **Denial of Freedom of Faith**

**Model Colony, Karachi; January 1999:** Mr. Kamran, a young man, decided in the recent past to join the Ahmadiyya Jama'at. He started offering his congregational prayers with Ahmadis. One early morning when he was proceeding to the Ahmadiyya Mosque to offer his Fajr prayers, he was intercepted by a group of unknown men who threatened him to dissociate himself from Ahmadis, or face violence. They threatened to kill his family members. Kamran

got scared and asked them not to move against members of his family and undertook to break up with Ahmadis.

### **Ahmadi Sentenced to 13 Years Imprisonment for Preaching and Posing as a Muslim**

**D.G. Khan; 20 March 1999:** Mr. Ghulam Mustafa, an Ahmadi religious teacher, was sentenced here to a total of 13 years of rigorous imprisonment and a fine of rupees 100,000 on religious charges by a Special Court.

It is derived from the 10 page Judgement that the accused was discovered preaching Qadianiyyat to Muslims. Two mullas, namely Ramazan and Latif, traced him for some days and eventually caught up with him at about noontime at the tube-well owned by Laal Khan of village Hamdani. When questioned, the accused replied that the advent of Imam Mahdi had taken place and he has been succeeded by four caliphs. He also posed as a Muslim. 'On hearing this take about the said Imam Mahdi, they flew into a rage and after controlling themselves they decided to put the matter before authorities,' the Judgement justified. The police was informed. It arrived at the site and recovered some homeopathic medicines and some booklets from the accused. In the light of the complaint by mulla Ramazan, a case under Section 298-C was registered against Mr. Ghulam Mustafa for preaching and he was arrested. He was liable to get three years imprisonment and a fine under this clause if found guilty by the court. His bail application was moved in the court of a magistrate, which was rejected. At this, his application for release on bail was moved in the Sessions Court. The Additional Session Judge, Mohammad Aslam Janpuri, rather than granting the bail, remarked that the accused's offence attracted Section 295-A. This section applies to cases where religious feelings of any class are outraged maliciously by insulting its religion. Nothing of this kind had happened at all in this case. It was ordered that the accused be tried by the Special Court for the Suppression of Terrorism. The Special Court held its first hearing on 17-03-99 and gave its decision three days later, on 20 March 1999. Mr. B. A. Fakhri, Judge, Special Court ATA-97, D. G. Khan Division, convicted the accused under the two clauses and awarded maximum prison terms i.e., 10 years

and 3 years of rigorous imprisonment. In addition, Mr. Mustafa was fined Rs. 50,000 under each clause, or in default to further undergo six months imprisonment on each count. The government has been lamenting recently its inability to deliver expeditious justice at the doorstep of the affected. If this case is the model, reservations, in this field expressed by the higher judiciary, the Senate and the intelligensia are understandable.

It is noteworthy and relevant to mention that the case was sent to an Anti-Terrorist court while no terrorism of any kind had accrued and no violence had taken place nor even alleged. The accused was not using a loud speaker nor did he address a crowd. Out of the few persons he talked to from the village, not even one complained, and none of them agreed to appear as a prosecution witness. The serious charge under PPC 295-A for blasphemy was initially not applied; it was a state official who added it later on by implication.

Maximum prison terms were awarded to the poor accused who carried medicines to provide free treatment to the sick and the needy of the area. What justification the authorities have to keep on repeating like a parrot that minorities are well treated in Pakistan?

Encouraged by the handling and decision of this case, the fundamentalists have applied to the authorities that in two other cases in which 4 Ahmadis were charged under PPC 298-C ten years ago at D. G. Khan, Section 295-A be added and the cases be tried by the Special Court.

### **Ahmadiyya Leaders Implicated in False Case**

**Rabwah, March 1999:** Mullahs claimed that the change of name of Rabwah was a greater explosion for the Qadianis than the atomic explosions of 28 May (Mulla Chinioti's letter to the Prime Minister reported in the Daily Pakistan, 25 November 1998)

To the dismay of these clerics, the Ahmadiyya Community, however, bore the event calmly and did not react sharply. Mullahs desired to extract more from their 'historic' achievement. On 12 March 1999, they approached the police and got registered an FIR complaining that someone had over-painted with a

brush the nameplates indicating the new name 'Chenabnagar'. To make the matter more serious, they alleged that one such nameplate carried a Quranic verse which also had been painted over. The mullas did not know who had applied the paint, but they insisted that Mirza Masroor Ahmad, the Chief Executive of Sadar Anjuman Ahmadiyya i.e., the main Ahmadiyya body in Pakistan that is the head of Ahmadiyya communities in Pakistan and Lieut. Colonel (Retd.) Ayaz Ahmad Khan, the General President of Ahmadis in Chenabnagar (Rabwah) must have been involved, as it could happen only at their instance. When the administration took a little time to look into the matter, the mullas threatened, as usual, to create a law and order situation. Although nobody knows who applied the paintbrush (it could be mullas themselves, as such deceitful actions are considered entirely legitimate by them) the authorities registered a criminal case against the two Ahmadi leaders under a religious law, Section 295-B which, if upheld, allows life imprisonment that amounts to 25 years in Pakistan.

The innocent victims of this high-handedness had to rush to the Lahore High court to seek 'bail before arrest', which was granted for a few days provisionally. The Sessions Court has still to confirm the regular bail. Two weeks later, mullas added two more names to the list of accused—those of Mr. Muhammad Hussain and Muhammad Akbar. Mullas have opened a variable 'current account' wherein they can keep on adding names of accused at will and leisure.

These recent incidents of the last few weeks show a definite change in the attitude and policy of the government towards Ahmadis for the worse. Personal interest and involvement of the higher-ups at Islamabad cannot be ruled out, as without their approval and urging the provincial minions cannot and need not undertake such unsupportable and condemnable actions.

#### **Naukot Update**

Subsequent to the incident at Naukot (Sind) where the Ahmadiyya mosque was damaged and 17 Ahmadis were arrested, a number of Ahmadi families had to flee elsewhere to escape the ensuing

persecution. Some of these families have quietly returned to Naukot to enable their children to take the annual tests otherwise they would lose one year of their academic life.

Mullas are keeping up their pressure on the local community. Subsequent to their failure to organize agitation at Hyderabad, the fundamentalist, held a conference at Naukot on 9 March 1999. Mullas, who were all outsiders, made fiery and slanderous speeches and attempted to ignite fire of hatred and intolerance among the local population.

Those under arrest continue to remain in prison awaiting release on bail. They are in prison since August last year. Initially their cases were sent to an anti-Terrorist Court. Their fate is still hanging in the balance.

#### **Freedom of Religion Denied in Azad Kashmir**

**Dodial, Feb./March 1999:** Although Kashmiri people have enough of their own problems, their politico-religious leadership does not spare any efforts to make life difficult for Ahmadis. Azad Kashmir Assembly has the dubious distinction of being the first to propose in early 70's that Ahmadis be declared non-Muslim.

Some miscreants at 'Dodial' have been recently active to harass the local Ahmadiyya Community. They do so in collaboration with the police. The President of Ahmadiyya Jama'at was required by the Police SHO to come to the police station and explain the community's religious position and mode of worship. Two vernacular newspapers from Islamabad gave adverse publicity to Ahmadiyya presence and life at 'Dodial'. Mullas spoke venomously from the pulpit.

On 17 February a dozen mullas and miscreant armed with knives etc. came over and contacted the local Ahmadi president. They issued some warnings and told him that he was *Wajabul Qatal*, (one who must be killed as per Sharia). On the 19th of February, when Ahmadis were assembling for their Friday congregation, they were informed of an opposition plan that involved violence. So they hired a wagon and went to a neighboring village, Tarrutta, to offer their Friday prayers. Later in the day, six policemen came and told two of the leading Ahmadis

to proceed to the police station for questioning. There is tension in the air at Dodial.

### Anti-Ahmadiyya Conference

**Moro, Naushero Firoz (Sind) 11 March 1999:** Mullas of the Khatme Nabuwwat Organization held an open air meeting at Moro after sunset. Mulla Allah Wasaya (one of the self-styled Conqueror of Rabwah)

and other clerics addressed the meeting. They made the most obscene and inflammatory speeches, which went on till past midnight. The attendance was poor but they had installed powerful loudspeakers, so that their message of hate could reach even those who had decided not to attend. Mulla Wasaya urged the people to establish a social boycott against Ahmadis.

## GOD -- ISLAMIC AND CHRISTIAN CONCEPTS

During the last four months, there has been an interesting debate on the concept of God in Islam and Christianity in the form of letters to the editor and was published in the *Marshall Democrat-News* of Marshall, MO. It started out with a letter to the editor by Dr. Aziz Chaudhry on the Islamic concept of God, published in the January 26, 1999 issue of the paper. A Christian minister, Rev. Timothy Miile, replied to this letter and his reply was published on February 3, 1999. Maulana Mukhtar A. Cheema, the Ahmadiyya Muslim Missionary in St. Louis, MO, responded to the letter by Rev. Miile. A debate ensued and publications of the *Marshall Democrat-News* carried it in its issues of February 10, 17, 23; March 1, 3, 18, 23, 24, 29, 31, and April 16, 1999. We reproduce below the first installment of these interesting letters for the benefit of our readers. More letters will be published in future issues of the Ahmadiyya Gazette.)

### ISLAM TEACHES UNITY OF GOD

Dear Editor:

The following article about the unity of God in Islam is based upon the teachings of the Holy Qur'an, the sacred scripture of Islam.

The fundamental teaching of Islam is belief in the existence of God and in the unity of God. Unity of God means God with his unlimited powers and attributes is one and unique, without any partners or associates. He has no equal. Islam teaches that God is one — one in His being, one in His attributes and one in every respect, with no co-sharer in His greatness and glory. In fact, the two-fold purpose of all great religions is the proper faith in God (unity of God) and the regulation of human activities so as to treat fellow humans with justice, kindness and benevolence. Here in this article we will only discuss the first purpose, that is belief in the unity of God.

“In the name of Allah, most Gracious, ever Merciful. All praise belongs to Allah alone, Lord of the Universe (creator and sustainer of the universe and universal provider.) Most Gracious,

ever Merciful, Master of the Day of Judgment.

(Holy Qur'an 1:1-4)

“In the name of Allah, most Gracious, ever Merciful. Say, He is Allah, the One Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.”

(Holy Qur'an Chapter 12)

The principal object of all great religions is to bestow knowledge to man about the existence of God and His attributes. God, the Gracious and Merciful, revealed Himself to the prophets and raised them for the guidance of mankind. It was by divine revelation that the prophets were given knowledge about God and His attributes. The principle and fundamental teaching given was unity of God, which means that God, the Gracious, the Merciful, the Creator, All-knowing, All-wise and the Supreme Master and Lord is one without any associates. He is one and unique in His qualities and attributes. We learn about God by understanding His attributes. Man was taught to worship God alone and love Him more than anything else. When a believer reflects upon the attributes of

God, and he realizes His unlimited and unconditional beneficence and grace and also realizes His beauty which is also reflected in His creation, he begins to worship and love God. This love is strengthened when the believer makes spiritual progress. God loves those who worship and love Him. He guides and helps all those who strive for His sake. With the passage of time, many sorts of polytheistic ideas were accepted by followers of many religions. The Creator was confused with His creation and people started worshiping elements of nature and human beings as their Lord and God.

Many religions in their present form install a man in the place of God. Millions of people worship Jesus, Krishna or Buddha as their Lord and God. This is a grave error. Jesus, Krishna and Buddha were only prophets and human beings. It is our firm belief that these great religious figures did not regard themselves as God incarnated, nor did they teach their followers to worship them. With the passage of time, their original teachings were perverted and corrupted due to various influences. Finally, when the evolution of religion reached its perfection in the universal religion of Islam, the most perfect divine book was revealed to the Holy Prophet Muhammad (peace be on him). The Holy Qur'an teaches most perfect unity of God and gives more knowledge about attributes of God than any other book under the heavens. There are about 100 attributes of Allah mentioned in the Holy Qur'an. It does not mean that Allah only has 100 attributes and no more. Allah's attributes are unlimited. Allah says in the Holy Qur'an that all the perfect names (meaning attributes) belong to Allah.

God is All-Knowing and He encompasses everything. Man cannot encompass God or comprehend Him fully. A person's knowledge about God and His attributes depends upon the scripture he follows and the spiritual teacher or the prophet he accepts. It also depends upon the individual's struggle to seek God's knowledge, self-purification, earnest prayers and treading upon the path of righteousness. There are many stages of attainment of divine knowledge, the relationship of man with God and an individual's experience of God and His attributes. The highest stages of this spiritual progress are attained by the prophets or the messengers and the saints who are

especially blessed by God. One cannot attain the higher stages of knowledge of divine and the spiritual progress just by one's actions. Though actions and striving are necessary, it is God's grace which makes it possible. Those who believe in God and are granted some knowledge of Him and they supplement their faith with righteous action, find themselves on the road of progress leading to ever more spiritual knowledge and spiritual development. It is an unending journey which continues throughout this life and in the hereafter. (Aziz A. Chaudhry, M. D., Marshall)

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### CHRISTIAN THEOLOGY EXPLAINED

Dear Editor,

In your newspaper of January 26, you published a letter from an Aziz A. Chaudhry, M. D., concerning the unity of God as taught in Islam. Since that letter contains a critique of Christianity, I was hoping to respond and enlighten as to the truth which Christianity teaches.

First of all, the purpose of Christianity and the Scriptures from which it is taught is the salvation of mankind (in the generic sense), as the Scriptures say, "I take no pleasure in the death of the wicked, but rather that they turn from their ways and be saved" (Ezekial 33:11) or "This is good and acceptable in the sight of God our Savior, who wants all men to be saved and come to the knowledge of the truth." (1 Timothy 2:4) That is the reason for our teaching and the Holy Scriptures. That the Holy Scriptures teach us how to live is secondary, important but secondary.

Secondly, Christianity, that is true Christianity, teaches quite plainly that God is one God. There are not two, nor three, rather there is only ONE God. There are not three Almighty's but one Almighty, not three Eternals but one Eternal as we speak in the Athanasian Creed. It is, however, essential that something be established very quickly and that is that God has revealed Himself. This is not an evolution in the church's teaching. It has been taught since Jesus walked the earth: The evidence is plain.

In the Hebrew Testament, God calls Himself One.

However, there are two Hebrew words for one. Transliterated (Hebrew words spelled using English letters) they are *yachad* and *echad* (ch as in Bach). *Yachad* means “a single solitary one” and *echad* means “a unified one.” For instance, in Genesis 2:24; “and shall cleave to his wife; and they will be one (*echad*) flesh.” A unified one. Strangely enough, when we consider God’s own word’s concerning His oneness in Deuteronomy 6:4, “Hear! O Israel, the Lord our God, the Lord is One;” the word for one used here is not *yachad* (a single, solitary one) as the good Doctor Chaudhry might suppose, rather it is *echad* (the unified one). Moreover, when God appears to Abraham before the destruction of Sodom and Gomorrah. He appears not as one man, but as three men. There are, of course, many other instances in the Scriptures of this phenomenon but these are sufficient to make it clear that man’s understanding cannot easily explain away what he does not like or believe or understand.

There is one other point that needs correction in the doctor’s letter. He claims a firm belief that Jesus never claimed to be God. This is certainly a falsehood. Jesus claimed it all the time. He claimed it when He forgave men of their sins. He claimed it when He cured the sick, healed the lame, gave sight to the blind, gave hearing to the deaf, cast out demons (even the demons identified Him as God) and when He raised the dead. He claimed it in the Messianic title “Son of Man” and in the title “Son of David.” When Thomas, after placing his fingers in Jesus’ wounds, believed and fell to Jesus’ feet and worshiped Him. Jesus did not rebuke Thomas, as He should have according to Chaudhry, but received Thomas’ worship as His due. To the Pharisees, as recorded in the Gospel of John, Chapter 8, Jesus said, “I, I am!” And the Pharisees wanted to stone Him for making that claim. In fact, it is Jesus’ very claim to be God which causes the Sanhedrin, the Jewish Council, to convict Him and sentence Him to death.

Throughout the life of the Christian church, men and women have died for the belief that Jesus is true God and true man. They lived and died in that belief because it is the only truth there is. The only way that men can find mercy in God’s eyes is to place their full trust in Jesus Christ. Jesus claimed this Himself

saying, “I, I am the Way, the Truth and the Life.” As the apostle Peter preached, “And there is salvation in no one else: for there is no other name under heaven that has been given among men, by which we must be saved.”

The Christian faith existed unchanged some 600 years before Muhammad came on the scene and for almost 1,400 years since. The Apostles’ Creed dates back to the apostles’ teaching and is formulated from the Scriptures themselves. Until Christ Himself returns for us, it will still remain, pure and undefiled. Not because we are pure or strong of faith, but because He Himself has preserved it. There are no stages of enlightenment, only the blinding light of God’s truth revealed to mankind in His Word, the Hebrew and the Greek Scriptures.

Misstatements, myths and attempts to mislead people about what Christians teach or don’t teach have been around since Jesus ascended into heaven. In order to refute our faith, you had better know our faith. More than that, know this, in the end we win, for we followed Him who is “the same, yesterday, today and forever” that is Jesus Christ. And when we are called home to Him, “we shall see face to face” and “know Him, even as we are known.” It is not a journey but faith given to us by God Himself through His grace. “It is a gift of God, not by works, lest anyone should boast.” (Rev. Timothy Miille, Blackburn)

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### MINISTER’S RESPONSE CHALLENGED

Dear Editor,

In your newspaper on Feb. 3, I read a letter titled “Christian Theology Explained” by Rev. Timothy Miille of Blackburn which was in response to the letter by Dr. Aziz A Chaudhry published in your newspaper on Jan. 26 of this year.

This letter has raised some questions in my mind, and similar might be the condition of the other readers. These questions I want to put before Rev. Timothy Miille and the Christian scholars, to be explained if possible through your paper.

1. It is mentioned in the article, “I take no pleasure



in the death of the wicked, but rather that they turn from their ways and be saved." (Ezekiel 33:11).

It shows that salvation is deeply related with the rectification and correction of human behavior, deeds and actions after turning from their wicked ways and to adopt the way of piety and righteousness, and no human death is related with human salvation. If it is true, then where stands the role of Jesus Christ as a redeemer for mankind, who offered the sacrifice of his own life and took our sins?

2. Rev. Miille has mentioned in his article that there is only one God, but there is three in one. In other words, three Gods are united in one God, which is called the Holy Trinity according to the Christians. To support his idea, he has given references from the Old Testament based upon the Hebrew words *echad* and *yachad*. Rev. Miille states that the word mentioned in Deuteronomy 6:4 (Hear! O Israel, the Lord our God, the Lord is one.) in the article of Dr. Aziz A. Chaudhry is not *yachad* (a single, solitary one) rather, it is *echad* (the united one).

I checked these words with the Hebrew Bible, but I could not find them. I assume that Rev. Miille wanted to mention the words "*aakhad* and *ha-aakhad*," which really exist in the Hebrew Bible. If it is so, these words are wrongly understood. These words are very simple and give the meanings of one. According to the Hebrew language, *aakhad* is indefinite article and *ha-aakhad* is definite article.

The word *aakhad* is used in Deuteronomy 6:4 (Hear! O Israel, the Lord our God, the Lord is one "*aakhad*"). The same word is used in the Bible in different other verses, where it gives the meanings of one, nothing else. For example, "Meanwhile one '*aakhad*' prophet came to Ahab, king of Israel and announced, this is what the Lord says... (I Kings 20:13) Do you think the prophet was a unified form of different men, not just a man?"

3. Rev. Miille has also mentioned that God appeared to Abraham not as one man, but as three men. It is not mentioned in the Bible that God appeared to Abraham as three men. Abraham heard the voice of God, and when he raised his head he saw three men standing near to him, the men never claimed to be God, those might be the angels of God.

As it is mentioned in the book of Exodus about Moses but the angel of God appeared to him in a flame of fire in the midst of the thornbush, but he heard the voice of God and the voice was "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." (Exodus 3:6)

So someone can be confused that the angel was God because the voice that Moses heard was the voice of God, but what appeared to Moses was an angel, not God. So God can appear in any form he likes, but it does not mean that the form he appears in becomes God.

4. Then Rev. Miille says that Jesus Christ claimed to be God all the time when he forgave men of their sins, cured the sick, healed the lame, gave sight to the blind, gave hearing to the deaf, cast our demons and when he raised the dead.

It is a very astonishing statement for me because if this is the criteria to identify God, then what does he think about the other prophets, those who performed similar miracles, even more than Jesus, like Moses, Aaron, Elijah, Elisha, Joshua and the others? There is not a single miracle performed by Jesus Christ which is not mentioned in the Bible as being performed by other prophets. If this is not so, let me know.

5. The claim of Jesus, "I am the way, the Truth and the life," does not make him God, because all the prophets came for that purpose, to guide the people along the right way. They disclosed the truth and gave them the eternal life. If Jesus was really God, there was no end of his glory and light, but Jesus Christ himself claimed, "As long as I am in the world, I am the light of the world." (John 9:5) But the light of God is everlasting, there is no end to it.

6. Rev. Miille says; "It is not a journey, but faith given to us by God Himself through His grace. It is a gift of God, not by works, lest any one should boast." But the above mentioned statement contradicts with the following biblical statement: "Faith by itself, if it has no works, is dead." (James 2:17)

What should I believe, the Bible or the present day Christian practices? (M. A. Cheema, St. Louis)