



# THE *Ahmadiyya* Gazette

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## PEACE IS HIS DESTINY

Our lord and Master, the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, had foretold about the advent of the Promised Messiah and had said:

Hearken! Whosoever among you is lucky enough to meet him, convey my Salams to him.

This pronouncement of the Holy Prophet (s.a.w.) has many messages hidden in it. It sheds some light on the high status of the Promised Messiah (a.s.). It shows a special love for his spiritual son. The Holy Prophet (s.a.w.) is advising his followers that whenever the Promised Messiah appears, he will be his Khalifa, so the Muslims were advised to follow him and convey the message of peace from the Holy Prophet to him. They were advised to be his helpers and not to be among his deniers.

The Promised Messiah (a.s.) says: The message of Salam from the Holy Prophet (s.a.w.) to the Promised Messiah (a.s.) is in reality a prophecy, not just a simple "Salam". The Holy Prophet (s.a.w.) is giving me the glad tidings that all the trials, the name callings, the verdicts of apostasy and Dajjal, the attacks on the honor and life from the opponents, will bear no fruit and I will have peace with me and perpetual honor and acceptance and safety from all trials; and this is the meaning of "Assalamo Alaikum". (Roohani Khaza'in, Vol. 17, p. 45)

So we see that this prophecy from the Holy Prophet (s.a.w.) was fulfilled with all its grandeur. After the claim was put forth by the Promised Messiah (a.s.), a storm of opposition was generated. Government officials were incited against him, he was dragged into

courts on false charges. All kinds of lies were fabricated to keep the common folks away from him. All the Mullahs were united in his opposition, forgetting all their own differences; even religious leaders from other faiths were coerced into helping them and the earth became full of the venom of opposition for him. No stone was left unturned to ridicule him and annihilate him. But just in keeping with the glad tidings from the Holy Prophet (s.a.w.) all the religious zealots utterly failed in all their efforts against him. All those who wished death and ignominy for him got destroyed and disgrace fell to their lot. Every arrow aimed at him turned back on his opponents. The hundred year history of Ahmadiyyat is full of these details.

Just a few years ago the dictator of Pakistan

promulgated a vicious ordinance according to which even to use "peace be on him" for the Promised Messiah invited long periods of imprisonment and heavy fines. This was completely opposite to the message of "Salam" from the Holy Prophet (s.a.w.) For the Promised Messiah (a.s.). What was the result? He died an ignominious death so even his body was burned to the crisp.

Would that people open their eyes and instead of taking it lightly, they would pay heed to the sayings of the Holy Prophet (s.a.w.) with their heart and soul and would follow the Promised Messiah (a.s.), send Durood on the Holy Prophet and partake of the blessings associated with the following and subservience of the Holy Prophet, may peace and the blessings of Allah be on him.

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## FROM THE HOLY QUR'AN

*"Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.*

*"He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance.*

*"And among others from among them who have not yet joined them. He is the Mighty, the Wise.*

*"That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace." (62: 2-5)*

يُسَبِّحُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلَائِكَةُ وَسُ  
الْعَزِيْزُ الْحَكِيْمُ \* هُوَ الَّذِي بَعَثَ فِي الْاُمَمِ رَسُوْلًا مِنْهُمْ  
يَتْلُوْا عَلَيْهِمْ آيٰتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ  
وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِي ضَلٰلٍ مُّبِيْنٍ \* وَالْاٰخِرِيْنَ مِنْهُمْ  
لَكٰيْ اِحْقٰوَابُهُمْ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ \* ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ  
مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ \*

Commentary: The Divine mission of the Holy Prophet (s.a.w.) consisted in the performance of the fourfold sacred duty referred to in verse (3). This was the noble task that was to be entrusted to that great Prophet for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son, Ishmael, he was raising the foundations of Ka'ba (2:130)

Verse (4) signifies that the message of the Holy Prophet (s.a.w.) was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy prophet (s.a.w.) is to the Second Advent of the Holy prophet in the person of the Promised Messiah (a.s.) in the latter days. Says Abu Hurairah: "One day we were sitting with the Holy Prophet (s.a.w.) when Sura Jumuah was

revealed. I asked the Holy prophet, 'Who are the people to whom the words: *And among others from among them who have not yet joined them*, refer. Salman the Persian was sitting among us. Upon my repeatedly asking the same question, the Prophet put his hand on Salman and said, 'If Faith were to go up to the Pleiades, a man from these would surely find it' (Bukhari). This Hadith shows that the verse applies to a man of Persian descent. Now, the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet (s.a.w.) speak of the appearance of the Messiah at a time when there would remain nothing of the Quran but its words and of Islam but its name, i.e., the true spirit of Islamic teachings will be lost (Baihaqui). Thus the Quran and the Hadith both seem to agree that the present verse refers to the Second Advent of the Holy prophet in the person of the Promised Messiah.

Verse (5) refers to the good fortune of the people among whom the Holy Prophet will be raised for the second time in the person of one of his followers — the Promised Messiah (s.a.)

## SO SAID THE HOLY PROPHET

(peace and blessings of Allah be on him)

Abu Huraira, May Allah be pleased with him, narrated that once we were sitting in the presence of the Holy Prophet, may peace and blessings of Allah be on him, as the Surah Jumuah was revealed to him. When he recited : "and there are others among them who have not yet joined them" A person asked who are these people? The Holy Prophet did not answer him. The person repeated

this question two or three times. The narrator says that at that time there was among us Salman, the Persian. The Holy Prophet (s.a.w.) put his hand on the shoulder of Salman and said: "If faith would ascend to the Pleiades, men from these will surely find it. (Bukhari, the chapter on the commentary of Sura Jumuah).

## FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be on him)

I declare with full confidence and steadfastness that I am in the right and that with the Grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which has fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this heavenly call? (*Roohani Khaza'in*, Vol. 3, p. 403)

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Rest assured that this is a tree planted by the hand of God. He will never permit it to go waste. He will not be satisfied till He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stone unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have remained. (*Roohani Khaza'in*, Vol. 11, p.64)

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People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this earth unless it has been so willed in Heaven. And, it is the God of heaven Who revealed to me that ultimately it will be the religion of Islam which will conquer the hearts of people. (*Roohani Khaza'in*, Vol. 21, p. 427)

**THERE IS A NEED FOR SPREADING THE LIGHT OF THE SUBJECT OF  
'A'YATUL-KURSI' IN THIS AGE OF KNOWLEDGE LEARNING:  
EVERY CHAPTER OF KNOWLEDGE OPENED BY HISTORY HAS A  
CONNECTION WITH THIS GREATEST OF THE VERSE OF THE HOLY  
QURAN**

(Summary of Friday Sermon of February 12, 1999. Translated by Dr. Rasheed Syed Azam from Urdu Text of Al-Fazl International Weekly, London of February 26, 1999)

Syedna Hazrat Ameerul Momineen Khalifatul Masih IV (aba) delivered this sermon in Fazl Mosque, London. After Tashahud, Ta'awwuz and Surah Al-Fatiha. Huzoor (aba) recited verse 256 from Surah Al-Baqarah, the second Chapter of the Holy Quran and presented its explanatory translation.

“Allah, there is no god save him; he is ever living and all life is because of him; he is self-subsisting and all-sustaining and he does not need rest therefore he does not need to slumber or sleep; he is the creator and to him belongs whatsoever is in the heavens and whatsoever is in the earth: there is none who can dare to intercede with him without his permission; he has the knowledge of the past what has gone before and what is going to come after in the future; no one can encompass any part of the knowledge except what he pleases: he has the knowledge and power over the heavens and the earth and their care does not tire him and he is the most high and the great.” (2:256)

Huzoor (aba) in the light of this verse explained the great attributes of Allah in a very beautiful way. It is evident that the depth of knowledge conveyed in this verse and the intricate connection and logical sequence in the arrangement of the subject matter is supreme.

Huzoor (aba) said that Allah is ‘Hayee’ and ‘Qayyoom’ and He is not prone to slumber or sleep, sleep is the next stage of slumber and sleep is said to be the sister of death. Allah is from the beginning and will be till the end and there is no change in Him. Because He never changes, therefore, He never gets tired and because He is never weary therefore He does not require slumber or sleep for rest.

Huzoor (aba) said that Allah determines man’s progress in knowledge. Man is granted access to knowledge as much as He wants him to have at any

given time according to the need and circumstances. Man can achieve little without Allah’s permission. Every chapter of knowledge opened by history has a connection with this greatest verse of the Holy Quran.

“La yoheetoona beshai’in min ilme’hee illa be-masha a’a” (No one can encompass any part of knowledge except a little what He can allow)

Huzoor (aba) said that it is the need of this age that the world should be enlightened on the subject matter of this verse as explained by the reformer of this age, the Promised Messiah, alaihisslam. Huzoor (aba) referring to reliable Ahadith said that according to the Holy Prophet, peace and blessings of Allah be upon him, this is the greatest verse of the Holy Quran. The Holy Prophet (saw) is reported to have said: “Everything has its zenith; the zenith of the Holy Quran is Surah Al-Baqarah and this verse, the aitul kursee, is the apex of Surah Al-Baqarah, the greatest of the verse of the Holy Quran.”

Huzoor (aba) presented the meanings of ‘Al-Hayee and Al-Qayyoom’ as explained by the Promised Messiah (ah) in his writings. Al-Hayee means ‘One Who is Living and One Who gives life to others’ and Al-Qayyoom means: ‘One Who is Self-Subsisting and One Who sustains everything else’. Because Allah is Ever-Living, therefore, He is the only One worthy of worship and because everything depends upon Him for its existence, therefore, He is the only One we seek help from. Therefore, this part of the verse has a direct connection with the subject matter of Surah Al-Fatiha. “We worship thee alone and we seek only thy help”, Huzoor (aba) said.

Huzoor (aba) said that he will insha Allah continue with the subject matter mentioned in this verse in his next Khutba.

**THE SACRIFICES AND CHILDREN THAT WE ARE OFFERING  
TO ALLAH SHOULD BE WITH THE SAME INTENTION  
WITH WHICH HAZRAT IBRAHEEM  
MADE THESE OFFERS.**

(summary of the Eid Sermon delivered by Hadhrat Khalifatul  
Masih IV (aba) in Islamabad, UK, on Eidul Adhia, 1997)

Hadhrat Khalifatul Masih IV (aba) recited verses 101-112 of Surah As-Saffat and then said:

The prayer: "*O Allah grant me a righteous son*" puts great light upon the subject of acceptance of prayers. It shows that a prayer is not accepted merely on the basis of the words of the prayer. Rather, the sincerity and the pathos with which the prayer is offered affect the results of the prayer. The responsibilities do not come to an end after the prayer has been offered. Rather, there is a continuation of hard work which is necessary for the acceptance of prayer.

Just as we find in the example of Hadhrat Ibraheem (Abraham), similarly we can find valuable lessons by reflecting on these verses of the Holy Quran. Hadhrat Khalifatul Masih IV (aba) especially drew the attention of Waqifeen Nau towards this matter. He explained the word *Haleem* mentioned in the verse. It means a balanced personality with a great deal of patience. The same was used for Hadhrat Musleh Mau'ood in the Divine prophecy about him.

Huzoor mentioned several events relating to the life of Hadhrat Ibraheem and Hadhrat Ismaeel (Ishmael). The place Hadhrat Ismaeel was crying with thirst has, by the grace of Allah, become a watering place for nations.

Huzoor also explained the part of the

verses: "*Thus We reward those who do good.*" He said that there are many different types of those who do good. According to the grades of the goodness that they do, they are awarded rewards from Allah.

Huzoor also explained the part: "We ransomed him with a great sacrifice". He pointed out the ram that Hadhrat Ibraheem found in the bush to sacrifice was not the great ransom. The great ransom is that for the succeeding generations up to the Day of Judgment the example of that sacrifice has been made an ideal for people to follow.

Huzoor said that the Waqifeen Nau which we are offering to Allah should be offered with the same spirit of sacrifice. The Holy Prophet (s.a.w.) appeared as an acceptance of the prayers of Hadhrat Ibraheem. It was beyond his imagination that such a great prophet would be granted to him as a result the acceptance of his prayer.

Huzoor said that when we say "Darood" now and up to the Day of Judgment, the name of Hadhrat Ibraheem would remain alive.

Huzoor concluded by emphasizing that we should keep our prayers pure and totally sincere at the threshold of Allah. He prayed that Allah enable all of us to do full justice to the requirements of prayer and Allah may accept them out of His Grace and Mercy. Ameen!

## ADDRESS BY SAHIBZADA MIRZA MUZAFFAR AHMAD

at the West Coast Annual Convention, December 1998

I have twice addressed the West Coast Annual Convention on the subject of Seerat Masih Mau'ood under the title "Zikre Habib", i.e., fond remembrance of the Promised Messiah (peace be on him). In today's address I would like to show from the writings of the Promised Messiah (peace be on him) himself how firm, how pervasive, with no ambiguity or reservation is his belief that Hazrat Mohammed Musstafa (peace and blessings of Allah be upon him) is *Khatamun Nabiyyeen* and that he was and will ever remain the greatest Prophet of all times past, present and future.

I have selected this topic to show how cruel and how utterly and totally false is the charge that our opponents make that ( *نعوذ بالله* ) Ahmadies do not believe in *Khatamun Nabiyyeen*.

Promised Messiah's (peace be on him) books and writings are indeed ridden with homage and subservience to the Holy Prophet (peace and blessings of Allah be on him). Thus in his book *Humamat-ul-Bushra*, page 8, Hazrat Mirza Ghulam Ahmad calls God as his witness regarding his faith in "*Khatme-Nabuwat*". Listen to how unequivocal and unambiguous is his statement on *Solemn Oath*:

"I swear by Allah the Mighty and the Glorious that I am a true believer ( *مؤمن* ) and a Muslim. I have full faith and belief in Allah the Almighty, His revealed Books, His prophets, His Angels and the life after death. I have full faith and truly believe that our Prophet Muhammad, peace and blessings of Allah be on him, is the greatest of all prophets and is *Khatamun Nabiyyeen*."

Again in 1905 in the newspaper *Alhakam*, Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, vigorously asserts:

"The accusation leveled against me and my community that we do not believe The Holy Prophet, peace and blessings of Allah be on him, to be *Khatamun Nabiyyeen* is a colossal lie. The force, certainty, the passion and the solid

conviction with which we believe him to be *Khatamul Aribiya* is so strong and overwhelming and of such excellence that it is a million times stronger than the belief of our accusers."

Again in his book *Tajalliat-Ilahiya* (pages 24-25) Promised Messiah (peace be on him) asserts:

"I am a true follower and servant of the Holy Prophet, peace and blessings of Allah be on him. If I had not been from his Ummah and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors to prophethood are closed except the portal and prophethood of The Holy Prophet, (peace and blessings of Allah be on him). After him there can be no independent prophet with a new law or code. Now the only type of prophethood which survives is that which is without any new *Shariah* other than that of Islam and which is bestowed on a true follower or servant of the Holy Prophet of Islam (peace and blessings of Allah be on him)."

Again in his book *Azala-i-Auham*, the Promised Messiah states his belief and stand on *Khatme Nabuwat* in the following words:

"The sum total and the essence of our belief is enshrined in *لا إله إلا الله محمد رسول الله* The strong faith which we uphold in this life and with which, by God's Grace, we shall leave this worldly abode is that our lord and master, Muhammad Mustafa, peace and blessings of Allah be on him, is *Khatamun Nabiyyeen* and *Khairul Mursaleen*. He is the best of all prophets. With his advent faith was perfected and reached its Zenith and is now the only route which directs man to attain closeness to our Creator."

The same theme of his homage and subservience to the Holy Prophet, peace and blessings of God be on him, is repeated at innumerable places in the 80 odd

books which the Promised Messiah (peace be on him) wrote in defense and propagation of Islam. Listen to what he says in his book, *Kishti Nooh*:

“From the point of view of faith and belief, all that God expects from you is to believe that there is only one God and that the Holy Prophet, peace and blessings of Allah be upon him, is His Prophet and is *Khatamul Anbia* and the greatest of all the prophets.”

In his public address on October 23, 1891 he proclaimed:

“Any one who does not believe in *Khatme Nabuwat* is without faith and outside the pale of Islam.”

Again he reasserts in his book “*Aik Ghalti ka Azala*”

“All the doors to reach prophethood are closed except one of total obedience and through complete dedication to the Holy Prophet of Islam (peace and blessings of Allah be on him).”

In another of his books “*Haqiqat-ul-Wahee*”, the Promised Messiah (peace be on him) proclaims his relationship as a humble servant of the Holy Prophet (peace and blessings of Allah be on him);

“Through God’s grace and bounty alone, and not because of any merit of my own, I have been bestowed in full measure the status and glory bestowed on God’s prophets, messengers and His loved ones. It would have been utterly impossible for me to attain it if I had not walked in humility and servitude in the footsteps of my lord and master, the crown and pride of all prophets and the best among them, namely, Hazrat Muhammad Mustafa, peace and blessings of God be on him. Whatever I am is because of him and out of total submission to him. I know it for sure that no human being can attain closeness to God and partake of His bounties without total submission to the Holy Prophet, peace and blessings of Allah be on him.”

Again in the 1884 edition of *Baraheen-i-Ahmadiyya*, the Promised Messiah, peace be on him, describes his own position in the following terms:

“I am among the humblest of servants of that glorious Prophet who is the crown and indeed the greatest of all the prophets.”

The same relationship of master and servant between the Holy Prophet, peace and blessings of Allah be on him, and himself is described by Hazrat Mirza Sahib in many of his verses in three languages - Urdu, Arabic and Persian. A few examples are:

وہ پیڑا ہمارا جس سے نور سارا۔ نام اس کا ہے محمدؐ لبر الہی ہے  
اُس نور پر فدا ہوں اُس کا ہی میں ہوں۔ وہ ہے میں چیز کیا ہوں لی فیصلہ ہی ہے

That one leader of mine who is the source of all light; his name is Hazrat Muhammad (peace and blessings of Allah be upon him) and he alone is my beloved. I am beholden to that light and my soul and my everything belongs to him and are in his service. In brief he is everything and I am nothing. This indeed is the real position.

Again in another poem he says:

ہم تو رکھتے ہیں مسلمانوں کا دیں۔ دل سے ہیں خدام ختم المرسلین  
شکر اور بدعت سے ہم بیزار ہیں۔ خاک راہ احمدؐ منتسار ہیں

“I have the same faith as all Muslims and I am a true and humble servant of *Khatam-ul-Mursaleen*. I shun *Shirk* (association of partners with Allah) and deviance from the right path. I am just a particle of dust in the footsteps of the Holy Prophet of Islam.”

In one of his Persian poems, in response to accusations that he was a *Kafir* - a non believer in Islam, he told his accusers:

بعد از خد العشق محمدؐ خرم۔ مگر کفر ایں بود بخداست کا فرم

“You call me non-believer but I am consumed and wholly absorbed first in the love of God and next to it in the love the Holy Prophet (may peace and blessings of God be upon him). If these two all consuming loves make one a non-believer then by God I am the greatest of all non-believers.”

Hazrat Mirza Sahib displayed his deep and abiding love for his master, Hazrat Muhammad, peace and blessings of God be on him, throughout the voluminous literature which he produced. This is



displayed as if it was uncontrollable torrent which found expression whenever he held a pen in his hand. His unequalled homage to the Holy Prophet is given in one of his Persian poems:

عجب نوزلیت در جان محمد - عجب لعلیت در جان محمد  
اگر خواستی در بیله عاشقتش باش - محمد سبت بر جان محمد  
درین راه گر کشندم در بوزند - تمام زود بر ایوان محمد  
تو جان ما منور کردی از عشق - فدایت جانم ای جان محمد

“In the person of the Holy Prophet Hazrat Muhammad (may peace and blessings of God be upon him) God has concentrated a unique divine light. It is like a mine overflowing with precious stones of unique excellence. O ye who refuse to accept him, if you are in search of a reason to believe the truth of his claim then know that his personality itself is an embodiment of truth.”

“By God if I am cut to pieces and every piece of my body is burnt and turned into ashes, even then I will not turn away from his bondage. So O ye soul of Muhammad, I gladly sacrifice my life for you. Indeed every part of me is lit up with thy burning love and affection.”

Again in an Arabic poem he addresses the Holy Prophet, may peace and blessings of Allah be upon him, in the following terms:

أَنْظُرْ إِلَيَّ بِرَحْمَةٍ وَرَحْمَتٍ يَا سَيِّدِي أَنَا أَحَقُّرُ الْعَالَمِينَ  
يَا حَبِيبَ أَنْكَ قَدْ دَخَلْتَ حُبِّي فِي مَهْجَتِي وَمَدَارِي وَمَجَلَّتِي

“O my Master, turn to me with thy affection and blessings. I am the humblest of your servants.

O my beloved, thy love has taken full possession and control of my body, heart and soul.

O ye the garden of all my delights and happiness, I do not pass a moment of my life without your memory.

My soul is already yours alone and my body yearns to fly to you, how I wish I had the power and capacity to fly!!”

Again in one of his Persian poems, Hazrat Mirza Sahib pays his tribute and homage to the Holy Prophet, may peace and blessings of Allah be upon him, in the following verses:

آن رسوله ککش محمد سبت نام - دامن پاکش بدست ما ملهم  
سبت او خیر الی اسل نبی الامام - هرگز نیت را بردش افتد نام  
بچنین عشق سبب برده معطله - دل برد چون مریم سرگشته معطله

“That prophet whose name is Muhammad, his pure and faultless guidance alone I hold firmly in my hands.

“He is the best of all prophets and the best of all mankind. In his person all the attributes and blessings of prophethood have reached their perfection.

“My love for the Prophet is deep and abiding. O how I wish to fly like a bird towards him with all my heart and longings.”

The Promised Messiah, peace be on him, in his book *Itmamul Hujjah* writes as follows in homage to the Holy Prophet, may peace and blessings of Allah be upon him:

“The blessed Prophet, the Khatamul Anbiya, the seal of the prophets, the pride and crown jewel of the prophets, is Hazrat Muhammad Mustafa, peace and blessings of Allah be on him. O My beloved Lord, shower on this exalted Prophet such blessings and glory as You have not showered on any one since the creation of this world.”

Again, I cannot resist reproducing two quotations from Hazrat Mirza Sahib's writing describing his agony whenever any one attacked the Holy Prophet, peace and blessings of Allah be on him. In his book *Ayeena Kamalat-i-Islam* he says with great pathos:

“If these people (who abuse the Holy Prophet) had killed our children before our very eyes and cut to pieces our relatives and dear ones and had killed us all in ignominy and had taken possession of all that we owned, then I swear by God - and I repeat this oath - that all this would not have hurt and caused us more agony than the abuses which they hurl at our Holy Prophet, peace and blessings of Allah be on him.”

Again in the last book which he finished writing 24 hours before his death, *Paigham-i-Sulh*, he says:

“I say it with truth and the whole truth that we can live in peace with venomous snakes and the wolves of the jungle but cannot extend a hand of

harmony and peace to those who make filthy attacks on our beloved Prophet Muhammad, peace and blessings of Allah be on him, who is dearer to us than our lives and the lives of our parents.”

I was recently reading Hazrat Mufti Mohammad Sadiq Sahib's book entitled "*Zikre Habib*". In this book Hazrat Mufti Mohammad Sadiq Sahib quotes the Promised Messiah, peace be on him, as follows. The Promised Messiah, peace be on him, says that:

“My faith is that the Holy Prophet, Hazrat Mohammad Mustafa's supreme position and work exceeds the work of all other prophets put together. All of them together could not have accomplished what he alone has done for the betterment of humanity. Their combined spirituality was no match to his spirituality.”

The Promised Messiah, peace be on him, added:

“I respect and honor all prophets. This is a part of my faith but the supremacy of the Holy Prophet of Islam's exalted status is the most important part and parcel of my entire belief. The Holy Prophet of Islam was bestowed that strength and life imparting power which gave life to millions who were spiritually dead. It was for this supreme quality that he was given the title of *حاضر القاس* and right up to this day his spirituality brought life

and vigor to millions and will continue to do so till the doomsday.”

Look, how powerful and unique is the Promised Messiah's, peace be on him, faith in the exalted and unmatched status of the Holy Prophet, may peace and blessings of Allah be upon him, and his unchallenged supremacy over all other prophets.

There is no end to these quotations in which Hazrat Mirza Sahib pays homage to his master, describes himself as his servant and acknowledges fervently and passionately his belief in the Prophet as *Khamtul Mursaleen*. His entire literature spread over some 80 books, is full of it and he repeatedly reverts back to his all-consuming love and homage to the Holy Prophet, peace and blessings of Allah be on him. I can quote all day indeed for weeks and months and still be nowhere near the end of such quotations. But the few authentic quotations reproduced above should convince any fair-minded person - indeed even an unfair-minded person - that the Founder of the Ahmadiyya Community fully believed in the *Khatme Nabuwat* and the exalted, unequalled and unparalleled status of the Holy Prophet, peace and blessings of Allah be on him. Indeed in the initiation form for joining Ahmadiyyat, this belief - that the Holy Prophet, peace and blessings of Allah be on him, is *Khatum-ul Nabiyyan* - was made an important condition of initiation into Ahmadiyyat.

## HUZOOR'S INSTRUCTIONS ON TABLIGH

(Taken from Huzoor's Friday Sermon of June 6, 1997)

### Why Tabligh is important?

In the Holy Quran, Allah says to the Holy Prophet (s.a.w.) that if he would not do Tabligh (conveying the message of Allah to the people), it would be as if he did not discharge his duty as a Messenger of Allah (5:68)

Thus, Tabligh is a duty assigned to each and every follower of the Holy Prophet Muhammad (s.a.w.). The work of Tabligh is not optional. It is obligatory for each and every Ahmadi — male or female, young or old. Each of us should get engaged in Tabligh according to his or her capacity.

Tabligh is the real Jihad. We should not be like the followers of Moses who told him to fight his

own fight. We should be like the people of Medina who remained steadfast on all fronts in the service of the Holy Prophet (s.a.w.), and fought the enemy on his right and on his left, in his front and in his back. We should not leave the Holy Prophet (s.a.w.) alone when the time of Islam's victory over all other religions has arrived.

Financial sacrifice is not a substitute for the obligation of Tabligh. Those who make financial sacrifices for the sake of Islam should also do Tabligh without fail.

### How to Set up a Tabligh System?

In each country, the Amir is responsible for setting up an efficient and result-oriented Tabligh

system. It is the entire Aamila, not the Tabligh Secretary alone, who would develop a workable Tabligh program.

The long range goal of the Aamila should be to see that each Ahmadi is engaged in Tabligh. Our target is to convey the message to the whole world. Each and every home is to be approached. Those who cannot preach directly (due to old age or some other impediment) should be involved in indirect methods of Tabligh.

The national task of Tabligh should not be divided among the auxiliaries. The Amir should entrust it to capable persons according to the specific Tabligh targets in each country.

### 1: TABLIGH WORKERS

- (a) First find out who are effective workers who are fruitful.
- (b) Find out what are their methods that have brought the fruit.
- (c) To assign the leadership role in Tabligh, assign the work to selective people who are already active, sincere and successful, instead of entrusting the Tabligh work to lifeless people.
- (d) Every person should be given the task that he or she is capable of doing: Speakers, writers, users of audio and video tapes, etc.

### 2: TABLIGH MATERIAL:

Tell the Jamaat what Tabligh material is available and from where it could be obtained. Take a stock of Tabligh material — the written material, the audio and Video tapes, and the material in foreign languages. Keep records and wall charts of the Tabligh material.

### 3: TASK ASSIGNMENTS

Assign Tabligh tasks to capable persons keeping in mind the nature of the target groups: Pakistanis, Bangladeshis, Africans, etc.

### 4: TRAINING IN ACTION

Training of new group leaders should be a

hands-on training. Take them to real Tabligh situations and show them how the work is done in actual Tabligh situations (No one can learn swimming by merely listening to the lectures on how to swim).

### 5: MORE VOLUNTEERS

To expand the work, increase the man-power. Even young school going children can do wonderful work. (Huzoor gave the example of Norwegian Ahmadi girls who wrote articles and created a great stir in the schools).

### 6: WAYS OF TABLIGH

There are many ways to convey the message and each path will lead to Allah. All possible means should be explored. The libraries should have our literature, and educated persons should be informed about the presence of our literature.

### 7: DISTRIBUTION SYSTEM

A most efficient system for the distribution of Tabligh material should be developed. It should run very smoothly and effectively. The local President should know what and where the Tabligh material is available. The needed material should be made available immediately on demand. (Huzoor gave the example of Hazrat Sulaiman's system in which assignments were completed in a twinkling of an eye.) The distribution system at national and local levels should work most efficiently, automatically. It should be a well organized and result-oriented system.

**8: THE FINAL TASK** is to make every Ahmadi a useful Ahmadi in the sense that he or she conveys the message of Allah to others. Once engaged in Tabligh, that person will start enjoying the work. It is the task of the Jamaat to strengthen and organize the entire Tabligh system.

Today should be better than yesterday. Your prayers will make this task easy for you.

## INVITATION TO JOIN THE AHMADIYYA MOVEMENT

We invite the attention of our Muslim brothers to the following words of the Holy Prophet Muhammad, peace be on him, as related in Hadith.

1. *"What will be your condition when the Son of Mary will descend among you and he will be your Imam from among you?"* (Bukhari, Bab Nuzul Isa Ibn Maryam)
2. *"Even if only one day would have been left for the world to come to an end, Allah would lengthen that day and would not let that day end until He causes the Promised Messiah and Mahdi to appear. He will fill the world with justice and virtue in place of injustice and iniquity that would have engulfed the world."* (Abn Daud, vol 2, Kitabul Mahdi)
3. *"The Mahdi will appear in a town the name of which will be Kadaa."* (Jawahirul Asraar, p. 55)
4. *"When you hear the advent of Mahdi, it is enjoined on you to enter his 'bait' (to enter his fold) even if you have to walk on snow by crawling to reach him."* (Kanzul Ummal)

After the advent of the Holy Prophet there was a period of glorious success. Then followed the unfortunate decline. It all came about as he had predicted. In the latter days Muslims became engulfed with ignorance, utter faithlessness, terrible corruption, iniquity, transgression, disunity and internal bickering and in fighting. The resultant social, moral and spiritual decadence of Muslims reached its apex at the end of the 19<sup>th</sup> century. It was at such a critical time that Allah, the Gracious and Merciful, took pity on Muslims and sent his Promised Messiah and Mahdi to revive Islam and unify Muslims.

Some people say the Holy Quran is enough and there is no need for a Mahdi or Messiah. They forget that at a time of decadence, they need a spiritual teacher to learn proper interpretation of

the Quranic verses which are susceptible of interpretation. There are those who say that traditions which deal with the advent of the Promised Messiah and Mahdi are weak and unreliable. This is a later development. The fact is that appearance of the Mahdi and the Promised Messiah was greatly stressed by the Holy Prophet, so much so that it became a cardinal part of faith of every Muslim. These glad tidings were transmitted from generation to generation. The appearance of the Mahdi was linked with ascendance and universal victory of Islam. The spiritual position of the Mahdi was described to be so lofty that great saints prayed fervently that the Mahdi be made to appear during their time so that they could derive blessings from him. The question of unreliability of the traditions pertaining to appearance of the Mahdi, does not arise any more because all the signs which were mentioned in the Traditions about the advent of Mahdi and the Promised Messiah have been fulfilled. The Mahdi and the Promised Messiah has already appeared in the person of Hazrat Mirza Ghulam Ahmad. What greater proof of authenticity of the Traditions is there? The claimant is already present.

The prophecy has been fulfilled. Revival and propagation of Islam is underway. Unity of Muslims is being re-established. It is a time of rejoicing. It is time to come forward and join the fold of the Promised Messiah and Mahdi. Come forward and share the burdens of this great Jihad of victory of Islam. Remember that joining the Movement when it is still the time of struggle and Jihad carries greater blessings and reward than joining after victory has been achieved. We invite both Muslims and non-Muslims to accept the Promised Messiah and join his Movement. In his capacity as a follower prophet and Messiah and a deputy of the Holy Prophet Mohammad (peace be on him), his mission is for the whole mankind.

## AHMAD, THE PROMISED MESSIAH

The Holy Quran expounds the principle that, as the perfect code of spiritual laws has been revealed through the Holy Prophet of Islam (may peace and blessings of Allah be upon him), no Law-bearing Prophet shall appear after him. The Holy Quran is the last revealed Scripture and is not liable to be superseded either wholly or in part by any subsequent revelation. The spiritual universe will continue to be ruled by the Holy Quran and the Holy Prophet till the end of days.

But man is liable to forget, is apt to fall into error and is prone to rebel. To maintain the dominion of the Holy Quran it was necessary to provide a remedy for all these ills. Provision was necessary that the forgetful may be reminded, the erring set right and the rebellious brought to submission.

We learn from the Holy Quran that as in the material universe the moon obtains light from the sun and illumines the earth when the light of the sun is not directly available, in the same way men will continue to appear who will obtain spiritual light from the Holy Prophet and will continue to illumine the spiritual universe.

These men, in accordance with the degree of the need which they are designed to fulfil, will appear in the shape of Reformers, but in the case of widespread disorder and mischief in the spiritual realm would be appointed as Prophets subordinate and in strict obedience, to the Holy Prophet.

The Holy Quran indicates at various places the appearance of one such Prophet who would be the spiritual image of the Holy Prophet and whose advent would be regarded as the advent of the Holy Prophet himself. In the Traditions this image of the Holy Prophet has been given the name of Messiah and the Holy Quran also at one place indicates the applicability of this name to him (43:58)

Another name mentioned in the Traditions for this Prophet is Mahdi. Both these names, however, are applicable to the same individual, though they express different capacities. The Gospels also refer to this second advent of the Holy Prophet by holding out the promise of the second advent of Jesus.

The signs mentioned in the oldest Scriptures and in the Holy Quran which should indicate the time of the advent of this Prophet have been fulfilled in this age and it is a mighty proof of the truth of the Holy Quran that, in accordance with the prophecies made in it, a man was raised by God in this age who claimed to be the spiritual image of the Holy Prophet and in whose advent the prophecies contained in the Holy Quran and other Scriptures were fulfilled. He explained that God had raised him for the purpose of reestablishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. This claimant was the late Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement.

Nearly one hundred years ago he was informed through divine revelation that he had been appointed to serve Islam and the Holy Prophet and to work for the exaltation of God's name in the universe. He was told that God had conferred upon him the dignity of prophethood with this proviso that he would continue to be a perfect follower of the Holy Prophet and of the Holy Quran and that the revelation which was vouchsafed to him would be subordinate to the Holy Quran and would contain no new Law. One of his revelations was, "Every blessing is from Muhammed and blessed is he who has taught." *i.e.*, the Holy Prophet, "and blessed is he who has learnt," *i.e.*, Ahmad, who was the recipient of this revelation. (Haqiqatul-Wahy).

Again, he received a revelation: "A Warner has appeared in the world but the world did not accept him. God will, however, accept him and will establish his truth through mighty convulsions" (Barahin Ahmadiyya). In the terminology of the Holy Quran a warner means a Prophet and in one version of this revelation received by the Founder of the Ahmadiyya Movement the word used in place of "Warner" was Prophet (Ek Ghalati Ka Izala). His function was to bring man face to face with his Maker in this age of darkness and sow the seed of spiritual advancement in this material world through fresh Signs and revelations.

When he first announced his claim he was alone and had no companion. He appeared in a small village

of about one thousand four hundred or one thousand five hundred inhabitants which possessed no modern facility in the shape of a post-office, telegraph office or railway station. He announced then that God would establish his truth through mighty Signs and that his name would be carried to the farthest ends of the earth.

He further announced on the basis of Divine revelation that the Movement founded by him would be firmly established and would flourish and expand and that his followers would attain nearness to God.

When Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. Hindus, Muslims, Sikhs and Christians all combined in opposition to him and resolved to

compass his ruin. This opposition was in itself an indication that the Founder of the Ahmadiyya Movement was divinely inspired, for such universal opposition is normally encountered only by true Prophets. In spite of the fact that he was alone and was opposed by all communities, God began to strengthen his voice and by ones and twos people began to believe in him. Gradually his followers spread in the Punjab and then through the other provinces of India and even abroad.

The Ahmadiyya Movement in Islam, founded by Hazrat Ahmad in 1889, is rapidly progressing all over the world. Today its branches are scattered all over the globe. It already enjoys the allegiance of more than ten million people drawn from all regions of the world and comprising all races and colors.

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## CLAIM OF THE PROMISED MESSIAH

(Reproduced from the book: *Truth About Ahmadiyyat* by B. A. Rafiq)

One notion that is put forward is that by claiming to be a prophet, the Promised Messiah, peace be on him, put himself outside the pale of Islam inasmuch as his claim was inconsistent with the verse of the Holy Quran which describes the Holy Prophet, peace and blessings of Allah be on him, as *Khataman Nabiiyyeen* (33:31)

It should be clearly grasped that the Founder of the Ahmadiyya Movement has certainly not claimed to be a prophet in accordance with the concept of prophethood which is entertained by some of the Muslim divines and is commonly current among Muslims. It is considered that a prophet is one who brings a new law or is not the follower of a previous prophet, but is a prophet in his own right.

The Promised Messiah, peace be on him, has clearly and emphatically denied being such a prophet. For instance, he has said:

All prophethoods, except the Muhammadi prophethood, are now closed. No prophet can arise even without a law but only one who is a

follower of the Holy Prophet. (*Tajalliat Ilahiyyah*, p. 25)

He has repeatedly announced that he is not a law-bearing prophet and that he is a follower of the Holy Quran. He has disclaimed being a prophet in his own right and his claim is confined to being the Mahdi and the Messiah. He affirms his being a servant of the Holy Prophet, peace and blessings of Allah be upon him, and his follower and that all grace bestowed upon him is on account of his devotion to the Holy Prophet and that he has been raised in accordance with the prophecies and promises of the Holy Prophet. For instance, he has said:

It is not permissible to apply the title prophet to anyone after the Holy Prophet, peace and blessings of Allah be upon him, unless such a person is also described as a follower of the Holy Prophet, which means that he has been bestowed all bounties on account of his devotion to the Holy Prophet and not directly on his own. (*Tajalliat Ilahiyyah*, p. 9)

Again, he has said:

I cannot acquire any degree of honor or excellence, nor any station of exaltation or nearness to God except through sincere and perfect obedience to the Holy Prophet, peace and blessings of Allah be upon him, Whatever is bestowed upon me is by way of reflection of, and through, the Holy Prophet. (*Iazlah Auham*, p. 138)

He has declared:

All windows opening on to prophethood have been closed except the window accessible to a *siddique*, that is to say, the window of complete and perfect devotion to the Holy Prophet, peace and blessings of Allah be on him. (*Ek Ghalati Ka Izalah*, p. 3)

Again, he has declared:

By the pure grace of God and not by any merit of my own, I have been bestowed a perfect portion of the bounty which was bestowed before me on the Prophets and Messengers and the elect of God. It would not have been possible for me to be bestowed this bounty unless I had followed my lord and master, the pride of the prophets, the best of mankind, Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him. Whatever I have been bestowed has been bestowed upon me on account of this obedience. I know through my true and perfect knowledge that no human being can approach God or acquire perfect understanding of the Divine except through following the Holy Prophet, peace and blessings of Allah be upon him. (*Haqeeqatul Wahi*, p. 62)

Again, he has declared:

God, Who was aware of the secret of the heart of the Holy Prophet, exalted him above all the Prophets and all mankind who were before him or might come after him and granted him all his objectives in his lifetime. He is the fountainhead of all grace and anyone who claims any excellence without confessing his obligation to him is not a human being but is progeny of Satan, for the key of every excellence has been bestowed upon him and the treasure of all understanding has been

granted to him. He who does not achieve through him is deprived forever. What am I and what is my reality? I would be ungrateful if I were not to confess that I have discovered the true Unity of God only through the Holy Prophet, and have been bestowed the understanding of God only through this perfect Prophet and through his light. (*Haqeeqatul Wahi*, p. 115)

It is thus clear beyond doubt that the Promised Messiah, peace be on him, did not consider himself a prophet in his own right, but believed that God Almighty had bestowed upon him the title of prophet for the purpose of establishing the perfect law brought by the Holy Prophet, in his capacity as his follower and servant and that he was not given any new law.

Only a day before his death he made the following public declaration:

The charge leveled against me that I claim to be a prophet who has no connection with Islam and that I consider myself a prophet in my own right, who has no need of following the Holy Quran, and that I have proclaimed my own credo, and have established a new Qibla, and declare the Islamic law as abrogated, and go outside the following of and obedience to the Holy Prophet, peace and blessings of Allah be on him, is wholly false. I consider such a claim of prophethood as amounting to disbelief. Not only today but in every one of my books I have affirmed that I lay no claim to any such prophethood and that this is a false allegation against me. The only reason that I call myself a prophet is that I am honored with the converse of God Almighty and that He speaks to me frequently and responds to me and discloses much of the unseen to me and communicates to me the mysteries of the future such that are not disclosed to anyone unless he enjoys special nearness to God. It is on account of the multiplicity of these experiences that I have been made a prophet. (*Akhbare Aam*, 26 May 1908)

He has stated:

Had I not been a follower of the Holy Prophet, peace and blessings of Allah be upon him, and had not obey him, then even if my good deeds had reached the tops of mountains, I would not have

ben honored with the converse of God inasmuch as all prophethoods except the Muhammadi prophethood had come to an end. (*Tajalliat Ilahiyyah*, p. 24)

The type of prophethood claimed by the Promised Messiah, peace be on him, is mentioned in the *ahadees* and in the writings of righteous Muslim divines of the past. The Holy Prophet, peace and blessings of Allah be upon him, has described the Promised Reformer who would appear among the Muslims as Allah's prophet and has repeated this four times (Muslim). According to the bulk of Muslims today, Jesus, who, according to them is alive in heaven with his earthly body, will come back again for the reform of Muslims. Assuming for a moment that this concept is justified, the question arises whether during his second advent he would be a prophet or not, for it is an accepted doctrine that a prophet is never deprived of his prophethood. If by his advent the Seal of Prophethood of the Holy Prophet, peace and blessings of Allah be upon him, would not be broken, then how is it broken by the claim of the Promised Messiah, peace be on him, that he is a prophet by way of reflection of the Holy Prophet? Indeed, the advent of Jesus who was a prophet in Israel for the purpose of the reform of the Muslims is a humiliation for the Muslims and is contrary to the purport of the verse that describes the Holy Prophet as *Khataman Nabiyyeen* (33:41). In this context, the Promised Messiah has observed:

If it is asked that the Holy Prophet, peace and blessings of Allah be on him, being *Khataman Nabiyyeen*, how can any other prophet arise after him, the answer is that without a doubt no new or old prophet can come after the Holy Prophet as you believe that Jesus, being a prophet, would come in the latter days. Your doctrine is that for forty years Jesus would continue to be a prophet and a recipient of divine revelation, a period that by far exceeds the period of the prophethood of the Holy Prophet. Such a doctrine is, no doubt, sinful and its falsity is borne witness to by the verse: 'But he is the Messenger of Allah and *Khataman Nabiyyeen*' (33:41); and by the *hadees*: 'There will be no prophet after me.' I am utterly opposed to all such doctrines and I have firm belief in the verse: 'But he is the Messenger

of Allah and *Khataman Nabiyyeen*' (33:41). This verse contains a prophecy of which our opponents are not aware, and that prophecy is that after the Holy Prophet, peace and blessings of Allah be upon him, all doors of prophecy have been closed and that is not possible now that a Hindu, or a Jew, or a Christian, or a merely formal Muslim, should be able to establish the applicability of the word prophet to himself. All windows of prophethood are now closed except the window of complete obedience to the Holy Prophet. Therefore, he who approaches God through this window is reflectively clothed with the same cloak of prophethood which is the cloak of the Muhammadi prophethood. The prophethood of such a one is not apart and distinct from the prophethood of the Holy Prophet, inasmuch as he does not claim it in his own right but receives everything from the fountain of the Holy Prophet, not for himself but for his glory. For this reason he is named Muhammad and Ahmad in heaven. This means that the prophethood of Muhammad is bestowed upon Muhammad by way of reflection and not upon anyone else. This verse, therefore, means that Muhammad is not the father of any man from amongst the men of the world but is the father of the men of the hereafter because he is the *Khataman Nabiyyeen* and there is no way of access to Divine grace except through him.

Thus my prophethood and messengership derives from my being Muhammad and Ahmad and not on account of my own self. These names have been bestowed upon me on account of my utter devotion to the Holy Prophet. Therefore, the concept of *Khataman Nabiyyeen* has not been contravened by my advent, but it would certainly be contravened by the advent of Jesus a second time. (*Ek Ghalti Ka Izalah*)

He has also stated:

Many people are misled by the use of the word prophet in my claim and imagine as if I have claimed a prophethood which was bestowed upon the prophets in earlier times, but they are mistaken in so thinking. I have made no such claim. The Divine wisdom has bestowed this grace upon me that I have raised to the station of



prophethood through the blessings of the grace of the Holy Prophet, so that the perfection of the spiritual grace of the Holy Prophet, peace and blessings of Allah be upon him, might be established. Therefore, I cannot be designated only as prophet but as a prophet and a follower of the Holy Prophet at one and the same time. My prophethood is a reflection of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and is not a prophethood in its own right. That is why, both in the *hadees* and in my revelation, as I have been called a prophet, I have also been called a follower of the Holy Prophet so that it should be clear that every excellence that has been bestowed upon me has been bestowed through my following the Holy Prophet and through my obedience to him. (*Haqeeqatul Wahi*, p. 150)

Then he has said:

God is One and Muhammad, on whom be the peace and blessings of Allah, is His Prophet and he is the *Khatamul Anbya* and above all other prophets. After him there is no other prophet except one who is clothed in the cloak of Muhammad by way of reflection, for a servant has no identity apart from his master, nor is a branch distinct from its trunk. He who is bestowed the title of prophet on account of his complete absorption in his master does not contravene the *Khatam-i-Nabuwwat*. When you observe your reflection in a mirror there are not two of you but only one, though there appear two; only one is the original and the other is his reflection. This is what God desired in the case of the Promised Messiah. (*Kishti Nuh*, p. 15)

All these writings make it clear that according to the Promised Messiah, peace be on him, after the Holy Prophet, peace and blessings of Allah be on him, it is only the door of reflective prophethood which is open to a true and devoted follower of the Holy Prophet. Being a reflection of the Holy Prophet, he deemed himself as included in the identity of the Holy

Prophet and claimed no separate and distinct position for himself.

It must be remembered that the Promised Messiah, peace be on him, did not in any way claim to be law-bearing prophet nor has claimed to be a prophet in his own right. He has categorically stated:

Keep well in mind that the door of law-bearing prophethood is firmly closed after the Holy Prophet and that there is no book after the Holy Quran which can bring new commandments or can abrogate any commandment of the Holy Quran or can suspend obedience to it. The Holy Quran is binding till the Day of Judgment. (*Al-Wasiyyat*, p. 12)

Again, he has said:

God is the enemy of him who regards the Holy Quran as a abrogated and acts contrary to the law of Islam and seeks to bring into operation his own law. (*Chashmah Maarifat*, p. 324)

He has affirmed:

I am a prophet, but my prophethood is not law-bearing which would abrogate the Book of Allah and put into effect a new book. I consider such a claim as amounting to disbelief in Islam. (*Badar*, 5 March 1908)

He has declared:

I have repeatedly affirmed that the truth and reality is that our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, is the *Khatamul Anbya* and after his there is no prophethood in its own right nor any new law. Anyone who claims differently is, without a doubt, faithless and rejected. (*Chashmah Maarifat*, p. 324)

In view of all these declarations, no God-fearing, just person dare assert that the Promised Messiah, peace be on him, claimed to be a law-bearing prophet or a prophet in his own right.

## WHAT IS AHMADIYYAT?

Ahmadiyyat is the divinely promised revival of Islam prophesied in the Holy Quran (9:33; 62:4) and by the Holy Prophet of Islam, peace and blessings of God be on Him.

### AHMADIYYAT IS TRUE ISLAM

It set forth the essence of Islam, shorn of all encrustation that have defaced and disfigured it, and debased Muslim society. It does not depart from Islam in the least nor does it add one iota to the doctrines or teachings of Islam, and more particularly of the wisdom and philosophy that underline its doctrines and teachings, based upon and deriving entirely from the Holy Quran and the pronouncements and practice of the Holy Prophet of Islam. It is not a new religion nor it is an innovation. It sets forth only that which has been inherited in Islam from the very beginning, but which had been covered in the last few centuries or the need of which had not yet arisen.

### MIRZA GHULAM AHMAD OF QADIAN, RECIPIENT OF REVELATION

In the early eighties of the nineteenth century a devoted follower of the Holy Prophet Muhammad, peace be on him, announced that he had been a constant recipient of divine revelation for some years and that God had informed him that the day of the renaissance of Islam was about to dawn and this revival would be brought about through him. This voice was raised by Hazrat Mirza Ghulam Ahmad of Qadian, a small town situated in a corner of the most backward province of India, lacking all facilities for communication with the rest of the world. Mirza Ghulam Ahmad had not received much formal education but made a deep study of the Holy Quran and of the scriptures of other faiths and was richly endowed with the knowledge of the profound eternal verities.

### PROMISED MESSIAH AND MAHDI

In 1889 he claimed that he was the Reformer of the fourteenth century of the Islamic era and was the Mahdi and the Promised Messiah, whose advent in the latter days had been predicted by the Holy Prophet of the Islam, peace be on him. He also claimed, under divine direction, that in his advent were fulfilled the

prophecies handed down in all the great faiths of the appearance of a great teacher in the latter days. In March 1889, he laid the foundation of the Ahmadiyya Movement. His claim aroused bitter opposition on the part of the religious leaders of all principal faiths.

### OPPOSITION AND CONDEMNATION

His claim of being a recipient of revelation in an age steeped in materialism made him an object of ridicule in the eyes of the worldly. Orthodox Muslims divines condemned him as a non-believer and an apostate whose assassination would be an act of the highest spiritual merit.

### AHMADIYYA COMMUNITY

He led a wholly blameless, pure and beneficent life, which followed in the minutest detail the pattern that had been established by the Holy Prophet, peace be on him. He founded a community, the members of which are required to illustrate in their daily lives all the social, moral and spiritual values inculcated by Islam, of which the highest example was furnished in the life of the Holy Prophet of Islam, peace be on him. They are drawn from every walk of life and are practical men conforming their lives and activities to the teachings of Islam.

They do not reject the normal values of life and have set enviable examples of full, successful and righteous living. The distinguishing feature of their lives is the upholding of the moral and the spiritual above the material and physical in a pattern of beneficial co-ordination. As taught by Islam, they believe that the faculties and capacities bestowed upon many by God Almighty are precious bounty and must be developed and exercised at their proper time and occasion and are not to be suppressed or stultified. The moral and spiritual code to which they seek to conform imposes no handicap upon them. There have, by the Grace and Mercy of God, appeared among them persons possessing high eminence in almost every sphere of human life.

### CONFLICT BETWEEN SPIRITUAL AND MATERIAL VALUES

The world today presents an ironic spectacle of the highest progress in science and technology,

beyond man's wildest dreams of even half a century ago, on the one side; and the rapid deterioration of moral and spiritual values on the other. This rift is widening daily, particularly in the West, and if it is not drastically narrowed and then eliminated at an early date, it would bring about universal disaster which might involve the end of civilization as it is conceived today. At the root of the trouble is the utter lack of moral and spiritual leadership among the so-called advanced sections of humanity which have, in many cases become completely alienated from God. belief in the possibility of communion with God, which is the very essence of spiritual life, has disappeared. Such halting and sporadic effort as put forth towards the simulation of moral and spiritual values, is based on human speculation and is not derived from divine direction. There is a failure to recognize that the only way of deliverance is through the establishment of man's relationship with God.

Today the only claimant of such a possibility is the Ahmadiyya Movement which furnishes practical illustration of the truth of its claim. It is only through experience of such relationship that a person can arrive at absolute certainty of faith in the Divine which

can work the needed moral and spiritual revolution in the life of man. This is the challenge that the Ahmadiyya Movement presents to an incredulous world. It is the challenge of a revised, resurgent and invigorated Islam.

### TRUE SALVATION

Islam is the essence of all truth. There is not a single fundamental verity that is not comprised in the Holy Quran. It requires faith in all Prophets and in the revelation that was granted to them. It is thus a universal possession and perfect guide. Any one who makes it the law of his life and conforms to it down to the last particular, beholds God in this very life. This is true salvation and there is no other salvation beside it. That is the perfect fulfillment of life here and hereafter.

The Ahmadiyya Movement was founded 110 years ago. Today its branches are strung around the globe. It already enjoys the allegiance of much more than ten million people drawn from all regions of the earth and comprising all races and colors. Its membership is rapidly increasing all over the world.

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## THE ROLE OF AHMADIYYAT

(We reproduce the proceedings of a press conference held in Nigeria with the National Concord newspaper addressed by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, on his tour of West Africa. Transcribed from the original tapes of Hazrat Khalifatul Masih IV, by Amatul Majeed Chaudhary)

1974 represents a specter in the fourteenth century of the history of Islam which continues to touch the conscience of every Muslim. It was the year in which more than ten million Ahmadi Muslims dwelling in 140 countries were banned from performing the fifth pillar of Islam – the *Hajj* (Pilgrimage to Mecca).

The announcement of the ban which came from Saudi Arabia has attracted reactions from various Muslim and non-Muslim communities the world over. Most of them have ostracized the Ahmadiyya Muslim Community as spiritual non grata in Islam. Although Islam provides some provisions for not performing the pilgrimage it does not allow that a Muslim should be

restricted permanently to observing only four of the five pillars of Islam under compulsion.

Fourteen years have now passed since Ahmadi have been restricted to only four of the pillars of Islam. Those who have not performed the pilgrimage upto the time of the ban in 1974 have no further chance to do so. This situation has not only thrown the Ahmadiyya Movement in Islam into a great dilemma but has also caused people to look upon it with suspicion all over the world. Judging by the reaction of non-Ahmadi Muslims throughout the world it appears that through misunderstanding they do not understand the situation which led to the unilateral

action taken by the Saudi Arabian government.

The controversy over the matter does not center on pilgrimage only. There are other sensitive issues like the allegation that Ahmadis by virtue of their belief in the prophethood of Hazrat Mirza Ghulam, the Founder of the Ahmadiyya Movement in Islam, cannot be regarded as Muslims. This anti-Ahmadi stand by other Muslims raises some fundamental questions and generates the fiercest spiritual controversy in the present age.

Who is Muslim? When and how does a Muslim become a non-Muslim? The answers to these questions are as controversial as the questions themselves. A non-Ahmadi will define a Muslim as one who believes in the Unity of Allah, the Prophethood of Muhammad, peace be on him, and one who practices all the teachings of Islam. An Ahmadi believes not only in all these points but also that subordinate prophethood can continue and such a prophet was Hazrat Mirza Ghulam Ahmad. Also an opponent of the Ahmadiyya Movement will describe an apostate as anyone who renounces faith in Allah, worships an idol in any form, believes in the continuation of prophethood after the Holy Prophet Muhammad (peace be on him). Ahmadis believe that the Messiahship of Hazrat Mirza Ghulam Ahmad is in accordance with the prophecy of Muhammad (peace be on him) who prophesied the advent of a Messiah (Imam al-Mahdi) in the latter days. Non-Ahmadi Muslims are still awaiting Imam al-Mahdi while Ahmadis believe he appeared a century ago in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India. This is the main bone of contention.

## QUESTIONS

**Q:** Would you explain what Ahmadiyyat is all about?

**A:** Ahmadiyyat can be best understood from the perspective of the prophecy of the Holy Prophet Muhammad (peace be on him) concerning the latter days. This prophecy covers various aspects of how Muslims would live, what they would do, how they would respond to the message of Allah and life in general. The picture it painted was rather bleak. So bleak, indeed, that it caused some of the companions of the Holy Prophet, frequently to question him about

it. They asked him, 'O Prophet of Allah! Do you mean we shall be destroyed?' The Prophet answered: 'I am at the beginning and Masih (Messiah), the son of Maryam (Mary) is at the end till the last day. How then can you be destroyed?' He then told them that Allah would send them a reformer to save them from their plight.

The Holy Prophet repeatedly referred to the reformer as Imam al-Mahdi and said that the whole Muslim world would be expecting his advent. Now the bone of contention is in the acceptance of this prophecy. We believe that Imam al-Mahdi has come fulfilling all the prophecies about this event. The rest of the Muslims are awaiting him. When I say the rest of the Muslims it is difficult to draw a hard line between them and us because throughout the history of Ahmadiyyat they are joining us from all sides. This is creating jealousy and that is why we have been singled out for hostility and acrimony.

**Q:** Does the concept of mercy and malice in Ahmadiyyat include the phenomenon of the atonement of sin and Messiahhood?

**A:** The Messiah came for a very special purpose and the so-called atonement for sins as introduced by Christians was never a part of the teachings of the Messiah. He came as a very special prophet. He was a prophet like all other prophets before him. Messiahhood stands for a very special connotation and you should try to understand in what manner we believe the Founder of the Ahmadiyya Movement who represented the Messiah not in the same body and soul as before but in his character and spirit. Despite his religious role the Messiah (Jesus) did not bring a new religion but as he said: 'Think not that I have come to destroy the law, or the prophets: I am not come to destroy but to fulfil (Matthew 5:17). There was no question of bringing a new religion. What happened was that he changed the attitude of the Jews. If you remember from history the Jews had become hard-hearted as a result of their long practice in vengeance and retribution and they had forgotten the law of forgiveness to the extent that they had become the symbol of vengeance everywhere. Although the laws contained in the Torah (Books of Moses) covers both vengeance and forgiveness, the Jews had so much over emphasized vengeance that

one thinks that the Torah teaches nothing but vengeance. In order to check this spirit of vengeance the Messiah (Jesus) instructed that if someone hits you on one cheek then turn the other also (Matthew 5:39, Luke 6:20). The Holy Prophet of Islam also said that in a similar way the Muslims would also become hard-hearted. He had predicted that the cure of this spiritual malaise would lie in the coming of the Imam al-Mahdi (Messiah of the latter days).

**Q:** It is generally believed by Muslims scholars that in every century an Imam will emerge to reform the religion of Islam. Is Ghulam Ahmad one of them?

**A:** Not an Imam but a Mujaddid (reformer) who will appear in every century. What he meant was that unlike a Mujaddid who would be elected by the people, the Imam al-Mahdi was to be appointed by God as was the case with all prophets.

**Q:** You said that when the Prophet Muhammad prophesied the coming of Imam al-Mahdi he mentioned certain qualities by which he would be recognized. Would you please enumerate these qualities.

**A:** Quite a number of qualities were mentioned with regard to the personality of the Imam al-Mahdi. It is said that his name would be Muhammad, his father and mother would be named Abdullah and Aminah respectively. There is a Hadith (tradition) stating that Imam al-Mahdi would appear in Mecca, occupy the sacred mosque and declare Jihad (Holy war) and then proceed to conquer the world. There are so many conflicting narrations that it becomes impossible to rely on any one of them. The problem created by the variety of traditions about the Imam al-Mahdi himself. There is the example of someone who emerged in Yemen whose name was Muhammad, his father's name was Abdullah and his mother's name was Aminah so he seized the opportunity to declare himself to be the Imam al-Mahdi. There was a similar case of someone from South India who forcibly occupied the Haram (area around the Kaaba, Mecca) and pronounced himself to be the Imam al-Mahdi.

There is, however, a solution for this problem provided by one of the prophetic traditions in which the Holy Prophet has said that the Imam al-Mahdi would be known by two natural signs which have

never occurred before. They are the signs of the eclipse of the moon during the month of Ramadan at the beginning of the month and an eclipse of the sun in the middle of the same month. These two signs testified to the truth of Hazrat Mirza Ghulam Ahmad to be the Imam al-Mahdi.

This tradition has to be analyzed very carefully as it is pregnant with meanings. The fact is that it is not possible for there to be an eclipse of the moon at the beginning of any month because at that time there is only the crescent. The answer can be explained scientifically. There can be an eclipse of the moon only on one of three particular nights of any month which are the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup>. Likewise an eclipse of the sun can occur only on one of the following three dates which are the 27<sup>th</sup>, 28<sup>th</sup> and 29<sup>th</sup>. The correct interpretation of the prophecy is that the eclipse of the moon would take place on the first of the three calculated dates. These eclipses occurred during the month of Ramadan in 1894.

**Q:** What is the bone of contention between Ahmadis and the other Muslims?

**A:** As I have said earlier the bone of contention is whether or not the Mahdi has come. The Holy Quran which is the most reliable Book of history is clear on this. It says that whenever a man emerges and claims to have been sent by God to reform society then he is opposed by the whole of society. Everything possible will be done to prevent him from carrying out his reformative work. He will be rejected and, if possible ostracized from society. This is exactly what other Muslims of the world have done to Hazrat Mirza Ghulam Ahmad.

**Q:** As there is no controversy among the Muslims about the signs of the Mahdi and his coming then when he came, as you claim, in the name of Hazrat Mirza Ghulam Ahmad, on what basis was he rejected?

**A:** Thank you, but permit me to ask you a question also. Why did Allah decide to appoint an Imam if everything was normal and saintliness prevailed in society? Fourteen hundred years ago the greatest of all the prophets. The Holy Prophet Muhammad (peace be on him) talked about this matter. He said that a time would come when nothing

would remain of Islam except its name and nothing would remain of the Quran except its writings; and the mosques would be full of empty souls and the learned among the Muslims would be as evil as the devil. This is a remarkable prediction. Is it not true of the situation today when mosques have been turned into political arenas in which Muslims fight one another as is happening in Iran and Iraq, Libya and Saudi Arabia? This is the situation which Allah wanted to arrest when he sent the Mahdi. Those who would not heed the warning refused to heed the Mahdi and his liberating message. Whether they accept him or reject him the fact remains that the prophecy of the Holy Prophet has come to pass and in spite of severe persecution the Ahmadiyya Movement in Islam is growing larger and stronger.

**Q:** Is it true that Ahmadis believe Hazrat Mirza Ghulam Ahmad was a prophet?

**A:** Before I answer this question let us define what is an Imam and see how an Imam is different from a prophet. No other Mujaddid has been called an Imam. An Al-Imam is a person appointed by Allah and not elected by men. This is why the Holy Quran only refers to prophets as Imams: '*And We made them leaders* (Imam in Arabic text).' The passage refers to all prophets but does not include people who are not prophets. From this verse how shall we classify the status of Imam Mahdi? I would like you to look into this matter and see if you can point out anyone other than a prophet whom God has called an Imam. The difference between us and other Muslims is not only about Khatam-un-Nabiyyin (seal of the prophets). We believe the Holy Prophet was Khatam-un-Nabiyyin. However, we believe that God revealed to him that a subordinate prophet would emerge after him in the name of Imam al-Mahdi. That is why we believe Imam Mirza Ghulam Ahmad fulfilled the prophetic status of Imam al-Ahmad as being a subordinate prophet. Khatam-un-Nabiyyin does not mean that no prophet will ever come after the Holy Prophet Muhammad (peace be on him) but rather one can come who is subordinate to him.

**Q:** Would you please clarify one point. In Arabic the word *nabi* means prophet but not the word *mahdi*. How, therefore, do you distinguish between the two?

**A:** That is why I quoted for you from the Quran to make it clear to you from the terminology of the Holy Quran that '*and We made them leaders* (Imams) refers to all prophets. Those that Allah described as guides for mankind are those people appointed by Allah as Imams and, therefore, they are prophets and al-Mahdi is one of them.

**Q:** No doubt the Ahmadiyya Movement is one of the most progressive and probably, one of the most peaceful organizations in the world. What, therefore, led to the pronouncement in Saudi Arabia banning Ahmadi Muslims from performing the pilgrimage and what do you see as the implication of the ban?

**A:** I have been expecting this question and, without being unkind, you are probing me thoroughly. I do not mind, however, because I really appreciate your gesture and your thoroughness. Let us trace back in history all who have been prevented from performing the pilgrimage and also what was the cause which led to the signing of the treaty of Hudaybiyya between the Holy Prophet and the pagans of Mecca. It is true that the prophet did not perform the pilgrimage that year because one of the conditions is safety which was not assured at that time. Furthermore he was granted the reward of a pilgrim because he had the intention to do so. He did, therefore, perform it spiritually if not physically. We believe, therefore, that as the Holy Prophet was rewarded for his intention of performing the pilgrimage so shall we be rewarded for our intention to do so if we are prevented one way or another.

We are not the first Muslim organization in this century to be banned from performing the pilgrimage. The Hanafis and the Hambalis were banned earlier by the Wahabis of Saudi Arabia. Is it right, however, for any Muslim to prevent a fellow Muslim from carrying out the injunctions of Allah? No one who believes in God and the performance of pilgrimage will ever ban Muslims from carrying out the injunctions of Allah.

The Government of Pakistan has also proclaimed an ordinance which forbids an Ahmadi Muslim to profess the Kalima Shahadat (Muslim declaration of faith) which declares that there is no God worthy of worship except Allah and that Muhammad (peace be on him) is the Messenger of Allah. Any Ahmadi who

professes this declaration of faith is liable to fourteen years imprisonment and have all his property confiscated. This has been the plight of thousands of Ahmadis. They are maltreated in the streets and sometimes stripped naked for their religious profession and declaration of the Kalima.

This happened in Islam in the case of Hazrat Bilal, an African convert who was maltreated by the Meccans for the same 'crime'. The beliefs of Ahmadis have been so distorted in Pakistan that it is now thought that when an Ahmadi says 'Muhammad' he means Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Community. In their hearts they know that this is untrue but just a design to persecute us. During the last seventy years that the Ahmadiyya Movement has been established in Nigeria and West Africa can you produce anyone whom we have educated that will tell you that we Ahmadis say Muhammad, peace be on him, when we mean Hazrat Mirza Ghulam Ahmad?

**Q:** Would you explain in concrete terms why you think your Movement is being treated like this by other Muslims? What reasons can you give for recent developments?

**A:** Certainly. There is a high political undertone. I think that whatever is happening to religion all over the world today is political which is not being used only to rule you via economic subjugation. That is what is now being witnessed. Other things are also happening. You must remember that the West, America in particular, is unable to make her presence felt directly in Africa because as soon as she does she creates a polarization. Russia will also want to make her presence felt and the chances are that a confrontation will start.

It cannot be denied that poverty is a common thing in Africa. The larger the number of the poor the greater is the chance for the rise of Communism. That is why America is using a Middle East policy as a proxy for maintaining a stronghold in Nigeria.

If we are aware of recent history we know that those countries in which America made her presence directly felt and made them puppets, have witnessed strong opposition from the people. America has been very concerned about every country which adversely

criticizes her and also depends on her for economical and political survival. She will not forget that lesson. Now she has changed her policy towards the developing countries and wants to find new means by which to maintain her political and economic hold over them. This policy is not restricted only towards Islam but also towards Christianity. Why, for instance, is she suddenly becoming interested in Christianity in Poland? And why is she also becoming interested in revitalizing and financing the Christian movement in South Africa?

**Q:** Is it not possible that as Pakistan is an ally of America it might be entertaining fear that the Iranian revolution of 1979 might be copied by Ahmadis to cause political instability in Pakistan?

**A:** The use of the word ally is too mild but if you bear with me for some time I will answer that question. I want however, to give you the background which will lead you to this conclusion.

America is not the only power which is becoming interested in religion but Russia and China are also becoming interested. They are opening their doors and inviting the Saudis and other Muslims to come and see that the mosques are now open in the Communist world. This shows that the Russians and Chinese are reacting to the American attitude towards religion and they also want their fair share of the Muslim world. I have observed this policy world-wide and have noted what is happening in America and Russia regarding their approach to religion.

The world of Islam is split into many planes. One of them is the ideology. I can assure you, however, that Pakistan and Saudi Arabia are hanging from the ceiling of America as Libya and Syria are hanging from the ceiling of Russia. If you cut the rope they will fall into pieces. The entire survival, therefore, of Saudi Arabia and Pakistan is dependent on America in the same way as Libya and Syria are dependent on Russia.

The purpose behind all global politics about religion is that in the name of ideology one becomes intolerant of any opposing ideology. This is the American goal towards the encouragement of the rise of the new mediaeval Islam which is taking shape now. This is what led to the anti-Ahmadi activities in

Pakistan where the Americans are bent on whipping up ideological sentiments masquerading under religion. If you become intolerant by ruling under the name of ideology then you might declare that you will not tolerate this or that other ideology which is opposed to your own. You might ban them to protect your own ideology – mediaeval Islam. This mediaeval Islam is also taking shape all over Africa now. A religious regime may be created perhaps with the help of the army or through some other means. Once these religious regimes are created the people are regimented for ever and ever. Such a regime would have to depend on America for its survival.

It is an unfortunate scheme of imperialism for this continent (Africa) because where no religious regime can be created then religious strife will be promoted to keep an unpopular regime in power.

It is unfortunate because they may have succeeded in destroying African heritage, magnanimity in religion, open-mindedness, tolerance and understanding which had hitherto been the religious culture of the continent.

One of these schemes is being prepared for Nigeria and in order to ferment trouble America is infiltrating through various religious groups.

**Q:**What advice would you give to Nigerian Muslims on how to achieve religious harmony in the country?

**A:** The solution I advocate is that Muslims should let their Christian compatriots know that they stand for unity and togetherness among the diverse religious groups. They should jointly ward off foreign ideas which tend to divide rather than unite Nigerians. If Christians know that the Jews are their greater enemies than the Muslims, then the confrontation between them and the Muslims would be lessened; and they would understand better if they know there are more Arab Christians than Jewish Christians.

Muslims should also stop fighting with one another. Despite differences you will not find Christians openly fighting one another. Let Muslims unite to achieve the common goal of peace and concord in society.

**Q:** What is the population of Ahmadis in the world today?

**A:** The latest estimate of experts all over the world is about ten million to be found in 140 countries.

**Q:** We understand that you have translated the Holy Quran into many languages. Would you tell us in how many?

**A:** With our meager resources we have translated the Holy Quran, full or part, into 114 languages and by the Grace of God we still hope to increase that number. Here I must draw your attention to the fact that the achievement by the Ahmadiyya Community has never been accomplished by any other Muslim organization throughout the history of Islam.

**Q:** How many hospitals has your organization built in these 140 countries?

**A:** I do not know how many but I do know that there are many and most of them are located here in Africa including Nigeria. We also have primary and secondary schools all over the place. You can see them wherever you go.

**Q:** To what will you attribute this huge success of the Ahmadiyya Movement especially in the area of social amenities?

**A:** This is a very important question. We believe in God, justice, love and tranquility for all mankind. We believe that Islam should not be spread by force and, based on these principles, we work towards the harmony of mankind.

**Q:** What is your message to the Muslim world?

**A:** My message to the Muslim world is that Muslims should generate love among themselves and work for the general harmony of the whole world.

They should stop spending their money for the purpose of killing one another as has been the case between Iraqis and Iranians. It is in the interests of the imperialists to promote wars and disorder among the Muslims. This situation must be avoided and Muslim leaders should be alive to their Islamic responsibilities.



## THE FIRST BAI'AT

(Mubarak Ahmad Saqi)

*(The First Initiation ceremony in the Ahmadiyya Muslim Jama'at)*

*'... this Community shall be a lighthouse so high as to illuminate the four corners of the world. The members thereof shall serve as models of Islamic blessings ...'*

*(Mirza Ghulam Ahmad, Promised Messiah and Mahdi)*

On March 23, 1989 the Ahmadiyya Muslim Community will be celebrating the centenary of its inception. ONE HUNDRED YEARS ago to this day, the first initiation Bai'at (i.e. the establishment of the spiritual bond of allegiance between the Founder of the Community and his disciples) took place.

Hazrat Mirza Ghulam Ahmad had received the Divine revelation that he was the Reformer of the age and the Mamoor in 1882, and this was substantiated and confirmed by several successive revelations, but it was not until 1889 that he finally proceeded to formally lay the foundation of the Community by inviting people to come forward and be initiated at his hand. He had received clear divine guidance to that effect through the following revelations:

*'... and when thou art determined, then put thy trust in Allah ...'*

*'Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands ...'*

On 12<sup>th</sup> January 1889 he issued a leaflet entitled 'Takmeel-e-Tabligh' in which he set down ten conditions for those who wished to swear spiritual allegiance to him. They are the same conditions which, even today, every would-be initiate pledges to uphold. They are as follows:

5. The initiate shall solemnly promise that he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
2. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
3. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet, and shall try his best to be regular in offering the Tahajjud (pre-dawn, supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of Allah and to praise and glorify Him.
4. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his tongue nor by his hands nor by any other means.
5. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune but that, on the contrary, he shall march forward.
6. That he shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself to the authority of the Holy Quran, and shall make the Word of God and the sayings of the Holy Prophet the guiding principles in every walk of his life.
7. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
8. That he shall hold faith, the honor of faith and the

cause of Islam dearer to him than life, wealth, honor, children and all other dear ones.

9. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his God-given abilities and powers.
10. That he shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it up to the day of his death; that he shall exert such high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

After the publication of the above announcement, another leaflet was issued by Hazrat Ahmad on 4<sup>th</sup> March, 1889 from the town of Ludhiana. He had arrived there a few days earlier from his hometown of Qadian, and was staying at the house of Soofi Ahmad Jan.

In this second announcement he stated that the purpose of the Bai'at was to lay the foundation of a Community of the Faithful in order to manifest the Glory of God and His power and Majesty. The Community would consist of such righteous people who would, through their own actions, lead others to righteousness and bring about a blessed change in the entire universe.

Hazrat Ahmad also predicted in the leaflet, that God would make this Community grow and prosper and that thousands would enter its fold. He further declared that this Community would make tremendous progress and would be highly visible in the same manner as a light placed on a high cliff and which sheds its light far and wide.

At the end of the leaflet, Hazrat Ahmad invited those who wished to be initiated to reach Ludhiana by the 20<sup>th</sup> March.

As a result of the announcements, his disciples started arriving in Ludhiana. They came from Jammu, Khost, Bhera, Sialkot, Gurdaspur, Gujranwala, Patiala, Jullunder, Maleer Kotla, Ambala, Mereth and other localities of India.

The actual initiation rites took place on 23<sup>rd</sup> March, 1889. The venue was the same building where Hazrat Ahmad was putting up, i.e.; the residence of Soofi Ahmad Jan.

Hazrat Ahmad sat in the north-eastern corner of a large room – which has now become known as the Darul Bai'at. Sheikh Hamid Ali, one of his attendants, was positioned at the door and was instructed to usher in, one by one, those whom he would call out by name. The first person to be called in was Hazrat Maulvi Nooruddin (who later became the first Khalifa of the Ahmadiyya Community). He was followed by Mir Abbas Ali, Sheikh Muhammad Hussain, Maulvi Abdullah Sanauri, Maulvi Abdullah Saheb of Tangi and then (most probably) Munshi Allahbaksh. These first six persons were called in by name by Hazrat Ahmad himself.

Thereafter, Sheikh Hamid Ali was told to send in, one by one, all the other persons who had been waiting.

On that first day, forty persons took the Bai'at. Some women were also included, among whom Sughra Begum, the wife of Hazrat Maulvi Nooruddin.

The actual ceremony was very simple; Hazrat Ahmad sat on the covered floor. He would stretch out his right hand and take hold of the right hand of the initiate-to-be. He would then ask the person concerned to repeat after him the following words:

'I repent today at the hand of Ahmad, of all the sins and bad habits to which I was addicted; and most truthfully and solemnly do I promise that, to the last day of my life. I shall eschew, to the best of my ability, all manner of sin. I will hold my faith above all worldly considerations. I shall try, as far as I can, to observe the ten conditions of Bai'at laid down in the leaflet of 12<sup>th</sup> January, 1889. I seek forgiveness of God for my past sins.'

Those words were repeated in Urdu; thereafter, the following words were repeated in Arabic:

(Translation) *I ask forgiveness of Allah, my Heavenly Father (three times) for all my sins, and turn to Him. I bear witness that there is none worthy of worship except God. Who is One and Who has no partner. And I bear witness that Muhammad is His Servant and Apostle. O my Heavenly Father, I have wronged my soul and I confess all my sins. Do Thou forgive me my sins as there is none other who can forgive.'*

At the end, Hazrat Ahmad would withdraw his hand and then lift both his hands in prayer. The initiate would do the same. When the prayer was completed, the ceremony would be over.

Bai'at is not an ordinary initiation ceremony: It is a most solemn covenant with God Himself, taken through the person of the leader. He takes the hand of the initiate-to-be in order to impress upon the latter the sacred nature of his undertaking.

It is to be noted that in the case of ladies, Hazrat Ahmad would not hold the hand of the would-be initiate, but would request her to repeat the words of the pledge after him and then to join in the prayer at the end.

Hazrat Ahmad stayed in Ludhiana till 18<sup>th</sup> April: New entrants were received by him almost everyday, and at the end of that period quite a number of people had joined the Community.

The names of those who took Bai'at on that epoch-making day of 23<sup>rd</sup> March, 1889, were written down in a register. This register was in the possession of Hazrat Mir Muhammad Ishaq, who thereafter handed it over to Mirza Bashir Ahmad, one of the sons of Hazrat Ahmad, who in turn had it placed in the Khilafat Library. It is extremely unfortunate that the first page of this most historic document has been lost. As such, the first eight names are missing from the list.

After the demise of Hazrat Ahmad in 1908, the responsibility for accepting the Bai'at of new entrants to the Ahmadiyya Muslim Jama'at rested upon his successive Khalifas.

One hundred years later to-day, the initiation rite remains the same simple ceremony as it was on the

first day. Emphasis is placed on reminding the initiate of the importance of his decision to join the Community, and also of the fact that, while the pledge is made in front of another human being like himself, in reality the other party to the covenant is God Himself.

In the end, it would be appropriate to reproduce here some of the words of advice that Hazrat Ahmad customarily gave to those who become initiated at his hand. He would say:

*'Having entered the Jama'at, there should be a change in your life. True faith in Allah will be of great help to you when you are in trouble. But do not take the commands of Allah lightly: Respect every one of them as an order from Him.....'*

*'...To rely fully on your resources and to trust in them completely and exclusively, and not to have trust in God is Shirk. This is tantamount to denial of the existence of God....'*

*'...Those of you who are taking the Bai'at now, you are repeating the words with your tongues, which is easy. But to fulfill all these conditions, is difficult.'*

Satan is always busy trying to persuade you to become negligent of your religious obligations. He shows the world and its various benefits as being easily attainable, and, at the same time, he projects religion as being an extremely difficult thing to attain.

*'If you want to win the pleasure of Allah, then be ready to make every effort in order to fulfill the promise that you will safeguard yourself from sin....'*

*....Do not indulge in anything that would create disorder. Do not spread mischief. At the time of hearing abuse, show patience, and exhibit the highest standard of good behavior. Obey every command of Allah with a sincere heart, so that He be pleased with you. Your enemy should also realize that after having been initiated in this Community, you are no longer the same person as 'before*

## HOW I CAME TO AHMADIYYAT

(by Ali Shakir)

In 1971, during my time as a part of the Nation of Islam here in Atlanta, I had met some Brothers who were Ahmadiyya Muslims, and we had casual conversation on occasion. My thinking at that time was that I had what was right. Little did I know. In 1975, after the death of Elijah Muhammad, who was the leader of the Nation of Islam, there was a lot of turmoil in that body and his son, Warith Deen Muhammad, took over the leadership, endorsed by the membership to be their leader during that period. Gradually, he began to move the body toward traditional Islamic practices; observing Ramadan at the proper time of the year, praying five times a day. Many of us took on names of our own after he had published a book of Muslim names. Throughout my life as a Muslim, I have always searched to find truth in the best manner that I could. I thought that was it at the time, but my search didn't end there. I began to practice what was known as traditional Islam as best I understood it according to the *Sunnah* of the Prophet Muhammad, may peace and blessings be upon him.

I eventually left that body and did not participate in Islam or practice in any way from 1978 until 1991. At that time, my wife and I both made *Shahaddah* at Masjid Muminum under the Imam Abdur-Raheem. Since that time, we have tried to practice Islam in the best way we could, by reading the Qur'an, reading and studying the *Sunnah* of the Prophet Muhammad, *Sall'Allahu 'Alaihi was Sallam*, fasting and praying during the month of Ramadan, as other Muslims were. My search for truth continued, trying to get a good understanding of what we were supposed to be about as a people.

In July 1998, my wife and my daughter and I were vacationing in Los Angeles, California, visiting my wife's brother and his family. During our time there, we made our prayers in their home. Later we asked my sister-in-law for information about a Masjid in the neighborhood of their home. She looked in the telephone directory and came up with the Ahmadiyya center in Englewood. I thought it was strange, because I was not aware that there were any Masjids under the name of Ahmadiyyat, not only in Los

Angeles, but anywhere else in the United States.

On Thursday of that week, we began to call the Masjid to find its location so we could go there and make *Salat*. We got directions from Brother Saud Khan. So we made *Asr Salat* there in the Masjid that Thursday, and after the *Salat*, we sat with Brother Saud Khan, and we talked. He explained some things to us to help us understand more about the Ahmadiyyat Movement in America, and about the Promised Messiah, peace be on him. I then asked him what proof did he have of the claim, and he referred me to Al-Quran, Surah 61 (Al-Saff), Ayat 7. We returned to the Masjid for *Jummuah Salat* the next day.

I was given a book by one of the Brothers, *The Philosophy of the Teachings of Islam*. After reading several chapters of this book, I became more and more interested in the subjects of the state of man after death, and the object of man's life and the means of its attainment, and more.

When I returned home to Atlanta after the vacation, Brother Khan in Englewood had given my telephone number to Brother Mahmood Ahmad here in Augusta, Georgia. Brother Ahmad called me and invited me to Georgia Tech Student Center early in November of last year, to hear one of their speakers, a Brother Cheema. He was very eloquent and articulate. I was very impressed about his ability during the question and answer period; how he was able to answer all questions with grace and wonderful articulation. His speaking convinced me that I wanted to become a part of the Ahmadiyya Movement, but I didn't want to rush. I wanted to take my time and learn more about what I was going to commit myself to. Since that time, I began making *Salat* at the home of Brother Masood Khurshid, and later, during the month of Ramadan, I submitted my application of *Ba'iat*.

My impressions of what I had read, combined with my speaking with Brother Cheema and Brother Khurshid and several other Brothers, caused me to become more and more interested. My attraction to

this faith was gradual, and grew as I heard the kutbahs and as I read various publications that the Brothers gave me, and heard the explanations of the Prophet Isa *Alayhe Salaam*. All of this, and the unity that I felt from associating with the Ahmadiyyat Brothers, helped me make my decision about being a part of this movement.

I pray to Allah that He bless me to continue to grow in this body, to learn as much as I possibly can. Also, the information that has been given me by many of the Brothers has been a tremendous help to me in learning about the Promised Messiah, peace be on him, and his mission here in the world.

## WHOM DID ABRAHAM OFFER FOR SACRIFICE, ISHMAEL OR ISAAC?

(by M. Siddique Shahid)

It has always been a point of controversy, between Muslims and the followers of Judaism and Christianity, as to which of his two sons, Ishmael or Isaac, Abraham, in pursuance of God's command, offered for sacrifice.

We do not deny the fact that according to the Bible, it was Issac who was offered by Abraham. But the Holy Quran disagrees with this idea and declares clearly and unequivocally that it was Ishmael who was offered for sacrifice. The Holy Quran refers to it in the following words: "And he (Abraham) prayed, 'My Lord grant me a righteous son'. So we gave him the glad tidings of a forbearing son. And when he was old enough to walk with him he said:

"O my dear son I have seen in a dream that I am slaughtering thee so consider, what thou thinkest of it." He replied, 'O my father do as thou art commanded; thou wilt find me if Allah pleases, steadfast in my faith.' And when both submitted to the will of God and he had thrown him down on his forehead. And we called to him, 'O Abraham thou has indeed fulfilled the dream.' Thus indeed do we reward those who do good, that surely was manifest trail. And we ransomed him with a great sacrifice." (37:118)

It was after this offering when Abraham was again given the glad tidings of another son whose name was Isaac and was born by Sarah. We read in the Holy Quran: "And we gave him the glad tidings of Isaac, a prophet and one of the righteous." (37:118)

Now to clear this point let us turn toward the Bible again. The Bible vividly mentions that Abraham offered his only son as a sacrifice in obedience to the Divine command at an old age when he was not expecting any other issue. The Bible speaking of the sacrifice says:

"And he said, 'Take now thy son Thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. (Gen. 22:2) Again we read, 'And Abraham stretched forth his hand and took the knife to slay his son and the angel of the Lord called unto him out of heaven and said to Abraham, 'Here am I.'

And he said, "Lay not thine hand upon the lad neither do thou any thing unto him for now I know that thou fearest God seeing thou hast not withheld thy son. Thine only son from me. (Gen. 22:10-12)

Leaving aside the name mentioned in the Bible, we are made to understand by the above verses that Abraham was commanded to offer his only son for sacrifice, but Isaac was at no time his only son. Ishmael was born to Abraham when he was 86 years old (Gen. 16:16) while Isaac was born to him when he had reached the very advanced age of 100 (Gen. 21:5). Thus for 13 years Ishmael was Abraham's only son, and being also his first born, was doubly dear to him. It stands to reason, therefore, that Abraham must have been required by God to offer for sacrifice his

nearest and dearest thing, which was his only and first born son, at such an old age, who was Ishmael.

One may say that's why when the Bible mentions the name of Isaac instead of Ishmael while Isaac was not the only son not he was first born? It is a question, which the believers of the Bible are to answer and solve the contradiction.

We can only say that it was out of sheer religious hatred and prejudice, which Israelites cherished against Ishmaelites that Isaac name has been mentioned in place of Ishmael.

Some evangelist have vainly tried to show that Ishmael being of the Bondwoman was born after the flesh while Isaac being born of the free-woman was by promise (Galatians: 4:22-23).

Apart from the fact that Hagar, Ishmael's mother, according to Muslim traditions belonged to the royal family of Egypt and was no bondmaid, God spoke to her first and that by a Divine act she bore Abraham his first born shows that she was by no means less blessed than Sarah.

Moreover, Ishmael, her son, has repeatedly been mentioned in the Bible as Abraham's son exactly as Isaac has been mentioned as his son. We read: "And Abraham took Ishmael his son" (Gen. 3:23). "And Ishmael his son was thirteen years old." (Gen. 17:25)

Furthermore analogous promises were made to Abraham in regard to the future greatness of Ishmael as were made to him about Isaac. The Bible says:

"And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Gen. 17:20). And the Angel of the Lord said unto her (Hagar), 'I will multiply thy seed exceedingly that it shall not be numbered for multitude.' (Gen. 16:10-11)."

So apart from the substitution in the Bible of Isaac

for Ishmael which seems to be deliberate and of Moriah for Marwah, and hillock which lies in the vicinity of Mecca near which Abraham, in fulfillment of his vision, left Ishmael with his mother Hagar while yet a child. There is nothing in the Bible to lend the slightest support to the view that Abraham offered Isaac for sacrifice and not Ishmael.

Another thing, which is to be considered in this connection is to whereas no trace is to be found in the religious ceremonies of the Jews and the Christians of the supposed sacrifice of Isaac by Abraham. The Muslims, spiritual descendants of Ishmael, commemorate with great fervor his intended sacrifice, by slaughtering every year rams and goats all over the world on the tenth day of Dhul Hijjah.

This universal sacrifice of rams and goats by the Muslims on a specific day in commemoration of Abraham's preparedness to slaughter Ishmael, establishes beyond dispute or doubt that it was Ishmael whom Abraham offered for sacrifice and not Isaac. In a sense Abraham had already fulfilled his vision by leaving Ishmael while yet a child with his mother Hagar, in the bleak and barren valley of Mecca where at that time there was to be found no sign of life, nor even a blade of grass or a drop of water. That brave act, in fact, has symbolized the sacrifice of Ishmael.

Abraham's preparedness to sacrifice Ishmael was perpetuated in the Islamic institution of "Sacrifice" which forms an integral part of the ceremonies of Hajj. As long as Islam lasts and it shall last till the end of time, Pilgrimage to Mecca will continue to be performed and on the tenth day of Dhu'l Hijjah goats and rams will continue to be slaughtered in hundreds of thousands in Mecca and all over the Muslim world in commemoration of Ishmael's sacrifice. It is this institution of "Sacrifice" that seems to have been referred to in the Holy Quran: "And We ransomed him with a great sacrifice."

## PILGRIMAGE (HAJJ)

### ITS SIGNIFICANCE, PHILOSOPHY, AND INJUNCTIONS

(by Dr. and Mrs. Wajeeh Bajwa)

This article is taken from the Ahmadiyya Jurisprudence (*Fiqqah Ahmadiyyah*). Every effort has been made to accurately and correctly translate the article published in Urdu by the Ahmadiyya *Fiqqah* Committee.

Ahmadiyya Jurisprudence lays out laws and guidance for the believers. It explains what is permitted and what is forbidden in the religion of Islam. Basic instructions about various aspects of worship are outlined in the jurisprudence. This article presents basic guidance for the Pilgrimage (*Hajj*) which is one of the five pillars of the Islam ordained by Allah. The others are Declaration of faith (*Kalima*), Prayer (*Salat*), Fasting (*Sa'om*), and paying Alms (*Zakat*).

To visit the cubical building in *Makkah* (also called the House of Allah) with the intention of performing a pilgrimage is called "*Hajj*". There are several conditions associated with this pilgrimage. These conditions will be discussed later on. At this time, the following verses of the Holy Quran describe the history and commands about the *Hajj*. The greatness and historic importance of the House of Allah is described in the Holy Quran in these words:

1. "Surely, the first House founded for mankind is that at Becca (The valley of *Makkah*), abounding in blessings and a guidance for all peoples. In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace" (3:97-98)

This means that the very first house that was built for the beneficence of the humanity is in *Makkah*. This house is a place of blessings and guidance for all the worlds. There are several illuminating signs in it and it is Ibrahim's house. Whoever enters this house attains peace.

Allah has described the second construction of the house of Allah by Hazrat Ibrahim in these words:

2. *And remember the time When Abraham and Ishmael raised the foundations of the House, praying, 'Our Lord, accept this from us; for Thou art All Hearing, All Knowing;*

*'Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful.*

*'And, our Lord, raise up among them a*

*Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'* (2:128-130)

3. *And remember the time when We assigned to Abraham the site of the House and said, 'Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayer; (22:27)*

4. *And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'* (2:126)

5. *And remember when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day.' He said, 'And on him to who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'* (2:127)

6. 'And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

'That they may witness its benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the cattle that He has provided for them. Then eat ye thereof

and feed the distressed, the needy.

*'Then let them accomplish their needful acts of cleansing, and fulfill their vows and go around the Ancient House.'* (22:28-30)

7. *In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to Allah. And whoever disbelieves, let him remember that Allah is surely independent of all creatures.* (Al-Imran 3:98)

### **Philosophy of Pilgrimage (Hajj):**

The following points explain the background and true meaning of *Hajj*:

1. Pilgrimage (*Hajj*) is a sort of an amorous worship. When someone falls in love and becomes intoxicated with it, he strives to please his beloved. He becomes miserable, walks around like an insane person, and wanders around outside his beloved's house. He adores and kisses everything that is associated with his beloved. He adopts this madness so that his beloved should be pleased with him and look at him with a loving eye and so that he can see him and meet him. A believer's true beloved is his Creator. *Hajj* is a form of worship that satisfies his love and affection for his Creator. He dons two unsown sheets as his garb is bare-headed, wears sandals, hair is Kempt and not permitted to be groomed, in short he is mindless of his appearance. He marches towards the House of Allah saying: *"I am here! I am here!"* And kisses the Black Stone. He circumvents the House of Allah a total of seven times. These are ways of showing extreme love.

Hazrat Masih-e-Mau'ood (peace be on him) explains the philosophy of the Hajj in these words:

"The human spirit wanders around his beloved and kisses the ground on which he walks. The House of Allah has been given as a physical experience to true believers in the same way. Allah says that his is His House and the Black Stone is His doorstep. Hajj has been prescribed so that man can show his physical love and affection with fervor. Thus the people performing the Hajj physically move around the place after they

transform to this state because they are intoxicated with the love of Allah. They forego embellishment, shave their heads and go around the House of Allah fully engrossed in their devotion. They kiss the Black Stone because they visualize it to be the stone of Allah's doorstep.

This physical fervor gives birth to spiritual love and passion. The human body goes around Allah's House and kisses the stone of His doorstep. At the same time, the spirit is going around and around the True Beloved and kisses His spiritual doorstep. There is no infidelity (Shirk) in this act. One kisses even a letter from a beloved friend. Muslims do not worship the House of Allah nor do they ask a favor from the Black Stone. They consider these only as signs from Allah, no more no less. When we bow down to earth we do not prostrate to the earth. Similarly when we kiss the Black Stone, that kiss is not for the Black Stone. The Stone is a stone, it can not benefit nor harm anyone. This stone is His Persona and represents his beloved's hand." (*Chasma-e-Ma'arfat, Roohani-Khaza'ain, Vol. 23, Page 100*).

2. Hazrat Ibrahim (peace be on him) laid a foundation stone for a community in a deserted place by the order of All-Mighty Allah. Then he settled his wife, Hajira, and his son, Ishmael, at this place. There was no water at this place and it was not a part of any thoroughfare. The ultimate goal of this unparalleled sacrifice was that this place should serve as a center of universal guidance; that from the progeny of Hazrat Ishmael living in this area would come the greatest prophet whose advent marked the sole cause for the creation of this universe and who would be a mercy for all mankind. The teaching that he brought down would be for the entire world and for all times. In spite of having no sign of any provisions at this place. Hazrat Ibrahim's (peace be on him) expectations were superceded. Allah made provisions for water at that place. Slowly the place became populated and was called "*Becca*" or "*Makkah*". This was the place where Hazrat Ibrahim (peace be on him) found lost signs of the first House of Allah that was built for His worship and re-built this house with the



help of his son. He fervently prayed to Allah to make this house the "Place for Humanity."

This is the first house that was built for worshipping Allah. It is also called "Bait-Ullah" (House of Allah), "Bait-ul-Ateeq" (the Oldest House), "Bait-ul-Ma'amoor" (Inhabited house or mosque in Heaven), and "Kaaba" (House of Allah). Muslims all over the world face towards it to offer their prayers. This house and the places around it have several signs that have been manifested by Allah. Every inch of this land testifies to the fact that Allah never destroys those who offer sacrifices. To commemorate Allah's Signs and to enhance their faith that Allah truly fulfils His promise, Muslims have been ordered to pay homage to the *Kaaba* and these other Signs of Allah. Thus they can see that whatever Allah has promised has been magnificently fulfilled.

3. Every nation and society has a center of unity where they get together to worship God. They see prosperity and culture as relics of unity. People of the society get to know each other and understand each other's difficulties. They form a unified front to remove these difficulties and achieve their goals. Allah says in the Holy Quran: "*And to every people We appointed rites of sacrifice, that they might mention the name of Allah..*" (22:35)

With this idea, Hajj has been made a pinnacle of worship in order that Muslims who gather to perform *Hajj* can praise their Lord and Master, be thankful for His blessings, and humbly pray to Him for the removal of their difficulties. Muslims living in various parts of the world get to know each other, lay the foundation of social culture, give advice to each other, and provide opportunity for collective struggle. All these and numerous other benefits are part of the philosophy of *Hajj*.

## PLACES OF PILGRIMAGE (HAJJ):

### House of Allah:

Thousands of years ago a small house was built in a deserted place by the order of Allah. We can not say with certainty who built this house but it is clear that it was the very first house built for the purpose of social and national worship. Allah, Who knows the unknown, Himself said:

*"Surely, the first House founded for mankind is that at Becca (The valley of Makkah),"* (3:97).

He also said:

*"Allah has made the Ka'ba, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month"* (5:98)

People used to praise Allah in this house for a while, then no one knows what happened and what changes took place that this place became deserted and the worshipers scattered to other places. Allah loved this place so He decided to populate it once again and make it the center of guidance for the world. That is why He chose such a chaste human being (to rebuild this house) whose progeny has illuminated this world with their spiritual light up till now.

This personality was born in a household of idol makers. He lived in a city in Iraq called "Kadeem" or "Urr". His family lived by selling idols and offerings given to the idols. His father died when he was very young and he was raised by his paternal uncle. His uncle put him to work with his own sons to sell idols. His uncle was not familiar with the truth that one who has been chosen by the Master of the Whole Universe could not possibly be interested in idols. On the very first day of work a rich old man came to buy an idol. The idol seller's sons were very happy that they would be able to make a lot of money that day. The old man selected a very nice idol and was getting ready to pay when the child (Hazrat Ibrahim) paid attention to this customer. He asked that old man: "You are nearing death. What would you do with this idol?" the old man replied: "I will take it home, worship it after placing it in a clean and holy place." This auspicious child could not control his emotions and asked the old man: "What is your age?" That old man told him his age at which this child laughed contemptuously and said: "You are so old and my uncle had this idol made only a few days ago. Wouldn't you be ashamed prostrating in front of it?" It is not known whether or not that old man had any inclination of believing in the unity of God but buying that idol became impossible for him. He dropped that idol and left. The little boy's cousins were extremely angry as a wealthy customer left the shop. They reported this incident to their father and the boy was severely reprimanded by him.

This was the first punishment that this pious child received for believing in the unity of God. Although he was young, this punishment brought him much closer to the unity of God rather than taking him away from it. This punishment opened the doors of his imagination and led to enhanced wisdom. This young boy eventually became a young man. He became the recipient of Allah's revelation.

Later on the world knew this child by the name of Ibrahim. This great man left his home town after being disgusted with the situation there. He migrated from Iraq to Palestine with his wife Sara and lived there for several years. This couple did not have any offspring. Sara asked her husband to marry the girl, who was given to them by the King of Egypt, in order that they can have children. This girl who Sara was referring to was actually a member of the Egyptian royal family and the king had given this girl to Ibrahim and his wife to serve them. He did this so that he might be a recipient of prayers because he had seen the miraculous powers possessed by Ibrahim. This girl's name was Hajira (Hagar):

Ibrahim accepted his wife's suggestion and married her. Allah blessed Ibrahim with a son in his old age. Ibrahim named his son Ishmael. Ibrahim was known as "Abram" and at the time of his son's birth Allah renamed him Abraham from Abram. With this change he was promised blessings and abundant bounties from the Heavens. Abraham is known as "Ibrahim" in Arabic. That is why the Jews call him Abraham and the Arabs call him Ibrahim. Although Sara had asked Ibrahim to marry Hajira, with the birth of this boy she became jealous and due to this weakness she started creating trouble for Hajira and her son. Ibrahim did not like this situation but he could not say anything to his companion of several years. Instead he told Sara that Hajira was around only to serve her. Little did Ibrahim know that another Divine plan was about to unfold. All these events were leading to another migration for Ibrahim.

As these developments were taking place, Ishmael was becoming a cultured young man. At this time Ibrahim saw a vision in which he was sacrificing Ishmael for the sake of Allah. Human sacrifice was very common in those days and was seen as a way of gaining Allah's pleasure. Ibrahim thought that Allah wanted to test his sincerity so he quickly got ready to

sacrifice his only son. He very lovingly asked his son what he thought about his sacrifice.

Ishamel was a child but the light of prophethood was shining brightly from his forehead. His upbringing was in his pious father's company and although he did not understand the intricacies of religion, nevertheless he knew well that one should not disobey Allah's commands. The child asked his father to fulfil Allah's commandment. The father blindfolded his son and lay him down on his forehead. In reality Hazrat Ibrahim's vision had some other meaning and was going to be manifested in some other way. At that time Allah sent a revelation to Ibrahim to the effect that: "There is no need to sacrifice your child."

This human sacrifice to supposedly gain Allah's pleasure has since been abolished forever. In future any sacrifice offered to attain Allah's pleasure should be in the form of soul, wealth, and time. To commemorate and show a clear sign of the acceptance of this sacrifice every year, the sacrifice of a sumptuous and expensive animal should be offered on the 10<sup>th</sup> day of "Zul-Hajjah" (12<sup>th</sup> month of the lunar calendar).

As a result of these sacrifices and prayers, Allah gave glad tidings to Ibrahim that He will increase this child's progeny and humanity will get blessings through his progeny. As a result of the Sign shown by Allah and circumstances surrounding his family, Ibrahim left his wife Hajira and son Ishmael at that place which is *Makkah* today. The real reason for leaving Hazrat Ishmael and his mother at this place was to uncover the universal center for the humanity: 'the Ancient House.' (Holy Quran, (22:30) and to rebuild this house that was buried under the sand for centuries. Hazrat Ibrahim with the help of his son, Ishmael, and under Divine directive, rebuilt that house which is a place of reverence for the entire world. This is also known as the "Kaaba" or "House of Allah". This house is built in the middle of "Musjid-e-Haram" (inviolable place of Worship) and is wrapped with a black silk cover. The current shape of the "Kaaba" is rectangular. It is 44 feet long from North to South, 33 feet from East to West and 45 feet high.

#### **Hateem (A Wall Outside the "Kaaba"):**

A short distance on the North side from the House of Allah is an open space. This place has small walls

around it but there is no ceiling. It is narrated that this part was left without a roof due to the shortage of lumber. The Quraish rebuilt the "Kaaba" a short time before the Holy Prophet (peace and blessings of Allah be upon him) was blessed with apostleship. They left this part of the building without a roof as wood was not available to cover the entire building. It is not correct to face this part of the Kaaba when offering prayers in the "Musjid-d-Haraam".

#### **The Black Stone:**

There is a black stone in the north-eastern corner of the "Kaaba." This stone is also called "Hajre-Aswad" and is considered very sanctified. This stone was probably part of a meteoroid that fell near Makkah on a mountain called "Abu Qubais". At the time of construction of the Kaaba, Hazrat Ibrahim brought it down and placed in the corner of the "Kaaba" as a great sign and a monument. Anyone who performs a pilgrimage is expected to kiss this memorial stone. This stone is part of Allah's mark and is a sign of Him being the Supreme Being. One loves things that belong to one's beloved. The same philosophy exists behind kissing this stone as already explained earlier. This stone has no power and it provides neither benefit nor harm to any one.

#### **Multazam:**

The southern part of the wall between the door of the Kaaba and the black stone is called "Multazam". At the completion of the pilgrimage the pilgrims embrace this part of the wall. This is one way of saying good-bye and a way of expression of extreme love for the House of Allah.

#### **Rukan-e-Yemeni:**

The north-western corner of the "Kaaba" faces towards Yemen and this is why it is called "Rukan-e-Yemeni" (Yemen's Pillar). It is not appropriate to touch or kiss this part during making a circuit of the holy Kaaba.

#### **Mutaaf:**

There is a circle of white stone around the House of Allah. This is the place where the circuit of the Holy Kaaba is performed during the pilgrimage. This circuit of the Holy Kaaba is an integral part of the worship offered 7 times during Hajj.

#### **Place of Ibrahim:**

There is a small round-shaped building in front of the door of the Kaaba and the Multazam. This building has a stone that was used by Hazrat Ibrahim to stand on to complete the walls of the Kaaba. This is called the "Place of Ibrahim". After completing the seventh circuit during the pilgrimage, two Ruka't of prayers are offered. One gets more blessings if these Ruka'ts are offered at the "Place of Ibrahim". Allah says in the Holy Quran: "... and take ye the station of Abraham as a place of Prayer" (Al-Baqarah (2): 126)

#### **ZumZum:**

A small well is present on the left side of the "Place of Ibrahim" and to the east of the Kaaba. This well appeared as a sign when the child Ishmael rubbed his heels on the ground due to his thirst. One drinks water from this well facing the Kaaba to get blessings.

#### **Masjid-a-Haraam:**

Around the Kaaba is a mosque that has a rectangular shape with rounded corners. Pilgrims offer prayers in this mosque by making circular rows and face towards the Kaaba. Allah says in the Holy Quran:

"... You will certainly enter the Sacred Mosque, if Allah will, in security...." (Al-Fath (48):28)

This mosque had a totally different shape at the time of the Holy Prophet (peace and blessings of Allah be on him).

#### **Al-Safa and Al-Marwa:**

Two small hills in Makkah were located in the north of "Majid-ul-Haraam". Now these hills have been flattened. One reaches "Safa" first, then "Marwa" when leaving "Masjid-al-Haraam". Hazrat Hajira ran seven times between these two hills in search of food and water. Pilgrims are ordained to follow her footsteps and go to these hills seven times. Allah says in the Holy Quran:

"Surely, Al-Safa and Al-Marwa are among the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or performs 'Umra, to go round the two. And whoso does good beyond what is obligatory...." (2:159)

### Places Outside of Makkah:

There is an open ground three miles to the east of *Makkah* called *Mina*. There are three stone pillars in this ground that are called "*Jumrat*" representing Satan. These stones are called "*Jumrah-tul-oola*", "*Jumrah-tul-Wusta*", and "*Jumrah-tul-Aqabah*". During the last day of Hajj, the 10<sup>th</sup> *Zul-Hijjah* and the three *Tashriq* days, pilgrims are required to cast stones at these *Jumrah*. This act of casting stones at *Jumrah* is called "*Ramy al-jimar*" (throwing small stones). Thousands of animals are sacrificed on this ground to commemorate the great sacrifice of Hazrat Ibrahim and Hazrat Ishmael. Allah mentions this great sacrifice in these words in the Holy Quran:

"*And We ransomed him with a great sacrifice.*"  
(37:108)

"*...until the offering reaches its destination....*"  
(2:197)

The destination in this verse refers to this ground of *Mina*.

### Arafat:

On the 9<sup>th</sup> of *Zul-Hajjah* Pilgrims gather in a great ground that is located 9 miles to the southeast of *Makkah*. This ground is called "*Arafat*". Pilgrims stay at this ground from the time of *Zuhr* prayer until *Maghrib*. *Jabalun-Rahmat* is a small hill that also stands on this ground. Allah mentions the pilgrim's stay at "*Arafat*" in these words:

"*... But when you pour forth from 'Arafat, remember Allah at Mash'ar al-Haraam; ...*"  
(2:199)

and

"*Then pour forth from where the people pour forth...*" (2:200)

### Muzdalifah:

This ground is located roughly three miles from "*Arafat*" towards *Mina*. A small hill "*Mash'ar-al-Haraam*" is present in this field. Pilgrims spend the night of 9<sup>th</sup> *Zul-Hajjah* in this field on their way back from *Arafat*. They offer *Maghrib* and *Isha* prayers and then *Fajr* prayer on the morning of the 10<sup>th</sup> of *Zul-Hajjah* at this place. Pilgrims are commanded to remember Allah after the *Fajr* prayer near the mountains of "*Mash'ar-al-Haram*". Allah says in the

Holy Quran:

"*... remember Allah at Mash'ar-al-Haram; ...*"  
(2:199)

### Muwaqit:

*Muwaqiat* is the plural of *Miqat*. This is the place where pilgrims enter into the state of *Ihram*. It is forbidden to proceed any further from this place without entering the state of *Ihram*. *Ihram* is not only wearing specific clothing but it is also a sincere intention to perform the pilgrimage. There are several places to enter into the state of *Ihram* that are marked as "*Miqat*" depending upon the route taken towards *Makkah*.

### Zul-Hulaifah:

Five miles from Medina towards *Makkah* is a small village. Pilgrims arriving from Madina and from its surrounding areas are required to replace their usual clothes with *Ihram* at this place.

### Juhfah:

Pilgrims arriving from Egypt, Syria, and Southern Africa are required to enter into the state of *Ihram* at this place which is located 40 miles to the south of *Makkah*.

### Zaat-ul-Irq:

Pilgrims arriving from Iraq and by land from the eastern side enter into the state of *Ihram* at this place which is located 30 miles from *Makkah*.

### Qarn al-Manazil:

This place is located 30 to 40 miles to the east of *Makkah*. Pilgrims arriving from Najd enter into the state of *Ihram* at this place.

### Yalamlam:

There is a small hill located 30 miles to the south of *Makkah*. Pilgrims arriving from Yemen and by sea (from Pakistan, India, and other countries) enter into the state of *Ihram* at this place.

Pilgrims who live within these area (in and around *Makkah*) enter into the state of *Ihram* in their homes. Pilgrims can enter into the state of *Ihram* before leaving their homes. It is not absolutely necessary for the so-called "local" pilgrim to enter into the state of *Ihram* at these designated places. It is forbidden,

however, to proceed any farther from these places without being in the state of *Ihram*.

#### **Taneem:**

This is a place near *Makkah* and acts as *Miqat* for people living in *Makkah*. If someone is living in *Makkah* and wants to perform *Umrah* then he should go to this place, enter into the state of *Ihram* and then return to *Makkah* so that the condition of traveling for the pilgrimage is also fulfilled. The Holy Prophet (peace and blessings of Allah be on him) has said: "Part of the worship of *Hajj* and *Umrah* is to travel in the way of Allah and to go out of the city."

#### **Haram:**

*Makkah* and its surrounding areas are called *Haram*. *Haram* has different boundaries. These boundaries extend to 3 miles on one side, 7 on the other side, and 9 miles towards *Jaddah*. Within the boundaries of *Haram* it is forbidden to hunt, bother any animal, or to cut grass or trees. One is permitted to kill dangerous animals like snakes, scorpions, rats or animals with rabies (dogs, etc.).

#### **Timing of the Pilgrimage (Hajj)**

There are specific months for performing the pilgrimage (*Hajj*) that are called "*Months of Pilgrimage*". Allah says in the Holy Quran:

*"The month of the Hajj are well known- so whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarreling during the Pilgrimage."* (2:198).

These three months are *Shawal*, *Zul-Qad*, and *Zul-Hajj*. These months are called "months of Pilgrimage" as one prepares for the pilgrimage, attains good morals, and completes other physical conditions for the pilgrimage. All the essential duties of the pilgrimage have to be completed by the thirteenth of *Zul-Hajj*. Additional circling around the "*Kaaba*", however, may be performed from the tenth to the end of the month of *Zul-Hajjah*.

And now to the conditions mentioned earlier.

#### **Conditions When Pilgrimage Becomes Obligatory:**

One should be an adult Muslim, with enough financial resources that, apart from the daily

expenditures to run the house, one should have finances to travel. Allah says in the Holy Quran:

*"And furnish yourselves with necessary provisions"* (2:198).

That means one should have sufficient financial resources, should be healthy and able to travel. There should be peace on the way to *Makkah* and that there is no hindrance or restriction in traveling to *Makkah*.

#### **Pillars of Pilgrimage:**

There are three basic pillars for performing pilgrimage:

1. To enter into the state of "*Ihram*" and have the intention to perform the pilgrimage.
2. To stay at the field of "*Arafat*" on the ninth of *Zul-Hajjah*.
3. Additional circling the "*Kaaba*" that is done after the stay at the field of "*Arafat*" and performed from the tenth to the end of the month.

If someone cannot go to the field of "*Arafat*" even for a short time then his pilgrimage will not be complete. He has to perform the pilgrimage again in the next year.

#### **Etiquettes and Rules of the Pilgrimage:**

*Hajj* becomes obligatory when one is in sound financial condition, can travel easily, and there is peace on the way to *Makkah*. When someone is leaving to perform the pilgrimage he should depart from his friends and relations happily and with good relations. One should provide provisions for one's family till one's return.

#### **Ihram:**

When one reaches "*Miqat*" (a place in *Makkah* where pilgrims make a vow of pilgrimage) one should perform ablution or take a bath, use perfume, and don two clean unstitched pieces of cloth. One sheet should be wrapped around the lower part of the body and the other sheet around the upper body; the head should not be covered. Women can perform pilgrimage in the clothes they are wearing. Under normal circumstances a woman's face should not be covered unless she comes face to face with a stranger and she has to conceal herself.

After putting on the *Ihram*, men and women offer

two *Raka'ts* of supererogatory prayer followed by recitation of their "intention" and saying the following words: "*Here I am, O Allah! Here I am in Thy August presence; there is no associate with Thee, here am I; surely all praise is Thine and all favors are Thine and the kingdom is Thine, there is no associate with Thee.*"

These words are recited in Arabic and are called "*Talbiyah*". These words are an essential part of the state of *Ihram* and *Ihram* will not be complete without reciting these words. Saying of *Talbiyah* is similar to saying *Takbir* (*Allah-O-Akbar*) before starting the prayer. After saying the *Talbiyah* pilgrim is ready to fulfil his obligation of *Hajj* and is required to fulfill all the conditions laid down for *Hajj*. While one is in the condition of *Ihram* it is strictly forbidden to engage in foul talk, sex, argue with others, or enter into a war. Allah says in the Holy Quran:

"... so whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarreling during the Pilgrimage. ...." (Al-Baqarah(2):198)

A pilgrim should perform ablution or take a bath as soon as they enter *Makkah*. He/she should continuously recite *Talbiyah* and *Takbir* and should kiss the Black Stone. While kissing the Black Stone his hands should be on the wall of the *Kaaba* in the same position as when in prostration (*Sajda*). This act of kissing the Black Stone is called "*Istalam*". If he/she cannot kiss the Black Stone then he/she should just touch it and if that is not possible then just point to the Black Stone and blow a kiss to it. After kissing the Black Stone the pilgrim should perform "*Twaaf*" of the *Kaaba* and go around it seven times. *Istallam* should be performed during each circle. It is also permitted to "*Istallam*" for "*Rukun-e-Yamani*" (Pillar of Yemen) The seventh circle should end at the Black Stone. After completing the circuit of the *Kaaba*, the pilgrim should move to the "Place of Ibrahim" to offer two *Rakats* of prayer and then move to "*Safa*". At this place he should face towards the *Kaaba* and recite "*Darud*", *Takbir* and *Talbiyah*. Then he should move to *Marwah* and perform the same ritual as done on *Safa*. This will count as one circuit. Now he should move to *Safa* and repeat the prayers. This is the second circuit. One should

complete seven circuits between *Safa* and *Marwah*. These circuits are called "*Sa'ee*". Allah says in the Holy Quran:

"Surely, *Al-Safa* and *Al-Marwa* are among the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or performs 'Umra, to go round the two. And whoso does good beyond what is obligatory, surely then, Allah is Appreciating, All-Knowing." (2:159)

After performing the circuit on *Safa* and *Marwah* one is free to move about and go to a resting place. On the 8<sup>th</sup> of *Zul-Hajjah* he should go to *Mina* where he should offer *Zuhr*, *Asr*, *Maghrib*, and *Isha* prayers. On the 9<sup>th</sup> of *Zul-Hajjah*, after offering *Fajr* prayer he should move to *Arafat*. He should offer combined *Zuhr* and *Asr* prayers and stay in *Arafat* from *Zuhr* to *Maghrib* time. This stay at *Arafat* is called "*Waqoof*" and is the most important part of *Hajj*. If someone misses "*Waqoof*" then his pilgrimage is incomplete and he should perform the pilgrimage the following year. After sunset he should move from *Arafat* to *Muzdalifah* and offer *Maghrib* and *Isha* prayers together at the time of *Isha* prayer. Next day (10<sup>th</sup> of *Zul-Hajjah*) the morning prayer (*Fajr*) should be offered at the earliest possible time and then the pilgrim should go to *Mash'ar al-Haram*, spend time in the remembrance of Allah, and concentrate on *Talbiyah* and *Takbir*. One should return to *Mina* at the start of the day and on the way to *Mina* he should pick up seventy small stones. As soon as he reaches *Mina*, he should cast seven stones at *Jumrah-tul-Aqabah* (this act is called *Rami*). With the casting of the first stone the condition to repeatedly recite *Talbiyah* is lifted and the pilgrim is no longer required to recite *Talbiyah*. If he wishes to sacrifice an animal then he should do that after casting stones at the *Jumrah-tul-Aqabah*. Allah says in the Holy Quran:

"And complete the Hajj and the 'Umra for the sake of Allah: but if you are kept back then make whatever offering is easily available; and do not shave your heads until the offering reaches its destination. ...." (Al-Baqarah (2):197)

After offering the sacrifices a male pilgrim should have his head shaven and female pilgrims are required to cut a small part of the hair. Female pilgrims are not permitted to have their heads shaven. This act is called

“opening” or removing the *Ihram*. After the removal of *Ihram* the pilgrim is required to return to *Makkah* to perform another circuit of the *Kaaba* which is called “*Tawaf-Afaza*” (additional circuit) and is an essential part of the pilgrimage. After this circuit a pilgrim is permitted to return to normal life and all those things forbidden due to the *Ihram* are now allowed. After this additional circuit, the pilgrim should return to *Mina* and stay there for three days. On these days seven stones should be cast on each of the *Jumra*, in the following order, “*Jumrah-tul-Oola*”, “*Jumrah-tul-Wusta*”, and “*Jumrah-tul-Aqabah*”. It is permitted not to cast stones on the third day. Allah Says in the Holy Quran:

*“And remember Allah during the appointed number of days; but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. ....”* (Al-Baqarah (2):204)

On the 12<sup>th</sup> or the 13<sup>th</sup> of *Zul-Hajjah*, the pilgrim should return to the *Kaaba* to perform a final circuit. This circuit is called “*Tawaf-al-Sadr*” or “*Tawaf-al-Wida*” (parting or farewell circuit). After this last circuit, the pilgrim should drink water from *Zumzum*, kiss the threshold of the door of the *Kaaba*, and pray to Allah for forgiveness. He should leave the *Kaaba* walking backwards, look at it for the last time, and say farewell.

### **Umrah:**

To simply circuit the *Kaaba* and perform the seven circuits between *Safa* and *Marwah* is called *Umrah*. There is no fixed time for *Umrah* and it can be performed at any time during the year except between the 9<sup>th</sup> and the 13<sup>th</sup> of *Zul-Hajjah* (these days are only reserved for the full pilgrimage (*Hajj*)). Entering into the state of *Ihram* and removal of *Ihram* is carried out in the same manner as for the full pilgrimage (*Hajj*).

### **Types of Pilgrimage:**

There are three types of pilgrimage: 1)-*Hajj Mufrad*, 2)-*Hajj Tamattu*, and 3)- *Hajj Qiran*.

#### 1. Hajj Mufrad:

All the conditions are the same as described above.

2 *Hajj Tamattu*: This is *Hajj* when *Umrah* is performed before performing the *Hajj*. The Pilgrim removes *Ihram* for *Umrah* on the 8<sup>th</sup> of *Zul-Hajjah* and re-enters into the state of *Ihram* again for *Hajj*. Allah says in the Holy Quran:

*“.... But when you are safe, then he, who would avail himself of the ‘Umra together with the Hajj, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. ....”* (2:197)

3. **Hajj Qiran**: In this *Hajj*, the pilgrim enters into the state of *Ihram* for both the *Umrah* and the *Hajj* at one time.

### **Prohibitions During the Pilgrimage:**

The following is a brief list of forbidden activities or prohibitions during the pilgrimage:

1. Pilgrim should offer *Fidya* (redemption) if he has to wear sewn clothes or have to shave his head due to illness or lice.
2. If the pilgrim hunts during these days then he has to offer the sacrifice of one animal. If he has hunted deer then a lamb should be sacrificed and if ostrich is hunted then camel should be sacrificed. If one cannot offer sacrifice then he should feed six poor people and if that is not possible then he should fast for three days. Allah says in the Holy Quran.

*“O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, the dame to be brought as an offering to the Ka'ba; or as an expiation he shall have to feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allah forgives it; but whoso reverts to it, Allah will punish him for his offense. And Allah is Mighty, Lord of retribution.*

*The game of the sea and the eating thereof have been made lawful for you as a provision for you*

*and the travelers, but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allah to Whom you shall be gathered.*

*Allah has made the Ka'ba, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars. That is so that you may know that Allah knows what is in the heavens and what is in the earth, and that Allah knows all things well.*

*Know that Allah is severe in punishment and that Allah is also Most Forgiving, Merciful.”*  
(5:96/99)

3. If the pilgrim has marital relations with his spouse before the first *Tawaf* then the *Hajj* will become

invalid or unlawful. He/she should continue to perform all the duties of the pilgrimage but he/she has to perform pilgrimage again the next year. Moreover he/she has to sacrifice a camel at *Minak* to atone the violation.

**Ahsar:**

If some difficulty arises after entering the state of *Ihram* for the pilgrimage (*Hajj*) or *Umrah* (i.e., illness, resistance by enemy to prevent from reaching Mecca) then the sacrifice of an animal should be offered and the *Ihram* be removed.

“..... but if you are kept back, then make whatever offering is easily available; and do not shave your heads until the offering reaches its destination.....” (2:197).

## AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA

### ANNOUNCEMENTS

**A**: Membership Dues: (July 1, 1998 to June 30, 1999). These are utilized to provide limited help to Ahmadiyya Hospitals, to provide loans to members and for office expenses. It is, therefore, essential that all physicians and allied health professionals contribute to this. Please send in your dues payable to Ahmadiyya Medical Association to:

Naseer A Tahir, M.D.  
1400 Woodstone Rise  
Pittsford, NY 14534  
Ph: (716) 385-1874

Dues: \$100/yr for Physicians and Dentists  
\$25/yr for Residents/Pharmacists/Ph.D's

**B**: Upgrading Fazl-e-Omar Hospital, Rabwah  
Hazrat Khalifatul Masih IV (atba) had assigned us the responsibility in 1992. We are to provide

\$50,000 each year for a period of 4 years. Because of other commitments, this assignment has not been fulfilled. Please contribute to this generously. Send your check to Naseer A Tahir, M.D.

**C**: Medical literature on CD-Rom for Fazl-e-Omar Hospital, Rabwah.

Medical Literature on all specialties on CD-Rom may be sent, for onward dispatch to Rabwah, to:

Karimullah Zirvi, Ph.D.  
14-21 Saddle River Road  
Fairlawn, NJ 07410

**D**: Addresses of new members and address corrections may be sent to:

Mansoor Qureshi, M.D., Gen. Sec.  
617 North Fox Hill Dr.  
Bloomfield Hills, MI 48304



## THE HOLY PROPHET; THE MOON OF OUR HEART

By: The Simple Poet Yusuf Ali

Oh Qadian moon when I look at all you have done,  
I must ask where does your light come from?

Never has one in the night,  
Given so much light.

So I ask, I'm not the only one,  
Where does your light come from?

You have given your light to the east,  
So many were blind, there was no peace.

Blind they are in a terrible way,  
Yet we do continue to pray.

Qadian moon I will reveal to none,  
Where does your light come from?

No one has done what you have done,  
Where does your light come from?

At whose request  
Did you penetrate the west?

Where people only think of having fun,  
Tell me where does your light come from?

Oh Qadian moon I must know,  
Where did you get such a glow?

I am beginning to become undone,  
Where does your light come from?

You have covered every place on the globe,  
And I have not the patience of Job.

And I'll pressure you by the ton,  
Please tell me where does your light come from?

If you had been alert you would surely know,  
When and where the moon would show:  
The prophecy would have told you so.

I am in prophecies and I am the only one,  
Who has come and the light I give is from the Medina Sun.

I bring to you nothing new,  
I just reflect the Medina Sun; is all that I do.

So all of those who are stirring the night,  
Here I am-your promised light.

**Amatur Rashid Shaukat Sahiba, wife of Late Hazrat Malik Saifur  
Rahman Sahib, Mufti Sisila Aaliyya Ahmadiyya and Principal,  
Jamia Ahmadiyya Passes Away in Calgary, Canada**

Aapa Amatur Rashid Shaukat Sahiba passed away on January 31, 1999 in Calgary, Canada where she was living with her daughter, Bushra Bari Sahiba, President, Lajna Calgary.

**Inna Liliahe wa Inna Ilaihi Rajioon**

On Tuesday February 2, 1999 Maulana Nasim Ahmad Mahdi Sahib, Amir and Missionary In-charge, Canada led her Janaza Prayer at Calgary. She was a Moosi. Her children took her body to Pakistan. Her Janaza Prayer was led by Mirza Masroor Ahmad Sahib, Nazir A'la, Sadr Anjuman Ahmadiyya and Amir Muqami on February 7, 1999 in the Sadr Anjuman Ahmadiyya grounds area. She was laid to rest in Bahishti Maqbara. Mirza Masroor Ahmad Sahib led the silent prayer at the completion of the burial.

Hazrat Khalifatul Masih IV (ABNA) offered her *Janza Gha'ib* at the Fazal Mosque, London. Huzoor also mentioned her services for the cause of Ahmadiyyat and her devotion to Khilafat in Urdu Class and in Children's Class. She was editor of the Ahmadi Ladies' magazine, "*Misbaah*" for about seventeen years (from 1960 to 1978). Besides being editor of "*Misbaah*", she worked as a member of National Majlis Amla, Lajna Imaillah, holding various different offices. She was president of Lajna in her "*Mohalla*" for several years. She taught for thirteen years at Nusrat Girls School and later on for 22 years at the Fazle Omar School. She came to Canada for the first time in 1976. Later on, in 1984, she came again to Canada with Hazrat Malik Saifur Rahman Sahib and settled there permanently. She served as President, Lajna Calgary for about three years.

She was born on May 31, 1920 at Qadian. Her father's name was Mian Chiragh Din. Her mother, Sara Begum Sahiba was a "*Sahabia*". Her marriage with Hazrat Malik Saifur Rahman Sahib was arranged by Hazrat Musleh Maud (RA) which took place in 1942. She attended the first "*Theology Class*" organized by Hazrat Musleh Maud (RA) in Qadian. She stood first in that Class after completing the three year course. Hazrat Amma Jan Sahiba (RA) awarded her a medal, which was decorated on her by Hazrat Ummi Tahir Sahiba. Once, in Qadian, when she went to see Hazrat Musleh Maud (RA), Huzoor said to her, "Shaukat, How will you feel when you will deliver addresses in London while wearing *Burqa*." In those days, London was a far away place. This saying of Hazrat Musleh Maud was fulfilled when, Aapa Shaukat came to London in 1977 and was asked by the then president of Lajna to address the Lajna in London and other parts of England.

She is survived by three sons and four daughters. Dr. Mujeeb Rahman Malik, Yorktown, VA; Hisham Malik, Edmonton, Canada; Athar Bashir Malik, Woodbridge, VA; Amatul Latif Zirvi, wife of Dr. Karimullah Zirvi, Fairlawn, NJ; Amatul Basit Shah, wife of Mansoor Shah, London, England; Amatul Hamid, wife of Mirza Bashir Ahmad, Nowshera, Pakistan; Bushra Bari, wife of Abdul Bari Chaudhary, Calgary, Canada. She is also survived by 29 grandchildren and four great grandchildren.

The members are requested to pray that God Almighty accept her services in the cause of Islam and Ahmadiyyat, and that He may give her the best reward and raise her spiritual status and keep her close to His mercy.

## **SCHOLARSHIP FUND**

The current budget of the Ahmadiyya Muslim Community, USA, includes a modest amount of \$10,000 for scholarships to deserving youth of the Community for College education.

Interested Ahmadi students are requested to submit the attached application by April 15, 1999, to

Dr. Karimullah Zirvi

National Secretary Ta'leem

14-21 Saddle River Road

Fair Lawn, NJ 07410

## **FUND FOR DEVELOPMENT OF**

## **AFRICAN AMERICAN YOUTH**

African American youth may use the same application form for loans/grants from the Fund for the development of African American youth. Such applications should be addressed to Dr. Zaheer Bajwa, Secretary of the Board.

**APPLICATION FOR SCHOLORSHIP**  
**AHMADIYYA MOVEMENT IN ISLAM, USA**

*Please fill out the attached application to the best of your abilities. Applicants are invited to attach any additional information that may be relevant to consideration of their application*

**Applicant Information:** - *Please provide the following personal information.*

Name of Applicant: \_\_\_\_\_

Name Of Father/Spouse/Guardian (Please circle one): \_\_\_\_\_

Address: \_\_\_\_\_

Phone Number: \_\_\_\_\_

Age: \_\_\_\_\_

Jamaat: \_\_\_\_\_

Jamaat Membership Code: \_\_\_\_\_

**Educational History.** *Please provide the following information on your educational background:*

Last Educational Level Completed: \_\_\_\_\_

Educational Institution: \_\_\_\_\_

Date of Completion: \_\_\_\_\_

*Please attach official transcripts for the last four years of your education.*

**Proposed Course of Education.** *Please provide the following information.*

Degree/Educational Program to be Pursued: \_\_\_\_\_

\_\_\_\_\_

Educational Institution to be Attended: \_\_\_\_\_

\_\_\_\_\_

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

in

Ahmadiyya Movement in Islam

By

Hazrat Mirza Ghulam Ahmad of Qadian

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

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

نَحْمَدُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## DECLARATION OF INITIATION

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhoo*

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

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

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

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

### I promise that:

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

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ  
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ  
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

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

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي  
فَاغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

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

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

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

# FULL PARTICULARS

(Please write legibly in capital letters)

PREVIOUS NAME	MUSLIM NAME
DATE OF BIRTH	FORMER RELIGION
NATIONALITY	ETHNICITY (OPTIONAL)
OCCUPATION	JAMA'AT
ADDRESS	
STREET: _____	
CITY: _____	STATE: _____ ZIP: _____
COUNTRY: _____	PHONE: ( _____ ) _____

**Family members (spouse & children) pledging initiation:**

No:	NAME		RELATION	M/ F	DATE OF BIRTH			FORMER RELIGION	SIGNATURE
	Last	First			DAY	MO	YR		
1.									
2.									
3.									
4.									
5.									
6.									

SIGNATURE OF APPLICANT	DATE  ____/____/____ Day MO YR	INTRODUCED BY (Sign)	DATE  ____/____/____ Day MO YR
SIGN/ZONAL MISSIONARY/PRESIDENT	DATE  ____/____/____ Day MO YR	SIGN/MISSIONARY INCHARGE	DATE  ____/____/____ Day MO YR

**NOTE:** After completion, return this form to the incharge of your Mission.

Cut at the perforation ↑ and mail this page to the National Headquarters  
Keep the first page for your own records

# FOR OFFICE USE ONLY

(Not to be filled in by the Applicant)

MISSION:

NAME OF COUNTRY
REGISTRATION NUMBER
DATE

MISSIONARY INCHARGE:

SIGNATURE	DATE ____/____/____ Day MO YR
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RECEIPT NO:	DATE ____/____/____ Day MO YR
ACKNOWLEDGEMENT NO:	DATE ____/____/____ Day MO YR
REGISTRATION NO:	DATE ____/____/____ Day MO YR
ACCEPTANCE NO:	DATE ____/____/____ Day MO YR
DISPATCH NO:	DATE ____/____/____ Day MO YR

VAKILUT TABSHIR:

SIGNATURE	DATE ____/____/____ Day MO YR
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Length of Course: \_\_\_\_\_

Tuition Cost: \_\_\_\_\_

Books Costs: \_\_\_\_\_

Room & Board (If Institution is in a town other than hometown, giving full details): \_\_\_\_\_

Other Costs (Please List by Item): \_\_\_\_\_

Total Annual Costs: \_\_\_\_\_

**Financial Information.** *Please provide the following information regarding your ability to finance your educational expenses:*

Annual Household and Personal income (including parents/guardians/etc.) \_\_\_\_\_

Other Financing Sources (resulting from family contribution and from efforts to seek Federal/State Grants/Loan): \_\_\_\_\_

How much money will you be able to earn during the course of your education: \_\_\_\_\_

How much of your educational expenses will be financed by your own work: \_\_\_\_\_

Total Shortfall in Educational Expenses: \_\_\_\_\_

**Additional Information.**

Describe your objective for pursuing this degree: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Signature of Applicant: \_\_\_\_\_ Date: \_\_\_\_\_

**Certification by the President**

This is to certify that \_\_\_\_\_ s/o, d/o \_\_\_\_\_

Is a born Ahmadi / converted to Ahmadiyyat since: \_\_\_\_\_

Any Jamaat / Auxiliary office Held: \_\_\_\_\_

He/She is very regular / shomewhat regular/ Irregular in attending Juma and meetings of the Jamat.

He/She is the category A/B/C/D in paying the Chanda subscriptions.

President's Name: \_\_\_\_\_

President's Signatures: \_\_\_\_\_

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