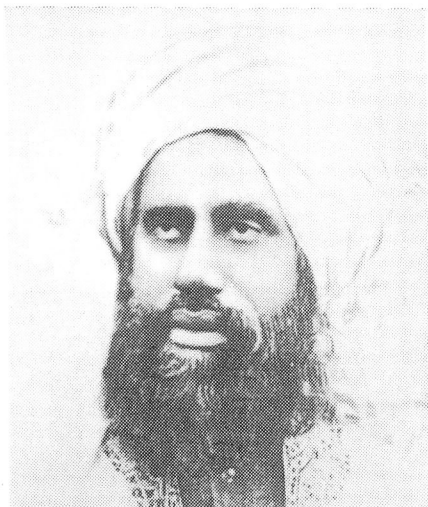


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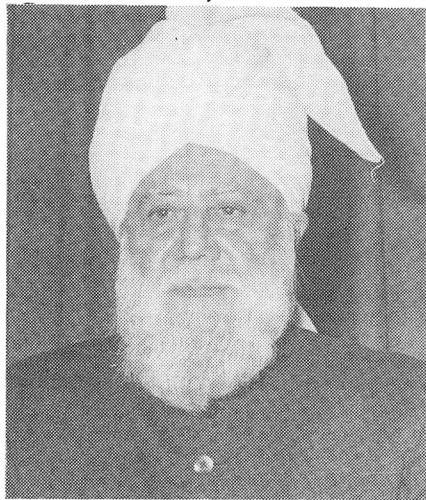
Al-Nahl



**Hazrat Maulvi Nooruddeen
Khalifatul-Masih I, Razi Allaho Anho**



**Hazrat Mirza Bashiruddin Mahmud Ahmad
Khalifatul-Masih II, Razi Allaho Anho**



**Hazrat Mirza Nasir Ahmad
Khalifatul-Masih III, Rahemahollah**



**Hazrat Mirza Tahir Ahmad
Khalifatul-Masih IV, Ayyadahollah**

Spring 1995 – Special Issue on Khilafat in Islam

The **Al-Nahl** (pronounced annahl) is published quarterly by Majlis Ansarullah, U.S.A., an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

Articles/Essays for the Al-Nahl

Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor Al-Nahl, 47 GERALYNN DR, Brockton, MA 02402. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in WinWord (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers.

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Subscription Information

The magazine is sent free of charge to all American Ansar whose addresses are complete and available on the Tajneed/address system developed by Majlis Ansarullah, U.S.A. If you are an Ansar living in the States and yet are not receiving the magazine, please write to the Secretary Tajneed at his address given below with your mailing address.

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Full page	\$100.00
Half page	\$55.00
Quarter page	\$30.00
Less than quarter page	\$20.00

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Addresses for Correspondence

Dr Karimullah Zirvi, Sadr, Majlis Ansarullah, U.S.A., Baitul Wahid, 291 Crooks Ave., Clifton, NJ 07011.

Abdul Wahid Sheikh, Secretary Tajneed, Majlis Ansarullah, U.S.A., 6 Ambrose Valley Lane, Piscataway, NJ 08854.

Quarterly

Al-Nahl

No 10, Spring 1995

Editors:

Majeed A. Mian
Syed Sajid Ahmad

Editorial Board:

Maulana M. A. Cheema
Rasheed S. Azam
Yusef A. Lateef

Incharge:

Karimullah Zirvi
Sadr
Majlis Ansarullah, USA

Al-Nahl is a Publication of
Majlis Ansarullah, U.S.A.,
an Auxiliary of
the Ahmadiyya Movement
in Islam, Inc., U.S.A.

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Khilafat: Rope of Allah

The Holy Quran admonishes the believers, in the following words:

واعتصموا بحبل الله جميعا ولا تفرقوا

And hold fast, all together, by the rope of Allah and be not divided. (Al-Quran, 3 [Al-Imran]:104)

History is a witness that for as long as the Muslims held this injunction of the Holy Quran dear to their hearts, they remained united and made collective progress with amazing speed. Within a short period of the Khilafat-e-Rashida, the Muslim society had turned from a desert dwelling, uncivilized, divided, and unknown people to a highly cultured, prosperous, respected, and victorious nation. This was a revolution, the like of which the world had never seen before. This was a great Sign of Allah, showing the believers that by remaining united under the Divinely appointed leadership of Khilafat, they could attain to any heights of glory and success, crumbling under their feet any and all obstacles that got in their way. Had that unity continued to our day, our world would have been much different. If only a few years of Khilafat could bring about so much peace and prosperity, then a period of over a thousand years would have turned the Earth nothing short of Paradise. Unfortunately, the early prosperity distracted the majority of Muslims from their real goal and they became disunited, creating division among their rank and file. The rope of Allah, or the Khilafat, was soon abandoned and was replaced by political monarchy. Thus began the downfall of a nation that had risen so quickly to such great heights. The Muslims were deprived of the blessings of Khilafat. As a result, within the next one thousand years, they gradually fell to the deepest level of misfortune and deprivation. Dur-

ing these dark times, pious men of Allah continued to appear from time to time to keep the torch of Islam lit, but none could restore Islam to its original glory. At long last, according to the promise given to the Holy Prophet, peace and blessings be upon him, God Almighty raised the Promised Messiah, peace be upon him, to save Islam and its followers from total annihilation and slowly but surely, restore Islam to its original glory. The Almighty Allah, through His infinite mercy, has re-established the institution of Khilafat. Today, we Ahmadis are experiencing tremendous progress of the True Islam around the world. Once again, through the blessings of Khilafat, we have been united in a bond of brotherhood in such a way that no parallel can be found on the surface of the earth. Our secret for success still lies in holding fast to the rope of Allah. We have a great lesson to learn from the fate of the earlier Khilafat. Therefore not only is there need to continue our unity but we also must pray fervently before our Lord to grant us strength and wisdom to do so. May Allah grant us that vision and strengthen our bond with Khilafat, and may He never deprive us of its blessings. Amin.

In this issue, we have tried to emphasize the importance of Khilafat. We hope that our readers will find it interesting and beneficial. Our thanks to all those who contributed to this issue, especially to our respected Ameer Sahib who very kindly, despite his ill health and busy schedule, honored us with a beautiful article about his personal experiences of Hazrat Musleh Maood, may Allah be pleased with him. May Allah bless Ameer Sahib with perfect health. Amin. May Allah reward all the contributors with the best. Amin.

K h i l a f a t

The Holy Quran

وعد الله الذين آمنوا منكم وعملوا الصلحت ليستخلفهم
فى الارض كما استخلف الذين من قبلهم وليمكنهم لهم
دينهم الذى ارتضى لهم وليبدلهم من بعد خوفهم امنا

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear.
(Al-Quran, 24 [Al-Nur], 56)

The Holy Prophet

(Sal Allaho Alaihe Wasallam)

Hazrat Ayesha, may Allah be pleased with her, relates that the Holy Prophet, peace and blessings be upon him, said to her during his last illness, to ask Abu Bakr, may Allah be pleased with him, to lead the people in prayers. Hazrat Ayesha replied that Abu Bakr has a soft heart and may not be able to do so. The Holy Prophet then said again to ask Abu Bakr to lead the people in prayers and then again, a third time.
(Bokhari, The Book of Genesis)

Hazrat Promised Messiah

(Alaihis-Salato Wassalaam)

Allah manifests two kinds of signs. First, He manifests His authority through the hands of the prophets themselves, and second, at the time when after the demise of the prophet, hardships are encountered and the opponents gain power and think that it (the prophet's mission) was all over, and believe that the Jamaat was doomed to destruction, and even within the Jamaat, people find themselves confused, and their backs appear to be broken, and many unfortunate ones even seek the ways of apostasy, then God Almighty manifests His powerful authority a second time and provides support to the falling Jamaat. So the one who remains steadfast till the end, witnesses this miracle of God. As it happened at the time of Abu Bakr Siddiq, when the demise of the Holy Prophet, peace and blessings be upon him, was considered to be an untimely death and many a desert dweller had turned apostate and even the grief stricken Companions seemed to have lost their senses, that God Almighty, by appointing Hazrat Abu Bakr Siddiq manifested a demonstration of His power, a second time and saved Islam from near annihilation.

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

Disposition Of Khilafat In Islam

And

A Brief Account Of Illustrious Services Of

Khulafae Ahmadiyyat

Maulana Sheikh Mubarak Ahmad, Former Chief Missionary, U.S.A.
(Translated from Urdu by Dr Rasheed Syed Azam, Qa'id Tarbiyyat, Majlis Ansarullah, U.S.A.)

Disposition of Khilafat

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

وعد الله الذين آمنوا منكم
وعملوا الصالحات ليستخلفنهم في الأرض
كما استخلف الذين من قبلهم
وليمكنن لهم دينهم الذي ارتضى لهم
وليبدلنهم من بعد خوفهم أمنا

Allah has promised to those of you who believe and do good deeds that he will, surely, make them successors on the earth, as he made successors from among those who were before them;

and that he will, surely, establish for them their religion which he has chosen for them; and that he will, surely, replace their state of fear with a state of security and peace. They will worship me alone and they will not associate anything with me. Then whoso disbelieves after that, they will be the rebellious. (Al-Quran, 24 [Al-Nur]:56)

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

Khalifa is the Vicegerent of Allah's Prophet

Khalifa, Caliph, is derived from Arabic word *khalafa* and literally means 'one who comes after,' as a deputy, to fulfill the mission of that

Prophet assigned by God Almighty. The famous Imam Ibne Kathir writes:

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

Imam Bezavee writes:

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

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

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

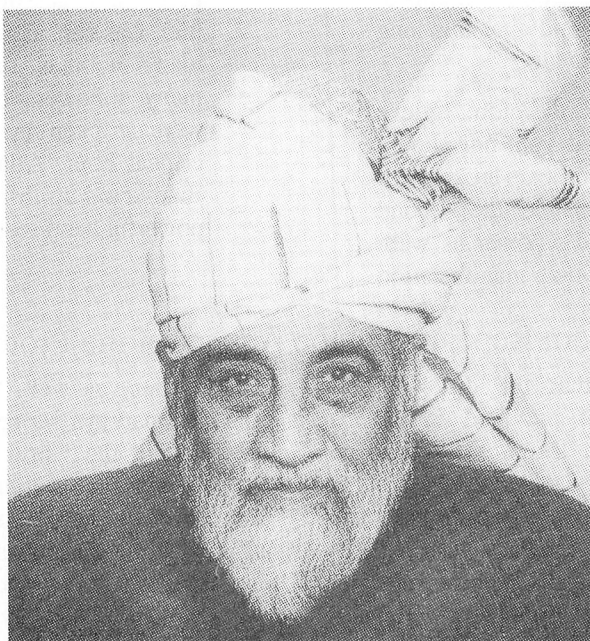
Allah will give you a shirt to wear and the hypocrites will try to take it off you but never let them do it. (Masnad Ahmad Bin Hambal)

The shirt of Khilafat was given to Hazrat Uthman which the hypocrites tried to remove from him.

He accepted martyrdom but never let the shirt go given to him by Allah. (Tibri, Vol. 5, p 121)

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

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



Maulana Sheikh Mubarak Ahmad

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

The Holy Prophet, peace and blessings of Allah be upon him, did not appoint any successor after him because Allah

had revealed this secret to him that God Almighty Himself will appoint one. There is never a blemish in Allah's election. (Al-Hakam, April 13, 1908, page 6)

Khilafat is the Second Manifestation of Divine Power

The Promised Messiah, alaihissalam, said:
Allah's Divine Power is manifested

twice. I appeared from God as a manifestation; and after me there shall come

other persons who will be the second manifestation of Divine Power.

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

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heart-broken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation

would be better for you because it would be everlasting, of which the link shall not break until the end of this world. And the second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you and it shall stay with you for ever.

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

(Al-Wasiyyat, Pp 5-7)

History of Islam Repeated by the Advent of the Promised Messiah

History has proven that the disposition of Khilafat, Nizame Khilafat, provided unity, security and great success in Islam. Who does not know that after the demise of the Holy Prophet, peace and blessing of Allah be upon him, his successor appointed by Allah, Hazrat Abu Bakr, may Allah be pleased with him, successfully eradicated the rebellion and strongly established the unity among the Muslims. According to the promise of God Almighty, Khilafate Rashida, the rightly guided successors in Islam, fulfilled their responsibilities in the best possible manner. Unity of God was established among idolaters and laws of Islamic Shariah were strengthened beyond Arabia in the world through the publication and circulation of the Holy Quran.

Allah has bestowed His special favors upon the Successors (Khulafa) of the Promised Messiah,

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

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

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

Hazrat Khalifatul-Massih I, may Allah be pleased with him, was devoted to the study of the

Holy Quran and Fiqha, Islamic Jurisprudence. He was famous for his knowledge and teachings of the Holy Quran and was recognized as a great physician (Hakeem) in India.

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

He was a devout Muslim with utmost trust in

Allah and caring for the needy and poor. He devotedly continued the teaching of the Holy Quran and strengthened the disposition of Khilafat through the shining example of his character after he became the first Khalifatul-Masih. During his Khilafat, he was able to deal successfully with many mutinous attempts within the Jama'at with God-given courage, wisdom and skills. He openly proclaimed that Khilafat is not a trivial matter but has been established under God's will. "Khalifa is appointed by Allah and only He will appoint a Khalifa after me," he declared.

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

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

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

He organised the structure of the Jama'at to strengthen the movement by recognition and participation of all its members collectively as well as individually through the auxiliaries of Ansarullah, Lajna Ima Illah, Khuddam, Nasirat and Atfal. He

started many successful religious schemes including Tehrike Jadid, Waqfe Jadid for propagation of Islam and the construction of Mosques throughout the world. Many Foreign Missions including in London, America and Africa were established during his Khilafat.

He wrote more than 200 books and pamphlets demonstrating the fact that he was filled with religious and secular knowledge by God Almighty Himself. His famous and unparalleled work remains to be the translation and short commentary of the Holy Quran (Tafseere Saghir) and his expanded commentary (Tafseere Kabeer) which is a veritable store-house of knowledge. The Holy Quran was translated at least in 12 languages during his Khilafat.

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

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

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

During his Khilafat, he encouraged students to pursue higher education and those who distinguished themselves in their studies were awarded prizes and medals to motivate them for even greater achievements. He established many edu-

cational institutions not only in Pakistan but also abroad especially in many countries in Africa. He was able to travel extensively for the propagation of Islam.

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

Fourth Caliph, Hazrat Mirza Tahir Ahmad (1982 -)

Hazrat Mirza Tahir Ahmad, our beloved Imam, is the fourth successor of the Divinely established and rightly guided Nizame Khilafat of the Promised Messiah. In spite of all the opposition and hurdles created by ignorant mullahs in some countries, God Almighty has accelerated the progress of Ahmadiyyat, the true Islam, throughout the world during this period of Khilafate Rashida. With Allah's help the victory of Islam is getting closer and even the enemies of Islam today can witness that the nations of the world are entering the religion of Allah in troops.

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

of the truth of the Promised Messiah and his Khulafae Rashida.

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

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

Under the Divinely guided wisdom of Hazoor Aqdas, the Holy Quran has now been translated and published in more than 50 languages of the world. Selected verses of the Holy Quran, selected Ahadith of the Holy Prophet and selected writings of the Promised Messiah have been published and distributed throughout the world. Hazoor's own writings including his sermons and lectures dealing with the needs of our time and solutions of the current world problems have also been widely distributed. Hazoor has successfully developed every Ahmadi Muslim's sense of responsibility to be a full participant in distributing the blessings of Allah in true Islam to save the humanity gone

astray. He has further strengthened the effectiveness of the Jama'at at collective level through local and national organizations and their Majalise Shura, Advisory Councils.

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

Khilafat is the Soul

Majeed A. Mian, Boston MA

Rise ye my friend! See the Sunrise at the Knoll
 See the glow, the radiance, the power, and the roll
 Khilafat is the Soul, Spirit, Heart, and Mind
 The Habl Allah, where the Quran had us all combined
 Many a dark night, spent beneath the shadow of a despair
 By the many thousands, who passed away in waiting
 The Lord being forgotten, His message was waylaid
 Greed and hunger possessed the people, goodness they forbade
 Darkness fell over the oceans and the earth
 Abandoned was the ship of Islam, left into its berth
 Allah raised the Promised Messiah to move the Spirit of Faith
 Leaving behind the reward of Khilafat to get us going straight
 Blessed are we who have a Khalifa praying for us all
 Yearning for our loft and glory, Allah does he call.

Pearls of Memory

Remembrance of Hazrat Musleh Maood

Sahibzada Mirza Muzaffar Ahmad
Amir and Missionary Incharge, Jamaat Ahmadiyya, U.S.A.



Dear Zirvi Sahib,

Assalamo alaikum wa rahmatullahe wa barakatohu:

As desired, I have attempted a brief piece largely of my own personal experiences and memory and remembrance of Hazrat Musleh Maood. I am ill and in pain and wrote it lying down in bed. I hope this will ignite among our youth a desire to follow the path which Huzur's long and memorable services in the cause of Allah have lit up in glory for generations of Ahmadies to emulate and follow.

Yours Sincerely,
M. M. Ahmad



This brief article is based largely on personal experiences which I had the privilege to witness and experience. I had the good fortune to see and watch Hazrat Musleh Maood as a school kid, as a college student and as a grown up man.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan (wife of the Promised Messiah) on to Masjid Mubarak to lead prayers. On his return from the mosque he would spend some time with Hazrat Amman Jan particularly after Maghrib Prayers for a while and chat with her and others who were present. At other times, particularly in the winter months, he would first go to Bait-ud-Dua (Prayer room) to offer Sunnats.

On these short stops he would pace up and

down in the courtyard or the room depending on the weather and sometime engage in serious discussion on current Jamaat matters with my father (Hazrat Mirza Bashir Ahmad) and sometime with Hazrat Mir Mohammad Ismail who may be visiting his sister, Hazrat Amman Jan.

At other times he would chat with Hazrat Amman Jan or talk to the children who may be present. I remember once he addressed us saying, "The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with precious gems, at least you can bring out a shell as a result of your serious study of the Quran."

His Love for the Holy Quran

His love and attachment for the Quran was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jan's house and the ladies would sit in the courtyard, in the verandah or in

close by rooms. It was, in those days, a very small crowd.

He would give Dars among men which was attended by school children and once give a special Dars during summer vacations in Masjid Aqsa which was also attended by a large number

of Ahmadis from outside of Qadian. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalifatul-Masih IV read out a visionary prediction of Hazrat Musleh Maood that a time will come when Dar-sul-Quran by Khalifatul-Masih of the time will be (televised and) listened to all over the world. Lo and behold! It has happened at the initiative, and during the Khilafat of Hazrat Khalifatul-Masih IV, and the whole world is witness of the fulfillment of this divine blessing.

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On

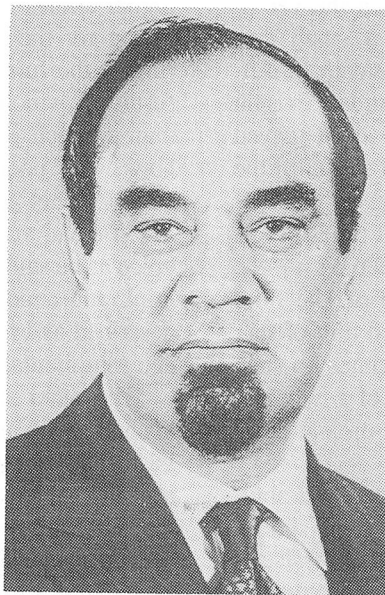
his own initiative he suggested to me that he would like to give me lessons, in the meanings, of the Holy Quran. He did it every day and I used to take notes of this private Dars.

Again his Tafseer-e-Sagheer and masterly Tafseer-e-Kabir in several volumes, are precious monuments of his love and labor to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well at all. I recollect long hours of his work in these precious weeks at Jabba where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jamaat's life he would retire to Bait-ud-Dua and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of Bait-ud-Dua with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, with a Sikh gentleman as Additional Deputy Commissioner by India, and the Deputy Commissioner who was a British was to hand over to one of us depending on the award in the disputed Districts. One day the British Deputy Commissioner on return from Lahore, told me casually that Gur-



Sahibzadah M. M. Ahmad

daspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award it is a Muslim majority District contiguous to other Muslim majority Districts and should under every criteria be part of Pakistan. At my argument, he felt a little embarrassed and said, "Lahore is full of rumors and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back

to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to

Huzur in his office, Qasre Khilafat. He told me that a short while earlier he had received a revelation that:

اين ما تكونوا يات بكم الله جميعا

Wherever you be, Allah will bring you all together. (Al-Quran, 2 [Al-Baqarah]:149)

Another incident of his solicitation to Allah is enshrined in my memory and I feel the presence and freshness of that awe even today some sixty-seven years later. I was asleep at the outer courtyard of our home in Qadian on the *mardana* (men's) side on a summer night when I heard

heart-rendering cries of prayers. The initial impact on sudden awakening was scary and when I regained my composure, I found it was Hazrat Musleh Maood engaged in Tahajjud prayers in the upper courtyard of Hazrat Umme Nasir's home whose wall adjoined our home. As I tried to listen closely, Huzur was repeating the prayers:

اهدنا الصراط المستقيم

with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me any time ever.

His Infinite Love for the Jamaat

He had infinite love for the Jamaat. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Ahmadis left Qadian and moved towards Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises for the Jamaat, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. At times on such occasions he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Huzur stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I

would have opportunities to move around in higher circles but this should never stop me from caring for the poor and under-privileged. Referring to the furniture in the room he added that a furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet and that is the true example to follow. He had tears in his eyes and spoke in choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islam and Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa (a soft Kashmiri blanket), with about a dozen or so long stem candles lit on an over turned box reading or writing often late at night. He had a sensitive throat which was the effect of kerosene oil, and therefore he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s and in the period before that the working conditions placed an extra severe strain.

In periods of crisis I have seen Huzur work throughout the night without a wink of sleep and going from work straight to mosque for Fajr prayers. He would write a memorandum and sometime

he would send it in bits and pieces to my father for translation or sometime for his views in the matter. We, as young boys, shuttled carrying those notes back and forth.

Respect for Hazrat Amman Jan

He always showed utmost respect and affection for Hazrat Amman Jan. He would, in most of his travels, take her with him. Hazrat Amman Jan would affectionately call him Mian. She would be worried to death if he was late in coming home from a journey at the given time. Once, my wife tells me, that Hazrat Amman Jan was waiting impatiently for Huzur's return as he was late. Hazrat Amman Jan took up a soft twig and as Huzur entered she softly touched the young Khalifa with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother but otherwise she showed him all respect like any other Ahmadi.

When Hazrat Amman Jan died in Rab-

wah, Huzur's desire was to bury her in Qadian next to her husband, Hazrat Promised Messiah, peace be upon him. I was posted then in Lahore. Huzur asked me to take up the matter with the Indian High Commissioner. On my request, the high commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India had agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Huzur did not accept this offer and without hesitation told me that in view of Hazrat Amman Jan's status and position some 10,000 Ahmadis were needed to accompany her for burial in Qadian.

A Great Orator

Huzur was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Huzur's oratory. He literally could move mountains and thousands and thousands of Jamaat members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in Defense and other fields. A non-Ahmadi professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor on hearing this speech, spontaneously stated that Huzur should have been the Prime Minister of Pakistan.

Earlier, at a lecture, 'Islam main Ikhṭilafat ka Aghaz,' in Islamia College, the presiding officer

who was a professor of history paid warm tribute to Huzur's masterly thesis. The Professor's opening words were; "Fazil Baap ka Fazil Beta" (learned son of the learned father), adding that he had assumed himself to be very knowledgeable in Islamic history but after listening to Huzur's lecture, the Professor found how deficient was his knowledge and insight about Islamic history.

To Ahmadis familiar with the Musleh Maood prophecy of the Promised Messiah was no surprise. What God had revealed long before Hazrat Musleh Maood's birth, the divine revelation, read as a piece of history, which had happened so clearly and unambiguously for every one to see and judge.

His Gracious Kindness

I was throughout a recipient of Huzur's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Quranic verse,

فان العزة لله جميعا

i.e., the source of all real honor is Allah. I never forgot it. How true it is, indeed!

When on my return from England I joined the service and was married, Huzur's advice to his daughter who became my wife, "Muzaffar is now in service of the Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position." A test came early in service. Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite urging of the ladies. Later on ignoring all the ladies including the wife

of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was, "No. I had never met or known her."

Despite the extraordinary busy life, Huzur would find time to spend with his own children and children of his close family. I remember that during winter months, after Isha prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Huzur would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of Jamaat members in swimming in a canal (which was at a distance of three miles from Qadian), from one bridge to another. The test was not to let your feet touch the ground and any one

who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Huzur at that time wore a home-spun long short which was long enough to cover his knees.

A Great Administrator

Hazrat Musleh Maood was a great Administrator with tremendous organizational vision and capabilities. The present Jamaat organization and structure owes a great deal to his many initiatives. The Nizam-e-Shoora, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jamaat in Sind, on the basis of a vision he saw, the establishment of Tehrike Jadid for the

spread of Islam and Ahmadiyyat in foreign lands in addition to its other elements in response to the onslaught of the Ahrar agitation and many other schemes are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop concept of Dignity of Labor, Huzur started organizing Waqar-e-Amal Days on which the whole com-

munity, young and old, regardless of rank or status in life would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the com-

munity. I can still see Huzur join in one Waqar-e-Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was attempt on his life when leading prayers in Rabwah, I was told about it by DIG Police before the news leaked out. He told me that Hazrat Mirza Sahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been altered. Nevertheless, I immediately made contact with Dr Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr Riaz Qadeer, another Surgeon, and took him in my car to Rabwah arriving there late at night. Dr. Mirza Munawar Ahmad, Huzur's son, had attended to the wound on Huzur's neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Huzur said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Huzur stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jamaat to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jamaat's unique

and intense attachment to him. He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against Shudhi movement, in the struggle for the rights and freedom of Kashmiris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet, he raised his voice and organized an effective campaign against it forcing the Government to take due notice. On a positive side he organized Seerut-un-Nabi Day and Yaume-Peshwayane-Mazahib to prevent such painful incidents when they arise on account of ignorance of the lofty and noble character of the Holy Prophet and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation of the Promised Messiah had received in answer to his solicitations to Allah for forty days in total seclusion in Hoshiarpur. The majesty and sweep of the prophecy is awe inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

Allah's great favor is upon Jamaat Ahmadiyya that He has gathered the Jamaat at the nucleus of Khilafat and the Jamaat is orbiting around this axis.
 Hazrat Khalifatul-Masih IV (Eid-ul-Fitr Sermon at Islamabad, England, March 3, 1995)

The Blessings of Khilafat

Dr Yusef A. Lateef, Zaeem, Ansarullah, Boston, MA

H.G. Wells in his Outline of History conveys that four Khulafa succeeded the Holy Prophet Muhammad, peace and blessings be upon him: Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali. With the demise of Hazrat Ali, the Righteous Khalifat ended as prophesied by the Holy Prophet, peace and blessings be upon him.

The discomfoting condition of the absence of Khilafat continued for centuries, until the appearance of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Hazrat Mirza Ghulam Ahmad claimed allegiance to Muhammad, peace and blessings be upon him, the law-bearing prophet. Hazrat Ahmad claimed to reflect the light of Mohammad, peace and blessings of Allah be upon him, as the moon reflects the light of the sun. In other words, Hazrat Ahmad's prophethood is only the reflection of the prophethood of the Holy Prophet Muhammad, peace and blessings be upon him.

Consequently, with the ensuing of Hazrat Mirza Ghulam Ahmad's prophethood in 1891, the reinstitution of Khilafat began. As the expansion of Islam went forward rapidly and miraculously through the reigns of the first four Khulafa, following the Holy Prophet, peace and blessings be upon him, so has been an expansion of Islam through the reigns of the first four Khulafa following Hazrat Mirza Ghulam Ahmad: Hazrat Maulvi Nooruddeen, Mirza Bashiruddin Mahmud Ahmad, Hazrat Mirza Nasir Ahmad, and Hazrat Mirza Tahir Ahmad, the present day Khalifa.

As Allah has ordained, the thoughts which are revealed in writings and sermons of each Khalifa take shape in their minds as if they were by divine inspiration. Therefore, those who acknowledge the truths of the Khulafa are subject to the blessings

of Khilafat. In fact, the Khalifa, through being divinely inspired (alhamdo lillah) frequently elucidates on verses of the Holy Quran. For example, Hazrat Mirza Tahir Ahmad, in his book "Christianity – A Journey from Facts to Fiction," has explained clearly the difference from the Christian understanding of sin and its consequences. To explain such, he sighted the Holy Quran, which says:

و لا تتر وازرة و زر اخرى

And no one can bear the burden of another (Al-Quran, 35[Al-Fatir]:19).

Obviously the above proclamation informs a believer that he or she is not free to go about the earth committing sins without reservations constantly guard against sin.

In chapter 16 [Al-Nahl]:126 of the Holy Quran, Allah says: "Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best ..."

The Khalifa comments on this proclamation with the following words: "Wisdom requires that when one's feelings are hurt and one is inclined to give vent to angry emotions then that is the time when one should exercise self-control over one's feelings in the way of God, and that is the time when one should pray for one's adversaries. Such a prayer offered by an oppressed person would certainly be accepted. How can it be thought otherwise?" The above is certainly a prescription in human conduct which allows one to serve humanity in a humane way.

The Khalifa, as a specialist in the study of comparative religions urges mutual cooperation, respect and tolerance among all religions. He also teaches that Islam abhors violence for the sake of

religion. In one of his most popular books "Murder in the Name of Allah," he argues that religion's original purpose is to unify mankind through love. The above unifying idea, when sincerely embraced, rids one of selfishness, greed and

intolerance.

To put it succinctly, the essence or blessings of acknowledging Khilafat is part of faith. Alhamdulillah.

Only God Makes One a Khalifa

And Only God makes one a Khalifa
Knowledge is born out of the fear of
God,

and only God makes one a Khalifa

Heavenly life-giving Quranic teachings
are spreading

to remote corners of the earth,
not with the sword but with love and
peace.

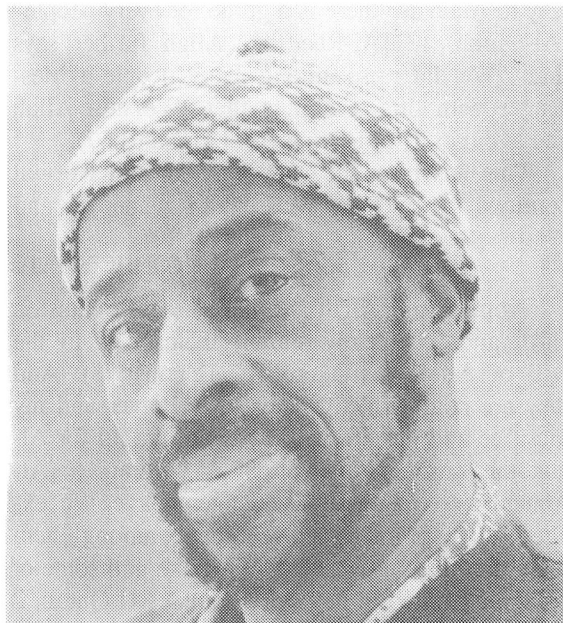
and only God makes one a Khalifa.

Angels of God inspire the believers
and only God makes one a Khalifa

Love is born out of the fear of God
and only God makes one a Khalifa

Islam is the Religion of Peace
and only God makes one a Khalifa

Forbidden is indecency and manifest
evil,
and wrongful transgression
and only God makes one a Khalifa



Associate not anything with God, and
keep

His House clean for those who perform
the circuits and those who stand up
and those who bow down and fall
prostrate in Prayer.

Prophets Are Allah's Vicegerents

Dr Rasheed Syed Azam, Qa'id Tarbiyyat, Ansarullah, U.S.A.

According to the Holy Quran, prophets were sent by God Almighty to all peoples of the world at a time of need. "And for every people, there is a Messenger" (Al-Quran, 10 [Yunus]:48), who brings Laws by which they are judged with equity and justice and are thus guided back to find their way to Allah as "there is a guide for every people" (Al-Quran, 13 [Al-Raad]:8). Allah further says that: "We did raise among every people a Messenger with this teachings that 'Worship Allah and avoid evil'" (Al-Quran, 16 [Al-Nahl]:37).

This has been the way of Allah and He will continue to send His Messengers whenever and

wherever they may be needed for the guidance of mankind: "O children of Adam, if Messengers come to you from among yourself relating to you My message, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve" (Al-Quran, 7 [Al-Araaf]:36).

Allah chooses His prophets Himself (Al-Quran, 6 [Al-Anaam]:125). Prophets are not elected by people or their legislative assemblies. Only Allah "sends down His angels with revelation by His command on whomsoever of His servants He pleases" (Al-Quran, 16 [Al-Nahl]:3).

Prophets Are Allah's Khulafa

Prophets are Allah's khulafa (vicegerents) on earth and completely submit themselves to the will of Allah (Al-Quran, 10 [Yunus]:73). And they are commanded to say: "My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds" (Al-Quran, 6 [Al-Anaam]:163). "These Messengers have We exalted some of them above others; among them there are those to whom Allah spoke and some of them He exalted in degrees of rank" (Al-Quran, 2 [Al-Baqarah]:254). The words 'Prophet' and 'Messenger' are synonymous in usage (Al-Quran, 19 [Maryam]:52-55) and most prophets of God or Messengers of Allah are addressed thus in the Holy Quran. Prophet Abraham is also called the

'Imam' (Al-Quran, 2 [Al-Baqarah]:125) but all prophets are sent as 'Imams,' and lead people towards Allah.

The words 'Khalifa' and 'Khilafat' are derived from the Arabic root verb of *khalaafa* which literally means 'to follow' or 'to come after.' Khalifa, therefore, is a vicegerent of Allah who follows His laws. All prophets are Allah's vicegerents on earth like Adam was His first Khalifa. (Al-Quran, 2 [Al-Baqarah]:31) Hazrat Daood (David) was also Allah's Prophet and Khalifa on earth. (Al-Quran, 38:27) All prophets like Adam are taught the names of Allah, His attributes, which are reflected in their own character for the guidance of mankind.

Purpose and Mission of All Prophets of God

All prophets have a common mission of establishing Unity of Allah and unity among mankind (Al-Quran, 23 [Al-Muminun]:53). The primary purpose assigned to all prophets is to purify peo-

ple and to guide them back to their Creator (Al-Quran, 79 [Al-Naziat]:18-20). When people lose their way, the prophets become the way to Allah.

All true prophets of Allah brought the same

message but the 'mullahs' throughout the ages have been changing it, twisting it for their selfish motives, but Satan always fails (Al-Quran, 22 [Al-

Hajj]:53) and the followers of true prophets ultimately prevail over their opponents (Al-Quran, 40 [Al-Mumin]:52).

Two Categories of Prophethood

Allah reveals some of His secrets to all of His prophets (Al-Quran, 72 [Al-Jinn]:27-28). The prophets of Allah who are mentioned by name in the Holy Quran can be divided into two categories: the law bearing and non-law bearing prophets (Al-Quran, 5 [Al-Maidah]:45-47). Then on - law bearing prophets were the prophets in their own right but followed the Shariah of an earlier Prophet as Jesus like many other predecessors of his followed the law of Torah which was revealed to Moses, a law bearing Prophet. All these prophets were vicegerent of Allah on earth as well as successors (Khulafa) of Moses commissioned to fulfill his mission.

According to the Holy Quran, only Allah chooses His prophets (Al-Quran, 6 [Al-Anaam]:125) and Prophethood is continued as long as the children of Adam are living on this earth:

"O Children of Adam, if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso will fear God and do good deeds, on them shall come no fear nor shall they

grieve." (Al-Quran, 7 [Al-Araaf]:36)

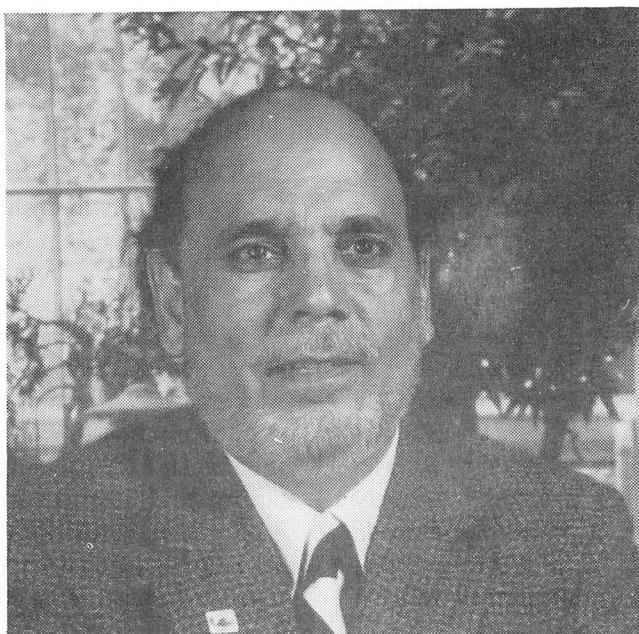
So under the rules of the Perfect Shariah as laid down in the Holy Quran, a Prophet can come and must come when needed but must be appointed by Allah. Another rule proclaimed by God Almighty must be understood in this context that

a false Prophet can never prosper or succeed. (Al-Quran, 69 [Al-Haaqqah]:45-48) The only principle now leading to Prophet-hood is elaborated in the Holy Quran as follows:

"And whoso obeys Allah and this messenger shall be among those on whom Allah has bestowed His blessings, the Prophets, the Truthful, the Martyrs and the Righteous. They are the best company of all." (Al-Quran, 4 [Al-Nisa]:70)

The Promised Messiah is like

Adam, His vicegerent, reflecting His attributes in his character. He also reflects the characteristics of the Holy Prophet. Being his Khalifa, he followed his Master as his servant and as his best and able Deputy.



Dr Rasheed Syed Azam

The Holy Prophet and the Promised Messiah

The Promised Messiah and Mahdi alaihis-salam, Hazrat Mirza Ghulam Ahmad of Qadian, India, (1835-1908) was one such Prophet of God who brought no new law and was not an independent Prophet; Prophethood was bestowed upon him by God Almighty because of his total and complete obedience to Allah and the Holy Prophet, peace and blessing of Allah be upon him. This also fulfilled the greatest prophecy of the greatest Prophet of Allah who had foretold the second coming of Eesa ibne Maryam and Mahdi alaihissalam as a Prophet of God. As a matter of fact this is the only door left open for Prophethood by Allah in the future that a Prophet must now be

an *ummah*, a follower of the Holy Prophet, Khataman-Nabiyyeen, Allah's Mercy for all mankind.

The Promised Messiah as a true Prophet of Allah and His vicegerent was given the same mission as was given to any other Prophet before him. He is also a Khalifa, a successor of the Holy Prophet, and came to fulfill his mission as:

"He it is Who has sent His Messenger with the Guidance and the Religion of truth that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it." (Al-Quran, 9 [Al-Taubah]:33; 48 [Al-Fath]:29; 61 [Al-Saff]:10)

The Promised Messiah And His Khulafa

Ahmadiyya Movement in Islam, established by the Promised Messiah under Allah's command is the only Jama'at now standing firm in defense of Islam and is dedicated to the propagation of truth for the benefit of all mankind under the direction of Khilafatul-Masih. Again, Khilafite Rashida in Ahmadiyyat has been established under the promise of God Almighty as stated in the Holy Quran:

"Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made those Successors who were before them; and that He will surely establish for them their religion

which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones."

"Observe Prayer and pay the Zakat and obey the Messenger that you may be shown mercy." (Al-Quran, 24 [Al-Nur]:56-57)

The Promised Messiah was the first manifestation of our Living God in this age. His Khilafite Rashida established under God's promise is the second manifestation which will last till the end of this world provided we fulfill our covenant as Ahmadi Muslims. Insha Allah.

Concluding Thought And Prayer:

"Verily, those who fear not the meeting with Us, nor do they cherish such hope but are pleased and satisfied with the life of this world and those who are heedless of Our Signs: it is these whose abode is Fire because of what they earned."

"As for those who believe and do good deeds, their Lord shall guide them along the path of suc-

cess, because of their faith, into Gardens of bliss served with running streams to keep them fresh and flourishing. Their prayer therein shall be: 'Glory be to Thee our Lord' and greetings therein to each other shall be: 'Peace.' And the end of their prayer shall be: 'All praise be to Allah, the Lord of the worlds.'" (Al-Quran, 10 [Yunus]:8-11)

Khulafa-e-Rashideen

(The Rightly Guided Successors)

Majeed A. Mian, Boston, MA

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

Hazrat Abu Bakr Siddiq

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

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

He held fast to the company of the Holy Prophet, peace and blessings be upon him, and remained by his side whether it was peace or war. The Holy Prophet, peace and blessings be upon him, sought his wise counsel in almost every matter where advice was needed. He was in the company of the Holy Prophet, peace and blessings be upon him, during his migratory journey (Hijra) from Mecca to Medina. He was the only companion of the Holy Prophet, peace and blessings be

upon him, in the Cave Thaur, where they both took refuge during this journey. The Holy Quran while mentioning this event, describes him as *Thani-Athnain*, or the 'Second One of the Two.'

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

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

After the sad demise of the Holy Prophet, peace and blessings be upon him, Hazrat Abu Bakr, may Allah be pleased with him, was elected

as the first Khalifa. He had to deal with an extremely difficult situation developed due to the sudden demise of the Holy Prophet, peace and blessings be upon him.

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

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

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

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

whole of Syria fell under the control of the Islamic state.

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

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

Hazrat Abu Bakr, may Allah be pleased with him, loved the Holy Prophet, peace and blessings be upon him, so dearly that even after the demise of the Holy Prophet, peace and blessings be upon him, Hazrat Abu Bakr took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet, peace and blessings be upon him, had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet, peace and blessings be upon him, passed away. As Hazrat Abu Bakr, may Allah be pleased with him, became the Khalifa, the law and order situation within and outside Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet, peace and blessings be upon him, advised him not to send the army against the Romans. But Hazrat Abu Bakr, may Allah be pleased with him, replied forcefully, "What authority has the Son of Abu

Qahaafa, to stop that which was started by the

Holy Prophet, peace and blessings be upon him.”

Hazrat Umar Farooq

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

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

Hazrat Umar, may Allah be pleased with him, sacrificed his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing person. He participated in almost all the battles along with the Holy Prophet, peace and

blessings be upon him, who used to consult him in many important matters. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

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

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

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

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

Hazrat Umar, may Allah be pleased with him, was a pious, kind and farsighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help. Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hazrat Umar, may Allah be pleased with him, immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he

stopped him saying: "On the Day of Judgment you will not carry my load." The woman, who had not seen Hazrat Umar before, was so pleased that she prayed aloud for him saying, "May Allah make you the Khalifa in place of Umar." On hearing this, Hazrat Umar, may Allah be pleased with him, started crying and without saying a word left the place.

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

Hazrat Uthman Ghani

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

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

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

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

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

During the first six years of his Khilafat, the

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

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

Uthman, may Allah be pleased with him, showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims.

Towards the end of his Khilafat, various groups who wanted to depose Hazrat Uthman, may Allah be pleased with him, entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hazrat Uthman, may Allah be pleased with him, refused to step down from the God-given position of Khilafat because of his just and firm belief that a Khalifa was made by God and not by people.

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

Hazrat Ali Bin Abi Talib

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

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

Hazrat Ali stayed in the bed of the Holy Prophet, peace and blessings be upon him, the night when the Holy Prophet, peace and blessings be upon him, left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet, peace and blessings be upon him. Next

morning, they were enraged when they found Hazrat Ali, may Allah be pleased with him, in the bed, instead of the Holy Prophet, peace and blessings be upon him.

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

Hazrat Ali, may Allah be pleased with him, was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet, peace and blessings be upon him. He was an intelligent, very learned, and a pious companion of the Holy Prophet, peace and blessings be upon him. The Holy Prophet, peace and blessings be upon him, once said, "I am the city of knowledge and Ali is its gate." Hazrat Ali, may Allah be

pleased with him, was married to Hazrat Fatima, may Allah be pleased with her, who was the favorite daughter of the Holy Prophet, peace and blessings be upon him. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

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

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

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

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

forces were defeated, but Hazrat Ali, may Allah be pleased with him, gave her due respect and took care of her safety.

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

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

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

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

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

After their crushing defeat, the Khawaarij planned to assassinate Hazrat Ali, may Allah be pleased with him, Hazrat Ameer Muawiah, and Amr Bin Aas. The latter two escaped from the attempts on their lives. Hazrat Ali, may Allah be pleased with him, was fatally wounded by his at-

tacker, while going to the mosque for Fajr prayers. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hazrat Ali, may Allah be pleased with him, sacrificed his life for the integrity of Khilafat.

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Re-Institution of Khilafat

The subject of election for first three successors of the Promised Messiah has been discussed in different publications of the Jamaat. Following is a narration of the circumstances and details of three elections for Khilafat in the language of Sir Muhammad Zafrulla Khan from his book "Ahmadiyyat The Renaissance of Islam."

Courtesy of Hasan Parvez Bajwa, Houston, TX

First Successor

He (the Promised Messiah) had for a long time been subject to attacks of dysentery. During his stay in Lahore he suffered a mild attack on the night of 16 May (1908). On the night of 25 May (1908) he had another attack of the same complaint which made him feel very weak. Despite the efforts Hazrat Maulvi Nurud-Din Sahib, who was an eminent physician, and other doctors, Syed Muhammad Husain Shah Sahib and Dr. Mirza Yaqub Beg Sahib, his weakness increased progressively and he began to experience difficulty in making himself heard. All that could be distinguished of his efforts at speaking was: 'Allah, my beloved Allah.' Towards morning he inquired whether it was time for the morning service, and when he was told it was, he performed symbolic ablutions (*tayammum*) and said his prayers while lying in bed. Thereafter, he began to lose consciousness, and when at intervals he regained consciousness he was heard to repeat: 'Allah, my beloved Allah.' After 9 a.m. his breathing became labored and about 10:30 a.m. he took one or two long breaths and his soul departed from his body. To Allah we belong and to Him shall we return. Under the impact of this grievous bereavement the members of his family set a high example of dignified steadfastness. His wife not only restrained and controlled her own grief but admonished certain women who were inclined to give expression to their grief in an unbecoming manner. She sought to console her children by point-

ing out to them: 'Do not imagine that your father has left you only an empty house. He has laid up for you a great treasure of prayers in heaven, which will continue to yield its beneficence to you all the time.'

His promised son, Sahibzada Mirza Bashiruddin Mahmud Ahmad, then 19 years of age, standing at the head of the bed on which his holy father's body rested, gave expression to his high resolve in these words: 'If all others should leave you and I should be left alone, yet will I stand against the whole world and shall not heed any opposition or hostility.'

His body was taken the same evening by train to Batala, and from Batala it was conveyed next morning to Qadian. It was not taken into the town but was placed in a bungalow in his garden. In the meantime a large number of the members of the Movement began to converge upon Qadian from all directions. A score of the leading members got together and agreed unanimously that Hazrat Maulvi Nurud-Din Sahib should be requested to undertake the heavy responsibility of leading the Community as the First Successor of the Promised Messiah and as Head of the Ahmadiyya Movement. This request was conveyed to Hazrat Maulvi Nurud-Din Sahib in a document which bore the signatures of these leading personalities of the Movement who had held a consultation over the matter and was couched in the following terms:

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger. All Praise belongs to

Allah, Lord of the worlds, and blessings and peace be upon the Seal of the Prophets, Muhammad, the Chosen One, and the Promised Messiah, the Seal of the Aulia.

According to the command of the Promised Messiah, peace be upon him, mentioned in his testament, we Ahmadis whose signatures are appended below are sincerely convinced that the first of the migrants, Hazrat Haji Maulvi Hakeem Nurud-Din Sahib, who is the most learned and most righteous of us all and is the most sincere and most long-standing friend of our departed leader, and who was declared by him as the best exemplar for us, as is indicated in his verse:

How fortunate would it be if everyone of the Community were Nurud-Din.

So would it be if everyone were filled with the light of faith: Should take the covenant of Bai'at in the name of the Ahmad from all members of the Ahmaydiyya Community and from all new entrants into the Community. In future every command of Hazrat Maulvi Sahib would have the same authority for us as had the command of the Promised Messiah and Mahdi, on whom be the peace and blessings of Allah.

On receipt of this request Hazrat Maulvi Nurud-Din Sahib reflected for a while and then intimated that he would give his reply after prayer. He performed his ablutions and made his supplication in *nafal* prayers. Thereafter he suggested that they should all adjourn to the garden where all those members of the Movement were gathered together who had arrived by that time in Qadian.

In that gathering Dr. Mufti Muhammad Sadiq Sahib read out the request and Hazrat Maulvi Nurud-Din Sahib made the following response:

I bear witness that there is no one worthy of worship save Allah, and I bear witness that Muhammad is His Servant and Messenger.

'Let there be from among you a party whose business it should be to invite to goodness, to enjoin equity, and to forbid evil' [3:105].

Reflect on my previous life. I have never desired to become the leader. I am well aware of my own condition, and y Lord is even better aware of it. I have not the slightest desire of occupying a place of honor in the world. My only desire is that my Lord and Master may be pleased with me. I supplicate for the fulfillment of this desire; and it is out of this desire that I took up my residence in Qadian and continue and will continue to reside here. I have spent many days considering anxiously what would be our situation after the death of Hazrat Sahib. That is why I have endeavored that Mian Mahmud's education might be completed. There are three persons out of the close relatives of Hazrat. There is Mian Mahmud Ahmad, who is my brother and my son, and has a special relationship with me. Mir Nasir Nawab Sahib is worthy of respect on account of his relationship with Hazrat Sahib. The third one is Nawab Muhammad Ali Khan Sahib. Then out of the members of the Movement there are Syed Muhammad Ashsan Sahib, who is extremely able and is a descendant of the Holy Prophet. He has served the faith in a manner that puts a person like me to shame. In his old age he has written several books in support of Hazrat Sahib. This is a service that is special to him. Then there is Maulvi Muhammad Ali Sahib who is performing such service as is beyond my imagination. All these people are resident in Qadian. From among people outside there are Syed Hamid Shah and Maulvi Ghulam Hasan, and several others.

This is a heavy responsibility and dangerous one. It can be discharged only by one who is divinely commissioned, for such a one is supported with wonderful promises of God which serve as a support against back-breaking hardships. At this time it is necessary that all of us, men and women, should be united. For the maintenance of such unity enter into a covenant with any of those I have named, I shall be with you. I am weak and am in indifferent health and do not possess the

appropriate temperament. It is not easy to discharge such a heavy responsibility. You may consider it easy, but is very difficult for the one who has to carry the burden. I call God witness that if you elect any of those whom I have named, I shall be ready to make the covenant with him along with all of you.

If you insist upon making the covenant with me then bear in mind that bai'at means to be sold. On one occasion Hazrat Sahib indicated to me that I should put the thought of my home out of my mind. Thereafter my entire honor and all thinking became attached to him and I have never thought of my home. Thus, bai'at is a difficult matter. A person who makes bai'at gives up all his freedom and high flights for the sake of another. That is why God Almighty has called His creatures His servants. The burden of this servitude is difficult to carry for oneself. How can one carry it for others? Keeping in view the difference of temperaments, great courage is needed for the establishment of unity. I have always wondered at the enterprise of Hazrat Sahib. He enjoyed indifferent health and carried a heavy burden of writing in prose and verse and of several other important projects. I am of about the same age as he was, but he enjoyed the daily support of God and my condition is not worth mentioning. This is why God Almighty has said: 'You became like brethren by His grace'(3:104). All this depends upon divine grace. Remember that all good proceeds from unity.

Now, in whichever direction your minds may be inclined you will have to obey my orders. If this is acceptable to you I would be willing to carry this burden willy nilly. A community that has no chief is already dead.

His address was received with great acclamation and all those who were present made the covenant of bai'at at his hand. Thereafter he led the funeral prayers for the Promised Messiah, whose interment in the Heavenly Graveyard was

then carried out.

Leading Muslim newspapers and journals paid glowing tributes to the Promised Messiah, drawing attention to his victorious championship of Islam and his high moral, intellectual and spiritual qualities. Even non-Muslim papers made courteous and appreciative references to him. One or two bitterly hostile critics expressed opposition to his doctrines, but on the whole in comparatively restrained language.

There were some who opined hopefully that the Movement he had founded would now disintegrate as he was no longer there to lead and guide it. The unity and speed with which the Community agreed upon the choice of his successor, whose great qualities and capacities were well known, made it clear that the expectations so fondly entertained by his hostile opponents were bound to be disappointed.

The one great reality that emerged now that his physical presence had been removed from the scene of his activities, was that he had possessed an extraordinary and astonishing personality, and that whatever view might be taken of his claim, he certainly was no impostor. His faith in God was deep, firm and unshaken, his trust in God was complete and perfect, and he was a constant recipient of Divine bounties and favors throughout his life. His death was a grievous loss not only for Islam and the Muslims, but for the entire world of religion. He had demonstrated effectively that faith could be a living reality, governing, guiding and enriching human life, and not merely an academic verbal affirmation. His devotion to the Holy Prophet, peace be on him, and his love, admiration and appreciation of the limitless ocean of verities comprehended within the Holy Quran could not be exceeded.

Hazrat Haji Hakeem Maulvi Nurud-Din Sahib, the First Successor of the Promised Messiah, was in his own way a unique personality. He was a direct lineal descendant, in the thirty-third gen-

eration in the male line, of Hazrat Umar, may Allah be pleased with him, Second Successor of the Holy Prophet, peace be on him. Ten of his immediate ancestors in an unbroken line had, like himself, committed the Holy Quran to memory. he often said that the Quran was his nurture, his dress, his breath and his very life. This was a spiritual reality and not a hyperbole.

He was one of the most eminent physicians of India, and made a rich contribution to the development of the Unani system of medicine as practiced in the country. In diagnosis he had no rival who approached anywhere near him. He did not hesitate to improvise and to experiment and was always justified by the astonishingly favorable results. He never charged a fee for his medical advice and treated poor and rich with equal attention and sympathetic care. Yet he had a large income from the voluntary gifts that some of his well-to-do patients presented to him. he was most generous towards the poor and the afflicted. His benevolence towards everyone was unbounded. So far as he himself was concerned he attached no value to money, wealth or property. He had perfect trust in God and often said that God Almighty, of His grace, mercy and bounty, had assured him that he would always provide for him in all circumstances. In his long life many occasions arose in which those who were in touch with him at the moment could not think in what manner the needs with which he was confronted would be provided for, and yet not in a single instance out of the hundreds of such occasions did this Divine guarantee remain unfulfilled.

He was not only an eminent physician and a great divine, his intellect ranged over a very wide expanse. He was interested in a variety of subjects and the range and depth of his scholarship surprised all those who came in contact with him. He was fond of books and had accumulated a very large store of time which included copies of many rare manuscripts which he had procured at great

expense. Some idea of his all-embracing interest and scholarship may be gathered from the fact that, though his knowledge of English was elementary, he had read the whole of Shakespeare in Arabic.

He belonged to Bhera in the Shahpur district of the Punjab. In 1876 he was appointed physician-in-attendance upon His Highness the Maharajah of Jammu and Kashmir. He held this appointment till 1892.

In 1884 he came to know of Hazrat Mirza Ghulam Ahmad through one of his announcements, and felt a strong urge to visit him. He traveled to Qadian and the moment he saw him he realized that he had been appointed by God for the revival of Islam. he offered to enter into the covenant of Bai'at with him, but Hazrat Ahmad told him that he had had no direction from God to bind people to himself through such a covenant. Maulvi Sahib requested that if and when he should receive such a direction, he should give him the chance of being the first one to make the covenant.

Second Successor

The health of Khalifatul-Masih I began to be poorly in the beginning of January 1914, and suffered a serious decline in the middle of February of that year. On 26 February, under the advice of physicians, he was removed to the house of Nawab Muhammad Ali Khan Sahib, which was situated in a garden at some distance outside the town.

On the afternoon of 4 March he wrote out his will while he was lying in bed. It was in the following terms:

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger. This humble one writes in the full possession of his senses. There is no one worthy of worship save Allah, Muhammad is

the Messenger of Allah. My children are young and there is no money in our house. Allah is their Guardian. No provision should be made for them out of any fund for orphans and the needy. A loan might be provided for them which should be repaid by those of my sons who grow up into a position to do so. My books and property should be put in trust for my children. My successor should be righteous, popular, learned and of good conduct. he would exercise forbearance towards the old and new friends of the Promised Messiah. I have been the well-wisher of all of them and so should he be. The public teaching of the Quran and *hadees* should be continued. Greetings of peace. Nurud-Din 4 March 1914.

After he had finished writing it he handed over the paper to Maulvi Muhammad Ali Sahib, who was sitting near him, and directed him to read it out to those who were present at the time, which was done, and it was read out a second and third time by Maulvi Muhammad Ali Sahib under the direction of the Khalifatul-Masih.

After the third reading he inquired from Maulvi Muhammad Ali Sahib whether anything had been left out, on which Maulvi Muhammad Ali Sahib assured him that everything was correct.

The document was then committed to the custody of Nawab Muhammad Ali Khan Sahib.

The end came nine days later on Friday 13 March, shortly after 2 p.m. He had been born in 1841 and was thus six years younger than the Promised Messiah. He died six years after the death of the Promised Messiah and thus at the time of his death his age was the same as was the age of the Promised Messiah at the time of death. The same was the case with Hazrat Abu Bakr, the First Successor of the Holy Prophet. He also died when he arrived at the same age at which the Holy Prophet had died.

On the evening of the same day Maulvi Muhammad Ali Sahib met the Sahibzada Sahib and suggested that nothing should be determined con-

sequent on the death of the Khalifatul-Masih in a hurry, but that everything should be settled after mutual consultation. The Sahibzada Sahib agreed and said that by the next day most people of note in the Community would have arrived in Qadian, and that a consultation could take place after their arrival. Maulvi Sahib demurred to this and proposed that as there was a difference of views on certain matters among different sections of the Community, time should be taken for full discussion so that a unanimous decision might be reached. He expressed the view that the Community should reflect upon the situation for four to five months and thereafter should come to a decision after an exchange of views. The Sahibzada Sahib pointed out the impracticability of such a course and finally said that he and those who saw eye to eye with him were prepared to make the covenant of Bai'at at the hands of anyone whom Maulvi Muhammad Ali Sahib and his group might put forward for the office Khalifa; but Maulvi Sahib would not agree.

Later the same evening the Sahibzada Sahib summoned sixty leading members of the Community who were present in Qadian for consultation. After some assessment of the situation it was unanimously agreed that before the interment of the Khalifatul-Masih his successor, who should command the obedience of the Community, should be elected and should lead the funeral prayers of the deceased Khalifa and should arrange for his burial.

It was also agreed that all of them should continue to pray during the latter part of the night for Divine guidance and should observe a fast the next day.

The following day it transpired that a tract which had been drawn up by Maulvi Muhammad Ali Sahib and had been printed before the demise of Khalifatul-Masih I was being widely distributed, among other places, at Batala railway station to the members of the Community who were arriv-

ing in large numbers from all directions on their journey to Qadian. The purport of the tract was that the Sadar Anjuman Ahmadiyya was the true successor of the Promised Messiah and that anyone else who might be elected as Khalifa, and there could be several such persons, would have only an honorific position, but would exercise no authority. There was a subtle hint that the Sahibzada Sahib, and those who were in agreement with him on the points of difference that had emerged, did not qualify even for an honorific position under the terms of the will of Khalifatul-Masih I.

By the midday of 14 March more than a thousand members of the Movement had arrived in Qadian from outside. In the afternoon of that day Mirza Bashirud-Din Mahmud Ahmad held a consultation with all members of the family of the Promised Messiah and their close relations on the situation that confronted the Movement at the moment. After some discussion he pointed out to those present that their main concern should be to maintain, by whatever means it might be possible, the unity of the Community. With this object in view he proposed that the one fundamental requirement was that there must be a spiritual head of the Movement. If the dissident group would agree to that, then the question would be who should be elected to the office. For that purpose the view of those members of the Movement who were then present in Qadian should be ascertained and should be accepted. Should the dissident group be not prepared to agree to such a course, a person not identified with either side might be agreed upon and elected. If this should also not be acceptable, anyone of the dissident group whom they might put forward should be elected so that unity might be maintained. On his insistence all those who were present agreed to his proposal.

Immediately thereafter the Sahibzada Sahib received a note from Maulvi Muhammad Ali Sahib to the effect that the Maulvi Shaib desired to

resume their conversation of the previous day. In reply the Sahibzada Sahib sent word to Maulvi Sahib that he would be welcome and he arrived accompanied by some of his friends. At the time Maulvi Syed Muhammad Ahsan Sahib, Khan Muhammed Ali Khan Sahib, and Dr. Khalifa Rashidud-Din Sahib were also present with the Sahibzada Sahib. He repeated his suggestion of the previous day which he had put to Maulvi Shaib that there should be no discussion of the question whether there should or should not be a Khalifa. The only matter on which there could be an exchange of views was who should be elected Khalifa. Maulvi Sahib insisted on his side that nothing should be determined upon at the time, but after a long enough interval, which should enable the members of the Community to reflect deeply on the question that confronted them, a decision might be taken unanimously which could be given effect to. While their discussion was proceeding, the people who had gathered outside became greatly excited and in their impatience demanded that the door should be opened and they should be told what decision had been reached. At this stage the Sahibzada Sahib suggested that they should go out and try to ascertain the wishes of the people who were now gathered together in Qadian. To this the Maulvi Sahib retorted: 'You suggested this because you know who would be their choice.' The Sahibzada Sahib told him that he was ready to make the covenant of Bai'at at the hands of any one of them whom they might put forward. But Maulvi Sahib persisted in affirming that the Sahibzada Sahib knew the people would insist upon electing him to the office Khalifa. Thus the deadlock continued, and in the end the Sahibzada Sahib intimated that as he considered it essential that there must be a Khalifa and Maulvi Sahib and his group were of the view that no Khalifa was needed and there was no possibility of a compromise on this fundamental issue, which was of the nature of a religious obligation, they

could do what they liked, but those who were convinced that there must be a spiritual Head of the Movement would now get together and would elect a Khalifa after consultation. That was the end of the conversations.

The Sahibzada Sahib then proceeded to Masjid Noor where he was being awaited by a couple of thousand people. After the Asr Prayer Khan Muhammad Ali Khan Sahib stood up and read out the will that Hazrat Khalifatul-Masih I had written on 4 March and had committed to his custody. He had scarcely finished when from every direction there arose shouts of Mian Sahib, Mian Sahib, Mian Sahib. In the midst of this uproar Hazrat Maulvi Syed Muhammad Ahsan Sahib stood up and announced in a loud voice:

I am the person concerning whom the Promised Messiah has said that I was one of the two angels mentioned in the Ahadees who would accompany the Messiah on his descent from heaven. I consider that Sahibzada Bashirud-Din Mahmud Ahmad Sahib is in every respect fitted that he should take the covenant of Bai'at from us I therefore request him to proceed to do so.

Thereupon Maulvi Muhammad Ali Sahib and Syed Mir Hamid Shah Sahib both stood up at the same time, each beseeching the other to let him speak first. Their altercation continued for some minutes and the audience became impatient. At this stage Sheikh Yaqub Ali Irfani Sahib stood up and announced: "We cannot afford to waste precious time in these wranglings. I request our master the Sahibzada Sahib to accept our Bai'at." Upon this there were shouts of *labbaik, labbaik*, and it seemed that the whole body of people present was pushing forward towards the Sahibzada Sahib, who continued sitting silent and for some time gave no indication of his attitude. When he found that there was not the slightest doubt that it was the universal wish that he should assume the responsibilities of the exalted office Khalifa, he looked for Hazrat Maulvi Syed Sarwar Shah Sahib

and on espying him in the middle of the turmoil called him and said: 'Maulvi Sahib this burden has fallen upon me suddenly and unexpectedly and I cannot even recall the formula of Bai'at. Will you kindly instruct me in it.' Thus he took the Bai'at of those present repeating after the Maulvi Sahib the words of the covenant. At the end of the Bai'at he offered a silent prayer in which everyone joined, and after the prayer he made a brief speech. Thus the troubled, scattered and bewildered Community was, by Divine grace, again united together and Divine mercy and comfort were perceived descending upon all hearts. Everyone appeared to be in the grip of deep emotion.

Immediately thereafter the newly elected Khalifatul-Masih II led the funeral prayers of Hazrat Khalifatul-Masih I in a vast open space next to the Masjid Nur. When the bier was being carried to the graveyard it was followed by a huge concourse of people of all sects and community, Muslims and non-Muslims, as a token of their respect for and their homage to the memory of a great and gracious personality whose beneficence had recognized no boundaries and limits.

Hazrat Khalifatul-Masih II was made the target of many objections, criticisms and false charges, in answer to which all that he said was:

I would beg to be excused that I am unable to reply to all these allegations except to state that God Almighty is witness, and I make oath in His name, that I have never tried that I should become Khalifa: nor has any such idea ever crossed my mind. Those who have given expression to such an idea concerning me have been morally guilty of my murder and are accountable to God for their calumnies against me.

Within a few days of the demise of Hazrat Khalifatul-Masih I it came to the knowledge of Khalifatul-Masih II that Maulvi Muhammad Ali Sahib was preparing to leave Qadian, as he felt that he lacked security in Qadian. The Khalifatul-

Masih immediately sent him a message of reassurance that he himself would be responsible for his complete security at Qadian and that he need not contemplate moving from Qadian. He followed up this message with his reassurance in person. But Maulvi Sahib was not persuaded to stay on at Qadian and soon departed for Lahore when the dissident group appointed him their Ameer and where he set up his headquarters. It is worthy of note that his own subsequent exposition of the functions and authority of the Ameer corresponded exactly to the functions and authority of the Khalifa as expounded by Hazrat Khalifatul-Masih I.

At the time of his election as Khalifatul-Masih II, Hazrat Sahibzada Mirza Bashirud-Din Mahmud Ahmad was 25 years of age. In the eyes of a worldly person he was utterly unsuitable for the discharge of great and heavy responsibilities of the exalted office to which he had been called by the almost unanimous voice of the members of the Movement, His health had always been delicate; he had during his younger days suffered from severe granulation in his upper eyelids which for long periods prevented his reading or writing anything. Consequently his attendance at school had been most irregular and he was not able to qualify even as a matriculate.

On the religious side his instruction had been confined to being taught the translation of the Holy Quran and elementary knowledge of *ahadees*. It is true that he had had the inestimable privilege of having been instructed in these matters by Hazrat Khalifatul-Masih I, who, instead of forcing anything upon, encouraged him to think for himself and thus helped him and guided him to educate himself and to develop his God-given faculties in the most beneficent manner.

At the time when he was elected Khalifatul-Masih, the financial resources of the Sadr Anjuman Ahmaniyya had been reduced to almost nil. Though, with the exception of possibly half a

hundred people, all those who were present at Qadian on 14 March 1919 had made the covenant of Bai'at with him, yet it was not known what the reaction of the Community at large would be to the question that Maulvi Muhammad Ali Sahib had raised in his tract. It was expected that on the whole the reaction of the Community would be favorable to the Khalifa-elect, but the dissident group had announced that they had the support of 95 per cent of the Community. It had yet to be seen how far their claim was justified in fact. Such was the situation in the estimation of a secular person who had no idea of the positive and powerful assets and resources to which the newly elected Khalifa had access and which were wholly of a spiritual character.

Third Successor

In 1953, the orthodox Muslim divines made a tremendous effort to incite the masses to wipe out the Movement by violence. While no great harm was done in Karachi, which was still the seat of government, murder, grievous hurt, arson and large-scale destruction of property were let loose against the members of the Movement. Yet again, the grace and mercy of Allah enabled the Community to weather the storm. The aftermath lingered yet awhile, and bitterness and rancor rankled in some bosoms.

One day in March 1954 a young man managed to take his stand in the first line of worshippers immediately behind him, while he was leading the afternoon service in the principal mosque at Rabwah. In the middle of the service he suddenly advanced upon him from his rear and drove the blade of a long sharp knife into his neck with murderous force. There was profuse bleeding from the injury which the efforts of those who were nearest to him failed to staunch completely. With a wad of cotton cloth pressed closely against his neck he was able to walk across the few yards that

separated him from his residence. In his state of agony, characteristically, his first thought was for the safety of his assailant. He directed: 'Secure the young man but do him no harm. This is an order.' His direction was loudly announced to the bewildered congregation in the mosque and served to secure his assailant against the least harm. He was, in due course, handed over to the police and was eventually sentenced to a substantial term of imprisonment.

The injury inflicted upon the Khalifatul-Masih was deep and grievous and had a serious effect on his nervous system. The surgeons who attended upon him made a diagnosis which they put in reassuring terms. The speed with which the injury was apparently healed also served to reassure everyone; but its after effects persisted and it soon became apparent that he was not able to maintain his activities at the level at which he was accustomed to work. He was 65 years of age, had never been in robust health, had always driven himself hard and had given himself little respite. He was now called upon to pay part of the price. On the other hand, but for the sheer grace and mercy of God, the injury might have proved instantaneously fatal. Indeed, the surgeons were surprised that his life had been spared. The blade of the knife had penetrated into his neck a distance of four inches and its point had stopped right at the jugular vein. The examination of the surgeons and the X-ray impressions failed to reveal any injury to the vein itself. But as the patient, even after the apparently complete healing of the wound, continued to suffer discomfort and unease, he was not satisfied that all was well with him; though the repeated examinations carried out by the surgeons disclosed no cause for the discomfort. They hoped that the passage of time would complete the process of inner healing and the slight strain on the nervous system would gradually be eased and would ultimately be removed altogether, but this prognostication was not completely fulfilled, and

the Khalifatul-Masih decided in 1955 to proceed to Europe and seek expert medical and surgical advice.

He was examined very thoroughly by top experts in Zurich, Hamburg and London and such assistance as could be drawn from X-ray impressions, etc., and the unanimous conclusion was that the point of the knife had broken at the jugular vein and was embedded in it. The expert advice was that no attempt should be made to extricate it as the risk to his life involved in any such operation was too serious to be worth taking. It was hoped that the pressure on the vein and the consequent effect on the nervous system might be slowly eased and the patient be able to resume his activities at a reduced tempo. He was advised to adopt a restful pattern of life and to avoid hard work and long periods of sustained labor. For a person of his temperament and high capacities this was a disappointing prospect. But there was no help for it. He was still able to carry on a comparatively active life, but the pressure on his nervous system, instead of being eased with the passage of time, tended to be intensified progressively.

One of his prophetic titles was Fazle Umar, indicating his spiritual affinity to Hazrat Umar, the Second Successor of the Holy Prophet, peace be on him. The Khalifatul-Masih not only became the Second Successor of the Promised Messiah, the spiritual reflection of the Holy Prophet, but several of the projects undertaken by him, and his achievements in diverse spheres, bore a close resemblance to the achievements of Hazrat Umar; even the almost fatal tragedy to which he was subjected by his assailant was identical with the tragedy that brought the Second Khalifat of the Holy Prophet, peace be on him, to a sudden and premature end. Hazrat Umar was also attacked in the middle of the Prayer service that he was leading by a non-Muslim who had worked up some grudge against him and who inflicted with a dag-

ger server injuries upon him which proved fatal.

During his visit to Europe in 1955, the Khalifatul-Masih inspected the various missions in Europe and held a conference in London of all the missionaries working in the different European countries, in which he checked up on their activities and progress and gave them directions and furnished them with guidance with regard to their future work.

Having in mind the crisis with which the Movement had been confronted on the demise of Khalifatul-Masih I, he had already established an Electoral College for the election of a Khalifa, when the sacred office should become vacant by the Khalifa's death. The college was composed of the following, subject to the essential qualification that every elector must be a member of the Movement and should be a supporter of the Khalifat:

- 1 The surviving sons of the Promised Messiah.
- 2 The President of the Sadr Anjuman Ahmadiyya.
- 3 All Secretaries of the Sadr Anjuman.
- 4 The director General and the Directors of Tahrik Jadeed.
- 5 The President of Waqf Jadeed.
- 6 The Principal of the Talim-ul-Islam College.
- 7 The Headmaster of the Talim-ul-Islam High School
- 8 The President of the Theological Seminary.
- 9 The President of Ansarullah.
- 10 The President of Khuddam-ul-Ahmadiyya.
- 11 Representative of Lajna Imaillah.
- 12 Missionaries who had worked abroad for a minimum period of five years.
- 13 Missionaries who had worked within Pakistan or India for a minimum period of five years.
- 14 Ameers of circles in Pakistan.
- 15 Members of the Movement who had joined the Movement in the lifetime of the Founder of the Movement.

The total membership of the college is approximately one hundred and fifty.

The health of Khalifatul-Masih II entered upon a prolonged process of slow but progressive decline and the end came on 8 November 1965. His demise shook the Movement to its foundations. Every member of the Movement was overwhelmed with grief, the depth and intensity of which were beyond measure. The shock was bewildering and baffling. It seemed that the vacuum thus created would be hard, if not impossible, to fill. Everyone, however, realized that the divine will was supreme and no human being was immortal.

The members of the Community converged in large numbers upon Rabwah for the purpose of seeking comfort and consolation from each other's company and to pay their tribute of love and devotion to the sacred memory of the holy one who had guided the destinies of the Movement for more than half a century and had given freely of his love, sympathy and support to everyone with out discrimination.

The President of the Sadr Anjuman Ahmadiyya, in conformity with the constitution of the Electoral College convened a meeting of the College on 9 November for the purpose of electing the new Khalifa. The interval between the demise of Khalifatul-Masih II and the meeting of the Electoral College was spent by everyone in humble and earnest supplication to the Divine, that the members of the Electoral College may be rightly guided in their choice of the Successor to Khalifatul-Masih II. The College met in a deeply prayerful mood and Sahibzada Mirza Nasir Ah-

mad Sahib, eldest son of the departed Khalifatul-Masih, who had been Principal of the Talim-ul-Islam College for 21 years, was elected Khalifatul-Masih III by an overwhelming majority of the Electoral College. As soon as the choice of the Electoral College became known it was universally felt as if comfort and consolation were descending upon every heart from heaven.

The funeral prayers over the beloved departed, led by the newly elected Khalifa, and his interment later on the same day were a deeply moving experience for everyone, which was born of conflicting emotions of grief and bereavement on the one hand and steadfast submission to the divine will, and a firm resolve to march forward in earnestness, giving of one's very best on the other. The bonds of brotherhood were felt to be gaining in strength, and the urge towards greater uprightness and righteousness in every sphere appeared to be the prevailing mood.

Hazrat Mirza Nasir Ahmad Sahib, Khalifatul-Masih III, was 56 years of age when he was elected to his exalted office. Under the directions of his revered father he had at an early age committed the whole of the Holy Quran to memory. His education and training had comprised the religious as well as the secular in both of which he attained high proficiency. Although priority had been given to the religious over the secular and to the spiritual over the intellectual, yet neither was neglected. After having completed his course of theological and oriental studies at the level of High Proficiency, he graduated from Government College Lahore and obtained the Bachelor of Arts Degree of the Punjab University. He then proceeded to England for postgraduate studies at Balliol College, Oxford, and in due course obtained the Honors Degree of the University of Oxford, and later became Master of Arts of the University.

On return from England he was appointed a professor in the Theological Seminary at Qadian and later became its Principal. On the establishment, in 1944 of the Talim-ul-Islam College, which was affiliated to the Punjab University, he was appointed its first Principal, which office he filled with distinction for 21 years, and which he relinquished on his election as Khalifatul-Masih III. Under his devoted care and guardianship the Talim-ul-Islam College went steadily forward and established a record of both academic achievement and athletic performance, as one of the foremost educational institutions in the province. For a number of years Sahibzada Mirza Nasir Ahmad Sahib also served as a member of the governing body of the Punjab University in which capacity he rendered valuable service to the cause of higher education in the province.

While for more than twenty years the college had a prior claim on his time and attention, he was ready to serve in whatever capacity he was called upon for a period he served as the President of the Sadr Anjuman Ahmadiyya, which office, though honorary, involved the discharge of heavy responsibilities at the Center of the organizational pattern of the Movement.

He possesses a firm but gentle disposition which is characterized chiefly by shyness and modesty. It has been observed, however, that when the occasion so demands he does not fail to provide dashing leadership.

He was called to his exalted office at a mature age in the face of the most poignant tragedy of his revered father's death, and by the grace and mercy of God, has proved himself an inexhaustible source of comfort and consolation to all members of the Movement, not only at that critical juncture in the fortunes of the Community but through the series of crises with which the Movement has been faced from time to time during his Khalifat.

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Khilafat-e-Ahmadiyya

(The Successors of Hazrat Promised Messiah)

Sohail Z. Hussain

Allah's bounties have been innumerable shown to all ages of mankind. Among them is the advent of great spiritual guides, the prophets, and subsequently the establishment of succession, or Khilafat. As long as their followers hold fast to piety, Almighty Allah strengthens those successors with extra-ordinary abilities and enables them to excel the community in good works. As Allah says in the Holy Quran:

وعد الله الذين امنوا وعملوا الصلحت ليستخلفنهم
في الارض كما استخلف الذين من قبلهم وليمكن لهم
دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم امنا

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear." (Al-Quran, 24 [Al-Nur]:56)

Khilafat-e-Ahmadiyya has been established by the Almighty Allah, after the same pattern as Khilafat-e-Rashida. The following is a brief sketch of the successors of Hazrat Promised Messiah, peace be upon him, the perfect reflection of the Holy Prophet, peace and blessings be upon him.

Khalifatul-Masih I

Upon the demise of Hazrat Promised Messiah, peace be upon him, in May 1908, Hazrat Haji Hakeem Maulvi Nooruddeen Sahib was unanimously elected the first successor. He was a favorite companion of Hazrat Promised Messiah and a source of great joy. Huzur, peace be upon him, wrote in Ayena Kamalat Islam that Hazrat Nooruddeen's presence was an answer to his prayers for a dear companion. He writes:

His name, like his shining qualities is Nooruddeen. He belongs to Bhera and is a Qureshi Hashimi by descent. He is thus one of the chieftains of Islam and belongs to a noble family. I experienced such a great joy at meeting him as if I had recovered a limb that had been cut off. I was in ecstasy as was the

Holy Prophet, peace be upon him, when Hazrat Umar, may Allah be pleased with him, made his submission.

In a poem, Huzur, peace be upon him, further elucidated his love for the personage:

How fortunate would it be if every-one of my community were a Nooruddeen!

Even before joining Hazrat Promised Messiah, peace be upon him, Hazrat Nooruddeen possessed vast religious knowledge and achieved great prominence as a physician. Since very young, in fact, he traveled extensively and studied under numerous divines, notably for a few years at Mecca and Medina.

In accordance with a dream, he traveled to

Kashmir and assumed the office of court physician to the Maharaja. There he learned of Hazrat Promised Messiah's claims and, upon visiting him in Qadian, immediately recognized his truth. Hence on March 23, 1889, when on Divine revelation, Hazrat Promised Messiah initiated the Ahmadiyya Community, Hazrat Nooruddeen became the first one to perform Bai'at. An English biography by Muhammad Zafrulla Khan Sahib, may Allah be pleased with him, provides superb details of the above events.

As Khalifa from 1908 to 1914, Hazrat Nooruddeen continued to give Divinely guided exegeses of the Holy Quran. In addition, he established various Jamaat institutions including Bai-

tul-Maal (i.e. the Treasury), schools, notably Madrasa Ahmadiyya and Talim-ul-Islam High School, and publications, in particular Al-Fazl.

Perhaps his most praiseworthy achievement, however, was in upholding and protecting the very institution of Khilafat. In response to a minority element in the Jamaat which wanted to undermine and eventually eradicate Khilafat, Hazrat Khalifatul-Masih I admonished the Jamaat of the indispensability of Khilafat, so much so that upon the revered saint's demise in 1914 the Jamaat withstood like a solid fortress the renegade group's splitting away. Next, Allah's grace was manifested in the second Khalifa.

Khalifatul-Masih II

If anyone can parallel the vast organizational accomplishments of Hazrat Umar, may Allah be pleased with him, the second Khalifa of the Holy Prophet, peace and blessings be upon him, it is Hazrat Bashiruddin Mahmud Ahmad, may Allah be pleased with him, the second Khalifa of Hazrat Promised Messiah, peace be upon him. Hazrat Khalifatul-Masih II is especially ranked, for he was the promised son of Hazrat Promised Messiah who would, according to the revelation, be a sign of Allah's Mercy, Power, Grace, and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth.

Hazrat Khalifatul-Masih's Khilafat of 52 years is marked by groundbreaking achievements in organization and foreign missions. In the very first year 1914, the first Majlise Shoora organized a world-wide Tabligh Plan. By 1919, various de-

partments were created to streamline Sadr Anjuman Ahmadiyya. Through the years, auxiliary organizations were setup. Even the system of electing subsequent Khalifas was codified. Hazrat Khalifatul-Masih II devoted great effort to furthering missionary work. Missions were established around the world, including the United States (in 1920). Tahrike Jadeed (1934) and later Waqfe Jadeed (1957) schemes were setup to fund missionary activities. Jamia Ahmadiyya (1928) became the tool for producing Allah's spiritual warriors.

Hazrat Khalifatul-Masih II waged a tireless campaign to propagate Islam and Ahmadiyyat. Through Divine guidance, he wrote ten volumes of Tafsire Kabir. These are just a few of the many accomplishments of the Sign of Allah and Hazrat Promised Son, may Allah be pleased with him.

Hazrat Khalifatul-Masih III

The year 1965 marked the demise of Hazrat Khalifatul-Masih II and the ushering in of his son Hafiz Mirza Nasir Ahmad as Hazrat Khalifatul-Masih III. Hazrat Promised Messiah received revelation about him (Haqeeqatul-Wahi, p. 95), as

did his father (Tarikhe Ahmadiyyat, Vol. IV, p. 320).

Hazrat Khalifatul-Masih III was especially known for his humility. Although a Hafiz and an eminent religious and secular educator, he ex-

emplified a genuine modesty which many today have fond and heartfelt memories of.

A few months into his Khilafat, Hazrat Khalifatul-Masih III established the Fazle-Umar Foundation, which funded the continuation and completion of projects begun by his beloved predecessor. In 1971 he launched the Nusrat Jehan Scheme, in memory of the wife of Hazrat Promised Messiah, peace be upon him, to organize long-term humanitarian efforts in West Africa such as schools and hospitals. By the grace of Allah, in a short span of time, 17 medical centers and 15 secondary schools were established. Among Huzur's other accomplishments were Waqfe-Aarzi, Majlis Moosiyyaan/Moosiyyat (both in 1966), and the inauguration of Masjid Al-Aqsa, Rabwah (1972). On the occasion of laying the foundation stone of Masjid Basharat, Spain,

Hazrat Khalifatul-Masih III announced the Ahmadiyya motto:

Love for All; Hatred for None.

Huzur's 17 years of Khilafat were marked by trying times for the Jamaat. Continued agitation by intolerant Muslim clerics led to Pakistan's tragic declaration of Ahmadis as non-Muslims, on September 7, 1974. In the previous few days of deliberations, Hazrat Khalifatul-Masih III raised such an irrefutable defense of Ahmadiyyat before the National Assembly that it decided to seal the transcripts as confidential and restricted to the public. Little did they understand that they could not quell the voice of the Khalifa of Hazrat Promised Messiah. Allah would bestow upon the next Khalifa the means of saturating his message upon the entire earth, unabated.

Hazrat Khalifatul-Masih IV

Hazrat Mirza Tahir Ahmad became Khalifa upon the demise of Hazrat Khalifatul-Masih III in June 1982. As was his predecessor, Hazrat Khalifatul-Masih IV is also a grandson of Hazrat Promised Messiah and a son of Hazrat Khalifatul-Masih II. His maternal grandfather, Hazrat Abdus-Sattar Shah, may Allah be pleased with him, was a descendent of Hazrat Ali, the fourth Khalifa of the Holy Prophet, razi Allahu anho.

Huzur is noted for his dynamic presence. Since becoming Khalifa, hundreds of new mosques and missions have been established. The Holy Quran has been translated into many more languages, and the Jamaat has grown according to a power curve. The latter is in fulfillment of a prophecy by Hazrat Promised Messiah, peace be upon him, about the state of Ahmadiyyat after first 100 years. An inspiring biography entitled *Man of God* by Iain Adamson contains other details of Huzur's life.

When the Maulvis and government of Paki-

stan tried to suppress the voice of Hazrat Khalifatul-Masih III, Allah responded by granting Hazrat Khalifatul-Masih IV the means of propagating to virtually every corner of mankind, including Pakistan. In 1992 on the occasion of the inauguration of Baitul-Islam Mosque, Canada, for the first time, the Khalifa's Friday Sermon was broadcast to every continent of the world via live satellite transmission. Huzur developed the satellite to such an extent that today Muslim Television Ahmadiyya (MTA) is broadcast daily and can be elicited in every home.

By the grace of Allah and under Huzur's guidance, 204,308 persons simultaneously accepted Ahmadiyyat via live satellite transmission at Huzur's hands on July 28, 1993, and on July 31, 1994 the number reached 418,206. May Allah the Almighty strengthen the hands of Hazrat Khalifatul-Masih IV and protect and sustain Khilafate Ahmadiyyat. Amin.

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Ansar Pledge

اشهد ان لا اله الا الله وحده لا شريك له
واشهد ان محمدا عبده ورسوله

I solemnly promise that I shall endeavor till the end of my life for the consolidation and propagation of Islam and Ahmadiyyat and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-e-Ahmadiyya. Insha Allah.

Publications

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Calendar

Northwest Ansar Ijtema: Portland, OR, July 1995.
West Coast Ansar Ijtema: Los Angeles, CA, August 12-13, 95.
U.S. National Annual Ijtema Ansarullah and U. S. National Annual Shura Ansarullah: Washington, D.C: September 15-17, 95.

National Majlis Aamila Majlis Ansarullah, U.S.A.

1993-1995

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Naib Sadr Saf Doem: Dr Mubarik Ahmad Shah

1994

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Qa'id Umumi (Gen. Sec.): Naeem Chaudari
Naib Qa'id Umumi: Zabeeh Ullah
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Glossary

Explanation of some of the words and expressions appearing in this issue.

Abi: Father of.
 Abu: Father of.
 Atfal: اطفال: Members of Majlis Atfal-ul-Ahmadiyya.
 ayyadahollaho benasrihilaziz : ايده الله تعالى بنصره العزيز : May Allah support him with His Mighty Help
 Azan, Adhan : اذان : Call for formal Islamic Prayer.
 bai'at, baiat : بيعت : pledge of initiation, covenant of association.
 bait : بيت : house
 Bait-ud-Dua: Room in Hazrat Promised Messiah's residence which he used for solitary worship and prayers.
 Bani: Tribe of. Progeny of.
 Banu: Tribe of. Progeny of.
 Br., Bro.: Brother (in Islam, in Ahmadiyyat).
 Chanda: Monetary contribution, donation.
 dars, dars-ul-Quran : درس القرآن : A reading from the Holy Quran accompanied by its explanation.
 Fiqha: Islamic Jurisprudence
 Hadith : حديث : Saying of the Holy Prohet Moham-mad, sallalloho alaihe wasallam.
 Hafiz: A person who has memorized the Holy Quran by heart.
 Haji: A person who has performed Hajj.
 Hajj: Pilgrimage to the holy places in Mecca according to the prescribed manner.
 Hazrat : حضرت : His Holiness
 Hazrat Amman Jan: Wife of Hazrat Promised Messiah. Mother of Hazrat Khalifatu-Masih II.

Huffaz: Plural of Hafiz.
 Lubbaik, labbaik: At Your Service. Proclamation at Hajj.
 Qasre Khilafat: residence of the Khalifa
 rahemahollah: May Allah show His mercy to him.
 Prayer for a holy person who did not see the Holy Prophet or the Promised Messiah.
 raziallaho anho, razi Allaho anho : رضى الله عنه : May Allah be pleased with him. Prayer for a holy person who saw the Holy Prophet or the Promised Messiah.
 Sahibzadah, Sahibzada: Young gentleman. Of honorable descent. Son of an honorable person.
 Salat : صلاة : Formal Prayer offered according to a prescribed procedure.
 Shaheed : شهيد : Martyr; also, witness
 Shudhi Movement: A Hindu movement to convert back to Hinduism the Muslims who had accepted Islam from among the Hindus.
 Shura : شورى : advisory council
 Sunnah : سنة : practice of the Holy Prophet Mohammad, sallalloho alaihe wasallam
 Sunnats: Non-congregational part of Salat offered in copying the practice of the Holy Prophet.
 Umme: mother of
 Waqare Amal, Waqar-i-Amal: Dignity of manual labor.
 Yaume Peshwayane Mazahib: Religious Founders' Day

Al-Nahl

(Published by Majlis Ansarullah, U.S.A.,
 An Auxiliary of
 The Ahmadiyya Movement in Islam, U.S.A.)
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