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May 2006

The Ahmadiyya

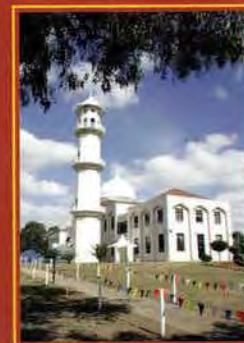
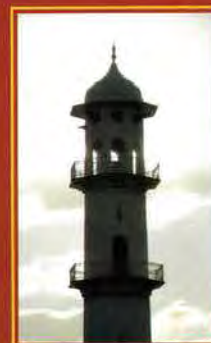
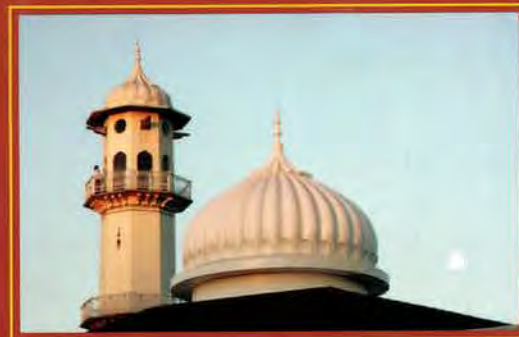
# Gazette

*Khilafat Issue*

USA



*Hadhrat Khalifatul Masih V<sup>ra</sup> Addressing  
the Audience at Australia's 2006 Annual Convention*



*Various Scenes of Ahmadiyya Muslim Mosque  
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An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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May 2006

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### Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)



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## Al-Qur'an

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۚ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ ۚ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضِّىَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُفْرِتُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ۚ

He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, *saying*, 'Remain steadfast in obedience, and be not divided therein. Hard upon the idolators is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns *to Him*.' And they did not become divided but after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, *the matter* would surely have been decided between them. And surely those who were made to inherit the Book after them are in a disquieting doubt concerning it. (42:14-15)

## Al-Hadith

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! الْأَمْرُ يَنْزِلُ بِنَا بَعْدَكَ لَمْ يَنْزِلْ فِيهِ الْقُرْآنُ وَ لَمْ يُسْمَعْ مِنْكَ فِيهِ شَيْءٌ ۖ قَالَ: أَجْمَعُوا لَهُ الْعَابِدِينَ مِنْ أُمَّتِي وَ اجْعَلُوهُ بَيْنَكُمْ سُورَى وَ لَا تَقْضُوا بِرَأْيٍ وَاحِدٍ -

Hadhrat 'Ali<sup>ra</sup> relates that he said to the Holy Prophet<sup>saw</sup>: "O Messenger<sup>saw</sup> of Allāh! If in your absence, we come across a matter which is neither explained in the Holy Qur'an nor found in your *Sunnah* (What should we do in such a situation?)." The Holy Prophet<sup>saw</sup> said: 'For that, gather the pious people of my *Ummah* who should discuss the matter among themselves. Do not make any decision based solely on one person's (your own) opinion.' "

(Durri Manthur, p 10/6, i'lamul muqi'in, p 54/1 libini Qayyim)

# SAYINGS OF THE PROMISED MESSIAH<sup>as</sup>

## THE VALUE OF *BAI'AT*

One should try to find out what he is going to gain from the *Bai'at* and why it is necessary to enter into this pledge. Unless one knows what the advantage of a certain thing is and the value it possesses, one cannot appreciate it. It is just as there are various kinds of articles in the house: money - big and small coins - and wood etc. Everything is placed where it belongs, that is, everything will be cared for and looked after according to its value. Small coins will not receive the same care as the big ones. As for the pieces of wood, they will be thrown in a corner. In short, whatever will be a cause of bigger loss will be cared for more than other things.

The most important point in *Bai'at* is *Tauba* (repentance) which means turning back. It indicates that condition in which man is closely connected with sin, and it is as if sins are the homeland and he is living in his habitation - *Tauba* means that he is now leaving this homeland. Turning back (*Roju'*) means to adopt piety (to become pious). Leaving one's homeland is indeed a hard thing to do, and it entails thousands of hardships. When a man leaves his home, he feels it very much; then how much more one must be feeling while leaving one's homeland. He leaves every thing, his household belongings, his streets and his neighbors and bazaars and goes to another country. He does not come back to his old homeland. This is *Tauba*. When a man is a sinner, his friends are different from those who are going to be his friends when he adopts *Taqwa* (fear of God). The mystics have termed this change as 'death'.

(*Malfoozat Vol. 1, p 2*)

# A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup>

**DELIVERED ON JANUARY 13, 2006**

On 13<sup>th</sup> January 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at the Aqsa Mosque in Qadian.

Hazoor<sup>aba</sup> recited verse 4 of *Surah Al-Jumu'ah*:

And *He will raise him among others of them who have not joined them. He is the Mighty, the Wise.* (62:4)

Hazoor<sup>aba</sup> said: As a result of the spiritual influence of the Holy Prophet<sup>saw</sup>, the Companions repented of all kinds of evil. Every vice, theft, fornication, gambling, lying, drinking and murder disappeared from among them as though they never had these vices. What is more, these evils were replaced by the urge to excel one another in virtue. Such was their passion for worship and so ardent was their desire to offer every sacrifice, that people could hardly recognize them. Their sole purpose was to earn the pleasure of Allah and they were ready to give up their very lives for the love and obedience of the Holy Prophet<sup>saw</sup>. Such was their love for him that they would not let fall the water with which he performed ablution.

Hazoor<sup>aba</sup> said: The Promised Messiah<sup>as</sup> says: "*I find that those who have pledged Bai 'at to me are progressing in Taqwa and Allah has given me such a spirit which is full of truth and certainty.*" Hazoor then gave some instances of the Companions of the Promised Messiah whose lives had been completely transformed as a result of *Bai 'at*.

**Hadhrat Nawab Muhammad Ali Khan Sahib of Maleer Kotla<sup>ra</sup>:** Hazoor<sup>aba</sup> said: He was a chief of Maleer Kotla and though he had always been a pious and righteous man and possessed many good qualities, these qualities became more refined and developed in the company of the Promised Messiah<sup>as</sup>. This is what the Promised Messiah<sup>as</sup> wrote about him: "*Whenever he comes to Qadian to see me, I have found that he observes his prayers with great care. Like the Sulahaa, he prays with great concentration and eagerness.*" Nawab Sahib<sup>ra</sup> once wrote to his brother "*I have bid farewell to Maleer Kotla and have migrated to Qadian. It is now impossible for me to go back. How can I ever leave the person whom I love. I have come here for the sake of Allah, and may Allah grant understanding to our brethren in Maleer Kotla so that they may lead their lives solely for the sake of Allah. One of the conditions of Bai'at is that I shall give preference to my faith over worldly affairs. As I*



am gradually strengthening my faith this world is becoming immaterial to me."

Hazoor<sup>aba</sup> said: This is true transformation and this is the true example of giving preference to one's faith over worldly affairs. His descendants too should try to follow in his footsteps.

**Hadhrat Munshi Zafar Ahmad Sahib<sup>ra</sup>:** Hazoor<sup>aba</sup> said about Munshi Sahib<sup>ra</sup>, the Promised Messiah<sup>as</sup> has said: "This righteous and quiet young man is full of devotion and has been endowed with profound understanding. He shows obvious signs of fortitude and devotion and fully understands the established verities and derives pleasure from them. He loves Allah and His Prophet<sup>saw</sup> with a true love."

**Hadhrat Munshi Abdur Rahman Sahib of Kapurthala<sup>ra</sup>:** Hazoor<sup>aba</sup> said: Hadhrat Munshi Sahib<sup>ra</sup> had a habit of writing down his daily transactions. Once when he was going through his old records, he found that he owed 40 rupees to a person from whom he had borrowed it 40 years ago. He immediately sent the money to Kapurthala through the Post Office. The person concerned was not an Ahmadi and when he received his money he went to the mosque and told the people about the trustworthiness of Munshi Sahib<sup>ra</sup>, who sent him the money which he himself did not remember.

**Hadhrat Munshi Aroora Khan Sahib<sup>ra</sup>:** Hazoor<sup>aba</sup> said: When someone asked Munshi Sahib<sup>ra</sup> if he had ever accepted a bribe in his time of service, he said: "Such has been my honesty and integrity, and with such difficulty and perseverance have I kept myself free from all wrongdoing, that if I was to keep all this in mind and pray to Allah for something, my prayer would find its target more accurately than the arrow of a marksman would find his."

Hazoor<sup>aba</sup> said: These examples have been preserved in history so that we may understand how our forefathers purified themselves and what heights of piety and devotion they reached after pledging the *Bai'at*. You, who are also part of the Promised Messiah's<sup>as</sup> Jama'at, should try to tread in their footsteps as well.

Closing the sermon, the Imam of the Jama'at<sup>aba</sup> said: I will be leaving from India in three or four days time. Kindly pray for this journey and also that Allah may continue to shower upon us the blessings which we have witnessed in Qadian. Ameen

(Ch. Hameedullah)  
Wakil A'la,  
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,  
Rabwah

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# **A BRIEF SUMMARY OF THE FRIDAY SERMON**

## **OF**

# **HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON JANUARY 20, 2006**

On 20<sup>th</sup> January 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor<sup>aba</sup> said: As you have seen and heard on MTA, I have been outside the U.K. for the last couple of months, visiting Mauritius and Qadian. I also attended Jalsas in these places. By the grace of Allah, I have been able to attend the Jalsas in ten countries during the year 2005. The first was in Spain and the last in Qadian. By the grace of Allah, we have seen His blessings fallings upon us like rain. Every new day dawns with new manifestations of Divine grace.

Hazoor<sup>aba</sup> said: My tour of Mauritius spanned two weeks. It is a small island with a population of about 1.3 million. Hindus are in the majority and Muslims make up nearly 17% of the population. Ahmadies number a few thousand but they are full of sincerity and devotion and are used to offering great sacrifices. They are very enthusiastic about building mosques. They are simple people and make extraordinary sacrifices. I met the President, who used to be the Prime Minister when Hadhrat Khalifatul Masih IV<sup>th</sup> visited Mauritius. He expressed great respect and admiration for the Jama'at. I also met the Vice President and we had a useful discussion. Ahmadiyyat is progressing in this country despite a lot of opposition. A reception was arranged in a hotel which was attended by many dignitaries including the Deputy Prime Minister. I was able to convey to these people the teaching of Ahmadiyyat which is an embodiment of love and affection. The island of Mauritius is also known as the corner of the earth. We were able to meet many tourists and conveyed to them the message of Islam. The Jalsa Salana, by the grace of Allah, was a great success. May Allah increase every member of this Jama'at in sincerity and devotion.

After leaving Mauritius, we arrived at Delhi. Here the emotions were quite different as we were nearing Qadian, the abode of the Promised Messiah<sup>as</sup>. We stayed in Delhi for a couple of days and visited some historic sites like the Taj Mahal in Agra, the Qutb Minar and the Red Fort. It was after a visit to these forts that Hadhrat Khalifatul Masih II<sup>ra</sup> had started a long series of lectures that have been published by the name of *Sair-e-Ruhani* (The Spiritual Journey). In these lectures Hadhrat Khalifatul Masih II<sup>ra</sup> takes us on a journey of the spiritual world and reminds us of our great responsibilities. Every Ahmadi should read this book or



have it read to him.

Hazoor said<sup>aba</sup>: From Delhi we went on to Qadian by train. You have already seen the welcome on MTA. The feelings and emotions upon reaching this town are very unique and wonderful. Minaratul Masih looks grand and dignified, and praying at the tomb of the Promised Messiah<sup>as</sup> brings peace to one's heart. I stayed a whole month in Qadian and I don't know how it just passed away. The stay in Qadian is a story which relates to the heart and cannot be described in words. The memories of Qadian make one restless, the place has a strange and exciting effect which is hard to express.

Hazoor said<sup>aba</sup>: Many new buildings have sprung up in Qadian since Hadhrat Khali-fatul Masih IV's<sup>rh</sup> visit in 1991. The town has expanded considerably with the addition of private and Jama'at buildings. Most of the Ahmadies are very simple by nature. The progeny of the *Darweshes* should not forget this simplicity and this peace. Those who have newly come to live in Qadian should also try to preserve its sanctity.

Hazoor<sup>aba</sup> said: Even the non-Ahmadi residents of Qadian were very hospitable. While I was in Qadian, the whole month seemed like the Jalsa. MTA cameras have not been able to show how thronged the streets of Qadian were in those days. Such was the joy on the face of every man and woman, young and old that they seemed to be creatures of a different world. Their expressions of love and devotion were beyond anything we can imagine. People of different regions and nationalities had been drawn to this town, regardless of their poverty, to gather the blessings of the Promised Messiah's<sup>as</sup> prayers. But only those who were there can truly understand the atmosphere and the emotions. In Qadian I met many Ahmadies who had traveled from Pakistan to attend the Jalsa. It is hard to express the pangs of separation and deprivation. Some Ahmadies who were unable to come to the Jalsa have expressed their emotions in letters and poems. In Qadian I saw people praying and offering *Nawafil* in *Bait-ud-Dua*, *Bait-ul-Fikr* and *Masjid Mubarak*. May these people make the prayers and *Nawafil* a permanent part of their lives. Ameen.

Hazoor<sup>aba</sup> said: I also visited Hoshiarpur and the house in which the Promised Messiah<sup>as</sup> had been given the glad tiding of a Promised Son, and I was able to pray there. The Jama'at has already gotten possession of this house.

Hazoor<sup>aba</sup> said: When I arrived in Qadian, people were shedding tears of joy, and when I left they were shedding tears of sorrow. If you wish to remove this separation, then you will have to make these tears flow forever. Ahmadies in Pakistan and Rabwah should also offer fervent supplications before Allah and give a new life to their worship so that Allah may bring us closer to our victory. Ameen.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

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# A BRIEF SUMMARY OF THE EIDUL ADHA SERMON DELIVERED BY

**HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**ON JANUARY 11, 2006**

On 11<sup>th</sup> January 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Eidul Adha Sermon in Qadian.

Hazoor<sup>aba</sup> said: Today we are celebrating the Eid of Sacrifices, also known as Eidul Adha. It is the time those who have the resources and there are no obstacles in their way, perform the obligatory worship of Hajj. This duty is performed in remembrance of the sacrifice offered by Hadhrat Ibrahim<sup>as</sup>, Hadhrat Isma'il<sup>as</sup> and Hadhrat Hajira, as mentioned in the verses that I have recited. Allah says:

*And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient' And when they both submitted to the Will of Cod, and he had thrown him down on his forehead, We called to him: 'O Abraham, Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good. That surely was a manifest trial. And We ransomed him with a great sacrifice, (37:103 to 108)*

These verses describe the great sacrifices made by Hadhrat Ibrahim<sup>as</sup>, Hadhrat Hajira and Hadhrat Isma'il<sup>as</sup>. Allah tries his servants so that they should set an example for the world. These sacrifices and trials bring man closer to Allah and Allah's loving look falls on such people more than before. The Hajj and the visible physical sacrifices are offered in memory of the great sacrifice offered by Hadhrat Ibrahim<sup>as</sup>, Hadhrat Isma'il<sup>as</sup> and Hadhrat Hajira. They set a wonderful example of *Taqwa* and trust in Allah. It is the same trust and *Taqwa* that we too should inculcate in ourselves. Allah accepted the sacrifice of this family and raised from their progeny the Greatest Prophet who came to be known as the Chief of all the Prophets. This seal of Prophets surpassed all before him in his sacrifices and offered the greatest sacrifices to the last moment of his life. Under his spiritual influence, his Companions also set the highest standards in their sacrifices. Today we too should analyze ourselves, are we also living up to the highest standards in our sacrifices? Are our sacrifices such as can bring us closer to Allah. If, on the other hand, our sacrifices take us even farther away from

Allah, then they are of no value whatsoever. Every Ahmadi should analyze himself on the occasion of Eid and scrutinize the intention with which he offers the sacrifices.

Neither the flesh nor the blood reaches Allah, it is only our *Taqwa* that finds acceptance in His eyes. This is the *Taqwa* every Ahmadi has to adopt. We must remember that simply visible deeds are not enough to please Allah, and the only thing that brings us close to Him is the pure intention and *Taqwa* which is behind our actions. If we are indeed always ready to sacrifice our lives, our belongings, our honor and our time for the sake of Allah, then we are the people who can keep alive the memory of the sacrifices of Hadhrat Ibrahim<sup>as</sup>, the Holy Prophet<sup>saw</sup> and his Companions. This will only be possible when we are fulfilling our obligations to Allah and to our fellow human beings.

Hazoor<sup>aba</sup> said: Parents who have devoted their as yet unborn children should pray: O Allah, bless us with righteous offspring who are pious and who will fulfill the requirements of *Waqf*. Parents of *Waqfeen-e-Nau* who have already been born should pray that these children should be the true servants of Islam and that they be counted among the pure progeny.

Hazoor<sup>aba</sup> said: When *Waqfeen-e-Nau* children reach the age of maturity, they should present themselves to the Jama'at to acquire religious knowledge. They should adopt their professions after consulting the Jama'at. The majority of *Waqfeen-e-Nau* should study in Jami'a.

Hazoor<sup>aba</sup> said: *Waqfeen-e-Nau* children are fortunate that they already know of their future vocation. They are also fortunate in that their parents and the whole Jama'at prays for them and they thus receive Allah's blessings. May Allah enable the *Waqfeen-e-Nau* and their parents to set the highest standards in their sacrifices. Ameen.

At the end, Hazoor<sup>aba</sup> asked the Jama'at to pray for those who are captives for the sake of Allah, those who have been martyred in His cause and their families, those who have devoted their lives for the Jama'at, the *Darweshan-e-Qadian* and their progeny, and all Ahmadies who are going through trials and tribulations.

Hazoor<sup>aba</sup> wished the worldwide Jama'at a very happy and prosperous Eid and prayed that may this Eid be full of blessings for everyone.

(Ch. Hameedullah)  
Wakil-e-A'la,  
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

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***HELP THE POOR THROUGH HUMANITY FIRST***

## AI-HAJ HAKEEM NOOR-UD-DEEN'S<sup>ra</sup> ELECTION AS FIRST CALIPH

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> died at 10:30 a.m. on May 26, 1908 and his body was brought to Qadian the next day. Everybody was in a state of shock asking, "What will happen now?"

"The whole world was a body without a soul - the soul having left with the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>," mused Hakeem Sahib<sup>ra</sup>.

The first and foremost thing that occupied the attention of the Jama'at was the election of a successor to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. Hadhrat Mirza Ghulam Ahmad<sup>as</sup>'s family and the elders of the Jama'at were naturally inclined to the election of Hakeem Sahib<sup>ra</sup> as his successor. Every heart after the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was deeply moved. It was obvious that among all the members of the Jama'at there was no one better suited than the outstanding personality of Hakeem Sahib<sup>ra</sup>, but every one was submerged in sadness and sorrow, and the most saddened was Hakeem Sahib<sup>ra</sup>.

Khawaja Kamal-ud-Din, Secretary, *Anjuman-e-Ahmadiyya*, stood up and made a passionate plea for calm and courage, and the style and tenor of his speech was such that everyone there was full of tears. He made the plea that the entire Jama'at should stand behind the *Khilafat*. Maulvi Muhammad Ali was consulted and it was suggested that Hakeem Sahib<sup>ra</sup> should be elected the Caliph. Hakeem Sahib<sup>ra</sup> was a great personality and in every way suited to the spiritual leadership. Khawaja Kamal-ud-Din, made an open suggestion that every Ahmadi should take *Bai'at* at the hand of Hakeem Sahib<sup>ra</sup>. Thereupon, Maulvi Muhammad Ali said it was not necessary to suggest that the people who were already part of the Jama'at remained part of the Jama'at. Then Khawaja Sahib pointed out, "this is the crucial time in the life of the Jama'at, and there might arise later differences of opinion." It was, therefore, necessary that people gather and take a fresh *Bai'at* at the hand of Hadhrat Hakeem Sahib<sup>ra</sup>.

After consulting Maulvi Muhammad Ali, Khawaja Kamal-ud-Din took other members of the Anjuman including Sheikh Rahmatullah<sup>ra</sup>, Dr Syed Muhammad Hussain Shah<sup>ra</sup>, Dr Mirza Yaqoob Baig<sup>ra</sup> and also Maulvi Muhammad Ali to the house of Nawab Muhammad Ali<sup>ra</sup>, and there they sent for Sheikh Yaqoob Ali<sup>ra</sup>, also known as Yaqoob Ali Irfani<sup>ra</sup> - the Editor of *Al-Hakam*. Maulvi Muhammad Ahsan Amrohi<sup>ra</sup> and Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad<sup>ra</sup> (eldest son of Hadhrat Sahib), and everyone agreed (that there could not be a better choice than Maulvi Noor-ud-Deen<sup>ra</sup>). The father-in-law of Hadhrat Sahib, Mir Nasir Nawab<sup>ra</sup>, also endorsed this. Once these consultations were over, Khawaja Kamal-ud-Din went to Hakeem Sahib<sup>ra</sup> and conveyed the decision of the Jama'at. Maulana Sahib hesitated a little and then said, "Let me pray and after the prayer, I will respond." Thereafter, Hadhrat Maulana Sahib did the ablution and offered two *rak'at* and then he prayed to invoke Divine guidance.



Later he said, "Let us move to the place where the body of our master is lying, and where our other brethren are waiting." Then he arrived at the garden where the *Janaza* (the body ready for burial) was lying.

At the gathering of the Ahmadies. Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>, editor of the *Al-Badr*, held a petition in his hand which he read. (Quotes from the Issue of June 8. 1908):

*In the name of Allah, Most Gracious and Ever Merciful. We, the Ahmadies, whose signatures are appended below, have unanimously agreed upon the first of Muhaajireen, Hadhrat Hakeem Haji Maulvi Noor-ud-Deen<sup>ra</sup> who is the most pious among us and enjoys the highest status and was a close friend of our dear Imam and whose personality is clearly reflected in the following couplet:*

"What a thing of happiness it may be if everyone of the *Ummat* becomes a *Noor-ud-Deen* (light of religion), and if every heart is full of truth, then the goal of success is achieved."

*We the Ahmadies at*

*the hand of Hakeem Sahib, take a fresh Bai'at in the name of Ahmad and follow him and show him the same obedience to his commands as shown to the ones by Hadhrat Aqdas (a reference to the Promised Messiah<sup>as</sup>)*

*This petition carried a large number of signatures and the correct number of people who signed it could not be verified. The names included those who were already engaged in this move.*

### First Address as Caliph

After having heard the petition (of the members of the Jama'at), Hadhrat Khalifatul Masih I<sup>ra</sup> advanced and spoke. After reciting the *Kalima Shahadah*, he recited the following verse from chapter three. (Surah Al-'Imran. verse 105):

*And let there (always) be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper.*

And then Hadhrat Khalifatul Masih I<sup>ra</sup> said:

"I glorify Allah, Who is

ever Eternal. Every Prophet, who comes to the world, has a mission, after which once completed, God calls him back. Have a look at my past life; I never desired to be an Imam. When Abdul Kareem Sahib<sup>ra</sup> became an *Imam-us-Salat* (one who leads the prayer), I felt a sigh of relief. I know myself fully well and my God knows me even better than myself. The only desire that I have is that my God be happy with me and in order to achieve this happiness, I keep myself busy with constant prayers seeking His pleasure. In Qadian I have spent quite a time in ruminating over the fact as to what would happen after Hadhrat Sahib<sup>as</sup>. From among the relations of Hadhrat Sahib<sup>ra</sup>, three of them are present here (Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad<sup>ra</sup>, Hadhrat Mir Nasir Nawab<sup>ra</sup> and Nawab Muhammad Ali Khan<sup>ra</sup>) and, in order to maintain unity, you do *Bai'at* at the hand of any of them, and I would be with you." [*Al Badr*, June 2. 1908. p. 6].

Continuing his address, he reminded them again:

"I am an old man, a sick

man and my temperament is not suited to it, this is a very heavy load. I swear in the name of Allah that you do your *Bai'at* at the hand of any one of the three that I mentioned and I am with you, but if you want to do *Bai'at* at my hand, be very clear what *Bai'at* means. *Bai'at* means to "sell your selves." A man eschews everything and that is why Allah has called his man "*Abd*" (one who worships). So, whatever feelings and inclinations you have, you have to follow what I say, and if you accept these conditions, then in the name of Allah, I accept these responsibilities.

After hearing this clarification call, every one of the 1200, who were present there, said with one voice: "Please accept the responsibility of being our Ameer, because we believe you are the only person, who can discharge this heavy responsibility "

First, men took the *Bai'at* and then the ladies; and among the ladies, the family of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> were the first. Once the *Bai'at* was over, Khawaja Kamal-ud-Din as secretary of *Anjuman-i-Ahmadiyya*, took upon himself the duty of

informing the outside Jama'ats of the decision taken at Qadian and the following statement later appeared in the papers, *Al-Hakam* and *Al-Badr* (May 28. 1908):

In accordance with the Will of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> as entered into *Al-Wasiyyat* magazine and after consultation with the President and members of *Anjuman-e-Ahmadiyya*, the members of the family of Hadhrat Sahib<sup>as</sup> and over twelve hundred Ahmadies, who were present in Qadian at the time of the burial of Hadhrat Sahib<sup>as</sup>, Hadhrat Haji Al-Haramain Hakeem Noor-ud-Deen Sahib<sup>ra</sup> was elected unanimously the Caliph and everyone present took *Bai'at* at his hand. Some of the prominent people who took *Bai'at* included Maulvi Syed Muhammad Ahsan<sup>ra</sup>, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> Nawab Muhammad Ali Khan<sup>ra</sup>, Sheikh Rahmatullah Sahib<sup>ra</sup>, Maulvi Muhammad Ali, Dr. Mirza Yaqoob Baig<sup>ra</sup>, Dr. Syed Muhammad Hussein<sup>ra</sup> and the writer.

The statement was

signed by Khawaja Kamal-ud-Din.

A letter containing this statement was sent to all members of the Jama'at asking them to take *Bai'at* either in person or in writing at the hand of Hakeemul Ummat Khalifatul Masih I, Maulvi Noor-ud-Deen<sup>ra</sup>.

## Burial

After the *Bai'at* at the hand of Hadhrat Khalifatul Masih I<sup>ra</sup>, he led the "*Janaza Prayer*" (funeral prayer). It was a most moving scene; every eye was full of tears. These Ahmadies were parting with their master, the Promised Messiah<sup>as</sup>, who led them through a period of spiritual elevation and purification. By six in the evening, the body was lowered in the grave of "*Bahishti Maqbara*."

## Testimony

A large number of people wrote about this eventful day. Hadhrat Muhammad Zafrulla Khan<sup>ra</sup> in his book, *Hadhrat Maulvi Noor-ud-Deen, Khalifatul Masih I<sup>ra</sup>* (p. 107), says:

As soon as he finished speaking, all present, who arrived from far

and near and who numbered about 1200, urged him with one voice:

"We offer you our pledge We shall obey your orders. You are our Ameer and successor to our Messiah "

Others who wrote about this historic event included Sheikh Mahmood Ahmad (author of *Markiz Ahmadiyya, Mauj-i-Kausar* by Sheikh Muhammad Ikram, Urdu Encyclopedia, published by Feroz sons), Maulana Abul Hasan Nadvi, Abdur Raheem Dard, author of the *Life of Ahmad*, Abdul Qasim Rafiq, author of *Rais-i-Qadian* and Maulana Abul Ata Jalandhari.

### **Institution of Khilafat and Its Importance**

"And thy Lord said to the angels, I am about to place a vicegerent in the earth-" it is the Divine tradition that the Prophet's mission is carried on by one who was chosen to continue the mission. Hadhrat Syed Muhammad Ismael Sahib Shaheed laid a great deal of emphasis on the institution of *Khilafat*.

Allama Iqbal also spoke of the need of the *Khilafat* in one of his po-

ems (*Baang-i-Dara*, p. 302).

*The Tanzeem weekly of Ahle Hadith* wrote about the necessity of the *Khilafat* saying, "Even if once in a lifetime one has the Divine blessings of *Khilafat*, the *Ummat Islamia* can be united once again."

The aims and objects of the importance of the Institution of *Khilafat* have been explained in very clear terms in Surah *Al-Nur*, 24: 56:

*Allah has promised to those among you who believe, and do good works that He will surely make them the 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 rebellious.*

This verse lays down some conditions:

- The reward that has been mentioned is a

conditional Promise.

- And this Promise is made to the *Umma* (the nation of Islam) only if they would remain pious and righteous.
- What is this Promise?
- Muslims would be given the same reward as the earlier nations were rewarded.
- Observance of the religion.
- Granting of peace (to substitute fear).
- Establishment of the Unity of God and removal of *shirk* (association of partners with God).

It is within the confines of this verse that the *Khalifah* should design a path for the followers whereby the followers find contentment and peace.

- Replacement of fear by peace.
- Generate a great attraction towards Divine worship.
- Uprooting of *shirk*, condemnation to proscribe the conception of association of anything with Divine grace.

It is for the implementation of these guidelines as laid down in the Holy Qur'an that the system of

*Khilafat* was instituted to continue the mission of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

It is in the light of these guiding principles laid down in the Holy Qur'an that the period of *Khilafat* of Hadhrat Maulana Hakeem Noor-ud-Deen<sup>ra</sup> is now examined.

The six years of his *Khilafat* gave strength and courage to the community, which kept alive its spirit of dedication and devotion to the cause of Ahmadiyyat.

### Some Outstanding Features

The first step that Hadhrat Khalifatul Masih I<sup>ra</sup> took was to pay immediate attention to a very useful institution set up in the lifetime of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. It was languishing because of lack of attention. He made sure that the *Madrassah Ahmadiyya* (Ahmadiyya School) would be given top priority. Maulavi Muhammad Ali, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, Nawab Muhammad Ali<sup>ra</sup> and Khalifa Rasheed-ud-Din<sup>ra</sup> jointly issued a statement stressing the need for such an institution. The statement was based upon the observation of Hadhrat Khalifatul Masih I<sup>ra</sup>. To

place it on modern lines, it was decided to house the *Madrassah* in a large building and to develop a large library. Hadhrat Khalifatul Masih I<sup>ra</sup> gave a big portion of his library for the school, and others promised to do likewise. Later, a sub-committee was formed with Maulvi Muhammad Ali as its secretary to run and manage this educational institution designed to produce highly qualified scholars, who could take the message of Ahmadiyyat to the outside world and spread it.

### Setting Up of Baitul Maal (Treasury)

To cope with the growing financial requirements of the Jama'at, Hadhrat Khalifatul Masih I<sup>ra</sup> set up an official treasury, which was directed to collect all funds, and also the *Zakat* donations, which were separated from *Sadaqaat* (charities). Rules and regulations were drafted to govern its administration.

### First Public Library

In the first year of the *Khilafat*, Hadhrat Khalifatul Masih I<sup>ra</sup> set up a public library in Qadian. He himself was a man of learning and fond of books, and this li-

brary was placed under the control of Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> (the eldest son of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>), Hadhrat Khalifatul Masih I<sup>ra</sup> donated books from his personal library and also gave financial help. The wife of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> (Hadhrat Amma Jaan<sup>ra</sup> as she was known) gave a large house for this purpose. Donations in the form of books and cash were given by Nawab Muhammad Ali Khan<sup>ra</sup>, Hadhrat Mirza Bashir Ahmad<sup>ra</sup> (second son of Hadhrat Sahib<sup>as</sup>). Mir Muhammad Is-haaq Sahib<sup>ra</sup>, Khalifa Rash-eed-ud-Din Sahib<sup>ra</sup>, Sheikh Yaqoob Ali Sahib<sup>ra</sup>, Hadhrat Mufti Muhammad Sadiq<sup>ra</sup> and Maulana Syed Abdul Hayee Arabi<sup>ra</sup>. The *Sadr Anjuman-i-Ahmadiyya* also provided a copy of each of the publications published by it, and others also came forward to make cash and book donations. The setting up of the first library indicated that Hadhrat Khalifatul Masih I<sup>ra</sup> was aware of the fact that a well-stocked library could be a source of real strength to members of the Jama'at.

### Hindu-Muslim Unity

Hadhrat Khalifatul Masih I<sup>ra</sup> was keenly aware



of the need for Hindu-Muslim unity and he was also well aware that this cause was dear to Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, who worked till the last days on *Paighaam-i-Sulh* - a lecture, which was designed to generate an urge for unity. Therefore, Hadhrat Khalifatul Masih I<sup>ra</sup> directed Khawaja Kamal-ud-Din to make arrangements for the delivery of this lecture, which Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had completed before his demise. On June 21, 1908, within three weeks of the sad demise of the *Promised Messiah*<sup>as</sup>, this lecture was delivered at a public meeting presided over by the Chief Justice of the Lahore High Court, Raai Partaul Chander Sahib. Everyone warmly welcomed it.

Prominent members, of Hindu and Muslim community pledged to abide by the rules laid down by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> in his lecture, but the Arya sect of Hindu *Dharam* did not, as they regarded these conditions against their aims and objects. Nonetheless, the Muslims greatly appreciated the move. The Arya paper, *Prakash* and the Christian paper, *Tajalli*, Lahore, attacked it. Padree Akbar Ma-

sih felt that Jesus Christ<sup>as</sup> was known as the Prince of Peace, and therefore he was offended that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was claiming this honor.

### Care of the Needy

Hadhrat Khalifatul Masih I<sup>ra</sup>, by nature and character, was a very caring and compassionate person, and wherever he lived, he saw to it that the needy and orphans got all the attention they deserved. Even during the days of his financial hardship, he paid due care to the needs of these needy and sometimes he had to borrow for this purpose. Therefore, in the beginning of his *Khilafat* he made sure that a *majlis* (society) was set up to look after the needy. Mir Nasir Nawab<sup>ra</sup> was made in charge of this body. Mir Sahib<sup>ra</sup> was of the same mould and had a caring heart for the needy. He went a step further and decided to set up a small dispensary and, for this purpose, with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup>, Mir Sahib<sup>ra</sup> launched a campaign to collect donations. The money collected was deposited with *Sadr Anjuman-i-Ahmadiyya*, and this dispensary grew into a hospital and later in 1918, after the demise of Hadhrat Khalifatul Masih I<sup>ra</sup>, it was

named *Maulana Hakeem Noor-ud-Deen Memorial Hospital*, and to this day, this fine hospital is engaged in serving humanity.

### Houses for the Poor

Hadhrat Khalifatul Masih I<sup>ra</sup> launched a scheme to provide houses for the poor. Mir Nasir Nawab Sahib<sup>ra</sup> offered to work for the collection of funds and Nawab Muhammad Ali Khan<sup>ra</sup> offered land for building 22 houses. The first house was built from the funds provided personally by Hadhrat Khalifatul Masih I<sup>ra</sup> and this locality was named *Nasirabad Street*. Later, Hadhrat Khalifatul Masih I<sup>ra</sup> also built a mosque and a well to provide water.

### Daily Routine of Hadhrat Khalifatul Masih I<sup>ra</sup>

He continued his daily routine with the added responsibilities of *Khilafat*. These activities could roughly be divided into two main groups - One, his responsibilities towards his Divine master and the Jamma'at, and the other, those related to the service of the humanity.

Following in the footsteps of his great master,

the Holy Prophet Muhammad<sup>saw</sup>, he would lead all the daily Prayers himself. After the *Fajr* Prayer, a separate *Dars* of the Holy Qur'an was arranged for ladies and some of them even got individual lessons. Others, who received individual attention, included the eldest son of Hadhrat Sahib, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, and Mir Muhammad Ishaq<sup>ra</sup>. Before teaching these individuals personally, he would give an hour daily to patients coming from outside. He would also devote time to general *Dars-e-Qur'an*, the *Hadith* and the *Fiqh*. The Editor of *Al-Hakam*, Sheikh Yaqoob Ali Turaab<sup>ra</sup>, writing about it in the paper stated:

"I am personally a witness to the fact that when Hadhrat Khalifatul Masih I<sup>ra</sup> received the mail from the followers of the Movement, he would pick up each and every letter in his hands and would pray for that person."

It became obvious that Hadhrat Khalifatul Masih I<sup>ra</sup> would pay attention even to the smallest details of daily work. When he was elected the First Caliph, he was already 68 years old,

and the burden of the *Khilafat* was in itself a great responsibility of stupendous magnitude. God had granted him extraordinary energy and strength and his keen desire was to keep himself fully abreast of each individual, sharing their grief, sorrow, concerns and anxieties like a kind father.

Hadhrat Khalifatul Masih I<sup>ra</sup> was fully committed to the activities of the Jama'at, the medical clinic and the affairs of the *Sadr Anjuman-i-Ahmadiyya*. He would not even hesitate to shoulder the duties of the *Anjuman*, if necessary, and then personally respond to the letters that arrived daily in large numbers. He would also welcome guests and extend his advice, counsel, and prayer to people seeking it.

He would personally deliver Friday sermons, lead the Eid Prayers and thereby provide spiritual leadership, and then pray during the night for the progress and prosperity of the Movement.

### **Tablighi Activities (Propagation of Islam)**

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> during his lifetime had setup a network of *Tabligh*, and

Hakeem Sahib<sup>ra</sup> often accompanied him on tours to other Indian cities. In order to place the work of *Tabligh* on a sound footing, Hadhrat Khalifatul Masih I<sup>ra</sup> trained a team of scholars, who would spread out and take the message of Ahmadiyyat. This team included: Sheikh Ghulam Ahmad, Maulvi Muhammad Ali Sahib Sialkoti, Ghulam Rasool Sahib Wazirabadi<sup>ra</sup> and, above all, Maulana Ghulam Rasool Sahib Raajeki<sup>ra</sup> a giant among them.

Writing about the *Tablighi* activities of those days, Chaudhry Muhammad Sharif, author of the *Silsila Aaliyya Ahmadiyya* (p. 169), says:

"The attention of Khalifatul Masih I<sup>ra</sup> was all embracing. He was keenly aware of the educational needs of the Jama'at and, at the same time, he would like to place the *Tablighi* activities of the Jama'at on a very high keel, and he felt that India and the Indian cities had a prior claim to *Tabligh*, he, therefore, would train scholars and send them to all corners of the country by holding conferences, lectures and meetings."

## Teaching of the Holy Qur'an

After the demise of the Promised Messiah<sup>as</sup>, a number of Indian papers commented upon the Ahmadiyya Movement. One of the papers published in Delhi, *The Curzon Gazette*, which was edited by Mirza Hairat of Delhi, editorially commenting on the Movement, observed:

"Nothing now is left with the *Mirzais* (a derogatory term used for Ahmadies) after the demise of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, the Movement has lost its head, and the person, who has become head, only knows the Holy Qur'an and he will only be reading and lecturing on the Holy Qur'an in the mosque.

At the annual Ahmadiyya conference in December 1908, Hadhrat Khalifatul Masih I<sup>ra</sup> delivered a vigorous speech. The editorial of the *Curzon Gazette* commented upon it thus:

"He could only teach the Holy Qur'an."

Hadhrat Khalifatul Masih I<sup>ra</sup> said, "Let God help me to teach them the Holy Qur'an so that they

can understand it."

At another occasion, Hadhrat Khalifatul Masih I<sup>ra</sup> deprecated the setting up of underground and secret organizations to conduct subversive activities and said, "Any service done for the benefit and good of humanity does not need any secrecy. Therefore, anyone who believes that the setting up of secret or clandestine organizations serves the cause of humanity, is simply mistaken and misguided. If one is to look at the history of such clandestine organizations one would find that nothing good came out of them."

## Promotion of Urdu

On the occasion of the annual convocation of the Punjab University, the Chancellor of the University, Dr. B.C. Charterjee, spoke about the promotion of the Punjabi language, and he made the suggestion that the medium of instruction in the Punjab be changed to Punjabi. Hadhrat Khalifatul Masih I<sup>ra</sup> strongly opposed the idea and observed that such a move was highly inimical to the cause of Muslims in the Punjab. At that time, Muslims were engaged in the freedom movement and Urdu was understood

throughout the country and this was an important link between the Muslims of India. Hadhrat Khalifatul Masih I<sup>ra</sup> saw to it that a strongly worded resolution in support of Urdu was passed by *Anjuman-i-Ahmadiyya* and it was maintained that Urdu was absolutely essential for the educational needs of the province and it was a very useful medium for all educational institutions.

## English Translation of the Holy Qur'an

A number of Ahmadies drew the attention of the *Sadr Anjuman-i-Ahmadiyya* about the urgent need of an authentic and standard English translation of the Holy Qur'an, as the English translations that were available at that time, were mainly those of orientalists, and none of them could be regarded as authentic. Therefore, Hadhrat Khalifatul Masih I<sup>ra</sup> relieved Maulvi Muhammad Ali from the editorship of *The Review of Religions* in June 1909, and appointed him as to be in charge of the translation of the Holy Qur'an directly under his own supervision.

The author of *Silsila Aaliyya Ahmadiyya* writing about this project says:

"There was a great need for an authentic translation and commentary of the Holy Qur'an in the English language."

There was a crying need for an authentic English translation of the Holy Qur'an so that the dissemination of the word of God could be undertaken in countries where English was spoken or understood. Hence, the light of the Holy Qur'an could also brighten this part of the world, especially when the scripture was revealed for the benefit of the whole world.

Hadhrat Khalifatul Masih I<sup>ra</sup> was keenly aware of this need, and it was for this purpose that Maulvi Muhammad Ali was assigned this work. He used to dictate notes in Urdu and later, he would piece by piece translate them into English. This work was completed three days before the demise of Hadhrat Khalifatul Masih I<sup>ra</sup>. He worked even against medical advice and would tell the physicians that the translation work of the Holy Qur'an was the spiritual food of Noor-ud-Deen and it was not possible for Noor-ud-Deen to stop the work. Later, Maulvi Muhammad Ali took away the notes of Hadhrat Khalifatul Masih I<sup>ra</sup> to Lahore. He

broke away from the main body of the Jama'at, and made changes to suit his own ideas and published the translation under his own name. This represented a misappropriation of work done under the direct supervision of Hadhrat Khalifatul Masih I<sup>ra</sup>.

### Debates at Rampur and Mansouri

At the urging of the ruler of Rampur, and at the request of Hadhrat Zulfiqar Ali Khan<sup>ra</sup>, a leading personality of Rampur, who had accepted Ahmadiyyat, Hadhrat Khalifatul Masih I<sup>ra</sup> decided to participate in a religious debate so that the people of Rampur could become familiar with the claims of the Jama'at-i-Ahmadiyya. A debate was thus held for four days from June 15 to 19 in 1909. The Jama'at was represented at this debate by a team of Ahmadi scholars, which included Maulvi Syed Muhammad Ahsan<sup>ra</sup>, Hadhrat Maulvi Syed Sarwar Shah<sup>ra</sup>, Maulvi Muhammad Ali, Hafiz Raushan Ali<sup>ra</sup> and Mir Qasim Ali<sup>ra</sup>. The opposing party was headed by Maulvi Sanaullah.

The subject of the debate was that no new prophet could come and override the ordinances of

the Holy Prophet Muhammad<sup>saw</sup>, or could cancel any verse of the Holy Qur'an and nobody could surpass the level of spiritual height and accomplishments as attained by the Holy Prophet Muhammad<sup>saw</sup>. It was also to be established that Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was true in his claims.

In November 1909, at another debate in Mansouri. Jama'at's scholars were led by Maulvi Muhammad Ali.

Hadhrat Khalifatul Masih I<sup>ra</sup> directed the leader of the team to keep in view the following matters in the debate: "Obedience to the Ameer, and complete trust in God." Maulvi Muhammad Yahya Bihari represented the other party, which was to be represented by Maulvi Sanaullah, and a very successful debate was held on the life and death of Jesus Christ<sup>as</sup>.

### Lecture on Islam

In December 1909, the Christians in Lahore had organized a series of lectures on Christianity and an open invitation was extended to the Muslims of Lahore to come and listen to these lectures. The Muslims in Lahore reacted to this and suggested that they organize a similar series of



lectures. However, Maulana Hakeem Noor-ud-Deen<sup>ra</sup>, who commanded respect and attention among Muslims, advised that their lectures should begin when the Christian lectures were over. Therefore, on December 29, 1909, a series of lectures was arranged in Lahore at the *Ahmadiyya Buildings*. Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup> delivered a very forceful lecture on the concept of salvation. Others who spoke on the occasion in the conference included Khawaja Kamal-ud Din, Maulvi Muhammad Ali, Sheikh Yaqoob Ali<sup>ra</sup>, Hadhrat Maulvi Syed Sarwar Shah<sup>ra</sup> and Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>.

### Allama Iqbal Poses Questions

The well-known poet-philosopher, Allama Iqbal wrote to Hadhrat Khalifatul Masih I<sup>ra</sup> in 1909, asking replies to a number of questions, which are listed below:

- Whether any non-Muslim ruler can draft laws for its Muslim population. Whether any non-Muslim judge can administer justice and hear cases under Islamic laws, and whether there was any instance in Islamic history wherein a non-Muslim

judge had heard cases of Muslims.

- Is it necessary to follow the *Shariah Muhammadi* in order to be a Muslim, and if so, what is the ruling about such Muslim tribes or clans who decide their cases in accordance with their own established tribal or clannish traditions?
- As the Islamic penal code is almost suspended or inoperative not only in India but also in some Muslim countries, is it necessary to observe the Islamic laws and penal code by Muslims who do not feel bound by the Islamic code either because they are living under non-Muslim rule or for any other reason?

[*History of Ahmadiyyat*, V. 4, pp. 324-325)

Hadhrat Khalifatul Masih I<sup>ra</sup>, who had a complete knowledge and mastery of Muslim law and the history of jurisprudence, could alone tackle such questions. The gist of the replies of Hadhrat Khalifatul Masih I<sup>ra</sup> that appeared in *Al-Hakam* (December 21, 1909) is given below:

#### Answer to the First Question

The Holy Qur'an is a

complete code of life and it does not seek to destroy the differences of opinion of other religions but instead it upholds them. The basis of Islamic laws is laid down in the Holy Qur'an, but the obedience to these laws has been placed under the obedience of the ruler. Every Muslim is duty-bound to obey God, His Prophet, and then obey the ruler of the land, and if in obedience to the ruler of the land a Muslim finds a conflict, he need not follow the dictates in so far as his own personal and family affairs are concerned, or he may leave that country. In matters of the State, the obedience to the ruler has a prior level. The Holy Qur'an mentioned the fact that Prophet Joseph<sup>as</sup> who was an employee of the Pharaoh, followed the laws of the land.

#### Answer to the Second Question

If the non-Muslim judge had been appointed by a non-Muslim ruler, then as a matter of fact, that ruler was the judge, and if not appointed by the ruler and the judge had been appointed under local tradition, even that would be accepted. In the Holy Qur'an itself, it is indicated that Prophet Joseph<sup>as</sup> acknowledged the Pharaoh as a judge in one of the matters under dispute.

### Answer to the Third Question:

What is *Shariah Muhammadi*? - This is a name given to the collection of commands mentioned in the Holy Qur'an, which include the dictates of the Holy Prophet, the dictates of the Caliphs of the Prophet, or of the Companions and a ruling given by one of the four Imams. Apart from these rulings and findings of the decisions in civil and criminal cases, municipal and civil laws, military ordinances and others where no reference has been made to either the Holy Qur'an or the *Hadith*, it is very clear that there is complete freedom in tackling issues in accordance with local traditions.

According to the Qur'anic teaching, the growth of one's faith and trust can be measured by the level of obedience. The people who recite the *Kalima* (the affirmation of faith) and believe that they are Muslims, are to be considered Muslims. In addition to this, the ones, who offer Prayers, are better than the first category mentioned above. The Muslims, who follow all the dictates of Islam, i.e., pay *Zakat*, keep *Fast* and perform *Hajj*, are still better than the two above categories.

Hence, each and every Muslim is not equal in level of faith and adherence to Islamic laws.

### Construction of Important Buildings in Qadian

The growth of Qadian went on with the growth of the Movement. It was, therefore, becoming clear day-by-day that Qadian had become a place of importance in the hearts of the followers of the Movement. For Ahmadies living all over India, Qadian became a focal point of attraction, and more and more people found it to be a place of contentment, peace and a place for better education. It was no wonder that Ahmadies came in large numbers to Qadian. New construction and new housing areas became necessary. A new neighborhood under the name of *Mohalla Daar-ul-Uloom* came into being (*Daar-ul-Uloom*, when translated is the House of Learning). The neighborhood of *Daar-ul-Uloom* started blooming with the building of a new mosque, *Masjid Noor*. On March 5, 1910, after *Fajr* prayer, in the presence of a large number of Ahmadies, Hadhrat Khalifatul Masih I<sup>ra</sup> laid the foundation stone of the mosque. He picked up a brick and put cement on

with his own hand, and thereby the first stone was laid. Later Hadhrat Khalifatul Masih I<sup>ra</sup> gave a very illuminating speech on the philosophy and the need of the mosque. On April 23, 1910, the first room of the mosque was completed, and there he led the *Asr* Prayer.

In September 1910, three wings of a hostel attached to *T'alim-ul-Islam* High School were completed, which could house two hundred students. The hostel, in addition to living quarters had a large dining-hall. Hadhrat Khalifatul Masih I<sup>ra</sup> also gave a handsome donation for the hostel.

In 1912, the expansion work of *Ta'lim-ul-Islam* High School was undertaken. Fifty thousand rupees were spent on the new building. In the beginning, it had sixteen rooms and a science room, and with the expansion, the school then had a second story. This educational institution had a unique status and position among the educational institutions in India.

### Expansion of Masjid Aqsa

As the Annual Jalsa of 1910 approached, the expansion of *Masjid Aqsa* was undertaken. Hadhrat Khalifatul Masih I<sup>ra</sup> himself took part in the expansion work of the mosque, which prompted

other Ahmadies also to join and show a great deal of enthusiasm in its expansion. Work was completed just in time for the Jalsa.

### Launching of Newspapers

In the time of the Promised Messiah<sup>as</sup>, there were four journals, *Al-Hakam*, *Al-Badr*, *Review of Religions* (English), and another magazine for children. In the time of Hadhrat Khalifatul Masih I<sup>ra</sup>, *Al-Haq* was started under the editorial direction of Mir Qasim Ali from Delhi in 1910. In order to take the message of Ahmadiyyat to the Sikhs and Aryas, *Al-Noor* was published by Sardar Muhammad Yusuf. Mir Qasim Ali published one magazine under the name of *Ahmadi*, and another under the name and title of *Ahmadi Khatoon*, which was brought out in 1912 by Sheikh Yaqoob Ali Irfani<sup>ra</sup>. In 1912, *Al-Badr* started a supplement under the name of *Kalaam-e-Ameer*, which carried the text of the *Dars e-Qur'an*, and other assertions of Hadhrat Khalifatul Masih I<sup>ra</sup>. In the same year, another supplement to *Al-Badr* was added, the *Arabic News*, under the editorial direction of Abdul Hayee Arab<sup>ra</sup>. Finally, Sahibzada Hadhrat Mirza Bashir-ud-

Din Mahmood Ahmad<sup>ra</sup> started a daily paper, *Al-Fazl*, the name of which was suggested by Hadhrat Khalifatul Masih I<sup>ra</sup>.

### Days of Disaster

During 1910-12, there were terrible earthquakes in Iran, Greece, Central Asia. Italy, Sicily, and America. Further, the unprecedented floods in Hyderabad, India and Paris, France caused a wave of fear and panic. In those days of trials and tribulations, Hadhrat Khalifatul Masih I<sup>ra</sup> issued a handbill urging mankind to return to the ways of God by eschewing arrogance and indifference.

### Setting up of Anjuman-i-Ansarullah

In 1911, Sahibzada Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>, with the approval of Hadhrat Khalifatul Masih I<sup>ra</sup>, set up an *Anjuman*, called *Anjuman-i-Ansarullah*, with the instructions that the members of the association should keep themselves occupied with the preaching of Islam and undertake on a large scale the teaching of the Holy Qur'an and the *Hadith*.

(Hadhrat Hakeem Noor-ud-Deen, Khalifatul Masih I<sup>ra</sup>: *The Way of the Rigitous* by Syed Hasanat Ahmad)

## HOLY PROPHET<sup>saw</sup>

Hadhrat 'Abdullah bin Abu Bakr<sup>ra</sup> relates that an Arab told him:

"In the rush of the battle of Hunain, with a hard sandal which I was wearing, I severely injured the foot of the Holy Prophet's<sup>saw</sup>. The Holy Prophet<sup>saw</sup> hit me lightly with a whip and said, 'In the name of Allah! You have hurt me.' I was very much ashamed. I passed the night rebuking myself that I had hurt the Holy Prophet<sup>saw</sup>. Only God knows how I passed the night. In the morning, someone told me that the Holy Prophet<sup>saw</sup> was asking for me. I became very worried that maybe I have been asked for to face the punishment for yesterday's mistake. Anyway, when I went to see the Holy Prophet<sup>saw</sup>, he very affectionately said, 'Yesterday you crushed my foot which caused me severe pain and I hit you lightly with a whip. Take these eighty goats as compensation.'"

*Musnad Darmi bab fi sakha'annabiyyu<sup>saw</sup>, p 36/1*

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# HADHRAT KHALIFATUL MASIH IV<sup>rh</sup>

## SOME REFLECTIONS

**Dr. Nasim Rehmatullah, Cleveland, Ohio**

A great, pious and just King died. When Israel (The Angel of Death) returned to heaven with his soul, the other angels asked him: 'Have you ever felt pity for anyone during your assignments?' "Yes," said Israel. "Once a woman gave birth to a boy in a desolate desert where for miles no human was around. I had been sent to collect her soul, and the infant was left behind. I could not help feeling great pity for the helpless baby." 'Do you know,' said the angels, 'the soul of the mighty King you have brought today belongs to the same infant you left in the wilderness.' "Glory be to the Most Merciful Who does what He wills," cried Israel.

*(Imam Al-Ghazali  
Keemya-e-Sa'adat)*

The true purpose of why anything happens is known only to God Almighty as illustrated by the above anecdote. Nonetheless, some events in life shake the foundation of the strongest of faith when the sense of loss and heartache ensues. The passing of

Hadhrat Khalifatul Masih IV<sup>rh</sup> was one such tragic event in my life and in the lives of many.

Although I had met Hadhrat Khalifatul Masih II<sup>ra</sup> as a ten year old boy and had met Hadhrat Khalifatul Masih III<sup>rh</sup> during my college years, my sense of the exalted status of *Khilafat* matured during the time of Hadhrat Khalifatul Masih IV<sup>rh</sup>. The bond that I had developed with Hazoor was so great that I had not thought of life without Hadhrat Khalifatul Masih IV<sup>rh</sup>. I had foolishly thought that this was a permanent state. The rude awakening occurred first in 1998 when Hazoor fell ill and then again when Hazoor passed away on April 19<sup>th</sup> 2003.

A host of apprehensions, regrets, and grief overwhelmed me. Hazoor's presence, Hazoor's advice and Hazoor's prayers were an invincible shield between me and all adversity. With the passing of Hazoor I was abruptly stripped of any illusions of my own immortality. I felt vulnerable.

I felt unprotected.

My apprehensions arose from my losing Hazoor's guidance and Hazoor's prayers, my regrets from not having spent more time with Hazoor, and my grief from losing someone who loved me so dearly yet so selflessly. Who would I now open myself to when plagued by my inner fears and doubts?

I did not have to tell Hazoor about my troubles. Hazoor had other sources. In 1992 or 1993 while in Toronto, I met Hazoor at *Fajr Salat*. Hazoor said to me, "I saw in my dream last night that you are facing some problems. Do not worry I prayed for you. Allah will help you and protect you."

Indeed the problems just faded away.

In the summer of 1994 I saw in a dream that Hazoor needed help in a matter. Reluctantly I sent Hazoor a letter about this. I knew Hazoor to be a fiercely self-dependent person who would rather limit his



needs than to put himself under obligation to others. Hazoor's thinking was that faith in Allah and self-reliance meant that the need you cannot meet yourself is not your need. I expected a reprimand letter from Hazoor. The letter in return I received, however, was handwritten by Hazoor and hand-delivered to me. Hazoor said in the letter that he had noted the date of my letter and the date of my dream. A day or so prior to the date of my dream Hazoor had prayed to Allah for help in this matter. In response Allah had out of this wide world chosen a person from America to help. Hazoor went on to say that Allah's choice of the helper was very gratifying to him.

My father, Sheikh Rehmatullah Sahib, was the Ameer Jama'at Karachi during the time of Hadhrat Khalifatul Masih II<sup>ra</sup>. Hazoor (Hadhrat Khalifatul Masih IV<sup>th</sup>) and my father struck up a good relationship and friendship around that time. I was a beneficiary of this friendship. Hazoor treated me like a son. In January 1978 Hazoor was the chief guest at my wedding in Lahore. Over the years my relationship and bond with Hazoor grew stronger and stronger. The

late M. M. Ahmad Sahib also had a significant role in strengthening this relationship. He encouraged me to visit Hazoor frequently in London and seek Hazoor's companionship. In a letter to me in July 1991 Hazoor noted in his own hand "seeing you often, gives me great joy and happiness like it does your father Sheikh Sahib. God only knows who feels more joy. Your father or me!"

On January 23 1995 Hazoor wrote a letter in English to me. It read "I wanted so much to give you a surprise by speaking to you on the telephone on January 1<sup>st</sup> this year but somehow one thing or another robbed me of this pleasure. I thought before the first month of the year runs out I should write to you a few words in my own hand.

You know what? I like you so much and ... that I require no reminders to remember you in my prayers.... Please convey my deep regards to your wife and love to your charming daughters. Last but not the least to Ruqayya..." (Ruqayya is my youngest. She was 7 years old then.)

In April 2003, I was not feeling well. I had bad

dreams and had this feeling of impending doom. My daughter Fatima wrote to Hazoor to pray for me. In his letter dated April 12 2003 Hazoor stated "tell your father *Insha Allah* nothing untoward will happen to him. Allah will grant him good health and a long life. Allah will be his Protector and Guide... Ameen."

My last contact with Hazoor was over the telephone on April 13<sup>th</sup> 2003. Hazoor was in good spirits. I answered some questions Hazoor had about some of the medications that were prescribed for him. I promised Hazoor that I would be in London in a couple of weeks. Hazoor passed away April 19, 2003.

O Allah write me down as a witness that this man of yours fulfilled his obligations to the best of his abilities and more. He gave it his all.

This is just a glimpse and some reflections. There is much, much more to recollect for me and others. Everyone who came in contact with Hazoor has something to say. Hazoor touched all our lives so deeply. He was that special friend to everyone. He would uplift everybody's spirits.

Now three years later, the love and graciousness of Hadhrat Khalifatul Masih IV<sup>th</sup>, faith, reflection and prayers have greatly eased my grief and fears. There is a keener awareness of my own mortality. There is more deliberation and less expediency in my work, more awareness and more focus. Temptations do not work on me as much. My ego is much subdued. Life's pleasures are different.

Even in his death, Hazoor has taught me how to be a better person. The Holy Prophet<sup>saw</sup> said :

**Kafa bilmaute wa'idhun**

Death is the most effective preacher of them all

My bosom is still full of his love. My prayers are filled with supplications for his salvation. I pray that I do good deeds and that these will add to his good name perpetuating the spirit of Hadhrat Khalifatul Masih IV<sup>th</sup>.

\*\*\*\*\*  
**SERVE**  
**HUMANITY**  
**HUMANITY**  
**FIRST**  
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## Allah's Names (Attributes) and Acceptance of Prayer

The Holy Prophet<sup>saw</sup> once said to Hadhrat 'A'ishah<sup>ra</sup>, "I know one attribute of God Almighty, that if one mentions that attribute when praying, that prayer is definitely accepted by God."

Hadhrat 'A'ishah with great enthusiasm asked the Holy Prophet<sup>saw</sup> to tell her that attribute of God Almighty. The Holy Prophet<sup>saw</sup> said, "I think it is not appropriate to tell that attribute." Hadhrat 'A'ishah was displeased and sat on one side. She thought that by doing so, the Holy Prophet<sup>saw</sup> would show his love and he himself would tell her the attribute of God. However, when the Holy Prophet<sup>saw</sup> did not tell her, she got up, came close to the Holy Prophet<sup>saw</sup> and stood there. She lovingly kissed the forehead of the Holy Prophet<sup>saw</sup> and again asked him to tell her the attribute of God Almighty. The Holy Prophet<sup>saw</sup> said, "'A'ishah! the fact is that it is not right to ask for anything from God Almighty through this attribute of His. That is why, I do not want to tell you the attribute of God." Then Hadhrat 'A'ishah was again displeased. She got up, did ablution, sat on a Prayer mat, and started to recite this prayer loudly, so that the Holy Prophet<sup>sa</sup> could hear her:

*"O My Lord! I beg to You through all of Your Holy names and attributes which I know and which I do not know to pardon and overlook my sins."*

The Holy Prophet<sup>saw</sup> was smiling while hearing this prayer. He said, "O 'A'ishah! That attribute of God is one of the attributes you have mentioned."

(Ibni Majah Kitabuddu'a')

Thus, there is a strong relationship between acceptance of prayers and the attributes of Allah. God Almighty has said in the Holy Qur'an:

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا -

And to Allah *alone* belong *all* perfect attributes. So call on Him by these. (7:181)

# SOME WONDURFUL EVENTS FROM THE LIFE OF HADHRAT UMAR BIN KHATTAB<sup>ra</sup>

*Hafiz Abdul Hai*

Translated by Asif Umer

(1)

## The Prophecy

It is narrated by Zaid bin Aslam that his father Aslam heard from Hadhrat Umar<sup>ra</sup>: "In the pre-Islamic days, while visiting Syria on a trading mission accompanied by a party of thirty from Mecca, I was separated from the rest momentarily when a priest grabbed me and dragged me to a church despite my protestations. He showed me a mound of dirt and told me to move it to the outside, giving me a sack and a shovel; and disappeared leaving me quite perplexed as to what to do. A short while later he returned. Seeing that the mound had not been touched he lost his temper and proceeded to punch me. I retaliated by striking the shovel on his head. The strike was deadly and he fell to the ground lifeless. I covered his body with dirt and walked away.

I kept walking for a day and a night until I reached a monastery. I was resting against its wall when a monk emerged from the inside and asked me about my purpose. I told him that I was separated from my companions. He said that this place was not much frequented by wayfarers; and that I looked like I was in trouble and invited me in for some food and drink. While I ate he looked keenly at me for a while and then said that the People of the Book knew him to be the most scholarly among them. He then said that I was, one day, going to conquer this land and drive him and his people out of this monastery. He asked me my name and I replied, Umar bin Khattab. He swore that indeed I was the one. Then he asked me to indemnify him and grant him the monastery and its environs in a written guarantee. I told him that I was much obliged to him in my

hour of need and that he should not talk such nonsense. He insisted that I should give him that guarantee nevertheless, if I was not the one than it would matter little to me anyhow. On his insistence I wrote for him what he asked for. He then gave me some provisions and a donkey to ride upon and told me that people would feed the donkey wherever I went. Once I reached my destination I should let the donkey go and it would return by itself. On the way, I was surprised that people would indeed feed the donkey wherever I went. When I reached *Hijaz* I set the donkey off in the direction of Syria."

Years later, when Hadhrat Umar<sup>ra</sup> became the *Khalifa* and was in Syria, the same monk came to him and asked for the title of the monastery and its surrounding lands, as promised years earlier. Hadhrat Umar<sup>ra</sup> said

that the land was not his to give, it was the common property of the Muslims but if the monk gave a vow to help lost wayfarers, the sick and the needy he would grant him the title. The monk gave the vow and Hadhrat Umar<sup>ra</sup> fulfilled his promise.

## (2)

### The Conversion

When Hadhrat Umar<sup>ra</sup> became a Muslim he was keen to spread the news of his conversion in the town. The method he employed was very interesting. He went to a person called Jamil, who was a well-known blabbermouth and told him of his conversion and stressed that it should be kept a well-guarded secret. Before nightfall the same day, every soul in Mecca knew that Umar<sup>ra</sup> had accepted Islam.

## (3)

### On Matter of Public Trust

Once Hadhrat Umar<sup>ra</sup>'s wife sent a gift to the Queen of the Byzantines in the hands of a returning ambassador. The gift consisted of a few bottles of perfume she had purchased with money obtained on a per-

sonal loan. The Queen responded by returning the same bottles filled with precious stones. Hadhrat Umar<sup>ra</sup> on coming to know of this expensive gift sold it in the market and gave out of the proceeds a single *Dinar* to his wife and deposited the rest into the public funds.

## (4)

### Devoted to the Oneness of God

When Egypt became under Muslim rule and Hadhrat Umru bin Aas<sup>ra</sup> was the Governor, it so happened that the water in the river Nile dried up causing a situation of great hardship among people whose lives were dependent on it. The locals approached the Arab Governor and told him of the ancient custom of the sacrifice of a young maiden without which the Nile would not flow. Hadhrat Umru<sup>ra</sup> denounced the idea and said that Islam did not believe in such idolatrous practices. The situation persisted for a while and the Nile would not flow. It reached a stage where people out of desperation started leaving the region. Hadhrat Umru<sup>ra</sup> wrote to the *Khalifah*, Hadhrat Umar<sup>ra</sup>, describing the situation and also men-

tioned the ancient ritual. In his response Hadhrat Umar<sup>ra</sup> commended Hadhrat Umru<sup>ra</sup> on avoiding the ritual and sent him a separate note and asked it to be put into the waters of the Nile. The note said: "O' Nile if you flow of your own will then you may continue to do as you please but if you flow by the leave of the One and the Majestic God, then we beg Him to cause you to flow". It is said that when the note was put into the river it started flowing and in the same night the water level rose sixteen feet. That put a permanent end to the custom of sacrificing maidens among the people of Egypt.

## (5)

### Big of Heart

Once someone complained to Hadhrat Umar<sup>ra</sup> against Hadhrat Ali<sup>ra</sup> in Hadhrat Ali's<sup>ra</sup> presence. Hadhrat Umar<sup>ra</sup> addressing Hadhrat Ali<sup>ra</sup> as Abul-Hassan (father of Hassan) asked him to sit besides the complainant and explain his position, which he did. Later Hadhrat Umar<sup>ra</sup> noticed signs of consternation on Ali's<sup>ra</sup> face and asked what the matter was. Hadhrat Ali<sup>ra</sup> said that he did not like being addressed as Abul-Hassan instead of just Ali in front of that

complainant. Among the Arabs the familial alias is used for added respect and among friends is rarely used. Hadhrat Umar<sup>ra</sup> embraced Ali and kissed his forehead and said: "My parents are a sacrifice for you. Through you we obtained guidance and through you were we extricated out of darkness and into the light."

## (6)

### Unflappable

Once Hadhrat Umar<sup>ra</sup> and one Jarood Abdi were exiting a mosque when they met a woman. Hadhrat Umar<sup>ra</sup> greeted her with *salaam*. She replied with *salaam* and said she wanted to say something to him. He told her to go ahead. She said: 'Umar, I have known you since you were a little boy who used to run about in the streets with other lads and was called Umair. Later you started calling yourself Umar. Not long after that you got others to address you as the *Ameer-ul-Momineen*. I warn you to treat people with fear of Allah in your heart. The one who fears death is the one who fears the passage of time.' At this Jarood could not control himself any further and told the woman to restrain herself, she was addressing the *Ameer-ul-*

*Momineen*! Had-hrat Umar<sup>ra</sup> said to Jarood, 'Let her say what she wants. She is Khaulah bint Hakeem. Don't you know that God listens to her in the heaven. It is only appropriate for Umar to listen when she speaks out.'

Hadhrat Umar<sup>ra</sup> was alluding to the Qur'anic verse:

"Allah has, indeed, heard the talk of her who pleads with thee concerning her husband, and complains unto Allah..." (58:2).

## (7)

### The Visions

Once Hadhrat Umar<sup>ra</sup> dispatched an expedition and made one Sarya its commander. Later while giving the Friday sermon he suddenly cried out 'Sarya, to the hill.' He said it aloud twice. After a few days, a messenger arrived from the expedition and told of a battle where the Muslims were near defeat when they heard the cry: 'Sarya, to the hill.' The Muslims formations turned their rear towards the hill and this stratagem proved decisive in winning the encounter.

Hadhrat Umar<sup>ra</sup> asked a man his name, the man replied *Hamra* (a smolder-

ing cinder). He asked the man's father's name and the man replied *Ibn-e-Shahab* (fiery meteor). He asked about his tribe, and the man said *Harqah* (fire). He asked where he lived and the man replied *Bahran-Nar* (ocean of fire). He asked the name of the man's neighborhood and he replied *Luzzi* (engulfed in flames). On this Hadhrat Umar<sup>ra</sup> told him to rush to his home because his house was on fire and his family was trapped in it. He rushed off and found this to be the case.

## (8)

### The Blessed Union

Hadhrat Umar<sup>ra</sup> used to routinely go about the town to get a real feel of the problems of his people. Late one night on one such outing he overheard a conversation between an elderly woman and her young daughter. The mother was coaxing the girl into diluting milk with water so as to increase its volume for selling. The girl was resisting her mother and said that the *Ameer-ul-Momineen* had particularly warned against this type of cheating. The mother said that she could see neither *Ameer-ul-Momineen* nor any of his enforcers. The girl replied that

God was watching and referring to the *Khalifah* she said that it was not possible for her to pretend obeisance in his presence and disobedience in his absence.

The next morning Hadhrat Umar<sup>ra</sup> sent for his son Asim and told him to ask for the hand of the girl in marriage if she was not already betrothed; quite possibly from her he would have a righteous progeny. Asim married that girl. They had a daughter who married Abdul Aziz bin Marwan and gave birth to Hadhrat Umar bin Abdul Aziz, who is also sometimes called the fifth *Khalifa-e-Rashid* (rightly guided Caliph).

## (9)

### Like a Prophet

When Harmazan was captured and brought to Hadhrat Umar<sup>ra</sup>, the Caliph was resting alone in the *Masjid-e-Nabwi*. The prisoner asked out of curiosity as to where was the Caliph. Someone pointed out Hadhrat Umar<sup>ra</sup> who was still asleep. The prisoner and the captors stood around in silence so as to not disturb him. Harmazan asked where was the guard and where were the members of his court? He was told that there were none. Harmazan said that then he

must be a Prophet! The people said that he is not a Prophet, but that his works were those of one.

## (10)

### Man of his Word

When Harmazan was captured and presented before Hadhrat Umar<sup>ra</sup> he was introduced as the comrade of the famous warrior Rustum and a leader of the Persians. Hadhrat Umar<sup>ra</sup> offered him clemency if he accepted Islam. Harmazan declined. Hadhrat Umar<sup>ra</sup> ordered the execution to proceed. At this Harmazan asked for a cup of water as his last wish. With the cup in his hand he asked the Caliph if he would be spared until he finished drinking the cup. Hadhrat Umar<sup>ra</sup> said that he would not be touched until he had his drink. At this Harmazan spilled the water on the ground and demanded that he be spared if Umar was to remain true to his given word. Hadhrat Umar<sup>ra</sup> graciously granted him clemency. At this Harmazan declared his fealty with Allah and His Prophet<sup>saw</sup>. Hadhrat Umar<sup>ra</sup> asked as to what prevented him from accepting Islam when given the offer earlier. Harmazan replied that he did not want to appear a coward who changed his religion to save

his own neck. Hadhrat Umar<sup>ra</sup> praised the Persians and said that they had the requisite wisdom and stature worthy of their past glories and the empire. He then gave instructions for Harmazan to be treated with respect and honor.

## (11)

### The Sagacious

When the treasure of the Chosroe was brought to Hadhrat Umar<sup>ra</sup> it was suggested to him by Hadhrat Abdullah bin Arqam<sup>ra</sup> that until arrangements were made for their proper distribution it should be put in the state treasury. Hadhrat Umar<sup>ra</sup> was keen for the distribution to take place without much delay. When it was opened the resplendent gems and shining gold were enough to dazzle the eyes. Hadhrat Umar<sup>ra</sup> on seeing this started to weep. People around him asked why he was sad on a day of rejoicing. He replied that the Persian treasure had been the cause of enmity and dissension among the people in whose possession it came.

A person came to Hadhrat Umar<sup>ra</sup> and related his dream where he saw the Sun and the Moon engaged in a battle. 'On whose side were you?', Hadhrat Umar<sup>ra</sup> asked. 'I was on the side of the Moon', the man replied.



'In that case you were with the ephemeral', Hadhrat Umar<sup>ra</sup> said. He also discharged him from the post he was holding. This was a prophetic insight. This person was with Ameer Muavia<sup>ra</sup> in Muavia's confrontation with Hadhrat Ali<sup>ra</sup>.

*[Please see the article in Daily, Alfazl of May 28, 2004 for references to the various incidents in the life of Hadhrat Umar bin Khattab<sup>ra</sup> mentioned in the article, Editor]*

## 58th Jalsa Salana USA

*Preparations for the Annual Jalsa USA are underway, and the following have been assigned the Jalsa related duties:*

### Afsar Jalsa Salana:

*Waseem Haider Sahib  
North Virginia Jama'at*

### Afsar Jalsa Gah:

*Shahid Malik Sahib  
North Virginia Jama'at*

### Afsar Khidmat-e-Khalq:

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# ARGUMENTS FOR THE EXISTENCE OF GOD

**HADHRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD**

**Translated by Hammad Malik, Central Jersey**

In this day and age, among the various criticisms that this material world has leveled against the spiritual beliefs, the biggest is the issue of the rejection of the existence of God. A person who believes in partners with God at least accepts the existence of God but an atheist totally rejects God's existence. Present day science has laid the foundation of all knowledge upon observations and as a result the atheists ask if there is a God, then show Him to us for how can we accept His existence without seeing Him. Since the modern day influence has diminished the imprint of God in the hearts of the young people and hundreds of college students, barristers, etc. are rejecting the existence of God and their numbers are increasing by the day and thousands more are at the stage where they don't really believe in God in their heart but decide to hide this feeling out of the fear of their community. So I have decided, provided Allah grants me the power,

to publish a small pamphlet on this subject with the hope that perhaps some pious soul may get benefit out of it.

**First question of the  
atheists is that if you show  
us God, then we shall  
accept.**

I have often had the occasion to hear this question but I am surprised every time I hear it. Human beings recognize different things using different senses – some things by seeing, some by touching, and others by smelling, hearing or even by tasting. One can recognize colors by seeing but not by smelling or tasting; so if someone says that I will accept the existence of a color only if I can hear its sound, then isn't such a person an idiot! Similarly, a sound is recognized by hearing but if someone says, show me the voice of a person and only upon seeing it shall I accept that; the person is able to talk, then is such a person ignorant or not! In the same way, a fragrance is recog-

nized by smelling, but if a person demands that if you can get me to taste the fragrance of a rose then I shall accept, then can such a person be deemed wise? On the other hand, the things that need to be tasted to be recognized – like acidity, sweetness, bitterness, saltiness – are impossible to be recognized by mere smell. Thus, it is not necessary to accept only the things that are openly visible and reject all other things; otherwise, by this logic, we will be driven to deny the fragrance of a rose, the acidity of a lemon, the sweetness of honey, aloe's bitterness, the hardness of iron, the quality of a voice, as none of these things is visible and is recognizable only through smell, taste, touch and hearing. Therefore, this criticism 'make us see God and only then shall we accept' is shown to be completely false. Do such critics accept the fragrance of a rose or the sweetness of honey only after seeing it? Then why is it that such a condition is put forth for the acceptance of the existence of God?

Apart from this, in the human body itself there are certain things present that one accepts, and is forced to accept, without seeing. Don't all human beings agree to the existence of their heart, liver, brain, intestines, lungs and gall bladder without seeing them? If these things were to be taken out so the owner could see them with his or her own eyes then the human being would die on the spot and the stage of seeing them would not be reached. I have given these examples to support the fact that not all things are recognized by seeing alone, but the five senses together allow us to recognize them. Next I relate that there are numerous things such that they can't be identified even with the five senses and the way to discover them is completely different. For example, the wisdom, the memory and the mind are such things that no one in the world denies them but is there anyone who has ever seen, heard, tasted, smelled or touched wisdom? So how did we come to know about this thing called wisdom? Even the most ignorant person can understand that we didn't identify these things using our senses, rather we came to know of their existence by observing their effects. For example, when

we see that a human being, faced with various difficulties, thinks about a solution for some time and figures out some way out of his difficulties. When we see difficulties being overcome in this manner then we can understand with certainty that there exists some thing within human beings that is of good use under such circumstances and we call that thing wisdom. Thus, none of the five senses were employed in discovering wisdom, rather we learned about it after witnessing its effects. Similarly, we see human beings picking up really heavy objects and from that we come to understand that there is some thing within a human being that allows him or her to carry a heavy weight and to overpower other things that are weaker; and it is this thing that we call power or strength.

Similarly, the more subtle things one considers, the more one finds that they are all hidden from human eyes and knowledge of their existence is a result of their effects and not by virtue of seeing, smelling, tasting or touching them. Thus, God being more subtle than the subtlest of things known to man, how can it be permissible to put conditions on acquiring knowledge about

His existence such as not accepting Him without seeing Him with our own eyes? Has anyone ever seen electricity, yet can we deny its existence even when this electricity transmits telegrams, moves machines and produces light? The study of ether has created a revolution in the study of physics but is there anyone in the scientific community who has devised a way to see, hear, smell, touch or taste it? Yet if we don't accept its existence then an explanation for how the sunlight reaches this world becomes an unsolvable problem. So how criminal it is that in the presence of so much evidence it is said that we shall accept only once we see God. Indeed, God is visible but only through eyes that are capable of seeing Him. If someone wishes to see Him, then He is in front of all by virtue of His creations and powers; He is the most obvious being in spite of being invisible. God has explained this very briefly, yet in an unparalleled manner, in the following way:

Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware.

*(Chapter Al-An'am: verse 104)*

In this verse, God has invited humanity's attention to the fact that human eyesight is not capable of seeing God because God's being is very sublime and subtle and such things are not visible to the human eyes. Take the example of power, wisdom, soul, electricity, ether – all these things are never visible then how can the human eyes reach the supremely sublime being of God. But if this is the case, then how can people see God and arrive at any knowledge about Him? God replies to this question by saying that He Himself reaches the human eyes and even though the human eyes can not reach Him because of their weak composition, He makes Himself visible to the human beings through His mighty strength, power and other most excellent qualities. Even though the human eyes are unable to see Him, yet He reveals Himself through His unbounded powers and capacities in various contexts – at times through signs of His displeasure, through His Prophets, through signs of His mercy and sometimes through His acceptance of prayers.

Now if even after this proof, the existence of God is still considered depend-

ent upon seeing Him, and that without seeing something nothing is accepted, then the existence of 80% of the things in this world will have to be rejected; and according to some philosophers it will be more than 80% because they believe that nothing in this world is visible and we witness nothing but various properties everywhere.

Now I shall attend to those arguments that show the existence of God and convince a human being that some other being is my creator and I am not my own creator.

## 1<sup>st</sup> Argument

Since I believe that all means to spiritual knowledge have been mentioned by the Holy Qur'an, I will present all my arguments exclusively from the Holy Qur'an. As the first knowledge obtained by a human being after birth into this world is through the ears, I will first present an argument that has to do with hearing. God says in the Holy Qur'an:

Verily, he, indeed, will prosper who purifies himself and remembers the name of his Lord and offers Prayers. But you prefer the life of

this world, whereas the Hereafter is better and more lasting. This, indeed, is what is taught in the former Scriptures – the Scriptures of Abraham and Moses.

*(Chapter Al-A'la: verses 15-20)*

In these verses, God has presented this fact before the opponents of the Holy Qur'an that those who try to overcome their worldly desires, accept the existence of God and subsequently truly become obedient to Him, they are the ones who are always successful and victorious in the end. And it is a proof of the veracity of this teaching that it is common among the earlier religions. Thus, the Qur'an presents the example of Hadhrat Ibrahim<sup>as</sup> and Hadhrat Moses<sup>as</sup> as an irrefutable argument to the major religions of this world, Christianity and Judaism, as well as to the non-believers of Mecca that these people are well-known to you and they presented the same teaching too. So, a great proof of the existence of God presented by the Qur'an is that all the religions of the world have an agreement on this point and all nations hold this concept common between them; thus, the more this argument is scrutinized, the

clearer and more filled with truth it appears. In reality, all the religions of the world agree that there is a being who has created this universe. Due to the difference in countries and conditions, there is a difference that is reflected in people's thinking and beliefs but in spite of this, all the historical religions are united upon the existence of God, though there might be a difference of opinion regarding His qualities. All the present day religions – Islam, Christianity, Judaism, Buddhism, Sikhism, Hinduism and Zoroastrianism – all of them are convinced of the existence of a God. Even for the religions that have faded into the past – whether they were in the American continent or the African jungles, in Rome or in England, in Java and Sumatra or in Japan and China, in Siberia or in Manchuria – archeological remains tell us that they too were all believers in a God. How did this agreement of the various religions come about and who was it that informed the people of America with the beliefs of the people of India or the people of China with the beliefs of the people of Africa? In the old days, there was no facility of railways, telegrams and mail like nowadays, nor was their an

abundance of ship traffic; horses and mules were the mode of transportation and old ships propelled by wind sails used to cover the same distances in months that we can cover in days now. And many areas were not even discovered at that time, then how did these countries, inhabited by people of different customs and tastes and completely unfamiliar with each other, come to have an agreement in this belief? It is hard for even two people to agree in matters of pure human fantasies and stories, then is not the agreement of these nations and countries, that didn't even have the means to communicate with each other, a proof of the truth of this belief? And through an unknown medium, one which has been uncovered by Islam, for every nation and in every country, this belief was presented. The historians have agreed in principle that wherever there is an agreement between the historians of different nations, then that fact is no longer subject to doubt regarding its veracity. Thus, when hundreds of thousands of nations have shown agreement upon this issue, then why should it not be believed that the world must have witnessed some sign to have been convinced of this thought?

## 2<sup>nd</sup> Argument:

The second argument that is given in the Holy Qur'an about the being of God Almighty is apparent from the following verses:

And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomsoever We please. Thy Lord is indeed Wise, All-Knowing. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. And We guided Zachariah and John and Jesus and Elias; each one of them was of the righteous. And We also guided Ishmael and Elisha and Jonah and Lot! And each one of them did we exalt above the people.

*(Chapter Al-An'am: verses 84-87)*

Then after a few verses, it says:

These it is whom Allah guide aright, so follow thou their guidance.

*(Chapter Al-An'am: verse 91)*

In these verses God Almighty says that should that thing which is attested to by so many righteous and pious people be accepted or that which some other ignorant people say who can not compete with the people in the former group based on their character and piety? It is quite a straight-forward thing that those people's advice will carry weight who have proven their righteousness, piety, abstinence from sin and lies by their character and actions. Thus, it is everyone's duty to follow only these people and to reject others opposed to the viewpoint of the pious people. So we observe that all the previous people who worked to spread righteousness and good morals and who earned a reputation for being righteous in this world through their actions, all of them bear witness that there exists one such being – known as Allah, God or *Permeshvar* in different languages. The righteous men of India, Ramchandar<sup>as</sup> and Krishan<sup>as</sup>; the righteous man of Iran, Zartasht<sup>as</sup>; the righteous man of Egypt, Moses<sup>as</sup>; the righteous man of Nasira, Jesus<sup>as</sup>; one righteous man of the Punjab, Nanak; then the king of all the righteous people, the light of Arabia, Mohammad Mustafa<sup>saw</sup> whose nation gave him the title of “the

Truthful” in his childhood and who, according to the Holy Qur'an, says that:

I have indeed lived a whole lifetime amongst you.

(Chapter Yunus: verse 17)

When he says that I have lived a whole lifetime amongst you, then can you find any lie ever spoken by him, and his nation doesn't retort back with objections. Similarly, apart from these holy people, there are thousands of other righteous people who have lived in this world at different times and who have all spoken out in unison that there is a God. Not only this but they also said that we have met Him and spoken to Him. Even the most famous philosophers who have done something of note in this world can still not bring forth even a thousandth part of what one of these holy men did alone. In fact, if these people's lives are compared to the philosophers' lives, then very few chapters of real actions above and beyond words would be observed in the lives of the philosophers. When did the philosophers demonstrate the truthfulness and righteousness like these holy people? The philosophers teach others the

lesson of truthfulness but don't abstain from lies themselves. Compared to this, the righteous people, whose names have been mentioned above, persevered through thousands of hardships only for the sake of righteousness and still their resolve never weakened. Plans were hatched to kill them, they were expelled out of their homelands, attempts were made to disgrace and ridicule them in the streets openly, the whole world around them excommunicated them but they still didn't turn away from righteousness and never lied so that they could save themselves from the people. Their actions, their abhorrence for worldly things and their indifference and complete separation from self promotion are the things that proved that they were indeed selfless and didn't act based on their own personal interests. When such truthful and trust-worthy people are all saying in unison that we have met God, heard His voice and have seen Him, then what cause does anyone have to reject their claim. The people whom we hear telling lies everyday, when even they testify to something together, then we have to accept their testimony. The people whose lives are completely unknown to us, when they



publish their research in the newspapers, then we have to accept it. We cannot accept the claims of these righteous people! The people at large say that London is a city and we accept that; geographers write that America is a continent and we attest to that; people who have traveled in the world say that Siberia is a vast uninhabited land and we don't reject that. But why? It is because many people have attested to the same facts already, even though we are not familiar with the character of these people whether they are truthful or not. But the people attesting to the existence of God based on their own experience are those whose truthfulness is apparent like the light of the day; who spread righteousness in the world at the cost of their wealth, life and honor. Then what kind of justice is this where we accept the words of these world travelers and geographers but not those of these righteous people. If the existence of London can be proven upon the hearing testimony of a few people, then why can't God's existence be proven upon the testimony of thousands of righteous people?

Thus, the evidence of thousands of righteous people who testify to the exist-

tence of God based on their own personal experience can not be rejected under any circumstance. How strange is it that the people who have spent a whole lifetime in selfless sacrifice and in the pursuit of spiritual enlightenment are all saying that God exists, yet those who are completely foreign to even the basics of spirituality say that don't listen to these people who say that God exists. According to the principles of testimony, even if two people exactly equivalent in righteousness testify about the same thing then the one who says that he saw something is considered to have the preferred testimony compared to the other's who says that he didn't see. That is because it is quite possible that one of them couldn't see the thing but it is impossible that one did not see and yet is convinced that he did see. Thus, the positive testimony about the existence of God will be considered the superior and dominant argument against those who deny the existence of God.

### 3<sup>rd</sup> Argument

The third argument by the Holy Qur'an is that human nature itself is a proof of the existence of God. This is because there are

certain sins that the human nature distinctly dislikes, e. g., sex with one's mother, sister or daughter; anything to do with feces, urine or similar filth; lying. All of these things are such that even an atheist also stays away from them. But why? If there is no God, then why? Why does he discriminate between mother or sister and other women? Why does he hold lies to be bad? What are the reasons that have caused the above mentioned actions to become ugly in his view? If his heart is not under the commanding influence of some superior power, then why does he stay away from these things? Lies and truth, injustice and justice should be one and the same for him; he should merely follow his heart's desire. Which law is it that governs his emotions and rules over his heart? Even though judging by his words, an atheist may nominally be outside of God's rule but he can not escape the nature fashioned by God. And staying away from sins or avoiding openly committing sins is proof that his heart has a fear of being held answerable to a Great King, even though he may deny His rule. God Almighty says in the Holy Qur'an:

Nay, I swear by the Day of Resurrection. Nay, I swear by the self accusing soul, that the Day of Judgment is a certainty.

*(Chapter Al-Qiyamah: verses 2-3)*

It says that the reality is quite contrary to the common belief of the people that there is no God and no reward or punishment. The Holy Qur'an presents two arguments as evidence of the existence of these things. First is the fact that there is a day of judgment for everything where a final decision takes place and good conduct receives a good return while bad conduct receives a bad return. If there is no God, then how come both rewards and punishments continue to be delivered and the people who deny the final Judgment Day should see that the time of reckoning already starts in this world? A person who commits adultery contracts sexually transmitted diseases while a married person doesn't, even though both of them are practically doing the same act. The second proof is the self-reproaching nature of man, i.e., a person's conscience itself reprimands him for sins as it considers these things bad. Atheists too will consider

sexual relations out of wedlock and lying to be bad; they will not consider pride and envy good either – but why, when they don't have a divine law? Surely it is because they consider it bad in their hearts and the heart avoids these things because it knows that the Supreme Ruler's punishment will come as a consequence of these actions, even though the heart is unable to express these reasons in words. To support this argument, the Holy Qur'an says at another place:

And He revealed to it the ways of evil and the ways of righteousness.

*(Chapter Al-Shams: verse 9)*

God has created an awareness of good and bad in every soul, thus this awareness itself is a great proof of the existence of God. If there is no God, then there is no reason to call some things good and others bad, people should simply follow their desires blindly.

#### 4<sup>th</sup> Argument

The fourth argument presented by the Holy Qur'an in support of the existence of God is the following:

And that with thy Lord is the final judgment. And that it is He Who makes people laugh and makes them weep. And that it is He Who causes death and gives life. And that He creates the pairs, male and female. From a sperm drop when it is emitted.

*(Chapter Al-Najm: verses 43-47)*

In these verses God Almighty has drawn man's attention towards the fact that it is necessary to have a being or a cause behind all actions. So if you reflect upon this universe, then surely you will be guided towards the conclusion that the chain of causes ultimately ends in God and He is the being behind all things, upon whose direction everything happens. Thus, God Almighty has directed man's attention towards the initial stage of his conception and said that your birth is out of a sperm drop; your previous stages of existence were humbler and humbler, the more we go into the past. Then how can you be your own creator? When there can't be any creation without a creator and man is not his own creator – for a man reaches his present stage after going through several very inferior stages and when he is

not a creator in his present stage then how could he be a creator in one of the previous inferior stages – then it has to be granted that someone else is his creator, a being whose powers are unlimited. The more one reflects upon the stage by stage growth of man, the finer and more subtle become the causes behind this growth when finally, at one point, all the worldly knowledge and science gives up and we find ourselves admitting that we don't know how something happened. This is the point where God's hand is active and every scientist must finally admit that there is an end point of everything and the end is at a being that can not be fathomed by human intellect – this is God. This is quite a simple argument that even an uneducated person can understand.

It is said that someone once asked a bedouin, what proof do you have of the existence of God. He replied that if there is some excrement of a camel in the jungle, then I can tell by looking at it that a camel passed by here; so why can't I say that there is a Creator when I see so many creations. Indeed, this is a true and natural response; if a person considers the crea-

tion of all the living beings, then he has to admit that there must be a Being that created all of this.

## 5<sup>th</sup> Argument

The 5<sup>th</sup> argument presented by the Holy Qur'an, though it is similar in nature, is even more powerful. God Almighty says:

Blessed is He in Whose hand is the Kingdom, and He has power over all things. Who has created death and life that He might try you – which of you is best in deeds; and He is the Mighty, the Most Forgiving. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity.

*(Chapter Al-Mulk: verses 2-5)*

Some people say that the whole universe came into being coincidentally and everything around us came into being by an accidental meeting of matter. And they try to prove scien-

tifically that it is possible for the world to come together automatically and to continue to move forward without there being anyone to instigate all of this. But God Almighty responds to these people in these verses that the things that come together by accident never display a system and uniformity; instead, they display an incongruity. Multiple colors come together to make a picture, yet if various colors are thrown over paper, then would that make a picture? Bricks make a house, yet does throwing bricks one over the other make a house? Even if we accept for a moment that some incidents may happen by a chance occurrence, still it is not possible for any human being to take a look at the universe and say that all of this happened all by itself. One might accept that earth came into being out of matter all by itself; one might even accept that human beings came into being by a chance occurrence – but take a look at the constitution of the human beings; can such a perfect creature come into being all on its own by an accident? Ordinarily in this world, the perfection of a quality points to an artist. After looking at an excellent painting, one immediately considers it to be

the work of a great painter. After seeing an excellent work of calligraphy, one reckons that it must be the work of a great calligrapher. Similarly, the more coordination there is, the higher is the status that is reckoned for the creator or the writer. Then why is it imagined that such a disciplined and systematic world came into being on its own? This fact is worth reflecting upon that where there is a capacity in a human being to advance, there is also a capacity in him to convert his thoughts into concrete actions. His body has also been created accordingly. Since he had to toil to earn his living, he was granted the legs and the capacity to work hard and travel so he could find his sustenance. If the tree's provisions are within the earth, then it was granted roots so it could have its fill. If a lion's food is meat, then it was granted sharp claws so it could kill its prey. If horses and cows are supposed to eat grass, then they were granted necks designed to bend down and reach the grass easily. If the camel is consigned to eating leaves and thorns from the trees, then it was granted a long and high neck. Did all of this happen by accident? How did this happy coincidence find out that the camel

needed a long neck, the lion needed sharp claws, the tree its roots and the human being its legs. Is it understandable for something that just came about on its own to have such great design behind it? And this is not where the design ends – if a human being has lungs, then he was granted air to breathe; if water is made essential for him, then water was provided to him through the sun and the clouds; if he is bestowed with eyes, then he was granted sunlight so he could see and make the eyes useful; if he is provided ears, then beautiful sounds were also provisioned alongside the ears; he was granted a tongue and tasteful things at the same time; if he has a nose, then he also has agreeable smells around him. It may be possible for a human being to have lungs by chance but how did the provision of air come about? It may be possible for a human being to have eyes by chance occurrence but it was indeed a strange coincidence that also created a sun at the distance of a few million miles so the eyes could do their job right. If it was a chance occurrence alone that created ears, then which power was it that created sounds at the same time? In the frozen territories, one might

accept that dogs and bears were created by accident; but what caused their hair to be long so they could be protected from the winter? It was coincidence that created thousands of ailments and coincidence again that created their cures. It was coincidence that created the stinging nettle plant which causes a rash upon touching and it was coincidence again that grew the spinach plant next to it to provide a remedy for the itchy rash.

The coincidence that the atheists believe in is strange indeed that it caused the things that die to have a pattern of birth with them too, while the things that don't die don't have this system. If the human beings had only been born but not died then the whole world would have come to an end in a few years, so death has been attached to the human existence. But neither a new sun, moon or earth are born, nor the existing ones die. Is this system not entirely amazing that since there is gravitational attraction between the sun and the earth, they are kept at a sufficient distance from each other so they won't collide with each other? Don't all these things point to the fact that the Creator of all these things is that Being Who is

not just very knowledgeable but infinitely knowledgeable? His laws are so comprehensive that there is neither any contradiction nor any shortcoming in them. To me, even my fingers appear as a proof of His existence. Whereas I was granted knowledge, if I had been given the paws of a lion, then would I have been able to write with them? The lion was not given knowledge and was given claws, while I was given knowledge and fingers to write with.

Thousands of thinkers are constantly at work day and night in various kingdoms but they still find that they sometimes commit such serious mistakes that cause serious harm to the kingdoms to the extent that sometimes the kingdoms are ruined. But if this universe is being driven by mere coincidence then it is amazing indeed to find that thousands of smart minds can make mistakes but this lucky coincidence never makes a mistake. The truth of the matter is that there is a Creator of this universe who is the Lord of a vast world. If it hadn't been for this fact, there wouldn't be a system everywhere in the universe. Now wherever you turn your eyes, your sight will return empty-

handed just as described by the Holy Qur'an and you will sense a proper system in every matter. Good people are being rewarded and bad people are being punished; everything is doing its prescribed job and does not get lazy for even one moment. This is a vast subject but I end it here – a hint should be sufficient for a smart person

## 6<sup>th</sup> Argument

The Holy Qur'an informs us that the disbelievers of Almighty God are always disgraced and this is also a proof of their falsehood that God Almighty always makes the believers victorious and they overcome their opponents. If there is no God, then from where does this support and victory come to the believers? Thus, the Holy Qur'an says the following about the Pharaoh of Moses'<sup>as</sup> time when he was asked to obey God:

Saying 'I am your Lord, the Most High.' So Allah seized him for the punishment of the Hereafter and the present world.

(Chapter *Al-Nazi'at*: verses 25-26)

So the account of the

Pharaoh is an open argument in favor of the manner in which the disbelievers of God are disgraced. Apart from this, there is not one kingdom whose foundations were laid down by the atheists; instead, it is the believers in God who have been the conquerors, the reformers and the creators of history. This disgrace of the atheists and their complete absence as a nation from the history of the world – is this completely meaningless?

## 7<sup>th</sup> Argument

Another argument in favor of God's existence is that those who believe in His existence and truly believe in Him are always victorious; in spite of other people's opposition, they never fall into trouble. Those people who proved the existence of God were born in every country and they faced more opposition than anybody else but still all of this opposition was to no avail. What good came to those in the end who forced Ramchandar into exile in a forest? And what pleasure did Rawan attain out of this deed after all? Is it not that as a result of this deed Ramchandar's name became famous for thousands of years and Rawan's name became infamous?

What benefit did *Kauravas* derive out of rejecting Kris-han<sup>as</sup>? Were they not destroyed eventually in the battlefield of *Kurukshetra*? The Pharaoh who used to force the Israelites into menial labor and who opposed a helpless person like Moses<sup>as</sup>, was he able to do any harm to Moses<sup>as</sup>? In the end, he was drowned while Moses<sup>as</sup> became a king. The opposition faced by Jesus<sup>as</sup> is well known to everyone and the progress that he made in the face of this opposition is not hidden from anyone either. While his enemies were destroyed, his servants became kings. Our lord and master, the Holy Prophet Mohammad<sup>saw</sup>, was the foremost among the people to spread the word about God, so much so that a European author states that he was crazy (God forbid) for God as he used to repeat his message of God tirelessly. Seven nations opposed him, friends and relatives all became enemies but in the end didn't he become victorious? If it is not God, then who is it that provides such assistance? If it is all a coincidence, then there should have been at least one such person who wanted to show the existence of God but his opponents were able to make his mission unsuccessful and his end dishonorable. Instead whoever stood up to

glorify God's name became honorable and victorious. Almighty God says in the Holy Qur'an:

And those who take Allah and His messenger and the believers for friends should rest assured that it is the party of Allah that must triumph.

(Chapter Al-Ma'idah: verse 57)

## 8<sup>th</sup> Argument

The 8<sup>th</sup> argument that is found in the Holy Qur'an in favor of the existence of Almighty God is that He accepts prayers. When a worried human being supplicates to Him, then He accepts these supplications. And this observation is not specific to any specific period of human history, rather examples of this are to be found in every age. So the Almighty God says in the Holy Qur'an:

And when My servants ask thee about Me, say 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

(Chapter Al-Baqarah: verse 187)

Now someone might say that why should we believe that God accepts prayers? Why not say that sometimes things just work-out right, purely as a coincidence, for the person praying just as sometimes they don't? If every single prayer gets accepted, then that is indeed something but how can one conclude upon the acceptance of only some of the prayers that somebody accepted them and that it was not a coincidence? The answer to this criticism is that the acceptance of prayer carries a sign with it. Thus, when our master, Hadhrat Mirza Ghulam Ahmad Qadiani<sup>as</sup>, the Promised Messiah and Mahdi, presented the argument in favor of God's existence that some sick people whose sickness has reached a dangerous point should be selected and then divided into groups. Doctors should treat those in one group while I shall pray for those in the other group, then we shall see whose patients recover from their illnesses. Now there can be no doubt in the acceptability of the results of such a test. Thus, the Promised Messiah<sup>as</sup> prayed for a person who had been bitten by a dog and who was in an advanced stage of rabies; his treatment had been refused by the doctors in *Kasauli* (a city in India famous



for its Pasteur Institute where the anti-rabies vaccine is produced), and the doctors had written that there is no cure for the condition of this man. As a result of these prayers, this man recovered from rabies, even though people who have advanced to a delirious stage of rabies never recover. So the acceptance of prayers is a proof of the existence of the Being who accepts them. And this acceptance of prayers is not limited to any particular period or age, instead its examples are seen in every day and age. As the prayers were accepted in the old days, they are accepted today too, in exactly the same way.

## 9<sup>th</sup> Argument

The 9<sup>th</sup> argument that we learn about the existence of Almighty God from the Holy Qur'an is revelations. This is a magnificent argument in reality, even though I have put it at number 9 – one that proves the existence of God Almighty with certainty. Thus, God Almighty says:

Allah strengthens the believers with the word that is firmly established, both in the present life and in the

Hereafter;

(Chapter Ibrahim:  
verse 28)

Thus, God communicates with believers in every age and tells them firmly-established truths. So when God Almighty continues to engage in conversation with a large number of believers in every age, then how can the rejection of His Being be correct? He not only talks to His Prophets and Messengers but also to the saints and sometimes even to one of His common servants out of His mercy. So He talked to this humble servant of His too and proved His existence with irrefutable arguments. And this is not all, sometimes He talks with even those people who are extremely filthy and corrupt in nature so He may warn them for the last time. Thus, sometimes men and women of bad character see true dreams or receive revelations. The proof of these being from a Mighty Being is that sometimes they contain information about the unseen that proves itself to be true at its proper time and thus shows that all of this was not the work of the human mind, nor was this the result of any indigestion. Sometimes events that are yet to come after hun-

dreds of years are mentioned so that nobody can say it was merely the current events that one saw in the dream and that their fulfillment exactly is a mere coincidence. Thus, one can find that the Torah and the Holy Qur'an mentioned this same rise of the Christians that the world is amazed about today and that too in clear words and well explained terms. Not just this, events that are yet to happen have also been mentioned, e.g.

And when the she-camels, ten months pregnant are abandoned

(Chapter Al-Takwir:  
verse 5)

The Hadith in *Sahih Muslim* explains this verse in this manner - that camels will not be used anymore. Thus, in this age, with the advent of railways this prophecy has been fulfilled. There are many indications in the various sayings of the Holy Prophet<sup>saw</sup> that paint a clear picture of a railway train; it becomes quite certain that the sayings are about a mode of transportation that will be driven by steam; that will have a mountain of smoke in front of it, one that will be akin to a donkey in terms of human and goods transportation, and one that

will make a sound before moving, etc.

A second example of this type is given in the following verse of the Holy Qur'an:

And when books are spread abroad.

(Chapter Al-Takwir: verse 11)

This refers to the printing of books and other publications in abundance. The unmatched abundance of published books in this age, due to the presence of printing press, requires no further elaboration.

A third example in the same line from the Holy Qur'an is the following:

And when various people are brought together.

(Chapter Al-Takwir: verse 8)

It is impossible to imagine that inter-relationships between human beings and their means of meeting each other could have been any more convenient in any other age as compared to the present age.

A fourth example is given in the following verse from the Holy Qur'an:

This will be on the day when the quaking earth

shall quake.

(Chapter Al-Nazi'at: verse 7-8)

Frequent and big earthquakes are occurring to such an extent, and the earth seems so tremor-prone, that the present day and age has gained special notoriety for this reason too.

A fifth example from the Holy Qur'an is as follows:

There is not a township but We shall destroy it before the Day of Resurrection or punish it.

(Chapter Bani Is-ra'il: verse 59)

Thus, people are dying due to plagues, earthquakes, storms, erupting volcanoes and wars in the present day; so many causes of death have swarmed together and with such ferocity that such a collective picture never existed before in any other time.

In addition to this, Islam is that religion where among its followers, in every century, such people are born who receive revelations from God and prove the existence of a potent and wise Being with extraordinary signs. Thus, God revealed to the Re-

former of this age, at a time when he was completely unknown and resourceless:

Many people will come to you from all directions, so much so that the roads will be worn out; We shall, ourselves, create the thought of helping you in the hearts of people but you must not mistreat God's people who will come to you and you must not get tired of meeting with them.

(Braheen-e-Ahmadiyya, page 241; Roohani Khaza'in, Vol. 1, page 267, margin note)

A person living in a village who is completely unknown in the civilized world announces this. Then in spite of severe opposition and obstacles, the whole world witnesses that people from all over the world, whether it is Africa or America, come to be present here; such is the state of the abundance of people that meeting and shaking hands with them is no longer a task for the faint of heart; a distinguished group of people chooses to abandon their own home towns in favor of residing here and Qadian becomes famous in the whole world. Is this a small thing and a sign that should be dismissed cursorily?

Secondly, from among the Christians, Dowie in the USA claimed prophethood and published this filthy statement: "I pray to God that the day may come soon when Islam is wiped out from this world. O God, may You do exactly so. O God, destroy Islam." At that time it was the Promised Messiah<sup>as</sup> alone who replied with his announcement that "O claimant of prophethood, come and participate in a prayer duel with me; let us both pray to God that the liar between the two of us may die first."

(*Telegraph*, July 5, 1903).

But Dowie, disrespectful and full of pride, replied, "Do you consider that I should reply to these gnats and flies; if I were to step on them, then I would crush them to death." (Leaves of Healing, Dowie's Newspaper of Dec. 1903). But the Promised Messiah<sup>as</sup> had stated in the published announcement of August 23, 1903 that "even if Dowie runs away from the challenge, consider it certain that a misfortune is sure to descend upon his Zion. O God, O perfect God, give this verdict soon and make Dowie's lies clear to the people." So listen to what happened next, O respected listeners. The one who used

to live a princely life, he who had 70 million in cash, his wife and his son became his enemies; he had an announcement published that the son was actually of illegitimate birth; finally, he suffered a paralyzing stroke and lost his mind due to grief. In the end, in March 1907, he died in sorrow as God had revealed to the Promised Messiah<sup>as</sup> earlier and as the Promised Messiah<sup>as</sup> had published in the announcement of February 20, 1907 that "God says that I shall show a fresh sign that will carry a great victory in itself. It will be a sign for the whole world." This was the Promised Messiah's<sup>as</sup> victory over the Christian world, both in the old world and the new world.

Thirdly, the Aryas wield a lot of influence and power in this country (India) and their leader was Lekhram. The Promised Messiah<sup>as</sup> wrote this prophecy in the booklet titled *Karamaat-us-Sadiqeen* published in Safar, 1311 A.H. that, "God has accepted my prayer regarding Lekhram and has informed me that he shall die within 6 years and his crime is that he used to call Prophet of Allah (SAW) names and used to disrespect him. Subsequently, the Promised Messiah (AS) also declared the

the Prophet<sup>saw</sup> of Allah names and used to disrespect him." Subsequently, the Promised Messiah<sup>as</sup> also declared the manner of his death in the announcement of February 23, 1893:

عَجَلٌ جَسَدٌ لَهُ خَوَاطِرُ لَهُ نَصَبٌ  
وَعَذَابٌ

i.e. "Lekhram is like the lifeless calf fashioned by Samri and all that he has is a sound that is devoid of spirituality; thus, he will be punished just like the calf of Samri." Everyone knows that Samri's calf was broken into pieces, burnt and finally thrown into the river. Then on April 2, 1893 the Promised Messiah<sup>as</sup> saw a vision (refer to *Barakat-ud-Dua's* margin note – Roo-hani Khaza'in, Vol. 6, Page 33) that a strong and fearsome looking man, who looked less like a human and more like an angel of punishment, was asking about Lekhram's whereabouts. The Promised Messiah<sup>as</sup> further pointed to the day of this event in this verse from *Karamaat-us-Sadiqeen*:

وَيُسْأَلُنِي رَبِّي وَقَالَ مُبْتَلًى  
سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

i.e. the day after the Eid, on Saturday, and

اَلَا اے دشمن نادان ویسے راہ  
بترس از تیغ بران محمد

This verse tells the manner of the murder 5 years ahead of time. In the end, Lekhram was killed on March 6, 1897 and everyone had to accept with one voice that this prophecy had become a proof of the existence of God due to its fulfillment with such clarity. Thus, the revelation of God is such a thing that in its presence, it would be extreme shamelessness to deny the existence of God.

### 10<sup>th</sup> Argument

The 10<sup>th</sup> argument that the Holy Qur'an has explained to resolve such disputes is derived from the following verse:

And as for those who strive to meet Us – We will, surely, guide them in Our ways.

*(Chapter Al-Ankabut: verse 70)*

The people who have acted upon this verse have always profited from it. The person who denies the existence of God should especially consider that if there is a God, then he will be in a tough situation. So with this thought in mind, if he has a yearning for the truth in his heart, then he should pray very solemnly and humbly that, O God, if You exist and if You possess unlimited powers as the be-

lievers in Your existence hold, then have mercy on me and direct me towards Yourself; pour a strong belief and faith in my heart too so that I may not remain left out. If someone prays in this manner with a righteous heart and carries on with this for a period of at least forty days, then God will certainly show him the right path regardless of his religion or country of birth. And he will soon see that God will prove His existence to him in such a manner that the filth of doubts and uncertainty will be removed from him. Of course, it is quite obvious that there can't be any deception of any kind in this way of arriving at a result. Thus, is it difficult to follow this path for seekers of truth?

Even though there are still more arguments in the Holy Qur'an, at the moment, I end this subject at ten arguments only and consider them sufficient. If someone will ponder over these arguments, then other arguments will emerge out of these for him.

In the end, I request those friends in whose hands this pamphlet will reach to pass it on to other friends who might benefit from it.

*(Anwarul 'Uloom, Vol. 1)*

### BIRTH ANNOUNCEMENT

Allah has blessed us with our second son on March 18th. We have named him Hashim Ali. *Alhamdolillah*. He is grandson of Chauhdry Farzand Ali (Late) of Rabwah and Umar Farooq Swati (Late) of Abbottabad. Prayers for his long healthy and prosperous life are requested. May Allah make him a true servant of Ahmadiyyat and Islam. Ameen.

*Dr. Mehdi Ali and  
Wajiha Mehdi,  
Columbus, OH*

### JALSA SALANA USA

**The 58th Jalsa Salana  
USA will Insha Allah  
be held from:**

**September 1st to  
September 3rd, 2006  
at**

**The Dulles Expo  
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**4368 Chantilly  
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# KHILAFAT

## ITS NEED AND IMPORTANCE

**Mohammad Idrees Shahid**

(Translated by Asif Omer, North Jersey)

Among the various political orders, democracy is liked by many. In democracy a politician appeals to the masses by pointing to past performances and by making promises for the future. Whether these promises are kept or whether they are sacrificed on the altar of expediency, or even if fulfilled, whether a politician is given the due credit differs from case to case. So much for the leadership in the material world. In the spiritual realm, the mechanism of leadership is established as described the Holy Qur'an. In *Surah Al-Baqarah* Allah the Almighty says:

And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth....'

About this verse the Promised Messiah<sup>as</sup> writes:

"Here by *Khalifah* is meant a person who would act as a conduit for spiritual nourishment and guidance between Allah and His

creation. It is not to be understood in terms of *Khilafat* as in kingship or monarchy."

(*Braheen-e-Ahmadiyya, Roohani Khaza'in, V 1, p 585*).

Hadhrat Musleh Mau'ood<sup>ra</sup> writes:

"To an onlooker, (my) ascendancy over many thousands individuals may seem remarkable (personal achievement). But I implore you to ponder whether your liberties have been curtailed in any way whatsoever? Are you being enslaved or are you being treated like a captive or an inferior? Is there any difference between you and the ones who have rejected this *Khilafat*? There is no difference, yet there is a big difference indeed. There is one who feels your pain; who loves you; regards your afflictions as his own. You have one who prays for you, whereas they have none. You have one who is all-consumed in worry for

you. You have one who beseeches Allah on your behalf, yet they have no one doing the same for them. When a single kin is afflicted one cannot find peace. Can you imagine the state of one who has the worries of thousands, nay, tens of thousands of afflicted ones. There has been no curtailment of your freedoms, but there is one who was free just like you but now has been burdened with an immense responsibility."

"A *Khalifah* continues with the works of one who precedes him and about whom Allah says:

(*Have We not*) removed from thee thy burden, which had well-nigh broken thy back. (94: 3, 4).

Is there anyone who can take on this load and yet survive?

"One objection raised (against me) is that since a *Khalifah* is one who is either a monarch or a

Prophet, which one are you? First I am asked whether you are a King. I say I am not. Then I am asked if you are a Prophet? I say I am not that either. Then I am told that being neither a King nor a Prophet you cannot be a *Khalifah*. People raising such objections have not pondered on the meaning of this word. It is like the case of one who sees a tailor being addressed as *Khalifah*, and then goes around telling everyone that *Khalifah*, means a tailor and as such anyone who does not make or repair garments cannot possibly be one. Or one who sees schoolboys call a classroom monitor a *Khali-fah* and reaches the conclusion that a *Khalifah* is one who disciplines boys at school and anyone who does not do so cannot claim to be a *Khalifah*. Or taking the example of Adam, whom Allah appointed a *Khalifah* and asked the angels to prostrate for, puts the condition that a *Khali-fah* is someone for whom the angels prostrate, otherwise not. Or one who quotes the example of the *Khulafa* of the Holy Prophet<sup>saw</sup>, who all were also Kings and had empires, and reaches the conclusion that a *Khalifah* is one with sovereignty over a large tract of land, and anyone without

it cannot lay claim to being one. Such people have failed to grasp the meaning of this word. *Khalifah* is always in relation to another and works 'in lieu of' that person. When a person stands-in for a tailor than he may be termed a *Khalifah* of the tailor. Or if a student stands-in for a teacher then he is a *Khalifah* of that teacher. Similarly the person who continues the works of a Prophet would be called the *Khalifah* of that Prophet. If that prophet were a king than his *Khali-fah* should be one as well. And God will so bring it about. But if the prophet had neither a crown nor empire, how would his *Khali-fah* ever obtain one? The Holy Prophet<sup>saw</sup> did not just rule the spiritual world, he was also the sovereign of the land, and that is the reason his *Khulafa* were kings as well. God never granted political dominion to the Promised Messiah<sup>as</sup>, therefore neither would He grant it to the Promised Messiah's<sup>as</sup> *Khulafa*."

"I have sworn in the past and I swear once again in the name of Him in whose hands is my life, who is the Master of this house (in which I stand), the Ruler of the heavens and the earth -- a false oath in whose name makes one

accursed and the curse of Whom a liar does not escape -- that I have never asked any soul to assist me in becoming a *Khalifah*, nor have I ever prayed to God that he should make me a *Khalifah*. When God has Himself chosen me for this task then who am I to object? Would you discard a present received from a friend and throw it in the sewer and still expect your friend to stay happy with you? Would that be an honorable act on your part? Certainly not! When God decides to honor His servant, is it in anyone's power to deny him that honor? How can I reject this blessing which God has chosen for me? If all who believe in my *Khilafat* were to deny it such that there was not a soul left with me and if the entire world were to become my enemy, intent on taking my life, even the thought of rejecting this blessing of *Khilafat* would not have crossed my mind. It would be a terrible mistake fraught with enormous peril."

"There are days the end of which I do not see myself surviving. At such times I recognize that my task is to continue working for as long as I have life in me. After I am gone God will bring someone else.

My concern is only towards discharging the duty assigned to me. It is not my place to worry about what would happen after me. This is God's own project, and He will make it move forward."

(*Swaneh Fazle-Umar by Hadhrat Mirza Tahir Ahmad, pp 48-53*)

Reading the above text of the speech by Hadhrat Musleh Mau'ood<sup>ra</sup> while keeping in view the verses of the Holy Qur'an that touch upon the subject of *Khilafat*, including *ayat-istakhlaf*, one can reach the following conclusion: a *Khalifah* is appointed by God and a *Khalifah* continues with the mission of the Prophet with whom he is associated. The mission of the Promised Messiah<sup>as</sup> was to establish the Unity of God in the world and it is this same mission which is being pursued by his *Khulafa*. The Promised Messiah<sup>as</sup> writes:

"The time has come for the re-establishment of the glory of the one complete and living religion of Islam, which is the reason of my coming."

"I can affirm with total conviction that Allah, the Almighty has decided to

erase other religions and to grant Islam predominance and strength. There is none who can challenge this Will of God.

(*Lecture Ludhiana, Roohani Khaza'in, V. 20, p. 290*)

This is the Way of God. And since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says:

"God has ordained that He and His Prophets shall prevail. And by predominance is meant that, as Messengers and Prophets desire that God's purpose is established on earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets the seed of it [the Truth] be sown by their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when

they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the Prophet is concerned], and is convinced that it is the time when the community of the followers of a Prophet will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hadhrat Abu Bakr Siddiq<sup>ra</sup>, when the death of the Holy Prophet<sup>saw</sup> was considered untimely and many ignorant bedouins turned apostate.



The Companions<sup>ra</sup> of the Holy Prophet<sup>saw</sup>, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq<sup>ra</sup> and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]: That is, after the fear we shall firmly re-establish them. That is what also happened at the time of Moses<sup>as</sup>, when he died on his way from Egypt to Can'aan before taking the Israelites to the intended destination in accordance with the promise. At his [Moses's] death the Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death [of Moses] and his sudden departure the Israelites wept for forty days. The same happened with Christ. At the time of the incident of the Crucifixion all his disciples scattered and even one of them apostatized. So dear friends! since it has been the practice of God, from times immemorial, that He shows two Manifestations so that two false joys of the opponents can be put to an end, it is not possible now that God should relinquish His old-established *Sunnat*. So do

not be grieved because of what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the Second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this Second Manifestation for you which shall always remain with you."

(*Al-Wasiyyat, Roohani Khaza'in, V..20 pp. 304,305*)

Every word of the Promised Messiah<sup>as</sup> appears to have the voice of God behind it. The Holy Prophet<sup>saw</sup>, fourteen hundred years ago gave the same tidings when he said that *Khilafat* will be established on the pattern of prophethood.

(*Mishkaat*)

Even though a party of the righteous elects a *Khalifah*, but in fact the *Khalifah* is appointed through God's own will. As a proof of this claim we present the *Ayat-Istakhlaf* in which Allah promises *Khilafat* to the believers conditional on their good conduct and moral uprightness. The Holy Prophet<sup>saw</sup>

Hadhrat Khalifatul Masih I<sup>ra</sup> also used the similar words when addressing his opponents. He said:

"I will never remove the shirt which Allah has chosen for me and I do not care a whit even if the whole world becomes my enemy.

(*Badr Oct. 21, 1909*)

He further said:

"*Khilafat* is not the soda-water of a *kesri* shop (retail shop). You cannot possibly profit from your intrigues. No one will make you *Khalifah*, nor can you become a *Khalifah* in my lifetime. Once I die, Allah will appoint the one whom He would please."

The *Khilafat* being discussed here is the one which descends from the heavens when Allah appoints a person as the *Imam* of the time. It is the same *Khilafat* about which Hadhrat Musleh Mau'ood<sup>ra</sup> said that he never asked anyone, including God, to make him a *Khalifah*. It is entirely God's own doing. He chooses anyone he pleases and it is not for man to reject God's choice. Even if the whole world stands in opposition to the *Khalifah*, he finds Allah quite sufficient for him and disregards the

opposition. Ultimately, with Allah's help, he emerges victorious.

The Promised Messiah<sup>as</sup> has expounded this matter in detail in his book *Zaro-rat-ul-Imam*. He writes:

"In this time there are many who feel no need for true leadership."

(*Imamat-e-haqqa, Roo-hani Khaza'in, V.13 p.474*)

"The Holy Prophet<sup>saw</sup> has established the need for the *Imam* of the time (*Imam-uz-zaman*) in every century." (ibid. p.474)

"Those who do not recognize the *Imam* of their time, die in ignorance." (ibid. p.472)

"Righteousness and purity alone do not make an *imam*. With the *Imam* is a Truth (*haqiqat*), on account of which he is entitled *Imam* in the heavens."

"It is evident from the Qur'an that every person who experiences revelation or true visions may not be called *Imam*."

"Being the recipient of revelations does not absolve one from the duty to follow the *Imam* of the time. Most of their revelations are self-

centered, and sources of knowledge are not opened through them." (ibid. p.473)

"Seeing a true dream or receiving revelation while temporally coincidental to an *Imam-uz-zaman* is in fact the spilling over of the light of the *Imam-uz-zaman* that falls on the alert heart." (ibid. p.474)

"An *Imam-uz-zaman* brings with him thousands of sources of light (*anwaar*)" (ibid. p.474)

"All Divine light is a reflection of the light falling on the *Imam-uz-zaman*." (ibid. p.474)

The Promised Messiah further states:

"*Imam-uz-zaman* is one with the following characteristics:

a. His spiritual training is done by God the Exalted; his very nature has the light of *imamat* of the type that can subdue and defeat the rationalists and philosophers in argument.

b. He is the spiritual commander of the forces of faith.

c. Those who assemble under his banner are

d. He is given knowledge through which he answers critics and is able to expound the beauties of faith.

e. He is given moral excellence.

f. He has the true sympathy of the fellow man in his heart.

g. Those close to him are given spiritual knowledge, certitude and understanding."

(Al-Fazl, May 24, 2004)

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Hadhrat 'Abdullah bin Mas'ud<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> slept on a mat and when he got up the impression of the mat was visible on his body. Noticing this, I said: "Messenger<sup>sa</sup> of Allah, may my father and mother be an offering for you! Shall we prepare a mattress for you over this mat which protects you? He said:

مَا أَنَا وَالدُّنْيَا

What I have to do with this world?

I am in the world like a traveler who stops in the shade of a tree for a while, then leaves it and moves on."

(*Ibni Majah abwabuzzuhad bab mithluddunya, p 302*)

# INTERNET USE POLICY

## Khurram Fuaad Ahmad

Whether we like it or not, internet use is growing by leaps and bounds all over the world. There is no third world in the internet world. All are equals and have more or less equal access to the internet world. As a resource, no one can deny the power, usefulness, and vastness of the internet. At the same time, the same benefit can act to destroy the moral, religious and social fabric of one's beliefs.

It used to be that one could choose a neighborhood based on one's resources as the best environment for raising one's children. With the internet, that is no longer the case. You could be living in the safest community, with 10 foot walls around it and still let a child-predator have access to your child's bedroom.

Being naïve is no longer an option, claiming ignorance is not going to absolve you of the burden and digging your head in the sand is not going to remove the threat. The only option for us as parents is to accept the challenge and start preparing for it in earnest.

I hope that this article can become the starting point in a series of discussions and deliberations for our parents and opens their eyes to a known problem.

## Internet Usage is Growing

Internet usage is growing worldwide. Especially in the third world countries the usage has grown by 200% and more. While there is still not a major population penetration in these regions, yet, the percent of the population that is currently using it is on a rapid rise. Worldwide growth from the year 2000 to 2005 has been around 160%, with 15% of the world population using the internet. That makes it about 900 million people worldwide.

Chances that your or my child is not using the internet are slim to none. Out of this usage, one would like to believe that the usage is strictly for research and work. Unfortunately, the studies are against this. Out of the people using the internet in a survey population of 18-29 years old, the results are alarming:

Use email	89%
Do research	79%
Go on the internet just to pass time	78%
Do research for school	70%
Use instant messaging	58%
Not including email, do work or research online	51%
Ever visited or viewed Adult content	30%
Lookup religious or spiritual information	25%
Play lottery or gamble online	5%

Parents, please pay attention to these statistics. Watch that your child is not amongst the 78% who use the internet just to waste their time, or in the 30% who are watching illicit material on the internet.

A new survey of 1,100 youth – those ages 12 to 17 – and 1,100 of their parents shows that 54% of internet-connected families now use some sort of internet filter or monitoring software, up from 41% of internet-connected families who used filters in 2000, the most recent time that the Pew Internet and American Life Project surveyed the issue. In all, about 19 million youth live in homes with internet connections and the number of children living in homes with filters has grown from 7 million in 2000 to 12 million today.

The filters tend to be used by parents who themselves are frequent users of the internet and who have middle-school-age children. Parents who have older children and who are less tech-savvy are less likely to use filters.

At the same time, parents are showing higher levels of vigilance about protecting their children online, there is a striking consensus among parents and their teens that the teenage population is not as careful as it should be online and that teens do things online their parents don't know about:

- 81% of parents of online teens say that teens aren't careful enough when giving out information about themselves online and 79% of online teens agree with this.
- 65% of all parents and 64% of all teens say that teens do things online that they wouldn't want their parents to know about.

The question that comes to mind then is which class of parents do we fall in. While most of us may still be pleading ignorance, this article should be the wakeup call for them to start the vigil for protecting their children on-line.

## **What Can Parents Do?**

When a child is born, a safety meter gets installed automatically in the parents. Initially it is frequent checks of the crib and making sure that the crib is a safe environment. Then the house becomes a safe environment with outlets being plugged, stairs blocked and kitchen cabinets locked. Then we start to monitor the social and moral upbringing of our child by making sure they learn our ways, go to the right school and associate with the right children. Then one day, we bring our child (or the child comes by herself), in front of the computer and we walk away.

At this time, we are like the pigeon that closes his eyes when seeing a cat, hoping that it will go away without harming it. Parents please wake up and charge up that safety meter again. The computer that your child is sitting in front of is a gateway to allow immorality, the wasting of time, wrong values and even physical danger to come to your child. Knowing all this and still not doing anything is the equivalent of leaving our children at a busy street and hoping that they can safely cross the road.

Here are some basic things that as parents we ought to do. Most of these are common sense items and can be implemented with relative ease:

## **Location of the Computer**

First and foremost is the physical location of the computer in the house. The computer should be placed in a central location of the house where the computer screen is in plain sight of a passerby. There cannot be any excuse that a child can give to the parents to allow the computer to be placed in their room.

As a parent, please watch for the following signs:

- Computer placed in a child's room or a room with a door
- The door is closed when the child is using the computer
- The computer is being used at odd hours
- The child acts nervous when approached suddenly
- The door is locked for some reason

## **Computer Usage Rules**

As parents we establish rules for just about everything in the house. Why should computer usage be an exception? The children should be regimented in using the computer only for allocated times and even given incentive to earn good behavior points for more usage. Some basic rules to implement are:

- Define computer usage hours
- Limit the usage to a few hours per day at the most
- Take computer privileges away for rule violations
- All computer games must be approved by the parents before playing or installing
- All web-sites should be approved by the parents before visiting

## **Watchful Eye During Computer Usage**

Perhaps the most common mistake made by the parents is not keeping a watchful eye while their children are on the computer. Trusting the children is one thing but an occasional pass by the computer keeps the children on their toes as well and discourages them to violate the limitations imposed on them

This watchful eye can even be expanded to monitoring the log files on the computer. Please understand that this is not spying on your child or intruding on their privacy. Many a time, the child may wander into a questionable site and quickly get out. But just a wandering pass may leave unanswered questions in their mind. Watching the logs can help the parents open up a dialogue with their child and avoid that the child allows a wrong step to become a wrong habit.

According to a 2001 study, among the online teenagers 15 to 17 years old, 70% said that they accidentally came across pornographic material during their web cruising and only 45% of them said that they were upset by the experience. It is imperative as parents that we keep a continuous and open dialogue with our children to avoid any lingering effects of such an unfortunate experience.

### **Discouraging Internet Chat**

Internet chat has its benefits and allows for cheap ways to communicate. On the flip side, internet chat brings an impersonal face to a conversation. During a chat session, one does not have a clue, as to the legitimacy of who is sitting on the other end as far as the claim they may have made during their introduction.

Internet chat amongst its users, very quickly becomes an obsession. The chat session tends to linger for hours at a time and multiple conversations are going on simultaneously.

Children need to be warned of the consequences of chatting with someone they do not know personally and sharing vital information. Some basic rules regarding internet chat are:

- Only chat with a person you have met personally
- Never give out any personal information during the chat, like your name, your address, age, sex etc.
- Never post your picture as part of your online profile
- Block anyone who wants to chat with you uninvited
- Limit chatting to a short time and never at odd hours when you as parents cannot supervise

### **Installing Internet Filters**

Installing internet filters is on a steady rise amongst the families using the internet. About 54% of the connected families use internet filters which are up from 41% in 2001.

As parents we need to be educated around what these filters can provide us, and for a relatively low cost (average less than \$50), create a barrier between the slime of the internet and our children.

There are three basic types of filtering that can be implemented:

#### ***Client Side Filtering***

Software that is installed on the computer will be filtering the web content and blocking any sites that do not fit the profile. Normally this software will keep updating their filters and not allow the traffic to pass through.

### ***ISP Level Filtering***

ISP's like AOL will filter web content based on the subscriber's wishes and provide a safe navigation environment

### ***Web Based Filtering***

A subscription based model where all the web traffic is passed through a provider that filters for site and key word information. Any violations are blocked.

### **Remain Involved**

The best and the only workable option is to remain involved with children. Treat the internet as an early opening into the world. While we may not have to worry about our children wandering outside of our block till they are 16 or older, with the internet, they are wandering into the world at a very early age. Let's hope that we remain amongst the parents who are vigilant in monitoring their children and not amongst the slackers who will end up crying over spilled milk.

The statistics for the USA are positive. It is my hope that the statistics for our community are even better:

- 73% of the teens say that their household computer is located in a public place inside the house
- 64% of parents of online teenagers say, that they have rules for online time
- 62% of parents report checking up on their child's surfing habits
- Only 33% of children believe that their parents monitor their online activities
- 81% of the parents believe that their children are not careful enough when giving out personal information in the internet
- 79% of teenagers agree that they are not careful enough when giving out personal information in the internet.
- 64% of teenagers say that they do things online that they would not want their parents to find out.

### **Morality, Social Values and the Internet**

In today's world the media is shaping many moral values. The television inside the home started impacting moral and social values a long time ago. The children started getting a high dose of conflicting moral and social messaging as soon as the television took its firm footing in the family room.

The challenge for the 21<sup>st</sup> century is the internet. The internet will shape the moral and social fiber of our youth in a manner that cannot be foreseen or even controlled. All we



can hope is to manage the shaping with some influence of our own morality and social value.

The internet provides vast amounts of knowledge and a breadth of experience. While the benefits of this experience are innumerable, the ills are at the same level. The challenge for the parents is to control the information flow so it remains age appropriate. While it may be all right for a teenager to be exposed to a discussion on the moral value of the homosexual issue facing the USA, an 8 year old will only be dumbfounded and be exposed to a question not appropriate for that age. While an 18 year old may want to discuss and read up on the divorce and polygamy issues facing the US, a 13 year old should only be getting the blissful messages about marriage.

In the previous section, I had emphasized the need to manage the internet and computer usage for our children and filter out the “bad” content. That is only the first step. The next step is to manage the “good” content from the “age appropriate” and “morally appropriate” content. This can only occur when we are truly participating in the activities of our children and having a dialogue with them regarding their experiences and ventures on the Internet.

Children are sponges and soak in a great amount at a rapid pace. It gets very difficult to wring out the contents once they have soaked it in and no matter how hard we try, traces are left behind. Just as we discuss with our children, how their day was, who they met, how the school was etc., so has to be our discussion about their time spent on the internet. As parents, we must engage in a constructive dialogue with our children about what they are finding on the internet and what questions are emerging in their minds because of this.

As parents, please follow the following guidelines when discussing with your children:

- Have a discussion often. Parents who will open a dialogue with their children will help drop any walls that the child may perceive to exist
- Be prepared to discuss questionable topics. Simply shrugging a question or replying with “I do not know!”, or “We should not discuss this!” will only make the child go elsewhere for answers.
- Direct the child to a printed work to seek more answers. This will help to direct in the child in another direction, while keeping the child’s inquisitive passion alive
- Make a strong moral environment in the house, where the children get a clear distinction between right and wrong. Remember that gray is not a color of choice here. Things should be made into black or white, right or wrong.

## **Religion and Internet**

Religion has for a long time enjoyed a clear separation from the media. Religion is something very personal and the lessons at home build the foundation on which the religion gets established. With the internet, this foundation can form cracks and some can lead to a corruption beyond repair.

The internet is a vast information source. Without a keen eye, it is difficult to know which information is right and which is wrong. We know from our experience that the information we put out on *www.AIslam.org* is good, valid, and according to our beliefs. At the same time there are a multitude of internet sites that are geared to representing misinformation about our beliefs and quoting out of context to purposely make a right look like a wrong.

For an immature mind, wandering into such a place can be disastrous. Depending on the exposure, the young mind may get questions that it cannot find answers to and may not feel comfortable seeking those answers. Now that mind may end up growing with taboos and become shy about aspects of his own religion.

### **Is Internet safe or unsafe, right or wrong, useful or a waste of time?**

Arguments can be made on both sides of the fence and pages can be written to argue the case. The reality of our age is that the internet is to be accepted like other new technologies, but unlike other new technologies the dangers of the internet need to be clearly understood by the parents. The reality of our age is that the children know more about the internet than their parents, so the burden is even more for the parents to act accordingly to narrow the gap. This problem is not just ours to deal with. Every culture, every religion and every nation is facing it and every day parents from all over are looking for ways to solve this problem.

I hope that all Ahmadi parents will read this and wake up to the challenge. Our sincere hope is that this article serves to trigger the protective nerve of every parent for their children. As a result if you have more questions than answers then seek out and work to get those answers. The Ahmadi Community has the resources that can help in answering those questions and help to ease the technology revolution.

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### **Humility While Supplicating**

One of the meanings of *Fatihah* is to conquer. It proves a believer to be a believer and a non-believer to be a non-believer. That is, it makes a distinction between the two. It opens the heart and grants an understanding. That is why *Surah Al-Fatihah* should be recited very often and one should ponder over this prayer very deeply. It behooves a man to become like a complete beggar and like one having dire needs. Just as a beggar humbles himself and attracts mercy by either posing in great need or by his change of tone, one should be utterly humble and then ask God for the fulfillment of one's needs. Unless a man humbles himself during the prayer and unless he makes the *Salat* (Prayer) a means of his supplications, the *Salat* cannot be enjoyed to its full extent.

(*Malfoozat, Vol. II, p 145, London Edition, 1984*)

# AL-WASIYYAT, KHILAFAT AND AL-JANNAH

**Dr. Nasim Rehmatullah Cleveland, Ohio**

The ultimate in *Al-Jannah* on earth was the coming of the Holy Prophet<sup>saw</sup>. The advent of The Holy Prophet<sup>saw</sup> is described metaphorically as the appearance of God Almighty. He had attained the stage of *Ruh-ul-Amin* - The Spirit of Security, a state beyond the imagination of man; a state of getting together with God. A state of Perfect Unity – *Dana fa ta dalla* (53:10). The Holy Prophet<sup>saw</sup> became the mirror reflecting Divine Attributes. He was *Al-Abd*. The Holy Qur'an calls him *Abdullah* (72:20) -- The Servant of Allah; the Intercessor par excellence.

God in His Mercy sent us the servant of the servant (Ahmad) -- Ghulam Ahmad<sup>as</sup>.

It was revealed to the Promised Messiah<sup>as</sup>:

***Inni anzaltu ma'aka  
al-Jannah***

I have caused Paradise to descend with thee.

(Tadhkirah)

Although the presence of Prophets of God amongst mankind is Paradise on earth, this revelation to the Promised Messiah<sup>as</sup> would indicate that God would through the Promised Messiah<sup>as</sup> institute a dynamic system that would lead to God and Paradise for the coming generations.

The Promised Messiah<sup>as</sup> came to revive this *Ummah* and foster a spiritually elite *Ummah*; that through its efforts and sacrifices, and fortified by the prayers of the Promised Messiah<sup>as</sup>, and the Grace of God would evolve spiritually through the stages of *Kafur* (76:6), *Taffir* (76:7), *Zanjabil* (76:18) and *Salsabil* (76:19) and be the recipients of *Ruh-ul-Qudus* [*Fee hey min ruh hey* (66:13)] and become *Al-Sabiqun* (56:11) and *Al-Muqarabun* (56:12).

The dynamic system initiated by the Promised Messiah<sup>as</sup> consists of two components:

- 1) *Al-Wasiyyat*
- 2) *Khilafat*

*Al-Wasiyyat* requires continued struggle, effort, sacrifice and righteous conduct. *Khilafat* fosters unity, quality belief in The Unity of Allah and provides Divine Proximity. *Al-Wasiyyat* and *Khilafat* are interdependent and lead to the reward of *Al-Jannah*.

The Promised Messiah<sup>as</sup> instituted the system of *Al-Wasiyyat* in 1905 so the ensuing Divine Blessings will continue till the end of times.

This is what was envisioned in *Al-Wasiyyat* by the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> desired that Ahmadies be that core group of people who are designated "*Kuntum khaira ummatin* - The best people raised for the good of mankind" (3 : 111) in the Holy Qur'an. That is, Ahmadies by their sacrifices, their righteousness and their good deeds should ennoble the rest of mankind.

The Holy Qur'an clearly mentions the concept of *Al-Wasiyyat* in the following words: "Allah

has purchased from the believers their lives and their wealth (for what price?) for the Paradise they shall have..." (9:111) This verse is amplified by the following verse of the Holy Qur'an:

"Never shall you attain quality righteousness unless you spend out of that which you love.." (3: 93)

The word used in this verse for quality righteousness is *Al-Birra* which means the goodness and righteousness of a high order. It means in order to acquire quality righteousness and quality faith in the Unity of God our efforts and sacrifices should be of a high order. We should sacrifice the things we love the most.

*Al-Wasiyyat* encourages a practical manifestation of this verse and is a tangible indicator of a person's sacrifice and his/her commitment to achieve quality righteousness and its ensuing benefits.

The Holy Qur'an says:

*Wa izal jannato uzlefath*

When Paradise is brought near .." (81: 14).

Hadhrat Khalifatul Masih II<sup>ra</sup> in a sermon delivered on August 26 1932 in explaining this verse

noted, "Allah has blessed us with a great opportunity. Paradise has been made approachable. The system of *Al-Wasiyyat* is our path to this..."

Hadhrat Khalifatul Masih V<sup>aba</sup> in a series of discourses has advised the Jama'at to increase the quality and quantity of their *Salat* and worship of Allah, and that they increase the quality and quantity of their material sacrifices and more and more of us should participate in *Al-Wasiyyat*. Hazoor said, "The Promised Messiah<sup>as</sup> has shown us the most comprehensive way of acquiring goodness and moving in the direction of progress and a good ending. That way is the system of *Al-Wasiyyat*. We must commit to it and participate in it as best as we can so a time will come when Allah will say:

*Fadkhuli ibaadi wadkhuli jannati ---*

So enter thou amongst my chosen servants and enter thou My Garden.  
(89: 31-32)

The Promised Messiah<sup>as</sup> said: "Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor. Every nation is busy loving the world and no one is paying attention to mat-

ters, which please God. Now is the time to enter this door fulfilling all its requirements so you may become recipients of The Special Prize from God."

The Holy Qur'an says *Khilafat* is "Promised to those amongst the believers (who have quality faith) and who do good works ..." This means that *Khilafat* is dependent on a minimum of a core group of believers who are truly righteous and who do good works and thereby benefit the rest of the mankind by their service and by ensuring that *Khilafat* continues.

Through *Khilafat* we achieve and maintain unity of mankind and indoctrinate ourselves with the Unity of Allah and proclaim it to the rest of the world. *Khilafat* is the magnet that attracts the Mercy of Allah. *Khilafat* is the Rope of Allah. *Khilafat* is Divine Proximity. *Khilafat* is Divine Will manifest. *Khilafat* is Divine Protection. *Khilafat* is peace and security. *Khilafat* is The Great Reward - *Ajran azeem*. (48:30) *Khilafat* is *Al-Jannah*.

May Allah help us and guide us to the protection and benefits of *Khilafat* and *Al-Wasiyyat*. May we be the beneficiaries of the prayers of the Promised Messiah<sup>as</sup> in this regard.

# The Messiah Cometh!

Mian Muhammad Zahir Mannan

The world grew dead and lifeless, humankind wandered astray  
Falsehood replaced guidance, Muslims vanished except in name  
Islam fell prostrate before the Cross, which rose to full sway  
Faith with all its wonders had ascended unto heaven

A meek soul, an unknown man, appeared in east Qadian  
Heeding Islam's great cry, whose beauty suffered affliction,  
Enslaved his life to revive faith, ushered the Promised Dawn  
Muhammad's torchbearer whose flame God sent to emblazon

Sublime knowledge, flawless conduct, his deeds are hailed and shine  
Bestowed true dreams and visions, Honored with Revelation  
Furnished with Ali's Sword, his soul beams the spirit of Christ  
The Guided Reformer, the Lord of Ahmad's reflection

"Chosen above all others, honored among my slaves  
You are to Me like My Unity and My Uniqueness  
Your love for Ahmad, like the sun, emits the utmost blaze  
Allah bless thee, your being has fused with Ahmad's essence"

"Arise ordained Messiah, for Jesus has long been dead  
But My Ahmad lives, and his victory is nigh at hand  
You are the Jesus in accordance with what I had said  
Warn the world, teach My Truth, and resurrect by My command"

"Leave your favored Jesus, far greater is Ahmad's *Ghulam*  
I am the Promised Prophet fulfilling God's Holy Word  
If you love God, follow me, only then His love will dawn  
Accountable are you to Allah now that you have heard"

"I come with spiritual weapons, not the swords of man  
My fight is *Jihad Akbar*, my strivings consume *Dajjaal*  
Arguments and reasoning complete my Blade from Heaven  
Piercing in man this Blade of love, their hearts shall I enthrall

But man rejected God again and mocked at His *Masih*  
"I have not sent a Messenger who has not been taunted"  
"From Myself you came, yet men refused, but I accept thee"  
"Thy Message will I spread unto the ends of the planet"

“Did I not live amongst you a lifetime before my claim  
You praised me as *Mujaddid*, you longed to kill for my sake  
And now you turn against me because God exalts my name  
Prophets were men before, does mortality make them fake?”

Faithful to His trust God supported him with proof and Might  
Like the days of Noah and Lot earth felt the Wrath of God  
Witnessing his blessed countenance, men’s souls did ignite  
He shone with *ruh-ul-quddus* baring the liars and frauds

“Behold, O possessors of sight, the Wisdom of our Lord  
There was an ancient Prophet who promised to re-appear  
I arrived like Elijah, but my descent is ignored  
Like John I am earthborn, I fell not from sky’s atmosphere”

“Even if you all abandon and curse me forever  
God will dwell beside me and will raise another people  
If only men would seek benefit from Heaven’s treasure  
But those fooled by Satan’s tricks can never see the truthful”

“Behold! The Celestial bodies bear witness to me  
As prophesied by Ahmad and written in the *Qur’an*  
‘Two unique signs shall appear in support of *Al-Mahdi*  
The sun and moon shall eclipse in the days of *Ramadan*”

As foretold, Judgment was passed, good and evil made distinct  
Alas! Victory has come, faithful friends swelled to thousands  
The prevalence of Allah’s *Deen* struck awe and made men think  
The triumph of Muhammad from the Beginning was destined

“I was unknown and poor my life was insignificant  
No soul knew where Qadian lay, not one sight glanced this way  
Now see how He has blessed me and provides wealth abundant  
From me flows the cream of faith, I am the last light of day”

Qadian emits Heaven’s delicious fountain of faith,  
Men flock in great numbers to convey Muhammad’s *Salaam*  
The Help of Allah cometh and His Victory inflates  
Large troops of men are marching to the fold of true *Islam*

His three hundred thirteen Companions are the *akhireen*  
Who offered their lives, willingly adopting affliction  
In hopes of pleasing their Lord Who made them like *awwaleen*  
Like bright stars of the sky they lead to Allah’s direction

Islam's defender, testifier, mirror of Ahmad  
Battling with only a pen he gallantly leads the Fight  
Smashing *Iblis's* army by writing with his blood  
*Sultan ul Qalam*, his Excalibur dispelled the Night

God's Wisdom restored and expounded, Heaven laid abroad  
Satan's deceit has crumbled *Ahmadiyyat* reigns instead  
God's Kingdom sown in earth for the wise that answer His Call  
True *Khilafat* promised to prevail until the Judgment

Worldwide Deliverer promised by all Religions  
The Tiger of God, adorned in the mantle of Prophets  
His love for Muhammad gave him his lofty position  
Restored his masters glory, illumined his transcendence

Does not the *Qur'an* warn fabricators of an evil end?  
God will seize them suddenly and cut asunder their life  
Behold his Triumph and twenty-six years of commission  
His Ark of believers radiate the beacon of rife

Bring your ladders of belief, receive *Al Mahdi's* alight  
*Al Masih* has come! Allow his descent to reach the earth  
He was only to land upon the Minaret of White  
You must complete his journey; Invite him into your hearts

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## **Rishta Naata** **(Matrimonial Affairs)**

The department of *Rishta Naata* requires two pieces of information from families to assist in identifying/facilitating a good match. These are:

- 1) Profile of an Applicant
- 2) One page resume of an Applicant

Those who are interested and need help with regards to *Rishta Naata* are encouraged to contact:

**Abdul Shukoor Ahmed**  
**Rishta Naata (Matrimonial Affairs) Secretary**  
**301-219-0923**

**rndepartment@yahoo.com**

**240 465 0396 fax**

# ROCHESTER, NY JAMA'AT

## Our New Mosque and Jalsa Musleh

### Mau'ood Day on February 19, 2006

**Sardar Rafiq Ahmad, General Secretary**

February 19<sup>th</sup> was a very special day for the Ahmadiyya Jama'at of Rochester. The occasion was to celebrate the Musleh Mau'ood<sup>ra</sup> Day; the fulfillment of the prophecy of Musleh Mau'ood.

For the Rochester Jama'at, this day was doubly blessed. This was also the opening of our newly acquired *Baitun Naseer* Mosque. The Jama'at was humbled by these favors of Allah, as He is *Faaliq ul habbe wan nawa*

(*Al-Anaam*, 96)

He blessed our efforts.

*Alhamdolillahe*  
*Rabbul alameen summa*  
*Alhamdolillahe*  
*Rabbul alameen.*

Since we had invited our respected Ameer Sahib for this occasion, all of the Nasirat, Lajna, Khuddam and Ansar started working to make this very first gathering in our new mosque a

successful event. We all rose to the occasion and worked like a single unit. We had also invited our two neighboring Jama'ats (Syracuse and Buffalo). The Jama'at president had assigned the duties in various sections among members.

The Lajna came a day before and cooked the delicious food.

On the day of the meeting, Khuddam had reached 2 hours ahead of schedule and occupied their positions and duties. The members of *Aamila* had come an hour early to meet with respected Ameer Sahib, and had a very enlightening meeting.

At 11:30 our Jalsa Musleh Mau'ood<sup>ra</sup> started with the recitation of the Holy Qur'an by Mubashar Majoka Sahib followed by the translation, then a poem by Tahir Khokhar Sahib. Our president Dr. Naseer Ahmad Tahir welcomed everyone, including the vis-

iting Syracuse and Buffalo Jama'ats and expressed his thanks for the constant guidance and help from Ameer Sahib, Maulana Inamul Haq Kausar Sahib, Dr. Abdul Hakim Nasar, and all the members of the Jama'at.

The first speech was made by Dr. Naseer Ahmad Tahir, in which he presented the background of the Musleh Mau'ood<sup>ra</sup> prophecy and explained that we are celebrating the prophecy and its fulfillment not the birthday of Hadhrat Musleh Mau'ood<sup>ra</sup>.

The second speech was by the Buffalo Jama'at President, Dr. Nasir Khan who explained the early part of Hadhrat Musleh Mau'ood's<sup>ra</sup> *Khilafat*. The second speech was by Dr. Zafar Iqbal from Syracuse. In his power-point presentation, he explained the marvelous achievements of Hazoor along with pictures and excerpts from various schools of thoughts.



The closing remarks were made by respected Ameer Sahib. He said, "Hadhrat Musleh Mau'ood's<sup>ra</sup> blessed period is still going on and we are a part of it. We should try our best to be up to his expectations and keep that spirit alive."

At 1:30 P.M Ameer Sahib led the closing prayer and thus inaugurated our new mosque.

We had *Zuhr* and *Asr* Prayers led by the Jama'at President and then all the members were served a nice lunch and desserts.

All workers deserve our deepest appreciation and prayers, May Allah shower upon them His choicest blessings. Ameen

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## Surah Al-Fatihah

The Holy Prophet<sup>saw</sup> said that there existed such a complete prayer the like of which had not been revealed to any earlier Prophet. This prayer includes *Surah Al-Fatihah* and last verses of *Surah Al-Baqarah*. Whosoever asks God Almighty for anything through these prayers has his prayer accepted by God Almighty.

## HEAVENLY FEAST

Hadhrat Hafiz Roshan Ali<sup>ra</sup> related that, once, Hadhrat Maulana Noor-ud-Deen, Khalifatul Masih I<sup>ra</sup> stated, "Hafiz Roshan Ali<sup>ra</sup> ate heavenly food during his lecture. He ate *Kebab* and *Parathay* (bread prepared with butter or *Ghee*) while he was fully awake."

(*Kalam-e-Ameer*, p 49; *Badr*, October 31, 1912)

Hadhrat Mufti Muhammad Sadiq<sup>ra</sup> relates that upon hearing this, he asked Hadhrat Hafiz Roshan Ali<sup>ra</sup> to further elaborate on the incident. He stated that once he had not eaten and while he was waiting for the lecture, the time for dinner had passed. Then, the lecture started and without caring about hunger, he joined the class in listening to the lecture. He was clearly hearing the voice of the lecturer and was fully aware of his surroundings. Suddenly, the tone of the voice became dull, and despite being awake, he could neither hear nor see. At the same time, someone put freshly prepared food in front of him. It was *Parathay* and roasted mutton. He started to eat and thoroughly enjoyed the food. When he was satiated, his condition was reversed, and he again could hear the voice of the teacher. At the same time, he felt that his stomach was full, and there was the same freshness and contentment as one feels after eating food. This was despite the fact that he neither left the place, nor was seen eating by anyone."

## MIRACULOUS GUST OF WIND

Respected Doctor Major Shahnawaz states that once while traveling he became extremely tired and was worried that he would not be able to get up for *Tahajjud* Prayers. He went to sleep worrying about it. In the middle of the night, an empty tumbler, which was lying on a shelf, fell onto his face, which made him wake up. Thus, around 2:00 am, God Almighty made the tumbler fall by blowing a gust of wind, so that His humble servant could offer *Tahajjud* Prayers.

(*Al-Fazl*, October 4, 1929)

(*Waqf-e-Zindaghi ki Ahmiyyat aur Barkat*: Translated by K. Zirvi)

## THE SAD DEMISE OF AL-HAJ KHALIL MAHMUD

Al-Haj Khalil Mahmud, 77, an African-American Arabic scholar, who was known for his love of the Holy Qur'an, and a passion for education, passed away Jan. 29th after a long illness in Atlanta, Georgia.

*inna lillahi wa'inna ilayhi ra'ji'oon*

Khalil Mahmud was born on March 7th 1929 in Boston Massachusetts. His father had moved to Boston from the Island of Montserrat in the West Indies in 1922. His mother, also from the British West Indies had moved from her home of Saint Kitts in 1918. His mother passed away when he was only 10 years old.

Growing up in Cambridge in the early 30's Khalil Mahmud was strongly influenced by Jazz music and the big Bands of the time. At a young age he became an avid musician, playing the piano with numerous Jazz bands. He was also very studious and took an interest in religion in his teenage years. He was introduced to Islam by a friend and through the auspices of Chaudhary Ghulam Yasin learned more about Islam, accepting Islam and Ahmadiyyat at the age of 17. Khalil Mahmud, graduated from Brandeis University in 1956 with a BA in History. In 1957 the Jama'at arranged the marriage between Zakiyyah Zakara Ashraf and Khalil Mahmud. It was a good union, *Alhamdulillah*, that would last almost fifty years, until his last breath.

In 1958, he graduated from Brandeis University with a Masters in History of Ideas. In his pursuit of knowledge he studied at McGill University in Canada where he obtained a BLS and MLS in library science as well as a Diploma in Arabic, in 1962.

He took a position at Harvard University in the Middle Eastern Studies Department as an Arabic cataloger before accepting a position as Deputy Librarian at the University of Ibadan, Nigeria, in 1962. He stayed there until 1976 at which time he was offered the position of University Librarian at Kashim Ibrahim Library, Ahmadu Bello University. He retired from Ahmadu Bello University in 1988, after putting his two eldest sons through the university.

He completed studies in various countries including Al-Azhar University in Egypt, additional studies in Afghanistan, Pakistan, India, Lebanon, Iraq, Iran, Turkey, and Germany. A devout Muslim and Ahmadi, he took his family to various countries such as Ghana, Sierra Leone, Ivory Coast, Niger, Morocco, India, Syria, Pakistan, Iran, Iraq, Ethiopia, Republic of Benin, Togo, UK, France and the Netherlands in an effort to educate his children about Islam and expose them culturally. He made the pilgrimage to Mecca in 1972

with his wife and three of his children.

Always in pursuit of scholarly excellence, he got an appointment in the United States after "retiring" from ABU, Nigeria. His position as a professor of religion and Archivist at Lincoln University Pennsylvania, afforded him the opportunity to discuss religion and the history of religion at great lengths with young adults, many of whom were greatly influenced by his knowledge and shining example as a devout Muslim. While at Lincoln he put his last two sons through the university and remained there until 1998, when for health reasons he decided to retire again.

Khalil Mahmud sadly passed away after an extended illness on January 29th 2006. He had spent the last 60 years of his life practicing and being a devout and righteous Muslim. Khalil Mahmud is survived by his wife, four sons, ( Idris, Shuaib, Luqman and Dawud) one stepdaughter (Hafsah), twelve grand children, and three great grand children.

A former President of the Boston Jama'at, he was an active member of the Ahmadiyya Muslim Community who had established links with non-Ahmadi Muslim leaders including the Black Muslims. In his extensive travels throughout the world, he preached Islam/Ahmadiyyat to the poor, the rich, the uneducated and the scholarly.

The U.S. Ameer said, "I didn't know our dear brother, Khalil Mahmud, but I heard many wonderful things about him from those who did know him."

"His brand of wisdom and scholarship was unique," said Abid Haneef, a longtime friend of Mr. Mahmud. "He played an extraordinarily important role in the Ahmadiyya Muslim Community."

Dr. Yusef Lateef, the distinguished award-winning musician, who was a close friend of Mr. Mahmud, said: "I will miss his kindness, and his compassion. Khalil was a good example of a well-moderated human being in complete control of himself. We have lost a good friend."

Mr. Khalil Mahmud was a member of the National Majlis-e-Amila of the Majlis Ansarullah USA during the tenure of Dr. Karimullah Zirvi as Sadr Ansarullah. Majlis Ansarullah had published a Prayer Chart which became very popular and can be found on the walls of many Ahmadi and non-Ahmadi houses. Khalil Mahmud is shown in the chart as leading the Prayer.

May God Almighty grant him a high status in the heaven and console his family members and others dear to him. Ameen

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## HERALDNEWS

Monday,  
February 27, 2006

## LETTERS TO THE EDITOR

Muhammad was  
ambassador of peace

I strongly abhor the publication of the blasphemous cartoon published in Denmark, and in other European countries about the Prophet Muhammad. It has offended and hurt the feelings of more than one billion Muslims all over the world.

What the world has come to in the name of "freedom of speech and press?" They have lost dignity and respect for even the holiest persons. All the terror attacks and recent reactions on some Muslims are due to frustration, revenge and brainwashing by a minority of religious leaders.

All this violence has nothing to do with the teachings of Islam. Islam literally means "peace." Terrorism is foreign to Islam because neither the teachings of the Quran nor the sayings and practice of the Holy Prophet of Islam support it. Throughout the history, people have been resorting to terrorism in the name of religion, like the Holy Wars launched by the Crusaders, which had nothing to do with the teachings of prophet Jesus.

There is discord in the world. The main reason for the discord is lack of absolute justice. Extreme cases of oppression are found all over the world. The most effective way to overcome Islamic terrorism is for religious leaders to explain what Islamic teachings really are both to Muslims and non-Muslims. Ironically, whenever something wrong is done by some Muslims, it is given wide publicity in the West, while most of the good actions and the true teachings of Islam are ignored.

The Prophet Muhammad was an ambassador of peace and forgiveness. He

was the best role model. To attribute terrorism to him is nothing but cruelty and blasphemy.

*Amatul Latif Zirvi, Fair Lawn*

L-14 THE RECORD

TUESDAY, FEBRUARY 28, 2006

## YOUR VIEWS

Violating spirit  
of Muhammad

I strongly abhor the publication of the blasphemous cartoons published in Denmark and in other European countries about Prophet Muhammad.

What has the world come to in the name of "freedom of speech and press"? It has lost dignity and respect for even the holiest persons. All the terror attacks and recent reactions by some Muslims are due to frustration, revenge and brainwashing by a minority of religious leaders.

All this violence has nothing to do with the teachings of Islam. Islam literally means "peace," i.e., peace with God almighty – to obey the commandments of God and be at peace with fellow human beings.

There is discord in the world. The main reason for the discord is lack of absolute justice. Extreme cases of oppression are found all over the world. Ironically, whenever something wrong is done by some Muslims, it is given wide publicity in the West, while most of the good actions and true teachings of Islam are ignored.

The Prophet Muhammad was an ambassador of peace and forgiveness. He was the best role model, with the titles of Al-Ameen (the trustworthy) and As-Sadiq (the truthful). Even non-believers trusted their belongings to him for safe-keeping. While living in Mecca he bore extreme persecution with forbearance and steadfastness for 13 years. He was a faithful friend, a loving husband and a father. He had a magnetic personality. He was a perfect embodiment in performing his duties to God.

To attribute terrorism to him is nothing but cruelty and blasphemy.

*Amatul Latif Zirvi*

*Fair Lawn, Feb. 11*

## Letters

I READ "WOMEN AND TERROR" WITH A heavy heart. It is clear that these terror attacks are due to frustration, revenge and brainwashing. They have nothing to do with the teachings of Islam. Islam derives from the word "peace"—peace obtained through obeying the commandments of God and through caring for your fellow human beings.

*AMATUL LATIF ZIRVI  
FAIR LAWN, N.J.*

14 NEWSWEEK JANUARY 9, 2006

## TEHRIK WAQF-E-NAU

16 GRESSENHALL ROAD, LONDON SW18 5QL, UNITED KINGDOM

*This is the translation of a letter received from Waqf-e-Nau Department, London dated December 1, 2005 with reference # LWN30366, addressed to Respected Ameer Sahib USA. Please announce this letter in your Jama`at a few times and if you have a newsletter please publish it for the information of everyone. Thanks and Jazakumullah Ahsanal Jaza.*

Wassalam,  
Hafiz Samiullah Chaudhary  
National Secretary Waqf-e-Nau, USA

Respected Ameer Sahib USA

Assalamu Alaikum Wa Rahmatullahe Wa Barakatuh.

Hope you are fine by the grace of Allah, may Allah make it so, Ameen. Hadhrat Khali-fatul Masih V<sup>aba</sup> has directed the Central Waqf-e-Nau Department to invite the attention of all Jama`ats towards the fact that in order for their children to be included in the Waqf-e-Nau scheme, it is necessary that the parents send a written request for Waqf before the birth of the children. It has been noted for some time; a lot of parents are not following this directive and are sending requests for Waqf only after their child has been born.

It is compulsory for inclusion in the Waqf-e-Nau scheme that parents themselves send the request for Waqf. Some people send requests to offer the children of their relatives and friends for inclusion in Waqf-e-Nau which is not appropriate. Such requests are not considered. If the parents are unable to write, even then the request should be on their behalf.

Some parents or their relatives write to Hazoor<sup>aba</sup> for the reference number or Waqf-e-Nau number. As has been requested some time ago, In charge Central Waqf-e-Nau Department in London should be contacted for the reference numbers or other related matters. Some parents simply write that they need the reference number but don't provide any particulars. While doing so, full particulars should also be sent so the record can be searched easily.

You are respectfully requested to transmit copies of this circular to the regional and local Jama`at as well as auxiliary presidents. Jazakumullah Ahsanal Jaza. May Allah be with you, Ameen.

Wassalam,  
Yours truly,

-sd-

Shameem Ahmad  
In charge Central Waqf-e-Nau  
Department, London

*Bismillah-ir-Rahman-ir-Rahim*

**AHMADIYYA MOVEMENT IN ISLAM - USA**  
**NATIONAL TARBIYYAT DEPARTMENT**

Tel: 248-348-7678

e-mail: [ntsusa@yahoo.com](mailto:ntsusa@yahoo.com)

Fax: 509-696-3011

**8<sup>th</sup> ANNUAL NATIONAL TARBIYYAT CLASS – 2006**

**Purpose:** Train the participants to learn and live Ahmadiyyat, the true Islam.

**Date/Loc:** 12:00 PM July 1 – 5:00 PM July 13, in Baitur Rahman Mosque, Silver Spring, MD.

- General:**
- Students shall be boys over 14, unless accompanied by an adult.
  - Students (jama'ats) will be responsible for transportation to the class.
  - Students will be expected to abide by the Class Rules and Regulations.
  - Limited 'Need Based Assistance' will be available on a first come basis.
  - Students will be expected to stay at the class site for the full class duration.
  - Students will share the daily cooking, serving, and cleaning responsibilities.
  - Students will be expected to bring their own sleeping bags, pillows, toiletries, etc.

**Schedule:** Over 50 hours of classroom activities (tentative schedule attached).

**ENROLLMENT INFORMATION**

*Please return this information, by 31May06, to Mr. Junayd Latif at  
[qaid\\_zion@yahoo.com](mailto:qaid_zion@yahoo.com) or 2101 33<sup>rd</sup> Street, Zion, IL 60099*

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Jama'at: \_\_\_\_\_

Waqf-e-Nau (Y/N): \_\_\_\_\_ e-mail: \_\_\_\_\_ Tel: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

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

Dates Attending (circle all dates you will be attending):

7/01	7/02	7/03	7/04
7/05	7/06	7/07	7/08
7/09	7/10	7/11	7/12
			7/13

Education: \_\_\_\_\_

Traveling to the Class By (please circle one):      CAR      AIR      BUS      TRAIN

Special Needs: \_\_\_\_\_

Jama'at President's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

# 8<sup>th</sup> Annual National Tarbiyyat Class – 2006

	5:00 AM	8:00 AM	9:00 AM	10:00 AM	11:00 AM	NOON	2:30 PM	3:30 PM	4:30 PM	5:00 PM	8:00 PM
Sat 7/01						Lunch/ Salaat	Registration	Orientation	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sun 7/02	Fajr/ Dars	B/Fast	Religion	Articles of Faith	Pillars of Islam	Lunch/ Salaat	Existence of God	Seerat-un-Nabi (saw)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Mon 7/03	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Salaat	Lunch/ Salaat	Attributes of Allah	Seerat-un-Nabi (saw)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Tue 7/04	Fajr/ Dars	B/Fast	SITE SEEING/PICNIC (Weather Permitting)						Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Wed 7/05	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Salaat	Lunch/ Salaat	Zikr-e-Ilaahi	Khilafat-e-Rashidah	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Thu 7/06	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Fasting	Lunch/ Salaat	Taqwa	Zikr-e-Habib (as)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Fri 7/07	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Juma Preparation	Lunch / MTA Khutba / Juma		Khilafat-e-Ahmadiyya	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sat 7/08	Fajr/ Dars	B/Fast	Tilawat-e-Qur'an	Hadith	Hajj	Lunch/ Salaat	Lughwiyat	Career Choices	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sun 7/09	Fajr/ Dars	B/Fast	Tilawat-e-Qur'an	Hadith	Zakaat	Lunch/ Salaat	Peer Pressure	Modesty	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Mon 7/10	Fajr/ Dars	B/Fast	Memorization	Roohani Khazain	Conditions of Bai'at	Lunch/ Salaat	Status of Parents	Marriage in Islam	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Tue 7/11	Fajr/ Dars	B/Fast	SITE SEEING/PICNIC (Weather Permitting)						Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Wed 7/12	Fajr/ Dars	B/Fast	Memorization	Nizam-e-Jama'at	Discipline/Obedience	Lunch/ Salaat	Dua	Islamic Celebrations	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Thu 7/13	Fajr/ Dars	B/Fast	Memorization	Nizam-e-Waqf	Cleanliness	Lunch/ Salaat	Quiz/Q&A	Concluding Session	Snacks		

May 2006

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Ahmadiyya Gazette USA

**58th JALSA SALANA, USA**  
**EXPO CENTER, CHANTILLY, VIRGINIA**  
**SEPTEMBER 1st, 2nd & 3rd, 2006**

**Hotel Accommodation Information**

Please call Hotel to make reservation

For further information, please call

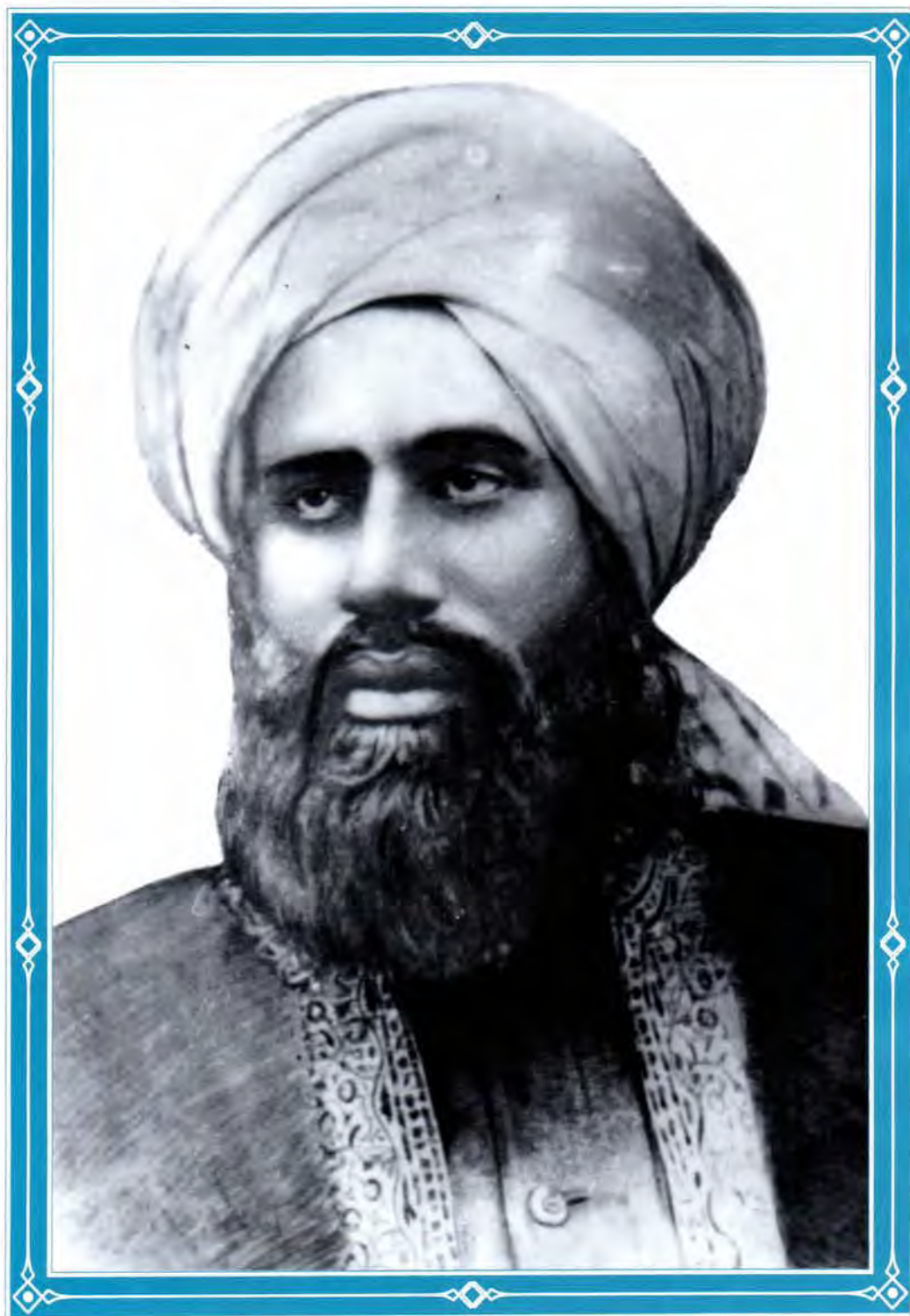
**Mansoor Ahmed, Nazim Accomodation (Hotels)**  
**Telephone # 301-366-8338(Cell) 301-253-0377(Home)**

HOTEL NAME & ADDRESS	HOTEL TELE.NO. FOR RESERVATION	NUMBER OF ROOMS RESERVED			RESERVATION CODE	ROOM RATE	RESERVATION CUT-OFF DATE	BRKFST.INCL. IN ROOM RATE	DRIVING TIME TO EXPO CTR	TAHAJUD/FAJR PRAYER ARRANGEMENT IN HOTEL
		KING	2DBL BEDS	TOTAL						
<b><u>HOLIDAY INN SELECT</u></b> 4335 CHANTILLY SHOPPING CTR CHANTILLY, VA 20151	<b>703-815-6060</b> www.hiselect.com/ chantillyexpo cde J94	75	100	175	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	WALKING DISTANCE	NO
<b><u>HYATT DULLES AIRPORT</u></b> 2300 DULLES CORNER BLVD HERNDON, VA 20171	<b>703-713-1234</b> 800-233-1234	100	150	250	AHMADIYYA	\$75.00 PLUS TAX	8/17/2006	NO	15 MINUTES	YES SATURDAY & SUNDAY
<b><u>HILTON DULLES AIRPORT</u></b> 13869 PARK CENTER ROAD HERNDON, VA 20171	<b>703-478-2900</b>	50	100	150	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	10 MINUTES	YES SATURDAY & SUNDAY
<b><u>AMERI SUITES</u></b> 4994 WESTONE PLAZA CHANTILLY, VA 20151	<b>703-961-8160</b>	60	50	110	AHMADIYYA	\$75.00 PLUS TAX	8/15/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>WINGATE INN DULLES AIRPORT</u></b> 3940 CENTERVIEW DRIVE CHANTILLY, VA 20151	<b>571-203-0999</b>	25	50	75	AHMADIYYA	\$79.00 PLUS TAX	8/10/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>COMFORT SUITES</u></b> 13980 METROTECH DRIVE CHANTILLY, VA 20151	<b>703-263-2007</b>	25	50	75	AHMADIYYA	\$69.00 PLUS TAX	8/15/2006	YES	10 MINUTES	YES SATURDAY & SUNDAY
<b><u>HYATT FAIR LAKES</u></b> 12777 FAIR LAKES CIRCLE FAIRFAX, VA 22033	<b>703-818-1234</b> 800-233-1234	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/18/2006	NO	15 MINUTES	YES SATURDAY & SUNDAY
<b><u>COURTYARD BY MARRIOTT</u></b> 3935 CENTERVIEW DRIVE CHANTILLY, VA 20151	<b>703-709-7100</b> 800-321-2211	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>SPRINGHILL SUITES</u></b> 5920 TRINITY PARKWAY CHANTILLY, VA 20120	<b>703-815-7800</b> 888-287-9400	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY





**THE PROMISED MESSIAH AND MAHDI  
HADHRAT MIRZA GHULAM AHMAD<sup>AS</sup>**



**HADHRAT AL-HAJ HAKIM MAULVI NOOR-UD-DIN**  
**KHALIFATUL MASIH I<sup>RA</sup>**





**HADHRAT MIRZA BASHIR-UD-DIN MAHMOOD AHMAD**  
**KHALIFATUL MASIH II<sup>RA</sup>**



**HADHRAT MIRZA NASIR AHMAD  
KHALIFATUL MASIH III<sup>RH</sup>**



**HADHRAT MIRZA TAHIR AHMAD**  
**KHALIFATUL MASIH IV<sup>RH</sup>**





**HADHRAT MIRZA MASROOR AHMAD**  
**KHALIFATUL MASIH V<sup>ABA</sup>**