



THE *Ahmadiyya* **Gazette** **USA**

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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KHILAFAT—THE SECOND MANIFESTATION

So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the day of Qiyamah. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as have been Allah's promise in *Baraheen-I-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

{The Promised Messiah (a.s.)}

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

FROM THE HOLY QURAN

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe prayer and give the Zakat and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.” (24:55-58)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُبَدِّلَنَّهُمْ
دِينَهُمْ أَلَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِي الْأَرْضِ وَمَا بِهِمُ النَّارُ وَلَيْسَ الْبَصِيرُ ﴿٥٧﴾

PROPHECY OF THE HOLY PROPHET MUHAMMAD

(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as it is a supplement to it) and would remain as long as Allah wills. Then this Khilafat would also come to an end. The rulers who cut (are cruel to people) will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge. After saying this, the Holy Prophet (s.a.w.) did not add any further comments.

FROM THE WRITINGS OF THE PROMISED MESSIAH

(Peace be upon him)

Allah manifests two kinds of signs. First, He manifests His authority through the hands of the prophets themselves, and second, at the time when after the demise of the prophet, hardships are encountered and the opponents gain power and think that it (the prophet's mission) was all over, and believe that the Jama'at was doomed to destruction, and even within the Jama'at, people find themselves confused, and their backs appear to be broken, and many unfortunate ones even seek the ways of apostasy, then God Almighty manifests His powerful authority a second time and provides support to the

falling Jama'at. So the one who remains steadfast till the end, witnesses this miracle of God. As it happened at the time of Abu Bakr Siddiq, when the demise of the Holy Prophet, peace and blessings be upon him, was considered to be an untimely death and many a desert dweller had turned apostate and even the grief stricken Companions seemed to have lost their senses, that God Almighty, by appointing Hazrat Abu Bakr Siddiq manifested a demonstration of His power, a second time and saved Islam from near annihilation.

(Translated from Urdu, *Al-Wasiyyat*, Page 6)

KHILAFAT IN ISLAM

(by Ch. Ali Muhammad, B.A., B.T.)

(This article was written in the early seventies. - Ed.)

Says the Holy Prophet (peace and blessings of Allah be upon him):-

“The Prophetic dispensation will continue to function as long as God wills it. Then He will discontinue it. There will, then, follow Caliphate period which would continue as long as God wills it. (According to another saying of the Holy Prophet (s.a.w.), it will be for 30 years). Then there will be a stop to it. Then will follow a period of absolute monarchy which will continue as long as God wills it. Then will it come to an end. Again there will be Caliphate answering the pattern of the prophethood”. Then he kept silent. (Masnad-i-Ahmad as quoted by Mishqat in Babul Inzar-wa-Tahzir)

It is a grand prophecy which foretells the establishment of the institution of caliphate after the end of the prophetic period; then of the establishment of absolute monarchy and lastly of the revival of Islam

at the hands of Imam Mahdi and Masih in the latter days. The Pious Caliphate which subsisted for 30 years, was transformed into an absolute monarchy by the Umayyads and the Abbasids. The Caliph-Sultans of Turkey in their double capacity controlled the destinies of the *Ummah* down to our own days.

During the last quarter of the 19th century A.D., the Sultan - Caliph of Turkey was hard-pressed by the rising power of Russia and the machination of the Great Powers of Europe. He was involved in a number of wars with Russia and Austria-Hungary. He had to put down the revolts of his own provinces in the Balkans. The 19th century saw the decline of Muslim states all the world over. The Mughals in India, the Turkomans in Central Asia and the Safavids in Iran, all fell prey to lethargy, indolence and luxury. On the moral and spiritual plane the Musalmans as a whole were a nonentity.

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The whole Muslim community became split up into a number of factions - Shias, Sunnis, Wahabis, and scores of others. The Musalmans as a nation ceased to act upon the teachings of the Holy Qur'an. Translation of the Holy Book into any language of the world was considered a sacrilege. The only use they made of the Holy Qur'an was to swear by it in the law-courts to recite it loudly and melodiously from the pulpits. Pondering over the inner meanings and interpretations of the Quranic text was confined to the study of the commentaries written some centuries back. The extent of the knowledge of the so-called *Ulema* was confined to the study of the Arabic grammar, theological tenets, logic and Greek philosophy. The propagation of Islam to non-Muslims was a long forgotten exercise. They had no approach to the beauties of Islam and its excellences. They were Muslims because they were born in Muslim families.

The indifference to the realistic study of Islam and deliberation over its teachings characterized the whole world of Islam. The malady was of a universal nature, not confined to one particular region or a particular community. The Sunni world of Islam had imperceptibly come to believe that Jesus Christ was bodily taken up to the heavens and that he would come down to the earth in the latter days, to reactivate the Muslims all over the world and in conjunction with the Mahdi would wage war against the infidels and fill the homes of the Muslims with wealth and plenty.

Again they had come to believe in predestination nullifying thereby any initiative on the part of man. They ceased to believe in the efficacy of prayer which can work wonders in the materialistic world. They also believed that communion with God was a impossibility. In short, the Muslims as a whole were Muslims in name only. Nothing remained of Islam but its name and nothing remained of the Qur'an but its words. The spiritual fountains that once flowed freely and profusely became dried up and Islam ceased to be a missionary religion. While the internal conditions of the Muslims presented such a dreadful spectacle, the enemies of Islam rose on all sides to destroy its root and branch. The Christian missionaries in an organized form were the first to take the field against the religion of the Prophet. All sorts of weapons were used, no stone was left unturned to convert Muslims to Christianity. The Christians rulers of India patronized

their missionaries who dreamed of planting the banner of the Cross on the walls of the *Ka'ba*.

The Arya-Samaj, founded by Pandit Dyanand of India, also took the field against Islam and Musalmans. The Brahm Samajists in their own way were pitted against Islam. Philosophers, scientists and others all attacked Islamic teachings and poisoned the raw minds of students against religion. Such were the conditions of Islam in the latter part of the 19th century. The very few pious people among the Musalmans who cherished the good of Islam and of the Muslims at heart, looked to the heavens for the appearance of the redeemer, a renovator, a deliverer a Savior of Islam who should come and save it. The succor did come at last. For, did not God promise before in the Holy Qur'an that it was HE who had sent down the Holy Qur'an and that HE Himself would protect it? The protection of the Holy Qur'an lay, not only in its textual preservation as it was revealed to the Holy Prophet (s.a.w.), but also in the appearance of reformers at the head of every century who would do away with all innovations and discrepancies that might have crept in the beliefs or practices of the Muslims. Such reformers, Mujaddids as they are called, have been appearing at the turn of every century in Islam. It was a matter of course, that the 14th century of the Muslim era should witness the appearance of a Reformer in our times.

No wonder, such a reformer was born in 1835 at Qadian, Gurdaspur, India, in a respectable family of Mughals. Mirza Ghulam Ahmad, received his early education from private tutors. He found his pleasure in the study of the Holy Qur'an and the observance of prayers. He loved seclusion and solitude. He attained efficiency in Urdu, Persian and Arabic. Even in his youth he saw dreams and visions and met with some of the prophets of yore, dined with Jesus Christ in a vision and in another, he saw the Holy Prophet himself (peace and blessings of God be upon him):

"I had a book in my hand when I met him" says Hazrat Mirza Sahib, "What book is this"? asked the Holy Prophet (s.a.w.), "*Qutbi*", said I. Then the Holy Prophet (s.a.w.) took it from me. As soon as he took it up, it became converted into a beautiful and charming fruit something like a guava but as big as a watermelon. When the Holy

Prophet (s.a.w.) cut it into slices for distribution so much honey flowed out of it that his hand was all laced with it up to the elbow. Then he gave me a slice of the fruit so that I may give it to the man who was standing behind me and had just arisen from the dead. Then he put all the other slices into my apron and I gave the slice to the newly risen man who ate it at once. When he had finished eating, I saw that the chair, the Holy Prophet (s.a.w.) was sitting on, became elevated and his face was beaming like the bright rays of the sun. I was enjoying this spiritual experience when I woke up.”

Even in his youth he saw dreams and visions which invariably came true. As he advanced in years, his visions increased quantitatively as well as qualitatively. When he neared the age of 40, he received revelation from God predicting future events. During the course of four years Hazrat wrote a most comprehensive book in the defense of Islam. It is called the *Barahin-i-Ahmadiyya*. It comprehends strong and convincing arguments on the existence of God, the authenticity of the Holy Qur'an as the word of God and the truth of the claim of the Holy Prophet (s.a.w.) to prophethood. It also deals with other religions particularly their claim that salvation of man lies through them. It also deals with the most controversial subject that revelation is not a thing of the past or the heritage of a particular nation but it is possible even in this materialistic age. But he said that Islam was the only living religion which provided the means to qualify for the gift of revelation and that the author himself was a recipient of revelation from God. He proved by his own personal spiritual experiences that God is a living reality, that the Holy Prophet of Islam (s.a.w.) is a living prophet and that Islam is a living religion because whosoever follows in the footsteps of the Holy Prophet of Islam (s.a.w.), is blessed with the gift of revelation and this is not possible in any other religion other than Islam. The followers of all religions, other than Islam, are debarred from receiving this gift unless they submit to the rule of Islam and follow in the footsteps of the Holy Prophet (s.a.w.).

The publication of *Barahin-i-Ahmadiyya* contained an offer to the value of Rs. 10,000 for the votaries of all important religions of the world to provide from their own religious books - the Bible, or the Vedas the

truth which the learned author of the *Barahin-i-Ahmadiyya* had deduced from the Holy Qur'an. Should they fail to produce similar wisdom from their scriptures the least they should do is to counter or refute his arguments, one by one and claim the award. The offer has stood unchallenged for the last 90 years. Will any of the Votaries, Hindus and Christians, dare pick up the gauntlet even now?

Claim to Messiah-ship

We read in the Holy Qur'an:

“He it is Who raised among the unlettered people a Messenger from among themselves who recites unto them. He Signs, and purifies them, and teaches them the Book and wisdom, although they were before in manifest mis-guidance; and among others from among them who have not yet joined them. He is the Mighty, the Wise”. (62:3-4)

Says Abu Hurairah:

“One day we were sitting with the Holy Prophet (peace and blessings of Allah be upon him). When Sura Jumuah was revealed, I asked the Holy Prophet (s.a.w.), 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 him the same question, the Holy Prophet (s.a.w.) put his hand on Salman and said, “If faith were to go up to the Pleides, a man from these would surely find it”. (*Bukhari*).

Again says the Holy Qur'an:

“He it is Who has sent His Messenger with the guidance and the religion of Truth, that He may cause it to prevail over all religions even if those who associate partners with God hate it.” (61:10)

Most commentators of the Qur'an have agreed that this verse applies to the Promised Messiah (a.s.) in whose time all religions will make their appearance and the superiority of Islam over all of them will be established.

It is apparent that the Second Advent of the Holy Prophet (s.a.w.) is a spiritual affair. The Holy Prophet (may peace and blessings be upon him) could not be expected to physically appear among his followers but

he was certainly to appear in the person of one of his followers who was to be through and through a most devoted follower of his Master and one who would have drunk deep at the fountain of him whose cause he had to plead and whose religion he had to serve. In other words, he would be a most faithful servant of the Holy Prophet (s.a.w.), his deputy, his lieutenant, to serve Islam in the latter days.

Hazrat Mirza Ghulam Ahmad of Qadian was of Persian descent. His ancestor Mirza Hadi Beg Birlas had migrated to India with some 200 relatives and followers in the time of King Zaheer-ud-din Babar and settled in the Gurdaspur district. His descendants rose in the estimation of the Mughal Emperors at Delhi. Mirza Faiz Muhammad was granted the Haft Hazari rank, a unique distinction only enjoyed by princes of the royal blood, as well as the title of Arm of the Empire.

Hazrat Mirza Ghulam Ahmad, under Divine guidance claimed in the eighties to be the Mahdi and Messiah as referred to in the traditions of the Holy Prophet (peace and blessings of God be upon him). He invited the Muslims to join him and serve Islam under his instructions. Good and pious Muslims who were looking to the heavens for the appearance of a deliverer at once flocked to Qadian and promised to serve under his banner. The Ahmadiyya Movement was initiated in 1889 with headquarters at Qadian and his followers have ever since continued to serve Islam to the utmost of their capacities.

The Holy Founder of the Ahmadiyya Movement served Islam by his speeches and writings and magnificent religious literature against Christianity, Hinduism and other atheistic movements. His pen served to smash up like the Rod of Moses all forms of falsehood and trickery, used in the name of religion.

Muhammad and Ahmad

Muhammad and Ahmad are the two names of the Holy Prophet of Islam (peace and blessings of God be upon him). The name Muhammad literally means 'the praised one' was given to him by his grandfather at his birth and Ahmad which means 'one who praises' occurs in the Holy Quran. It is an attributive name and signifies that the Holy Prophet (s.a.w.) will eulogize his God to the extent that no human being will have

done so before him and after him. Again, the word Muhammad signifies that the bearer of the name will perform deeds showing majesty and glory. But the word Ahmad signifies beauty and grace, gentleness and humility. Accordingly, we observe that the first phase of his dispensation was characteristic of glorious deeds. Besides being a master-prophet he was recognized at the undisputed monarch of Arabia - a unique distinction never enjoyed by any other before him.

Being the '*Seal of the Prophets*', he was to be the fountain head of all future reformers of the world. No reformer could claim the office until and unless he conformed to the prophethood of the Holy Prophet (s.a.w.) and confessed to be his humble and faithful follower in all respects. On the temporal side, the empire of Islam throughout the last thirteen hundred years exhibited glory and majesty never enjoyed before by any other prophetic order for so long. Great were the achievements of the followers of Islam in all the places of civilization. All sciences and arts of the world display the impact of Islam in every known part of the earth. The opposition forces made frequent use of the sword to suppress Islam and nip it in the bud. So, they were met with the sword and the sword remained unsheathed till there was no opposition and religion became a matter of conscience.

Second Advent of the Holy Prophet (s.a.w.)

In modern times the sword was not used to spread religion. It had been replaced by the pen. Books, pamphlets and newspapers have become the vehicle for publishing pernicious and venomous propaganda against the Holy Prophet (s.a.w.) and against Islam. The forces of evil have risen in all conceivable forms and are carrying an unceasing campaign against Islam and its followers. So, Providence raised Hazrat Mirza Ghulam Ahmad of Qadian to be the Messiah and Mahdi who, as the deputy of the Holy Prophet (peace and blessings of God be upon him) served Islam with his mighty pen for some thirty years and prepared a galaxy of devoted followers who spared neither life nor limb nor health nor wealth in the service of Islam. This pious company of devotees was prepared on the same lines as were the companions of the Holy Prophet (peace and blessings of God be upon him). The Promised Messiah (a.s.) himself was a successor to the

Holy Prophet (s.a.w.) and was succeeded on his death on May 26, 1908 by his best and most devoted follower, Hazrat Maulvi Noor-ud-Din who was unanimously elected as the first Caliph to the Promised Messiah (a.s.). The Ahmadiyya Caliphate was initiated on May 27, 1908.

The new *Khalifa* controlled and guided the destinies of the Ahmadiyya Community in particular and of the Muslim Community in general for six years. He expired on Friday, March 13, 1914, to be succeeded by Hazrat Mirza Bashirud Din Mahmood Ahmad as *Khalifatul-Masih II* at the age of 25. During the span of 52 years of his Khilafat, he led the Ahmadiyya Community from strength to strength. He prepared Muslim missionaries and sent them abroad to preach Islam in Europe, America, Africa and Southeast Asia. As years rolled by, the number of missionaries steadily increased. Mosques for the worship of God are being erected in Europe and Africa.

The results in our missionary efforts are particularly very bright in West Africa where Christianity had taken firm roots and was on the verge of proselytizing the whole native population to its fold. The Ahmadiyya missionaries however stemmed the tide, won the hearts of the natives and won them over to Islam. Minarets of Ahmadiyya Mosques can now be seen from a distance in Nigeria, Sierra Leone and Ghana; schools, colleges and hospitals are springing up in the towns. We have thousands of Ahmadies in Indonesia and the neighboring islands. Our progress in European countries is equally encouraging. We are equally anxious to reconvert Spaniards to the faith of their Arab forefathers who ruled the land for 700 years.

Hazrat Khalifa-tul-Masih II expired on November 8, 1965. He was succeeded by his illustrious son Hafiz Mirza Nasir Ahmad M.A. as *Khalifatul-Masih III*. The new *Khalifa* is equally zealous and anxious to spread Islam in the world. Last year he paid a visit to West Africa where he freely mixed with the people and endeared himself to them by his visible gesture of love and sympathy which burst forth from his noble heart like refreshing raindrops on a stretch of thirsty soil. There could be no better way of unfolding the intrinsic beauties of Islam than the one adopted by the "Spiritual king of the age" - the title which (late) President Tubman appropriately improvised to

describe the God inspired personality of the noble visitor.

Earlier in July 1967, Hazrat Khalif-tul-Masih III paid a visit to Ahmadiyya missions in European countries. On the last leg of his journey, he delivered an address on 28th July, 1967 in the Wandsworth Hall, London. He said:

"Gentlemen, mankind finds itself at this moment at the brink of disaster. In that context, I am the bearer of a momentous message for you and for all my brethren. Having regard to the occasion, I shall endeavor to make it brief. My message is of peace and harmony and of hope for mankind. I earnestly hope that you will listen carefully to what I have to say and to ponder over it with an open and enlightened mind."

During the course of his address he briefly discussed the life history of the Holy Founder of Islam and of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (a.s.), and some of his wonderful prophecies which saw their fulfillment in his lifetime or after his death in 1908, and about the outbreak of the third World War and the victory of Islam. He concluded by saying:

"The signs about the fulfillment of the prophecies about the victory of Islam are becoming more and more evident. I have just discussed the prophecy of the Third World War as after which Islam will triumphantly emerge in its full glory and I have also pointed out that this catastrophe can be averted through sincere contrition and by treading the path of virtue as taught by Islam. It is for you to choose and save yourselves and your children by establishing a true relationship with God based on certainty and conviction or to doom yourselves and your progeny to total annihilation by opting for paths that lead away from Him. The divine warner has warned you in the name of God and His messenger, the Holy Prophet Muhammad (peace and blessings of God be upon him). He has done his duty. It is my earnest prayer that God grant you the strength and the courage to do your duty".

Permanence of the Ahmadiyya Caliphate

According to the Promised Messiah (peace be on him) the Ahmadiyya Khilafat is destined to stay

permanently till the end of the world. Says the Promised Messiah (a.s.):

“He (God) manifest two kinds of His power, one, at the hands of the Prophets themselves and the other powerful manifestation of His power and might after their death.....It is at this crisis that Almighty God manifests a second time His might and power and rallies the tottering ranks.....Then Almighty God raised Abu Bakr and showed another proof of His might and power and thus He helped up falling Islam and fulfilled His promise contained in the Quranic verse: He will surely give them in exchange security and peace after their fear.

Bear in mind, then, my dear friends, that, this being established Divine law that He shows two manifestations of His power in order that He may trample under foot the hollow hopes of the opponents (of prophets) it is not possible that He should give up the old way. Be not, therefore, grieved at what I have said and let not your hearts

feel depressed for it is necessary for you to see the second manifestation of the Divine power, and it is better for you, for it is everlasting and will continue without a break up to the Day of Judgement.”

The Future of the Ahmadiyya Caliphate

The second manifestation of the Divine Power clearly means the Caliphate. So, the Ahmadiyya Caliphate which was initiated in 1908 continues to function and will continue to do so till the Day of Judgement. The future religion of the world will be Islam. Nations of the world will find their solace under the master banner of the Master Prophet Muhammad (peace and blessings of God be upon him). There will be One God, one religion, and one Prophet Muhammad (peace and blessings of God be upon him). The Ahmadiyya Caliphate will be rallying point of the peoples of the world..... This is the divine scheme of things which is going to take shape in the near future.

(Taken from *Al-Islam*, Vol. 1, No. 4, *The Gambia*)

REQUEST FOR SPECIAL PRAYERS FOR

MAULANA ATAULLAH KALEEM SAHIB

Maulana Ataullah Kaleem sahib suffered serious complications related to heart and lungs on May 6, and is under intensive care in Potomac Mills Hospital. Please remember him in your special prayers. May Allah keep him under His protection and grant him a long, healthy, and active life in the service of Islam/Ahmadiyyat. Amin.

ATTENTION ALL ANSAR AND KHUDDAM

The Majilis Khuddamul Ahmadiyya, U.S.A. is presently preparing a 25th year commemorative souvenir. We are looking for:

- ▶ Time line achievements including locations, attendance, themes, etc. by Khuddam over the last 25 years.
- ▶ OLD PHOTOS taken between 1975 to the present of Khuddam activities, and events both local and at a National level.

▶ INTERVIEWS OF JAMA'AT MEMBERS on their recollections of specific events or contributors to Majilis Khuddamul Ahmadiyya's growth over the last 25 years.

▶ ANY SOUVENIRS TO BE PHOTOGRAPHED (badges, trophies, t-shirts), from past USA Khuddam Ijtemas.

Please contact Anser Ahmad, at (717) 671-1363, or write to him at 2544 Alessandro Blvd., Harrisburg, PA 17111.

BLESSINGS OF KHILAFAT

(by S. M. Shahab Ahmad)

The Holy Quran mentions three types of Khilafat, which are:

1. Khalifas, who are Prophets such as Adam and David. About Adam God says: *I am about to place a vicegerent in the earth* (2:31) and about David He says: *O David, We have made thee vicegerent in the earth.* (38:27)
2. Khilafat-e-Malukiat: Prophet Hud says: *And remember the time when He made you inheritors of His favors after the people of Noah.* (7:70)
3. Khalifas, who are successors of Prophets, follow their footprints and lead the community on the Shariah of their Master Prophets. Such Khalifas may be Prophets-cum-Khalifas or only Khalifas. They may be contemporaries of their master Prophets or succeed them after their death. The Quran says:

"And Moses said to his brother, Aaron 'Act for me among my people in my absence, and manage them well, and follow not the way of those who disorder' (7:143).

Again:

"Surely We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allah, and because they were guardians over it". (5:45)

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

"Allah is the Light of the heavens and the earth. The similitude of His light is a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree - an olive - neither of the East nor of the West, whose oil would well-nigh be ablaze even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will.

And Allah sets forth parables to men, and Allah knows all things full well." (24:36)

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

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

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

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

This verse mentions the special characteristics and

marks of the Khulafa-e-Rashidun, which are:

1. They are appointed Khalifas through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifas. These holy persons never desire to be leaders or Khalifas.
2. God helps them in the same way as He helps His Prophets.
3. This promise from God to the believers continues as long as they are true believers and act righteously. When they give up these qualities, God withdraws His promise.

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

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

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

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

4. The religion which their mission is to serve becomes firmly established through their prayers and missionary efforts.
5. God changes into peace that from what they fear. The verse does not say that the so called worldly fears are changed to peace. These Khalifas do not fear death, starvation, humiliation, etc. They are far above worldly fears. Their only concern is the establishment and propagation of truth, and God has always fulfilled this pious desire of such Khalifas.
6. *They will worship Me, and they will not associate*

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

The clause: *whosoever is ungrateful after that, they will be the rebellious.* Signifies that Khilafat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. This clause clearly says that once a person is elected as Khalifa, he cannot be deposed.

KHILAFAT IN AHMADIYYAT

Based upon the teachings of the Quran, observing the rise and fall of the Muslims, and, of course, under Divine guidance; the Promised Messiah (a.s.) writes about Khilafat in Ahmadiyyat:

"It is the way of God which He has manifested throughout since He created man on the earth, that He helps His Prophets and Messengers and makes them triumph, as He has said: *Allah has decreed Most surely it is I Who will prevail, I and My Messengers.* (58:22). Their triumph means that as the purpose of the Prophets and Messengers is that God's will shall be done on earth and no one should oppose it. He establishes their truth through powerful signs, and sows the seed of the verities that they desire to spread in the world, through them. He causes them to die at a time when there is apprehension of their failure, and thus provides their opponents with an occasion for mocking at them and deriding them. But after their mocking and derision He makes manifest another aspect of His Power, and provides such means through which those purposes which had remained unfulfilled to some degree are fully achieved. In short, He manifests two types of His Power. First He manifest His Power directly through His Prophets. Secondly, when after the death of a Prophet his community is confronted with difficulties, and his opponents appear strong, and imagine that the late claimant's mission has failed and become confident that his community would

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

So, dear ones, as it has ever been the way of God that He makes two manifestations of His Power, so as to frustrate two false joys of His opponents, it is not possible that in this case He should depart from His ancient way. Therefore, be not sorrowful over what I have told you, and do not let your hearts suffer from anxiety; for it is necessary for you to witness the second manifestation of God's Power also. Its coming will be the better for you, for it is permanent and will endure till the Day of

Judgement. That second manifestation cannot arrive till after I am gone; but when I go God will send that second manifestation to you, and it will abide with you forever. (*The Will*)

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

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

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

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

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AN AHMADI SEVENTH GRADE STUDENT GETS DISTINCTION

Congratulations to Miss Uzma Khan, a seventh grade student from Columbus Ohio. She was recently inducted into the Junior National Honor Society. This is a honor on a national scale. Only a few students from each school get to be inducted in the National Honor Society. May Allah increase her in knowledge and May Allah increase all Ahmadi students in Knowledge. The Promised Messiah (a.s.) was promised by Allah as one of his distinctions that his followers will excel in knowledge.

PROPHET FOR ALL MANKIND

(by Muzaffar Clarke)

The Holy Quran bears testimony that the Holy Prophet Muhammad, peace be on him, was a source of mercy and blessing for all mankind:

Say, 'O mankind, truly I am a Messenger to you all from Allah to whom belongs the Kingdom of the heavens and the earth. There is no God but He. He gives life and He causes death. So believe in Allah and His Messenger, the Ummi Prophet, who believes in Allah and His words; and follow him that you may be rightly guided.' (7:159)

Blessed is He Who has sent down Al-Furqan to His servant that he may be a Warner to all the worlds. (25:2)

And We have not sent thee but as a mercy for all mankind (21:108)

The Holy Prophet, peace be on him, himself also said:

“All creatures of God form the family of man and he is the best loved of God who loves his creatures the best. O Lord! Lord of my life and everything in the universe, I affirm that all human beings are brothers. Respect God and be affectionate to the family of God.”

In spite of these references many non-Muslim scholars and orientalists persist in their contention that the Holy Prophet of Islam did not see himself as a world reformer and that his vision was limited to Arab tribes living within the boundaries of Arabia. This mistaken view lies in the face of historical fact. We have only to consider the quoted verses from the Holy Quran which were revealed to the Holy Prophet (s.a.w) during the early days of his ministry before his persecutors forced him to leave his home town, Mecca. The letters and invitations to accept Islam which he sent to the rulers of Persia, Abyssinia, Egypt, Bahrain and to many tribes of the Arabian peninsula show how perfect was the Holy Prophet's (s.a.w.) faith in God. They also show how from the very beginning he had not been sent only to a particular people but to all the people of the world. It is true that the persons to whom he sent the letters reacted in different ways. Nevertheless he fulfilled his duty to God and mankind by presenting Islam to them.

Far from being a local or national faith. Islam is international in its outlook and does not recognize tribal, national or ethnic barriers which destroy peace and harmony. True Islam is based upon the true teachings of Islam and on the practices and sayings of the Holy Prophet (s.a.w.). Islam embodies the eternal principles of guidance given by the Lord of the Universe and has given man the freedom to apply them in every age according to the spiritual conditions of the times. One of the beauties of Islam is that it satisfies both the demands of stability and change. In all ages the basic problems of life remain the same but the ways and means of solving them change with the passage of time. The basic principles of Islam provide for these changes.

George Bernard Shaw put the importance of Islam and the Holy Prophet (s.a.w.) into twentieth century context when he wrote:

“I have always held the religion of Muhammad in high esteem because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion, far from being an anti-Christ, he must be called the savior of humanity. I believe that if a man like him was to assume dictatorship of the world he would succeed in a way that would bring it much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the people of Europe of tomorrow as it is beginning to be acceptable by the Europe of today.” (*The Genuine Islam*)

No finer tribute of the greatness of the Holy Prophet (s.a.w.) has ever been made by a non-Muslim scholar. In the estimation of Bernard Shaw he was *the wonderful man! The Savior of humanity!* He wrote that in 1936 and since then the Ahmadiyya Movement in Islam has established a network of missions and mosques in European countries in addition to numerous missions, mosques, schools hospitals and clinics throughout the world.

Having considered the claim of the Holy Prophet

(s.a.w.) to be the Messenger of God and reformer for the whole world we should next consider the universal features of Islam and why his claim should be accepted. It was revealed to him through the Holy Quran that God (Allah) is *Rabb-ul-Alameen* which means *God of the universe* Who is the Creator and Nourisher. The One Who looks after and provides for all spiritual, ethical, social, economic and other needs of His entire creation. He is not only the God of the Muslims but the God of all human beings and of all creatures in the universe. This belief in a universal God along with specific injunctions to all followers of Islam to try to cultivate the attributes of God bestows and creates a unity of outlook among Muslims. God has catered for the spiritual and material needs of every one irrespective of nationality.

Islam requires belief in the Prophets of all revealed religions such as Abraham, Moses, Jesus, Confucius, Zoroaster, Buddha etc. The Holy Quran teaches that there is no nation to which a Warner has not been sent at one time or another with divine guidance to meet the needs of the times and in accordance with the spiritual development of the people concerned.

The Holy Quran teaches that these heavenly Messengers are to be respected because they have one common origin of truth. All Prophets have taught the absolute Unity of God and that He Himself is perfect Unity.

Holy Books were revealed before the Holy Quran but were limited in two respects. Each Book contained a code of conduct which was designed to meet the needs of people to whom it was sent. Each revelation contained fundamental truths through the ages but it also contained exhortations, commandments and prohibitions which were of a local or temporary nature. Moreover, as time passed portions of the revelation were lost, interpolated or forgotten. Those things which are of universal application have been restored by the Holy Quran. Local or temporary material has been omitted. Allah, however, out of His love and mercy, has added new material required for the present and future requirements of mankind. The Holy Quran is the final revealed Book for mankind and in it God says that He has perfected religion for mankind through the revelation of this revealed scripture which is the perfect revelation for all time.

Man has been given a very high and exalted status in God's universe. He has been endowed with the best and most appropriate faculties and qualities. He is, however, responsible for their proper use. He runs the risk of severe punishment if he misuses or abuses any of them.

God has given man the freedom of thought and speech and everyone is responsible for his or her own thoughts, motives and faults. If human beings did not have these freedoms they could not be held responsible for their actions.

There are two indispensable fundamentals of faith in Islam to which its followers must adhere. They are belief in the existence of God and his absolute Unity. Also belief in the accountability of conduct which includes thoughts, motives and good and bad actions. This accountability is emphasized in the next life after death.

Human beings have been created so that they may develop the attributes of God. The Holy Prophet (s.a.w.) said: *Adorn yourselves with divine attributes*. In order that they may achieve this purpose God has given them appropriate faculties and, in addition, He has put the universe at their service. He has put into operation laws for the regulation of the universe and by studying them people can put these forces of nature to their own beneficial use. If they misuse or abuse them then they can bring about their own destruction.

The basis of our relationship with our fellow beings is our common relationship with our Creator. Our duty to Him balances our duty to our fellow human beings and helps to adjust all our relationships. It is a self-evident truth that God stands in no need of anything and that we are dependent upon His Grace and Mercy every moment of our lives. The service of God and striving in His path means service to our fellow beings and striving to bring about conditions where goodness may flourish. The only way to establish communication between man and his Maker is through prayer and the remembrance of God which involves contemplation of His attributes. God says in the Holy Quran:

"I answer the prayer of the supplicant when he prays to Me." (2:184)

Repentance is another means of approaching God.

Islam takes into account man's liability to fall into error unconsciously or by design. In such a case he may retrace his steps and climb higher through sincere repentance. He not only forgives sins and errors but even wipes out their consequences. The Holy Quran teaches that one should never despair of the Mercy of God Who is Most Forgiving and Merciful. These attributes of God are not limited to any particular people. God's Grace and Mercy may be sought and won everywhere and by everyone.

Islam the religion revealed to the Holy Prophet Muhammad, peace be on him, is a practical religion. Symbolic expression has its value but we must not allow it to become a substitute for the spirit and reality of Islam. Allah says in the Holy Quran:

It is not righteousness that you turn your faces to the East or to the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives: and observes prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war: it is these who have proved truthful and it is these who are truly God-fearing. (2:178)

God says regarding the character of the Holy Prophet (s.a.w.):

Verily you have in the Prophet of Allah an excellent model, for him who hopes to meet Allah and the Last Day and who remembers Allah much. (33:22)

The Holy Prophet (s.a.w.) left an enduring impression on a large section of mankind. He proved himself an Excellent Exemplar as again confirmed by God in the Holy Quran:

Allah sends down His blessings on the Prophet and His angels constantly pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace. (33:57)

The renowned Muslim scholar, Sir Muhammad Zafrullah Khan, has described the debt which the

world owes to the Holy Prophet (s.a.w.) of Islam:

“In obedience to this divine command, all through the centuries Muslims have constantly prayed for and invoked Allah's blessings upon the Holy Prophet, peace be on him. There are today more than 800 million Muslims spread throughout the world in all the countries and their number is increasing daily. On average a Muslim invokes God's blessings on the Holy Prophet (s.a.w.) at least forty times during the course of each day and many of them do it much more than that. Every time the Holy Prophet (s.a.w.)'s name is mentioned Allah's blessings are invoked upon him and Allah's peace is called down upon him. Every moment of the night and day millions of devoted hearts supplicate the Almighty for His blessings on the Prophet. Has there been in the history of man any other who has been so richly blessed: And it is right that it should be so. One who devoted his life so utterly to the service of God and His creatures, as did the Holy Prophet (s.a.w.), is deserving of the deepest gratitude on the part of the whole of mankind. By constantly invoking the blessings of God upon him, those who do so seek to pay a fraction of the debt that the world owes to him.”
(*Muhammad the Seal of the Prophets*)

I would like to close by quoting a tribute to the Holy Prophet (s.a.w.) by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam:

“Our Holy Prophet, peace be on him, was a great reformer for the proclamation of truth and restored to the world the truth that had been lost. No Prophet shares with him the pride that he found the whole world in darkness and by his appearance that darkness was converted into light. He did not die until the people among whom he had appeared had cast aside the garment of paganism and had adopted the role of the Unity of God. Such perfect reform was particular to him that he taught a people who were at the level of animals the ways of humanity. In other words he converted wild beasts into men and made them men of God and breathed spirituality into them, and created a relationship between them and the True God.”

EXEMPLARY CHARACTER OF THE HOLY PROPHET (S.A.W.)

(by Ata Ullah Kaleem)

While the achievements of all great men are limited to a definite sphere, those of the Holy Prophet Muhammad (peace be on him) cover the entire field of human conditions. If, for example, greatness discovers itself in the reclamation of a degenerated and degraded nation, who can have a better claim than he who lifted up a nation sunk so low as were the Arabs, and made them the torch-bearers of a culture and a civilization, both virile and living. If greatness lies in unifying the discordant elements of a society into a harmonious whole, who can have a better title to the distinction than the one who gathered together a people like the Arabs split up into warring tribes and divided generations of blood feuds? If greatness consists in establishing the Kingdom of God on earth, there, too, he stands unrivaled. If greatness lies in displaying high morals who can be a match for one who was referred to by friends and foes alike, as *Al-Amin-the Trustworthy and Sadooq-the Truthful*? If conquest determines the greatness of a man, surely, even here, history cannot find the like of the hero of Islam, the champion of humanity, who rose as we have seen from a helpless orphan to become a mighty conqueror and a king, nay, an emperor of a large Islamic empire which has withstood the storms and stresses all of these fourteen hundred years. If the living driving force that a leader commands is the criterion of greatness then his name, even today, casts a charm over eight hundred million souls spread all over the habitable world, binding them together irrespective of caste, climate or color and with the strong yet pliant cord of brotherhood.

As a matter of fact, God the Creator of heaven and earth, who is the All-Knowing God, has Himself eulogized the exemplary character of the Holy Prophet (s.a.w.) when He revealed in the Holy Qur'an:

And thou dost surely possess high moral excellences. (68:5)

The Holy Prophet's (s.a.w.) humanity was exemplary. He was a complete embodiment of all good moral qualities that a man is capable of possessing. It is to this aspect of the Holy Prophet's (s.a.w.) greatness to which his talented wife, Hazrat Ayesha

(r.a.), referred, when, on being asked to shed some light on the Prophet's habits and morals replied that he possessed all those moral excellences which are mentioned in the Holy Quran as the special marks of its true followers. It means he was the same in word and action. He believed in teaching more by example than by precept. There is not a single ordinance or injunction from God that did not find complete manifestation in his own actions.

Almost all the moralists seem to have labored under two disadvantages. Firstly, they did not pass through vicissitudes of life as did the Holy Prophet of Islam (s.a.w.) and, secondly, though they did their best they could not complete the task before them. On the other hand, those who had such chances and who took full advantage of them, had left us a very meager record, not the true narrative of the actual events. The Holy Prophet's (s.a.w.) life reveals his unique personality of which both the records and experiences satisfy all that could be demanded of a real Prophet and a real man. In fact his whole life was an elegant and practical commentary on the Holy Quran.

The Holy Prophet (s.a.w.) was gifted, in full measure, with all those natural faculties, qualities and attributes which contribute to the building up of a man's full moral stature. He possessed in full measure moral qualities such as boldness, bravery, generosity, beneficence, fidelity, forbearance, fortitude, pity, compassion, self-abnegation, honesty, brotherliness, humility, gratitude, hospitality, magnanimity, firmness, steadfastness, dignity, decorum, love sympathy for relatives and mankind at large, high resolve, patience, power to resist evil, an infinite capacity for hard work, simplicity, truthfulness, love for the poor and the down-trodden, respect for the old, kindness towards the young, an unbounded love for his Creator and complete devotion to Him and trust in Him, etc.

The life of the Holy Prophet Muhammad (peace be on him) was multi-sided. In all things he showed that spirituality does not mean just fasting and praying, nor the renunciation of the world. He defined it as the height attained by prayer and fasting along with the discharge of worldly obligations. He married and gave

us an illustration of wedded life. He had children to rear and showed us the duties of parents towards children. He illustrated righteousness in every walk of life. He began his life by being a servant, trader, a subject, a master, a reformer, a legislator, an administrator, a judge, a peacemaker, a military commander, a sovereign and as a Prophet. In all these capacities, he was an ideal to follow.

Adam was the *Deputy of God*, Noah *The Saved One*, *The Intimate Friend*, Ishmael *The Sacrificed One*, Joseph *The Beautiful One*, Moses *The Mouthpiece*, and Jesus *The Spirit of God*, Muhammad (peace be on him) was all of them in one.

In him were merged all the qualities of his forerunners. He was the perfect and complete personality as described in the following Persian verse:

“Thou combinest in thyself the beauty of Joseph, the reviving breath of Jesus and the effulgent hand of Moses.”

In other words, all that was individually possessed by other great prophets was concentrated in Muhammad (peace be on him). He was a perfect man and a true image of God. The missions of those who came before him were limited to the cultivation of a particular trait of human character. The life of each of them presented a model in this or that branch of human morals, but the life of the Prophet of Islam and hero of humanity, embraced human nature in its entirety, and raised it to the acme of perfection. In his own life every phase of human morals and human values found complete manifestation and he is, for that reason, called the perfect example for humanity as God Himself has declared in the Holy Quran when He says:

Verily, you have in the Prophet of Allah an excellent model. (33:22)

The battle of the Ditch, perhaps, constituted the hardest ordeal in the Holy Prophet's (s.a.w.) whole career and from that supreme test he emerged with enhanced moral stature and prestige. In fact, it is in time of danger, when all around is dark, or in the hour of success and victory when a person's enemy lies prostrate at his feet, that his real mettle is tested; and history bears an eloquent testimony to the fact that the Holy Prophet (s.a.w.) was great and noble in time of distress, as he was in the hour of success. The battles

of the Ditch, Uhad and Hunain shed a flood of light on one beautiful facet of his character, and the fall of Mecca on another. Peril and danger did not discourage or dismay him nor could victory and success spoil him. When left almost alone on the day of Hunain, with the fate of Islam hanging in the balance, he advanced fearlessly and single-handed into the enemy's ranks with the memorable words on his lips:

“I am the Prophet of God and I am telling no lie. I am the son of Abdul Muttalib.”

When Mecca fell and the whole of Arabia lay prostrate at his feet, absolute and undisputed power failed to corrupt him. The Rev. Bosworth Smith writes:

“Now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Read the account of the entry of Muhammad into Mecca side by side with that of Marius or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge. From a helpless orphan to the ruler of a big country was a great transition; yet the Prophet retained the nobility of his character under all circumstances.”
(*Muhammad and Muhammadanism*)

Lane Poole has also described this unparalleled event in world history:

“But what is this? Is there no blood in the streets? Where are the bodies of the thousands that have been butchered? Facts are hard things; and it is a fact that the day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca. Four criminals whom justice condemned, made up Muhammad's proscription list; no house was robbed, no woman insulted. It was thus that Muhammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one.”
(Lane Poole quoted in *Introduction to Higgins'*

Apology for Muhammad pp. ixxi)

The clemency shown by Joseph to his brothers bears no comparison to the mercy shown by the noble Prophet Muhammad (peace be on him) to his deadly enemies. He forgave the woman who poisoned him, he forgave the woman who cut out the liver of his valiant uncle and ate it and he forgave the men who had dragged one of his own female relatives to death. For such forgiveness and clemency there is no parallel in history. Peace be on Muhammad the forgiver and merciful.

What greater testimony could there possibly be to the Holy Prophet's (s.a.w.) nobility of character than the fact that those who were nearest to him and knew him most, loved him most and the first to believe in his mission. They were his dear wife Khadija, his life-long friend Abu Bakr, his cousin and son-in-law Ali and his freed slave Zaid.

Sir William Muir has written:

"It is strongly corroborative of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his own household who, intimately acquainted with his private life could not fail otherwise to have detected those discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home."

The Prophet was humanity's noblest specimen and a perfect model in beauty and beneficence. In all the various facets of his variegated life and character he stands unrivaled and an excellent exemplar for men to copy and follow. His whole life lies before the floodlight of history. He started life as an orphaned child and ended with being the arbiter of the destinies of a whole nation. As a boy he was sedate and dignified and at the threshold of youth he was a perfect example of moral virtue, righteousness and sobriety. In middle age he won the title of *Al-Amin*, the trusty and truthful, and as a business man he proved himself to be most honest and scrupulous. He married women both much older and much younger than himself and all of them swore to his faithfulness, love, and godliness. As a father he was most affectionate, and as a friend most loyal and considerate. When entrusted with the great

and difficult task of reforming a corrupt society and subjected to persecution and exile, he bore it all with dignity and decorum. He fought as a soldier, and commanded armies. He faced defeat and won victories. He legislated and decided cases. He was a politician, a statesman, a teacher and a leader of men. Head of the state as well as of the church. A great writer has described him, Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by divine right, it was Muhammad (peace be on him) for he had all the power without its instruments and without its supports. He would do his household work with his own hands, would sleep upon a leather mat and his menu consisted of dates and water or barley-bread. After having completed a full day of multifarious duties, he would spend the hours of night standing in prayer supplication till his feet became swollen. No man under so vastly changed circumstances and conditions had changed so little.

"The acceptance of Islam illuminated their hearts and changed their lives into virtue and their wickedness into genius. Their nightly carousals were abandoned for the sake of vigils and prayers, and their morning bouts were changed to paeans of praise and thanksgiving. Anyone, who would carefully ponder over this remarkable change how those wild Arabs abandoned their former postures and hewed through the forest of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of Muhammad (peace be on him), the supreme Prophet elected by God for His everlasting grace. And one may well wonder at the uniqueness of his power which picked up the holy companions from the depths of the earth and led them to the stage of the elect. He found them like beasts, devoid of the notions of divine unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety and explained to them the principles of communal and social life, instructed them in the laws of hygiene, in the rules of marriage relations and domestic economy, in the principles of diet

(continued on page 27)

MUHAMMAD AS AN ADMINISTRATOR

(The following is the text of an address delivered by Sir Muhammad Zafrulla Khan at the London Mosque on 24th October, 1966)

Today I propose to speak to you on "The Prophet of Islam as an Administrator". That is one aspect of his life, duties and of his character. During the course of my address I shall refer to the Holy Quran and Hadith.

The Quran is a compilation of the verbal revelation vouchsafed to the Holy Prophet, peace be on him, over a period of twenty-three years from 610 A.D. to 632 A.D. It is also helpful to remember that was the period of the Prophet's ministry so that the values on which I shall speak this afternoon were emphasized during that period nearly fourteen hundred years ago. The Quran does not contain anything about what the Holy Prophet (s.a.w.) did or said in illustration on the revelation. What he said or did in exposition of these values are contained in Hadith or better known as 'traditions'. I shall try to make it clear as I go along when I refer to either of these sources whether I am speaking on the Quran, that is to say the revelation, or on the Traditions, that is to say what the Prophet himself did in illustration of what is enjoined in the Quran.

In the Quran God has said "that there is for you in the Prophet an excellent model" in all aspects of life for those of you who hope to meet your Creator and to be confronted with the Last Day when all values will be put to the test.

Now the Holy Prophet (s.a.w.) has been put forward here as an excellent model as an exemplar for us in all aspects of our lives. There are two or three fundamentals which must be assumed and which must be justified by facts if one is to act upon the commandments contained here that we are to mold our lives upon the model of the Holy Prophet (s.a.w.). The exemplar, however, must be a human being subject to the same limitations, confronted by the same and similar problems and challenged by the same difficulties to which we are subjected and by which we are challenged. Otherwise there will be a world of difference between the ideals and our efforts. In at least three places, the Prophet has been commanded in the Quran:

Proclaim, O Prophet, I am but a human being like unto you.

That fulfills the first fundamental basis serving as an ideal.

The second fundamental is that he should not have been accorded any extra-ordinary privileges which made it easier for him to live an ideal life but which would make it difficult or impossible for us to follow in his footsteps. Again he is commanded to proclaim:

I have no control over the pleasure of our Creator. I have no knowledge of the unseen except that which the Lord vouchsafes to me. I do not claim to be an angel. It is true, however, that I am the recipient of revelation and that I act in accordance with the commandments which are revealed to me. God has, therefore, illumined my mind for, that purpose. True I have this advantage which all of you can also have and act upon, that my spiritual vision has sharpened. So can your spiritual vision be sharpened. And consequently, if you will reflect, there is, of course, a difference between a person who can see and a person who cannot see. But this is not a privilege that is confined to me.

The third fundamental is that we should have a detailed knowledge of the life of the Holy Prophet (s.a.w.). What were the difficulties which confronted him? How did he overcome them? How did he manage to act upon the value set forth in the revelation? However perfect he might have been as a model, as an ideal, we would be left in a position of theoretical acceptance of that model which would not have been of any practical assistance to us if we did not know how he lived his daily life. We are fortunate that we possess a very detailed knowledge of his life. He is a figure in history. There is nothing mythical about him at all. We can proceed, therefore, with perfect certainty to the study of any aspect of his life that we desire to know.

Finally it is necessary for him to serve as a model that in his life he should have occupied various positions and discharged whole sets of responsibilities otherwise one would be left with a model whose life was so smooth and easy that all he had to do was to

render thanks to the Almighty for the favors that He had bestowed upon him. But that is not so. His life was full of trials and tribulations and it was multifaceted. He was born an orphan in the home of his grandfather, Abdul Muttalib. He served as a commercial agent for Khadija whom he married. He had a family, children and was a husband and a father. He was subjected to extreme persecution so that he experienced every kind of adversity; and during that difficult period he behaved as a peaceful citizen of Mecca. When he migrated to Medina he was pursued there by the forces of the Quresh. He had to take up arms in self-defense. He commanded in all the principal battles that took place but he never wounded or killed anybody in them. He had such abhorrence, even in battle, of taking human life. But he had experience on the field. He was a commander. As soon as he arrived in Medina, the three Jewish and the two Arab tribes living there all combined to request him to become the head of the town. That is to say, as far as Medina was concerned, he became a ruler from the moment he arrived there. A charter was drawn up as to how he was to administer this tiny republic. Against this background he had to make an effort in composing himself in that capacity. As I have given you some indication of the various situations which arose in his life—a very brief one of various situations of his life—this is the one to which I shall give attention.

Administration has two major aspects judicial and executive. Let us first take the judicial side. Here I may add another explanatory and preliminary observation. When we study these matters we do not do so merely from a historical point of view. That is to say that our approach and effort is not merely academic. It is practical in the sense that the life of the Holy Prophet (s.a.w.) continues to be our guiding example. The law of the Quran, and the moral, social and cultural values started by the Quran and the Prophet continue to be binding upon us in our daily life. I do not claim that all of us or even a very large majority of Muslims today are able to conform wholly to those values although they are bound by them. My main purpose is to remind those of us who are Muslims, what our own duties are in that respect. I would also, respectfully, say to our non-Muslim friends that however far we may fall short of these values in this country or in other countries of Muslim majority, we should accept them binding and

obligatory upon us.

Now with regard to judicial function, and I would remind you I am talking of fourteen hundred years ago which I am not saying as an apology but as an explanation that even at that time the ideal set up was so high. First the obligation upon Muslims to have their differences settled through the judicial process: God declares in the Quran that these people cannot claim to be believers unless they submit their disputes to the Holy Prophet (s.a.w.) for settlement.

Among Muslims the administration of justice is not derived from the sovereign authority of any particular ruler, president or government but from this declaration of the Quran in which the Holy Prophet (s.a.w.) was designated as the principal judicial judge without compliance of which faith is not complete. Not only were Muslims to settle their judicial disputes through the Holy Prophet (s.a.w.) but also to entertain no complaint in their hearts after the pronouncement of his final decision. No question of having been dealt with unfairness should arise. They must accept the decision cheerfully and that is what no law can impose. They are only moral and spiritual values which reach far beyond the reach of the law.

What can bring about that attitude? I will read the following two pertinent verses from the Quran:

O ye who believe, when you take a loan, one from another, for a term, reduce the transaction to writing; and let a scribe record it in your presence faithfully. No scribe should refuse to set it down in writing, because Allah has taught him, so he should write. Let him who undertakes the liability dictate the terms of the contract, and in so doing let him be mindful of his duty to Allah, his Lord, and not keep back anything therefrom. If he who undertakes the liability should be of defective intelligence, or a minor, or unable to dictate, then let his guardian dictate faithfully. Procure two witnesses from among your men; and if two men be not available, then one man and two women, of such as you like as witnesses, so that if either of the two women should be in danger of forgetting, the other may refresh her memory.

The witnesses should not refuse to testify when they are called upon to do so. Whether the

transaction be large or small do not be disinclined to write it down, together with the appointed time of payment. This is more equitable in the sight of Allah, makes testimony surer and is more likely to exclude doubts. In case of ready transactions when goods and money pass from hand to hand, it shall be no sin for you not to reduce them to writing. Have witnesses when you buy or sell. Let no harm befall a scribe or a witness, and if you do such a thing it shall certainly be disobedience on your part. Be ever mindful of your duty to Allah. Allah grants you knowledge and Allah knows all things well. Should you be on a journey and not find a scribe, the alternative is a pledge with possession. When one of you entrusts something to another, then let him who is entrusted render back his trust when he is called upon to do so, and let him be mindful of his duty to Allah, his Lord. Conceal not testimony; whoever conceals it is one whose heart is certainly sinful. Remember Allah knows well all that you do. (2:283-284)

The first commandment reminds the student of law of section 4 of the statute of France in the seventeenth century, but long before that at the beginning of the seventh century it was laid down that you must commit your contracts to writing except when it is a cash transaction. All other contracts must be reduced to writing and one should not be so lazy as to say: all is not necessary. This method of reducing to writing makes evidence much firmer and the process of determination much easier. In drawing up the contract the party undertaking the obligation should inspect the contents of the deed. If he is a minor and unable to do so or not completely in control of his mind or suffers from any other disability his guardians, or representatives should accept. The wisdom of it is much clearer to us today who belong to a society where literacy is not very wide spread. The obligation that a contract should be dictated by the person undertaking and not merely that someone else draws up something and says sign here this is what it means. Perhaps he did not understand completely to what he was putting his hand. Witnesses should not refuse to appear in court when summoned to do so. He who conceals evidence, his heart is sinful to the obligation of giving true evidence. Regarding the duties of

witnesses we are told to bear witness and give evidence for the sake of God; and those of you who are called upon to judge let not hostility to anybody incite you to injustice. Be just for that is nearest to righteousness.

One could carry on and quote the prohibition to attempt to pervert the course of justice either through false evidence or bribery. The Quran says: *do not seek to acquire property from one another through falsehood nor put it up to those who have authority over you.* The Holy Prophet (s.a.w.) has very firmly stated that he who offers a bribe and he who accepts a bribe are both destined for the fire.

I will now turn to some aspects, particularly, of criminal justice. First I would like to say that the Holy Prophet (s.a.w.) stressed that he was only a human being. If two persons come to him with a dispute he does not know what the truth is. It may be one is more eloquent in speech than the other and can put his side of the case better than the other person can, and that he, the Holy Prophet (s.a.w.), might be persuaded to decide that he has the right in the matter and give verdict in his favor. However, merely because the person has his decree, it will not absolve him of his responsibility before God. The Holy Prophet (s.a.w.) said that if the person was under his judgement and decree and he gets away with something for which he has no right, then he is responsible to God and will be called upon to answer for it before Him.

In this nuclear age we are asked what need have we of any religion? Scientific technology is just the handmaiden of man. It is neither moral nor immoral. Man is responsible to fulfil his obligations to God. He has to stand before Him for judgement. That is a tremendous test. The Holy Prophet (s.a.w.) made it clear that if he passed wrong judgement on a person then that person is not justified in any way.

With regard to the administration of criminal justice the fundamental principle in Islam, according to the Quran, is that the recompense, the penalty for any default, any offense is punishment proportionate thereto. That is to say the punishment should be in proportion to the criminality of the offense involved. By way of illustration up to 1861 in the U.K. all felonies were punishable by death, and theft of property exceeding in value of twelve pence was

punishable by death. Even in the reign of the good Queen the Rev. Dr. Dard having been convicted of forgery of a check, was condemned to death and though a petition was signed by thousands of people to the Home Secretary to grant reprieve, he was unable to intervene. The criminal law became much more humane later after 1861.

The penalty of an offense should be proportionate to the offense committed but when it is estimated that either remission of sentence or forgiveness on behalf of the party injured would lead to some improvement in the person who had been guilty forgiveness may be granted. God does not love injustice. Misplaced forgiveness and misplaced severity are both unjust. The Holy Prophet (s.a.w.) has said very clearly not to be too eager to enforce penalties on those who are brought before you for alleged contravention of the law. Remember that he said this fourteen hundred years ago. He said that it is far better that the judge should make a mistake in favor of a guilty person rather than he should make a mistake against an innocent person. We are familiar today with this topic in modern society. But we have been familiar with it through the Hadith for the past fourteen years. On the other hand he said do not be eager to impose penalties on people. He said that many people before you were ruined through discrimination of justice. When a person of high status among them was charged with an offense he went free but when a person of low status was charged with an offense he was dealt with very severely. There was the case of a highly born Quresh lady. She was convicted of an offense and among the noble families of the Quresh there was a great perturbation that if she was punished there would be great disgrace but who should go and speak to the Holy Prophet (s.a.w.)? In the end they said: let the son of Zaid go because the Holy Prophet (s.a.w.) loved him a great deal. Zaid was the freed man who was the first among the poor Muslims. The Holy Prophet (s.a.w.) was very fond of him and after he was killed in a battle he was very fond of his son also. He went to the Holy Prophet (s.a.w.) and tried to make intercession. The Holy Prophet (s.a.w.) told him that he had come with courage to try to persuade him to dispense with what God had imposed. The offense having been proved he then gave the warning that many people before ruined themselves through discrimination. They were of those

who were highly placed. The Holy Prophet (s.a.w.) went on to proclaim in the name of God in Whose hands was his life that even if his daughter Fatima was to commit the offense he would impose the same sentence.

He was, however, always prone to temper justice with mercy. Wherever there was some room he would take advantage of it. He said that if you should find any element in a case of which you can give the benefit to the accused you should do so. There is a very interesting incident when somebody came to him who had committed some kind of offense, though not a criminal one, and said he had been doing this and doing that. The Holy Prophet (s.a.w.) told him to feed so many poor people. The person replied that he was a very poor man so the Holy Prophet (s.a.w.) told him to fast for three days instead. The man replied he was in poor health and was unable to fast so the Holy Prophet (s.a.w.) told him to give away something in charity to which the man replied that he had nothing to give away. At that time somebody brought a basket of dates to the Holy Prophet (s.a.w.) to be distributed in charity so he told the man to go and give them away in charity. He said that he did not know anybody in Medina more in need of charity than himself. The Holy Prophet (s.a.w.) told him to take them for himself and that was his charity.

I come now to the duties of a public officer. The most comprehensive direction of the Holy Prophet (s.a.w.) is that you are a steward in respect of whatever has been committed to your case. This direction applies very specifically to those in public office. Again, observe the sanction. It does not say I, or my successors or any head of state or any government who can punish you although that is a part of their responsibility that they see their public officials carry out their duties, but it says: you are responsible to God. Not only this emphasizes the sanction but also excludes both cases where a man may be so clever as to cover up his defaults. He may not be discovered but that does not matter. He Who sees everything has a record of it. These are some of his specific directions.

If one of you is appointed to public office and he makes it difficult for those who have business with him and want to see him in connection with their needs and affairs and he makes it difficult for them to have access

to him, he barricades himself against the needs and against the affairs of the people in connection with whose affairs he has been appointed he will find that on the Day of Judgement God will barricade Himself. The Holy Prophet (s.a.w.) himself had no kind of messengers except when he was inside his own hut. Most of the time when he was in public he was in the Mosque. He was freely accessible yet was the busiest man not only in his own generation but in any generation. Look at the variety of his duties and responsibilities. Even after he arrived in Medina he became the Head of State. What kind of state was it? Hebrew tribes bitterly hostile to his creed. Two Arab tribes at the time of his advent into Madina, the large majority of them being non-Muslims. That alone would have been an extremely difficult responsibility to discharge then year after year, sometimes more than once in a year, but every other year a major expedition was led against him by the Quresh. He had to organize the defense of Madina, the defense of the Muslims, and when Islam began to spread into various parts of Arabia the defense of every body wherever he was and also of the refugees from Mecca who always came over with nothing in hand because they were not permitted to bring anything from Mecca. The Meccans would not allow any Muslim who wanted to get away from Mecca to bring a single cent's worth of property. On one occasion they caught hold of one of the companions of the Holy Prophet (s.a.w.) who wanted to go to Madina after him and said to him that he had been living in Mecca for so many years and had accumulated so much wealth that he now wanted to take it to Madina. He replied he would not take it and later the Holy Prophet (s.a.w.) told him that he had not made a better bargain in all his life. Such was the state of public order in Madina that one of his companions said regarding those years that whenever they lay down at night for rest they always had their arms next to them as they did not know what emergency might arise during the night and they used to pray that the time might come when they would be able to sleep at night without any fear in their hearts, except the fear of God. The Holy Prophet (s.a.w.) was so alert in giving directions that when any alarm would arise he would tell them to assemble in the mosque and not just rush around here and there. On one occasion there was some noise and the people collected in the mosque and

they were waiting for the Holy Prophet (s.a.w.) to appear and he did appear. He was riding back from the desert in the outskirts of Madina and said that he heard the noise and he borrowed this pony. He said he had been out and there was nothing at all except a local scuffle which does not affect us. He was their watchman. It was not that he was free with everybody because he had nothing else to do. He had to build up a community, he had to organize the administration of justice, he had to impress upon them the cultural values taught by Islam all the time with no staff, no secretaries, no messengers but just sitting by himself in the mosque receiving everybody.

Muaz bin Jabal who was appointed Governor of Yemen has related that when the Holy Prophet (s.a.w.) appointed him Governor of Yemen and he went to him to take his leave and was given directions. He left but had not gone far when a man came up to him and said that the Holy Prophet (s.a.w.) wanted him, so he went back. The Holy Prophet (s.a.w.) asked him if he knew why he had called him back which he replied in the negative. The Holy Prophet (s.a.w.) then warned him that he was not to accept any presents because a public official who accepts presents is defrauding God for which he would have to give an account. The meaning is that if the head official of a district or the Governor of a province started taking presents under the delusion that people give them to him because they are so fond of him then that is a great mistake. They also do so to curry favors to win something from him to which they might not otherwise be entitled. The general direction of the Holy Prophet (s.a.w.) was that if someone is appointed somewhere to public office then if he is a bachelor it would be better for him to marry. What a wise precaution that was. Let him marry and he will have three facilities which are the duty and obligations of the state with respect to him. He can hire a modest residence for himself, he can also engage one servant and he can provide himself with or hire a mount. But more than this is not permissible. He should marry, have one servant, rent a house and have one mount. No more than that is permissible. He is a servant of the people who has to be among the people and accessible to the people and not giving himself airs and not to live in a style different to the style of the average people.

On one occasion the Holy Prophet (s.a.w.) was asked to fix prices for the market. He refused and said:

it is God Himself who through His laws sets up the scale of prices. Sometimes He enlarges our provisions and sometimes He constrains them. He said that he should not be requested to do so for it is God who provides for us and so far as he was concerned, although he had authority over the people, his hope was that when he appears before his Lord there should be no one who would summon him into His presence to defend himself against any injustice that he might have done during his administration. Talking of fixing prices we now live today in a world in which we have entangled ourselves in all these things. I hope to some degree my own reflection has taught me why we are in this kind of situation, but it has become too complex with the fixing of quotas, valuations, etc. The principal reason for this is that mankind is divided into nations and that is why France does this and Britain does that and the United States does that and States in Africa and Asia do this and that.

Under the Islamic system from the high mountains of China to the Atlantic, beyond Portugal, Spain and Morocco there was one society with these values. Now on the side of commerce trade has become such a complicated matter. I will give you one or two illustrations. There is a law for the purchaser to see that the article which he is buying is in good condition and as it should be and not say afterwards that he was cheated unless there was actual fraud and cheating. In Islam it is the reverse. The obligation is on the seller to disclose any defect in the article. On one occasion the Holy Prophet (s. a. w.) was passing through the market and he saw a heap of grain exposed for sale. He went near and thrust his forearm through it and on pulling it out found it to be wet. He asked for an explanation from the seller who said that due to a shower of rain the grain became wet so he covered it with dry grain. The Holy Prophet (s. a. w.) told him that was cheating and that he should inform a purchaser of the condition of the grain. In the department of weights and measures, a good amount of crookedness lurks. The Quran says:

Woe unto those who give short measure: those who, when they take by measure from other people take it full. But when they give by measure to others or weigh to them, they give them less.
(83:2-4)

In addition to this the Holy Prophet (s. a. w.) warned those who hold back supplies from the market waiting for the time when prices may go up. He asked what kind of mind has such a person. When he feels it might rain he hopes it will not so that prices may go up. The rest of the people are delighted at the pleasure of the prospect of there being plenty and his heart contracts. Before being subjected to any penalty he puts himself in a state of distress already. That which pleases the whole of the community displeases him and that which displeases them pleases him because he thinks he will get more for his money. Let nobody go outside the market town in anticipation of goods coming into the market, so that he can make a bargain. Let the goods be brought into the market where they may be bought from the suppliers. There are many other detailed instructions. The Holy Prophet (s. a. w.) said if anyone is appointed to a judicial or executive office then he should work diligently, reflect upon the discharge of his duty and then come to a decision with regard to any matter which is submitted to him. He will receive a double reward for his diligence and honesty and coming to a decision which happens to be the right decision. One for his diligence and honesty and the other for coming to a right decision. He gets a double reward. Even, however, if he makes a mistake having acted with integrity, honesty and diligence he has a reward with God because he is not supposed to know the hidden things about which he has striven hard in the discharge of his duties. Finally, and this was the way of the Holy Prophet (s. a. w.), he had put it in the form of a prayer:

O Lord of the world, if any of those who are appointed to the duties of public office should oppress Thy creatures then do Thou oppress them when they appear before You. But if they deal kindly and gently with Thy creatures Thou also deal kindly and gently with them.

This is just a sample out of the character of the Holy Prophet (s. a. w.) as exhibited on his administrative side. How keen he was that human beings should not only live at peace with one another but with beneficence. How dear was the welfare of the least of them to him. How anxious he was that authority should not be misused but that all who are put in authority should be diligent in the service of the people which is truly the only way to serve God.

DISPOSITION OF KHILAFAT IN ISLAM AND A BRIEF ACCOUNT OF ILLUSTRIOUS SERVICES OF KHULAFAE AHMADIYYAT

(Maulana Sheikh Mubarak Ahmad, Former Chief Missionary, U.S.A. Translated from Urdu by
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Disposition of Khilafat

Prophets have been commissioned by God Almighty throughout the ages at the time of need to call people to Allah and guide them from darkness towards light for the good of mankind. A righteous person who is assigned to carry on the duties and responsibilities in pursuance of any Prophet's mission is called his *Khalifa*. Such disposition of Khilafat (Nizame Khilafat) is established under the protection from God Almighty for the rightly guided *Khulafu*. Thus:

"Allah has promised to those of you who believe and do good deeds that he will, surely, make them successors on the earth, as he made successors from among those who were before them; and that he will, surely, establish for them their religion which he has chosen for them; and that he will, surely, replace their state of fear with a state of security and peace. They will worship me alone and they will not associate anything with me. Then whose disbelieves after that, they will be the rebellious. (24:56)

Under the promise of Allah as narrated in the verse quoted above, the disposition of Khilafat was established on earth after the Holy Prophet, may peace and countless blessings of Allah be upon him. The Promised Messiah and Mahdi, *alaihissalam*, Hazrat Mirza Ghulam Ahmad of Qadian, India, for his complete obedience to Allah and the Holy Prophet, *sal Allahu alaihe wasallam*, was commissioned for this age to bring back the lost faith to earth. And after him, Allah has fulfilled His promise to establish once again the disposition of Khilafat in Islam.

Khalifa is the Vicegerent of Allah's Prophet

Khalifa, Caliph, is derived from Arabic word *khalafa* and literally means 'one who comes after,' as a deputy, to fulfill the mission of that Prophet assigned by God Almighty. The famous Iman Ibne Kathir writes:

Khalifa is the person who performs the duties of another person gone before him as his successor. (*Al-Nihayat*, Vol.1, p. 315)

Imam Bezavee writes:

Khalifa is a follower and a successor of another person. (*Tafseer Bezavee*, Vol. 1, p. 59)

Hazrat Adam was appointed Allah's vicegerent on earth (Al-Quran, 2 [Al-Baqarah]:31) and so was Hazrat Daood (Al Quran, 38 [Sad]:27), a special gift from Allah. The high station of a Khalifa is always established with the help and guidance and support of Allah only.

The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said that a Khalifa is appointed by Allah and not by the people. He told Hazrat Uthman, may Allah be pleased with him, that

Allah will give you a shirt to wear and the hypocrites will try to take it off you but never let them do it. (Masnad Ahmad Bin Hambal)

The shirt of Khilafat was given to Hazrat Uthman which the hypocrites tried to remove from him. He accepted martyrdom but never let the shirt go given to him by Allah. (*Tibri*, Vol. 5, p. 121)

Hazrat Hafsa (may Allah be pleased with her) narrated that the Holy Prophet, peace and blessings of Allah be upon him, once told her that Allah has informed him that:

Abu Bakr will be my first Khalifa and your father will be Khalifa after him.

The Promised Messiah and Mahdi, *alaihissalam*, Allah's Prophet in Islam for this age, had the same view that a Khalifa is appointed by God Almighty and not by the people. The Promised Messiah, *alaihissalam*, says:

The Holy Prophet, peace and blessings of Allah be upon him, did not appoint any successor after him because Allah had revealed this secret to him that God Almighty Himself will appoint one. There is

never a blemish in Allah's election. (*Al-Hakam*, April 13, 1908, page 6)

Khilafat is the Second Manifestation of Divine Power

The Promised Messiah, *alaihissalam*, said:

Allah's Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power.

This has been Allah's practice in the past, at the time of Moses and Jesus and the Holy Prophet of Islam. My dear friends, when this has always been the way how the will of Allah works, showing two manifestation of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should alter this long established Divine Practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heart-broken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of this world. And the second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you and it shall stay with you forever.

The death of the Holy Prophet, peace and blessings of Allah be upon him, was considered to be untimely and many nomads turned apostates and many followers of the Holy Prophet were stricken by deep grief. At that critical hour, Allah made Hazrat Abu Bakr stand up firmly, thus showing His powerful hand a second time. (*Al-Wasiyyat*, pp 5-7)

History of Islam Repeated by the Advent of the Promised Messiah (a.s.)

History has proven that the disposition of Khilafat, Nizame Khilafat, provided unity, security and great success in Islam. Who does not know that after the demise of the Holy Prophet, peace and blessings of Allah be upon him, his successor appointed by Allah, Hazrat Abu Bakr, may Allah be pleased with him, successfully eradicated the rebellion and strongly

established the unity among the Muslims. According to the promise of God Almighty, Khilafate Rashida, the rightly guided successors in Islam, fulfilled their responsibilities in the best possible manner. Unity of God was established among idolaters and laws of Islamic Shariah were strengthened beyond Arabia in the world through the publication and circulation of the Holy Quran.

Allah has bestowed His special favors upon the Successors (Khulafa) of the Promised Messiah, *alaihissalam*, as well. With His help and guidance, Ahmadiyya Movement in Islam is now established in the world to spread the true Islam according to the teachings of the Holy Quran and Sunnah of the Holy Prophet, peace and blessings of Allah be upon him, as explained by the Promised Messiah and Mahdi, *alaihissalam*, who was prophesied by the Holy Prophet to be the leader and reformer of Muslims in this age.

All four Khulafae Ahmadiyyat have taken special interest in explaining and presenting the teachings of the Holy Quran through their sermons, lectures and other publications and thus has established a strong and unified community in Islam dedicated to the Unity of God. A brief narration of the successful efforts of our beloved leaders, Khulafae Ahmad, *alaihissalam*, is presented here.

First Caliph, Hazrat Maulvi Hakeem Nooruddeen (1908-1914)

Hazrat Khalifatul-Massih I, may Allah be pleased with him, was devoted to the study of the Holy Quran and Fiqha, Islamic Jurisprudence. He was famous for his knowledge and teachings of the Holy Quran and was recognized as a great physician (Hakeem) in India.

Like Hazrat Abu Bakr, he was the first one to recognize the Promised Messiah (a.s.) and was the first one to extend his hand for Bai'at, initiation into Jamaat Ahmadiyya at the hand of Mahdi, *alaihissalam*, in 1889. He was unparalleled for his obedience to the Promised Messiah and thus was a very special companion of Mahdi, *alaihissalam*.

He was a devote Muslim with utmost trust in Allah and caring for the needy and poor. He devotedly continued the teaching of the Holy Quran and strengthened the disposition of Khilafat through the shining example of his character after he became the

first Khalifatul-Masih. During his Khilafat, he was able to deal successfully with many mutinous attempts within the Jamaat with God-given courage, wisdom and skills, He openly proclaimed that Khilafat is not a trivial matter but has been established under God's will. "Khalifa is appointed by Allah and only He will appoint a Khalifa after me," he declared.

Second Caliph, Hazrat Mirza Bashiruddin Mahmud Ahmad (1914-1965)

The world witnessed the second manifestation of Allah's will and promise on the appointment of Hazrat Mirza Bashiruddin Mahmud Ahmad (may Allah be pleased with him) as the second Khalifa of the Promised Messiah and Mahdi, *alaihissalam*. He was a young man of 25 and some 'leaders and learned' in the Jamaat due to their inner haughtiness voiced their unfounded suspicion that this young child will not be able to lead the Jamaat to spiritual strength and progress. They were proven wrong by the will of Allah.

Khalifatul-Masih II, the Promised Reformer (Musleh Maood) served the interests of Islam throughout the world by leading Ahmadiyya Movement in Islam for more than 50 years as its head under the protection and guidance of Allah. He was known for his piety and worship from early childhood by the Jamaat but during his Khilafat even the opponents of Ahmadiyyat could not help to confess and pronounce. 'Mirza Mahmud has knowledge of the Holy Quran and he has gathered around him a sincere and devoted Jamaat to serve the cause of Islam.'

He organized the structure of the Jamaat to strengthen the movement by recognition and participation of all its members collectively as well as individually through the auxiliaries of Ansarullah, Lajna Ima Illah, Khuddam, Nasirat and Atfal. He started many successful religious schemes including Tehrike Jadid, Waqfe Jadid for propagation of Islam and the construction of Mosques throughout the world. Many Foreign Missions including in London, America and Africa were established during his Khilafat.

He wrote more than 200 books and pamphlets demonstrating the fact that he was filled with religious and secular knowledge by God Almighty Himself. His famous and unparalleled work remains to be the translation and short commentary of the Holy Quran

(*Tafseere Saghir*) and his expanded commentary (*Tafseere Kabeer*) which is a veritable store-house of knowledge. The Holy Quran was translated at least in 12 languages during his Khilafat

He was dedicated to establish a true Islamic society and culture based upon the teachings of the Holy Quran by developing high moral character of people through worship of Allah and treating all human beings with respect and love. He was strongly opposed to the blind imitation of Western culture so much so that he never adopted the Western dress even during his visits to England. His lifelong efforts provided the strength and stability to the true Islamic values and culture throughout the world.

Third Caliph, Hazrat Mirza Hafiz Nasir Ahmad (1965-1982)

Hazrat Mirza Nasir Ahmad was appointed by God Almighty the third Khalifa of the Promised Messiah, *alaihissalam*. After completing his B.A. Degree through Government College, Lahore, he obtained his M.A. at Oxford College, England. He was not only well educated from the worldly point of view but was also well versed in religious knowledge and was Hafize Quran.

During his Khilafat, he encouraged students to pursue higher education and those who distinguished themselves in their studies were awarded prizes and medals to motivate them for even greater achievements. He established many educational institutions not only in Pakistan but also abroad especially in many countries in Africa. He was able to travel extensively for the propagation of Islam.

Many new official buildings and Mosques including Khilafat Library and Masjide Aqsa were built in Rabwah, Ahmadiyya International Headquarters after Qadian. Many new Mosques were also constructed abroad including Basharat Mosque in Spain, which was described by the Daily Guardian of England as an Islamic revolution in Spain after six hundred years.

Fourth Caliph, Hazrat Mirza Tahir Ahmad (1982-present)

Hazrat Mirza Tahir Ahmad, our beloved Imam, is the fourth successor of the Divinely established and rightly guided Nizame Khilafat of the Promised

Messiah, *alaihissalam*. In spite of all the opposition and hurdles created by ignorant mullahs in some countries, God Almighty has accelerated the progress of Ahmadiyyat, the true Islam, throughout the world during this period of Khilafate Rashida. With Allah's help the victory of Islam is getting closer and even the enemies of Islam today can witness that the nations of the world are entering the religion of Allah in troops.

Allah has bestowed upon our beloved Imam many special gifts including the gift of effective communication. His sermons and lectures are magical not only for the ears of Ahmadi Muslims but also have a special effect on non-Ahmadis. Teaching of Languages and Homeopathy and his *Majalise Irfan* (Question-Answer Session) are some of the regular features presented on Ahmadiyya TV for the benefit of the whole world. His Friday sermons are heard now simultaneously all over the world, in different languages through Muslim TV Ahmadiyya (MTA), which is a unique phenomena created by God Almighty in support of the truth of the Promised Messiah and his Khulafae Rashida.

Huzoor has taken a very special interest in the development of an Ahmadi character. He continues to emphasize the fundamental importance of Prayer and prayer in the lives of every Ahmadi Muslim to build his or her close relationship with Allah and serve the interest of entire humanity at large by being devoted Dai-illallah. He wants to see every Ahmadi home become a model of paradise on earth by following the excellent exemplar for the whole mankind, the Holy Prophet, peace and blessings of Allah be upon him always.

Khalifatul-Masih IV, may Allah be his helper and guide, has initiated many new and successful schemes for the improvement and future needs of the Jamaat including the completion of a housing project for the needy and the poor in Rabwah. *Tehrike Waqfe Nau* is another great project started under the guidance of God Almighty for the welfare of all the nations on earth. Members of the Ahmadiyya Community remain ready to respond to the call of their Imam with their wealth and lives for the benefit of humanity be it in Bosnia or Africa or India.

Under the Divinely guided wisdom of Huzoor Aqdas, the Holy Quran has now been translated and

published in more than 50 languages of the world. Selected verses of the Holy Quran, selected Ahadith of the Holy Prophet (s.a.w.) and selected writings of the Promised Messiah (a.s.) have been published and distributed throughout the world. Huzoor's own writings including his sermons and lectures dealing with the needs of our time and solutions of the current world problems have also been widely distributed. Huzoor has successfully developed every Ahmadi Muslims's sense of responsibility to be a full participant in distributing the blessings of Allah in true Islam to save the humanity gone astray. He has further strengthened the effectiveness of the Jamaat at collective level through local and national organizations and their Majalise Shura, Advisory Councils.

How fortunate are we to participate in this revolutionary reformation of society for the good of mankind for winning the pleasure of Allah? How grateful we must be to God Almighty for this opportunity to serve the cause of true Islam under His direction and guidance through our Imam? We must continue to pray fervently for the Victory of True Islam and for the health and happiness of Khalifatul-Masih IV.

Exemplary Character...

(continued from page 17)

and dress, of sanitation, treatment and prevention of disease and in general, inculcated lessons of moderation in all matters. And when they have mastered the rules of physical life, he led them on from physical to moral and spiritual qualities and to lessons in principled conduct so as to enable them to develop a spiritual life. And, after they had been confirmed in morals and versed in the practice of good conduct, he invited them to the heights of nearness and union with God and become initiated into the divine mysteries, and directed them to the Supreme Lord of power and majesty, so that they might henceforth freely reap the green verdure of love in the holy precincts of God and enjoy the privilege of His approval and acceptance.”
(*Najmul Huda*)

O Lord! shower Thy Mercy and Blessings upon Thy Prophet constantly in this world as well as in the next world.

KHULAF-A-E-RASHIDEEN (The Rightly Guided Successors)

(by Majeed A. Mian, Boston, MA)

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

Hazrat Abu Bakr Siddiq

The personal name of Hazrat Abu Bakr, may Allah be pleased with him, was Abdullah, but in respect of his fatherhood he was known as Abu Bakr. His father was known as Abu Qahaafah and his mother as Ummul-Khair Salma. His lineage can be traced back to the Holy Prophet, peace and blessings be upon him, in the sixth generation before him.

He was born to a sub-tribe of Quraish, in 572 AD in Mecca and was raised there. When he came of age, he became a cloth merchant. He was a close friend of the Holy Prophet, peace and blessings be upon him. He was the first among men to confirm the truth of the claim of the Holy Prophet, peace and blessings be upon him, and thus he earned the title Siddeeq. Throughout his life, he remained fully devoted to the service of Islam.

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

He always tried to surpass others in financial sacrifices. Once, for the Battle of Mauta, the Holy Prophet, peace and blessings be upon him, was in urgent need of financial contribution. Hazrat Umar, may Allah be pleased with him, brought all that he had in his house, to the Holy Prophet, peace and blessings be upon him.

The Holy Prophet, peace and blessings be upon him, married his daughter, Hazrat Ayesha, may Allah be pleased with her. Also, following the *Hajjatul-Widaa* or the Last Pilgrimage, when the Holy Prophet, peace and blessings be upon him, fell seriously ill, he instructed Hazrat Abu Bakr, may Allah be pleased with him, to lead the daily prayers. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

After the sad demise of the Holy Prophet, peace and blessings be upon him, Hazrat Abu Bakr, may Allah be pleased with him, was elected as the first Khalifa. He had to deal with an extremely difficult situation developed due to the sudden demise of the Holy Prophet, peace and blessings be upon him.

The first problem was that some of the tribes renounced Islam, simply because their tribal chiefs did not feel necessary to remain loyal to the successor of the Holy Prophet, peace and blessings be upon him. Not only that but they started preparing to attack Medina to end the newly established institution of Khilafat. Hazrat Abu Bakr, may Allah be pleased with him, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Hazrat Abu Bakr Siddiq, may Allah be pleased with him, was that many people refused to pay the *Zakat*, which was essential for fulfilling the needs of the Islamic state and care for the poor. Hazrat Abu Bakr, may Allah be pleased with him, vowed to collect *Zakat* from everyone and took all the necessary measures to achieve this goal.

The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started planing a rebellion against the Islamic state. *Masailma* and *Aswad Ansi*, raised large armies

and captured some of the Muslim territories. Hazrat Abu Bakr, may Allah be pleased with him, was prompt to fight back these rebellious false prophets. Despite meager resources, Allah granted him victory against the mischief mongers.

After successfully dealing with the internal disorders, Hazrat Abu Bakr, may Allah be pleased with him, turned to the external enemies threatening the security of the Islamic state. The Muslim army, under the command of Khalid Bin Waleed, may Allah be pleased with him, crushed a rebellion in Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim army also defeated the Roman army in the battles of Ajnadan and Yarmuk, and thus the whole of Syria fell under the control of the Islamic state.

Another great achievement of his Khilafat was the collection of the Holy Quran at one place. Although the writing and arrangement of the Holy Quran was done under the supervision of the Holy Prophet, peace and blessings be upon him, himself, yet it was written on various pieces of skin, leaves and slates. Hazrat Abu Bakr, may Allah be pleased with him, collected all these pieces of writings in one place, and re-organized the *Huffaaz*, or those who committed it to memory, in a systematic way, for the preservation of the Quran.

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

Hazrat Abu Bakr, may Allah be pleased with him, loved the Holy Prophet, peace and blessings be upon him, so dearly that even after the demise of the Holy Prophet, peace and blessings be upon him, Hazrat Abu Bakr took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet, peace and blessings be upon him, had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet, peace and blessings be

upon him, passed away. As Hazrat Abu Bakr, may Allah be pleased with him, became the Khalifa, the law and order situation within and outside Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet, peace and blessings be upon him, advised him not to send the army against the Romans. But Hazrat Abu Bakr, may Allah be pleased with him, replied forcefully, "What authority has the Son of Abu Qahaafa, to stop that which was started by the Holy Prophet, peace and blessings be upon him."

Hazrat Umar Farooq

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

When the Holy Prophet, peace and blessings be upon him, announced his claim to prophethood, he became a fierce opponent of Islam. So much so, that one day he took up his sword and left his house with the intention to kill the Holy Prophet, peace and blessings be upon him. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islam. He went straight to them and knocked at their door, he could hear the Holy Quran being recited inside the house. This made him furious and he started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to give up our faith." This made him calm down, and he asked them to recite a portion of the Holy Quran for him. He was so moved by the Quranic verses that his eyes filled with tears. He went straight to the Holy Prophet, peace and blessings be upon him, and accepted Islam at his hands. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hazrat Umar, may Allah be pleased with him, was in fact the result of the Holy Prophet's prayers for him.

Hazrat Umar, may Allah be pleased with him, sacrificed his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing

person. He participated in almost all the battles along with the Holy Prophet, peace and blessings be upon him, who used to consult him in many important manners. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

Hazrat Umar Bin Khattab was the second successor of the Holy Prophet, peace and blessings be upon him. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

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

Apart from the conquest of vast areas, Hazrat Umar, may Allah be pleased with him, paid full attention to the welfare of his people. He was able to establish a splendid system of administration for the Islamic state and his Khilafat marked a golden period in the history of Islam. Some of his main achievements in this field are:

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

Hazrat Umar, may Allah be pleased with him, was a pious, kind and farsighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help. Once, during his patrol at night, he observed a woman cooking something in a pot while her children were

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

In the year 644 AD, Hazrat Umar, may Allah be pleased with him, was stabbed by a Persian slave, while he was offering his prayers in the Mosque. This proved fatal and he passed away at the age of sixty-three. He was a truly great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.

Hazrat Uthman Ghani

Hazrat Uthman Ghani, may Allah be pleased with him, was elected the third Khalifa by the council appointed by Hazrat Umar, may Allah be pleased with him, shortly before his death. He belonged to the well known family, Banu Umayya of the Quraish. His lineage can be traced back to the Holy Prophet, peace and blessings be upon him, in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghani.

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

The Holy Prophet, peace and blessings be upon him, held him in great esteem, and married his daughter, Ruqayyah to him. On her death, he married his second daughter, Umme Kulthoom to him. Thus Hazrat Uthman was called *Zun-Noorain*, meaning the one with two lights.

He spent a lot of his wealth for the cause of Islam.

Once, he purchased an expensive well of good quality drinking water from a Jew for the benefit of the Muslims. To meet the expenses of the battle of Tabook, he offered 10,000 dinars, 1,000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the paradise.

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

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

As a result of this, some people from various groups started laying unjustified charges against Hazrat Uthman, may Allah be pleased with him, whose sincere explanations seemed to go unheeded. Also, due to his extremely kind and gentle character, these rebellious people increased in their mischief. In this dangerous situation, Hazrat Uthman, may Allah be pleased with him, showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims.

Towards the end of his Khilafat, various groups who wanted to depose Hazrat Uthman, may Allah be pleased with him, entered Medina. He refused to fight them, as he did not want to shed the blood of fellow

Muslims. His house was surrounded by the rebels who demanded that he step down, but Hazrat Uthman, may Allah be pleased with him, refused to step down from the God-given position of Khilafat because of his just and firm belief that a Khalifa was made by God and not by people.

Hazrat Uthman, may Allah be pleased with him, was then martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Quran. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

Hazrat Ali Bin Abi Talib

Hazrat Ali, may Allah be pleased with him, was the son of the Holy Prophet's uncle, Abu Talib. He was born in Mecca about twenty years after the birth of the Holy Prophet, peace and blessings be upon him. His father, Abu Talib and mother, Fatima were the two persons who took care of the Holy Prophet, peace and blessings be upon him, in his early childhood.

When Hazrat Ali, may Allah be pleased with him, was born, the Holy Prophet, peace and blessings be upon him, himself became his guardian, as his father's financial position was very weak.

Hazrat Ali stayed in the bed of the Holy Prophet, peace and blessings be upon him, the night when the Holy Prophet, peace and blessings be upon him, left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet, peace and blessings be upon him. Next morning, they were enraged when they found Hazrat Ali, may Allah be pleased with him, in the bed, instead of the Holy Prophet, peace and blessings be upon him.

The Meccan leaders could not get any information from Hazrat Ali about the whereabouts of the Holy Prophet, peace and blessings be upon him, in spite of their threatening attitude. Thus all their plans to kill the Holy Prophet, peace and blessings be upon him, were frustrated.

Hazrat Ali, may Allah be pleased with him, was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet, peace and blessings be upon him. He was an intelligent, very learned, and a pious companion of the Holy Prophet, peace and blessings be upon him. The Holy Prophet,

peace and blessings be upon him, once said, "I am the city of knowledge and Ali is its gate." Hazrat Ali, may Allah be pleased with him, was married to Hazrat Fatima, may Allah be pleased with her, who was the favorite daughter of the Holy Prophet, peace and blessings be upon him. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

Hazrat Ali, may Allah be pleased with him, was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hazrat Uthman, may Allah be pleased with him. In those days, there was no law and order in the city of Medina. Therefore, Hazrat Ali moved the capital from Medina to Kufa in Iraq.

After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet, peace and blessings be upon him, like Hazrat Talha, and Hazrat Zubair, may Allah be pleased with them both, to immediately punish the murderers of Hazrat Uthman, may Allah be pleased with him.

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

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

This battle was called the Battle of Jamal (camel),

because Hazrat Ayesha rode a camel during the battle. Later, Hazrat Ayesha, may Allah be pleased with her, was regretful throughout her life to have fought against Hazrat Ali, may Allah be pleased with him.

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

Ameer Muawiah, with the help of Amr Bin Aas, started raising an army. Hazrat Ali, may Allah be pleased with him, had no alternative but to advance towards Syria to fight Ameer Muawiah. In July, 567 AD, the two armies met in a battle at Saffain.

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

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

After their crushing defeat, the Khawaarij planned to assassinate Hazrat Ali, may Allah be pleased with him, Hazrat Ameer Muawiah, and Amr Bin Aas. The latter two escaped from the attempts on their lives. Hazrat Ali, may Allah be pleased with him, was fatally wounded by his attacker, while going to the mosque for *Fajr* prayers. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hazrat Ali, may Allah be pleased with him, sacrificed his life for the integrity of Khilafat.

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6. *Encyclopedia Britannica*

A GLIMPSE OF THE MEDICAL SERVICES OF THE AHMADIYYA MUSLIM JAMA'AT IN SIERRA LEONE

In December 1999, Humanity First, under the directive of Mirza Tahir Ahmad, Supreme Head of the worldwide Ahmadiyya Muslim Community, undertook to help those who had lost their eyesight, but could not afford the expense of an operation. Announcements were made on the Radio and in the newspapers in Sierra Leone. These announcements continued for a month. As a result, more than 500 patients came to the center of Ahmadiyya Muslim Jama'at in Sierra Leone. They were examined. There were about 100 patients who needed surgery. They were examined by Dr. Ferguson, who is a specialist in this field in Sierra Leone. He appointed times for the different operations, because the operation is done after medical treatment for a number of days. The operations are now taking place and, according to Dr. Ferguson, will be completed by April 2000. By February, 36 operations had been completed.

Another 100 patients were provided medicines for the treatment of their eye problems. Another 60 were given free eye glasses on behalf of Humanity First. The remaining visitors were given free medical examination.

When the announcements were made over the radio, His Excellency the President of Sierra Leone also heard it. He called to say that since foreign doctors were doing the examination, he also wanted to have his eyes checked. Respected Tariq Mahmud, Amir Jama'at Sierra Leone, told him that due to difficulties in traveling and the conditions prevailing in Sierra Leone, foreign doctors could not come at this time only local

doctors were performing the services. However, he volunteered to get a homeopathic medicine for him from His Holiness Mirza Tahir Ahmad. A fax was sent to His Holiness, and upon receiving the reply the prescription was prepared for His Excellency.

Respected Amir Shaib of Sierra Leone, respected Naib Amir, Secretary of Education, and Secretary of Publication went to see His Excellency. They presented several books to him, including a translation of the Holy Quran in English and *Mande, Philosophy of the Teachings of Islam, Murder in the name of Allah and Our Teachings*. His Excellency the President was very pleased and expressed his appreciation and thanks. He asked us to convey his thanks and *Assalamo Alaikum* to His Holiness Mirza Tahir Ahmad and to request from him prayers for Sierra Leone.

When Amir Sahib checked about the condition of His Excellency later, he was told that he was feeling much better and is very pleased with the service of the Ahmadiyya Muslim Jama'at in Sierra Leone. His Holiness Mirza Tahir Ahmad approved funds for one hundred more free operations. These will *Inshallah* be carried out after the first 100 are completed.

Please pray that Almighty Allah may accept this and may He bless all workers of Humanity First. May He grant complete recovery to all patients under treatment. May He keep all in Sierra Leone, under His protection.

AHMADIYYAT IN SIERRA LEONE

(by Lutfur Rahman Mahmood, Round Rock, Texas)

(The author has the honor of serving Islam in Sierra Leone for three decades. He has served as Principal of our schools at Renema and Bo and later on, for a year, of Jamia Ahmadiyya at Bo. He has also worked as National Preaching Secretary, Editor of the *African Crescent*, Secretary of Majlis-e-Shoora and Chief/Examiner of the West African Examinations Council in Islamic Studies. He has also worked as Regional Missionary for Eastern and Southern Provinces respectively, during the last ten years of his stay. He has witnessed history of Sierra Leone Jama'at for a considerable length of time and is the right person to do justice with the subject. – Editor)

Sierra Leone is a small country on the West African belt. Her shores embrace the Atlantic Ocean. It is almost equal to South Carolina in area and population. Her name can be traced back to the utterance of a 15th century Portuguese explorer. Sierra Leone is blessed with rich mineral, agricultural, natural and human resources. Sierra Leoneans are friendly, hospitable, cheerful and peace-loving stock. The Constitution of Sierra Leone grants full religious freedom. All religious groups and denominations co-exist peacefully.

The eight year old civil war, characterized by inhuman atrocities and brutal excesses, does not coincide with true Sierra Leonean nature. It could be the result of brain-washing followed by unfortunate chain-reaction. Sierra Leone has a great potential for spiritual and material progress. In early colonial days, Sierra Leone was known as the Athens of West Africa for her educational institutions and their academic and cultural impact on West Africa. Islam was introduced to Sierra Leone around 1727 by Fula Muslim traders followed by brief military encounters for political domination, and then through peaceful persuasion.

Initial Contact with the Jama'at:

The people of Sierra Leone heard about the claim of the Promised Messiah and Imam Mahdi (a.s.) and his Jama'at's preaching activities, in 1915, through literature and correspondence, a small group joined the fold of the Jama'at. Imam Musa Gaba played an instrumental role. As a result of migration the early converts moved to different places and lost contact.

In 1921, Alhaj Maulana Abdur Rahim Nayyar, a companion of the Promised Messiah (a.s.), stopped for

a couple of days, in Freetown, in route to Ghana (then known as Gold Coast) and Nigeria. He was accorded a warm welcome by the Muslim Elite. During his brief stay, he explained the excellences of Islam, holding the Bible in one hand and the Holy Quran in the other. I vividly remember the eye-witness account of that spectacle, given by Alhaj Mustapha Sanusie, former Deputy Prime Minister of Sierra Leone, who was in his youthful days at that time. The gospel of the Mahdi's advent was once again preached by Alhaj Fazal-Ur.-Rahman Hakim, in 1922, on a similar visit to Freetown.

Pioneer Missionary Starts Regular Mission:

In October 1937, Alhaj Nazir Ahmad Ali, who was working in Gold Coast, was instructed to open a regular mission in Sierra Leone. He started preaching activities in Freetown, about a dozen people accepted his call. Mr. Swaray Ibrahim Deen, who belonged to a respectable family, was one of the early converts. Sheikh Bangura, a great scholar of Arabic and Fiqh, also joined the Jama'at despite opposition of Islamic clerics. Later on the pioneer missionary traveled to Rokupr, a town in the Northern Province. He preached at Port Loko, Mange, Kambu, Robot and other places. The first sizable Jama'at was established at Rokupr. Alpha Ahmad Kamara, Alpha Saidu Kamara, Pa Santigie Lamina were some of the early converts. The first Ahmadiyya primary school was opened in 1939, in Rokupr, with 45 students. Many small groups joined the Jama'at in Kambia and Port Loko Districts.

Soon Alhaj Nazir Ahmad Ali was invited to visit Baomahun, a small town near Bo, which was well populated at that time for gold mining. Baomahun was destined to provide another big Jama'at, despite bitter

opposition from chiefs and other influential people. Baomahun Jama'at excelled in faith and adherence to Islamic Practices. Another elementary school was opened at Baomahun. Later on, as a result of World War II, mining activity ceased in Baomahun and many Ahmadis had to migrate to other places. They carried the good news of the Promised Messiah's (a.s.) advent with them wherever they went. Allah's ways are mysterious!

Paramount Chiefs Seek Blessings:

In 1940, Alhaj Nazir Ahmad Ali, visited many places and proclaimed the advent of the Imam of the age. Paramount Chief Bayoh of Tongay was sick in those days. The Missionary told him that Allah could cure him as a result of prayers and supplications instead of charms or juju. It was a strange thing for him. The Missionary requested Hazrat Khalifa-tul-Masih, II, for prayers, Chief Bayoh recovered miraculously. He joined the fold of Ahmadiyya Jama'at. He handed over all charms and juju items for destruction in the presence of a large cross-section of population. He was named—“*Salah-Ud-Din*”—“the man who purified his creed” or “the man who has been purified by religion”. He built a beautiful Mosque for worship of one true God—Allah. The Paramount Chief of Wandor was suffering from a serious eye disorder. Allah restored his eyesight as a result of prayers. He also signed the ‘*Baiat*’. After a couple of years, Paramount Chief Khalil Gamanga of Simbaru followed suit. Next to recognize the Imam of the age were Paramount Chiefs Alimamy Sorie, N. K. Gamanga, V.V. Kallon and others. Paramount Chief V.V. Kallon was destined to translate a major part of the Holy Quran into Mende. Since then more than twenty Paramount Chiefs (traditional tribal rulers) have been guided by Allah toward the truth.

More Jama'ats At Other Places:

Alhaj Muhammad Siddique Amritsari came to Sierra Leone, in March 1940, to assist the pioneer Missionary. Both Missionaries extensively toured the provincial areas. Allah blessed their humble efforts and Jama'ats were established at Magburaka, Matotoka, Yele, Bo Banda Juma Sowa, Monokutehun, Potehun, Blama, Kenema, Kpetewoma and other places. Brothers Bashir Taqi, Foday Bao, Aldua Lahai

Kamara, Umar Jah, Ibrahim Zaki Abdul Bari and other devoted volunteers did a lot of preaching work. Soon a primary school and a Mosque were built at Magburara. Later on land was acquired in Bo for a Mosque and school. That tract of land was situated at the remote end of the town but the town has expanded in such a way that the same land is now almost in the center of the town. Bo has served as the Jama'at Headquarters for many years.

The head-offices were shifted to the national capital, Freetown, after independence in 1961. Many dedicated Ahmadis migrated to Bo from other places. Alhaj Ali Rogers, Alhaj Saidal Bangura, Pa Alpha Sheriff, Alhaj Mannah Massaquoi, Pa Ibrahim Jalloh, Alhaj M. B. Ibrahim, Pa Vandi Kallon, Pa Bashir-Ud-Din Sandy and many other Brothers constitute this list. The Bongay Family, one of the ruling houses of Kakua Chieftdom, welcomed Ahmadiyya Missionaries and their flock with open arms. Chief Ali Mustapha Bongay proved to be a very sincere Ahmadi. Alhaj Muhammad Kamada Bongay served the Jama'at in different capacities for many years. Some have departed the transitory world and are lying buried around the pioneer Missionary in Bo. May Allah reward them richly. (*Amen*)

More Missionaries From Headquarters:

Maulana Nazir Ahmad Ali returned to Qadian in 1944. The Headquarters sent a team of the following four Missionaries to cope with the expanding work: Maulana Muhammad Ishaque Soofi, Maulana Basharat Ahmad Bashir, Maulana Nazir Ahmad Raiwindi, Maulana Ihsan Elahi Janjua. Since then more than 150 Missionaries and volunteers (teachers and medical doctors) have come to Sierra Leone from India and Pakistan. All of them have done commendable work but the services of the early Missionaries would always be remembered with profound gratitude as they were rendered in extremely difficult circumstances.

Lebanese Brothers Embrace The Truth:

Syed Hasan Muhammad Ibrahim, (a descendant of the Holy Prophet (s.a.w.)), a Lebanese businessman accepted Ahmadiyyat, in 1945, after five years of extensive research work. He himself was a great scholar of the Holy Quran and Hadith. He preached

the message to many Lebanese families who held traditional Shia beliefs. There was a lot of opposition but some came forward to accept the truth. The names of the following Lebanese brothers and their families have already earned a respectable place in the Jama'at's history:

- (1) Mr. Ibrahim Khalil Skaikay (Mag Buraka);
- (2) Mr. Mustapha Hudroge (Yele); and
- (3) Mr. Shafiq Tahan Al-Hasan (Bo).

Another great scholar of Arab origin, Sheriff Abbas Daifan, whose ancestors came to Sierra Leone from Morocco, joined the fold of Ahmadiyyat and guided many people at Banda Jumma Sowa to accept the truth.

A Plunge In The Field of Education:

In 1939, some new converts at Rokupr requested the pioneer Missionary to open a school for the training of Muslim children in an Islamic atmosphere. He appreciated the idea but told them that the opening and running of a school was not an easy task. Despite difficulties, the first Ahmadiyya primary school was opened at Rokupr, which was built with the manual labor of Ahmadi parents and youths. An experienced Ahmadi teacher, Mr. Adam Bin Muhammad came from Gold Coast for teaching. This was the humble start of Ahmadiyya education in Sierra Leone. Later on more schools were opened at other places. Missionaries and the Jama'at members actively participated in the development of schools. Now our Jama'at supervises over 100 primary schools including feeder schools. 1960 will be regarded as another milestone in the history of educational development in Sierra Leone. The Jama'at opened the first Muslim Secondary School in Bo by Maulana Nasir-Ud-Din Ahmad. This school was destined to become the "Mother" of twenty Ahmadiyya Secondary Schools, opened by other agencies, which benefitted from the experience of the Ahmadiyya Jama'at in the field of education.

Ahmadiyya Muslim Secondary School:

Bo, was rightly called as the "supplier of principals" to Muslim schools. Our primary and secondary schools have equipped thousands of gifted and talented students with quality education, not

ignoring character building and moral training.

Annual Conference And Shoora Meetings:

The Sierra Leone Jama'at held its first Annual Convention in 1949 at Magburaka. Since then it has been held regularly, with the exception of the civil war years when the roads were repeatedly attacked by bandits. A three day Annual Conference is held in Bo where people converge from all parts of the country. Many a time the conference delegates have been blessed by the messages from Hazrat Khalifatul Masih (aba). Like all other Jama'ats, Sierra Leone Jama'at holds its Annual Shoora (Advisory Council) meeting also. The first Shoora was held in 1944.

Printing Of Islamic Literature:

Ahmadiyya Jama'at in Sierra Leone has been able to print a lot of valuable literature for the spread of Islamic teachings. This literature has been very popular. For almost forty years ours was the only printed material which was available in English for educated Muslims or non-Muslims interested in Islam.

In 1955, the Jama'at started the publication of a newspaper—*"The African Crescent"*. The paper championed the cause of Islam for decades. *"The Bilal"* and *"The Asifa"* are the magazines of the Khuddam and Lajna organizations.

Medical Facilities:

In the sixties, Ahmadiyya Headquarters sent a medical missionary, Dr. Major (Retd.) Shah Nawaz Khan, to open a clinic at Bo. At the expiry of his term, Dr. Virk was posted to continue his work, followed by Dr. Sardar Nazir Ahmad, who established his clinic at Boajibu.

At a later stage, the Headquarters resumed services in the medical field under the Nusrat Jahan scheme, launched in 1970.

The Jama'at, on the advice of government, concentrated on rural areas and opened clinics and hospitals at Joru, Rokupr, Boajibu and Masingbi. Later on Joru Clinic was shifted to Mile 91. Many physicians and surgeons have rendered selfless services to the people of these areas for decades. Unfortunately our hospitals at Boajibu and Masingbi have been looted during the civil war. The Jama'at is

currently concentrating on Nusrat Jahan Clinic in Freetown.

Caliphs Bless Sierra Leone:

1970 and 1988 would go deep in the annals of the Sierra Leone Jama'at for the visit of two Caliphs of the Promised Messiah (a.s.)

(a) Visit of Hazrat Khalifa-Tul-Masih III:

Hazrat Hafiz Mirza Nasir Ahmad, arrived in Sierra Leone on May 5, 1970 and left for Europe on May 14. Huzoor spent more time in Freetown, the national capital. The only other place visited by him was Bo where Ahmadis from Eastern and Southern Provinces accorded him a warm welcome. During his stay in Freetown, Huzoor addressed a press conference and a gathering at a reception in his honor arranged by the Muslim Congress. Huzoor dined with the then Governor General Sir Ranja Tejan-Sel, and later on the Governor General attended a banquet given by Huzoor. Huzoor also met the Prime Minister, Dr. Siaka P. Stevens, who later on became the President of the Republic of Sierra Leone.

At Bo, Huzoor visited the Ahmadiyya Muslim Secondary School, and laid the foundation stone of Ahmadiyya Central Mosque, which is now known as "Nasir Central Mosque". Huzoor also addressed a gathering of Ahmadi Muslims and attended a reception in the town hall. Despite a busy schedule, Huzoor proceeded to the Ahmadiyya graveyard and prayed for the soul of the pioneer Missionary, Alhaj Nazir Ahmad Ali, who died in 1955 and was laid to rest in Bo.

(b) Visit of Hazrat Khalifa-Tul-Masih IV:

Huzoor visited Sierra Leone in January 1988. He was welcomed by Government Ministers and the Jama'at leadership at Lungi International Airport. He was accorded a rousing welcome by multitudes of Ahmadis at Hastings Airport, where he arrived by the Presidential helicopter. During his stay in Freetown, Huzoor met with President J. S. Momoh, Government Ministers and members of the Diplomatic Corps. Huzoor visited Mile 91, Makeni, Bo, Kenema, and Rukupr and addressed Ahmadis and the people of the area at all places. Mayors of Kenema and Bo presented city keys to Huzoor in special meetings. At

Kenema, Huzoor attended a reception which was given in his honor by Hon. J. B. Dauda. Vice President Hon. Salia Jusu-Sheriff, Paramount Chiefs, Judges and Parliamentarians of the area were also present. During his stay Huzoor visited the Jama'at's schools at Freetown, Newton, Bo and Kenema. In Freetown, Huzoor also addressed a press conference at Miata Hall, Youyi Building.

Huzoor's visit was a great blessing in numerous ways. It increased the faith of the members and enhanced the prestige of the Jama'at. It was given wide publicity in print and the electronic media, which opened new vistas for preaching. Huzoor used this opportunity to examine the needs of the Sierra Leone Jama'at and allocated more funds and staff for development projects in the country.

Financial Help To Students:

Despite limited resources and a crowded plan of development priorities, Ahmadiyya Jama'at, provided financial help to talented students, studying in university colleges and other institutions in Sierra Leone. The following table reveals that the number of beneficiaries increased annually:

Academic Year	Number of Beneficiaries	Amount in Leones (S.L. currency)
1990/91	9	60,000
1991/92	21	380,000
1992/93	47	1,460,000
1993/94	88	2,482,500
1994/95	204	6,800,000

The program could not continue as the Civil War affected colleges and other educational institutions. It will be revived when peace and normalcy are fully restored.

Ahmadiyyat—A Symbol Of Peace

Ahmadiyyat has spread the blessing of Islamic teachings. Tribalism is a bitter reality of the African Continent, which periodically explodes in political tensions. Sierra Leone is no exception but Ahmadiyyat has provided a platform of unity and brotherhood.

People from Mende, Temne, Susu, Kissy and other tribes who embrace Ahmadiyyat automatically transcend petty tribal rivalries. Many successful inter-marriages are a credit to the Jama'at. I cannot forget a horrible day in Bo when a political tension assumed an ugly form of tribal strife. A Temne house was set afire by Mende zealots, barely at 200 yards from the Ahmadiyya Mosque, where an Ahmadi Temne Imam was leading rows of Mende worshipers in *Maghrib* Prayers. I can refer to it as an Ahmadiyya miracle! I have witnessed this fraternity for thirty years!

Government And The Sierra Leone Jama'at:

It is the declared policy of the Jama'at that its Missionaries do not interfere with local politics. Ahmadis obey the law of the land and cooperate with lawfully constituted authority. The Jama'at and its members eagerly participate in educational, moral and social-economic development of the people. Ahmadiyya Jama'at is held in esteem for this positive, peaceful and constructive approach. Ahmadiyya Jama'at is found in nearly 160 countries. It adheres to the same policy throughout the world. The government of Sierra Leone has graciously recognized, in numerous ways, the Jama'at's contribution toward the country's development. A few instances of the government's recognition are given below:

1. The Jama'at's Headquarters Invited To Participate In Independence Celebrations:

Justice Sheikh Bashir Ahmad, was invited by the government of Sierra Leone to represent Ahmadiyya Headquarters in the independence celebration in 1961. The Amir of Sierra Leone Jama'at, Maulana Muhammad Siddique Gurdaspuri, (who at a later stage served as Amir, U.S.A. Jama'at) was given the "Independence Medal" as a mark of respect.

(2) Appreciation of Jama'at's Role By Heads Of State And Government Ministers:

Sir Banja Tejan-Sie, Governor General, on the eve of an Annual Convention (1968), and several other Jama'at functions, paid glowing tributes to the sacrifices of the Ahmadiyya Missionaries in Sierra Leone. President Dr. Siaka P. Stevens, once in his "Speech from the Throne" (at the opening of the Parliament) praised the Ahmadiyya teachers and

doctors from Pakistan, for making solid contributions in the fields of education and medical care. President J. S. Momoh, especially praised the law-abiding character of the Jama'at at the time of Huzoor's visit, in 1988. Government Ministers, Secretaries and Highly placed military and civil officials, from time to time, have been praising the Jama'at for selfless services in the field of religious awakening, education and medical care.

3. Offer Of Presidential Helicopter:

When Hazrat Khalifatul-Masih, IV (aba) visited Sierra Leone, in January 1988, the government of Sierra Leone treated his visit with special attention and favor. The State House (*i.e.* The President's House) issued special instructions to Provincial Headquarters concerning Huzoor's welcome and stay. Moreover the State House graciously made available the Presidential Helicopter for Huzoor's traveling from Lungi to Hastings. In African context, it is equivalent to the offering of Air Force 1, to a religious leader during a non-political visit.

4. Printing Of Commemorative Stamp:

On the eve of the Century Celebrations of Ahmadiyya Muslim Jama'at (1889-1989), which was observed in more than a hundred countries, the postal department of Sierra Leone issued a special commemorative stamp to mark the celebration. The Ministerial Committee of the Cabinet granted approval, recognizing the Jama'at's services in the sectors of religious enlightenment, education and health. The beautiful stamp carries a verse of the Holy Quran (61:10), surrounded by a hundred stars in a circle, each representing a year of the eventful century, in the center is the world map, dominated by the Minaratul Masih, of Qadian.

Ahmadiyya Jama'at sincerely acknowledges all favors with thanks and pledges to reciprocate the goodwill and generosity, with hard work, cooperation and participation in the progress of the nation.

Syedna Hazrat Khalifa-Tul-Masih IV, who is particularly interested in the spiritual and material development of Sierra Leon, has repeatedly appealed to Ahmadis all over the world, to offer special prayers for peace, and prosperity of Sierra Leone.