In the name of Allah, the Gracious, the Merciful

WELCOME TO AHMADIYYAT,
THE TRUE ISLAM

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In the name of Allāh, the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLAM

INTRODUCTION

By the Grace of God, Ahmadiyyat, the True Islām is spreading throughout the world. People of all creeds and color are joining Ahmadiyyat in unprecedented numbers. Just last year more than 81 million (see attached letter after the Foreword section) men, women and children all over the world have joined Ahmadiyyat. Acceptance of Islām and joining the Ahmadiyya Muslim Jama‘at (Community), undoubtedly, is the most important decision one makes in one's life. It was felt that there should be a book containing basic information about Islam Ahmadiyyat which could be given to people joining the Ahmadiyya Muslim Community. The book should also provide basic information about the Jama‘at’s Organizational system, Chanda system, and various Jama‘at’s activities, etc. This book has been prepared to this end and is a compilation of the material already published in the literature of the Jama‘at. For a more detailed information about Islam and Ahmadiyyat, the reader is urged to read the books listed in the Bibliography.

The manuscript was reviewed by respected M. M. Ahmad, Amīr Jamā‘at Ahmadiyya, USA, late Maulana Ataullah Kaleem, Retired, Amīr and Missionary In-charge, USA, and the following missionaries:

1. Maulana Shamshad A. Nasir, Missionary, Headquarters, USA
2. Maulana Mukhtar A. Cheema, Missionary, South Midwest
3. Maulana Daud A. Hanif, Missionary, Northeast
4. Maulana Inamul Haq Kauser, Missionary, Southwest
5. Maulana Mubasher Ahmad, Missionary, West Midwest
6. Maulana Irshad A. Malhi, Missionary, Northwest
7. Maulana Muhammad Zafrullah Hanjra, Missionary, East Midwest
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In addition, Maulana Munir-ud-Din Shams, Additional Vakīlūt Taṣnīf, London, Mr. Munawar Saeed, USA, Mr. Syed Abdul Hayee Shah, Mr. Habib-ur-Rehman Zirvi and Maulana Fazal Ilahi Bashir, Rabwah have also reviewed the manuscript.

I am grateful to everyone for their excellent suggestions with regards to the improvement of this publication. All these suggestions have been gladly incorporated.

I acknowledge with thanks the help given by Sumra Zirvi and Ayesha Khan in proof reading and editing, and Dr. Monib Zirvi for the design and preparation of the cover of the book.

Although, this book has been prepared for newcomers in Ahmadiyyat, the true Islam, it may also serve as an introduction to those seeking more information about Islam and Ahmadiyyat, but are not yet ready to make a commitment.

*Karimullah Zirvi*
National Secretary Ta‘īlm
Jamā‘at Ahmadiyya, USA
SYSTEM OF TRANSLITERATION

This book has the Arabic text and its English transliteration. We have adopted the following system for the English transliteration in this book:

The  is represented by 'a' or the a'rab,  by b,  by t,  by j,  by h,  by d,  by r,  by z,  by s,  by sh,  by t,  by z,  by f,  by q,  by k,  by l,  by m,  by n,  by v or w, and  by y.

For  we have used th, pronounced like th in the English word thing. For  we have used kh pronounced like the Scottish ch in loch. For  we have used dh pronounced like the th in the English words that and with. For  we have used d pronounced like the th in the English word this. For  we have used ġ, a strong glottoral specific to Arabic. For  we have used gh, a sound approached very nearly in the r grasseye in French. For  we have used ’, a sort of catch in the voice.

We have represented fatha by an a (pronounced like the u in the English word bud) when short and by ă (pronounced like the a in English word father) when long, by ai (pronounced like the i in the English word say) when followed by a ya, and by au (pronounced resembling the ou in the English word sound) when followed by a waw.

We have represented kasrah by an i (pronounced like the i in the English word bid) when short, by ī (pronounced like the ee in the English word deep) when long.
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We have represented *damma* by a *u* (pronounced like the *oo* in the English word *wood*) when short, by *ū* (pronounced like the *oo* in the English word *shoot*) when long.

The muffled sound of ظ when ظ or ظ with *shadda* follow the *tanween* has been represented by ň.

There are no capitals in Arabic, therefore we have not used any capitals in transliteration, when the transliteration is not a part of the English text. We have followed the rules of English grammar (and have used capitals where applicable) when Arabic words or expressions appear in the English text.
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PUBLISHER'S NOTE

Please note that in referencing the Holy Qur‘ân we have counted the verse:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allâh, the Gracious, the Merciful

as the first verse of the Chapter in which it appears. Some publishers of the Holy Qur‘ân, however, begin counting the verses after the verse

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Should the reader not find the relevant verse under the number given in the book, it would be found in the adjacent lower number. For instance, the reader would find the referred verse under 3 instead of 4.

The translation of the verses of the Holy Qur‘ân mentioned in the book is taken from Ḥâdrat Maulawi Sher ‘Alî Şâhib’s translation. In addition, the translation done by Ḥâdrat Khalîfâtul Masîh IV in the appendix of the Holy Qur‘ân with Ḥâdrat Maulawi Sher ‘Alî Şâhib's translation has been given. Many translators add explanatory words in their translation, which are not found in the Qur‘ânic text. But they see to it that the reader is not misled to consider them as the words of the Qur‘ân. Ḥâdrat Maulawi Sher ‘Alî Şâhib has italicized such words.

The name Muḥammad and his titles - the Holy Prophet or the Founder of Islâm - are generally followed by the symbol for the salutation sallallâhu ‘alaihi wa sallam meaning May peace and blessings of Allâh be upon him.

The names of most other Prophets and Messengers of God are
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followed by the symbol \textsuperscript{as} for ‘alai hissalam meaning on whom be peace. The names of the companions of the Holy Prophet of Islām \textsuperscript{sa} and the Promised Messiah and Mahdi \textsuperscript{sa} are followed by the symbol \textsuperscript{ra} for radīllāhu ta’āla ‘anhu meaning may God be pleased with him. The names of the Khalīfatul Masīh III and Khalīfatul Masīh IV are followed by the symbols \textsuperscript{rh} for rahmahullāh ta’āla and \textsuperscript{aba} for ayyadahullāh ta’āla bin asrihil ‘azīz, respectively. The actual salutations have not been set out in full for the sake of brevity. The readers should treat the full salutation as implicit.
In the name of Allah, the Gracious, the Merciful

WELCOME TO AHMADIYYAT,
THE TRUE ISLĀM

1

THE PURPOSE OF MAN'S LIFE

Different people, being shortsighted and lacking high resolve, appoint different purposes for their lives and most of them limit themselves to worldly goals and ambitions. However, the real purpose of life that God Almighty has appointed for man, as mentioned in the following verse of the Holy Qur’ān, is to worship God Almighty:

وَمَا خَلَقْتُ الْجَنَّ وَالْإِنْسَ إِلَّا لِيُعْبَدُنِ ۖ

wa mā kalaqtul jinna wal insa illa li ya‘budun

And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me (51:57)

Thus, the true purpose of man's life is the worship of God, His understanding and complete devotion to Him. It is obvious that man is not in a position to appoint the purpose of his own life, for he does not come into the world of his own accord, nor will he depart therefrom of his own will. He is a creature of God, and the One Who created him and invested him with better and higher faculties than those of all other animals has also appointed a purpose for his life. Whether anyone penetrates to it or not, the
purpose of man's creation without a doubt is the worship and the understanding of God and complete devotion to Him.

(The Philosophy of the Teachings of Islam, p 106, Published: 1996)

Various traditions of the Holy Prophet, which are basically an explanation of the above verse of the Holy Qur'an, further explain the purpose of life. God Almighty revealed to the Holy Prophet the purpose of the creation of man, which is stated in the following tradition of the Holy Prophet, which is a Hadith-i-Qudsi:

\[
\text{kuntu kanzan makhfiyyan fa arattu an u'rafa fa khalaqtu adama}
\]

I was a hidden treasure then I decided that I be recognized and the world may know me, therefore, I Created Adam

(Mazyalal Khfâ-i-wal albâs Vol. 2, p. 132 by Ismâîl bin Muhammad al'ajîn) i

Another saying of the Holy Prophet which describes the purpose of creation of man is as follows:

\[
\text{innallâha 'azza wa jalla khalaqa âdama 'alâ šûratihî}
\]

God has Created Adam in His own Appearance

(Bukhârî Kitâbul Astaidhan Bâb Bad'âl Islâm p 919, Musnad Ahmad, p 323/2)

The verse of the Holy Qur'an (51:57) and the traditions of the Holy Prophet mentioned above clearly establish that the purpose of man's
creation is that he should obey God. It is, therefore, imperative that one should keep this purpose constantly in mind.

According to Islam, the object of human life is its complete spiritual transition, to worship One God and serve His creations. It teaches that everyone has the seed of perfect development, and it rests solely with a person to achieve or realize the full potential, or let it remain unaccomplished. Islam does not support the idea that man is born in sin. Humans are the best of creation, according to Islam.

God Almighty says in the Holy Qur'an:

أَلَّا تَكُونُوا مِنَ الْمُنَافِقِينَ مِنْ فَتَنَّا

Surely, We have created man in the best of creative plans. (95:5)

Hadrat Khalifatul Masih IV gave this response to the following question from a Christian: What is the purpose of life according to the Islamic faith? He stated:

"The purpose of life should be the same in all Divinely revealed faiths. It has to be so because in the faiths that have originated from God, the purpose cannot differ - that is impossible. This is exactly what the Holy Qur'an has mentioned. It states that all religions, whatever they were, wherever they originated, in whatever age, they all taught the same basic fundamentals that the purpose of life is to return to God -- consciously, not through death -- by paying homage to God, and by worshipping Him with all sincerity, without calling on any partners alongside God.

God Almighty says in the Holy Qur'an:
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O ye men, worship your Lord Who created you and those who were before you, that you may become righteous; Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allâh, while you know (2:22-23)

So if one is sincere in his dedication to worship of the One and only God, he is fulfilling the first message, which is given by all the Prophets of God, everywhere in the world, that the purpose of life is to worship God Almighty.

The following verse of the Holy Qur’ân (51:57) specifically speaks of this purpose:

And I have not created the Jinn (chiefs) and the men (common people) but that they may worship Me (51:57)

In this verse God Almighty states that I have not created man, mighty or meek, but for the sake of worshipping Me.
At first glance, this purpose appears to be rather a selfish one, but upon deeper consideration it becomes totally different from what it initially seemed. The phrase 'to worship Him' needs to be clearly understood. Here, the English word 'worship' is misleading - in Arabic it does not have the same connotations. Worship is not just to formally bow to someone, to a thing, or to a god, or whatever. Worship means to completely divest oneself of all rights of ownership, to admit that these rights belong to God, not to us, because the word 'worship' in Arabic has the same root as the Arabic word 'abd which means 'a slave'. Now, the definition of a slave is one who does not possess even his own body - whatever he earns goes to his master. This common root is significant in understanding the meaning of worship in Islamic terminology. The meaning now becomes much broader and rises high above that which may have been assumed in the beginning, i.e., just to bow to God and all will be well is not at all a correct assumption. God reminds us that everything He has created belongs to Him; you will return to Him one day, and in that, you have no option. God says return to Me before that day and divest yourself completely of all your properties and possessions, even that which you desire to possess and submit it to God - this is worship.

The second meaning of worship is to follow somebody - to follow in the tracks of someone. So, the second meaning of worship would be to follow the attributes of God because, if He is the Master, you must know what the Master's desires are and you must respond accordingly. Here the meaning of worship is to understand what God requires of us and to do exactly as He requires. This is not a selfish concept from the vantage point of God. This is done for the sake of man, because all the advantages are gained by man, not by God. This aspect has been further clarified in the Holy Qur'an to remove any misunderstanding about this purpose. In the Holy Qur'an, God states that even if He had not created man or even if all humanity had rejected Him, it would still not make the slightest dent in God's Sovereignty, because there exist, in far greater number, other living forms like the angels and other spirits who bow to God without any question, who submit to Him as if it is ingrained in them - and it is ingrained in them. If this was the purpose, why should God have created man at all - He had plenty of other living beings to bow to Him. So the creation of man is for the sake of man and not for the sake of God. Its
The true purpose of a human being's life is the worship of God, the attainment of His understanding and complete devotion to Him. He should follow him perfectly as a slave follows his master. Allâh has created human beings with the faculties that are appropriate for this aim, and revealed the Holy Qur’ân so that he may seek Allâh through it. Thus, a Muslim's first duty is to serve His Creator; to worship Him and to follow His commands. This is known as "Haqûqullâh". His second duty is to serve humanity, "Haqûqul ‘Irâd", for this is a part of worship. A Muslim can show his love for His Creator by expressing love and compassion for all His creation.

(Pathways to Paradise, A Publication of the Lajna Ima'illah, USA, p. 2)

MEANS OF ATTAINING PURPOSE OF LIFE

Man has been given a lease of life on this planet for the primary purpose of cultivating within himself Divine attributes, whereby he may become an embodiment of righteousness, shedding heavenly light wherever he treads. There is no worthier goal in life than the acquisition of holiness and righteousness, which Muslims have been exhorted to cultivate through obedience to the Laws of God Almighty.

God Almighty has not only clearly stated the purpose of man's life but He has also guided mankind through His Messengers and Books (Divine Scriptures) to the means of achieving the purpose of life.

The object of human existence, being the winning of Allâh's pleasure, the means for the attainment thereof is obedience to Allâh, and the visible illustration of that ideal is to be found in the Holy Prophet®. Thus, the highest spiritual awards are attainable only through obedience to Allâh and the Holy Prophet®.

God Almighty states in the Holy Qur’ân:
And whoso obeys Allâh and this Messenger of His shall be among those on whom Allâh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

This verse of the Holy Qur’ân reveals that the doors are even open to the higher realms of spiritual attainment, wherein lie terraces of blessings as far as the eye of the soul can see, because both in this life and in the next life, rewards are graded according to individual achievement.

The Holy Prophet has said the following about achieving the purpose of life
Abū Umāmah Bāhili relates: I heard the address of the Holy Prophet on the occasion of the Farewell Pilgrimage in the course of which he said: 'Be mindful of your duty to Allāh, observe the five Prayers and the Fast of Ramaḍān, pay the Zakāt duly and obey those in authority among you; you will enter the Garden of your Lord.'

(Tirmidhī Kitābus Ṣalāt Bāb Ma Yat‘allaqu Biṣ-Ṣalāt)

Promised Messiah and Mahdi in his book, "The Philosophy of the Teachings of Islam" has mentioned the following eight means of achieving the purpose of life:

i. The first means of achieving this goal, the purpose of life, is to recognize God Almighty correctly and to believe in the True God.

ii. The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart.

iii. The third means of approach to God is knowledge of His Beneficence; for beauty and beneficence are the two incentives of love.

iv. The fourth means of achieving the true purpose of life appointed by God Almighty is supplication.

v. The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause, and
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by laying down our lives in His cause and by employing our reason in His cause.

vi. The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tired.

vii. The seventh means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example.

viii. The eighth means of achieving the purpose of life is visions and true dreams and revelation.

(The Philosophy of the Teachings of Islam, p 108-113, Published: 1996)

Worship of God is not confined only to prayer and meditation but embraces every thought, word and action; for whatever we think, say or do for the sake of God is an act of worship.

While we are connected with this world, our goal in life should be self-purification. We should seek the attainment of this goal through prayer and constant effort in reflecting the attributes of God in our general behavior. High is the goal and tremendous the task; efforts made in this direction are always most rewarding. We should never despair despite our failures and weaknesses but rather find inspiration in the following words of Ḥāḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Maṣīḥ II:

"Islām rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue and purity and enables him ultimately to arrive at his goal."

(Review of Religions, Vol. LXXXV, No. 9, 1990, p 24)
SIGNIFICANCE OF RELIGION

Religion helps man to achieve the object of life. Religion guides man into communion with his Maker, and through such communion, puts him in beneficent accord with his fellow beings, all of the creatures and servants of the same Creator, the One, without associate. It is the function of religion to furnish guidance on this behalf. How shall man know his Creator? How shall he form a concept of His attributes? What means shall he adopt to put himself in communion with Him? The Qur’ān sets forth complete and perfect guidance on these and other cognate questions.

God Almighty says in The Holy Qur’ān:

\[inna \ 'alainā \ lal \ huda\]

Surely, it is for Us to guide. (92:13)

Religion is the way of life that should enable each individual to attain to the highest possible development in the spiritual, moral and physical spheres. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand, and between man and man on the other.

The Promised Messiah and Mahdi™ has defined religion as follows:

"Religion of a man is the way of life he adopts for himself. Everybody must have a religion. Even the person who does not believe in the existence of God has to adopt a way of life and that way is his religion. But of course, what one should ponder over is whether the way he has adopted is the one that gives him sincere steadfastness, eternal joy and unending contentment."
Behold! Religion is a very common word. Literally, it means a walkway or a path. The word 'Religion' does not necessarily connote religion. The experts in various branches of knowledge - sciences, arts, archeology, chemistry and astrology - have a religion of their own. None can be without it. It is a must for man; one can not be without religion. Just as the soul of a man stands in need of a body and the interpretations need words and a mode of talking, the same way, man is in need of religion.

I do not want to go into a discussion of what people say to the one they worship: Whether they say Allâh or God or Premeshar. Give Him any name you like, but let me know what do you think of Him? What are His attributes in your mind? It is the 'attributes of God' which matter the most, and these are what one should ponder about."

(Malfūzât Vol. II, p 236)

The Promised Messiah and Mahdi further states:

"The purpose of religion is that man should obtain deliverance from his passions and should develop personal love of God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the Hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is Hell, which will appear in diverse shapes in the Hereafter. Thus the true purpose is to have full faith in Him."

(Chashma Masîhî, pp 20-23)

THE CONTINUITY OF RELIGION

Haḍrat Mirzā Ṭāhir Aḥmad, Khalîfatul Masîh IV writes about religion:

"We believe in the continuity and universality of religion. That is why Islâm lays emphasis on the institution of Prophethood as a universal phenomenon, which means that Prophets have to be accepted in their
totality. Rejection of one out of the community of Prophets is tantamount to rejection of all, because, in fact, one bows to the Prophets only in view of their hailing from the same source. In this context, the term 'continuity' should be understood as something that is similar but not exactly like the evolution of life. We believe in the progressiveness of the message, advancing in step with general human progress in all spheres of human activity. It appears that the earlier forms of revealed religions, though possessing the same fundamental teachings, covered relatively smaller areas of detailed instruction. That is to say, a smaller number of do's and don'ts. These then gradually grew into a larger number of imperatives and prohibitions covering a wider field of human activity. Also, it appears that religions belonging to the ancient civilizations addressed themselves to comparatively smaller audiences belonging to particular tribes, clans or regions. Their messages were confined to the requirements of the time. They could be more aptly described as tribal, clannish or national religions. The case of the Children of Israel and Judaic teachings is a fitting illustration to prove the point.

The historic trend of development, therefore, can be summarized as twofold:

1. A progressive elaboration and comparative perfection of the teachings.

2. A progressive shift from smaller to larger denominations.

Continuity does not mean that the same religion that was revealed to Adam continued to address mankind and underwent a gradual progressive change, widening its field of instruction and address. What it means is that in different parts of the world, where different civilizations took root and flourished, Divine revelations gave birth to such religions with corresponding social developments of man in those parts of the world. All of these religions, however, were developing in the same general direction."

(Christianity: A Journey from Facts to Fiction, pp 123-124)
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**The Apex of Religious Development**

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV writes;

"Of all such religious denominations, we believe the one in the Middle East was being nurtured and cultured to give birth to such major religions as would serve the main stem of religious evolution in the world. This is quite evident from a study of religious history. Judaism followed by Christianity, followed by Islām, clearly indicates the direction of the evolution of religious teachings. Among these religions, the progression of teachings can easily be traced back and forth and is found to be deeply interrelated. It is highly important, therefore, to understand this grand scheme of things which was to result, and did result, in the consummation of these teachings in the form of a universal religion, Islām."

*(Christianity: A Journey from Facts to Fiction, p 124)*

**Unity of Religions**

The principle that the Prophet Muḥammad™ testifies to the truth of all previous revelations, furnishes a strong foundation for harmony between the various religions of the world, as well as for the unity of the human race. The fact that all of the foregoing Prophets testify to the truth of Prophet Muḥammad™ constitutes a yet stronger testimony to the truth of Islām and the unity of religions. The Prophets who lived thousands of years ago, and in countries distant from Arabia, all foretold the advent of the mighty Prophet of Islām. In fact, those very Prophets might well have impelled both Jews and Christians to settle down in Arabia; for the land of the Promised Prophet was specified by name in their Scriptures.

*(Muḥammad™ in the Bible, Khalīl A. Nāsir, Ahmadiyya Movement in Islām,USA)*
ISLĀM AND A MUSLIM

Islam is the name given by God Almighty to the true religion revealed by Him. Islam is an Arabic word. Literally the word Islam means, *Peace and submission; Surrender of one's Wilāt;* and to be in amity and concord with the Will of Allāh. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God.

God Almighty says in the Holy Qur’ān:

*huwa sammākumul muslimīna min qablu wa fī hādhā*

He (God) named you Muslims both before, and in this *Book* (The Holy Qur’ān). (22:79)

*innaddīna ‘indallāhil islām*

Surely, the true religion with Allāh is Islam (complete submission). (3:20)

Islam is the religion that provides true understanding of God and prescribes His true worship. Islam is inherent in human nature and humans...
are created in accord with Islam. Islam teaches that the highest reach of human faculties is to meet God, the Exalted, through purification of the soul by worshipping Him and performing good deeds.

Islam is the essence of all truth. There is not a single fundamental verity that is not comprised in the Holy Qur’ān. Islam is a living faith and claims to be able to place the relationship of man with God on the same plane as it was in the days long past. Islam does not consider revelation and communion with God to be a thing of the past. It believes that the avenues of spiritual bliss trodden upon by Noah, Abraham, Moses, Jesus and, above all, the Holy Prophet of Islam, are still open and beckoning to those desirous of close communion with God.

One of the distinctive characteristics of Islam is that it requires its followers to believe that all the great religions of the world that prevailed before it were sent by God. It requires faith in all Prophets and in the revelation that was vouchsafed to them. It is thus a universal possession and a perfect guide.

God Almighty says in the Holy Qur’ān:

قوَلُواْ أَمَّنَّا بِاللَّهِ وَمَا أَنْزَلْنَ إِلَيْنَا وَمَا أَنْزَلَ إِلَى إِبْرَاهِيمَ وَأُولَٰئِكَ الَّذِينَ شَهِدتُّهُمْ وَأَنْسَحَّلَنَّ وَأَوْتَى الْبَيُوْنَ مِنْ رَبِيعِ الْمَيْيَاتِ لَا تُفْرَجُ بِيْنَ أَحَدِهِمْمَ فَ وَتَخُنُّ لَهُ مُسْلِمُونَ

قُلُواْ أَمْتَّنَا بِاللَّهِ وَمَا أَنزَلْنَا عَلَيْنَا وَمَا أَنزَلَ عَلَيْهِمْ إِلَٰهٌ مَّعْنَىٰ وَأَوْتَى الْبَيُوْنَ مِنْ رَبِيعِ الْمَيْيَاتِ لَا تُفْرَجُ بِيْنَ أَحَدِهِمْمَ فَ وَتَخُنُّ لَهُ مُسْلِمُونَ

Say ye: ‘We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his
children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves'. (2:137)

Islam presents itself as a universal religion. The Holy Qur’ân states that it is a Message for all the worlds and the Prophet of Islâm is the Messenger for the whole of humanity:

\[
\text{in huwa ilâ dhikrullâl ‘âlâmîn}
\]

It is nothing but a Reminder unto all the worlds (81:28)

\[
\text{qul yâ ayyu hannâsu innî rasûlullâhi ilaikum jamî‘â}
\]

Say, 'O mankind! truly I am a Messenger to you all from Allâh.' (7:159)

Islam, not only proclaims its universal character, but also lays claim to being eternal. Islam is declared in the Holy Qur’ân to be the perfected religion for the benefit of mankind, after which no new teachings would be revealed to annul the teachings of Islam.

God Almighty says in the Holy Qur’ân:

\[
\text{al yauma akmaltu lakum dînakum wa atmamtu ‘alaikum ni’matî wa ra’dîtu lakumul islâmâ dîna}
\]
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This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islâm as religion (5:4)

Islâm, as the above verse of the Holy Qur’an states, is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Qur’an through the Holy Prophet Muhammad*. As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His Prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and the complete Book through the Holy Prophet Muhammad*. This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of development. At the same time, it gathers together, the truths which were contained in the Divine revelation granted to any people for the guidance of men. Lastly, it meets all the spiritual and moral requirements for an ever advancing humanity.

God Almighty says about the Holy Qur’an:

\[
\text{فَيَقُولُ:َ} \text{قُرْآنٍ} \\
\text{فِيهُ كُتُبٍ قَمِيمَةٍ}
\]

\[\text{fīhā kutubun qayyimah}\]

Therein are the everlasting teachings. (98:4).

(Synopsis of Religious Preaching, A. U. Kaleem, pp 63-64)

Of the great faiths, Islâm is unique in several aspects. It is the only one that does not rely on any myth or mystery. It is based upon the certainty of proven and acknowledged facts. Muhammad*, the Prophet of Islâm, was a historical figure, and lived his life in full light of day. The revelation vouchsafed to him, over a period of twenty three years, has been
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fully safeguarded in the Holy Qur’an according to the Divine promise set out in the Qur’an itself:

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Islam is a very comprehensive religion. It presents a way of life and gives guidance under all possible situations. Islam covers the entire sphere of human activities. Furthermore, in Islam, the beliefs must be reflected in actions. Islam delivers a message of peace to its adherents in their relationship to fellow human beings as well as in their relationship to God. Islam condemns discrimination based on nationality, color or social class. There can be no master-race, aristocracy or priesthood. The most noble in the eyes of God being the most pious. Thus, Islam is distinct from other faiths in providing a comprehensive code of social and moral behavior. Islam conforms to human nature and fulfills all human needs. Furthermore, Islam is the only religion that accepts previous teachings and their bearers as coming from God. It does stipulate however, that these teachings have been tempered with, and can no longer be relied on as true guidance. Islam teaches that the Holy Qur’an incorporates in itself the true meanings of these previous teachings, and that its own integrity will always be guarded by Allah Himself. This acceptance and incorporation of other scriptures makes Islam a truly universal religion.

Some of the distinctive features of Islam are:

1. Islam holds God to be the Creator of the Universe and presents His Unity in stark, simple terms; comprehensible and appealing both to a rustic and an intellectual. Islam calls God a Perfect Being, the Fountainhead of all excellences and free of all blemishes. He is the Living God who manifests Himself everywhere and Who loves His
creation and listens to their supplications. None of His attributes have been suspended; He, therefore, communicates with mankind as before and has not barred the avenues to reach Him directly.

2. Islâm holds that there is no contradiction between God's Word and His Deed. It, thus, frees us from the traditional rivalry between science and religion, and does not require man to believe in anything beyond the laws of nature determined by Him. God Almighty urges us to ponder nature and to put it to beneficent use, for everything has been created for the benefit of mankind.

3. Islâm neither makes idle claims nor compels us to believe what we do not understand. It supports its teachings with reason and explanation, satisfying our intellect and the depths of our soul.

4. Islâm is not based on myths or folklore. It invites everyone to experiment for himself and holds that truth is always verifiable, in one form or another.

5. The revealed Book of Islâm is unique, distinguishing it from all other faiths. Despite their collective efforts over centuries, its opponents have not been able to equal even a small portion of this wondrous Book. Its merit lies not only in its unique literary excellence, but also in the simplicity and comprehensiveness of its teachings. The Qur’ān proclaims that it is the best teaching -- a claim made by no other revealed Book.

6. The Qur’ān claims that it combines the best features of earlier Scriptures, and all enduring and comprehensive teachings have been placed within its fold.

The Holy Qur’ān says:
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\[\text{inna hādhā la fissuḥufi ʿula suḥufi ibrāhīma wa mūsā}\]

This indeed is what is taught in the former Scriptures -- The Scriptures of Abraham and Moses (87:19-20)

7. A distinctive feature of Islam is that its revealed Book is in a living language. Is it not curious that the languages of all other revealed Books are either dead or no longer in general use? A living Book, it seems, has to be in a living and ever-enduring language.

8. Another distinction of Islam is that its Prophet passed through every imaginable stage of human experience, starting from an impoverished and orphaned childhood and ending as the undisputed ruler of his people. His life has been documented in minute detail and reflects unparalleled faith in God and constant sacrifice in His way. He lived a full and eventful life, packed with action, and has left behind an example of perfect conduct in every sphere of human endeavor. This is only fitting and proper, as he was living interpretation of the Holy Qur’ān, and by personal example lighted the way of mankind for all time to come -- a role not fulfilled adequately by any other Prophet.

9. Many prophecies contained in the Holy Qur’ān have been fulfilled over the ages and have reinforced the faith of its followers in the existence of the All-Knowing and Living God. This process continues to this day. The recent discovery of the preserved body of the Pharaoh who had driven Moses and his people out of Egypt fulfills the prophecy contained in the following verse of the Holy Qur’ān:
Fal yauma nu najjika bi badanika litakuna liman khalfaka ayah
So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. (10:93)

Another example of the fulfillment of the Qur’ānic Prophecy is about the development of new means of destruction, where fire would be locked in minute particles which would stretch and agitate before exploding with a ferocity that would cause mountains to evaporate.

Wailulli kulli humazatillumazati nilladhī jama’ā mā lañwwa ‘addadāhū yahsabu anna mā lahū akhīlāh kalla layumbadhanna fil Ḥutamah wa mā adrāka mal Ḥutamah nārullāhī múqadatullati tattali’u ‘alal af’idah innaḥā ‘alaihimmuṣadatun fī ‘amadimmu maddadah

Woe to every backbiter, slanderer. Who amasses wealth and counts it time after time. He thinks that his wealth will make him immortal. Nay, he shall surely be cast into “Al-Ḥutamah”? And what should make you know what the “Ḥutamah” is? It is Allāh’s kindled fire. Which will leap at hearts. It will be enclosed against them, in extended columns. (104:2-10)
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This Surah, from one angle, refers to life after death, and from another angle, it is a prophecy regarding development of an Atom Bomb. The Word ‘Utamah’ refers to Atom and the extraordinary energy in it.

(Revelation, Rationality, Knowledge and Truth, Hadrat Mirzâ Tâhir Aḥmad, Khâlîfâtul Masîh IV, pp 613-617)

10. Another feature of Islam is, that while it talks of the Hereafter and life after death, it also prophesies future events of this world, the fulfillment of which reinforces the faith of its followers in life after death.

11. Islam is distinct from other faiths in providing a comprehensive code of conduct in individual, collective and international dealings. These directions encompass every imaginable situation, and include the relationship between the young and the old, the employer and the employee, among family members, between friends and partners, and even between adversaries. The rules and principles enunciated are truly universal and have already stood the test of time.

12. Islam proclaims complete equality among mankind, irrespective of differences of caste, creed and color. The only criterion of honor it accepts is that of righteousness, not of birth, riches, race or color.

The Holy Qur’ân says:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَنْفَكُمْ

\[\text{Inna akramakum ‘indalâhi atqâkum}\]

Verily, the most honorable among you, in the sight of Allâh, is he who is the most righteous among you. (49:14)
And again the Holy Qur’ân says:

\[
\text{man ‘amila şâli-şâmin dhakarin au unthâ wa huwa mu’munun fa ula’ika yadkhulun jannata yurqa’un fihâ bi ghairi hisâb}
\]

Whoso does good, whether male or female, and is a believer--these will enter the Garden; they will be provided therein without measure. (40:41)

13. Islam presents a definition of good and evil that distinguishes it from all other faiths. It does not hold natural human desire to be evil; it only calls their inordinate and improper satisfaction to be evil. Islam teaches that our natural inclinations should be regulated and channeled so as to make them constructive and beneficent for society.

14. Islam has not only made women heirs to property, but has also given them equal rights with men, though not in a manner that would disregard the distinctive features of their anatomy and their exclusive responsibilities in the rearing and nursing of children.

(Distinctive Features of Islam: pp 12-15)

God Almighty says in the Holy Qur’ân to the followers of the Holy Prophet:

\[
\text{hâo } \text{âjütîkum } \text{wa mà } \text{jîl } \text{âlîkum } \text{fi al-dîn min hîrj } \text{mîlî} \text{aînîkum}
\]
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tabakum wa mā ja‘ala ‘alaikum fiddīni min ḥaraj millata ābīkum ibrāhīm; huwa sammākumul muslimīna min qablu wa fī ḥādhā

He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He (God) named you Muslims both before and in this Book (The Qur‘ān). (22:79)

Addressing Muslims, God Almighty says in the Holy Qur‘ān:

kuntum khaira ummatin ukhrijat linnāsī

You are the best people raised for the good of mankind. (3:111)

The word Muslim has been used before Islam. God Almighty says in the Holy Qur‘ān about Prophet Ibrāhīm ﷺ:

mā kāna ibrāhīmu yahūdiyyaʾwa lā naṣrāniyyaʾwa fākin kāna ḥanīfamuslima

Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him (3:68)
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When his Lord said to him, 'Submit', he said, 'I have submitted to the Lord of the worlds.' (2:132)

One who submits and follows the laws of Islam is called a Muslim. Thus, a Muslim is a person who makes peace with God, the Creator, and His creation. There are very clear guidelines pertaining to the definition of a Muslim, to be found in the Holy Qur'an, and in the traditions of the Holy Prophet.

The Holy Qur'an describes the righteous Muslims as:

'alladhīn yu'mīnu bīlghābī wā yuqīmūn al-salātā wāmā rāzqūnūhām

yu'nīfūn  wālladhīn yu'mīnu bīlghābī bīmā anzhīlā ilā bīlīk wāmā anzhīlā min qiblak wā bīlāhrīrā hūm yuqīnūn 0

alladhīn yu'mīnu bīlghābī wa yuqīmūn asṣalatā wa mimmā rāzqūnhūm yu'nīqūn. walladhīn yu'mīnu bīmā unzhīla ilaika wāmā unzhīla min qablīkā wa bīl ākhīrīt hum yuqīnūn.

Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come. (2:4-5)

The Holy Prophet

min 'sslī' chulūtā wāqastqībī qīlīnā wā akhl ābīhīnā fādhīkāl mūsīlmānīn.
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Whoever offers his Prayers as we do, and turns his face to the Qibla to which we turn our faces and partakes of our Dhahiha is surely a Muslim who is under the protection of Allâh and His Messenger; Therefore, violate not the guarantee granted by Allâh.

(Imâm Abû Hanîfa says):

"Whoever intends to enter the fold of Islâm, let him solemnly declare and believe that there is none worthy of worship but Allâh and Muḥammad is His Messenger. If he does this, he is surely a Muslim even if he is unaware of the fundamental injunctions of Islâm."

(Commentary of the Fiqh-i-Akbar by Imâm Abû Mansûr Muḥammad Bin Muḥammad Hanîfa, p 34)

UNIFICATION OF HUMANITY THROUGH ISLĀM

All religions expect the Messiah to come in the Latter Days, relatively close to the end of this physical world as we know it. Secondly, they all expect this person to be a "Second Coming" of some type, usually of a Prophet they have to come to give a special place to, or even idolize. Examples can be seen from all the major religions: the Hindus expect Shri Nishkalank Avtar, The Sikh's scriptures call him Mahdi Mîr, The Zoroasterians hope for the appearance of Soashyant, the third spiritual son of Zoroaster. The Buddhists believe that Buddhisttua Maitreya - the future Buddha, will ultimately descend from his present abode in one of the
Heavens. In Judaism, belief in and fervent expectation of the Messiah are firmly established tenets. Christians, since the early times after Paul have been expecting the second coming of Jesus Christ. The Muslims are also expecting the same Christ to descend from Heaven, but as a Muslim. And the Shi‘ite Muslims believe that the "Hidden Imām" who mysteriously disappeared 1100 years ago, they say, will come back as Imām Mahdi. Obviously, all these expectations are to be fulfilled in a single person and not many.

(The Muslim Sunrise, 1988, p 3)

Haḍrat Muḥammad Ẓafrulla Khān writes about unification of humanity through Islām:

"The world of religion is familiar with the concept of the second advent of great religious teachers who have passed away, but curiously enough all those who are looking forward to the fulfillment of the prophecies relating to the second advent of a great teacher expect that he would return to the earth in his physical body. This concept has been responsible for great confusion, bewilderment and conflict.

And among others from among them who have not yet joined them. (62:4)

The above verse of the Holy Qur‘ān indicates a second spiritual advent of the Holy Prophet. In this case, however, there has never been any expectation that the Holy Prophet would return to earth in his physical body. His second advent was expected to be fulfilled through the appearance of one so completely devoted to him as to be a spiritual reflection of him. ...
... One question that needs to be considered in respect of the almost universal expectation of the second advent in the Latter Days of a great teacher is, what would be the message and function of that teacher? Such an advent has been prophesied in almost all the principal faiths that flourish today upon the earth. Would the message and function of everyone of them be identical or would each of them have his own message different from and in conflict with the messages of the other great teachers in their second advent? If the messages of all of them are to be identical, then not more than one would be needed to convey that message and to set an example in conformity with it. If the messages are to be different and conflicting, the advent of so many teachers, instead of promoting unity, peace, accord and spiritual fulfillment, would only foster hostility, discord, enmity and chaos.

If everyone of these great teachers is to appear within the dispensation of each respective faith, would he uphold the values of that faith as originally set forth, or would he depart from them; and if the latter, what would be the scope of his doctrines and teachings? Either contingency would raise problems that would be difficult to resolve.

Mankind, during the last two centuries or so, has been pressing forward towards a unity of aim and purpose, and all the developments that have taken place to bring different sections of society into close relations with each other, afford the strongest indication that the great teacher of the Latter Days would be a single person and there would not be a plurality of personages.

It is agreed among the Muslims that the Prophecy mentioned in the following verse of the Holy Qur’ān will be fulfilled through the advent of the Prophet of the Latter Days, that is to say, one who will be the Mahdī and the Messiah:

\[
\text{هوّ الّذّى أَرْسَلَ رَسُولًا بِالْهُدْى وَ دِينٍ أَحَدٍ لِيُظْهِرَهُ عَلَيْ الَّذِينَ كُفُّٰا وَ لَوْ كَرَهُ الْمُشْرِكُونَ}
\]
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*huwalladhi arsala rasūlahū bil huḍā wa dīnīl ḥaqqi li yuẓhirahū ‘aladdīni kullī hī wa lau karihal mushrikūn*

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may dislike it. (9:33)

There is a very strong presumption that the great teacher of the Latter Days would appear within the dispensation of Islam. This presumption is upheld by many factors. Some of the factors are:

1. The scripture of Islam, the Holy Qur’an, clearly and definitely proclaims the universality of the mission of the Holy Prophet. God Almighty says in the Holy Qur’an:

\[
\text{wa mā ārsahāka illā rāḥmatillāhī 窠}
\]

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

\[
\text{qul yā ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā nilladhī lahū mulkussa māwātī walarḍ}
\]

Say, ‘O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the Kingdom of the heavens and the earth. (7:159)
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And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind (34:29)

2. The scripture of Islam contains comprehensive guidance for the whole of mankind for all times.

A Messenger from Allah recites Scriptures purified. Therein are the everlasting teachings. (98:3-4)

It is nothing but a Reminder for all peoples. (38:88)

3. The Qur’an is the only Scripture that has been safeguarded against perversion under Divine decree.

Verily, We Ourself have sent down this Exhortation, and most
4. There is the promise contained in the Holy Qur’ân, already referred to that in the Latter Days, a Prophet would be raised in Islâm who would not only defend Islâm against the concerted attacks of the followers and exponents of other faiths, but would establish the superiority of Islâm in every respect over all other religions (Qur’ân, 9:33) The commentators of the Holy Qur’ân agree that the promise contained in this verse would be fulfilled through the *Mahðî*-Messiah, whose advent in the Latter Days had been foretold by the Holy Prophet.

5. Islâm is the only faith that requires belief in all of the Prophets, wherever and whenever they might have appeared.

\[
\text{wa immin ummatin illa khala fiha nadhir}
\]

And there is no people to whom a Warner has not been sent.

(35:25)

6. It is obvious that the great teacher, whose advent in the Latter Days has been foretold in every one of the principal revealed religions of the world, would be Divinely guided; that is to say, he would be the recipient of Divine revelation.

There has been general agreement among the Muslims that the *Mahðî*-Messiah would appear at the beginning of the 14\textsuperscript{th} century of the *Hegira*, corresponding roughly to the last decade of the 19\textsuperscript{th} century of the Christian Era.

*(Ahmadiyyat: The Renaissance of Islâm, pp vii-xii, Published: 1978)*
Aḥmadi Muslims

The expected reformer of the age has already appeared. His name is Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, India, the Holy founder of the Aḥmadiyya Movement in Islām, or the Aḥmadiyya Muslim Community.

Ḥaḍrat Mirzā Ghulām Aḥmad claimed in 1889 that he is the expected Reformer and established the Aḥmadiyya Movement.

Ḥaḍrat Mirzā Ghulām Aḥmad announced:

"When the thirteenth century of Hegira drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through revelation, that I was the Mujaddid, "The Reformer", of the fourteenth century."

(Kiṭābul Bariyya, p 168, footnote)

Later on, in 1891 Ḥaḍrat Mirzā Ghulām Aḥmad announced that he is the Promised Messiah, mentioned in the prophecies of the Holy Prophet Muḥammad, and Jesus in the Bible. He claimed that he had come in the power and spirit of Jesus, and that his personality and character bore close resemblance to Jesus, and that like him, in Mosaic dispensation, he was a Messiah in the Islāmic dispensation. He also claimed that like Jesus, he was a Prophet of God but a subordinate, a deputy and a strict follower of the Holy Prophet Muḥammad. Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian also claimed that in his person he fulfilled the prophecy of the second coming of Jesus. He explained that Jesus was a Prophet of God who had died like other human beings and that whenever there is a prophecy of the second coming of a Prophet, it is always metaphorical meaning the coming of someone closely resembling the earlier one.

(The Promised Messiah and Mahdi, Dr. Aziz Ahmad Chaudhry, p 11)
The founder of the Aḥmadiyya Community derived inspiration and guidance from the Holy Prophet of Islam, Ḥadīr Muḥammad Muṣṭafā. He neither pronounced a new religion, nor permitted any religious innovation. The central point of his mission was the revival and resurgence of Islām.

A Muslim who believes in all the principles and tenets of Islām, as pronounced by the Holy Qur’ān and the Holy Prophet Muḥammad Muṣṭafā, and who believes Ḥadīr Mirzā Ghulām Aḥmad of Qadian to be the Promised Messiah and Mahdī, as prophesied by the Founder of Islām Ḥadīr Muḥammad Muṣṭafā, and who in all controversial issues accepts his interpretation of Islām as the only true interpretation, and believes in the institution of Khilāfāt, is called an Ahmādī Muslim. The claims and the mission of Ḥadīr Promised Messiah and Mahdī are presented in detail on pages 230-235 of this book.
THE ISLĀMIC BELIEFS
(The Articles of Faith)

Islamic teachings can be divided into two broad categories, namely belief (‘Īmān) and practice (‘Āmal). The former deals with the philosophy of Islam while the latter deals with the practical implementation. The essence of almost all the tenets of Islam has been mentioned in the Holy Qur’ān in the following words:

لايس البه أن تولوا وجوهكم قبل المشركين والمغرب و لكن
البرم أن بالله واليوم الآخر والملك والكنب والثياب واتن
المالم على حبيه دوى القربى والثيمى والمسبكون وابن السبيل
والسأبلين وفى الرقاب وافقا الصلوة وآيا الركوه والمؤفون
يعهدن إذا عهدوا والضبرين في الباساء والضراء وحين الباس
أولك الذين صدقو و أولك هم المؤفون

laisal birra an tuwallu wujūhakum qibalalmashriqi wal maghribi wa fā kinnal birra man āmana billahi wal yaumil ākhiri wal maflā ūkati wal kifābi wannabyyin wa ātal māla ‘afla ḥubbī-hī dha wilqurbā wal yaʃāmā wal masākina wabnassabīli wasṣa’ilīna wa firriqāb wa aqāmamasaṣātā wa ātazzakāta wal mufāna bi ‘ahdihim idhā ‘āhadū waṣṣābirīna fil ba’sā’i waddarrā’i wa ḥīnlabas ‘ufla’ikalladhīna sadaqū
wa 'ula'ika humul muttaqūn

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

Islâmic Beliefs are stated in the following tradition of the Holy Prophet™:

‘an ‘umarabil khatâbih qâla kunnâ ‘inda rasûlillâhi™ fa jâ'a rajulun shadîdu bayâdiththiyâbi, shadîdu sawâdishsha’rî lâ yurâ ‘alaihi atharussafari wa lâ ya‘rifuhû minnâ aḥadun ḥattâ atannabiyyâ fa alzaqa rukbatahû bi rukbatahî thumma qâla yâ muhammadu! mal-‘îmân? qâla: "an tu'mina billahi wa malâ‘ikatihî wa kutubihî wa rusulihî wal yaumil âkhiri
walqadri khairihi wa sharrihi".

'Umar ibn Khaṭṭāb relates that they were sitting in the company of the Holy Prophet when suddenly a man arrived. He was wearing clean white clothes, and his hair was jet black. He did not look as though he was a traveler, and he was not known to anyone there. He sat down close to the Holy Prophet, his knees touching the knees of the Holy Prophet. He said: "O Muhammad, Tell me something about faith." The Holy Prophet replied: "Faith is that you should believe in Allāh, His Angels, His Books and His Prophets; that you should believe in the Day of Judgement and you should believe in the Divine laws regarding good and evil."

(Tirmidhī Kiābul īmān Bāb fil wasf Jibrīl annabiyyul īmān wal Islām)

Islām has six fundamental articles of faith, which must be professed by everyone who desires to become a Muslim.

1. Unity of Allāh (Tauḥīd)
2. Angels
3. Books
4. Prophets
5. The Day of Judgment
6. Divine Decree (Taqdīr)

1. **Unity of Allāh (Tauḥīd)***

The first article of faith in Islām is to firmly believe in the absolute Oneness of God. Acknowledgment of the Oneness of Allāh is the most important and the cardinal principle of Islām. It is a Unity which is unsplittable and indivisible, and one which cannot be multiplied or compromised in any form. The belief in the Unity of God influences man's life in all its aspects. All other beliefs spring from this Fountainhead of eternal truth. To deny Allāh's Oneness, and to associate any other with Him (*i.e.*, *Shirk*), is the gravest sin in Islām.
The Islamic Concept of God Almighty

Islam holds God to be the Creator of the universe and presents His Unity in simple terms. Islam calls God a Perfect Being, the Fountainhead of all excellencies and free of all blemishes. He is a Living God who manifests Himself everywhere and Who loves His creation and listens to their supplications. None of His attributes have been suspended; He, therefore, communicates with mankind as before, and has not barred the avenues to reach Him without intercession.

Islam's doctrine of Unity is absolute and unsplittable; it has no room for adding to the Godhead in any form. He has neither a father nor a mother, nor has He a spouse. For Him to give birth to sons and daughters is inconceivable.

The Qur'an is insistent upon the Unity of God and emphatically condemns any doctrine, idea, or concept which might directly or indirectly tend to associate any other thing or being with God as a partner or equal.

The Holy Qur'an says about God Almighty:

قُلْ هُوَ الَّذِي أَحَدَّ اللَّهُ الصَّمْدُونِ لَا إِلَهَ مَعَهُ مَنْ مَكْفَرٌ مَّا كَفَرَّ بِهِ وَلَمْ يُولِدْنَاهُ وَلَمْ يُولِدْنَ أَحَدٌ مِّنْهُ وَلَمْ يَكْرِهْنَاهُ أَحَدٌ

qul hu wallahu ahad alfa husamad lam yalid wa lam yulad wa lam ya kullahu kufiwan ahad

Say, 'He is Allah, the One; 'Allah, the Independent and Besought of all. 'He begets not, nor is He begotten; 'And there is none like unto Him.'

(112-2-5)

The Holy Qur'an not only excludes the idea of any equal or partner with Allah, it specifically excludes all ideas of His having a son except in
the pure metaphorical sense in which all mankind are His children. God is Ever-Living, All-Knowing, All-Hearing, the Creator of all, Whose authority extends over everything. To attribute a son, in any but the purely metaphorical sense, to God, would amount to denial of His Unity, and in effect to a denial of His Godhead.

God Almighty says in the Holy Qur’an:

َبِكُلِّ شَيْءٍ قَدْ أَحْصَيْتُهُ وَلَدُّي لَهُ مَا فِي السَّمَوُاتِ وَمَا فِي الْأَرْضِ

inna mallahu ilahu wālihi waḥid subḥānahu ayya kūna lahu valadum lahu mà fissamawati wa mà filard

Verily, Allah is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth.(4:172)

The subject of Divine attributes is an extensive one, and the Qur’ān treats it with a wealth of variety and detail. Indeed, each attribute could in itself form the subject of a whole treatise. As illustration of the manner in which the Qur’ān approaches and treats various aspects of Divine attributes, it may perhaps suffice to conclude with the following:

َلَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيْمُ الَّذِي صَيَّدَ الْقَيْمُ الَّذِي هُدَى الْعَالَمِ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَٰلِكَ الَّذِى يُعْلِمُهُ وَأَيْدِيهِ مَا خَلَفَهُ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ الَّذِي بَاعَدَ مِنْهُ الَّذِينَ كَرَسَى السَّمَوَاتِ وَالأَرْضَ وَلَا يُؤْذُوهُ حَفَظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
"Allahu lā ilāhā illa huwa al-ḥayyul qayyūm lā ta’khuzu hu  
Sinatuñwwa lā naum lahu mâ  fi ssamāwātī wa mâ  filārd  
Man dhalladī  yashfa’u  ‘indahū  illa  bi  idhnih  ya’lamu  
Mâ baina aidīhim wa mâ  khalfahum wa lā yuḥīṭuna  
Bi shai  ‘immin  ‘ilmihī  illa  bmā  shā’a  wasi’ā  
Kursiyyu  hussamāwātī  walarḍ  
Wa lā ya’ūduhū  hifẓuhumā  wa huwal  ‘aliyyul  ‘āzīm

Allāh --- there is no God but He, the Living, the Self-Subsisting and  
All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs  
whatsoever is in the heavens and whatsoever is in the earth. Who is he  
that will intercede with Him except by His permission? He knows what is  
before them and what is behind them; and they encompass nothing of His  
knowledge except what He pleases. His throne extends over the heavens  
and the earth; and the care of them burdens Him not; and He is the High,  
the Great." (2:256)

(Islām: Its Meaning for Modern Man, pp 91-95)

The Holy Qur’ān further says about God Almighty:

idhā qaḏa amran fā innamā yaqūlu lahū kun fā yakūn

When He decrees a thing, He says to it, 'Be!' and it is (3:48)

'The expressions " 'Be!' and it is"  does not indicate spontaneous  
transformation into existence from nothingness. It means that the moment God wills,  
His will begins to take shape and ultimately is done as He desires.'

(Explanation of the translation by Ḥaḍrat Khalīfatul Masīh IV  ābā)

A tradition of the Holy Prophet in about Allāh the Exalted is as  
follows:
an ‘abdillāh hibni ‘umara” qāla qara-ā rasūlullāhī“ hādhi-hil āyata wa huwa ‘alalminbari: wassamāwātu maṭwiyyātum bi yamānihi, subhānahī wa ta’alla ‘amma yushrikūn qāla yaqūlullāhu anal jabbaru, anal mutakabbiru, anal maliku, anal muta‘ālu yumajjīdu nafsahī qāla faja‘ala rasūlullāhī” yuraddīdu-hā, ḥattā rajīfa bihal minbaru ḥattā żānannā anna-hū sayakhirru bihi

Hadrat Abdullah bin Umar relates The Holy Prophet stated, while delivering a sermon from the pulpit:

وَالسَّمَوَاتُ مَطْوِيَتُ بِمَيْمَانِهِ سَبْحَانَهُ وَخَلَقَ عَمَّا يُشَرِّكُونَ

So will the heavens be rolled up by His right hand. Glory to Him and Exalted is He above that which they associate with him. (39:68)

The Holy Prophet further stated that God Almighty Says:

آَ نَالَالْجَبَارِ، آَنَالْمَكْتِبِ، آَنَالْمَلِكِ، آَنَالْمَتَّعُ مُجَدِّدُ نَفْسِهِ،

'I am the One Who has complete power to reform, conscious of My Greatness, The Sovereign, The Lofty.' In this way, God Almighty states
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His Glory and Grandeur. The Holy Prophet⁹⁸ kept repeating these words so forcefully that the pulpit started shaking and we were concerned lest it should collapse under him.

(Musnad Ahmad)

Haḍrat Promised Messiah and Mahdi⁹⁹ writes about the Oneness of God:

"The mere lip-service of the Oneness of God does not attract the blessings that are linked with the true profession of Oneness of God, along with other essentials, i.e. the appropriate deeds.

It is quite true that the belief in the Oneness of God is a strong pillar to which a true Muslim and every other person who really and truly fears God should hold fast, but there is another aspect of this belief also and that is the love of God. One should love God.

The main aim of the teachings of the Holy Qur’ān is that just as God is One, without any partner, He should also be One without partner in the matter of our love. All the Prophets have been teaching the same thing; that has been the main subject of their propagation.

لا إلَه إلَّا اللَّهُ

There is none worthy of worship except Allâh

Lâ ilâha illâllâh teaches us to believe God to be One, and at the same time it also implies that one should be perfect in the love of this One God. Lâ ilâha illâllâh is so beautiful a sentence, and so meaningful that the like of it is not to be found in any of the Scriptures, be it Torah or the Gospels or any other Book; no other Book contains so comprehensive a teaching. Ilâh means the Beloved who is worshipped. This is the fundamental point of Islâm and it denotes complete and perfect love. It should be remembered well that if one believes in the Oneness of God, but does not love Him, his belief is faulty and incomplete."
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(Malfūzāt, Vol. III, p 187)

The Promised Messiah and Mahdi\textsuperscript{w} further writes about God Almighty:

"Hearken ye who have ears to hear; what is it that Allah requires of you? Only this, that you should become His alone and set up no equal with Him, neither on this earth nor in Heaven. Our God is the One Who is alive today as He ever was; likewise He speaks today as He did in the past; He hears as He used to hear. To think that He only listens, but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate; He has neither son nor wife; and He is the same Eternal Being Who is peerless, and there is none like unto Him; there is no one similar to Him in His attributes; none of His powers ever wane. He is near, yet far; distant, yet close. He is the Highest of the High, yet it cannot be said that there is anyone below Him farther than He. He is in Heaven, but it cannot be said that He is not on earth. He combines in Himself all the most perfect attributes and manifests the virtues which are truly worthy of praise. He is the Fountainhead of all excellence; He is the All-Powerful. Everything good originates from Him and to Him all things return; all possessions belong to Him, in Him all excellencies combine. He is free from blemish, without weakness. He is unique in His right to be worshipped by all who dwell on the earth or belong to Heaven."

(Al-Waṣīyyat, pp 309-310, Rūhānī Khazāʿīn vol. 20)

The unity of God illuminates Allah's true dignity, it places man on the rightful station and except for Allah's fear, eliminates all other fears from his heart. When man's belief, that the universe and all its arrangement is for man's progress and service, is strengthened, he then reflects and engages himself in finding out the real benefits - it is then that he discovers a new erudition every day.
God's Attributes (Divine Names)

The Holy Qur’ān says:

وَ لَّهُ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

wa lillahi asmā’ul ḥusnā fad’ūhu bihā

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

The Holy Qur’ān further says:

هوَ اللَّهُ الخَلِيفُ الْبَارِيُّ الْمُصْرِئُ لِهَا الْأَسْمَاءُ الْحُسْنَى يُسبِّحُ لَهُ

ma fīs-samawāt wa l-ard wa huwa al-‘azīzul ḥakīm

huwallā hul khaliqul bari’ul muṣawwiru lahul asmā’ul ḥusnā yusabbihu lahu mā fissamawāti walarḍ wa huwal ‘azīzul ḥakīm

He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

A tradition of the Holy Prophet™ about Allāh the Exalted is as follows:

عَنِ أَبِي حُبَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَاتُهُ عَلَيْهِ إِنَّ اللَّهَ تَغَلَّبَ تَسْعَهَا وَ تَشَفِّيَهَا إِنَّ اسْمَاهَا مَنَ أُحَصِّلهَا هَا دَخَلَ الجَنَّةَ
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لا إله إلا هو الرحمن الرحيم

الله لا إله إلا هو الرحمن الرحيم

هؤلاء السادة المُؤمنون المُهَيِّمين

باليار الخائفل المُكلَّف الأنام المُوقَّر

المحبذ البعاث الحفاء الوجاه الجَارين الحقيق

الْجَبَاح إِلَى الْجَاهِلِ الدَّارِيْ ثَقَالٍ

الْجَيْلِ الشَّكْرُ العليم المُهْيِم

الْحَقُّ الْمُهْيِمُ الْحَيُّ الْمُهْيِمُ

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الله لا إله إلا هو الرحمن الرحيم

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an abī hurairatā n qāla qāla rasūllullāhi inna lillāhi ta’ālā tis‘atanwwa tis‘īna ismamman aḥṣā hā dakhālal jannata

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Ḥadrat Abū Huraira relates that the Holy Prophet said: "Besides the name 'Allāh', there are ninety nine names of God Almighty. Whosoever keeps these names in mind and tries to be a manifestation of these names will enter Heaven." The Holy Prophet counted these names as follows:

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(Tirmidhi Kitābud Da’wāt Bāb Jamī’ud-Da’wāt; Hadīqatus-Salihīn, pp 9-11)

2. Angels (Malā’ikah)

The second article relates to the belief in angels. Islam requires belief in angels. They are spiritual beings created by Allah to obey Him and implement His commandments. Unlike human beings, angels have no free will and cannot act independently. Under Allah's command, they bring revelations to the Prophets, bring punishment on the Prophet's enemies, glorify Allah with His praise, and keep records of human being's deeds.

Angels are not visible to the physical eye. Yet they do sometimes appear to man in one form or another. This appearance, however, is not physical but a spiritual manifestation.

The Holy Qur'ān states:
The Islamic Concept of Angels

The nature of angels is understood differently among the followers of different religions. Islam speaks of angels as celestial beings who have their own entity as persons. The major role they play is the transmission of messages from God to human beings. According to the Holy Qur'an, the entire material universe as well as the religious universe is governed by some spiritual powers, which are referred to as angels. Whatever they do is in complete submission to the Will of God and the design that He created for things. They cannot make the slightest deviation from the set course or functions allocated to them, or from the overall plan of things made by God.

The Holy Qur'an says regarding angels:

لا يغضبون الله ما أمرهم و يفعلون ما يعمرؤون

fa ya'sunnallaha maa amarahum wa yaf'aluna ma yumarun

Who (angels) disobey not Allah in what He commands them and do as
they are commanded (66:7)

According to the Holy Qur’an, for each human being two angels are appointed to record good deeds and misdeeds, as the case may be. Angels are agents of God. Angels are responsible for controlling and maintaining the laws of nature.

The Holy Qur’an says regarding angels:

\[
\text{wa taral mala’ikata ha affina min haulil ‘arshi yusabbi huna bi hammad rabbi him}
\]

And thou wilt see the angels going round the Throne, glorifying their Lord with His praise. (39:76)

The Holy Qur’an further says regarding angels:

\[
\text{allahu yastafi minal mala’ikati rusulañwwa mi nannasi}
\]

Allâh chooses Messengers from among angels, and from among men. (22:76)

The Promised Messiah and Mahdi describes the following functions and characteristics of the angels:

1. They are external means of the fulfillment of our spiritual needs.
2. Have independent existence.
3. Carry out appropriate duties.
4. Do not move from their appointed places.
5. Are the life of the planets.
7. Are the cause of every change and development.
8. Man ranks higher than angels.
9. Every angel performs a different duty.
10. Descend with the advent of a Khalifah.
11. Can be seen. (The angels, like God Almighty, are imperceptible beings. Those who possess insight behold angles with their spiritual eyes in their visions which they experience very often in a state of wakefulness.)
12. Are mediators for the spiritual development of man.

(The Essence of Islam. Vol. II, pp 110-146)

The Promised Messiah and Mahdi further writes about angels:

"The Holy Qur’ān mentions three types of angels. First, the particles of earthly bodies and the faculties of souls. Secondly, Heaven, the sun, the moon and the clouds of the earth that are in operation. Thirdly, the higher powers above all these like Gabriel and Michael and others which are called jum in the Vedas. The Holy Qur’ān uses the word angel very frequently. Everything that hears God's voice is His angel. Thus every particle of the world is an angel of God for it hears His voice and obeys Him."

(Nasimi Da‘wat, pp 89-90)

There are many angels in the Kingdom of Allāh. Prominent among them are:

Jibrā’il or Jibrūl (Gabriel; the angel of revelation), Mikā’il or Mikāl (Michael), Īzrā’il (Malakul Maut, also called Azra’il; the angel of Death), Isrā’il (Raphael).
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3. Books (Divine Scriptures)

The third article relates to belief in the revealed books. The books in religious terms refer to Divine Scriptures. Through these books God Almighty guides Human beings to the right path. The famous revealed books consist of the Tawrât (Torah) of Moses, the Zabûr (Psalms of David), and the Injîl (Gospel) of Jesus, Šuḥûfi Ibrâhîm, and the Holy Qur’ân. The Holy Qur’ân is the last revealed book which can not be canceled till the Day of Judgment.

Muslims believe that Allāh revealed His Laws in stages to mankind through His Prophets, and therefore, besides the Holy Qur’ân, accept Torah, Injîl, Zabûr, and Šuḥûfi Ibrâhîm as Holy Books. Muslims are required to believe in sacred scriptures of all the Messengers of Allāh. However, all the earlier revelations were limited to a specific time and people and are not preserved in their original purity. All the Holy scriptures culminated in, and were perfected in, the Holy Qur’ân for the sake of man.

The recognition of the truth of all Books and the recognition of the truth of all Prophets is a revolutionary declaration, which has many benefits for man as a whole. Among other things, it paves the way for inter-religion peace and harmony.

4. Prophets

The fourth fundamental article of faith in Islām is belief in all the Prophets. Thus, Muslims believe in all the Prophets or Messengers sent by God Almighty and revere them.

Divine guidance is a general bounty that has sustained humanity in all ages. The Qur’ân tells us that there is neither a race nor a people, who have not been blessed with the bounty of Divine guidance, and there is neither a region of the earth nor a body of people who have not received...
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Prophets and Messengers of God.

Allâh says in the Holy Qur‘ân:

وَلَقَدْ بَعَثْنَا فِي كُلٍّ أُمَّةً رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنَبُوا الْطَّاغُوتَ

walaqad ba‘athnā fī kulli ummatirrasulan āni‘budullāha wajtani buttāghūt

And

We did raise among every people a Messenger, preaching: 'Worship Allâh and shun the Evil One.' (16:37)

The Holy Qur‘ân further says that even before the revelation of the Holy Qur‘ân and the advent of the Holy Prophet Muḥammad⁵⁵, Divine Messengers had indeed been sent to every nation and every part of the globe, but their sphere was regional and their assignments temporary. This is because human civilization had not yet reached a stage of development which merited the commissioning of a universal Messenger, bearing a universal Message.

Addressing the Holy Prophet God Almighty says in the Holy Qur‘ân:

إِنَّا أَوْسُلُكُ بَالْحَقِّ بِشِيْرَأَوْ نَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا حَلَّةٌ فِيهَا نَذِيرٌ

innā arsalnāka bilhaqqi bashīrañwwa nadhīra wa immin ummatin illā khafa fihā nadhīr

Verily, We have sent thee with the truth, as a bearer of glad tidings and as
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− a Warner; and there is no people to whom a Warner has not been sent.

(35:25)

According to a tradition of the Holy Prophet, the number of Prophets is one hundred and twenty four thousand. The Holy Qur’ān speaks of only a few of these Prophets beginning with Adam unto the time of Muhammad. The Prophets specifically mentioned in the Holy Qur’ān are:

- Adam ( ), Idris (Enoch), Nūh (Noah), Hūd, Śālih, Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Lūṭ (Lot), Ya‘qūb (Jacob), Yūsuf (Joseph), Shu‘aib (Jethro), Ayyūb (Job), Mūsā (Moses), Hārūn (Aron), Dhul-kifl (Ezekiel), Dā‘ūd (David), Sulaimān (Solomon), Ilyās (Elijah), Al-Yasa‘ (Elisha), Luqmān*, Yūnus (Jonah), Zakariyā (Zechariah), Yahyā (John the Baptist), ‘Īsā (Jesus) and Muḥammad.

* Whether Luqmān was a Prophet is not known. (Q/A Ḥadrat Khalifatul Masih IV Ṣaba 11/2000)

(Dīnī Syllabus for the Training of ‘Nou Muba’in’, (In Urdu), Nazarat Nashrul Isha‘at, Qadian, p 5)

The names mentioned in the Holy Qur’ān are just a few examples. The Holy Qur’ān makes it incumbent on every Muslim not only to believe in all the Prophets, but it also clearly informs us that in every region of the world and in every age, God did raise Messengers and Prophets. Apart from Islām, none of the Divine Books of religions bear testimony on the truth of the founders of other religions. According to the Holy Qur’ān, the institution of Prophethood is universal and forever. Muslims are admonished to believe in all other Prophets in exactly the same manner as they believe in their own Prophet. However, Muslims believe that the Holy Prophet is the greatest and the Seal of the Prophets, having been sent not to just one nation but to all nations and thus to all mankind.

God Almighty says in the Holy Qur’ān:

70
And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not. (34:29)

The Holy Qur’ân says about believing in all the Prophets:

This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allâh, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers.' (2:286)

According to the prophecies of the Holy Prophet in the fourteenth century, Ḥâḍrat Mirzâ Ghulâm ʻÂhmâd of Qadian has come as a servant of the Master Prophet Muḥammad to be the Promised Messiah and Mahdî.

Ḥâḍrat Khalîfatul Mâsiḥ IV writes:
"According to Islam, all Prophets are human beings and none bears superhuman characteristics. Wherever some miracles are attributed to Prophets, which are understood to indicate their superhuman character, the categorical and clear statements of the Qur’ân reject such a notion. ... 

... No Prophet is granted an exceptionally long term of life which makes him distinctly different and above the brotherhood of Prophets to which he belongs. Nor is any Prophet mentioned as having risen bodily to remote recesses of the universe. Wherever there is such a mention, it is spiritual ascent which is meant, not bodily ascent, which the Qur’ân categorically declares is against the character of Prophets. ... 

... The emphasis on the human characteristics of Prophets and their human limitations is one of the most beautiful features of fundamental Islamic teachings. Prophets rise above their fellow human beings not because they were gifted with superhuman qualities, but only because they gave a better account of the qualities that they had been gifted with. They remained human despite having ascended to great spiritual heights, and their conduct as such is inimitable by other human beings."

(An Elementary Study of Islam, pp 26-27)

5. The Day of Judgment

The fifth article of faith relates to the Day of Judgment. It also implies that every human being will be raised after death, and will be held answerable to God with regards to the life he had led here on earth.

After belief in One God, belief in the Day of Judgement is the most emphasized doctrine mentioned in the Holy Qur’ân. No other revealed book draws such a vivid picture of Life after Death as does the Holy Qur’ân.

According to the Holy Qur’ân, the entire universe will come to an end on the Day of Judgement. The dead will be resurrected and accounts will be taken of their deeds. People with good records will enter into Heaven while those with bad records will be thrown into Hell. According
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to the teachings of Islām, Hell is a temporary abode while Heaven is everlasting.

God Almighty says in the Holy Qur’ān:

\[
\text{كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَموَاتًا فَاحْيَاكُمْ ثُمَّ نَيْمَكُمْ ثُمَّ نُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ}
\]

\(\text{kaifa takfurūna billāhi wa kuntum amwātan fā ahyākum thumma yumītukum thumma yuhyīkum thumma ilaihi turjaʿūn}\)

How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return. (2:29)

(The Words of Wisdom and Purification, pp 168-169)

Islām teaches that physical death is not the end of a human being's existence, rather it is the door to a higher form of life which can bring one closer to Allāh, depending on one's deeds in this life.

6. Divine Decree (\(\text{Taqdīr}\))

Muslims believe that Divine decree controls the eventual outcome of all actions in this universe. Within the boundaries of Divine decree, man is given free will to choose the course. We will be judged on the basis of our intentions and deeds on the Day of Judgment. If we follow Allāh's commandments, we will be rewarded and if not, we will be punished. Thus, belief in the Divine decree (\(\text{Taqdīr}\)) means to believe in both the law of nature and law of religion (\(\text{Shariʿah}\)) have been devised by Allāh and He
alone holds Supreme power over these laws which are operating in the universe.

In the Holy Qur’ān, God Almighty says:

\[
\text{wa kāna amrullāhi qadāmaqādūra}
\]

And the command of Allāh is a decree ordained. (33:39)

**The Islāmic Concept of Predestination and Free Will**

Promised Messiah and Mahdi writes:

"Divine decrees are of two types: one may be described as suspended, and the other as absolute. The operation of a suspended decree may be averted by the grace of God Almighty through prayer and almsgiving. The operation of an absolute decree cannot be averted through prayer and almsgiving, though God Almighty bestows some other benefit in return for them. In some cases, God Almighty causes a delay in the operation of a decree. The knowledge of these two types of Divine decrees can be gathered from the Holy Qur’ān."

*(Malfūzāt, Vol. 1, p 150)*

Ḥaḍrat Khalīfatul Masīh IV writes:

"We can divide those who believe in destiny into two major categories. Those with the commonly held blind belief in destiny portray it as predetermination by God of everything big and small. This view is popular with some cryptic sects of Sūfīs, who live a
life apart from the common people. They claim that man has no control over anything. Everything is predetermined. As such, all that happens is the unfolding of the grand plan of destiny, known only to God. The other view is that of free choice, with destiny playing practically no role in whatever man decides and executes...

... Destiny has many categories, each playing a distinct role in their respective sphere of operation, working simultaneously. The laws of nature reign supreme, and none is above the influence of them. This is the general plan of things which can be referred to as the widest concept of destiny. Whoever follows the laws of nature with profound understanding of them, will gain some advantage over others who do not. Such people are always destined to benefit and to shape a better life for themselves. But none of them is predestined to belong to any specific grouping in relation to their being on the right or wrong side of the laws of nature...

...The only law which is predetermined in relation to this destiny, is the unchangeable command that whoever studies nature without prejudices, and permits himself to be led to wherever the laws of nature would lead him, he would tread the path of eternal progress. This is the general and all-pervasive category of destiny which transcends everything, except the laws of destiny relating to religion...

...There is no evidence to indicate that each man's life is pre-ordained, and that he has no choice or option in choosing between good and bad, right and wrong. The Holy Qur’ān categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil:

لا إكراه في الدين

Ta' ikhrāha fiddīn

There should be no compulsion in religion (2:257)
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لا يَكْلِفُ اللَّهُ نَفْسًا إِلَّاً وَسَعَاهُ اِلْهَ مَا كَسَبَتْ وَعَلَيْهَا مَا كَتَبَتْ

ла ёкlдъ nu ёr̅ъъ нuнa ёllа ёllа wu̅sъаha лaъа mа kаsаbат wa ʹаlаиха mаktаsаbаt

Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. (2:287)

وَأَنْ لَيْسَ لِلَّهِ نَسَانٌ إِلَّاً مَا سَعَ

wa аllаsа lil insаnī illа mа sаʾa

And there is nothing for man but the fruits of his endeavors (53:40)

However, in relation to religion, there are some spheres of destiny which are predetermined and unchangeable. They are referred to in the Holy Qur’ān as the Sunnah of God. One such Sunnah is the destiny that God's Messengers will always be victorious, whether they are accepted or not. If they are rejected, it is the opponent whose designs are frustrated. The Prophets, their Messages and missions must always prevail, regardless of how powerful their enemies may be - a few examples, in the living history of man, are the confrontations between Moses and Pharaoh, between Jesus and his opponents, and between the Holy Prophet Muḥammad and his adversaries.

... According to Islam, if God decides to favor a special servant of His with a special manifestation of some hidden laws, such manifestations are regarded by the onlookers as miracles and supernatural events. But these things happen in accordance with the laws of nature, which are subtly controlled to bring about an amazing effect. Here, destiny plays a specific role in the life of a special servant of God.

Similarly, destiny can also be understood in relation to the
generic, social, economic or educational background of the individual, who seems to be a helpless product of circumstances. This helplessness of the individual makes his destiny, over which he has no control. Thus it is said that a rich man's child is born with a silver spoon in his mouth.

The circumstances in which a person is born, the society in which he is grown, the day-to-day game of chance which plays a role in everybody's life, the strikes of so-called luck in favor or against one, the accidents which one may escape or fall pray to, are all such areas where the individual has very little choice. Yet it may not be assumed that he was particularly targeted for such events or accidents, which play an important role in the making or unmaking of his life.

In a larger economic plan, there are bound to be more fortunate and less fortunate people with relative advantages and disadvantages. It is wrong to say that they were individually stamped by a maker of destiny, even before their births, to be born under certain specific circumstances. Yet there are other questions to be answered. How would they be treated in relation to the crimes committed by them, as against those who are born in comparatively healthier circumstances, and who have very few, if any, background factors to egg them onto crime? If the crime is the same, shall they be treated alike? The Holy Qur'an answers this intricate question in the following verse:

\[
\text{لا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا وَسُعُها}
\]

\[
\text{fa yuqallifulla hu na'sa illa wus'a}a
\]

Allâh burdens not any soul beyond its capacity. (2:287)

The issue of destiny is highly complicated, but as the ultimate decision lies in the hands of the All-Knowing, All-Beneficent, All-Powerful and All-Wise God, in the final
analysis, the dictates of justice will indeed prevail.

There are certain areas in which man is free to exercise his will, where he can choose between good or bad, right or wrong, and for which he will be held responsible. On the other hand, there are areas in which man has little choice of his own, and appears to be a pawn in the hand of the mover. The general plan of things in nature, which covers and controls the destinies of nations and peoples, is one such area. The circumstances of a wider application make an individual of society completely helpless; he has no choice but to move along like a straw being carried by the waves of a river in spate."

*(An Elementary Study of Islam, pp 53-60)*

**Some Other Beliefs of Muslims**

Apart from the six fundamental beliefs already discussed, there are many other important beliefs in Islam. Some of them are:

1. Muslims believe that every person is born innocent and free from sin. Only when he reaches maturity of understanding and can distinguish between right and wrong, does he become accountable for his actions.

2. Muslims believe that Allah does not hold anyone responsible unless he has shown him the right way. Allah has always sent Messengers and revelations before inflicting His punishment on people.

3. Muslims are required to follow their faith with reasoning and understanding, not blindly. A person should use his powers of reasoning and reflect in his heart on Allah's teachings.

*(Pathways to Paradise, A Publication of the Lajna Imā’īlāh, USA, p. 6)*
ISLĀMIC WORSHIP

The purpose of the creation of man, according to Islām, is that he should worship Allāh.

Allāh says in the Holy Qur’ān:

وَمَا خَلَقْتُ الْجِنَّ وَالْنَّاسَ إِلَّا لِيُعْبِدُونَ

wa mā khalaqtul jinna wal insa illa li ya‘budun

And I have not created the Jinn and the men but that they may worship Me. (51:57)

Worship is common to all religions. What differs is only the manner and style of worship. That which is unique in the Islāmic mode of worship is that it contains features from the mode of Prayers found in other religions. It is fascinating to note that Islām instructs its followers concerning the manner of Prayer so comprehensively, that all the postures of worship found in other religions are symbolically represented in the Muslim mode of Prayer. The institution of Islāmic Prayer is a most highly developed system, covering every human requirement. The Holy Qur’ān declares that God does not stand in need of men's praises. He is so great in His nobility and so sublime in his character that the praises of His creatures do not add anything to His magnanimity and majesty. So, worship in the Holy Qur’ān is only prescribed for the sake of the worshipper himself. Worship plays an important role in developing one's soul. Of all the influences that work towards the making and modification of the human soul, Prayer is the most important single factor. Religious worship in Islām is both individual and congregational.

(An Elementary Study of Islām, pp 29-31)
THE FIVE PILLARS OF ISLĀM

Islam has five basic duties which a Muslim has to perform. They are known as the Five Fundamentals of Islam or the Five Pillars of Islam.

The pillars of Islam are mentioned in the following Ḥadīth of the Holy Prophet ﷺ:

بَنِئَ الأَلْهَ ۖ سَلَّمَ عَلَى خَمْسِ شَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ اقْتَامَ الْصَّلَاةَ وَ ائْتَيَّاَ الرُّكْوَةَ وَ حَجَّ الْبَيْتِ وَ صَوْمَ رَمَضَانِ

buniyal islāmu ‘alā khamsin; shahādati ‘allā ilāha illallāhu wa anna muḥammadar rasūllullāhi; wa iqāmiṣṣalāti, wa ‘ītā ’īzzakāti, wa ḥajji balti, wa şaumi ramaḍān.

Islam is based on five (pillars):

1) Bearing witness that there is none worth of worship but Allāh, and Muḥammad is His Servant and His Messenger (Declaration of Faith)

2) Observance of Ṣalāt (Daily Prayers)

3) Paying Zakāt

4) Pilgrimage to the House of Allāh (The Ka‘bah) and

5) Fasting during Ramadān

(Bukhārī Kitābul’īmān Bāb Qaulunnabi  Buniyal Islāmu ‘Aīa khamṣīn).
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The first and the foremost pillar of Islam is called Kalima Shahadah, the declaration of Islamic faith, i.e.,

اَشْهَدْ أَنَّ لاَ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهِ وَ أَشْهَدْ أَنَّ مُحَمَّدًا عِبَادَهُ وَ رَسُولُهُ

ash hadu allâ ıllaha illallahu wahdahû lâ sharicalahu wa ash hadu anna muhâmmadan ‘abdulhu wa rasûluh

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

The belief in the Oneness of God is the basic requirement of believing in Islam.

The second pillar is called Salât, i.e. to perform Prayer in a prescribed form. Prayer is the basic and most important means by which man communicates with Allâh and draws himself near to Him.

The third pillar is called Saum, i.e., to keep fast in the month of Ramadân. By fasting, a Muslim can purify himself spiritually, elevate his soul and obtain nearness to Allâh. To fast is to abstain from food, drink, smoking and conjugal relations from dawn to dusk. It was the month during which revelation of the Holy Qur‘ân to the Holy Prophet™ began.

The Holy Qur‘ân allows exemption from fasting to the elderly, the chronically sick and children. However, they are required to feed or pay to feed the poor for the whole month of Ramadân in order to make up for fasts they could not keep. Temporary exemption is permitted to those traveling, the sick, pregnant and nursing or menstruating women. They are expected to make up the fasts at a later time before the start of the next month of fasting.
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The fourth pillar is called Zakāt. It is a form of levy which Muslims of means pay annually in cash or kind, and is spent for good causes mentioned in the Holy Qur'ān. Thus it is given for the purpose of purification of wealth. Zakāt is used for the upkeep of the poor, the destitute, travelers in need, for those serving in the way of Islam, for those fighting in the way of Allāh, for slaves to buy their freedom, and for benevolent works. Zakāt can be levied on land produce, livestock, and liquid assets, e.g., gold, silver, and savings in the bank left for more than one year.

The fifth pillar is called Hajj, i.e., to perform pilgrimage to the Ka'bah (Baitullāh) in Mecca, at least once in the lifetime of a Muslim when the person is able bodied and has the means to go for Hajj. The Hajj ceremony involves a series of religious rites which extend over several days, performed at the Holy Ka'bah in Mecca and other special holy sites near it. The Ka'bah is believed by Muslims to be the first house built for the worship of One God. It was rebuilt by Prophet Abraham and his son Ishmael, and later on by the Holy Prophet.

The Hajj serves as a striking reminder of the Oneness of Allāh and it emphasizes the brotherhood and equality of human beings, as well as the importance of man's willingness to sacrifice himself for the sake of his Creator.

The above five pillars of Islam must be professed by everyone who desires to become a Muslim. Although Islam is already divided into many sects -- like all other religions -- on this issue there are no two opinions. By whatever title the sects are recognized, be they Sunnis or Sh'ites, all believe in these five fundamental articles.
Prayer or Šafat is normally held in a place dedicated to Divine worship called a mosque but it may be held anywhere. The only requirement for a place of Prayer is that the place chosen is clean. The Holy Prophet has said:

\[
\text{و جعلت لى الأرض مسجدا وطهورا}
\]

\[
\text{wa ju’ilat liyal ardu masjidan wa ṯahūran}
\]

The earth has been purified for me and has been declared a mosque

(Muslim Kitabul Masajid, Bukhari Kitabul Tayammum)

Mosque

Mosques play an important part in the life of the Muslim community. A mosque is usually a very simple building where Muslims gather five times a day for Prayers and the remembrance of God. However, it can be said that a mosque is an institution which controls and directs every aspect of the daily life of a Muslim. The mosque serves as a training ground where the principles of obedience and discipline, equality and fraternity of mankind are put into practice. Mosques are also used for other religious and intellectual activities. They serve as schools and for marriage celebrations, as courts of law and a meeting place where plans are made for the social and economic progress of the community.

In Arabic, the word used for mosque is 'Masjid', which means a place of worship or prostration. Muslims believe that the first place of worship ever built in this world was Ka bahr in Arabia, the most holy place of Islam, towards which millions of Muslims all over the world turn their face five times a day during their Prayers, and to which each one of them...
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endeavors to make Pilgrimage at least once in a lifetime. The place of worship in Islām, whether congregational or private, is kept meticulously clean. Everyone is expected to take his shoes off before entering such a place.

Visiting a Mosque

1. A mosque is a place of worship, therefore, it is forbidden to make any noise in it which might disturb worshippers in their supplications.

2. A mosque should be used only for the remembrance and worship of God and cognate purposes. Purely mundane activities should not be carried on in it.

3. When one enters a mosque, one should recite:

\[
\text{بِسْمِ اللهِ الَّذِي الْمَلَائِكَةُ وَالْكِتَابُ وَالْقَوْلِ الْقَهْرِ وَالْحِجَّةِ وَالْيَمِينِ}
\]

\[
\text{بِكُلِّ أَمْرِهِ وَاللَّهُ يَعْلَمُ أَلاَّ يَعْلَمُ مَا بِالْجَهَّالِ}
\]

\[
bismillā hiṣṣalātu wassalāmu ‘alā rasūlillahi allāhummaghfīrī dhunūbī waftahī abwāba raḥmatīka
\]

In the name of Allāh, salutations to the Prophet of Allāh and peace be upon him. O Lord, forgive my sins and open for me the gates of Thy Mercy.

(Ibni Majah Kitābul Masājid & Tirmidhī Abwābus-Ṣalāt)

When one leaves the mosque, one should recite:

\[
\text{بِسْمِ اللهِ الَّذِي الْمَلَائِكَةُ وَالْقَوْلِ الْقَهْرِ وَالْحِجَّةِ وَالْيَمِينِ}
\]

\[
\text{بِكُلِّ أَمْرِهِ وَاللَّهُ يَعْلَمُ أَلاَّ يَعْلَمُ مَا بِالْجَهَّالِ}
\]

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bismillā hiṣṣalātu wassalāmu ‘alā rasūllīhī allāhummaghfīrli dhunūbī waftāhī abwāba faḍlika

In the name of Allāh, salutations to the Prophet of Allāh and peace be upon him. O Lord, forgive my sins and open for me the gates of Thy Grace.

(Musnad Ahmad, Ḥadīth Fātimah binnat Rasūllullah, Ibni Majah Kitābul Masajid & Tirmidhi Kitābus-Salat)

4. As the Muslim Prayer involves prostration, hence it is essential that the floor of the mosque be kept absolutely clean. It is, therefore, forbidden to enter the Prayer Hall of the mosque with shoes on.

5. One should not pass in front of a worshipper when he is engaged in Prayer. However, if it becomes necessary to pass in front of the worshipper, one can do so after leaving such a distance in front of the worshipper that the worshipper is not distracted.

6. A mosque is not the property of an individual, so no one should be denied access to it for the purpose of worshipping the One True God.

7. A person should go to the mosque in clean and decent clothes.

8. A worshipper should not come running to the mosque even when the Prayer Service is about to commence. He should proceed calmly and join the service at the stage of his arrival and make up afterwards what he may have missed.

9. As the mosque is meant for Divine worship without any disturbance, no animals may enter it.
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Prayer service (Ṣalāt) is preceded by Wuḍū’, Adhān and Iqāmat.

Wuḍū’ (Ablution)

The word wuḍū’ (Ablution) applies to washing some parts of the body preparatory to the performance of Prayer. This is a pre-requisite which must be fulfilled, otherwise the Prayer will not be considered valid.

The Holy Qur’ān says:

`Ya`a'yū halladāhīna amānū `idhā qumtum ilā ṣalātī faghṣilū wuṭūḥakum wa aidiyakum ilal marāfiqi wamsahū bi ru`ūsikum wa arjulakum ilal ka`bain wa in kuntum junūban faṭṭahharū`

O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. (5:7)

According to Ḥadrat `Uthmān `Affān the way in which the Holy Prophet performed wuḍū’ is as follows:

i. The hands are washed to the wrists three times.
ii. The mouth is rinsed with water three times.
iii. The nostrils are cleansed three times by snuffing a little water into them and blowing the nose if necessary.
iv. The complete face is washed with water three times.
v. The right arm, and then the left, is washed from wrist to elbow.

vi. The head is wiped over with wet hands, and the inner side of the ears wiped with the forefingers and the outer side with the thumb, that is called 'Massah'.

vii. Finally the feet are washed to the ankles, the right one first.

(Bukhārī Kitābul wudū’ Babal wudū’ thalāthan thalāthan)

Before starting wudū’ one should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الَّهُجِيمِ

* bismilla hirrahma nirrahim

In the name of Allāh, the Gracious, the Merciful

After perfomring the wudū’, the following should be recited:

آُسَهِدْ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَحْدَاهُ لَا شَرِيكَ لَهُ وَ أَسَهِدْ أَنَّ

مُحَمَّدًا عِبَادَهُ وَرَسُولَهُ

* ash hadu alfa ilaha illallahu wahdahu la sharikalahu wa ash hadu anna muhammadan ‘abduhu wa rasuluh

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

(Muslim and Bukhārī)
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\textit{alla-hummaj 'alnī mi nattawwābīna waj'alnī minalmuta \textit{tahhirin}}

O Allah make me of those who seek forgiveness and make me of those who are cleansed

(Kanzul 'Ammal Vol. 9, Kitāb Ṭahhara Bab Adhkarul Wudu', Tirmidhī Abwābuṭ-Ṭahārat Bab mā Yuqāla Ba’dal Wudu’)

While one may perform ablution before every Prayer, it becomes necessary only after passing the wind, after utilizing the rest room, after vomiting, or bleeding occurs and after one has been asleep. Acquiring the habit of \textit{wudu’} not only fulfills the religious injunction, it also helps you maintain habitual cleanliness and self discipline.

In case socks are put on after the ablution is made, then during the next twenty-four hours (for seventy two hours while traveling), it is enough to pass wet fingers over them in making an ablution instead of having to wash the feet each time, provided the socks have not been taken off during this time.

The Promised Messiah and Mahdi says about \textit{wudu’}:

"It is mentioned in the Islamic literature that \textit{wudu’} is a means of purifying a man of his sins. This actually means that even the minor commandments of God are of great value and we can get our sins forgiven by acting upon them."

(Nūrul Qurān, Part II)

In the case of illness or non-availability of water, there is a simple substitute for ablution which is called \textit{Tayammum}.

\textbf{Tayammum}

If no water is available, a clean surface may be substituted. The hands are passed over the dust, and then passed over face and arms. This is called \textit{Tayammum}.

One should pat a clean dusty solid surface with open palms of both
hands, then make a motion with both hands, passing them first over the face and then the back of each hand, successively, as if one is washing them. This is only a token ablution to remind one that whenever possible, proper ablution should be performed. *Tayyammum* is good for one Prayer and must be renewed before each Prayer. However, if water is available it is necessary to do *Wudū*.

The Holy Qur’ān says:

![Qur'anic verse]

And you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. (5:7)

**Mu’adhdhin**

The *Mu’adhdhin* is a person who calls the *Adhān* (Call to Prayer) at the appointed times of Prayers. He stands with his face towards the *Ka’bah* and with both hands raised and touching the lobes of the ears, calls out aloud the words of the *Adhān*. Any worshipper may perform this duty but in some mosques a person with a loud and melodious voice is appointed for the purpose. Calling the *Adhān* is a meritorious act.

**Adhān (The Call for Prayer)**
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Allah is the Greatest of all, Allah is the Greatest of all

I bear witness that there is none worthy of worship except Allah

I bear witness that Muhammad is the Messenger of Allah

Come to prayer,
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Hayya 'alalfalah
Hayya 'alalfalah

Come to prosperity,
Come to prosperity

Allah is the Greatest of all, Allah is the Greatest of all

La ilaha illallah

There is none worthy of worship except Allah

In the call to the Morning Prayer after:

Hayya 'alalfalah

Come to prosperity

The following phrase is added twice:
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الصلاةُ خيرٌ مِنَ النوم

\textit{assalatu kha'irummi nannaum}

Prayer is better than sleep

\textit{(Nisāʾi Kiābul Adhān, Bābul Adhān fil Safr vol. 1, p74; Abū Dā‘ūd)}

After the Adhān, the Mu‘adhdhin and others listening to the Adhān should recite the following prayer as stated by the Holy Prophet:


Jābir bin ‘Abdullāh, narrated: The Holy Prophet said: For the one who listens to the adhān and recites: "O Allāh! The Lord of this perfect call and of the Prayer to be offered! Bestow on Muḥammad the means, the superiority, and the high dignity, and elevate him to the most exalted rank which thou hast promised him." Intercession by me will be permitted for him on the Day of Resurrection.

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(Bukhārī Kitābul Adhān Bāb Du‘ā’ ‘inan Nidā’)

There is a short interval between the Call to Prayer and the Prayer service, which gives the worshippers time to prepare for the service, to proceed to the mosque, offer some optional Prayers and to spend time in the remembrance of Allāh. The service is led by one of the congregation, preferably the one who possesses the best understanding of the Holy Qur’ān. There is no priesthood or anything corresponding to ordination or taking Holy Orders in Islām. Every Muslim is, or should be competent to lead a congregation in the Prayer service. Everyone is expected to acquaint with the rudiments of the faith, its doctrines and teaching. Women can lead Prayer for women only.

Iqāmat

When the Prayer service is about to commence, and the Imām (The person who leads the Prayer) stands in his place in front of the congregation, the Mu‘ādhdhin repeats the Iqāmat, i.e., Call to Prayer is repeated in a low tone, with the addition of the following words:

قَدْ قَامَتُ الصَّلَاةُ

qad qāmatisslāh

Prayer is ready

*The sentences of the Adhān are repeated once and qad qāmatisslāh is recited twice after saying ḥayya ‘alalfāh. This is known as Iqāmat.*

(Musnad Ahmad, p 2/87)

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A tradition of the Holy Prophet \( ^{sm} \) explains *Iqāmat* as follows:

\[
\text{‘anibni ‘umara}^{sa} \text{ qala kāna adhānu ‘ala ‘ahdi rasūli llahi}^{ra sa} \\
\text{mathnā mathnā wal iqāmatu wāḥidatun ghair a‘annal} \\
\text{mu’adhdhīna kāna idhā qāla: qad qāmatīḥṣlātu, qāla: qad} \\
\text{qāmatīḥṣlātu marrātānī.}
\]

Ibn ‘Umar \( ^{sa} \) states that in the time of the Messenger of Allah \( ^{ra sa} \), (sentences of) the *Adhān* used to be repeated twice, and those of the *Iqāmah* only once. However, the *Mu’adhdhin* used to say the following twice:

\[
\text{‘anibni ‘umara}^{sa} \text{ qala kāna adhānu ‘ala ‘ahdi rasūli llahi}^{ra sa} \\
\text{mathnā mathnā wal iqāmatu wāḥidatun ghair a‘annal} \\
\text{mu’adhdhīna kāna idhā qāla: qad qāmatīḥṣlātu, qāla: qad} \\
\text{qāmatīḥṣlātu marrātānī.}
\]

\[
\text{(Prayer is ready).}
\]

(Musnad Ahmad, p 2/87)
Imām

The duties of an Imām are to lead the Prayers, to deliver a sermon on Fridays and on religious festival occasions. He also conducts Funeral Prayers and performs marriage ceremonies. The Imām is also responsible for the religious education of the community, especially the children. The office of Imām carries great respect and high responsibility. Great importance is attached to following the Imām in the observance of Prayers.

Daily Prayers

In every religion Prayer is regarded as the pivot on which rests man's Communion with God. God prescribed Prayer as the second pillar of His everlasting religion Islam.

Of all religious obligations, Islam has laid the greatest emphasis on the institution of Prayer (Ṣalāt). It is enjoined upon every Muslim to Pray five times a day. Besides the five obligatory Prayers, there are other types of Prayers which are optional.

Ṣalāt or Prayer, consists of various postures, i.e. Standing called Qiyām, Bowing down called Rukū‘, Prostration called Sajdah and Sitting called Qa‘dah. During each posture prescribed, phrases are to be recited. As these phrases are in Arabic, every Muslim is required not only to memorize these verses but also to know their meaning so that the worshipper knows what he is saying to his Lord during the Prayer.

Prayers, in the prescribed manner is obligatory upon every adult Muslim of sound mind. As far as children are concerned, it is not obligatory on them until they come of age. However, it requires continuous effort and persuasion to get them to the stage where they start offering their Prayers regularly in the manner prescribed for the Prayer. Proper training and education is therefore necessary for children. It is for this reason that the Holy Prophet has directed that when children reach the age of seven, parents should urge them to be regular in their Prayers and when they reach the age of ten, they must be admonished if they fail to
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offer their Prayers regularly. (Abū Dā‘ūd, Kitāb-us-Ṣalāt)


Prayer is regarded as a means of establishing communion with God Almighty. According to the Holy Prophet Prayer is the highest form of Divine worship. Prayer also teaches brotherhood and obedience.

The Holy Qur’ān directs:

\[
\text{Fāqīhūmā al-ṣalā'ū dhū l-ṣalā'ū kānāt ʿalil muʾminīn kāt bā maʾūmu'ūnā}
\]

fa aqīmuṣṣalāta innāṣṣalāta kānat ʿalal muʾminīna kitā bammauqūta

Then observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at prescribed times (4:104)

The Holy Qur’ān further says about Prayer:

\[
\text{Wā ʿaqīmīṣṣalāh innāṣṣalāta tanḥāʿ ʾanīl fahshāʾi wal munkār}
\]

wa aqīmīṣṣalāḥ innāṣṣalāṭa tanḥāʾ anīl fahshāʾi wal munkar

And observe Prayer. Surely, Prayer restrains one from indecency and manifest evil. (29:46)

Worship means total obedience to the command of Allāh. The institution of Islāmic Prayer is rich in so many profound lessons, as are not found even fractionally in other religions. Islām enjoins both congregational and individual Prayer. In the Mosque the Prayers are usually offered in congregation. The congregational Prayers are held in a manner which are well organized and meaningful.

The importance of offering Prayers in congregation is stated in the following tradition of the Holy Prophet:

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Ḥadrat Ibn ‘Umar relates that the Holy Prophet said: Prayer with the congregation is twenty seven times more beneficent than Prayer performed by oneself.

(Bukhārī and Muslim)

Like congregational Prayers, individual Prayers are also highly emphasized. In congregational Prayers, society pays homage to God collectively and openly. In individual Prayers, emphasis is laid on privacy, and there should be no effort to display such Prayers to anyone. Similarly, the late night voluntary Prayer (Tahajjud Prayer, which is described later on) is performed in perfect privacy. Members of the same house try to find their own niches, and even husband and wife try to say their Prayer separately, so that communion with God becomes a highly personal affair.

As far as the contents of the Prayer go, whether the Prayer is offered individually or in congregation, they are of two types:

1. A formal routine recitation of the verses of the Qur’ān and other prayers, which are done in the language of the Qur’ān, which is Arabic. All worshippers are expected to know the meaning of what they are reciting, otherwise they will deprive themselves of the immense benefit which they may draw from the meaningful recitation.

2. To the second category belong individual prayers in one's
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own language, in which one is free to beg as he pleases during the individual or congregational Prayers. Many a school of jurisprudence disallow prayers in one's own language during the Prayer. However, they do appreciate the need for private and personal prayers, so they suggest praying in one's own language after the formal Prayer has ended and not during its course. We, the Aḥmādī Muslims, use the option of praying to God in one's own language as one pleases during the formal Prayer.


Ḥaḍrat Promised Messiah and Mahdi has advised that one should pray to God Almighty during the Prayer in one's own language as praying in one's own language brings humility and fervor.

(Malfūzāt, Vol. 9, p 55)

Islamic Prayer thus plays an important role in the life of a Muslim, and in the spiritual and moral upbringing of the individual.

Types of Prayers

The prescribed Prayer has three parts: Fārd, Sunnah, and Nawāfīl. Fārd and Sunnah are obligatory Prayers while Nawāfīl are voluntary Prayers.

a) Obligatory Prayers

Fārd: These are enjoined by Allāh.

Sunnah: These were offered regularly by the Holy Prophet in addition to Fārd Prayers, and he
enjoined all Muslims to offer these.

The *Fard* Prayers should be offered in congregation with an *Imām* leading the Prayers, preferably in a mosque.

The following Prayers are regarded as *Wājib* (necessary) Prayers:

i. Three *Rak‘at of Vitr*.
ii. Two *Rak‘at of ‘Īdul fītr* and two *Rak‘at of ‘Īdul adḥiyya*.
iii. Two *Rak‘at* offered while performing the *Ṭawāf* of the Ka‘bah.

If a person misses these Prayers intentionally, he is deemed to have committed a sin. However, if he misses a *Wājib* Prayer unintentionally, e.g., through forgetfulness, he is not required to offer it as a *Qaḍā* Prayer. *Qaḍā* means offering a missed Prayer.


**Number of Rak‘at in Each Obligatory Prayer**

Each Prayer Service is made up of a number of *Rak‘at*. A *Rak‘at* is a series of postures from standing to prostration. The number of *Rak‘at* for the five daily Prayers are as follows:

- **Fajr** - Two *Rak‘at of Sunnah* followed by two *Rak‘at Fard*.
- **Zuhr** - Four *Rak‘at of Sunnah* followed by four *Rak‘at Fard*, and two additional *Rak‘at of Sunnah*.
- **‘Asr** - Four *Rak‘at Fard*.
- **Maghrib** - Three *Rak‘at Fard* followed by two *Rak‘at of Sunnah*.
- **‘Ishā’** - Four *Rak‘at Fard* followed by two *Rak‘at of Sunnah*.
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Sunnah, and three Rakāt of Vitr.

Friday is the holy day for Muslims. They worship with a congregational service held at time of Zuhr Prayer. The Service involves deliverance of a sermon (Khutbah) by the Imām. This is known as Jumu‘ah Prayer. The Jumu‘ah Prayer service is described in detail later on.

Timings of the Prayers

God Almighty says in the Holy Qur‘ān:

avoid the sun’s position.

For each of the five obligatory Prayers, there is an appointed time fixed in relation to the sun's position.

Fajr: The time of the Fajr or morning Prayer begins with dawn and ends before sunrise. Optional Prayers are not recommended between Fajr Prayer and sunrise.

Zuhr: The time of the Zuhr or middle of the day Prayer, begins after the sun has crossed the Zenith point and has begun to decline.

‘Asr: The time of the ‘Asr Prayer is when the sun has further advanced in decline and reaches a point nearly halfway between the beginning of decline and sunset, which we may call late afternoon, but not very late. It ends up quite some time before
sunset, when the sunlight has paled. Although, it is not entirely forbidden to say the ‘Asr Prayer that late in the day, it is most certainly preferred that it be offered before daylight has started fading out while the sun is still above the horizon by a good measure.

**Maghrib:** The Maghrib Prayer begins immediately after the sun has set. It lasts until dusk. But the word dusk is differently understood by the different Schools of Jurists. According to Fiqh Ahmadiyya the word dusk means the time when the redness in the Western Horizon disappears. Thus, Maghrib Prayer time period is slightly less than one and a half an hour.

**‘Isha’:** All Schools of Jurisprudence agree that the time for ‘Isha’ Prayer begins when dusk has finally disappeared, giving way to the darkness of night. According to most, this period lasts till midnight but some even extend it beyond midnight till one retires for sleep.

The Prayers should be performed at their appropriate time and preferably in congregation. It is very strongly advised and preferred that Prayers should be generally offered at the beginning of their respective times and should not be delayed until the time is about to run out. However, if it is impossible for the afternoon Prayer to be offered at its proper time, it is permissible to combine the Zuhr and ‘Asr Prayers. The Maghrib and ‘Isha’ Prayers may also be combined if necessary.
**Forbidden Times For Prayers**

It is to be remembered that at the time of sunrise, sunset and when the sun is at its zenith, it is forbidden to offer Prayers. Also, after the ‘Asr Prayer has been performed, no optional Prayer should be offered between that time and the time of sunset. Likewise, after the Fajr Prayer has been performed, no optional Prayer should be offered between that time and the time of the rising of sun.

**Offering Prayer While on Journey**

When someone is on journey, he should offer shortened (Qaṣr) Prayers.

i. If the stay is 14 days or less, it is considered as a journey.

ii. If the destination is one's own property, parents' residence, in-laws' residence, Mecca or Medina, then one must perform complete Prayer.

iii. If someone is in transit to or from any one of the above places, he should offer the Qaṣr Prayers.

iv. If the Inām offers complete Prayers, then one must also follow the Inām, even if one is a traveler.

v. Fajr Prayer is never shortened even when on journey. One must perform two Rakʿat Sunnah and two Rakʿat Fard.

vi. For Friday Prayers, a person on journey must not skip the four Rakʿat of Sunnah which are offered before the beginning of the Friday Sermon. These Sunnah must be offered even if the Zuhr and ‘Asr Prayers are to be combined. If the Friday Sermon has started, then one should offer two Rakʿat Sunnah instead of usual four Rakʿat Sunnah.
If a person is traveling by any means of transportation which precludes his standing up for Prayer, nor he can get off from the vehicle, he can offer his prayer while seated and the condition of facing towards the Qibla would not be mandatory in this situation. He should face in the direction in which the mount, vehicle, boat or airplane, etc., is moving, if possible.

If travelers are offering their congregational Prayer behind an Imam who is a local inhabitant, they have to follow the Imam and offer four Rak‘at for Zuhr, ‘Asr and ‘Ishā’ Prayers. The rule of concession would not apply in that case. But if the person leading the Prayer, i.e. the Imam, is a traveler, then he will shorten his Prayer accordingly and the travelers in the congregation will also finish their Prayer with the Imam, while those who are not on a journey will stand up when the Imam has recited the salutations to mark the end of the Prayer and complete their Prayer:

\[\text{assalamu 'alaikum wa rahmatullah}\]

Peace be upon you and the mercy of God


\textbf{Pre-requisites and Conditions Regarding Offering of Prayers}

Some pre-requisites and conditions exist regarding the offering of Prayers. They are as follows:

\begin{enumerate}
  \item \textbf{Determination of the Intention}: The intention to perform a Prayer must be made prior to the beginning of the Prayer.
  
  \item The Prayer should be offered within the fixed time allotted
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for that particular Prayer. However, it should be remembered that if one fails to perform a Prayer in time due to some compelling reasons, that Prayer can be offered whenever one remembers it. However, it should not be offered at forbidden times.

iii. One should be clean in body and, as far as possible, in mind and spirit also. Cleanliness here means:

a. The body should be clean from all filth.

b. If one has answered a call of nature and has been to the toilet, one should wash oneself properly so that all remnants of feces or urine have been properly washed away.

c. After conjugation, whether ejaculation has taken place or not or if ejaculation has taken place in whatever manner, for instance during sleep, cleanliness would mean not just washing oneself partially, but a full bath becomes essential.

d. A full bath is also essential for women after menstruational bleeding and after post-parturition bleeding (bleeding following childbirth).

iv. The place and mat of Prayer must be neat and clean.

v. The body must be properly covered during the Prayer.

vi. Qibla Direction: All Muslims must face towards the Ka'bah while offering Prayers. Qibla means facing Ka'bah in Mecca, the first House of Worship built on earth.


vii. As the Imām recites Sūrah Fātiḥah during the Prayer, the followers must also recite the Sūrah Fātiḥah. The recital
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should be performed in low tone so that the neighboring worshippers are not disturbed. Care should be taken during the entire Prayer so as not to disturb other worshippers.

viii. When the Imām recites a portion of the Holy Qur’an after the recital of Sūrah Fātiḥah, the followers should not recite but listen to the recitation of the Holy Qur’an.

(Mafūzāt Vol. 9, p 436)

According to most schools of Jurisprudence, men should cover their heads when offering Ṣalāt (Prayer). But the Mālikīs and a few others do not consider this necessary.

**PRAYER (Arabic Part)**

**Niyyat (Determination of the Intention)**

Before the commencement of Prayer, Iqāmat, the notice that the Prayer is about to start, is recited. After arranging themselves in rows behind the Imām, each worshipper should make his intention as to which type of Prayer, Fard, Sunnah or Nafl, etc., he is going to perform and how many Rak‘at. It is not necessary to make Niyyat by saying the words aloud. The mere mention in one’s mind will suffice. After the Takbir-i-Tahrima one should recite the following prayer:

\[
\text{wajjahtu wājhiya lillādhi fātarassamāwātī wal arḍa ḥanīfa'wwa mā anā mīnal mushrikīn}
\]

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I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, and I am not one of those who associate partners with Him.

(Muslim Kitâbus Šafât Bâbud Du'a' fî Šafâtîl Laili wa Qiyâmah)

Beginning

The Prayer starts with Takbîr-i-Taḥrîma, i.e., the Imâm raises both hands and says the following

اللّهُ أَكْبَرُ

allâhu akbar God is Great

Qiyâm or Standing Upright

After saying Takbîr-i-Taḥrîma and reciting the above prayer, the following glorification called Thanâ is recited individually in silence:

سِبۡحَنَكَ اللَّهُمَّ وَ بَخُمِّدَكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ لَا إِلَهَ إِلَّا أَنَّكَ

subhâna kallâhumma wa bi hamdika wa tabâra kasmuka wa ta‘âla jadduka wa lâ ilâha ghairuka

Holy art Thou O God and all praise is Thine and Blessed is Thy Name and exalted is Thy state and there is none worthy of worship except Thee

(Tîrmidî Kifâbûs-Šalât)

The above glorification is followed by Atta‘awwudh, which is also
recited silently:

اَعُوْذُ بِللهِ مِنِ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhu billahi mina l-shīṭān ʾal-rajīm

I seek refuge with God from Satan the accursed

After Atta‘awwudh, Tasmiah is recited either silently or loudly, by the Imam. The congregation, however, recites it silently. Tasmiah is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāh irrahmān irrahim

In the name of Allah, the Gracious, the Merciful

The Imam then recites Sūrah Fatihah. In certain Prayers, e.g., Fajr, Maghrib, and ‘Ishā’ Prayers, the Imam recites Sūrah Fatihah loudly. When the Imam is reciting Sūrah Fatiḥah loudly, the other worshippers listen to this recitation while they also recite Sūrah Fatiḥah silently verse by verse. In Zuhr and ‘Aṣr Prayers, the Imam and other worshippers recite Sūrah Fatiḥah silently. At the end of Sūrah Fatiḥah, the worshippers say Āmīn which means ‘O, Allah accept our supplications.’

الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ َ عَلَى الْرَّحْمَنِ الرَّحِيمِ َ مِليَّةٍ يَوْمَ الْجَاهِزَةِ

الذَّينَ ِنَّبِيًا يَعْبُدُونَ وَ إِبَاكَ نَشْعَبْنَ عَلَى الْمُسْتَقِيمِ ُ سَرِبَا الْذَّينَ أُنفِقُتَ عَلَيْهِمْ َ عِنْدَ الرَّبِّ الْمَغْفُوْبِ

عَلَى هُمْ وَلَا الْضَّالِِّيْنَ
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All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

Thereafter, the Imam recites a portion of the Holy Qur’an, at least three verses or a short Chapter. For example (Surah Ikhlaṣ):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismilla hirrahma nirrahim

In the name of Allah, the Gracious, the Merciful

قُلْ هُوَ الَّهُ أَحَدٌ اللَّهُ الَّذِي لا إِبَّانَةَ لَهُ لَمَّا بَلَدَهُ وَلَمَّا يُولَدَهُ وَلَمَّا يَوْلَدَهُ

ъکُن لَّهُ كَفِى أَحَدٌذَلَّهُ

qul howallaahu aḥad allahuṣṣamad lam yalid wa lam yū lad wa lam ya kullahū kufuwan aḥad

Say, 'He is Allah, the One; 'Allah, the Independent and Besought of All. 'He begets not, nor is He begotten; 'And there is none like unto Him.' (112:2-5)

When the Imam is reciting a portion of the Holy Qur’an, the worshippers are required to listen to it silently. The Holy Qur’an says:
When the Qur'an is recited, listen carefully to it in silence, that you may be shown mercy (7:205)

**Rukū‘ or Bowing**

*At the end of the recitation, the Imam goes from the Standing position to the Bowing position, Rukū‘, by calling out Aláhu Akbar. The other worshippers follow him into the Bowing position. In the Bowing posture the following Tasbíh should be individually recited silently, three times or more in odd numbers.*


\[ \text{subhāna rabbi yal‘azīm} \]

Holy is my Lord, the Great

(Tirmidhi Kitābus-Salāt)

**Standing Upright Again**

*The Imam then straightens up and stands with his arms by his sides. When he initiates this movement, he recites Tasmī loudly which is as follows:*


\[ \text{sámī‘allāh lim’ān khamdāh} \]
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\textit{samiʿa'allā huliman ūamidah} \quad God hears him who praises Him

In response, the congregation follows the Imam and changes posture as well and recites the following which is called \textit{Tahmid}:

\begin{equation*}
\text{rā bī'inā wā līk al-ḥāmid} \quad \text{Ḥāmidā k̲h̲ām̲d̲ ḥ̲a̲m̲d̲ ā k̲h̲ām̲d̲ ā t̲āy̲y̲i̲b̲ā m̲a̲ ṣ̲a̲ k̲a̲ fībīn̲ē}
\end{equation*}

\textit{rabba'nā walakal ḥamd ḥamdan kathiran tāyyiban mubarakān fīh}

Our Lord, Thine is the praise, the praise which is bountiful, pure and blessed.

\textit{(Bukhārī Kitābus-Salāṭ Bāb Faḍl Allāhumma rabba'nā lākāl ḥamād)}

This position of standing erect after the \textit{Rukū́} is called \textit{Ruku' Qauma} and it ends with the recitation of \textit{Tahmid}. Then the Imam says \textit{Allāhu Akbar} loudly again and leads the congregation into the prostration position called \textit{Sajdah}. In this posture the \textit{Tasbīḥ} given below should be recited silently three times at least.

\begin{center}
\textbf{Sajdah or Prostration}
\end{center}

\begin{equation*}
\text{s̲u̲b̲h̲a̲n̲ā̂ r̲a̲b̲b̲î y̲a̲l̲ ʽa̲f̲ā̂}
\end{equation*}

\textit{subḥāna rabbi yal aʿfā} \quad Holy is my Lord, the Most High

\textit{(Tirmidhī Kitābus-Salāṭ)}

\textit{(Recitation of verses of the Holy Qurʾān and invoking \textit{Durūd Sharīf} during the \textit{Sajdah} are prohibited).}
Sitting Posture

The Imam then says Al fåhu Akbar again, at which he and the congregation raise their heads and then hands from the ground and go to the sitting position called Jilsa. In this position, the following supplication is recited silently.

র্ব্ব আ ফ র শ ল য ও জ র ম ন য ও আ হ দ ন য ও দ ফ ব ন য ও জ জ ব ন য ও ও জ জ ব ন য ও আ ফ র শ ল য ও জ র ম ন য

র ব ি গ ফ র ল য উ র হ ম ন য উ আ ফ ন য ও আ ফ র শ ল য ও জ র ম ন য ও জ জ ব ন য ও 

O God, forgive me and have mercy on me and guide me and grant me security and make good my shortcomings and provide for me and raise me up.

(Muslim Kitābudhdhikr waddu’a’ Bāb faḍluttashīl waddu’a’; Ibni Mājah Aṣ-Ṣalawāt & Hākim Vol. 1S, 262, 271)

Second Sajdah or Prostration

After the sitting position (Jilsa), the Imam leads the congregation into a second Prostration by saying Al fåhu Akbar and, once again the following Tasbih is recited three times or, if more, in odd numbers:

سُبْحَانَ رَبِّي الْأَعْلَى

subḥāna rabbi yal aʿlā Holy is my Lord, the Most High

In every Rak’at there are always two Prostrations. At the end of the
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Second Prostration, one Rak‘at of Prayer is completed.

Second Sitting Posture (Second and the last Rak‘at)

After saying Allâhu Akbar once again, the Imam leads the congregation into the Standing posture to commence the second Rak‘at which is offered exactly as the first Rak‘at. In the second Rak‘at after Prostration, the Imam sits down in the same manner as he sat in the position called Jîlsa. This sitting position, at the end of the second Rak‘at is called Qa‘dah. During this position Attashshahud is recited silently, which is as follows:

\[
\text{الْحَمْدُ لِلَّهِ وَالْحَسَنَاتُ وَالْعَلَّامَاتُ السَّلَامُ عَلَيْكَ آيَةَ النَّبِيِّ وَ}
\]
\[
\text{رَحْمَةُ اللَّهِ وَبَرَكَانَهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الْصَّالِحِينَ أَ}
\]
\[
\text{سُهَّدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَسْتَغْفِرُ اللَّهَ عَبْدَهُ وَ رَسُولُهُ:}
\]
\[
\text{اتَّهَيْتُ لِلِّيَّالِيَّ وَالْصَّلَوَاتُ وَالْعَلَّامَاتُ السَّلَامُ عَلَيْكَ آيَةَ النَّبِيِّ وَ}
\]
\[
\text{رَحْمَةُ اللَّهِ وَبَرَكَانَهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الْصَّالِحِينَ أَ}
\]
\[
\text{سُهَّدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَسْتَغْفِرُ اللَّهَ عَبْدَهُ وَ رَسُولُهُ:}
\]

All Salutations are due to Allâh and all Prayers and all things pure. Peace be upon thee, O Prophet, and the mercy of Allâh and His Blessings; and peace be upon us and on all righteous servants of Allâh. I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muhammad is His Servant and Messenger

(Bukhâri Kitâbus-Salat)

It should be noted that while reciting Attashshahud, when the worshipper reaches the phrase Ash hadu allâ ilâha ilallâhu, he should raise the forefinger of his right hand and should drop it back as soon as he has recited it. After reciting, Attashshahud, the invocation of blessings on the
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*Holy Prophet* **called Durūd and some other prayers are recited silently.**

**Durūd Sharīf**

أ للهِمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
ابْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمِ إِنَّكَ حَمِيدٌ مَجِيدٌ

*al-lahumma salli ‘ala muhammadin wa ‘ala ali muhammadin kamā sallaita ‘ala ibrāhima wa ‘ala ali ibrāhima innaka ḥamīddummajjīd*

Bless O Allah, Muhammad and the people of Muhammad as Thou didst bless Abraham and the people of Abraham Thou art indeed the Praiseworthy, the Glorious.

أ للهِمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
ابْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمِ إِنَّكَ حَمِيدٌ مَجِيدٌ

*al-lahumma barik ‘ala muhammadin wa ala ali muhammadin kamā bārakta ‘ala ibrāhima wa ‘ala ali ibrāhima innaka ḥamīddummajjīd*

Prosper O Allah, Muhammad and the people of Muhammad as Thou didst prosper Abraham and the people of Abraham Thou art indeed the Praiseworthy, the Glorious.

*(Bukhārī Kitābul Anbiyā)*

The invocation *Durūd* is followed by some prayers such as:

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رزِ بَنَا أَنْ تَأْيَنَا فِي الدُّنْيَا حَسَنَةٌ وَ فِي الْآخِرَةِ حَسَنَةٌ وَ فَنَا عَذَابُ النَّارِ

rabbanā ātinā fiddunyā ḥasanatañwwa fil ākhirāti ḥasana tañwwwa qinā ‘adhābannār

Our Lord grant us good in this world as well as good in the Hereafter, and protect us from the torment of the Fire. (2:202)

(Bukhāri Kitābud D’uwāt)

After reciting one or more prayers, the Imām turns his face towards the right and says the following:

Salutations

اَلْسَلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

assalaamu ‘alaikum wa rahmatullah

Peace be upon you and the mercy of God

Then, the Imām turns his face towards the left and repeats the following to mark the end of the Prayer:

اَلْسَلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

assalaamu ‘alaikum wa rahmatullah

Peace be upon you and the mercy of God

Vitr Prayer

Three Rak‘at of Vitr Prayer are performed after the two Rak‘at of Sunnah of ‘Ishā’ Prayer. However, if one intends to get up for Tahajjud Prayer then the Vitr Prayer is usually offered after offering the Tahajjud
Prayer.

i. **Vitr** is the same Prayer except that one finishes the last Rak‘at with the following Prayer which is called **Du‘ā-i-Qunūt** in Arabic:

```arabic
اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَنَتْحَلَّعُ عَلَيْكَ وَنَتْنَبِي عَلَيْكَ الحُبَّ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ وَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ وَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ وَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ وَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ وَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ Wَتَنْذُرُكَ مِنَ الْفَجْرَ يَا اللَّهُمَأَ تَأْتِيَنَا وَتَنْشَجَرَكَ وَتَنْصَفَكَ وَلَا تَنْفَرَكَ وَنَخْلُعْ

Allāh! we beseech Your help and ask Your forgiveness and believe in You and trust in You and praise You in the best manner; and we thank You and we are not ungrateful to You, and we cast off and forsake him who disobeys You. O Allāh! You alone do we serve and to You alone do we pray and we prostrate ourselves; and we rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.

*(Baihaqī Vol. 2, p 210; Sharah al-Sunnatul Imām Najī, Vol 3, p 131, & Tuhfātul Fuqāhā, Bābul Şalātul Vitr, p 372/1, Published in Damascus)*
ii. *Vitr* may be offered in combination of three *Rak`at* simultaneously or broken into two *Rak`at*, then followed by one *Rak`at*. Holy Prophet and Promised Messiah used to offer their *Vitr* Prayer as two *Rak`at* followed by one *Rak`at*.

iii. When *Vitr* are offered as two *Rak`at* followed by one *Rak`at*, then for the third "One" *Rak`at*, one does not need to recite the *Thanā* (*Subhāna kalla humma ....*)

iv. *Vitr* Prayer can be offered after completing the Sunnah for ‘Ishā’ Prayer or can be offered with Tahajjud Prayers.

v. If *Vitr* have been offered with ‘Ishā’, then one may simply offer the Tahajjud Prayer in the late part of the night.

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**FRIDAY PRAYER SERVICE (ṢALĀTUL JUMU‘AH)**

Friday is a special day for Muslims. The Holy Qur’an says:


eyaabbahai al-dain in amina idha nudiya lisalati miyyaumil jumu'ati fas'au ila dhikrillahi wa dharul bai' dhailikum khairellakum in kuntum ta'lamūn

O Ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off all business. That is better for you, if you only knew. (62:10)
Muslims have been enjoined to be particularly careful about the obligatory Friday Prayer. The Holy Prophetﷺ is reported to have said:

"أَنِ السَّلَمَانَ الفَارِسِيَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجَمَعَةِ وَيَطَهِرُ ما اسْتَطَاعَ مِنَ الطَّهْرِ، وَيَرِدْهُمْ مِنْ دُهْشِهِ أَمْرَ يَمِسُّ مِنْ طَيْبِ بَيْتِهِ، ثُمَّ يُخْرِجُ فَلاَ يَقْرُ "بَيْنَ اثْنَيْنَاءَ، ثُمَّ يَصَلِّي ما كَبْبَ لَهُ، ثُمَّ يَفْنَصُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا ُغْفِرَهُ، مَا بَيْنَهُ وَبَيْنَ الْجَمَعَةِ الْأَخَرَى" - an salmān al fārisī qāla: qālannabiyyu: lā yaghtasilu rajulun yaumul jumuʿatī wa yata ṭahharu mastaṭā a mināṭṭuhrī wa yudahhinu min duhnihi ’au yamassu min tībi bāitihi thumma yakhruju fālā يُعْفِرَكُ يَمْسُونَ. Salmān Farisi relates that the Holy Prophetﷺ said: 'He who takes bath on Friday, uses perfume, comes to Friday Service and does not intrude between two persons already seated, offers the Prayers and listens quietly when the Imam stands up for sermon, will have his sins forgiven between that Friday and the next.'

(Bukhārī)
Hadrat Jābir ibn ‘Abdullāh narrates that the Holy Prophet stated: 'Anyone who misses three consecutive Friday Prayers without a genuine reason, God Almighty puts a seal on that person's heart.'

(Sunun ibn Majah)

Friday is the holy day for Muslim worship, with a congregational service held at time of Zuhur Prayer. The Imam delivers a sermon (Khutbah), and then two Rak‘āt Prayer is offered in congregation. This is known as Jumu‘ah Prayer. The recitation of the Qur’ānic verse is loud. There are two Adhāns, the first is just like that of Zuhur and the second one is just before the Imam stands to deliver the sermon. The sermon consists of two parts. In the first, the Imam addresses the Muslims in the local language. When he finishes his first sermon, he sits down for a moment and then stands up and reads the second part, the Khutbah Thāniyya, in Arabic language, as follows:

الْحَمْدُ لِلَّهِ ﻟَهُ ﻤَﺤْمَدُهُ وَ ﻤُبَسْرَعْهُ وَ ﻤُؤْمِنُ ﺑَهُ وَ ﻤُتَوَكَّلُ ﻋَﻠَيهِ وَ ﻤُعَوَّدُ ﺑِﻪِ ﻤَنْ ﻤُسْرِؤُ ﺑِنْفَسِهِ وَ ﻤَنْ ﺑِنْ سَـِـِـِـtightend of title  يَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِЗаى° - 484 -...
All praise is due to Allah, we laud Him, we beseech help from Him and ask His protection; we confide in Him, we trust Him alone and we seek Allah's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him; and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped except Allah. He is Alone, and has no partner. We bear witness that Muhammad is His Servant and Messenger. O Servants of Allah! may Allah be merciful to you! Verily, Allah commands you to act with justice, to confer benefits upon each other and to do good to others as one does to one's kindred and forbids evil which pertain to your own selves and evils which affect others and prohibits revolt against a lawful authority. He warns you against being unmindful. You remember Allah; He too will remember you; call Him and He will make a response to your call. And verily Divine remembrance is the highest virtue.

(Al-Bukhārī, Kitāb al-Ahsān, Baḥr al-Adillah, v. 1, p. 156)
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Attendance in the Friday Prayer is obligatory for Muslim men, and women should attend whenever they are able to do so.

i. Before attending Jumu‘ah Prayers, A Muslim should follow the Sunnah of the Holy Prophet and take a complete bath, put on clean clothes, use perfume and avoid taking odorous food. After Jumu‘ah Prayer, Muslims may go back to their businesses.

ii. Four Rak‘at of Sunnah are to be offered before the Friday Sermon starts, even if Zuhr and ‘Asr Prayers are to be combined, or while in journey.

iii. If one joins when the sermon has already started, then two Rak‘at of Sunnah should be offered instead of the compulsory four Rak‘at.

iv. If one joins when the sermon has finished, then join the congregational Prayers and offer two Rak‘at at the end of the Jumu‘ah Prayer. If ‘Asr Prayer is going to be combined, then one needs not to offer any 'make-up’ Sunnah to compensate the missed Sunnah.

v. There are two Adhāns for the Friday Prayer. The additional Adhān was introduced by Ḥadrat ‘Uthmān.

vi. A minimum of three people are required to have the Friday (Jumu‘ah) Prayers. However, if there are only two people, for that also Ḥadrat Promised Messiah and Mahdī has given permission of saying the Jumu‘ah Prayer.

(Malfūzāt, Vol. 9, p 214)

vii. While the sermon is being delivered, talking or even playing with objects as small as a thorn have been disliked by the Holy Prophet.
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Aus ibn Aus relates that the Holy Prophet said: The best of your days is Friday, then invoke blessings upon me frequently on that day, for your invocation is conveyed to me.

(Abū Dā‘ūd Kitābūṣ-Ṣafāt Bāb Tafrī‘ Abwābul Jumu‘ah)

Sujūdus-Sahv (Prostrations of Condonement)

If a person commits a mistake during Prayer, which affects the validity of the Prayer, e.g., if he is in doubt whether he has offered the prescribed number of Rak‘āt, the Prostrations of condonement are necessary.

The Prostrations are offered after the recitation of Attashshahud, and Durūd, and other prescribed prayers in the final Qa‘dah of the Prayer. Thus after saying Al-fāhu akbar, two prostrations are performed, in which subhāna rabbi yal a‘lā is recited, then the Imām reverts back to Qa‘dah position and says Assalamu ‘alai‘kum wa rahmatullāh turning his face towards the right and then towards the left, to mark end of the Prayer.

If the Imām commits such a mistake which can be condoned by the Prostrations, then the whole congregation have to perform those Prostrations of condonement. However, if one of the followers commits a mistake while following the Imām, he is not required to perform the Prostrations of condonement.
If there is a doubt as to how many *Rak‘āt* have been performed, then one should observe the rule of certainty, i.e., if the doubt is whether one has offered three or four *Rak‘āt*, for instance, one should offer the fourth *Rak‘āt* to be on the safe side though one might have offered it before.


b) **Voluntary Prayers**

**Nawāfil**

In addition to the obligatory Prayers, Muslims may offer voluntary Prayers. These additional *Rak‘āt* of Prayer apart from *Fard* and *Sunnah* *Rak‘āt* are called *Nawāfil* Prayers or *Nafal*. Those who voluntarily offer *Nawāfil* Prayers reap the benefits of Allāh's favors.

*Nawāfil* Prayers are as follows:

1. Eight *Rak‘āt* of *Tahajjud*.
2. Two *Rak‘āt* after the two *Rak‘āt* of *Sunnah* at the end of *Zuhr* Prayer.
4. Two *Rak‘āt* after two *Rak‘āt* of *Sunnah* in *Maghrib* Prayer.
5. Four *Rak‘āt* of *Ishrāq*. The Prayer consists of two phases; offering two *Rak‘āt* when the sun has risen for a while but not enough to have heated up the environment (approximately up to two hours after the sunrise). Once the latter has occurred, this is the second phase, in which one may offer four or eight *Rak‘āt*. The first phase is known as *Ṣalātul Ishrāq* and the second *Ṣalātul Ćahā*. It also has been named *Ṣalātul Awwābīn*. However, in some Traditions, the
six Rak‘at Prayer offered in between Maghrib and ‘Ishā’ Prayers is called Ṣalātul Awwābīn.

6. Two Rak‘at offered when one enters a mosque.
7. Two Rak‘at offered when seeking blessings from God Almighty.
8. Two Rak‘at offered as Thanksgiving Prayer.
9. And more.

One may offer as many Nawāfil Prayers as one wishes. However, Nawāfil should not be offered during the forbidden times for Prayers. For example, they should not be offered between ‘Aṣr Prayer and Maghrib Prayer.


When Nawāfil Prayers are offered in latter part of the night these are called Tahajjud Prayer. Literally, Tahajjud means giving up of sleep. Thus, Tahajjud Prayer is offered during the latter part of the night after sleeping for a while.
Tahajjud Prayer

The Muslims are encouraged to acquire a habit of early to bed and early to rise. The Prayer which is performed at the end of the night is called *Tahajjud*. It is not obligatory, but it is a very highly emphasized optional prayer. *Tahajjud* is specifically mentioned in the Holy Qur’an as very beneficial for man’s spiritual development and a method to gain nearness to Allah.

It is stated in the Holy Qur’an:

وَمَنْ يَتَّلِكَ بِالْيَلَّةِ فَتَسْجَدْ ۖ وَتَسْبِحْ لِيْلًا طُوَيْلاً

\*wami nallaili fa tahajjad bihi nafa‘la tallak\*

And wake up for it (The Qur’an) in the latter part of the night as a supererogatory service for thee. (17:80)

وَمَنْ يَتَّلِكَ بِالْيَلَّةِ فَتَسْجَدْ ۖ وَتَسْبِحْ لِيْلًا طُوَيْلاً

\*wa minailaili fasjudu lahu wa sabih hu lailan tawila\*

And during the night prostrate thyself before Him, and extol His glory for a long part of the night (76:27)

The Holy Prophet* has stated that after the compulsory Prayers, *Tahajjud* Prayer is the best Prayer.

جَبَرَيْنَ اللَّهُ رَبِّي، دَأَبَ الَّذِينَ قَبِلَ اللَّهُ وَهُمْ قَبْلَكَ، وَأَنَّ قُبْلَاهُ اللَّهُ

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Bilāl relates that the Holy Prophet said: ‘You should offer Tahajjud Prayer regularly as this was the way of the earlier saintly persons and this is the way to achieve nearness to God. Furthermore, this habit (of offering Tahajjud Prayer) safeguards from sins, repels evil and protects Tahajjud from physical afflictions.’

(Tirmidhī Abwābud Da’wāt)

It was Sunnah of the Holy Prophet that he used to offer eight Rak‘āt as Tahajjud Prayer.

Remembrance of Allāh After Finishing the Prayer

Remembrance of Allāh after finishing the Prayer is established by the practice of the Holy Prophet of Islām.

Ḥaḍrat ‘Ā’isha relates that after finishing his Prayer, the Holy Prophet would continue sitting long enough to recite the following prayers:

اللّهُمَّ أَنتَ السَّلَامُ، وَ مَلِكَ السَّلَامُ، تَبَارَكَ بِيَ دَا الجَلَالِ
وَالْكَرَامَ
allāhumma antassalām wa minkassalām tabārakta yā dhal jalāli wal ikrām

O our Lord! Thou art (The embodiment of) peace. And true peace comes from Thee. Blessed art Thou, O Lord of Majesty and Bounty

(Saḥīḥ Muslim, Kitābul Masājid wa mawāzi-us-Ṣalāt, Bāb Istihbāb udhdihr ba’ad-is-Ṣafāt)

allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatika

O my Lord, help me so that I can properly perform Thy remembrance and Thy thanksgiving, and that I may worship Thee in the best possible manner.

(Sunan Abū Dā‘ūd Kifābuṣ-Ṣalāt)

allāhumma lā māni‘a lima a‘ṭaita wa lā muḍi‘ya lima mana‘ta wala yanfa‘u dhaljaddi minkal jaddu

O Allah, nobody can hold back whatever You have granted and none can grant what Thou hold back. And no great person can benefit from his greatness in opposition to Thy Greatness.

(Ṣaḥīḥ Bukhārī, Kitābuṣ-Ṣafāt, Bāb Dhikr Ba‘ad Ṣalāt; Ḥadīqatuṣ-Ṣalihīn, p 100)
A tradition of the Holy Prophet states the following about remembering Allâh after finishing the Prayer:

`an abi hurairata `an rasulillahi qala: man sabba ḥallaha fi duburi kulli sâlatin thalāthaññwa thalāthîna wa ḥamidallâha thalāthaññwa thalāthîna wa kabbarallâha thalâthaññwa thalāthîna wa qâla tamâmal mi’ati: la ilaha illallahu wahdahu wâlukul mulku walahul hamd wa huwa ‘ala kulli shai’in qadir, ghufirat khatayahu wa in kana mithli zabadil bahri

Ḫadrat Abû Huraira narrates that the Holy Prophet said: 'Anyone who after the Prayer, says Subhâñallâh, 33 times; Alhamdu llîlîh, 33 times, Allâhu akbar, 33 times and one time following prayer, to make the total one hundred, all of his sins, even if these are more than foam of the sea (i.e. these are too many), will be forgiven.'
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*Ta'āla ilāha illallahu wahdahū ta’āla shari‘kalahū, labul mulk wala hul ḥamd wa huwa ‘alā kulli shai‘īn qadīr

There is none worthy of worship except Allāh. He is One and has no partner. His is the Kingdom, His is the praise, and He has power over all things.

(Muslim Kitābus-Ṣalāt, Bāb Dhikr Ba‘ad Ṣalāt)

It is also related in the Books of Traditions that on some occasions, the Holy Prophet ﷺ used to sit among his followers and raise his hands to pray for those who requested him to pray for them. However, as is evident from what Ḥaḍrat ʿĀ’ishah ﷺ has related, it was not the normal practice of the Holy Prophet ﷺ to raise hands in silent prayer after he had finished his Prayer. This occasional gesture of the Holy Prophet ﷺ which has been reported in some Traditions has mistakenly been generalized. The result has been that certain sects in Islām regard it as his normal practice (Sunnah), while in fact, this was not his common practice. The Ahmadiyya Muslim Community is of the view that to raise hands to pray after finishing the Prayer was not the common practice (Sunnah) of the Holy Prophet ﷺ. His practice was to sit for a while remembering Allāh and reciting prayers without raising his hands.


Dhikr-i-Ilāhī (Remembrance of Allāh)

Islām also provides prayers for every need and occasion. Another form of prayer is remembrance of Allāh (Dhikr-i-Ilāhī) throughout the day. To remember Allāh and to ponder over His attributes brings one near to Him.

Regarding Dhikr, God Almighty says in the Holy Qur’ān:

فاَذَا فُصِّلَتْ صُلْوَةٌ فَذُكُّرُوا اللَّهَ قَيِّمًا وَ مُؤْمِنًا عَلَى جَنُوبِكُمْ

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And when you have finished the Prayer, remember Allāh while standing, and sitting, and lying on your sides. (4:104)

Further, it is stated in the Holy Qur’ān:

O ye who believe! remember Allāh with much remembrance; And glorify Him morning and evening. (33:42-43)

And remember Allāh much that you may prosper (8:46)
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alladhina āmanū wa taṭmaʾinnu qulūbuhum bi dhikrilla ala bi dhikrilla hi taṭmaʾinnul qulūb

Those who believe, and whose hearts find comfort in the remembrance of Allāh. Ay! it is in the remembrance of Allāh that hearts can find comfort. (13:29)

wala dhikrullā hi akbar

And remembrance of Allāh indeed is the greatest virtue. (29:46)

A tradition of the Holy Prophet explains the importance of Dhikr Ilahi:

‘an ‘abdillāhibni busrin" anna rajulan qāla rasūllallāhi" inna sharāʾi 'alislāmi qad kathurat ‘alayya fa akhbirī bi shai’s in ata thabbatu bihī qāla yazālu lā lisā’nika raṭban min dhikrillā hi

Hāḍrat ‘Abdullāh ibn Busr” narrates that a person said: "O Prophet of Allāh! In Islām there are many laws of Shar’i ah. Please tell me one such
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item on which I could act upon specifically." The Holy Prophet\textsuperscript{a} said: 'You should be always doing Dhikri Ilahi (Remembrance of Allāh).'

\textit{(Tirmidhī)}

Another tradition of the Holy Prophet\textsuperscript{a} about Dhikri Ilahi is as follows:

\begin{quote}

\textit{‘an abī hurairata }qala qallannabiyyu: "kalimatāni ḥabībatāni ilarrahmani khaṭifatāni ‘alallisāni thaqqilatāni fil mizāni: "subḥānallāhi wabi ḥamdihi subḥānallā hil ‘azīm.

Abū Huraira\textsuperscript{a} relates that the Holy Prophet\textsuperscript{a} said: 'There are two expressions which are very dear to God, the Beneficent. They are light on the tongue (that is, they are easy to pronounce) but are immensely weighty in substance, and they are:

\begin{quote}

\textit{Subḥānallāhi wabi ḥamdihi subḥānallā hil ‘azīm.}

'Exalted is Allāh with all His Glory; Exalted is Allah with all His Majesty.‘

\textit{(Bukhārī)}
\end{quote}

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Du‘ā’ (Silent Supplication)

Du‘ā’ (lit. "Calling") is an "individual" or a collective silent supplication in which the worshipper expresses his personal sentiments and petitions to God. Thus, a Muslim may pray silently to Allāh at any time. This is known as Du‘ā’.

God Almighty says in the Holy Qur‘ān:

wa idha sa-alaka ‘ibādi ‘anni fa innī qarīb ‘ujibu da‘wat addā‘i idhā da‘ān

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

A tradition of the Holy Prophet regarding Du‘ā’ is:

‘an sālmān al-fārisyyī ‘aninnabīyyī qāla innalla ha ḥayyun karīmun yastaḥyyī idhā rafa‘arrajulu ilaihi yada‘ihi anīyyarudda humā ṣīfran khā‘ibātai

Ḫaḍrat Salmān Fārisī narrates that the Holy Prophet stated: "God Almighty is very Bashful, Noble, and Generous. When someone raises his hands towards God Almighty, God Almighty feels shy to send the
person empty handed and unsuccessful, i.e., God Almighty does not reject the prayer done with sincerity of the heart, rather, He accepts it."

*(Tirmidhi Kitabuddawa)*

Another tradition of the Holy Prophet regarding *Du‘ā* states:

"عن مالك بن يسار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا صلى الله فاستمعه ببطوؤه أكفره ولا تستمعه بظهروها وفى رواية ابن عباس رضي الله عنه قال: صلى الله ببطوؤ أكفره ولا تستمعه بظهورها فإذا فرغتم فامسحوا بيها وجوهكم."

‘an mālikibni yasārin qāla: qāla rasūlullāhi: idhā sa altumullāha fas’alūhu bi butūni a-kuffikum wa lā tas’alūhu bi żuhūrihā wa fi rivāyatibni ‘abbāsin qāla: salullāha bi butūni a-kuffikum wa lā tas alūhu bi żuhūrihā fa idhā faraghhtum famsaḥū bihā wujūhakum

Haḍrat Malik bin Yasar narrates that the Holy Prophet stated: "When you pray to God Almighty raise your hands spreading the palms of the hands towards you and do not turn palms of the hands backward, and when you finish praying rub the both hands on your face."

*(Abū Dā‘ūd Kitābus-Salat Babuddu‘ā)*

It is an attribute of Allāh to listen to one who calls unto Him. He accepts the prayers of His servants. This Divine attribute, like others, has always been present. Although, the manifestations of this attribute is the most powerful and effective means of strengthening the relationship
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between the Creator and His servants, it is a shame that today only a formal belief remains of this attribute of Allāh in the majority of Muslims.

The Holy Qur’ān claimed this attribute to be a proof of existence of God:

آَمِنْ يُجِبُّ الْمُضْطَرِرَ إِذَا دَعاً وَيُكْشِفُ السَّوْءَ

ammañyyujiibul mudtarra idha da’ahu wa yakshifussu-'a

Or, Who answers the distressed person when he calls upon Him, and removes the evil. (27:63)

How can you deny the existence of God when you submit to Him in anxiety and call upon His mercy and He takes mercy on your desperation and helplessness and removes your problem? Allāh does not lay the condition of belief and good deeds with the call of a distressed person. When a person is truly distressed and bows to the Almighty with total humility and seeks His mercy with a yielding heart, then He certainly shows mercy and listens to the call of the person. In such a situation, He does not consider the everyday insolence and rebellion of that person. Indeed, for His obedient and humble servants, who maintain a real relationship with Him, seek His pleasure and consider everything insignificant when compared to His pleasure, His treatment is most kind. A most unique relationship is established between Him and such people. Although the world does see the signs and results of such a relationship, it is only truly understood by these people themselves. The people may not hold any apparent significance, but in Allāh's eyes they are the Chosen Ones. ...

... Allāh, the Exalted, has a separate and distinct way of dealing with each person with compassion, affection and love. ... The Holy Prophet** said that some people appear to be unkempt and in dire straits, however, trusting Allāh implicitly they at times articulate that such and such will happen like so. Allāh, the Exalted, keeps such regard that He makes it so.
The attribute of God to accept prayers is a most invigorating glad tiding for mankind. It creates a sense of satisfaction and contentment and indeed courage. When a believer goes through an extremely difficult time or is faced with great fear or danger, he certainly finds solace in the belief that his Lord is always with him and whenever he will supplicate to Him, He shall listen to his call, and that He listens to prayers. This belief alleviates all fear. This message has been given to mankind in the Holy Qur’ān:

وَإِذَا سَأَلَكُمُ الْمَلَأُ الْمَفْتَلُ الْمَلَأُ الْمَفْتَلُ مَجْرَبُ دَعَاةِ الدَّاءِ إِذَا لَمْ يَأْتِكُمُ الدَّاءُ مَكِينًا

wa idhā sa-alaka ‘ibādi ‘annī fa innī qarīb ujību d‘awatadda‘i idhā da‘ān

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

What could be more satisfying and comforting than this that the All-Powerful Being in Whose Power is everything and nothing is out of the confines of His Power and nothing is beyond Him, actually tells us not to be anxious, that He is always near us and that He shall give us whatever we ask for, that He can change all grief to happiness. No one can encompass His blessings and grace. ...

... Our vision is limited. At times we are unaware of what is best for us, and it is possible that we pray for something that is in actual fact harmful for us and can hinder our progress. To accept such a prayer would be against Allāh’s attribute of Mercy. Although we are unaware but indeed He knows that such and such is harmful for us. At times we have to go through hardship for our own betterment. In any case when Allāh listens to His servants, at times, He also makes man listen to Him. It is a fact that a sincere supplication is not wasted. If it is not accepted in its actual nature, Allāh always compensates for it. ...

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... It is a pity that Muslims of this age have turned away from this attribute of Allah and have practically rejected it. What a huge favor have they lost! Some have openly said that prayer is merely a means to satisfy oneself and that it does not have an external influence. The Promised Messiah and Mahdi™ strongly rejected this and repeatedly wrote, inviting people, who did not have a belief in the effect of prayer, to visit him to see the signs of acceptance of prayer. So he declared:

_O, You who question the effects of prayers!_  
*_Come to me! I shall provide you its proof like the shining sun.*  
_Do not reject the secrets of God's Power!*  
_Cut short this talk. Come to me, and witness yourself the acceptance of prayer._

*(Letter to a Dear One, Muhammad Zafrulla Khan, pp 25-27)*

Regarding acceptance of _Du‘āʾ* (prayer) the Promised Messiah and Mahdi™ writes:

"When the blessings of Allah are near at hand, He provides the pre-requisites for the acceptance of prayer. The heart is stirred, warms up and begins to glow. When, however, the moment is not opportune for the acceptance of prayer, the heart lacks that tranquillity which results in turning towards God. However much one exerts one's self, the heart does not respond by exhibiting willingness. It is so because at times God exerts His decree so that His Will be done, and at other times He concedes to the prayer of His servant.

That is why as long as I do not perceive the signs of God's willingness, I do not entertain much hope for the acceptance of prayer. At such times, I submit to the Will of my Lord with greater pleasure than that which I derive from the acceptance of prayer. Indeed, I know that the blessings and fruits of his submission to the Will of God are greater by far."

*(Malfûzât Vol. 1: p 460)*
Various Other Prayers

*Istikhārah Prayer*

*Istikhārah* (lit. "Asking for the best choice"; Seeking goodness) is a practice, based upon the *Sunnah* of the Holy Prophet of asking God for guidance when faced with important decisions or perplexing situations. *Istikhārah* consists of offering a two *Rak‘at* Prayer immediately before retiring to sleep along with a *Du‘ā* in which one presents the problem to God and asks for guidance. A response may come in the form of a dream, a sign, or a sudden certitude.

*Du‘ā-i-istikhārah*

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اللَّهُمَّ إِنِّي أَسْتَخْرَجُكَ بِعِلْمِكَ و أَسْتَقْدِرُكَ بِقِدرَتِكَ و أَسْتَلْكَ مِنْ نُضُلُّكَ الْعَظِيمِ فَانَّاْيِقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ نَافِدُ عَلَى الْغَيُوبٍ اللَّهُمَّ إِنِّي كَتَبْتُ تَعْلَمَ أَنْ هَذَا الْأَمْرُ خَيْرَ لِي فِي دِينِي وَ مَعَافِيَةٍ وَ عَاصِفَةٍ أُمَرَى فَأَقْدِرْهُ لِي وَ بِسَرَّهُ لِي ثُمَّ بَارِكْ لَيْ فِيهِ وَ إِنَّكَ تَعْلَمَ أَنْ هَذَا الْأَمْرُ شَرْوَلْي فِي دِينِي وَ مَعَافِيَةٍ وَ عَاصِفَةٍ أُمَرَى فَأَقْدِرْهُ عَنِّي وَ اسْرَىْعِي عَنْهُ وَ فَاقْدِرْ لَيْ

الْحَيْرُ قَيْتُ كَانَ ثُمَّ رَضِفُنِي بِهِ
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*al-fāhumma innī astakhūrūka bi ‘ilmika wa asīqdirūka biqadratīka wa as‘āluka min faḍlikal azīm fa innaka taqdiru wa ța‘aqdiru wa ta‘lamu wa fā a‘lamu wa anta ‘allāmul ghuyūballāhumma in kunta ta‘lamu anna hādhal amra khairullī fī dīnī*
Allāh! I seek good from You out of Your knowledge and seek out of Your Power, and beg of You out of Your boundless Grace, for You have Power and I have no power; and You have Knowledge and I have no knowledge; and You have the best Knowledge of all unseen. O Allāh! If it be within Your knowledge that this project is to my good in the matter of spiritual and worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it; and bless it for me, but if it be within Your knowledge that this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for me good, wherever it may be, and then make me pleased with it.

(Bukhārī Kitābud Da’wāt Bābud Du’ā’ ‘indal Istikhārā, Tirmidhī Kitābud Da’wāt and Ibni Majāh Kitāb Iqāmatus-Salāt)

**Janāza Service (Funeral Prayer)**

When it seems that someone is approaching his time of death, the recitation of *Sūrah Ya Sin* (Chapter 36 of the Holy Qur’ān) is recommended. The reason for this choice is that the topics dealt within this *Sūrah* are of a nature which alleviate the suffering of the person concerned and give him a kind of spiritual comfort. One should also recite, in low but audible tone, the *Kalimah Ṭayyabah*, and *Kalimah Shahādah* near the person concerned. Once the person dies, all those who are present and all who come to know of the death later, should recite:

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آئْنَ اللَّهُ وَ أَنتَ الَّيْلَى رَجِعُونَ

innā lillāhi wa innā ilaihi rāji‘ūn
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'Surely, to Allāh we belong and to Him shall we return.' (2:157)

The eyes of the deceased should be closed by hand and a cloth should be used round his chin and head so that his mouth is closed. Instead of bewailing, one should remain calm and patient and attend to the funeral and burial arrangements.

The transition from this world to the next and the disposal of a deceased are serious matters in all cultures and religions. In Islām death is treated with great dignity. A deceased Muslim is given utmost respect and his body is handled according to the Sunnah of the Holy Prophet. The body is given a ritual bath, and wrapped in three white sheets before being put in a coffin.

The body should be washed in the following manner:

Fresh or lukewarm water should be used to wash the body three times. The practice of the Holy Prophet was to put some leaves of a Beri tree in the water for washing the dead body. First of all, those limbs, which are washed during normal wuḍū (Ablution) should be washed, though it is not required to pour water in the mouth or nostrils to clean them or to wash the feet. Next the body should be washed, first the right side and then the left. Private parts of the body should remain covered by a cloth. Men alone can bathe male persons and women alone can bathe female persons. However, if it becomes necessary, then wife can give bath to her deceased husband and husband can give bath to his deceased wife. The body should then be wrapped in a shroud, which normally is made of an inexpensive white cloth.

The shroud for men consists of three pieces of cloth; a top sheet to cover the top part of the body, a bottom sheet to cover the lower part and a large sheet to cover the whole body from head to feet. For a female, however, two additional pieces of cloth are used, one for the chest and the other for the head. After giving the bath it is permitted to see the face of the deceased. Men can see the face of a deceased man's face while women can see the face of a deceased woman. However, near relatives including
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men and women can see the face of a deceased man or a woman.

A martyr does not need either bathing or the shroud to wrap his body. He should be buried in the clothes he was wearing at the time of death.

Islam instructs that one should arrange the burial with utmost simplicity. After bathing and wrapping the body in a shroud, the body should be carried on shoulders to the place where Funeral prayer is to be performed. The Funeral prayer is held in the open or in a place built for this purpose called Janâza Gâh or in a Funeral Home.

The Imam leads the Janâzah prayer. The Imam occupies a position ahead of the first row and in the middle, with the body of the deceased resting in front of him. Those present for the funeral stand in odd number of rows behind the Imam. The position of the dead body should be such that the right side of the body should be towards the Ka‘bah. There is no Rukū‘ or Sajdah in Janâzah Prayer.


There are only four Takbirât. Imam says first Takbir by raising his both hands to the earlobes. After the first Takbir, Thanâ, Atta‘awwudh, Tasmiyyah, and then Sûrah Al-Fâtiha are recited silently:

Thanâ

سُبْحَانَكَ الْلَّهُمَّ وَ بَحْمِدَكَ وَ تَبَارَكَ أَسْمَكَ وَ تَعَالَى جَدَكَ وَ لَا إِلَهَ إِلَّا أَنْبَرَكَ

Atta‘awwudh

أَعُوذُ بِاللَّهِ مِنْ اشْتَهَى الرَّجِيمَ
Tasmiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sūrah Al-Fātīhah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۛ اللَّهُ رَحْمَاتُ الْعَالَمِينَ ۛ مَلِكُ يَوْمِ الْقِيَامَةِ
ۛ إِيَّاكَ نُعْبِدُنَّ وَإِيَّاكَ نَشْتَعَبُونَ ۛ إِنَّكَ السَّمَارَاطُ الْمُسْتَقِيمُ
ۛ صِرَاطُ الْذُّنُوبِ ۗ أَنْعَمْتَ عَلَيْهِمْ ۛ أَنْعَمْتَ عَلَيْهِمْ وَلَا عَنْهُمْ ۚ وَلاَ الصَّالِحِينَ

After the second Takbīr, Durūd Sharīf is recited:

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمٍ
ۛ هُمُّ وَ عَلَى آلِ إِبْرَاهِيمِ اِنْكَ حَمِيدٌ مَّجِيدٌ
ۛ اَللَّهُمَّ بَارَكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
ۛ إِبْرَاهِيْمٍ وَ عَلَى آلِ إِبْرَاهِيْمِ اِنْكَ حَمِيدٌ مَّجِيدٌ

After the third Takbīr the following Du‘ā’-i-Janāzah (Funeral Prayer) is recited:

Du‘ā’-i -Janāzah (Funeral Prayer)
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أَلَّهُمَّ اغْفِر لِحَيْنَا وَمَيْتَنَا وَشَاهِدَنَا وَعَائِبَنَا وَصَغِيرَنَا وَكُبْرِيْنَا وَذَكَرَنَا وَأَئِنَا أَلَّهُمَّ مِنْ حَيْبِنَا مُنَّا فَحَبَّهُ عَلَى النَّاسِ وَمِنْ تَوْفِيقِنَا مُنَّا فَتَوَفَّهُ عَلَى النَّاسِ أَلَّهُمَّ لَّا تَحْرِمْنَا أَجْرَهُ وَلَا نَفْتَنَّا بِغَضَبٍ

اللهُمَّ إِنَّكَ لَرَحْمَةٌ لِّلْعَالَمِينَ وَكَرِيمٌ لِّلْكَافِرِينَ وَغَفِيرٌ لِّلْمُسْلِمِينَ وَمِمْنَازِعٌ لِّلْمُؤْمِنِينَ وَمِمْنَازِعٌ لِلْمُرْتَفِعِينَ وَمِمْنَازِعٌ لِلْمُؤْمِنَاتِ وَمِمْنَازِعٌ لِلْمُؤْمِنَاتِ أَلَّهُمَّ إِنَّكَ لَرَحْمَةٌ لِّلْعَالَمِينَ وَمِمْنَازِعٌ لِّلْمُؤْمِنِينَ وَمِمْنَازِعٌ لِّلْمُؤْمِنَاتِ

O Allah! Forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females.

O Allah! Those of us whom You grant life, keep them firm on Islam, and those of us whom You cause to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to the deceased and subject us not to trial after him.

(Tirmidhi Kitâbul Janâ’iz Bâb mā yaqûlu ī Ṣaḥātal masyyat and Abû Dâ’ud Kitâbul Janâ’iz wa Kitâbud Du’ā’ Lîl Ṭibrâni Vol. 3 5 p 1351)

Note: If the deceased is a female, read

أَجْرَهَا وَلَا نَفْتَنَّا بِغَضَبٍ

instead of

أَجْرَهَا وَلَا نَفْتَنَّا بِغَضَبٍ
In the case of a male child, the following Du‘ā’-i-Janāzah (Funeral Prayer) is recited after the third Takbīr in place of the above Du‘ā’-i-Janāzah (Funeral Prayer):

ا لَهْمُ إِجْعَلْهُ لَنَا سَلَفًا وَ فَرَطًا وَ إِجْعَلْهُ لَنَا أَجْرًا وَذِخَرًا وَ إِجْعَلْهُ لَنَا شَافِعًا وَ مُشْفَعًا هُذَهُ


O Allah! Make him our forerunner, and make him, for us, a reward and a treasure, and make him for us a pleader and accept his pleading.

(Bukhari Kitābul Jana‘iz)

In the case of a female child, the following Du‘ā’-i-Janāzah (Funeral Prayer) is recited after the third Takbīr.

ا لَهْمُ إِجْعَلْهَا لَنَا سَلَفًا وَ فَرَطًا وَ إِجْعَلْهَا لَنَا أَجْرًا وَذِخَرًا وَ إِجْعَلْهَا لَنَا شَافِعًا وَ مُشْفَعًا هُذَهُ


O Allah! Make her our forerunner, and make her, for us, a reward and a treasure, and make her for us a pleader and accept her pleading.
After the fourth Takbîr the Janâzah prayer is ended by saying Assafâmu ‘alaikum wa rahmatul-lâh.

After this, the body is buried, usually in a graveyard that belongs to the Ahmadiyya Community. Cremation is not permitted in Islam.

When entering the graveyard, one should recite the following prayer:

أَسَلَمُ ۢعَلَيْكُمْ ۢيَا أُهُلِّ الْدِّيَارِ مِنَ ُّالْمُوْمِنِّينَ وَالْمُسْلِمِّينَ! ۚ وَإِنَّا

assalâmu ‘alaikum yâ ahladdi yâri minal mo’minîna wa muslimîn wa innâ inshâ ‘allâhu bikum la láhiqûn antum lanâ faratun wa nâhnu lakum taba‘un as‘álullâ ha lanâ wa lakumul ‘âfiyata

O Muslims who are buried in the graveyard, peace and blessings of Allâh be upon you. God willing, surely we will be coming here and meeting you. You have preceded us and we will be following you. I beg from God Almighty peace for you and for myself.

(Bukhârî Kitâbul Jana’iz, Narrated by Hadrat ‘A‘îsha)

Funeral prayer (Sa‘látul Jana’iz) is a collective obligation (Fard Kifâyah) on all the Muslims of the locality of the dead person. If a number of them join in the funeral prayer, the obligation is discharged on behalf of all. But if no one joins in, everyone in the locality will be considered sinful before Allâh.

If you are a convert to Islam, your next of kin may be Christian, or of some other faith. As your body will legally belong to them after your death, you should discuss before hand with them your wishes for funeral
service and burial arrangements. It would be advisable to make a Will for all funeral and burial rights, and provide your relatives and the Ahmadiyya Community with a copy. Also you should have funds earmarked for these purposes. Your relatives should also be made aware that your estate would be divided according to the Islamic laws of inheritance stated in the Holy Qur’ân. This requires a legally binding Islamic Will.

(Pathways to Paradise, A Publication of the Lajna Ima’ilah, USA, p 65)

FASTING

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Fasting in Islam is a highly developed institution. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into following two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink, and conjugal relations, completely. Furthermore, a greater part of the night is spent in spiritual exercises such as recitation of the Holy Qur’ân and offering of the Tabajjud Prayers, which make the very essence of fasting. During the month of Fasting, Muslims are required to redouble their efforts in alms-giving and care for the destitute.

2. Other obligatory fasting is most often related to seeking forgiveness of God for sins. This includes violation of the
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obligatory fasts.

The voluntary fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. As it is expected that the Prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allâh's special favors.

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of the society. Absentation from even such practices during the month of Ramadân as are permissible in everyday life plays a constructive role in refining the human character.

(An Elementary Study of Islâm, Ḥaḍrat Mîrzâ Tâhir Ahmad, pp 39-42)

The Holy Qur’ân says:

وَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكَ لَعْلَكُمْ تَتَّقُونَ

yâ ayyuhalladhînâ âmanû kutiba ‘alaikumussiyyâmû kamâ kutiba ‘alalladhînâ min qablikum la‘allakum tatqaqûn

O Ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2:184)

A person intending to keep fast must make an intention of keeping fast. However, it is not necessary to say any specific words as an intention to keep fast. The Holy Prophet™ has said:

مَنِ لَمْ يَجِّمَعِ الصَّوْمَ قَبْلَ الْفُجَرِ فَلَا صَيَامَ لَهُ
man lam yajma'iṣṣaumi qabl al fajri fa lā ṣiyāma lahū

If a person does not make an intention to keep fast before morning and keeps fast then his fast is not a fast.

(Tirmidhī Kitābul Saum Bābul Asyām, p 91/1)

There is no specific supplication mentioned in the Ahādīth for making an intention to keep fast. However, usually a person intending to keep fast supplicates:

وَ بِصَوْمِ غَدٍ تُوْبَتُ مِنْ شَهْرِ رَمَضَان

wa bi ṣāumi ghadinnawaitu min shahri ramaḍān

I intend to fast this day in the month of Ramadān

At the termination of the fast one recites:

اللَّهُمَّ لَكَ صَمْتُ وَ عَلَى رَزْقِكَ أَفْطَرَتُ

allāhumma laka ṣumtu wa ‘alā rizkika aṭfurt

Allāh for Thy sake I observed the fast and I end it with that which Thou has provided

(Abū Dā’ūd, Kitābusṣiyyām Bābal Qaul ’indal aṭfār)

A person who is observing the fast is required, throughout the month, to abstain from food and drink and from sexual intercourse between the first light of dawn and sunset. The fast is obligatory upon
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every adult, with certain exemptions. A sick person, one who is traveling, a woman with child or giving a suck to a child, an old person, one who finds the severity of the fast hard to bear on account of age or other infirmity, are exempt. When the reason for exemption is only temporary, as for instance illness from which the sufferer recovers, the number of days of the fast which are missed should be made up at any time during the successive eleven months.

God Almighty says in the Holy Qur’an:

\[
\text{faman kāna minkummmmaridān au 'āla safarin fa 'idda tummin ayyāmin ukhar}
\]

But whoso among you is sick or is on a journey shall fast the same number of other days. (2:185)

Should the cause of the exemption continues over a lengthy period of time or becomes permanent, as in the case of old age or chronic infirmity, the exemption is absolute; but the person concerned, if he can afford it, should pay expiation (Fidyah), i.e., the person should arrange to provide food for a poor person throughout the month of Ramadan or give cash.

The Holy Qur’an says:

\[
\text{wa 'alalladhina yuṭiqūnahū fidyatun ṭa'amu miskīn}
\]

And for those who are able to fast only with great difficulty is an expiation -- the feeding of a poor man. (2:185)
Hadrat Promised Messiah and Mahdi™ said about Fidyah:

"Once I thought why Allâh has prescribed Fidyah? I was given the knowledge that it enables one to fast. Allâh alone gives strength and capacity to do anything and one should beseech only Allâh for every need. He is Omnipotent. If He so Wills He can grant the strength to fast to even a person suffering from tuberculosis. Therefore, it is appropriate that if a person sees that he is being deprived of the fast, then such a person should supplicate that, O Allâh! this is your blessed month and I could not benefit from its blessings and I do not know whether I shall be alive next year or not or I would be able to complete the fasts that I am unable to keep now. If he seeks the power and strength from Allâh then I am certain that Allâh will bestow strength on such a soul."

(Malfûzât, Vol. 4, p. 288)

Kinds of Fasts

The Holy Qur’ân and Hadîth refer to different kinds of fasts which can be divided into two classes:

1. Obligatory fasts.
2. Voluntary fasts.

Obligatory Fasts

a) i. Prescribed fasts in the month of Ramadân.
   ii. Omitted fasts of Ramadân which must be undertaken.

b) i. Fast for atoning "Zîhûr". (Zîhûr: Uttering something which has the effect of a divorce;
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Saying to wife 'you are like a mother to me').

ii. Fast for atoning unintentional murder.

iii. Sixty consecutive fasts as penalty for breaking a prescribed fast intentionally.

iv. Atonement fast for breaking an oath.

v. Fasting to honor a voluntary pledge of fast.

vi. Fast associated with Hajj-i-Tammatt’a and Hajj-i-Qirān. (See Hajj Section).

vii. Penalty fasts for hunting in state of Iḥrām. (See Hajj Section).

viii. Penalty fasts for shaving head in state of Iḥrām. (See Hajj Section).

Voluntary Fasts

i. Six fasts in the month of Shawwāl. (These fasts are kept starting on 2nd Shawwal, i.e. the day after the ‘Īdul fītr).

ii. Fast on the Day of ‘Āshūra. (Fast on 10th of the month of Muḥarram).

iii. Fast observed by Prophet Dā‘ūd (David) - i.e., fasting on alternate days.


v. Fasting on 13th, 14th and 15th day of every lunar month of Islāmic calendar.

vi. Fasting any other time besides the forbidden times.

Prohibited Days

Fasting is prohibited on the following days/occasions:

i. ‘Īdul fītr (1st Shawwāl).

ii. ‘Īdul adhiyya (10th Dhul Ḥijjah).

iii. Tashriq Days (11th, 12th and 13th Dhul Ḥijjah).

iv. Fasting on every day of the year (365 days consecutively).

v. Fasting on "Nerose" and "Mehrgān" days like
Trāvīḥ Prayers

Trāvīḥ Prayer is a special congregational Prayer held in the mosque daily after ‘Ishā’ Prayer during the month of Ramaḍān. The Trāvīḥ Prayer comprises eight Rak‘āt offered in units of two Rak‘āt each. The Prayer is preferably led by a Ḥāfiz. A Ḥāfiz is a person who has committed the whole of the Holy Qur’ān to memory. He recites the Holy Qur’ān in proper sequence during the Trāvīḥ Prayers and finishes one course of recitation of the Holy Qur’ān during the month of Ramaḍān. If a Ḥāfiz is not available, any pious Muslim who has memorized several Sūrahs of the Holy Qur’ān may lead the Trāvīḥ Prayers. Trāvīḥ Prayers are not a replacement of the Tahajjud Prayers.

Iʿtikāf or Retreat

During the last ten days of Ramaḍān, those who can afford to devote all of their time in the remembrance of Allāh proceed to the mosque and remain in the mosque till the moon of the month Shawwāl appears. This worship is called Iʿtikāf or Retreat. They occupy themselves in the mosque with performing voluntary Prayers, studying the Holy Qur’ān and the remembrance of Allāh apart from the obligatory Prayers which they perform with the congregation. Food and other needs are generally provided by the Muʿtakifīns’ families during their stay in the mosque. Thus, they may not leave the mosque except for a genuine pious purpose and for the basic physical needs.
The Holy Prophet has stated about *Lailatul Qadr* and *I’tikāf*:

قِيلَ لِيُّ أَنَّهَا فِي الْعُشْرِ الْأَوَّلِ إِنَّ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فِيْلََةُ الْقَدْرِ، فَاعْتَكِفَ الْمَلَكُ مَعَهُ.

The Holy Prophet stated that it has been revealed to him by God Almighty that *Lailatul Qadr is* in the last ten days of the month of Ramadān. The one who intends to perform *I’tikāf* he should do so in the last ten days of the month of Ramadān.

*(Muslim Bab Fadl Lailatul Qadr, p 494/1)*

**Lailatul Qadr**

*Lailatul Qadr* (lit. "Night of power or destiny") is one of the last ten nights of the month of Ramadān. For this reason the last ten days of Ramadān are taken to be particularly holy.

In the *Sūrah Al-Qadr*, the Night of Destiny is described as:

ليلة القدر خير من ألف شهر

*lailatul qadri khairummin alfı shahr*

The Night of Destiny is better than a thousand months. (97:4)

The Holy Prophet has stated about *Lailatul Qadr*:
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‘anibni amara’ anna rijālan min ashshābinnabiyyī urū lailul qadri fil manāmi fissb īl awākhiri faqāla rasūlullāhi arā ru’yākum qad tawāta-at fissab’il awākhiri faman kāna mutaḥarri bahā falyata ḥarra hā fissab īl awākhiri

Hadrat ibn ‘Umar relates that some companions of the Holy Prophet were shown during the last seven days of Lailatul Qadr Ramadan. At this, the Holy Prophet said: "I see that your dreams are in agreement with the last seven days of Ramadān. Therefore, whosoever wants to look for Lailatul Qadr, he should do so in the last seven days of Ramadān." (Bukhārī Kitāb ‘Ṣaum Bāb ‘al-ṭamsu Lailatul Qadr fissa’b’al-awākhīr)

The following tradition of the Holy Prophet states the prayer one should beg to God Almighty during Lailatul Qadr:

Hadrat ‘Ā’isha relates that I asked the Holy Prophet: ‘O Prophet of Allāh! If I realize that the night is the Lailatul Qadr (Night of the Destiny) what should I pray?’ The Holy Prophet stated that you should pray the following:

'ālīhumma ‘ānukk ṣafu ṭājibu al-ṣafu fa ‘fu anna ‘ani

O Allah! You are the Great Pardoner, You love those who pardon others. Hence I seek Your pardon.

(Tirmidhi Kitabud Da‘wat)

HĀJJ (PILGRIMAGE)

To perform a pilgrimage of the "Khānah Ka‘bah", which is also called "Baitullāḥ", in Mecca, Saudi Arabia, is called Ḥajj.

Like the month of fasting, the time appointed for the pilgrimage, ten weeks after the Festival of the breaking of the fast (‘Īdul fitr) is fixed according to the lunar calendar, and rotates throughout the year. The pilgrimage thus falls in all seasons of the year.

God Almighty says in the Holy Qur’ān:

wa lillahi ‘alannasi ḥijjulbaiti manista‘a ‘ilaihi sabīla

And pilgrimage to the House (House of Allāh) is a duty which men -- those who can find a way thither -- owe to Allāh. (3:98)
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One finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place, which all the followers of a religion must visit at least once in a lifetime. In Islam, Mecca is such a place, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, all races and all ages. Men, women and children all gather once a year for Ḥajj, running into millions.

(An Elementary Study of Islam, Ḥadrat Miẓrāṭ Ṭāḥir Aḥmād, p 37)

The Requirements of Ḥajj

1. Ḥajj is obligatory on a Muslim when the following requirements are met:
   i. The person is an adult.
   ii. The person is healthy.
   iii. Can afford traveling expenses to Ḥajj and the living expenses of the family left behind.
   iv. There is peace on the way to Ḥajj.
   v. A safe mode of travel is available.

   If any one of the above conditions cannot be met then Ḥajj is not obligatory.

2. One is required to perform Ḥajj at least once in his lifetime if economic and other conditions are favorable.

3. If a person cannot perform Ḥajj due to ill health, but has deep desire to perform Ḥajj, the person can ask someone else to perform Ḥajj on his behalf. This is called Ḥajj-i-Badl.

4. Ḥajj can be performed only on the fixed time, while ‘Umrah
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can be performed at any time during the year.

5. There are three months of Hajj (Shawwāl, Dhul-Qa‘dah, and Dhul Hijjah) during which one has to wear the Ihram.

The pilgrims do not wear any sewn garments; rather, they dress in two loose sheets which are called Ihram. Women dress themselves in simple clothes, and are not required to cover their faces.

6. The components of Hajj include, circuit of Baitullah, brisk walk between Safā and Marwah, Prayer at Muqām-i-Ibrāhīm, Ramū-ul-jumār (Stoning of the Satans) and stay in the field of ‘Arafāt on 9th Dhul Hijjah.

(Dīnī Syllabus for the Training of ‘Nou Muba‘īn’, (in Urdu), Nazarat Nashru Isha‘at, Qadian, pp 36-37)

The institution of pilgrimage can be traced back to the time of Abraham . The Holy Qur’ān describes it as an ancient institution, starting from times immemorial when the first House of God was built in Mecca, which was pronounced in olden times as Bakka. It is also called Baitul ‘Atīq, or the most ancient house. It is stated in the Holy Qur’ān about Ka‘bah:

Surely, the first House founded for mankind is that at Becca (The valley of Mecca), abounding in blessings and a guidance for all people. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters
Abraham raised it from the ruins, which he discovered under Divine guidance, and about which he was commissioned by God to rebuild with the help of his son Ishmael. It is the same place where he had left his wife Hagar and infant son Ishmael, again under Divine instructions. But work on the House of God awaited attention until Ishmael grew to an age where he could be of some help. So, both of them worked together to rebuild the house and to restart the institution of pilgrimage. In the Holy Qur’ān God Almighty says about Ka‘bah:

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

**Obligations of Ḥajj**

Many rites performed during pilgrimage are rooted in the early days of the reconstruction of the House of God, and some even go beyond that. For instance, the running between Ṣafā and Marwah, two small hillocks close to the House of God, is done in memory of Hagar's search
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for some signs of human presence to help her and her child in their dire hour of need. The child is described as having become extremely restive with the agony of thirst, striking the earth with his heels in desperation. There, it is said, sprouted a fountain in the shape of a well called Zam Zam, which has dried up. The water in the well is considered to be a blessed water. Most of the pilgrims who perform the Hajj try to bring some water from there by way of blessings for their relatives and friends.

(An Elementary Study of Islam, Ḥadrat Mirzā Ṭāhir Ahmad, p 38)

The well, Zam Zam, has dried up. At present, water is poured in the well and distributed to those who go to Mecca for Hajj or ‘Umrah as Zam Zam water or blessed water.

The various rites of Hajj are as follows:

i. Putting on Ihram: The pilgrims do not wear any sewn garments; rather, they dress in two loose sheets which are called Ihram. Women dress themselves in simple clothes, and are not required to cover their faces.

ii. Going around Khānah Ka‘bah seven times.

iii. A fast walk between Ṣafā and Marwah near Khānah Ka‘bah.


v. Throwing pebbles at three fixed places in Mina.

vi. Shaving or trimming hair: The shaving of the head is an important feature which is also universally found as a symbol of dedication among monks, priests, and Vishnu. Women are exempt from shaving, but they have to symbolically cut a little of their hair as a token.

vii. At the end of the pilgrimage, every pilgrim who can afford it, sacrifices an animal (sheep, goat, cow or camel) or joins in making a sacrifice.
Iḥrām

Iḥrām is a dress which is worn by the pilgrims performing Ḥajj or ‘Umrah. A person who intends to perform Ḥajj is required to discard his usual garments and put on the Iḥrām when he/she arrives at one of the prescribed places, some distance away from the city of Mecca. The Iḥrām consists of two white unsewn sheets of cloth. One sheet is wrapped around the waist covering the lower abdomen, while the second sheet is slung over the left shoulder so that the right shoulder and the head remain bare. Women dress themselves in simple clothes, and are not required to cover their faces.

Ḥajj Service

Ḥajj is performed during the period from the 8th to 13th Dhul Hijjah, the twelfth month of the Islamic calendar, each year. When the season of Pilgrimage arrives, Muslims from all over the world converge to Ka‘bah which is located in the courtyard of the great mosque at Mecca in Arabia, clad in Iḥrām. The Iḥrām effaces all marks and distinction of wealth, rank, office, family, nation or place. Everyone is on the same level. During the pilgrimage, brotherhood and equality of Muslims become particularly evident. There is no privilege. All have to go through the same rituals. Clad in Iḥrām, all pilgrims offer two Rak’at of voluntary Prayer and constantly occupy themselves with the remembrance of Allāh. The simple garb signifies that the pilgrim has responded to the call of Allāh, as he will answer the last call when his time to depart this life arrives. All vanity is purged, and king and subject, master and servant, white and black, yellow and brown, hasten from all directions to the sacred house repeating the Talbiyyah:

لَبَّأِكَ اللَّهُمَّ لَبَّأِكَ لَبَّأِكَ لاَ شَرِيكَ لَكَ لَبَّأِكَ

labbaik allāhumma labbaik labbaika lā sharīka laka labbaik

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Here I am O Allah; here I am. Here I am, there is no associate with Thee, here I am

إنَّ الْحَمْدَ والْبَعْثَةَ لَكَ وَالْمُلْكَ لَكَ لَا شَرِيكَ لَكَ

innal ḥamda wanni‘mata laka walmulka laka lā sharika laka

Indeed, all Praise and Bounty are Yours, and Thine is the Kingdom. There is no associate with Thee.

(Bukhārī Kitābul Libās)

After putting on Ihram one should frequently repeat the Talbiyyah along with other prayers and also should invoke blessings on the Holy Prophet . When one reaches near Mecca and Baitullāh becomes visible, at that time, while reciting the Talbiyyah and Takbir one should pray fervently and with humility for his pious objectives, as this is a special time for acceptance of prayers by God Almighty.

(Nīlul autār Bāb Ra‘š Yadain, p 36-37)

When one arrives at the Ka‘bah, he/she should perform seven circuits (Tawāf) walking briskly around the Ka‘bah anti-clockwise, starting from the Black Stone (Ḥajrī Aswad), a stone embedded in one corner of the building. After the circuits, two Rak‘at of voluntary Prayer should be offered as close as possible to the place of Abraham (Muqām-i-Ibrāhīm). Then there is the swift walk seven times between the heights called Safā and Marwah.

God Almighty says in the Holy Qur’ān:

وَاتَخِذُوهَا مَيْنَ مَقَامٍ إِبْرَاهِيمَ مُصَلِّهُ

wattakhidhū mimmaqāmi ibrāhīma muṣalla

And take ye the station of Abraham as a place of Prayer. (2:126)
On the eighth of the month of Ḥajj (Dhul Ḥijjah), the pilgrims leave Mecca for Mīnā, a small town nearby, and spend one day and night there, offering all five daily Prayers. Next day after Fajr Prayer they proceed to the plain of ‘Arafa where they encamp. They arrive there after mid-day, offer Zuhr and ‘Asr Prayers together and occupy themselves with the remembrance of Allāh till sunset.

From ‘Arafa they proceed to Muzdalifah where the Maghrib and ‘Ishā Prayers are combined and the night is spent in praising God Almighty and in meditation.

The next morning, after Fajr Prayer and praying at Mash‘ar al-Ḥaram, they travel back to Miṣnā. At Miṣnā, Jamratul ‘Aqba, one of the pillars representing Satan, is pelted seven times, each time with Allahu akbar said aloud. These pillars are erected on the site where Abraham was tempted by Satan against offering Ishmael as a Sacrifice in fulfillment of his dream. Thereafter an animal is sacrificed. It is desirable to have a haircut or shaving of the head after the sacrifice, and to proceed to Mecca to perform the circuits of the Ka‘bah again, and then return to Miṣnā, where seven pebbles are thrown at each of the three pillars (Jamratul ‘ūla, Jamratul Wasta, and Jamratul ‘Aqba), one by one, starting with Jamratul ‘Aqba. The same may be repeated on the 11th, 12th and 13th Dhul Ḥijjah. After throwing the pebbles, if one intends to offer sacrifice of an animal, he should go to the slaughter house and slaughter the animal (sheep, goat, cow or camel). If one does not intend to sacrifice an animal, he can take off the Ihram after either cutting hair from the head or shaving the head. Women can remove Ihram after cutting few hair from their head with a scissor. It is not lawful for a women to fully cut hair or shave the head. On the 13th, the pilgrims leave Miṣnā for Mecca to perform the farewell circuits, and thus completes the ceremony of Ḥajj.
‘Umrah

While particular days are prescribed for the performance of the *Hajj*, the ‘Umrah, sometimes called the lesser pilgrimage, may be performed at any time of the year. Thus, ‘Umrah is a short pilgrimage, which essentially comprises of performing seven circuits of *Ka’bah* and seven rounds of the sacred hills *Ṣafā* and *Marwah*, while being in the state of *Ihram*. Some prescribed prayers are recited during ‘Umrah.

Regarding Ṣafā and Marwah God Almighty says in the Holy Qur’ān:

\[
\text{Innassafā wal marwata min sha‘a’irillahi faman hajjal baita awi’tamara faṣā junāha ‘alaihi ān yattawwafa bihima}
\]

Surely Al-Ṣafā and Al-Marwah are among the Signs of Allah. It is, therefore, no sin for him who is on Pilgrimage to the House, or performs ‘Umrah, to go round the two. (2:159)

Types of Ḥajj

Ḥajj is of three kinds:

i. Ḥajj-i-Mufrid

ii. Ḥajj-i-Tamattu‘a

iii. Ḥajj-i-Qirān
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**Hajj-i-Mufrid**

The procedure to perform *Hajj-i-Mufrid* is the same as described above.

**Hajj-i-Tamattu’a**

Regarding *Hajj-i-Tamattu’a* God almighty says in the Holy Qur’an:

> "Faman tamatta’a bil ‘umrati ilal hajji famastaisara minalhadyi famallam yajid fasiyāmu thaṭathatī ayyāmin fil hajji wa sab‘atin idhā raja’tum tilka ‘asharatun kāmilah dhālikā li mallam yakun ahluhu ḥādiril masjidīl ḥarām"

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

In *Hajj-i-Tamattu’a*, one first puts on *Ihrām* during the months of *Hajj* and after reaching Mecca performs ‘Umrah. After this he relinquishes *Ihrām* and either on 8th of Dhul Ḥijjah or before re-enters the state of *Ihrām* for *Hajj*. Then he performs the rites of *Hajj* as described above.
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Thus, offering of first ‘Umrah and then Hajj with new Ihram is called Hajj-i-Tamattu’a. Tamattu’a means to get benefits. In Hajj-i-Tamattu’a, a pilgrim gets the benefit of performing both ‘Umrah and Hajj during his travel for pilgrimage. For a person performing Hajj-i-Mufrid, it is not necessary to sacrifice an animal on 10th of Dhul Hijjah. However, a person performing Hajj-i-Tamattu’a must sacrifice an animal. If someone cannot sacrifice an animal then he must keep ten fasts. Three fasts needs to be kept during the Hajj (i.e. on 7th, 8th and 9th Dhul Hijjah) and the rest of the seven fasts have to be kept after reaching home.

Hajj-i-Qirān

In Hajj-i-Qirān, one puts on Ihram right at the beginning for the intention of performing both ‘Umrah and Hajj and says the following Talbiyyah:

اللهُمَّ إِنِّي أَرِيدُ الْحَجَّ وَ الْعُمْرَةَ فَبِلسَأْرُ هَمَّالِي ثَمَّ باَرِكْ لِيِّ فِي هَمَّالِي

اللَّهُمَّ مَا عَلِمْتُ أَنْ أُرِيدَ الْهَجَا وَ الْعُمْرَةَ ثُمَّ بَارِكْ لِيِّ فِي هَمَّالِي

O Lord, I intend to perform Hajj and Umrah. Make both these events for me easy and blessed.

(Hidāya p 221/1, Babul Qur’an)

A person who performs Hajj-i-Qirān must offer sacrifice like in Hajj-i-Tamattu’a. If he is unable to offer a sacrifice then he has to keep ten fasts as stated above.
Indiscretions During Ḥajj and the Reparations

It is forbidden for a pilgrim to cut hair or pare nails, to cover his head or to put on socks, to use perfume, to hunt an animal or to slaughter it, to engage in flippant loose talk, to squabble or quarrel and to behave in an undignified manner.

1. If someone while in Ḥaram due to some reason wears sewn clothes or shaves his head due to lice in the head, then one has to pay Fidyah (expiation) as a reparation for these indiscretions. However, if someone does not have unsewn clothes he can wear sewn clothes but he has to pay Fidyah in this situation also.

(Hidaya Kitabul Ḥajj, p 199/1)

2. If someone, while in Ḥaram, does hunting of an animal then as its atonement he has to sacrifice an animal equivalent to the animal he has hunted, e.g., if one has hunted a deer he should sacrifice a goat or a sheep in the slaughter house at Mina. If he has hunted an ostrich he should sacrifice a camel. If one cannot afford to sacrifice an animal then he must provide food to six poor people. If one cannot do even this then he must keep three fasts.

(Fiqh Ahmadiyya, Ibadat, p 337)

ZAKĀT

Zakāt is a kind of worship prescribed in order to bring about equitable economic adjustment in society. The Arabic word Zakāt literally means to purify something. In this context a mandatory payment of a fixed portion of the wealth would mean that the residual wealth after the deduction of Zakāt has been rendered pure and lawful for the believers.
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The Holy Qur’ān commands:

وَ اِقْمِ لَا وَ اَلْوَ اذِ كَوْنَوَ اَطْيَبُوا الْرُّسُولَ لِعَلَّكُمْ

wa aqīmusṣalata wa ātuzzakāta wa ātī ‘urrasūla la‘allakum turḥamūn

And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy (24:57)

The Holy Qur’ān further says about Zakāt:

وَمَا أَتَائُتُمْ مِنْ رَكُوَةٍ تَرِيدُونَ وَجَهَةَ اللَّهِ فَأَوَلِكَ هَمَّ

al-mustaphūqūn

wa mā ātaitummin zakātin turīḍūna wajhallāhi fa ušā’ika humul muḍ’ifūn

And whatever you give in Zakāt seeking the favor of Allāh -- it is these who will increase their wealth manifold (30:40)

Apart from meeting the demands of the State, this collection is intended to meet the needs of the poor. It is collected from Muslims possessing a certain amount of money or property, and is spent on the poor, the needy, the orphans, widows and wayfarers, etc. It is normally levied at 2.5% on disposable assets above specific thresholds which have remained in the hands of owners beyond one year. One of the many benefits of Zakāt is that due to the fear that any idle capital would be gradually eroded away through the imposition of Zakāt, anyone with surplus savings would have to employ it in earning profit to off-set the effect of Zakāt.

The Holy Qur’ān says that in the wealth of those who possess over
and beyond their basic needs, is also the share of those who are unable to meet their basic needs and are considered deprived in their environment (Holy Qur'an, 51:20, 70:25-26). This clearly establishes that it is the right of every person to have certain basic necessities of life provided to him in every land and society, and those made responsible for meeting this obligation are the ones who possess more than their basic needs, leaving it to the State to decide upon the *modus operandi*, to ensure that the system is fair, just and equitable and adequately fulfills its basic purpose.

*Zakât* is different from *Jamā’at Chanda*. Payment of *Chanda* does not relieve a person from the obligation of paying *Zakât* on disposable assets above specific thresholds which have remained in his hands beyond one year.

A tradition of the Holy Prophet* regarding *Zakât* is as follows:

\[\text{\'anil hasani } \text{qāla qāla rasūlullāhi: ĥāṣsinu amwālakum bizzakāti wa dāwū marḏakum bişṣadaqāti wasṭaqbalū amwājāl balā’ī biddu’ā’ī wattaḍarru’ī}\]

Hasan* relates that the Holy Prophet* said: "Fortify your property by paying *Zakât*, cure sick by giving charity and defend yourself against the undulations of calamities through invocations and humble entreaties."

*(Murāṣīl Abū Dā’ūd)*

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ISLĀMIC LAW

The Holy Prophet left two legacies for mankind:

The Holy Qur’ān from whose teachings the religion of Islām was established; and his life, which stands as a perfect model for all who seek nearness to their Creator.

Allāh says in the Holy Qur’ān:

Laqad kānā lakum fi rasūlilhā uswatun ḥasanā

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

Ḥaḍrat Promised Messiah and Mahdi states:

"In order for a Muslim to be established on Islāmic guidance, he has three elements in his possession:

1. The Holy Qur’ān which is the book of Allāh. No other word is more definite and absolutely certain than the Word of God. It is clear from impurities of doubts and suspicions.

2. Secondly, Sunnah ... Meaning of Sunnah ... It is the physical actions of the Holy Prophet that carry in themselves a continuity. It appeared alongside the Holy
Qur’ān from the very beginning and shall always remain with it.

We can say that the Holy Qur’ān is the Word of Almighty God and Sunnah the action of the Holy Prophet. It has been the tradition of Allāh that when Prophets of God bring His Word for the guidance of the people, through their action, they truly explain that message. So that there is no doubt left in the understanding of the message. They act upon that Word themselves while making others to do the same...

For example, when Prayer was made mandatory, the Holy Prophet through his actions showed physically as to how many Rak‘āt should be offered at Fajr Prayer, Maghrib Prayer and the other Prayers. Similarly, by performing Ḥajj and then having thousands of his companions to become habitual of this action, the Holy Prophet fully established his mode of action. So, the physical example that still continues and is felt among the followers, is what is called the Sunnah.

3. The third source of guidance is Ḥadīth. By Ḥadīth is meant those of the traditions of the Holy Prophet that have, in the shape of narrations, been collected about one hundred and fifty years after the Holy Prophet by various narrators ... When .... the age of the Companions passed, then God diverted the attention of some of the followers of the companions towards the collection of Aḥādīth. That is when Aḥādīth were collected. There is no doubt in the fact that majority of those who collected the Aḥādīth were highly God fearing and pious. As much as was in their power, they scrutinized the Aḥādīth and tried to stay away from the ones that in their opinion were fabricated ones.
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They did not accept any doubtful narrator's Ḥadīth. They worked very hard, yet since all this activity was after the fact, there can be conjectures about their authenticity. However, it would be dire injustice to say that all Ḥadīth are vain, useless and false. There was so much care taken in the writings of these Ḥadīth and so much research and criticism went into this work that there is no parallel found in any other religion.

It is also wrong to say that until the Ḥadīth were collected, people were unaware of the Rak'at of Prayers or did not know how to perform the Ḥajj. The continuity of action that had been established through the Sunnah, had taught them all the laws and duties of Islám. Therefore, it is absolutely true that even if these Ḥadīth did not exist at all in the world, that were collected ages afterwards, the real teachings of Islám would not have suffered at all. The Holy Qur'ān and the continuity of action had already fulfilled these needs. The Ḥadīth, however, augmented that light. Islám thus became light upon light and these Ḥadīth stood by the Qur'ān and Sunnah as witness."

(Review of Mubâhīsâ-i-Bāţâlvî and Chākrālvî, pp 3-5)

Hadrat Promised Messiah and Mahdî further states:

"Of the many sects that subsequently appeared in Islám, the true one derived great benefit from the true Ḥadīth. The correct way, therefore, is neither to treat the Ḥadīth as having greater authority than the Qur'ān, as do the sect Ahlī Ḥadīth of this age, and not to prefer statements in the Ḥadīth which are contradictory of the Holy Qur'ān to the Qur'ān itself, nor to regard the Ḥadīth as vain and false as is the belief of Maulvi ‘Abdullāh Chakrālvî. The Qur'ān and the Sunnah should judge the Ḥadīth and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and
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foolish is the person who rejects the *Ahādīth* altogether without regard to the test that we have proposed.

It should be the duty of the members of our community that a *Hadīth* which is not opposed to the Holy Qurʾān and the *Sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by the jurists.

*(Review of Mubahisa-i-Batālvi and Chakrālvi, p 5,6)*

Thus, there are three sources of Islāmic Law: the Holy Qurʾān, the *Sunnah* and the *Hadīth*:

1. **THE HOLY QURʾĀN**

The Holy Qurʾān is the Holy Word of Allāh conveyed to the Holy Prophet Muḥammad ﷺ by Divine revelation, over the period of 22 years, 5 months and 14 days (610-632 AD). It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qurʾān also contains numerous prophecies for the future.

The Holy Qurʾān calls itself a reminder to the Worlds:

\[
\text{in huwa illā dhikrullil ʿalāmīn}
\]

It is nothing but a Reminder unto all the worlds. (81:28)
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The Divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet. He himself indicated the arrangement of verses and chapters in the Holy Qur’ān as we find them today. However, the compilation of the whole, in one volume was undertaken after the demise of the Holy Prophet. During the Caliphate of Ḥaḍrat ‘Uthmān, seven copies of the Qur’ān were dispatched to different parts of the Muslim world and they in turn became the standard texts from which other copies were made and thereafter in each generation hundreds of thousands of people have been in the habit of committing the entire text of the Qur’ān to memory. Even the bitterest enemies of Islām do not allege that any interference with the text of the Qur’ān has taken place since the time of the Holy Prophet.

Regarding safeguarding the Qur’ān, God Almighty says in the Holy Qur’ān:

آیًا نَحْنُ نَزْحَلِنا الْذِّكْرَ وَ اِنَّنَا لَهُ لَحْفِظُوْنَ

\textit{inna naḥnu nazzal nadhdikra wa inna lahu la ḥāfizūn}

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10)

Whenever any portion of the Qur’ān was revealed to the Holy Prophet, he used to commit it to memory and, as he continuously recited the Qur’ān from one end to the other, he always carried the whole of the revealed Qur’ān at all times in his memory.

The text of none of the sacred Scriptures, claimed to be revealed before the Holy Qur’ān has been preserved intact. They have all been interfered with to such an extent that an earnest seeker after truth finds it impossible to adopt any of them as a practical guide for right conduct. In contrast with this, the text of the Holy Qur’ān has been preserved intact and every word of it has come down to us as free from interference and interpolation as when it was revealed to the Holy Prophet around 1400 years ago.

The Holy Qur’ān is organized into parts (Sūràhs), chapters and
verses. There are 114 chapters. Out of these 86 were revealed at Mecca and 28 were revealed at Medina; it has a total of 6,350 verses. A chapter is called a "Sūrah"; each one having a specific name and a varying number of verses. This division is based upon their subject matter and the names of the Sūrahs were revealed by God Almighty to Holy Prophet™. Each Sūrah is further divided into Āyāt or verses. However, the division of the Holy Qur’ān into thirty Juz (Sipârahs) or parts is for the convenience of those who wish to complete the recitation in one month. Quotations from the Holy Qur’ān are generally given as the chapter number followed by the verse number. For example, the reference (29:49) means the 49th verse of the 29th chapter.

Some Facts about the Holy Qur’ān

- Every word of the Holy Qur’ān is a Word of God revealed to Holy Prophet™ of Islām.

- The Holy Qur’ān was completed and compiled according to Divine revelation under the direction of the Holy Prophet™ during his life time.

- Each and every word of the Holy Qur’ān was recorded as soon as it was revealed by Allāh to the Holy Prophet™.

- Many of the early Muslims memorized the Holy Qur’ān immediately after the verses were revealed.

- The first Qur’ānic revelation was:

```quran
إِفْرَأِيُّ بَيْنَمَا زِبْكَ الَّذِي خَلَقَهُ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ
إِفْرَأِيُّ وَ زِبْكَ الأَكْرَمُ الَّذِي عَلَمَ عِلْمَ مَالِمًا يَعْلَمُ
الإِنسَانَ مَالِمَا يَعْلَمُهُ
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Recite in the name of your Lord Who created, Created man from an adhesive clot. Recite! And your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

(Bukhari Kitab Kaifa Kana Bad ‘alwahi ila rasulullahi )

- Last Qur’anic revelation was:

\[\text{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَنْتُمْ عِلْمَتُ عَلَيْكُمْ ِغَمْتَيْنِ وَ رَضِيتُ لَكُمْ ِالْإِسْلَامَ دِينًا} \]

\[
\text{al yauma akmaltu lakum dinakum wa atmamtu ‘alaikum ni’mati wa raditu lakumul islama dina}
\]

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion. (5:4).

- The longest Sūrah (Chapter) of the Qur’ān is Sūrah Al-Baqarah with 286 verses and the shortest Sūrah is Sūrah Al-Kauthar which has three verses.

- The last Sūrah revealed was Sūrah Al-Naṣr.

- The number of places in the Holy Qur’ān where it is necessary to perform Sajdah Tilāwat (Prostration of recitation) is 15. The person reciting and the person listening to the portion of the Holy Qur’ān where Sajdah Tilawat is indicated should perform Sajdah Tilawat in the following way:

i. After reciting or listening to the verse of the Holy Qur’ān where Sajdah Tilawat is indicated, one
should say *Allahu akbar* and go into prostration without raising hands, while prostrating recite three times:

\[
\text{سُبْحَانَ رَبِّيِّ الْأَعْلَى}
\]

**subḥāna rabbī yal aʿlā**

Holy is my Lord, the Most High

and then recite the following prayer:

\[
\text{sajada laka ṛūḥī wa jānānī}
\]

O Allāh, my spirit and my heart prostrate before you

*(Fiqh Ahmadiyya, Ibadat, p 217)*

ii. After this one should raise one's head saying *Allahu akbar*. There is no need to say: *Assalāmu ʿalaikum wa rahmatullāh*.

iii. During the Prayer (*Ṣalāt*) if any verse with *Sajdah Tilawat* is read, one should prostrate immediately, recite the prayers as stated above, and continue the *Ṣalāt* in regular way.

The Promised Messiah and Mahdi™ says about the Holy Qur’ān:

The Promised Messiah and Mahdi™ says about the Holy Qur’ān:
"The Holy Qur’ān is a miracle, the like of which never was and never will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet.

(Malfūzāt, Vol. 3, p 57)

The Promised Messiah and Mahdi further writes about the Holy Qur’ān:

"Of all the revealed books which we find today, it is the Holy Qur’ān, whose claims to having been revealed from God, is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds, are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence, its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming, or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as it establishes its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquette which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart."

(Rūhānī Khāzā’īn, Vol. 1: Barāhīn-i-Ahmadiyya, pp 81-82)
2. PRACTICE OF THE HOLY PROPHET (SUNNAH)

Sunnah is the transformation of the laws and teachings of the Holy Qur’an into action by the Holy Prophet Muḥammad. By demonstrating the Word of God in practical way, he simplified the problems of day to day living.

God Almighty says in the Holy Qur’an about the Holy Prophet:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَأُ حَسَنَةٌ

laqad kāna lakum fī rasūlillāhi uswatun ḥasana

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

The teachings of the Qur’an are perfectly reflected in the person of Ḥaḍrat Muḥammad Muṣṭafa. Both teaching and the example of the Prophet are in perfect harmony with each other. Thus, when Ḥaḍrat ‘Ā’ishah, the wife of the Holy Prophet, was requested to speak on his character, the brief answer which was so comprehensive, was simply this:

كَانَ حَلْقُهُ الْقُرآنَ

kāna khuluquhul qu’ān

(Muslim, Kitābul Ṣalāt Bāb Ṣalātul Lail)

Which means that he was the Qur’ān personified. The teachings of Islām concur in each and every aspect with the nature of the Holy Prophet. Islāmic teachings are perfectly well balanced and based on the principles of justice, as was the nature of the Holy Prophet.
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(Absolute Justice, Kindness and Kinship, pp 127-128)

The Promised Messiah and Mahdi writes in his famous book, 'Kashti-i-Nūh':

'The second instrument for guidance vouchsafed to the Muslims is the Sunnah, i.e., the measures adopted by the Holy Prophet with a view to the exposition of the Holy Qur’an and its being put into actual tangible practice. For instance, looking at the surface only, there appears to be no specification in the Qur’an of in the case of the five daily obligatory Prayers, how many for what Prayer, but the Sunnah of the Holy Prophet has made all these things very clear. No one should fall into error that the Hadith and Sunnah are one and the same thing, for what is called the Hadith came to be collected a hundred and fifty years afterwards, while the Sunnah existed from the very outset side by side with the Holy Qur’an. After the Holy Qur’an, the greatest debt of gratitude the Muslims owe to anything is to the Sunnah.'


The responsibilities towards Allāh and the Holy Prophet are hinged on two things:

i. Allāh revealed the Holy Qur’an informing mankind what He expected of them.

ii. It was the duty of the Holy Prophet to demonstrate it to them by his example.

Hence the Holy Prophet transformed into action the spoken Words of Allāh, and by his Sunnah simplified the difficult and complicated problems.
3. SAYINGS OF THE HOLY PROPHET ᵇˢᵃ (ḤADĪTH)

Ḥadīth means the words actually spoken by the Holy Prophet ᵇˢᵃ or words that describe an observed incident related to his life. There are many compilations of Ḥadīth. However, six are considered to be the most genuine and authentic. Together, these six compilations are known as the Ṣiḥāḥ Sitta meaning the Six Authentic Ones. These are the compilations by Imām Abū ‘Abdullāh bin Ismā‘īl Bukhārī (Ṣaḥīh Bukhārī), by Imām Muslim bin Ḥajiṣj (Ṣaḥīh Muslim), by Imām Abū ‘Īsā bin Tirmidhī (Jāmi‘ Tirmidhī), by Imām Abū Dā‘ūd Sulaimān (Ṣunan Abū Dā‘ūd), by Aḥmad bin Shu‘ayb al-Nasā‘ī (Ṣunan Nasā‘ī), and by Imām Abū ‘Abdullāh bin Yazīd ibn Mājah (Ṣunan Ibn Majah).

Categories of the Books of Ḥadīth

Ḥadīth books have been divided into various forms based on the style of publication, purpose of writing, and the author's personal hard work and the depth of his vision. For example:

1. **Musnad:** These are the books of Ḥadīth wherein all the Aḥādīth narrated by one particular Companion of the Holy Prophet ᵇˢᵃ and have been placed together in one chapter regardless of the subject matter. As an example, all the Aḥādīth narrated by Ḥaḍrat Abū Bakr ᵇˢᵃ would appear first, then those of Ḥaḍrat ‘Umar ᵇˢᵃ, then those of Ḥaḍrat ‘Uthmān ᵇˢᵃ, and so on. **Musnad Aḥmad Bin Ḥanbal** consists of about 40,000 narratives of various Companions. The author, Ḥaḍrat Imām Aḥmad Bin Ḥanbal, was born in 164 AH and died in 241 AH.

2. **Mu‘jam:** This is the book of Ḥadīth in which Aḥādīth of
every teacher and every town, regardless of the subject matter, have been collected. One of these books is *Mu‘jam Ṭabrānī*.

3. **Jāmi’**: In this book, *Ahādīth* have been compiled by subject matter and are presented in a specific order, that is, beliefs, commandments, etiquette, society, ṭašawwuf (mysticism), manners, history, and commentary, etc. Examples of such books are *Jami‘ Šaḥīḥ Bukhārī* and *Jami‘ Tirmidhī*.

4. **Sunan**: It is a book of *Ḥadīth* that consists of *Ahādīth* relating only to commandments and etiquette. Such a book contains chapters of *Fiqh* (Jurisprudence). Examples are *Sunan Abū Dā’ūd* and *Sunan Naṣā‘ī*.

5. **Ṣaḥīḥain**: Judged on the basis of accuracy, the two most authentic books are *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*.

6. **Ṣiḥḥah Sittah**: As mentioned above, the six most authentic books of *Ahādīth* are *Bukhārī, Muslim, Tirmidhī, Abū Dā’ūd, Ibni Mājah, and Naṣā‘ī*.

Another famous book of *Ḥadīth* is *Mu‘atṭā Imām Mālik*. The reason this name does not appear in the above examples is that all of its *Ahādīth* are included in the *Ṣaḥīḥain*.

(Words of Wisdom, Majlis Anşarullāh, USA, pp x-xi)

The Categories of Ḥadīth

1. **Marf‘a**: A Ḥadīth in which one of the Rāvī (narrator of the Ḥadīth) narrates that he heard this from the Holy
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Prophet ﷺ or that the Holy Prophet ﷺ said this or that the Holy Prophet ﷺ did so.

2. **Muttaṣil**: A Ḥadīth whose Sanad (The trail of the narrators of the Ḥadīth, through which the Ḥadīth reached the collector of the Ahādīth or the Imām who wrote the Ḥadīth book) is continuous [i.e. it contains names of all of the Rāvīs, the name of none of the Rāvīs (narrators) is missing].

3. **Mursal**: A Ḥadīth whose Sanad does not contain name of a Companion of the Holy Prophet ﷺ. e.g. A Ṭābi’ī (One of the Muslims who has met a Companion of the Holy Prophet ﷺ) relates that the Holy Prophet ﷺ said or did such.

4. **Munqat’a**: A Ḥadīth from whose Sanad a person other than the Companion of the Holy Prophet ﷺ is left out and the continuity of the Sanad is broken.

*(Ḥadīqatus-Ṣāliḥīn, 3rd Edition, p 8)*

**Criteria to Judge Authenticity of a Ḥadīth**

1. It does not go against the Holy Qur’ān in any way.
2. It does not go against the Sunnah of the Holy Prophet ﷺ and the collective action of the Companions of the Holy Prophet ﷺ.
3. It is not against an observed and proven incident.
4. It is not against the Bādiḥāt (Truths) and common sense.

*(Ḥadīqatus-Ṣāliḥīn, 3rd Edition, p 6 )*

The Holy Prophet ﷺ says regarding memorization of the Ahādīth:
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من حفظ على أَمَتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا بَعْثَهُ اللَّهُ عَالَى
فَقِيِّهِا وَ كَلِنْتَ لَهُ يَوْمَ الْقِيَّمَةِ شَافِعًا وَ شَهِيدًا

man ḥafīza ‘alā ummatī arba‘īna ḥadīthan fī amri dīnihā ba‘athahullāhu ta‘ālā faqiḥa-fiwwa kuntu lahu yāumal qiyyāmati shāfī‘a-fiwwa shahīdā

Whoever memorized at least forty of my Aḥādīth, for the welfare and reformation of my people, Allāh the Exalted will raise him up as a jurist and religious divine on the day of resurrection, and I will be his intercessor with Allāh and a witness to his faith

(Baihaqī)
THE HOLY PROPHET OF ISLĀM

Allāh says in the Holy Qurʾān addressing the Holy Prophet&s:

قُلْ يَا يَهُودُو الْأَبْرَارُ وَالْمُتَّقِينُو الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ إِنَّ رَسُولَ اللَّهِ إِلَيْكُمْ جَمِيعًا أَلْدَىٰ لَهُ مُلْكُ السَّمَوَاتِ وَالأَرْضِ

Say, O mankind! truly I am a Messenger to you all from Allāh to whom belongs the kingdom of the heavens and the earth. (7:159)

The Holy Prophet, Ḥadīrat Muḥammad Muṣṭafā&s, was born in Mecca on April 20, 571 AD in the Hashimite branch of the tribe of Quraysh. His father’s name was ‘Abdullāh and his mother's name Āminah. His grandfather, ‘Abdul Muṭṭalib, was the chief of Mecca at the time of Abrahā’s invasion. Shortly, after his marriage, ‘Abdullāh went to Yathrib (Medina) in pursuit of trade. He died there a few months before the Holy Prophet of Islām&s was born. His mother, Āminah had seen a vision before his birth. In this vision, an angel proposed to her the name Muḥammad for her child. (Sirat Ibn Hashām)

When the Holy Prophet Muhammad&s was two years old, he was sent to a nurse named Halīma of the tribe of Banū Sa‘ad. In the sixth year of his life, Prophet Muḥammad&s was returned to the care of his mother who took him to Yathrib to meet other relatives. On the way back from Yathrib his mother fell ill and died.
Prophet Muḥammad’s grandfather, ‘Abdul Muṭṭalib, was very fond of him and took him under his own care. But the guardianship of his grandfather lasted only two years and when the Prophet Muḥammad was eight years old, his grandfather also passed away. On his deathbed, ‘Abdul Muṭṭalib entrusted his grandson to the care of one of his sons, Abū Ṭālib. Thus, he was orphaned at a very young age. Muḥammad grew into manhood exhibiting such sterling qualities of truthfulness, integrity, and piety that he became known throughout the land as the Truthful and the Trustworthy (al-sādiq and al-amīn). On hearing of Muḥammad’s fame, a rich lady by the name of Khadījah, who was twice widowed, invited him to her house and requested him to take charge of her business. Muḥammad traveled to Syria while in-charge of Khadījah’s business. The expedition met with great success. Khadījah made a proposal of marriage to Muḥammad which, was accepted. At the time of his marriage, Muḥammad was twenty-five years old while Khadījah was forty.

After his marriage to Khadījah, the Holy Prophet became very reflective. He used to retire to a cave on Mount Ḥirā and spend his time in meditation and seclusion. He sometimes spent many nights in this cave and on one of these occasions had an extraordinary experience. One night, in the year 610 AD, he was lying, wrapped in a mantle, when the angel Gabriel visited him. Four times the angel embraced him tightly and commanded him to recite:

\[
\text{iqra’ bismi rabbikalladhī khalaq khalaqal insāna min ‘alaq iqra’ wa rabbukal akramulladhi ‘allama bil qalam ‘allamal insāna mà lam ya’lam}
\]

Recite in the name of your Lord Who created, Created man from an
adhesive clot. Recite! And your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

The Holy Prophet was forty years old at the time of this first revelation which marks the beginning of his Prophethood. The night of first revelation occurred towards the end of the month of Ramadān. When, he was called to Prophethood by Allāh, he fully devoted his life to Allāh's service and to the universal spread of Islām. The Holy Prophet asked the people to give up idol worship, and return to the worship of One God and be kind and charitable to the poor. The Meccans, however, rejected the Prophet's message and displayed considerable hostility to him and his followers. They started to ill-treat the Holy Prophet and his followers. After enduring thirteen years of unimaginable suffering at the hand of the fledgling religion's enemies, the Holy Prophet left Mecca. Under Divine guidance he migrated to Medina, where the first Muslim community was established by some of his followers who had migrated earlier. When the Quraish realized that they could not stop the flow of conversion, they became furious and decided to assassinate the Holy Prophet himself. When the Holy Prophet learned of the evil intentions of the enemy, he in the company of Abū Bakr, quietly slipped out of Mecca in the secrecy of night. They both took shelter in a nearby cave called "Thaur". For two days and two nights, the Prophet and Abū Bakr hid in the cave. On the third night, according to plan, the Holy Prophet continued his journey towards Yathrib, where the people were eagerly awaiting his arrival. When he reached Yathrib, he decided to stop for a while in Qubā', a nearby village. He stayed in Qubā for a few days and also laid down the foundation of the first mosque ever built by the Muslims. After building the Qubā' mosque, Holy Prophet, finally arrived in Medina where he stayed at the home of Hadrat Abū Ayūb Ansārī. The Holy Prophet, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called Masjid Nabawī (The Prophet's mosque). It was a modest structure made of mud and bricks. The roof was made from leaves and trunks of date palms. The dimensions of the Prophet's mosque were as follows: Height, 10 feet; Length, 105 feet; Width, 90 feet.
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The Muslims of Medina were extremely happy to receive the Holy Prophet and his companions. This emigration of the Holy Prophet from Mecca to Yathrib is called the Hijrah and took place in June 622 AD. The Islamic Calendar (Hijri Calendar) dates from this event. Also, Yathrib changed its name to Medina-tun-Nabi (The city of the Prophet) and later it was shortened to Medina. The faithful followers of the Prophet who had left their homes and other worldly possessions in Mecca and had come to Medina for the sake of Islam, were known as Muhājirūn or Emigrants. The new converts at Medina, who helped the Prophet at a most difficult time, were called by him Anṣār or Helpers.

The Holy Prophet’s enemies continued their efforts to wipe out the new faith and its adherents. They fought many battles with Muslims to wipe out Islām, but were completely unsuccessful in thwarting the spread of Islām. Islām spread rapidly, and when the Holy Prophet returned to Mecca in January 630 AD, it was in triumph with ten thousand followers. Muhammad forgave those who had opposed him and continued to propagate the teachings of Islam far and wide.

CHARTER OF FREEDOM

This is the document which Muhammad son of ‘Abdullāh, God’s Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know: ... I promise that any monk or wayfarer who will seek my help on the mountains, in the forests, deserts or habitations, or in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax they have promised to pay. If they will prefer themselves to
defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims, any Muslim so doing will be regarded as recalcitrant to God and His Prophet. Monks and bishops will be subject to no tax or indemnity whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till Judgement Day.

(Hadrat Mīrzā Bashīruddīn Maḥmūd Āḥmad, Holy Qurʾān Commentary, Vol. 4, pp 1755-6)

THE FAREWELL ADDRESS OF THE HOLY PROPHET⁷ᵃ AT MECCA (ḤAJJATUL WIDĀʾ)

In the ninth year of the Hijrah, the Holy Prophet⁷ᵃ went on a pilgrimage to Mecca. On the day of the pilgrimage, he received the revelation containing the famed verse of the Holy Qurʾān:

الْيَومُ أُكْمِلْتُ لَكُمْ دِينُكُمْ وَ أُنْفِقْتُ عَلَيْكُمْ نَفْسَيْنِ وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

al yauma akmaltu lakum dinakum wa atmamu ‘alaikum ni’ma’i wa ra’itu lakumul islama dina

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion. (5:4)
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This verse said in effect that the message which the Holy Prophet had brought from God and which by word and deed he had been expounding all these years, had been completed. Every part of this message was a blessing. The Message now completed, embodied the highest blessings which man could receive from God. The Message is epitomized in the name 'Al-Islam', which means submission. Submission was to be the religion of Muslims, the religion of mankind.

The Holy Prophet recited this verse in the valley of Muzdalifah, where the pilgrims had assembled. Returning from Muzdalifah, the Prophet stopped at Mina. It was the eleventh day of the month of Dhul Hijjah. The Prophet stood before a large gathering of Muslims and delivered an address, famed in history as the farewell address of the Prophet. In the course of this address he said:

"O men, lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgement. God has appointed for every one a share in the inheritance. No 'Will' shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father in that house. Whoever contests the parentage of this child will be liable to punishment under the Law of Islam. Anyone who attributes his birth to some one else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

O men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a case must not be severe. But if your wives do not do such things, and their behavior is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to
your own standard of living.

Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God’s creation. To give them pain or trouble can never be right.

O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.

While he was saying this the Prophet raised his hands and joined the fingers of the one hand with the fingers of other and then said:

Even as fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

Proceeding, the Prophet said:

Do you know what month this is? What territory we are in? What day of the year it is today?

The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of the Hajj.

Then the Prophet said:

Even as this month is sacred, this land inviolate, and this day holy,
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so has God made the lives, property and the honor of every man sacred. To take any man's life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all times. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.

In conclusion he said:

What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.

(Ṣiḥāḥ Sītta, Ṭabarī, Hishām and Khamīs)

The Prophet's address is an epitome of the entire teaching and spirit of Islam. It shows how deep was the Prophet's concern for the welfare of man and the peace of the world; also how deep was his regard for the rights of women and other weak creatures. The Prophet knew his end was near. He had hints from God about his death.

(Life of Moḥammad, Ḥadrat Mirzā Bashīrūddīn Maḥmūd Aḥmad, p 160-162)

THE HOLY PROPHET'S ILLNESS

Two months after returning from the farewell pilgrimage, the Holy Prophet fell ill. The Prophet's Mosque (Masjid Nabawi) in Medina was adjacent to his residence. One day the Prophet stood by the window and looked outside at the Muslims getting ready to say Fajr Prayer behind Abū Bakr. The people looked at the Holy Prophet's face and waited for him to join them. He smiled at them and indicated with hand for Abū Bakr to go ahead with the Prayer. That was the last time the Muslims saw their Prophet's face; that day at noon, the Holy Prophet passed away. At the time of his demise on May 26, 632 AD* in Medina, Islam had spread throughout Arabia.

Karachi September 28, 1958: According to the modern investigation of Dr. Muhammad Shaheedullah, Professor, Rajshahi University, Bangladesh the Holy Prophet passed away on 1st Rabī’ul Awwal, 11th Hijrī which corresponds to 26th May, 632. According to the book 'Attaufiqātī Ilhāmiyyah' 1st Rabī’ul Awwal, 11th Hijrī corresponds to 27th May, 632 AD instead of 26th May, 632 AD. The Promised Messiah and Mahdi passed away on 26th May, 1908 and was buried on 27th May, 1908. This concurrence of the two dates apparently becomes an interpretation of the tradition of the Holy Prophet:

\[ \text{fa yudfanu ma‘iya fī qabrī} \]

He will be buried with me in my grave

(Mishkāt Bāb Nazūl Īsā)

(The tradition was no indication of burial of a dead body along with the body of the Holy Prophet in his grave. What it meant was he would be spiritually identified completely with the Holy Prophet.)

2. In Ṭabqāt ibn Sa‘ād, Section II, page 377 and in History of Islām by Mueenuddin Nadvi the date of demise of the Holy Prophet is given as 12th Rabī’ul Awwal, 11th Hijrī.

3. In Šīrāt ibn Hashām Vol IV, History of Islām written by Sayyed Ameer ‘Ālī and History of the Arabs by Philip Hatty, the date of demise of the Holy Prophet is given as June 8, 632 AD.
KHILĀFAT (SUCCESSION) IN ISLĀM

The word "Khālīfah", is derived from Arabic word 'Khalāfā' and literally means, 'One who comes after', successor, vicegerent, substitute, or deputy. Its plural is Khulāfā.

The famous Imām Ibni Kathīr writes:

"'Khālīfah' is the person who performs the duties of another person gone before him as his successor."

(Al-Niyyat, Vol. 1, p. 315)

The Holy Qur’ān has mentioned the following two types of Khulāfā:

1. **Khalīfatullāh**

God's Representatives, who are Prophets such as Ḥaḍrat Adam and Ḥaḍrat David.

About Adam God Almighty says:

\[
\text{wa idh qala rabbuka lilmāfā’ikati inni jā’ilun filardī khālīfah}
\]

And when thy Lord said to the angels: 'I am about to appoint a vicegerent in the earth'. (2:31)
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And about David  God Almighty says:

يداو د أنا جعلنك خليفة في الأرض

yā dāʿūdu innā jaʿālnāka khalīfatan filard

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

2. Khalīfatunnaabi

Khulafā who are successors of Prophets, follow their footprints and lead the community on the Sharī‘ah of their Master Prophets. Such Khulafā may be Prophets or Khulafā. They may be contemporaries of their master Prophets or succeed them after their death. Such as Israelite Prophets who all were the Khulafā of Moses.

The Holy Prophet  has stated regarding Khilafat:

ما كانت نبوءة فظ إلا تبعتها خلافة

mā kānāt nubuwwatun qaṭṭa illā tabi‘at-hā khilāfatu

'There has been no Prophet who has not been followed by Khilafat.'

(Khaṣṣā ʿIsul-kubrā, part II, p 115)

After the sad demise of the Holy Prophet , the second type of Khilafat was established by Allāh. It was known as the Khilafat-i-Râshida (The righteous Khilafat). Ḥadrat Abū Bakr , the closest companion of the
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Holy Prophet ﷺ, was elected his first successor. Ḥaḍrat Abū Bakr ﺑ  was followed by three other close and worthy companions Ḥaḍrat ‘Umar ﺑ, Ḥaḍrat ‘Uthmān ﺑ, and Ḥaḍrat ‘Alī ﺑ. After the passing of Ḥaḍrat ‘Alī ﺑ, many factions sprung up among Muslims, and the word Khalīfah was misapplied to the dynastic succession of the ruling families.

The system of Khilāfah, in one form or another, lasted some 626 years after the sad demise of the Holy Prophet ﷺ. During this period five distinct Caliphates existed among the Muslims, all belonging to the House of Quraish. These were:

1. The Righteous Caliphate 632 - 661 AD
2. The Umayyad Caliphate of Damascus 661 - 750 AD
3. The ‘Abbasid Caliphate of Baghdad 750 - 1258 AD
4. The Umayyad Caliphate of Spain 929 - 1031 AD
5. The Fātimid Caliphate of Egypt 909 - 1171 AD

The fourteenth and last of the Fātimid Caliphs was dethroned in 1171 AD by Salahuddin the Great, the famous warrior of the Crusades. With the fall of Al-Azid ended the Fātimid dynasty which was founded by Al-Mahdi some 262 years ago.
The personal name of Ḥaḍrat Abū Bakr wa s ‘Abdullāh, but based on his son's name, Bakr, he was known as Abū Bakr. His father was known as Abū Qāḥāfah and his mother as Ummul Khair Salma. He was born in 572 AD in Mecca. He was a close friend of the Holy Prophet. He was the first among men to confirm the truth of the claim of the Holy Prophet and thus earned the title Ṣiddīq. He was in the company of the Holy Prophet during his migratory journey (Hijrah) from Mecca to Medina. He was the only companion of the Holy Prophet in the Cave Thaur, where they both took refuge during this journey.

Following the Ḥajjatul Wida‘ (The Last Pilgrimage), when the Holy Prophet fell seriously ill, he instructed Ḥaḍrat Abū Bakr to lead the daily Prayers. After the sad demise of the Holy Prophet, Ḥaḍrat Abū Bakr was elected as the first Khalifah. He had to deal with an extremely difficult situation which developed due to the sudden demise of the Holy Prophet.

The first problem was that some of the tribes renounced Islām, simply because their tribal chiefs did not feel necessary to remain loyal to the successors of the Holy Prophet. Not only that but they started preparing to attack Medina to end the newly established institution of Khilāfah. Ḥaḍrat Abū Bakr, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Ḥaḍrat Abū Bakr Šiddīq was that many people refused to pay the Zakāt, which was essential for fulfilling the needs of the Islāmic state and caring of the poor. Ḥaḍrat Abū Bakr vowed to collect Zakāt from everyone and took all the necessary measures to achieve this goal.
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The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started rebellion against the Islâmic state. Musâilma Kadhâbâb and Aswâd Anüsî, raised large armies and captured some of the Muslim territories. Ḥâḍrat Abû Bakr was prompt to fight back these rebellious false prophets. Despite meager resources, Allâh granted him victory against the mischief mongers.

One of the many great achievements of his Khîlafat was the collection of the Holy Qur’ân at one place. Although the writing and arrangement of the Holy Qur’ân was done under the supervision of the Holy Prophet himself, yet it was written on various pieces of skin, leaves and slates. Ḥâḍrat Abû Bakr collected all these pieces of writings in one place, and re-organized the system of Huffâz, or those who committed it to memory, in a systematic way, for the preservation of the Qur’ân.

During the last days of his life, the Holy Prophet 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 passed away. As Ḥâḍrat Abû Bakr became Khalîfah, the law and order situation within and outside the Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet advised him not to send the army against the Romans. But Ḥâḍrat Abû Bakr replied forcefully, "What authority has the Son of Abû Qâhâfah, to stop that which was started by the Holy Prophet". The Muslim army, under the command of Ḥâḍrat Khâlid bin Wâlîd, crushed a rebellion in Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim Army also defeated the Roman forces in the battles of Ajnadan and Yârmûk, and thus the whole of Syria came under the control of the Islâmic state.

Ḥâḍrat Abû Bakr passed away on August 23, 634 AD, after remaining ill for fifteen days. He was one of ten blessed ones to whom the Holy Prophet had given the glad tidings that they had been rewarded the Paradise. He remained Khalîfah for a little over two years.

(The Ahmadiyya Gazette, Majeed A. Mian, April/May 2000, p28-29)
\textbf{Hadhrat ‘Umar Fārūq} \textsuperscript{ra} \textit{(Period of Khilafat: 634-644 AD)}

His personal name was ‘Umar, Fārūq was his title, and Ibn Al-Khaṭṭāb, his family name. He was born in 581 AD in Mecca, and belonged to a noble family of the \textit{Quraish}. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet \textsuperscript{sa} announced his claim to Prophethood, Hadhrat ‘Umar Bin Khaṭṭāb \textsuperscript{ra} became a fierce opponent of Islām. So much so that one day he took up his sword and left his house with the intention to kill the Holy Prophet \textsuperscript{sa}. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islām. He went straight to them and knocked at their door, he could hear the Holy Qur’ān 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 Qur’ān for him. He was so moved by the Qur’ānic verses that his eyes filled with tears. He went straight to the Holy Prophet \textsuperscript{sa} and accepted Islām. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for Muslims. This miraculous change in Hadhrat ‘Umar \textsuperscript{ra} was in fact the result of the Holy Prophet's \textsuperscript{sa} prayers.

Hadhrat ‘Umar Bin Khaṭṭāb \textsuperscript{ra} was the second successor of the Holy Prophet \textsuperscript{sa}. During his \textit{Khilafat}, the Islāmic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state. During the period of his \textit{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 \textit{Hijrī}, Hadhrat ‘Umar \textsuperscript{ra} himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.
Hadrat ‘Umar\textsuperscript{a} established a splendid system of administration for the Islamic state. Some of his main achievements in this field are:

1. Establishment of \textit{Majlis Shura}, a consultative body of advisors to the \textit{Khilifah}.
2. Division of the whole Islamic state into provinces to facilitate administration.
3. Establishment of a finance department and building of schools and mosques in different parts of the state.
4. Introduction of the Islamic calendar of \textit{Hijrah}.

Hadrat ‘Umar\textsuperscript{a} 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 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 the children were hungry for two days and the pot was put on the fire just to console them. He 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 Hadrat ‘Umar\textsuperscript{a} before, was so pleased that she prayed aloud for him saying, 'May Allāh make you the \textit{Khilifah} in place of ‘Umar.' On hearing this, Hadrat ‘Umar\textsuperscript{a} started crying and without saying a word left the place.

In 644 AD, Hadrat ‘Umar\textsuperscript{a} was stabbed by a Persian slave, while he was offering his Prayers in the Mosque. This proved fatal and he passed away at the age of sixty three on 26th of \textit{Dhu'l Hijjah}, 23 AH. He was a truly great \textit{Khilifah} whose period of \textit{Khilafat} was undoubtedly a golden period in the history of Islām. He was one of ten blessed ones to whom the Holy Prophet\textsuperscript{m} had given the glad tidings that they had been rewarded the Paradise.

Hadrat ‘Uthmān Ghanīra (Period of Khilafat: 644-656 AD)

Hadrat ‘Uthmān Ghanīra was elected the third Khalifah by the Council appointed by Hadrat ‘Umarra shortly before his death. When Hadrat ‘Umarra was on his death bed, he appointed a Council to elect the next successor. The Council consisted of:

- Hadrat ‘Abdur Rahman bin ‘Aufra
- Hadrat Ṭalhara
- Hadrat ‘Alira
- Hadrat ‘Uthmān Ghanīra, and
- Hadrat Zubairra

Hadrat ‘Abdur Rahman bin ‘Aufra was not willing to shoulder the great responsibility and opted out of the election in favor of the other five. He was, therefore, appointed to seek a common consensus for the next Khalifah. Hadrat ‘Abdur Rahman bin ‘Aufra took the opinions of the Council members and other prominent Muslims and the majority votes were in favor of Hadrat ‘Uthmān Ghanīra. He was, therefore, declared as the elected Khalifah and everyone took the oath of allegiance at his hands.

Hadrat ‘Uthmān Ghanīra belonged to the well known family, Banū Umayya of the Quraish. His lineage can be traced back to the Holy Prophetsw in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghanī.

Hadrat ‘Uthmānra embraced Islām through the preaching of his close friend, Hadrat Abū Bakrra. He was the fourth person to embrace Islām, but he faced much hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophetsw held Hadrat ‘Uthmānra in great esteem, and married his daughter, Ruqayyahsw to him. On her death, the Holy Prophetsw married his second daughter, Ummi Kulthūmra to Hadrat ‘Uthmānra. Thus, Hadrat ‘Uthmānra was called Dhunnūraín, meaning the one with two lights.
During the Khilâfat of Ḥadīrīt ʿUthmān the Īslâmic 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 Ḥadīrīt ʿAmīr Muawiya. 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 Muslim control. It was during his Khilâfat that a navy and an Islamic fleet were established.

During his Khilâfat, standard copies of the Holy Qur’ān were prepared from the ones compiled by Ḥadīrīt Abū Bakr and sent to all the provinces of the state. This was certainly his most important deed. The Holy Qur’ān, as we see it today, was compiled during his Khilâfat and under his direct supervision. The last six years of his Khilâfat, however, passed in chaos and conflicts due to the conspiracies of certain groups including that of ʿAbdullāh Bin Ṣābāh, a Jew who had become a Muslim with an intention of weakening the Islamic state.

Towards the end of his Khilâfat, various groups who wanted to depose Ḥadīrīt ʿUthmān 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 Ḥadīrīt ʿUthmān refused to step down from the God-given position of Khilâfat because of his just and firm belief that a Khalīfah was made by God and not by people.

Ḥadīrīt ʿUthmān was then martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Qur’ān. He certainly sacrificed his life for the integrity of Khilâfat in the best interest of Islâm. He was one of ten blessed ones to whom the Holy Prophet had given the glad tidings that they had been rewarded the Paradise.

With the death of Ḥaḍrat ʿUthmān, a state of complete disorder and anarchy ruled in the city of Medina. After five days of political wrangling, Ibn ʿSabā, leader of the Egyptian rebel group supported the cause of Ḥaḍrat `Alī on the grounds that he was the rightful Khalīfah in whose favor the Holy Prophet has made a 'Will'. On June 23, 656 AD, six days after the death of Ḥaḍrat ʿUthmān,  Ḥaḍrat `Alī was chosen as the fourth successor of the Holy Prophet and the public swore allegiance at his hand one by one.

Ḥaḍrat `Alī was the son of the Holy Prophet's uncle, Abū Ṭālīb. He was born in Mecca about twenty years after the birth of the Holy Prophet. When Ḥaḍrat ʿAlī was born, the Holy Prophet himself became his guardian, as his father's financial position was very weak.

Ḥaḍrat ʿAlī stayed in the bed of the Holy Prophet the night when the Holy Prophet left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet. The next morning, they were enraged when they found Ḥaḍrat ʿAlī in the bed, instead of the Holy Prophet.  Ḥaḍrat `Alī was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet. Ḥaḍrat ʿAlī was married to Ḥaḍrat Fāṭimah who was the daughter of the Holy Prophet.

Soon after his election, Ḥaḍrat ʿAlī moved the capital of the Muslim State from Medina to Kūfah in Iraq, which was a more central place. After his election, he faced the popular demand of Muslims, including influential companions of the Holy Prophet, like Ḥaḍrat Ṭalḥa, and Ḥaḍrat Zubair to immediately punish the murderers of Ḥaḍrat `Uthmān.
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Hadrat ‘Ali 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 Hadrat ‘Uthman to justice. But Hadrat Talha and Hadrat Zubair did not agree with Hadrat ‘Ali and started raising an army. Hadrat ‘A’ishah who was not aware of the real situation, also joined Hadrat Talha and Hadrat Zubair, in an effort to punish the assassins. The three led a small army towards Basra.

Hadrat ‘Ali tried his best to avoid fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hadrat ‘A’ishah. However, Hadrat Talha and Hadrat Zubair left their forces even before the battle, and were killed by some other opponents. Hadrat ‘A’ishah’s forces were defeated, but Hadrat ‘Ali gave her due respect and took care of her safety. He sent her back to Medina in the escort of her brother, Muhammad bin Abū Bakr. The battle was called the Battle of Jamal (Camel) because Hadrat ‘A’ishah rode a camel during the battle. Later, Hadrat ‘A’ishah was regretful throughout her life to have fought against Hadrat ‘Ali.

After the Battle of Jamal, Hadrat ‘Ali urged Amīr Muawiah, who had not yet taken the Bai’at of Hadrat ‘Ali to submit to him in the best interest of Islām. But Amīr Muawiah refused to submit on the pretext that the blood of Hadrat ‘Uthman, who also belonged to the family of Umayyah, must be avenged first.

Amīr Muawiah, with the help of Amr Bin ‘Āṣ, started raising an army. Hadrat ‘Ali had no alternative but to advance towards Syria to fight Amīr Muawiah. In July, 567 AD, the two armies met in a battle at Saffāin. 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 Abū Mūsa al-Ash’arī, representing Hadrat ‘Ali, and Amr Bin ‘Āṣ representing Amīr Muawiah. Unfortunately, this arbitration
ended in failure because Amr Bin ‘Āṣ ra deviated from the decision agreed upon with Abū Mūsa al-Ash‘arī ra.

A large group of people, who were basically against the proposal of arbitration, separated from Ḥadīth ‘Ali ra and chose an independent Amīr for themselves. This group was called Khawārijī, meaning 'The outsiders'. At first, Ḥadīth ‘Ali ra tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawārijī were killed.

After this crushing defeat, the Khawārijī planned to assassinate Ḥadīth ‘Ali ra, Ḥadīth Amīr Muāwiah ra and Amr Bin ‘Āṣ ra. The latter two escaped from the attempts on their lives. Ḥadīth ‘Ali ra was fatally wounded by his attacker, while going to the mosque for Fajr prayer. Two days latter, this courageous and pious Khalīfah passed away on 20th Ramadān, 40 AH. Undoubtedly, Ḥadīth ‘Ali ra sacrificed his life for the integrity of Khilafat. He was one of the ten blessed ones to whom the Holy Prophet sa had given the glad tidings that they had been rewarded the Paradise.

**Accession of Ḥadīth Ḥasan ra**

On the death of Ḥadīth ‘Ali ra, his eldest son Ḥasan ra was elected as the Khalīfah. As soon as Muāwiah ra learned of this, he invaded Iraq and a battle ensued between Muāwiah ra and Ḥasan's ra armies. Ḥasan ra realized the seriousness of the situation and sent a letter of submission to Muāwiah ra. Ḥasan ra agreed to abdicate his right to Khilafat in favor of Muāwiah ra on the condition that after Muāwiah's death, Ḥasan's ra younger brother, Husain ra will be made the Khalīfah. After this agreement, Ḥasan ra retired to his family in Medina, where he was poisoned to death at the instigation of Yazīd, the son of Muāwiah ra.

SECTS IN ISLĀM (THE MAINSTREAM SECTS AND THE SUBSECTS)

During the course of Islamic history, political events and ideological and theological issues divided the Muslim community into various groups which then started to identify with specific causes. At present there are more than 72 sects in Islām.

A tradition of the Holy Prophet states that the Ummati Muslimah will divide into 73 sects:

‘an abī hurairata' anna rasūlallāhi’ qāla tafarraqatil yahūdu ‘alā ihdāwwa sab‘īna firqatan a-withnataini wa sab‘īna firqatan wannasārā mithla dhālika wa taftariqu ummatī ‘alā thalāthiñwwa sab‘īna firqatan.

Hadrat Abū Huraira narrates that the Holy Prophet said: "Jews were divided into 71 or 72 sects. Similarly, the Christians were divided in 71 or 72 sects. My Ummah will divide into 73 sects."

(Tirmidhī abwābul īmān bāb iftararā hādhī hil ummati)
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The two mainstream sects of Islam are: The Sunnis, and the Shi'ite. All other sects developed from these two mainstreams. Some well-known sects and their relationship with the two mainstream sects are:

**Sunnī Stream of Islam**: Ahli Sunnat, Aḥl-i-Ḥadīth, Wahhābīs, Aḥmadīs

**Shi'ah Stream of Islam**: Zaidīs (Also called "Five-Imām Shi'ītes" or "Fivers"), Twelvers, (Also called "Twelve-Imām Shi'ītes" or ʻīthnā’asharī’s), Seveners: Nizārīs (Ismā‘īlīs), Musta‘īs (Bohras).

The Sunnis

Sunnīs [The adjective from the word Sunnah (practice and custom of the Holy Prophet)] is the largest group of Muslims. The full name of the Sunnis is Aḥlussunnah wal-jamā’ (The people of the Sunnah and the Consensus).

This is the main sect of Muslims. About 85% of the Muslims are Sunnis. They accept the authority of all the Khulafa-i-Rāshidīn (The righteous Khulafā‘) and follow closely the custom and practice (Sunnah) of the Holy Prophet. They adhere to the Islamic law (Sharī‘ah) as interpreted by the four well-known jurists and Imāms: Mālik bin Anas, Aḥbū Ḥanīfā, Muḥammad bin Idrīs al-Shāfī‘ī and Aḥmad bin Ḥanbal.

The Schools of Jurisprudence

There are four Schools of Jurisprudence among the Sunnis: the Ḥanafi; Ḥanbalī; Mālikī and Shāfī‘ī. Each school is a legal system developed out of the so-called "Foundations of the Jurisprudence" (Uṣūl al-fiqh). The founders of the schools are: Aḥbū Ḥanīfah (d. 767); Mālik ibn Anas (d. 795); Muḥammad ibn Idrīs al-Shāfī‘ī (d. 820); and Aḥmad ibn Ḥanbal (d. 855). The Mālikī school is dominant in the Arab West and West
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Africa; the Ḥanafī school is dominant in most countries that were formerly part of the Turkish Empire and India. The Ḥanbalī school is mostly observed in Saudi Arabia and in Qatar. The Shafi'ī school is dominant in Indonesia, Malaya, and the Philippines; it is also important in Egypt, where the Ḥanafī and Mālikī schools are also represented.

A majority of the Sunni Muslims belong to the Ahl-i-Ḥadīth or Traditionalist sect. They give particular importance to sayings and doings of the Holy Prophet as recorded in the various books of Aḥādīth. Over the years, many sects developed which took issues from some of the main beliefs of the traditionalists. Two of these sects are: Wahhābis and Ahmādis.

The Wahhābis

The Wahhābi sect rose in the middle of the eighteenth century within the Arabian Peninsula. The Wahhābi movement was started by Muḥammad bin ʿAbdul Wahhāb (1703 -1793 AD) who was a native of Najd, a province in north-central Arabia. He preached a strict puritanical Islam which forbade the veneration of the holy places, religious relics and holy men. Amīr Muḥammad ibn Saʿūd accepted Wahhābi beliefs and his descendants, the House of Saʿūd, did much to propagate and establish Wahhābi doctrines in Arabia and surrounding areas. During the spread of the political influence of the House of Saʿūd, numerous armed conflicts occurred with the Ottoman Empire of Turkey.

Technically, the Wahhābis consider themselves to be "Non-imitators" or not attached to tradition (ghair muqallidīn), and therefore answerable to no School of Jurisprudence at all, observing instead what they call the practice of early Islām. However, to do so does correspond to the ideal aimed at by Ibn Ḥanbal, and thus they can be said to belong to this "school".

The Shi'iites

The Shi'ah branch of Islām with doctrines significantly different
from those of the orthodox Sunni majority comprises 15% or less of the total of all Muslims. The name Shi'ite or Shi'ah means, "A partisan" and comes from Shi'at 'Ali (The "Party of 'Ali"). The Shi'ites believe that Haḍrat 'Ali was the legitimate successor to the Holy Prophet. Haḍrat 'Ali was the cousin and also son-in-law of the Holy Prophet. The Shi'ite believe this blood relationship entitled only Haḍrat 'Ali and his descendants to inherit the spiritual "mantle" of the Holy Prophet. They disown the three other Khulafā'-i-Râshîdîn.

The Shi'ah stream of Islam traces its origin in political developments dating back to Haḍrat 'Uthmân, the third successor of the Holy Prophet. At the death of Haḍrat 'Umar, the second Khalifah, a Council of six persons was entrusted with the task of electing the new Khalifah. The backers and supporters of Haḍrat 'Ali, commonly referred to as the partisans of Haḍrat 'Ali, showed visible disappointment at the outcome and called the election a "conspiracy" to withhold the Khilafat from the Prophet's own family. This was the first seed of dissension which appeared in Islam and eventually divided the otherwise united community.

According to the Shi'ah's belief, Haḍrat 'Ali inherited all the spiritual abilities of the Holy Prophet and was the only rightful successor. The Shi'ahs, therefore, reject the Khilafāts of Haḍrat 'Abû Bakr, Haḍrat 'Umar, Haḍrat 'Uthmân and that of the Umayyad dynasty that followed. Furthermore, the Shi'ahs do not accept many Ahâdhîth of the Holy Prophet which were transmitted by Haḍrat 'A`ishah, the wife of the Holy Prophet, whom they consider an enemy of Islam. The Shi'ahs also differ from the Sunni in many other areas such as the regulations governing the ablution, Adhān, Prayer, Pilgrimage and declaration of one's faith.

The Shi'ites are divided into the following principle groups:

1. The largest division, Twelve-Imām Shi'ism, also called "Twelvers" (iṭḥnâ‘asharî‘î), has been the official religion of...
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Persia since the Safavid dynasty came to power in 1501. Twelve-Imam Shi’ite make up 60% of the population in Iraq, and as minorities they are also present in Afghanistan, Lebanon, Pakistan and Syria, as well as in the Eastern Province of Saudi Arabia and some Gulf States. The Twelve-Imam Shi’ites are known by this name because they follow the twelve Imams, all belonging to the House of ‘Ali. Their twelfth Imam, Muhammad Al-Mahdi, is believed by them to be still alive and in hiding. The Shi’ahs believe in the Messianic return of this Imam in the Latter Days of Islam.

2. The Zaidis, also called "Five-Imam Shi’ites" or "Fivers", are found in the Yemen, where they make up about 40% of the population. Zaid was the son of ‘Ali Zain al-Abidin, the grandson of Husain and the great-grandson of ‘Ali bin Abu Talib”. Zaid was killed in an armed conflict against the Umayyad Khalifah, Hisham. Since his death, his supporters and followers broke away from the mainstream of Shi’ahs and became a distinct sect by themselves. Of all the Shi’ahs, Zaidis are the closest to Sunnis in their beliefs. Today the Zaidi Shi’ahs are mostly found in Yemen.

3. The third largest group, the Seveners, altogether two million or more are in India, and scattered across Central Asia, Iran, Syria, and East Africa.

The division of Shi’ahs into Twelvers and the Seveners sects occurred after their sixth Imam, Ja’far al-Ṣadiq. At the death of Ja’far al-Ṣadiq in 765 AD, the Twelvers made his younger brother, Mūsa al-Kāzim, there seventh Imam. A dissenting group, later called the Seveners, followed the line of Ja’far al-Ṣadiq’s direct descendents. Since Ja’far al-Ṣadiq’s own son, Ismā’īl, had predeceased him, the Seveners recognized the new Imam in the son of Ismā’īl named Muhammad al-Mahdī. For this reason the Seveners Shi’ahs are also referred to as Ismā’īlī.
The *Ismā’īlis* continued to recognize their own *īmāms* for the next 144 years, right through the period of the ‘Abbāsid Caliphate. Then in 909 AD, an *Ismā’īli Imām* by the name of ‘Ubaidullāh overthrew the Aghlabid dynasty centered in Tunis, took over the name of ‘Ubaidullāh al-Mahdī and established himself as the first *Khālīfah* of the Fāṭimid dynasty.

Then at the death of the *Fāṭimid Khalīfah* al-Muṣṭānṣir in 1059 AD, the *Ismā’īlis* divided into two sects. The ones who followed the younger son of al-Muṣṭānṣir by the name of *al-Must’alī* who became the next Khālīfah, are called *Must’alis*. The others who followed the elder son by the name of *al-Nizār* who was imprisoned, are called *Nizāris*.

These groups each contain further subdivisions, and in some cases have given rise to offshoots, such as the *Shaykhs*, while certain sects on the fringes of Islam have been influenced by ideas of a dominantly Shi‘ite -- and often *Ismā’īli* -- stamp.

**The Nizārī Ismā’īlis**

The *Nizāris* took their leader, al-Nizār, into a mountain fortress and for a number of years led a life of secrecy and terror. They were notorious for carrying out well planned assassinations of their enemies and opponents. In 1817 AD, one *Nizārī Ismā’īli Imām* was given the title of Āgha Khān by Qajar Shah of Iran. This *Imām* later moved to India where his missionaries had considerable success in converting the local Hindu population to their doctrines. Since then the title of Āgha Khān has been retained by the *Nizāris Ismā’īlis* for their *Imāms*.

**The Must‘alī Bohras**

The *Must‘alīs* continued to follow the direct line of
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al-Must'ali. But the visible line of Must’ali Imams ended in 1130 AD when al-Must’alī’s son, al-‘Amir died leaving only an infant son by the name of al-Tayyeb. The Fatimid Caliphate continued through the new Khalīfah al-Ḥafiz who was the grandson of al-Muṣṭaṣir. But since al-Ḥafiz and the other Khulafā that followed him were not in direct line of descent from al-Mustʿalī, the Mustʿalī Shi’ahs did not recognize them as their Imāms.

According to the Mustʿalī belief the infant son of al-‘Amir is in hiding and is considered by them as the invisible Imām. The Mustʿalīs of Yemen managed to convert large numbers of Hindus in Gujrat, a province in Western India. These converts are known in India and Pakistan as the Bohras.

(A Book of Religious Knowledge, Waheed Ahmad, 1988, pp 162-166)

Unlike the Sunnī world, where no allegiance to a religious authority (With the exception of Ahmadīs) is required other than accepting the procedures of a School of Jurisprudence, Shi’ite must in principle adhere personally to a superior authority called a Mujtahid. The Mujtahids, the most important of whom are called Āyatullāhs, not only decide religious matters of their followers, but also control considerable sums of money, because they collect a special tax called the khamas (A "fifth ").

The Larger Shi‘ah Subsects

The following are the larger subsects of the Shi‘ahs:

1. Al-Imāmiyyah
2. Al-Zaidiyyah
3. Al-Kaisāniyyah

Al-Imāmiyyah is further divided into these sects:

1. Al-Bāqiriyyah
2. Al-Nausiyyah
3. Al-Shamitiyyah
4. Al-Amāriyyah
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5. Al-Müşwiyyah 6. Al-Qatiyyah
7. Al-Muḥammadiyyah 8. Al-Asna Ashriyya

The Al-Imāmiyyah subsects are:

1. Al-İsmâ’îliyyah 2. Al-Hashâmiyyah
3. Al-Zarîyyah 4. Al-Yunisiyyah
5. Al-Shaitâniyyah 6. Al-Kamâliyyah

The Al-Zaidiyyah sect is divided into the following subsects:

1. Al-Jarudiyyah 2. Al-Sulaimâniyyah
3. Al-Bâṭriyyah

Al-Kaisaniyyah is divided into two further subsects. One of these sects is of the view that Imām Muḥammad bin Ḥanfiyyah is still alive and that he is the awaited Mahdî. The other sect is of the opinion that Imām Muḥammad bin Ḥanfiyyah has passed away and that after his death, his son Abū Hāshim ʿAbdullāh, became his legatee and successor. The founder of the Al-Kaisāniyyah sect was Mukhtar Saqfī.

The Shiʿah sects which are not part of the Imāmiyyah group are:

1. Al-Şâbiyyah 2. Al-Maghiriyyah
3. Al-Janāḥiyyah 4. Al-Manṣūriyyah
5. Al-Khaṭābīyyah 6. Al-Bâṭniyyah
7. Al-Halâlîyyah.

AHMADIYYAT, THE AHMADIYYA MUSLIM JAMĀ ‘AT

Ahmadiyyat is the Divinely promised revival of Islam prophesied in the Holy Qur’ān and by the Holy Prophet of Islam.

The Holy Qur’an says:

و أَخْرَيْنِ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

wa ākhariına minhum lammā yalḥaqū bihim wa huwal ‘azīzul ḥakīm

And among others from among them who have not yet joined them. He is the Mighty, the Wise. (62:4)

The Holy Prophet said:

كَيْفَ أَنْتُمُ إِذَا نُزِلَ إِبنُ مَرْيَمَ فِيكُمْ وَ إِمَامَكُمْ مِنْكُمْ

kaifa antum idhā nazala ibnu maryama fīkum wa imāmukum minkum

"What will be your condition when Son of Mary will appear among you and he will be your Imām from among yourselves."

(Bukhārī, Kitābul Anbiyā)
A tradition of the Holy Prophet ﷺ regarding the advent of the Messiah and Imám Mahdí is:


Ḥadrat Abū Huraira narrates that we were sitting with the Holy Prophet when Sūrah Al-Jumu‘ah was revealed: "And he will appear among others who have not yet joined the companions of the Holy Prophet." We asked: "Who are they O Prophet of Allāh?" Among us Salmān of Persia was sitting. The Holy Prophet placed his hand upon Salmān and said: "If faith ascends to the Pleiades some men from among them will bring it back to earth.

(Bukhārī kitābul Tafsīr Sūrah Al-Jumu‘ah wa Muslim)

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God Almighty says in the Holy Qur’ān:

हूँवालों दिये अर्सल रसूलों बालहदैे औ दिनी अल्लाह प्रेरणे, उली दिने

*huvalladhi arsala rasūlahū bilhudā wa dīnil ḥaqqi li yuẓhirahū ‘aladdīn kullihī*

‘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.’ (61:10)

In the commentary of this verse the following is mentioned:

dhālika ‘inda ‘Īsabni Maryama wa ḥīna taṣīrul millatu wāḥidatan

It is during the Promised Messiah's time that the true religion will supersede over all the false religions and only one religion will remain

(Ibn Jarīr Volume 28, p 53)

In the famous Book of Shi’ites (*Ghāyatul Maqsūd, Vol 2, p 123*), regarding this verse of the Holy Qur’ān, it is stated:

"The 'rasūl' (Messiah) mentioned in this verse (61:10) of the Holy Qur’ān refers to Inām Mahdī."

The International Ahmadiyya Movement or the Ahmadiyya Jama‘at was founded in 1889 by the Promised Messiah and Inām Mahdī, Ḥaḍrat Mirzā Ghulām Aḥmad**, in a small, remote and unknown village,
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Qadian, in the Punjab, India. Ḥaḍrat Mīrzā Ghulām Ahmad, a devoted follower of the Holy Prophet Muḥammad announced that he had been a constant recipient of Divine revelation for some years and God has informed him that the day of the Renaissance of Islām was about to dawn and this revival would be brought about through him.

In 1889, he claimed that he was the expected Reformer of the Latter Days, the Awaited One of the world community of religions, and in 1891 he claimed that he is the Promised Messiah, whose advent in the Latter Days had been prophesied by the Holy Prophet of Islām. He also claimed, under Divine direction, that in his advent were fulfilled the prophecies handed down in all the great faiths of the appearance of a great teacher in the Latter Days. He laid the foundation of the Ahmadiyya Muslim Jamā’at after receiving the following revelation from God Almighty:

ywahmadubarakalahuflakinnallaharamArrahmanu’llamalQur’analitundhiraqauumammanaundhiraabauhumwalitastabihsabīlulmujriminquaumamn’alamu’umirtuwanawwalalmumin

Allāh bless thee O Āḥmad. It was not thou who didst let loose but it was Allāh who let loose. The Most Gracious One has taught thee the Qur’ān so that you shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: I have been commissioned and I am the first of the believers.

(Brāhīn-i-Ahmadiyya, Part III, First Edition, p 238-242; A’īna Kamālāṭī Islām, p 550)
The Promised Messiah and Mahdi™ on December 1, 1888 published the following Ishtihār (pronouncement):

"At this place, there is another message that I want to give to people in general and to my Muslim brothers in particular is that:

I have been commanded that those who are desirous of the truth, they in order to learn about true ‘Imān (belief), true righteousness, true love of God Almighty and to discard the idle and treacherous life, should do Bai’at (Initiation) at my hands. So, those who feel in their heart strong enough to do so, it is incumbent on them that they should join me as I will be their comforter. I will try to relieve their burden. God Almighty will bless for them my prayers and my attention towards them. However, the condition is that they must be wholeheartedly ready to obey the laws promulgated by God Almighty. This is a commandment of God which I have conveyed to you today. In this regard the following has been revealed to me in Arabic:

إذا عزمت فتوكل على الله واصنع الفلك بأعيننا و وحينا
الذين يبايعونك إنما يبايعون الله يد الله فوقع أيديهم

idhā ‘azamta fatawakkal ‘alaffahi wasna’il fulka bi a’yuninā wa wahyinā alladhīna yubayyi ‘ūnaka innamā yubayyi ‘ūnalla ha yadullā hi fauqa aidīhim.

When you make up your mind you should trust God and in front of Us and according to Our revelation prepare an Ark (Nizām-i-Jamā‘at). Those who initiate at your hands, God's Hand will be upon their hands."

(Ishtihār, December 1, 1888, p 2; Tablīghi Risālat, Vol. 1, p 145)

In March 1889, Ḥāḍrat Mirzā Ghulām Aḥmad™ went to Ludhiana, and on the 4th of that month he issued a leaflet in which he stated:
"God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and shall make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgement Day, personages who will be the Chosen Ones of God in every respect. So has the Almighty decreed. He Does as He Wills."

(Ahmadiyyat, The Renaissance of Islam, Muhammad Zafrulla Khan, 1978, p 41)

The formal initiation took place on March 23, 1889, at Ludhiana, India at the house of Ḥadrat Sūfī Aḥmad Jān. Ḥadrat Maulāna Nūruddīn was the first one who had Bai'at at the hands of the Promised Messiah and Mahdi. Thus, in 1889 under Divine guidance, the Promised Messiah and Mahdi laid down the foundation of his community, which was later on given the name of Aḥmadiyya Muslim Jamā'at (Community). In 1891, Ḥadrat Mirzā Ghulām Aḥmad of Qadian claimed to be the Messiah whose coming was foretold by the Holy Prophet.

The Holy Prophet had prophesied, as follows, the condition of Islam at the time of advent of the Messiah and Mahdi:

لا يبقى من الإسلام إلا اسمه، ولا يبقى من الفرار إلا اسمه،
مساجدهم عماراً و هم حزاب من الهدى علماً هم سر من
There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur’an except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven and strife will issue from them and avert to them.

(Mishkât Kitâbul 'Ilm Fatha uthâlíth, p38)

While stating the precarious situation of the Ummat-i-Muslimah, the Holy Prophet gave a glad tiding that at that critical time, Allâh will raise a Messiah and Imam Mahdî who will bring about revival of Islam which will lead to its universal victory.

The Holy Prophet said about Imam Mahdî:

qâla rasûlullâhi ‘isâbatun taghzûl hinda wa hiya takûnu ma‘al mahdiyyi ismuhû Aḩmad

The Holy Prophet said: "A community will fight in India and will be with the Mahdî whose name is Aḩmad."

(Rawahul Bukhâriyyu fi Târîkhi-hî)
Haḍrat ‘Abdullāh bin Hārith bin Jaz’ī states that the Holy Prophet said:

"عن عبد الله بن الحارث بن جزء الزبيدي رضي الله عنه قال:
قال رسول الله ﷺ: يخرج ناس من المشرق فيوطئون للمهدى يغنى سلطانه،"

‘an ‘abdillāhibnil ḥārithibni jaz’izzubaidiyyi qala: qala rasūlullāhi yakhruju nāsun minal mashriqi fa yuwaṭṭi ’ūna lilmahdiyyi ya’ni sultānahū

Haḍrat ‘Abdillāh ibn Hārith narrates that the Holy Prophet said: "A group of people will appear in the East who will pave the way for the success of the Mahdi, that is, they will work towards the progress and prevalence of the Mahdi."

(Abū Dā‘ūd Vol. 2, Bāb Khurūjul Mahdī and Ibn Mājah Miṣrī p 519 Bāb Khurūjul Mahdī)

Another tradition of the Holy Prophet is as follows:

"قال النبي ﷺ: يخرج المهدى من قرية يقال لها كذعة ويصدقها الله تعالى ويعمأ أصحابه من أقصى البلاد على عدة أهل بدر بن ثلاث مائة وثلاثة عشر رجلًا و معه صحبة مخفومة فيهم عدد أصحابه ينتمون لنفسهم وبلادهم و خلافهم.

qalannabiyyu yakhrujul mahdiyyu min qaryatin yuqalu lahā kad‘ah wa yuṣaddiqu hullāhu ta‘ālā wa yajma‘u aṣḥābahū min..."

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The Holy Prophet said: "God Almighty will show signs in his attestation and like Companions of the Holy Prophet in Badr, the Mahdi will be granted 313 illustrious companions whose names and addresses will be recorded in an authoritative book.

(The names and addresses of 313 companions of the Promised Messiah and Mahdi are written in a book of the Promised Messiah and Mahdi)


Şâhib Jawâharul Isrâr writes that in Arba‘în, the following tradition has been stated:

Hadrat ‘Abdillâh ibn ‘Umar narrates that the Holy Prophet stated: "Mahdi will appear from a village named, Kad’a."

(Hadrat Mirza Ghulâm Ahmad’s claims aroused bitter opposition on the part of the religious leaders of all principal faiths. His followers were subjected to extreme persecution. They were deprived of religious
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freedom and fundamental human rights. Even laws were enacted in some countries to render them liable to severe punishment and prosecution for mere act of professing and preaching their faith. Yet all its phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat, which is marching forward even faster today than ever before. All the efforts of hostile fanatics, be they individuals, groups or governments, have totally failed in their purported objective of exterminating Ahmadiyyat from the face of the earth.

(Centenary Jubilee Message, Delivered in 1989 by Ḥadīr Mirzā Tāhir Aḥmad)

Today, branches of Ahmadiyya Muslim Community are spread all around the globe. It already enjoys the allegiance of millions of people drawn from all regions of the earth and comprising all races and colors. Its membership is rapidly increasing all over the world.

Aḥmadiyyat is Islām in its pristine purity, and not a new religion. It is the Renaissance of Islām in the Latter Days. Āhmādī Muslims strictly follow the original religion of Islām and have not added or taken out anything, as far as the fundamental beliefs and acts of worship are concerned. The members of the Ahmadiyya Community are required to illustrate in their daily lives all the social, moral and spiritual values inculcated by Islām, of which the highest example was furnished in the life of the Holy Prophet of Islām. The movement the Promised Messiah and Mahdī started is an embodiment of the benevolent message of Islām - peace, universal brotherhood, and submission to the Will of God -- in its pristine purity.

The Ahmadiyya Muslim Jamā‘at (Community) was established under Divine guidance with the objective of reviving the high moral and spiritual values. It encourages interfaith dialogue, and diligently seeks to remove misunderstandings between all faiths. It advocates peace, mutual respect, love and understanding among the followers of various faiths. It firmly believes that there must not be any compulsion in matters of religion. It strongly rejects violence and terrorism in any form and under any pretext.
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The Community strives to revive faith in Allāh; to expound spiritual beauties and excellences of the teachings of Allāh; to infuse hope, faith and courage in the hearts of all races and nations of the world; and to inculcate among them the spirit of tolerance, goodwill and a feeling of true brotherhood. Thus it seeks to unite humanity with its Creator and thereby establish peace throughout world. The Ahmadiyya Muslim Jamā‘at is noted for its active engagement in social welfare and in meeting not only the medical and educational needs of its own members, but also of communities in which they reside. For instance, in Africa and Asia, there are scores of Ahmadiyya Muslim schools and medical facilities operating at no cost to the public.

The Name 'Aḥmadiyya Muslim Jamā‘at'

A census was taken in 1901 in India. The Promised Messiah and Mahdī's issued a notice to his followers instructing them to record themselves in the census papers under the title Aḥmādi Muslims. Thus he distinguished his followers from the other Muslims by conferring on them the title of Aḥmādī.

(Ḥaḍrat Aḥmad, Ḥaḍrat Mīrzā Bashīruddīn Māḥmūd Aḥmad, p 43)

The name Aḥmadiyya Muslim Jamā‘at (Community) was given to the Community by the Promised Messiah and Mahdī to commemorate the name of the Holy Prophet who has the two names, Muḥammad and Ahmad. As the Promised Messiah and Mahdī's mission was to carry on the work of the Holy Prophet Muḥammad under his second name Ahmad. The names, Aḥmādī, Aḥmadiyyat, Aḥmadiyya Muslim Jamā‘at (Community) are merely to distinguish Aḥmādī Muslims from other Muslims, and Aḥmādī interpretation from other interpretations of Islām.

The Promised Messiah and Mahdī writes:

"The name which is appropriate for the Movement and which we
prefer for ourselves is Muslims of the Ahmadiyya sect. We have chosen this name because the Holy Prophet had two names, Muhammad and Ahmad; Muhammad was his name of glory, and Ahmad was his name of beauty. In the name of Muhammad was implicit a prophecy that the Holy Prophet, would punish with the sword such enemies as would attack Islam with the sword and slaughter hundreds of Muslims. His name Ahmad indicated that he would spread peace and security in the word. God so arranged the life of the Holy Prophet, that his Meccan life was a manifestation of his name Ahmad and Muslims were taught patience and endurance. In his life in Medina, his name Muhammad was manifested. But there was a prophecy that name Ahmad would be manifested again in the Latter Days that a person would appear through whom the qualities of beauty, which characterize Ahmad, would be manifested, and all fighting would come to an end. For this reason it has been considered appropriate that the name of this sect should be Ahmadiyya sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and security and that it would have nothing to do with war and fighting."

(Tabligh-i-Risālat Vol. IX, pp 90-91)

Aḥmādis believe that the Promised Messiah and Mahdi’s mission was to cleanse Muslims of the errors and superstitious customs that had crept into their beliefs and practices during fourteen centuries, and following Islam the way it was practiced at the time of the Holy Prophet.

A tradition of the Holy Prophet states that the Ummat Muslimah will divide into 73 sects:

\[ \text{taťariku ummati ‘alā thalāthi‘iñwwa sabīna millatan kulluhum finnāri ill millatañwwāhida} \]
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'A time will come when my followers will become divided into seventy-three sects. All of them except one will deserve the fire.'

(Tirmidhi abwabul 'iman bab iftarag hadhi hil ummati)

Thus, the Promised Messiah and Mahdi distinguished his followers from the other Muslims by conferring on them the title of Ahmadi Muslims.

Hadrat Mušleḫ Ma‘ūd, Khalīfatul Masiḥ II writes regarding the name, 'Aḥmadiyyat':

"---The names Aḥmādi, Aḥmadiyyat, etc., do not point to a new religion. Aḥmādis are Muslims and their religion is Islām. The slightest deviation from it, they consider wrong and degrading. True, Aḥmādis have adopted the names, Aḥmadiyyat, Aḥmadiyya Movement, Aḥmadiyya Jamā‘at and so on. But adoption of a name is not the adoption of a new religion. The name Aḥmadiyyat is the name of reinterpretation or a restatement of the religion of the Holy Qur’ān. It is a restatement presented under Divine guidance by the founder of the Ahmadiyya Movement. The names Aḥmādi, Aḥmadiyyat, Aḥmadiyya Jamā‘at are merely to distinguish Aḥmādi Muslims from other Muslims and Aḥmādi interpretation from other interpretations of Islām. ...

--- Different groups of Muslims, out of regard for their special beliefs and outlook, have adopted different names. It becomes necessary for us to adopt a name to distinguish ourselves from others. The best name we could adopt was the name Aḥmādi or Aḥmadiyyat. This name has a significance for our time. Ours is the time appointed for the propagation, all over the world, of the Universal Message of the Holy Prophet --- It is the time for the diffusion of the Praises of God and for the spread of knowledge of His bounty and beauty, and the time for the manifestation of the attribute of Aḥmadiyyat, the attribute of Muḥāmmadiyyat having had its manifestation already. A better name could not have been adopted."

(Invitation to Aḥmadiyyat, The London Mosque, 1980, p 3-4)
HAḌRAT MIRZĀ GHULĀM AḤMAD QADIANI,
THE PROMISED MESSIAH AND IMĀM MAḤDĪāS

Haḍrat Mirzā Ghulām Ahmad was the founder of the Ahmadiyya Movement in Islam and was the Promised Messiah and Mahdī of the Latter Days. He was born on February 13, 1835 in Qadian, India. He was born a twin. His birth was preceded by the birth of a baby sister who died within a few days. There is a reported prediction of the famous saint and scholar Haḍrat Muḥiyyuddīn Ibn ‘Arabī that the Promised Messiah would be born a twin.

Mirzā Ghulām Murtadā, the father of Haḍrat Aḥmad, was a chieftain of the Punjab and principal landowner of the village of Qadian. His father had been entitled to a seat at the durbars of the Mogul emperor, and this was continued for him under the Sikh and British governments. He also owned houses in other towns. This did not imply riches, but it did mean servants and a recognized position of authority. It also meant that Aḥmad was taught at home by various tutors.

The family was of noble descent, as it normally meant that it was descended from a successful warrior. Around the year 1530, Mirzā Hādī Beg, a central Asian chieftain of Persian descent, moved out of Samarkand and, accompanied by his family and about 200 retainers, entered the Punjab and settled down in an open area in the district of Gurdaspur, about 70 miles East of Lahore. There he founded a walled and fortified village which he named Islāmpūr.

Mirzā Hādī Beg was a descendant of the uncle of the famous Amīr Taimūr and, as a scion of the royal family, which had founded the Mogul Empire, he was granted an estate of several hundred villages and appointed judge, or Qādī, of the surrounding district. Islāmpūr, the village he had founded, came to be known as Islāmpur Qādī. In course of time the word 'Islāmpūr' was dropped and the village was called Qādian. This later became Qādian.
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(Ahmad the Guided One, Iain Adamson, pp17-18)

Ḥaḍrat Āḥmad led a wholly blameless, pure and beneficent life, which followed in the minutest detail the pattern that had been established by the Holy Prophet ﷺ. Thus, his life greatly mirrored that of the Holy Prophet ﷺ. He had not received much formal education but had made a deep study of the Holy Qur’ān and of the scriptures of other faiths and was richly endowed with knowledge of the profound eternal verities.

In 1876 Ḥaḍrat Ahmad's father fell ill. After spending a few hours with his father, he retired to his room, and it was revealed to him that his father would die the same day after sunset through the following verse of the Holy Qur’ān (3 June, 1876):

\[
wassamā’i watfariq
\]

By the heaven and the Morning Star. (86:2)

(Dhikri Ḥabīb, p 224, by Ḥaḍrat Muftī Muḥammad Şa’diqa, December, 1936; Tadhkira, 2nd Edition, p 23)

He felt sad and a thought flashed through his mind that with the death of his father, his financial support would also cease and days of poverty may follow. He felt drowsy again and received a revelation (June 1876):

\[
alisallahu bikafin ‘abduhu
\]

Is not Allāh sufficient for His servant? (39:37)

(Kiābul Bariyya, p 162,163)

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These words were so impressed in his mind and he realized that Allâh would not forsake him, and He Alone will take care of his needs. So it happened. Throughout the remainder of his life, Allâh blessed him and all his needs in all his endeavors were fulfilled by Allâh. As it was revealed to him, his father died on the same day, after sunset. The Promised Messiah and Mahdi got the words of the above revelation engraved in a ring. Ahmadis all over the world wear rings with the words of the above revelation inscribed in a beautiful layout.

(Šīrat Ḥaḍrat Maśīḥ Ma‘ūd and Mahdi by Sheikh Ya‘qūb ‘Alî ‘Irfānī, p 31)

Ḥaḍrat Mirzā Ghulâm Āḥmad was known from an early age for his truthfulness, piety, and integrity. His knowledge of Islām and his devoted defense of it against all critics was renowned. However, when he declared himself to be Promised Messiah under Divine guidance in 1891, those that had revered him now attacked him. Undaunted, he continued his claim to be the Messiah, as foretold by the Holy Prophet, and the prophecies of the Holy Qur’ān and Bible. In fact, he fulfilled all the existing prophecies concerning the advent of a reformer in the Latter Days. He also emphasized that his purpose in being appointed by Allâh was to bring new life to the religion of Islām, which had become polluted and corrupted over the ages, and to establish its supremacy over all other religions.

He claimed that Islām is a living religion, following which, a seeker can establish a living relationship with God and communion with Him. He brought no new teachings, but was the most devoted follower and servant of the Holy Prophet. He proclaimed that the Living God speaks to the man who wholly submits to Him in Islām. The Promised Messiah and Mahdi received verbal revelations from God for about three decades. His revelations have been collected from his various works and published in book form and is known as 'Tadhkira'. Ḥaḍrat Mirzā Ghulâm Āḥmad, the Promised Messiah and Mahdi after having a very successful life with respect to his spiritual mission passed away on May 26, 1908 in Lahore, India (Now Pakistan). (inna lilhâhi wa innà īlaihi râji‘ūn)
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His body was brought from Lahore to Qadian, and his funeral prayer was led by Ḥaḍrat Maulānâ Nūruddîn, who later on became the first Caliph of the Promised Messiah and Mahdi.

Promised Messiah and Mahdi left behind him a community of thousands, which has now swelled to millions worldwide and is carrying on with his mission.

Maulâna Abul Kalâm Azâd, Editor Akhâr 'Vakeel', Amritsar, India commenting editorially, wrote the following at the demise of the Promised Messiah and Mahdi:

"That person, a very great person whose pen had a magic in it and a tongue which spell-bound its hearers; that person whose brain was a combination of wonders, whose eye-sight was far reaching and whose voice was like a resurrection and whose fingers entwined in the wires of spiritual revolution, with fists like two well charged batteries; that person who for thirty years was like a spiritual earthquake and storm in the world of religion; and that person who, like a trumpet on the Last Day awakened those who were lost in the slumber of worldly life .... has passed away peacefully.

The demise of Mirzâ Ghulâm Ahmad is not such that a lesson should not be learnt from it. .... Such people who bring a revolution into the intellectual and religious world do not appear in the world often. Such worthy historical revolutionary figures rarely come on the world scene, and when they are deputed they bring about a memorable revolution in the world. .... Whereas the greatness of Mirzâ Saheb is recognized, there being serious differences in terms of certain claims and beliefs, his passing away has reminded the educated and the elite Muslims that a great man from among us has forever left this world. And with him the outstanding defense of Islâm against the opponents, which was linked with his person, has come to an end. .... His peculiarity wherein he fulfilled the duty of a victorious General of Islâm against its enemies compels us to openly recognize his services for Islâm. .... Mirzâ Saheb's literature produced against Christians and Āryas has received general approval and acceptance,
Children of the Promised Messiah and Mahdi

According to the customs of the time, Ḥaḍrat Mirzā Ghulām Aḥmad was married at an early age of sixteen, to his cousin, Ḥurmat Bībī. From this marriage, two sons were born: Mirzā Sultān Aḥmad (1853-1931) and Mirzā Faḍal Aḥmad (1855-1904).

Neither of these sons performed Baiʿat during the lifetime of the Promised Messiah and Mahdi. However, Mirzā Sultān Aḥmad eventually performed the Baiʿat at the hands of Ḥaḍrat Mirzā Bashiruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ I.

The first marriage of the Promised Messiah and Mahdi ended in a permanent separation. Around the year 1881, when he was 46 years old, the Promised Messiah and Mahdi started to receive revelations regarding his second marriage:

"We give thee glad tidings of a noble son"

"Be grateful for My bounty that you have found My Khadijah."

"I have determined to arrange another wedding for you. I shall make all the arrangements and you will not be put to any trouble."

Under Divine Will, Ḥaḍrat Mirzā Ghulām Aḥmad married a second time on November 17, 1884. He was 49 years old at the time. His second wife, Nuṣrat Jahān Begum, came from a noble Sayyed family of Delhi.
From his second wife ten children were born whose name are as follows:

1. İsmat Bibi  
   Birth: April 15, 1886  
   Death: July, 1891
2. Bashir Ahmad 
   Birth: August 7, 1887  
   Death: November 4, 1888
3. Bashiruddin Mahmud Ahmad 
   Birth: January 12, 1889  
   Death: November 8, 1965
4. Shaukat Bibi 
   Birth: 1891  
   Death: 1892
5. Mirza Bashir Ahmad 
   Birth: April 20, 1893  
   Death: September 2, 1963
6. Mirza Sharif Ahmad 
   Birth: May 24, 1895  
   Death: December 26, 1961
7. Mubarakah Begum 
   Birth: March 2, 1897  
   Death: May 23, 1977
8. Mirza Mubarak Ahmad 
   Birth: June 14, 1899  
   Death: September 16, 1907
9. Amtul Naseer 
   Birth: January 28, 1903  
   Death: December 3, 1903
10. Amtul Hafeez Begum 
    Birth: June 25, 1904  
    Death: May 6, 1987

Claims of the Promised Messiah and Mahdi

Hadrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi made the following three major claims:

1. The "Messiah" of the Christians and the "Mahdi" of the Muslims were the same person, and that he himself was that person.

2. He is the Promised Messiah and Mahdi (Guided Leader) mentioned in the prophecies of the Holy Prophet and of Jesus in the Bible.

3. Jesus of Nazareth did not die on the cross, rather he died a natural death and would not return.

The Promised Messiah and Mahdi writes:

"The holy and pure revelation of God Almighty has informed me that I have been sent by Him as the Promised Messiah and the Mahdi, and the arbiter for the internal and external differences. The names Messiah and Mahdi which have been given to me; the Holy Prophet also has
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mentioned me by these names. Furthermore, God Almighty through direct revelation has given me these names. Moreover, the conditions of the world in this age demanded that this must be my name. So, there are three witnesses to my names. My God who, is the Lord of the Universe (Creator and Sustainer of the Universe), I make Him as my witness and declare that I have been appointed by Him.

(Arba'īn, No. 1, page 3)

The Promised Messiah and Mahdi™ has further stated:

"If I am called Nabī or Rasūl by God, how can I deny it? These titles have been applied to me by God Himself. How can I fail to use them? Why should I fear anyone but Him? I say on oath in the name of God who has sent me, to fabricate anything in Whose name is to earn His curse -- that He has sent me after making me the Promised Messiah, that I have full faith in the manifest revelation vouchsafed to me, the truth of which has become established for me by sign after sign. My faith in it is as firm as is my faith in the verses of the Holy Qur'ān. There is no difference, not the slightest. I am ready to stand in the House of God and declare on oath that God Who speaks to me is the same God Who spoke to Moses, to Jesus and to the Holy Prophet Muḥammad®, the Elect. Earthly signs have witnessed to my truth as well as Heavenly signs. Heaven has witnessed for me, as the Earth. Both have declared that I am the Promised Vicegerent. I was to be rejected also, according to the prophecies. Those whose hearts are shrouded by prejudice do not accept. But I know God will help me the way He has always helped His Messengers. My opponents shall fail. They have not the help of God.

Remember wherever I have denied being a Prophet (Nabuwwat) I have denied it in the sense that I am neither an independent bearer of a Law or Shari‘ah, nor am I an independent Prophet, a Prophet in my own right. But in the sense that I have received spiritual grace from my Mentor and Master, my Rasūl, that I have been awarded his name and have been gifted with knowledge of the unseen through him, and because of him, I am a Rasūl and Nabī but without a Shari‘ah.

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Being a Nabī in this sense I have never denied. In this sense God has called me a Nabī or Rasūl. So in this sense I do not deny being a Nabī or Rasūl."

(A Misunderstanding Removed, The Promised Messiah and Mahdi

Promised Messiah and Mahdi writes:

"Through revelation it has been made fully clear to me by God Almighty that the Messiah which was destined to come for this Ummah right from the beginning, and that last Mahdí who at the time of deterioration of Islām and the spread of the falsehood, has been directly guided by God Almighty and who is to present the Heavenly food (The Holy Qur’ān) in a new fashion to the humanity, and about whom the Holy Prophet had foretold 1300 years ago, I am that person."

(Tadhkaratul Shāhādatāin, p 473)

Promised Messiah and Mahdi further writes that the gist of our faith is:


lā ilāha illallah ṭumāmadd ur rasūllah

There is none worthy of worship but Allāh, Muḥammad is the Messenger of Allāh

Our belief, which we hold in this life here on earth and to which we will continue to adhere firmly till the time that we pass on to the next world, is that our spiritual leader and master, Muḥammad is the Seal of the Prophets and the Best of the Messengers. At his hands religion has been perfected and blessings of Allāh have been consummated which lead man to the right path and further on to God Himself. We hold this positive belief with absolute certainty that the Holy Qur’ān is the seal of all Divine books and not an iota can be added to or subtracted from its prescribed
teachings, inhibitions, commands and injunctions. There will be no revelation or word from God which may amend or abrogate or change or alter any of the injunctions of the Holy Qur‘ān. If anyone subscribes to such views, in our opinion, he ceases to belong to the body of believers and becomes an infidel thereby."

(Rūhānī Khażâ‘īn, Vol. 3: Izâla-i-Auhâm, p 170)

The Mission of the Promised Messiah and Mahdi

The mission of the Promised Messiah and Mahdi has been told by the Holy Prophet:

لَوْ كَانَ الْإِيمَانُ مَعْلُوقًا بِالنَّارِيَةٍ لَّنَأَنَّ وَالْإِيمَانُ وَالنَّاسُ جَمِيعًا مِّنْ هَؤُلَاءِ

lau kānāl ʿimānu muʿallaqān biththurayyā lanāhul rajulun au rijālummin hā’ulā’i

"He would restore faith back to the earth even if it had ascended to the Pleiades" i.e. He would re-establish faith by means of Heavenly signs."

(Bukhari Kitābuttafsīr Surah Al-Jumu‘ah wa Muslim)

The Promised Messiah and Mahdi has stated his mission that he has come to do the following:

i. Establish pure Unity of God free from all polytheistic ideas.
ii. Strengthen relationship between man and his Creator.
iii. Establish virtue and righteousness.
iv. Create faith in God by demonstrating power of God by Heavenly signs.
v. Lead man out of the darkness of doubt and disbelief into the light of faith and certainty.
vi. End war and violence and usher an Era of universal peace.
vii. Unify the mankind under the banner of Islam.
viii. Purify Islam of extraneous errors and to present and propagate a true picture of Islam.

The Promised Messiah and Mahdi writes about his mission:

"The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures, and should restore the relationship of love and sincerity between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality, which has been overlaid by selfish darkness. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of Heaven and earth."

(Lecture Lahore, p 47)

"God has sent me into the world so that through gentleness, kindness and meekness, I should draw towards God and His Holy Guidance such people as are involved in error, and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer and easier way of believing in the existence of God that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets, which are beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to existence, Divine power and command.
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God, of His own beneficence, has chosen me out of the whole world so that through manifestations of His Signs, He should bring back to the right path those who have gone astray."

(Taryâqul Qulûb, p 13)

Status of the Promised Messiah and Mahdi

Many traditions of the Holy Prophet have stated the status of the Promised Messiah and Mahdi. One of the traditions is as follows:

fa idhâ ra ʼaitumûhu fabā yiʻûhu wa lau ḥabwan ʻalaththalji fa innahû khalîfâtullâ hîlmahdî

When you hear the advent of Mahdi, it is then enjoined on you to enter his Bai’at even if you have to walk on snow by crawling and creeping to reach him, for indeed he is Khalîfâtulâ Hîlmahdî.

(Kanzul Ummal., Also footnotes to Musnad Ahmad bin Ḥanbal, Vol. 6, p 29-30; Abû Dâ ’ud Vol. 2, Bab Khurujul Mahdî)

Other traditions of the Holy Prophet are:

fal yaqra’hu minnissâlâm

The one who recognizes the Promised Mahdi, he should convey my
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Salam' to him.

(Durr-i-Manthūr, Vol. 2, p 445)

وَ عَلَى رَأِّهِ سُهُبِ مَلَكُ يَنَادِيُ هَذَا الْمُهْدِيُ خَلِيْقَةُ اللَّهِ فَ أَتَعْوَهُ

wa ‘alā ra’sihi malakuñyyunādi hādhal mahdiyyu
khalīfatullāhi fattabi‘ū hu

Angels of God will work in support of Mahdī and through God's revelations will encourage people to join the followers of the Mahdī

(Yanābī ’almuwwadat, p 447)

مَنْ مَاتَ وَ لَمْ يَعْرِفْ إِمَامَ زَمَانِهِ فَقَدْ مَاتَ مَيْتَاتَ الْجَاهِلِيَّةِ

man māta wa lam ya‘rif imāma zamānihi faqad māta maitatal jāhiliyyata

He who dies in a condition that he has not recognized the Imām of the Age dies a death of ignorance

(Musnad Ahmad bin Hanbal Vol. 4, p 96; Bahā’rul Anwār, Vol. 13)

The Promised Messiah and Mahdī has described ten distinctive favors which God has bestowed upon him:

1. God has bestowed upon me the understanding of the Qur‘ān.

2. God has taught me the language of the Qur‘ān in a miraculous manner.

3. God accepts my prayers more than of any other person.

4. God has supported me with Heavenly signs.

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5. God has bestowed upon me signs from the earth.

6. God has promised me that I shall triumph over everyone who comes forward to oppose me.

7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they should see that he who comes to God never suffers a loss.

8. God has promised me that till the Day of Judgment, He will continue to manifest my blessings, so much so, that kings will seek blessings from my garments.

9. Twenty years ago, God informed me, that I would be denied and that people would not accept me, but that God would accept me and would manifest my truth through powerful assaults.

10. God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breath the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close relationship with God. He will be a manifestation of the True and High, as if God had descended from Heaven.

   (Tohfa Golarviyyah, p 90)

The Promised Messiah and Mahdi further writes:

"I declare in the Name of God Almighty who holds my life in His hands that He has appointed me, and He has named me as a 'Prophet', and he has addressed me by the name of 'Promised Messiah', and in my support He has shown glorious signs which reach to 300,000 in number."

   (Tatamm’a Ḥaṣiqatul Wahì, p. 68)
Heavenly Signs in Support of Promised Messiah and Mahdi\textsuperscript{as}

The Heavenly signs shown by God in the support of the Promised Messiah and Mahdi\textsuperscript{as} are most remarkable and the majority of them were the fulfillment of his prophecies contained in Divine revelations granted to him. The Promised Messiah and Mahdi\textsuperscript{as} began to receive revelation in 1876, and as time passed, his experience of revelation multiplied progressively. Everyone of his revelation was clearly fulfilled according to its tenor at its due time; some of them that related to future events have been fulfilled from time to time since his death and some await fulfillment.

He was granted progress and victory in the face of severe opposition and heavy odds. His enemies were humiliated and were unsuccessful. He won all the lawsuits filed against him, as was foretold. His wicked enemies were victims of Divine punishment as a result of his prayers. He has given many instances of acceptance of his prayers for his friends in most unexpected circumstances. Some signs are the incidents where many sick persons close to death and suffering from incurable diseases recovered as a result of his prayers. In some of the signs God showed natural catastrophes in his support. Some signs are related to challenges of Mubāhilah (prayer contest) to his opponents. Whosoever accepted such a challenge died or met with a dire fate. The most remarkable and dramatic fact about his signs is that he foretold the results by quoting his revelations which were frequently published or made known beforehand to hundreds or thousands people. He challenged his opponents, both Muslim and non-Muslims, to compete with him in showing such signs of Divine support. No one had the courage to accept the challenge. The Promised Messiah and Mahdi\textsuperscript{as} claimed that his signs were the result of blessings of the Holy Prophet\textsuperscript{sw}. They were in fact continuing miracles of the Holy Prophet\textsuperscript{sw}. He was merely his servant whose mission was to uphold his honor in this age. The revelations granted to him and the signs shown by him are irrefutable proof of his truth and prove that Islām is a true and living religion. Thus Ḥaḍrat Mirzā
Ghulām Aḥmad, the Promised Messiah and Mahdī, gave fresh and living proof of the existence of Almighty God and challenged the unbelievers and atheists of the modern age.

(The Promised Messiah and Mahdī, Dr. Aziz Aḥmad Chaudhry, p 28)

1. The Eclipses of the Sun and the Moon

The Holy Prophet had announced a very clear and definite sign of the appearance of the Mahdī which was not in the power of anyone to manufacture or improvise. Ğurarṭnī, an eminent and recognized authority on Ḥadīth, had recorded that the Holy Prophet said:

\[
\text{inna limahdiyyinā āyatainā lam takūnā mundhu khalqissamāwātī wal ardi takasīfūl qamaru li awwālī lailatin min ramaḍānā wa tankasīfūshamsu finnisīfī minhu wa lam takūna mundhu khalqallā hussamāwātī wal arḍ.}
\]

For our Mahdī there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of (Its appointed nights), and an eclipse of the sun on the middle one of (Its appointed days) and both will occur in the same month of Ramaḍān.

(Sunan Dār Qutnī vol 2, p 65, Bāb Šafatus-Šafātul-khūṣūt)
In this Hadīth four conditions have been stated, which if fulfilled will become a sign of the truth of the Imām Mahdī.

The eclipses of the moon and the sun occur according to the set laws of nature as related to astronomy. According to these laws, if Hijrah Calendar is used, the dates on which a lunar eclipse can occur are the 13th, 14th or 15th nights of the lunar month. And the dates on which a solar eclipse can occur are the 27th, 28th or 29th of the lunar month. The sign mentioned by the Holy Prophet, therefore, was that the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same month, which will be the month of Ramadān. The sign was to appear after and not before the advent of the Mahdī.

Some have objected that the lunar eclipse should have occurred on the first night of Ramadān. They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for moon used in the above stated Hadīth is Qamar, which is used for the moon on the fourth lunar night and onward; whereas, the moon of the first three nights is called Hilāl in Arabic.

The above stated Hadīth does not mean to say that the lunar and solar eclipses have never occurred in the month of Ramadān before. In fact, according to astronomers they have occurred many times in the month of Ramadān since the time of the Holy Prophet. The crucial point is that there would be a claimant of being Mahdī at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened.

Ḥadīrat Mirzā Ghulām Ḥamdī founded the Aḥmadiyya Movement in Islam in 1889, and announced his claim of being the Reforms of the age. Later on, in 1891, under Divine guidance he claimed to be the Promised Messiah mentioned in the prophecies of the Holy Prophet, and Jesus in Bible. The sign of eclipses of the moon and the sun in the month of Ramadān was shown in 1894. An
eclipse of the moon occurred on Thursday night, the 13th of Ramadān, 1311 Hijrah (21st March, 1894), and the eclipse of the sun occurred on the 28th of the same month of Ramadān (6th April, 1894), in exact accord with the prophecy of the Holy Prophet. Ḥaḍrat Mirzā Ghulām Aḥmad proclaimed the eclipses in Ramadān of 1894 to be a great sign in his favor. There have been many claimants of being Mahdī in Islamic history, but this sign was never shown for any one of them. This sign about the Mahdī is found in the books of Ḥadīth collected by both Shi‘ah and Sunni sects. A great many of Islamic religious books mention this prophecy about the expected Mahdī.

(The Promised Messiah and Mahdī, Dr. Aziz Aḥmad Chaudhry, pp 77-78)

These eclipses were visible over a large part of Asia including India. The same phenomenon was repeated in the United States of America in 1895.

(The Story of Eclipses, George F. Chambers, p 33, London, 1902)

The sign of the eclipses was beyond the power of any person to show. The Promised Messiah and Mahdī considered this sign of the eclipses to be very significant and said that with this sign, the foundation of the victory of Islam had been laid. He also said that mosques will be built and people will join Islam in hordes. The Promised Messiah and Mahdī has written about this sign in many of his books. He writes:

"And I also swear by God Almighty that I am the Promised Messiah and I am the same person who was promised by the Prophets. There is news about me and my age in the Torah, the Gospels, and the Holy Qur’ān. It is stated that there will be eclipses in the sky and severe plague on the earth."

(Dā’fūl Baḥā', p 18)
2. *Extraordinary and Miraculous Knowledge of the Holy Qur’ān and Arabic Language*

Arabic is the language of the Holy Qur’ān. For perfect understanding and propagation of Qur’ān, adequate knowledge of Arabic is essential. The Promised Messiah and Mahdī had no formal education of Arabic in any school. To begin with his knowledge of this language was elementary. However, after God selected him as a reformer -- a Mahdí and Messiah, he was blessed with extraordinary and miraculous knowledge of Arabic. He claimed that Allāh invested him with knowledge of forty thousand important words of Arabic through Divine revelation in a single night. This was no empty boast. Subsequently he wrote a score of books in Arabic including, ‘*Karāmatus-Sādiqīn, Nūrul Ḥaq,* and *Khutbah Ilhāmiyyā* and challenged Muslim religious scholars of India and Arabia to compete with him in producing religious literature in Arabic of equal literary excellence and richness in meaning. None among his opponents dared to take up the challenge and they were all silenced. He claimed that Allāh the Gracious has blessed him with extraordinary and miraculous knowledge of the Holy Qur’ān and Arabic language. He also challenged his opponents to compete with him in writing commentary in Arabic of any selected verses of the Holy Qur’ān. Scholars from Arabic countries were also invited. No one dared to accept the challenge. The unique excellence of his Arabic prose and poetry is admitted by recognized authorities of Arabic language. This was a great intellectual miracle shown by the Promised Messiah and Mahdī.

*(The Promised Messiah and Mahdī, Dr. Aziz Ahmad Chaudhry, p 30)*
Fulfillment of the Prophecies of the Promised Messiah and Mahdi\textsuperscript{as}

_Few examples of the prophecies of the Promised Messiah and Mahdi\textsuperscript{as}, which were announced beforehand by him and were fulfilled beautifully, are presented here:_

_The Prophecy Concerning Birth of a Son_

One of the prophecies revealed to the Promised Messiah and Mahdi\textsuperscript{as} by God Almighty was that He would bestow on him a son who would be a sign of Allāh's Mercy, Power, Grace and Beneficence, and through whom the message of Islām and Aḥmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Ḥāḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad\textsuperscript{a}, his eldest son from his second wife, Ḥāḍrat Nusrāt Jahan\textsuperscript{a}, who became the second Khalīfah on March 14, 1914 at the age of 25. Therefore, he was also known as Ḥāḍrat Muṣleḥ Māʿūd, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Ḥāḍrat Mirzā Ghulām Ahmad, the Promised Messiah and Mahdi\textsuperscript{as} asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in affirmative.

Ḥāḍrat Aḥmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing the revelation from God in the form of a
prophecy. The exact words of the prophecy which has been fulfilled word by word in the person of Ḥadīrat Khalīfatul Masīḥ II⁴ are as follows:

"God the Merciful, the Noble, the High, the Exalted, who has power to do all that He Wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee and thou art granted the key of success and victory. Peace be on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, and so that the superiority of Islām and the dignity of God's word may become manifest unto the people, and so that truth may arrive with all the blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I Will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy messenger Muḥammad⁵⁴, the Chosen One, may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from Heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor have equipped him with the word of Majesty.

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He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, a handsome and pure boy; and ending with: He who comes from Heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named Fadl in the revelation.

(Green announcement p 21 footnote, Tablígh Risālat Vol. I, p 141; Tadhkira (English Translation), Muhammad Zafrulla Khan, pp 85-86)

The prophecy was published on February 20, 1886 in the
form of a leaflet on ordinary papers. Later on, the Promised Messiah and Mahdi{superscript}™ printed another leaflet on March 22, 1886 in which he mentioned, on the basis of Divine revelation, that the promised son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter. Ignorant people ridiculed this. Later, a son was born on August 17, 1887 but he died on November 4, 1888. He was named Bashir Ahmad and has become known as Bashir Awwal (Bashir, the first). At the death of this son once again the opponents raised a lot of hue and cry and strongly criticized the truth of this prophecy and rejected it all together.

At this point, the Promised Messiah and Mahdi{superscript}™ wrote a small leaflet on December 1, 1888 in which he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e., February 20, 1886.

This leaflet which reiterated the glad tidings of the birth if the promised son, was printed on green papers and was most appropriately named and is generally known as "Sabz Ishtihār" (Green leaflet).

According to the original prophecy, by the grace of Allāh, the Promised Messiah and Mahdi{superscript}™ was blessed with a son on the 12th of January 1889 about whom he was told by Allāh that this was the promised son. Thus, the prophecy was fulfilled most magnificently.


In 1944, God manifestly revealed to the Ḥaḍrat Khalīfatul Masīḥ II{superscript}™ that he was the Muṣleḥ Maʿūd (Promised Reformer). At
that time he openly declared that he was the promised illustrious son of the Promised Messiah and Mahdi mentioned in the prophecy. Ḥudūr made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:

"Under the Divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised one will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the Divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah and Mahdi in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy."

(Al-Fadl, 19th February, 1960)

Ḥaḍrat Musleḥ Ma‘ūd was a genius and possessed a dynamic personality. He was the image of his great father. His period of Khilāfat lasted 52 years. This became the glorious period in the history of the Jamāʿat. Membership increased vastly, numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

He fulfilled every aspect of the great prophecy by the Promised
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Messiah and Mahdi™. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of the Promised Messiah and Mahdi™.

**Prophecy Regarding Pundit Lekh Rām**

Pundit Lekh Rām was a leader of Ārya Samāj in India. Ārya Samāj was a highly militant and dogmatic sect of Hinduism which fiercely attacked both Islām and Christianity because they were attracting too many converts, especially from the lower castes. Pundit Lekh Rām was a persistent enemy of Islām and always used the foulest language in attacking the character of the Holy Prophet Muḥammad™. Many a times the Promised Messiah and Mahdi™ did his best to stop him without success. He arrogantly wrote to the Promised Messiah that as far as he was concerned, the Promised Messiah has full freedom to publish whatever prophecy he liked against him, he could not care less. The Promised Messiah and Mahdi™ turned to his God and received the revelation:

\[ 	ext{‘ijlun jasadullahu khuwarun lahu naṣabuñwwa ‘adhbun} \]

A miserable half-dead calf; nothing awaits it but disgrace and destruction.

*(Karāmatus-Ṣādiqin)*

On February 20, 1893, the promised Messiah and Mahdi™ made the following announcement:

"Within six years from today, this man will be overtaken by severe torment as a punishment for the disrespect which he has
shown towards the Holy Prophet."

(Announcement of February 20, 1893, attached to Ā’īna Kamālat-i-Islām)

Declaring his prophecy and this revelation, the Promised Messiah and Mahdi wrote (addressing all religious parties): 'If within six years from today, February 20, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which impresses all and sundry with the fear of the Lord, then let everybody think that I am not from God.'


Some people criticized the prophecy and said it was mere conjecture and anything could happen in six years. The Promised Messiah and Mahdi replied that prophecy will be fulfilled in an extraordinary way.

Lekh Rām ridiculed the prophecy and announced that Ḥadrat Ahmad would die of cholera within three years. Ḥadrat Ahmad wrote in April 1893 about a vision he had:

"This morning in the course of a light slumber I saw that I was sitting in a large room where some of my friends were present when a well-built man of terrible appearance, as if blood would burst forth from his face, came and stood before me. When I raised my eyes towards him I perceived that he was person of strange build and character, as if he was not a man but was one of the severe terrible angels who overawe all hearts. As I looked at him he asked me: 'Where is Lekh Rām?' and he also named another person and inquired where he was. Then I understood that this one had been appointed for the chastisement of Lekh Rām and the other person. ..."

In a Persian poem, Ḥadrat Āḥmad referred to Pandit Lekh Ram as follows:

"Beware O' foolish and misled enemy. 
Fear the cutting sword of Muḥammad"

(Announcement of February 2, 1893, An attachment to Ā'inā Kamālat-i-Islām; Rūhānī Khazā‘īn, Vol. 12, p 123)

In an Arabic poem in his book "Karāmatus-Ṣādiqīn" the Promised Messiah and Mahdi wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an ʿĪd Festival. This prophecy was fulfilled in a remarkable way on March 6, 1897. Lekh Rām was murdered in his well guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of ʿĪd on Friday. Lekh Rām's death caused a great uproar. It was alleged that the Promised Messiah and Mahdi must have conspired this murder to fulfill his prophecy. The Promised Messiah and Mahdi dismissed the accusation saying that it was God who had ordained it, as He had revealed to him. It was a victory for Islām and had proved the truth of word of God.

A Hindu secret society was formed and a reward was offered for the person who would murder the Promised Messiah and Mahdi. But Allāh protected the Promised Messiah and Mahdi from his enemies, throughout his life, as he had revealed in the very beginning.

(The Promised Messiah and Mahdi, Dr. Aziz Ahmad Chaudhry, p 115-116)

What Pundit Lekh Rām had prophesied did not, of course, come to pass. The Promised Messiah and Mahdi did not die within the specified period and his children did indeed survive. A great
sign was thus delivered to mankind within the stipulated time and in circumstances as foretold and was testified as such by no less than three thousand witnesses, Hindus and Muslims alike.

**Dire End of Alexander Dowie of Zion, USA: A Historical Prayer Duel**

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years. In 1872, he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he came to the United States of America and started the publication of a paper called *Leaves of Healing*. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah or the forerunner of the second coming of Jesus Christ.

Dowie was a bitter enemy of Islam and hurled vile abuse at Islam and its Prophet and proclaimed his mission to destroy Islam before the coming of Christ.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Ḥaḍrat Mirzā Ghulām Ahmād took note of his tall talk. He wrote to Mr. Dowie about his claim as the promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the life time of the other.

The Promised Messiah and Mahdi wrote:

"As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy
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way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie should keep me alone in his mind and should pray that of two of us, the one who is false may die before the other.

... The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than 66 years of age; I suffer from diabetes, dysentery, migraine and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

The Promised Messiah and Mahdi further wrote To Mr. Dowie in 1902:

"It should be remembered that I am not just an average citizen of this country (India). I am the Promised Messiah who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within 25 years and I proclaim that he has appeared already and I am that person. ... If instead of the destruction of all Muslims, Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle."

(Review of Religions, Urdu, Vol. 1, No. 9, pp 342-48)

When Mr. Dowie did not reply and remained silent, the Promised Messiah and Mahdi made the statement:

"Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal."
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This challenge was widely published in the American Press. The challenge was issued in 1902 and repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, Leaves of Healing of December 1903.

"In India, there is a Mohammadan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive."

Finally, the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable allowance.

On February 20, 1907 the Promised Messiah and Mahdi issued another handbill announcing the appearance of another Heavenly sign. The handbill said:

"God Says: I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God's hands from Heaven. Let every eye wait for it, for God will manifest it soon ..., so that everyone might bear witness that this humble one, who is being reviled from all directions, is from Him. Blessed are those who would take advantage of it."

(Announcement of February 20, 1907, Inner Title page of the pamphlet: Qadian ke Arya aur Hum; Tadhkirah, English Translation, Muhammad Zafrulla Khan, pp 386-387)

Within a fortnight of publication of this handbill came the death of John Alexander Dowie. In 1905 Mr. Dowie suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.
Death of Mr. Dowie and fulfillment of Promised Messiah and Mahdi's prophecy was widely commented in American press. A few samples are given:

The Dunville Gazette of June 7, 1907 wrote:

"Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

The Truth Seeker of June 15, 1907 wrote:

"The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirzā said, the end only would be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Aḥmad."

Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and Mahdi with the caption, 'Great is Mirzā Ghulām Aḥmad' and wrote:

"Dowie died with his hands fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirzā Ghulām Aḥmad comes forward frankly and states that he has won his challenge."

The Promised Messiah and Mahdi wrote:

"My mission was to break the cross. With Dowie's death, therefore, a major proportion of that aim has been accomplished. In the whole world Dowie was the principal exponent of the cross who had claimed to be a prophet through whose prayers all Muslims would be destroyed, Islam was to be effaced, and the Ka'bah was to be demolished. God, therefore, destroyed him
through me and I know for certain that the prophecy concerning the destruction of the swine has been manifestly fulfilled. I swear by God that he was the swine whose destruction had been prophesied by the Holy Prophet, to take place at the hands of the Messiah. Had I not have challenged him to Mubahilah, nor invoked prayers against him or published his destruction, his death would have been of little significance for Islam. However, since I had already published in the newspapers that he would die in my lifetime. I have proved myself to be the Messiah and he an imposter. There can be no great miracle than the fulfillment of the prophecy of the Holy Prophet of Islam, which only an enemy of truth can deny.’

(Addendum to Ḥaqqatul Wahi, pp 77-80)

Ḥaḍrat Mirzā Ghulām Ahmad was comparatively an unknown figure in the United States, yet his brave challenge to John Alexander Dowie evoked worldwide publicity and the text of his challenge was extensively published in various world Newspapers, such as:

1.* The Argonaut, San Francisco       December 1, 1902
2.* New York Times       March 29, 1903
3.* The Literary Digest (Vol. XXVI, No. 25)      June 20, 1903
4. The Buffalo Times       June 25, 1903
5. The New York Mail & Express       June 25, 1903
6. The Herald, Rochester       June 25, 1903
7.* Baltimore American       June 25, 1903
8.* The Daily Advertiser, Boston       June 25, 1903
9.* Democrat and Chronicle       June 25, 1903
10. The Democratic Chronicle, Rochester       June 25, 1903
11.* The Albany Express       June 25, 1903
12. The Record, Boston       June 27, 1903
13. Desert English       June 27, 1903
14.* The Pilot, Boston       June 27, 1903
15. The Pathfinder, Washington       June 27, 1903
16. The Detroit English News       June 27, 1903
17.* The Inter Ocean, Chicago       June 27, 1903
18.* The Burlington Daily Free Press (Vermont)       June 27, 1903
19. New York Mail and Express       June 28, 1903
20.* The Inter Ocean, Chicago       June 28, 1903
21.* The Sunday Times-Union, Jacksonville       June 28, 1903
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22.* Worcester Sunday Spy Massachusetts June 28, 1903
23. The Baltimore American June 28, 1903
24. Suanna News June 29, 1903
25.* Montana Daily Record July 1, 1903
26. Helena Record July 1, 1903
27. The Richmond News July 1, 1903
28. The Houston Chronicle July 3, 1903
29. The Telegraph July 5, 1903
30. The Groomshire Gazette July 17, 1903
31. Newton Chronicle July 17, 1903
32. Chicago Interpreter July 28, 1903
33. The New York Times October 17, 1903
34.* The New York Times October 18, 1903
35.* The New York Times October 19, 1903
36.* The New York Times October 20, 1903
37.* The New York Times October 21, 1903
38.* The New York Times October 22, 1903
39.* The New York Times October 24, 1903
40.* The New York Times October 25, 1903
41.* The Commercial Advertiser, NY October 26, 1903
42. Glasgow Herald October 27, 1903
43. Morning Telegraph, New York October 28, 1903
44.* The Times, London November 9, 1903
45.* New York Daily Tribune April 2, 1906
47.* New York Daily Tribune April 5, 1906
48.* The Outlook - The Week April 14, 1906
49.* Chicago Evening American March 9, 1907
50.* The Chicago Tribune March 10, 1907
51. The New York Times March 10, 1907
52. The Times, London March 11, 1907
53. Chicago Daily Tribune March 12, 1907
54.* The Dunville Gazette June 7, 1907
55.* The Truth Seeker, New York June 15, 1907
56.* The Sunday Herald, Boston June 23, 1907

(Fulfillment of a Grand Prophecy: Hadrat Ahmad's Challenge to John Alexander Dowie, Anwer Mahmood Khan, pp 12-13; Fate of a False Prophet, Syed Hasanat Ahmad, pp 5 & 6).

This was one of the many great signs shown by God, at the hands of the Promised Messiah and Mahdi. 

The Promised Messiah and Mahdi writes:

"In my age only in the month of Ramadan the eclipses of the Sun and the Moon occurred; in my age only in accordance with the authentic sayings of the Holy Prophet, the Holy Qur’ān, and the earlier books, there was a plague all over the country; and in my age only new models of transport, namely, the railways came into existence. And in my age only, as per my prophecies, terrible earthquakes came. Does not, then, righteousness demand that one should not be bold in denying me? I swear by Almighty God and say thousands of signs for establishing my truth have been manifested. If this were a man's plan, never I would have enjoyed such support and help."

(Ḥaqqatul Wahī p 45)

The Promised Messiah and Mahdi further writes:

"The signs fulfilled so far are so numerous that there is no room for an honest mind to deny them. All the earthly and heavenly signs of the appearance of the Promised Messiah have been manifested in my time. The eclipse of the sun and the moon in the month of Ramadan happened some time ago, the comet has appeared; earthquakes have occurred; epidemics became rampant; Christianity has forcefully spread in the world and as was written, opposition to me has been very intense. All these signs have been fulfilled."

(Kitābul Bariyya, pp 259-260)
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A LIST OF THE PROMISED MESSIAH AND MAHDI'S BOOKS

He will distribute so much wealth that there will be no one left to accept the wealth.

(Sunan ibni Majah Kitābul Fīt Bāb Fīnātul Dājjāl wa Kāhrūj 'Isa ibni Maryam wa Kāhrūj Yājūj wa Mājūj)

Ḥadrat Promised Messiah and Mahdi has written about his books:

"The books which I have written have been written with the help of God Almighty. I won't say that these publications are revelations. However, I must say that God Almighty has inspired me to write these books."

(Sirrul Khilāfah, p 6)

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* The Book is either entirely or partly in Arabic.
BELIEFS OF AḤMADIYYA JAMĀʿAT

The Promised Messiah and Mahdí writes about beliefs of Aḥmadians:

"We do believe that there is none worthy of worship except God Almighty and Ḥadīr Muḥammad, the Chosen One, is His Messenger and the Khāṭamal Anbiyā. We believe that angels are a reality, the Resurrection is a reality and the Day of Judgment is a reality; that Heaven is reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Qur’ān and whatever our Prophet has stated is all, according to the afore-mentioned statement, the truth. We do believe that the person who subtracts an iota from the Islāmic law or adds to it as much, or lays the foundation in any manner for rejection of Islāmic injunctions, or attempts to declare unlawful what has been made lawful in Islām, is an infidel and a renegade to Islām. We admonish our Jamāʿat that they must adhere tenaciously to the fundamental article of Islāmic faith as long as they live, and they should die holding fast to the same belief:

لا إله إلا الله مُحَمَّدُ رَسُولُ الله

lā ilāha illallāhu muḥammadur rasūlullāh

There is none worthy of worship but Allāh, Muḥammad is Messenger of Allāh

Also they must have firm faith in all the Messengers of Allāh and revealed Books which have been authenticated by the Holy Qur’ān. They should abide strictly by the Qur’ānic injunctions. They should strictly observe Prayers and Fast, pay Zakāt and perform the Ḥajj (Pilgrimage). They should observe Islām by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger. In
short, all such matters, be they beliefs or deeds, on which there was consensus of opinion among our righteous predecessors and as are understood to be Islam by the general consensus of opinion of those who follow the traditions of the Holy Prophet of Islam, should be complied with as being obligatory. We call to witness the Heaven and the earth, that this exactly is our faith."


The Promised Messiah and Mahdi again writes about Ahmadiyya beliefs:

"The summary and essence of our faith is that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah. Our belief that we profess in this life and with which, through the favor of God Almighty, we shall pass on to the next life, is that our lord and master, Muhammad, the Chosen One, is the Seal of the Prophets and best of Messengers, at whose hands the faith was perfected and the bounty was completed through which by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Qur’ān is the last of the Heavenly books and that not a word or vowel point of its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God which can have the effect of modifying or abrogating the commandments of the Holy Qur’ān, or of changing any single one of its directions. Anyone who thinks otherwise is, according to us, not a believer, and is a heretic and Kāfir. We also believe that even the lowest stage of the straight path cannot attain to any stage of honor and perfection or of nearness to God except through the true and perfect following of the Holy Prophet. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet."

(Izāla-i-Auḥām, pp 69-70)

The Promised Messiah and Mahdi further writes:

"The five pillars on which Islam is based are part of our faith. We
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hold fast to the Word of God, the Holy Qur’ān, to which we are commanded to hold fast. Like Fārūq sa, we announce that the Book of Allāh suffices us, and like ‘Ā’ishah ra, when there is a difference between the Qur’ān and Hadīth, we give priority to the Qur’ān. We believe that there is no one worthy of worship except Allāh and that our lord and master, Muḥammad ﷺ, the Chosen One, is His Messenger and Khātām al-Anbiyā’.


Aḥmādīs believe that Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian is the Promised Messiah and Imām Mahdī of the Latter Days who was sent by God Almighty to serve Islam as prophesied by our master Prophet Muḥammad ﷺ. Ḥaḍrat Aḥmad was thus a servant and follower of Ḥaḍrat Muhammad ﷺ.

Aḥmādīs also believe that Prophet Jesus ﷺ died a natural death like other Prophets of God. This fact is mentioned in the Holy Qur’ān and proved by sayings of the Holy Prophet ﷺ of Islam. It is very clearly mentioned in the Holy Bible that he did not die on the cross but was saved and he migrated to the lost sheeps of the House of Israel.

Jesus ﷺ, like other Prophets of God, was opposed by his people who tried to nip his mission in the bud. Hence he took every precaution for his security in order to continue the sacred job of transformation. ...

... When his opponents planned to kill him, Jesus ﷺ ceased walking openly among the Jews and went to a country near to the wilderness (John 11:54-57). He even hid himself from them (John 12:36). However, when he realized that the earthly means of security could not avail him, he turned to God and even asked his disciples to do the same.

"Abba, father, all things are possible unto thee; take away this cup from me "(Mark 14:36, likewise in Matthew 26:39)

This prayer Jesus ﷺ offered in such an agony and so earnestly that:
his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44).

The Scriptures show that God hears the prayers of the righteous (James 5:16-18; John 9:31). Add to it what Jesus himself has said regarding the acceptance of his prayers:

"Father I thank thee that thou hast heard me. And I knew that thou hears me always ..." (John 11:41-42).

Hence, the prayer of Jesus offered in the Garden of Gethsemane was heard by God, and He did save him from an accursed death on the cross as we read:

"When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." (Hebrews 5:7)

Where earthly means failed regarding the safety of Jesus, his Heavenly Master came to his rescue when he approached Him through supplications, and consequently saved him from the accursed death on cross.

Jesus once said:

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16)

Jesus was referring to the lost ten tribes of Israel who had scattered in Kashmir, Afghanistan, etc. In search of these tribes he went to the East after his miraculous escape from an accursed death on the cross. He still lies buried in Kashmir which the Holy Qur’ān (23:51) describes as a "hill having a green valley and the running water of spring."

(Synopsis of Religious Preaching, pp 29, 30, 35,36)
Ahmadiyyat sets forth the essence of Islam, shorn of all encrustations that have defaced and disfigured it, and debased Muslim society. It does not depart from Islam in the least nor does it add one iota to the doctrines or teachings of Islam. Yet it is a fresh presentation of Islam, and more particularly of the wisdom and philosophy that underlie its doctrines and teachings, based upon and deriving entirely from the Holy Qur’ân and the pronouncements and practice of the Holy Prophet of Islam. It is not a new religion, nor is it an innovation. It sets forth only that which has been inherent in Islam from the very beginning, but which had been overlaid in the last few centuries or the need of which had not yet arisen.

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

There is a failure to recognize the fact that the only way of deliverance is through the establishment of man's relationship with God. Today, the only claimant of such a possibility is the Ahmadiyya Jamā‘at which furnishes practical illustration of the truth of its claim. It is only through experience of such a relationship, that a person can arrive at absolute certainty of faith in the Divine, which can work the needed moral and spiritual revolution in the life of man. This is the challenge that Ahmadiyya Jamā‘at presents to an incredulous world. It is the challenge of a revised, resurgent and invigorated Islam.

(What is Ahmadiyyat, A Pamphlet Published by the Ahmadiyya Jamā‘at, USA)
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The Ahmadiyya Community encourages interfaith dialogue, and diligently tries to correct misunderstandings about Islam. The Community offers a clear presentation of Islamic wisdom, philosophy, morals and spirituality as derived from the Holy Qur’ân and practice (Sunnah) of the Holy Prophet of Islam, Muḥammad sava.

A brief explanation of the beliefs of Ahmadiyya Jamā‘at as presented by Ḥaḍrat Mirzā Bashiruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II, is as follows:

1. God exists and it is essential to believe in the existence of God.
2. There is no partner of God Almighty and He is One without any associate.
3. God is Holy, free from all defects and full of all perfections. There is no imperfection which may be found in Him, and no perfection which may not be found in Him.
4. Angels are a part of God's creation. They follow the law laid down in the Qur’ân -- 'they do what they are commanded'. The angels only manifest the Will and Wisdom of God.
5. God speaks to His chosen servants and reveals to them His Purpose. Revelation from God descends in words. God communicates His Will to His servants.
6. When darkness prevails in the world and human beings sink deep in sin and evil, when without the help of God it becomes difficult for them to release themselves from the hold of Satan, then out of His Mercy and Beneficence, God chooses from out of His own loving and loyal servants those whom He charges with the duty to guide the world.
7. Divine Messengers, who in the past have helped mankind
out of darkness and evil, have belonged to different levels of spiritual greatness and have fulfilled, in different degrees, the Divine purpose which determined their advent. The greatest of them was the Holy Prophet.

If the earlier Prophets had lived in the time of the Holy Prophet, they would have had to obey and follow him. The Holy Prophet has said:

латка Муса ва Исма хайм ан лама васи ахум а илттибаї

If Moses and Jesus were alive today, they would have had to believe in me and follow me.

(Tafsir Ibni Kathir, Vol. 2, p 246)

8. God hears to the prayers of His supplicants and servants.

9. From time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by the laws known as the Laws of Nature. Besides these laws, there are special laws through which God manifests His Might, Interest, and Purpose.

10. Death is not the end of all existence for human beings. Man's soul survives death and has to account for its deeds in the Hereafter. Those who do good deeds merit generous rewards. Those who offend against His teachings and commandments meet the punishment which is their due. God has the power to restore a man to life from the meanest particle or atom of his soul or being.

11. Disbelievers in God and enemies of His revealed guidance,
unless forgiven out of His infinite Mercy, will stay in a place called Hell.

12. Those, who believe in God, His Prophets, His Angels and His Books; who affirm with their heart and soul the guidance which comes from Him; who walk in humility and abase themselves in His presence; who live like the poor though they be rich; who serve humanity and sacrifice their comfort for others; who abjure excesses of all kinds, hate, cruelty, and transgression; who are models of human goodness -- these men will go to a place called Heaven. They will have attained everlasting life, everyone an image of his Creator.


**CONDITIONS OF BAI ‘AT (INITIATION)**

On 12th January 1889, the Promised Messiah and Mahdi issued a leaflet entitled, "Takmîl-i-Tablîgh" in which he set down ten conditions for those who wished to swear spiritual allegiance to him and become an Aḥmadi Muslim. They are the same conditions which, even today, every would-be initiate pledges to uphold. To join the Community, one must agree to these conditions and swear an allegiance to the successor of the Promised Messiah.

The Words of Bai’at-i-‘ūlā (Initiation) which the Promised Messiah and Mahdi wrote in his own handwriting are as follows:

\[
\text{bismilla ħirrahmā nirrahīm}
\]

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In the name of Allah, the Gracious, the Merciful

ناهْمَدُ هُوَ وَ نَصْلَّيْنَ

ناهْمَدُ هُوَ وَ نَصْلَّيْنَ

We praise Him and we worship Him

"I repent, today at the hand of Aḥmad of all my sins and bad habits to which I was addicted, and most truthfully and solemnly do I promise that, till the last day of my life, I shall eschew to the best of my ability, all manners of sin. I shall give precedence to religion over worldly comforts and pleasures. I shall try, as far as I can, to observe the ten conditions of Bai‘at laid down in the leaflet (dated January 12th, 1889). I seek forgiveness of God for my past sins.
I beg pardon from Allâh, my Lord. I beg pardon from Allâh, my Lord. I beg pardon from Allâh, my Lord, from all my sins and turn to Him. I bear witness that there is none worthy of worship except Allâh and He is One and has no partner. And I bear witness that Muhammad is His Servant and Messenger. O my Lord, my Allâh, I wronged my soul and I confess all my sins; forgive me my sins, for there is none else except Thee to forgive.

(Širatul Mahdî, Vol. 1, pp 77-78, Second Print, 1935)

The Ten Conditions of *Bai‘at* (Initiation)
Published by the Promised Messiah and Mahdî"as

1. The initiator shall solemnly promise that he/she shall abstain from *Shirk* (association of a partner with God) right up to the day of his/her death.

2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

3. That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the *Tahajjud* (Pre-dawn supererogatory Prayer) and invoking *Durûd* (Blessings) on the Holy Prophet; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allâh in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
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5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allāh and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6. That he/she shall refrain from following un-Islāmic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur‘ān; and shall make the Word of God and sayings of the Holy Prophet the guiding principle in every walk of his/her life.

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.

8. That he/she shall hold faith, the honor of faith, and the cause of Islām dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

9. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

10. That he/she shall enter a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allāh, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness."

(Translated from Isštihār “Takmīl-i-Tablīgh, January 12, 1889)
THE DIFFERENCES BETWEEN AḤMADIĪ AND NON-AḤMADIĪ MUSLIMS

Every Muslim, regardless of sect, believes in the Oneness of God and in the Prophethood of the Holy Prophet. Every Muslim believes that Islām is the ultimate religion for the salvation of mankind. All Muslims believe that Islām will continue to fulfil all of man's spiritual needs till the Day of Judgement. All Muslims believe that the Law revealed through the Holy Prophet Muḥammad is unchangeable and that the Qur'ān is incorruptible and unalterable to the extent even an iota or a dot. Muslims of all shades of thought believe that the sayings of the Holy Prophet Muḥammad have validity and authority till the end of mankind. Muslims of every sect believe that it is only through a bond with the Holy Prophet Muḥammad that the light of eternal truth may be perceived. These basic points of creed are shared by all Muslims without exception.

With so much in common, there still remains the fundamental difference which sets Aḥmadiyya Muslim Community apart from other Muslims - the difference on the issue of revival of Islām. All other differences emanate from this main issue.


The Promised Messiah and Mahdi had many doctrinal differences with the views of contemporary orthodox Muslims. He had no differences on the fundamental tenets of Islām. All the differences were on the matters 272
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of interpretation and other details. The Promised Messiah and Mahdí has tried to remove the differences by presenting correct interpretation of what is stated in the Holy Qur’ān and the Ḥadīth. Some prominent differences are as follows:

i. Jesus Christ’s Demise

Many non-Aḥmādīs believe that Jesus was never put on the cross and his place was taken by someone who resembled him. According to them, Jesus was physically lifted up into the Heavens where he awaits for his return to earth as his second advent.

Aḥmādīs believe that Jesus was put on the cross, but he did not die on it. He was unconscious when taken down from the cross; because he remained nailed to it for only a few hours. He was alive when he was laid in the sepulcher (tomb) and came out of it alive on the third day. Then he met his disciples in secret and assured them of being alive. Thus, God delivered him from the 'accursed death' of the cross.

The Promised Messiah and Mahdí proved from Biblical accounts that Jesus did not die upon the cross. He was alive when taken down from the cross and was revived. In 1899, the promised Messiah and Mahdí stated in his book, ‘Jesus in India’, that Jesus, after having survived the cross, traveled to Afghanistan and Kashmir, in search of the lost tribes of Israel. He settled in Kashmir where he died a natural death at the age of 120 years and was buried in Sirinagar, Kashmir. Thus he fulfilled his mission by preaching to the lost tribes of Israel. Visitors to Sirinagar may still see Jesus's tomb in the Khan Yar street. This tomb is still known as that of a Prophet, Yūz Aṣaf, i.e., the tomb of Jesus, the Prophet. After his death, his soul rose to God like those of righteous men. In the Holy Qur’ān, there exists a Divine promise regarding Jesus Christ:

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yā ‘Isā innī mutawafika wa rāfiʿuka ai layya

O Jesus, I will cause thee to die a natural death and will exalt thee to Myself. (3:56)

This Divine promise only meant that God would not allow Jesus Christ to die the accursed death on the cross, but would cause him to die a natural death and would raise his soul to Himself like those of all righteous persons.

The Ahmādis interpret the prophecy of the second advent of Jesus in the same way in which Jesus interpreted the prophecy of second advent of Elijah. Jesus was not to come back in person, but another man was to come in the spirit and character of Jesus, just as John the Baptist came in the spirit and character of Elijah.

The prophecy of the second advent of Jesus, the Ahmādis believe, has been fulfilled in the advent of Ḥadrat Mīrzā Ghułām Ahmad, who came in the spirit and power of Jesus, as John had come in the spirit and power of Elijah.


The Promised Messiah and Mahdi did a great deal of research and he wrote on this subject with great vigor giving powerful arguments. He laid great emphasis on the natural death of Jesus contrary to Orthodox Muslim belief about ascension and life of Jesus physically in Heaven. He also proved the natural death of Jesus from the Holy Qurān and Ḥadīth.

The Promised Messiah and Mahdi writes:

"Remember very well that no one shall ever come down from
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Heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from Heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from Heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.

(Ruhâni Khaza’in vol. 20, Tadhkiratush-Shahadatain 67)

ii. The Second Advent of the Messiah and Imâm Mahdî as

All Muslims believe that in the Latter Days a reformer, a Messiah and Mahdî would appear and restore the religion of Islâm to its former glory.

Non-Ahmâdî Muslims have adopted the belief that as Jesus did not die but ascended bodily to Heaven, he will return as the Messiah in the Latter Days. They also claim that the Mahdî (Who they believe is a different person and would be from the fold of Islâm) will spread Islâm with sword and wage a war on all those who disbelieve.

Âhmâdî Muslims reject this interpretation. They believe that Jesus has already died like all other mortals. Therefore, the question of return is irrelevant. They interpret the second advent of Jesus as a spiritual event,
similar to that of second coming of Elijah, as explained by Jesus himself. Just as John the Baptist had come fulfilling the prophecy of the second coming of Elijah, Ḥaḍrat Mirzā Ghulām Āḥmad has come fulfilling the prophecy of the second advent of Jesus. Ahmadis believe Mahdi and Messiah are one and the same person, and that person is Ḥaḍrat Mirzā Ghulām Āḥmad of Qadian. He came for the Renaissance of Islām and his sword was his pen, with which he indicated the truth and superiority of Islām.

a. Non-Āḥmadī Muslim's Concept of the Advent of the Messiah and Imām Mahdī

Non-Āḥmadī Muslims believe that Jesus, son of Mary, whom the Qur’ān declares a Prophet of the Israelites, will descend bodily from the sky in person. He will immediately set out with sword in hand and will hack all enemies of Islām! His global sweep shall have three grand objectives. The first objective will be the destruction of the cross. Not figuratively, but literally! He will set about destroying the symbol of Christian faith with such vigor that no trace of it shall be left out. There will not remain a single cross to be seen - in Church or home or around any neck.

According to them, his next important task will be the extermination of swine of every variety - domestic as well as wild! So, the followers of the cross will then be left with neither a cross for prayer nor a pig for dinner. Thus Christ will deprive the Christians of the articles, not only of their spiritual sustenance, but also of their physical nourishment.

The third task for the Messiah will be the killing of ‘Dajjāl’, the Antichrist. Now who is this Antichrist? According to the traditions, if taken literally, as some would have it, he will be a one-eyed Colossus who will come riding an ass of extraordinary proportions. He will be so tall that his head will stand higher than the clouds. All Prophets have warned their followers against the evil of this Antichrist. Now, while the Antichrist is busy ravaging
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the earth the Messiah will descend from the Heavens. He will engage the Antichrist in battle near Damascus and slay him. He will then conquer the entire world. Having done this, he will hand over its governance to the Muslims.

b. The Correct Interpretation According to Aḥmadi Muslims

Although the Aḥmadiyya Muslim Community does not in any way reject the prophecies concerning the descent of the Messiah and the appearance of the Mahdi, it does emphasize that to put a literal meaning on them is the height of naivete and ignorance. We believe that it is as a result of not grasping fully the exalted station of the Holy Prophet that such a serious error is made in understanding his deep and philosophical message. Men of insight and wisdom often use parables and allegories to outline subjects of such great importance but the superficial eye cannot perceive their meaning.

The Aḥmadi Muslims believe that the whole range of subjects covering Messiah, the Antichrist and his ass are allegorical. The Messiah, therefore, is not that earlier Prophet who was sent among the Israelites. The Ahmadis believe that Jesus Christ died a natural death after surviving the torture of the cross. The Messiah of the prophecy was in fact to be a new person who was to be born amongst the followers of the Holy Prophet Muḥammad. Because of some characteristics and qualities he was to share with Jesus, he would be given the title of Messiah, "Son of Mary" in much the same way as a great dramatist is called Shakespeare. The reference to the cross, too, is a simile. The Messiah will not literally go around wrecking crosses. He will defeat the Christian faith with strong reasoning and powerful arguments. The destruction of the cross, therefore, stands for the ideological rout of Christianity. Similarly, the word "swine" is not to be taken in the literal sense. It connotes the cultural filth of the
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Western world which turns men into beastly beings. The word swine stands for the so called sexual anarchy sweeping across America and Europe. It stands for the disgusting debauchery which claim even innocent children as its victims. The Traditions most assuredly did not convey that the Messiah would hunt down herds of wild boar or domesticated pigs. This would be a strange image of a Prophet of God. It would rather remind one of Ajax, a hero from Greek Mythology, who cut to pieces herds of cattle and flocks of sheep in the mad belief that they were the Greek army's chieftains!

The Antichrist, too, like the Messiah, the cross and the swine is symbolic. He symbolizes a great powerful nation which rules not only the earth but also space. The cross and the swine are in fact symbols pertaining to this nation. The Traditions say that the Antichrist's right eye will be sightless but his left eye will be large and bright. This is a symbolic description of the fact that though this nation would be devoid of spiritual light yet its material insight and therefore material attainment, would be great.

Lastly, the Ahmadi Muslims consider the Antichrist's ass to be a symbol too - a symbol that was used to describe the means of transportation of the days to come. All the features describing this ass are without exception identifiable with the fuel-powered vehicles invented by the West. Consider the salient features of the ass - as described in the Traditions - it will eat fire, it will travel over land, over sea and above the air; its speed will be so great that it will cover a journey of months within the space of a few hours; the passengers will travel not on its back but in its belly which would be lit up; it will announce its departure and ask passengers to take their seats. The fulfillment of these things with such wondrous exactness is a glorious testimony of the truth of the Holy Prophet Muḥammadṣa.

(Revival of Religion, Ḥadīrat Mirzā Tahir Ahmad, pp 3-6)
c. Messiah and Mahdi are the Same Person

Some of the traditions of the Holy Prophet regarding the advent of Messiah and Imam Mahdi, which clearly state that Masih and Imam Mahdi are the same person are as follows:

لا المهدئ إلا عيسى بن مريم

lal mahdiyyu illa 'isabna maryama

There is no Mahdi except 'Isa.

(Ibn Majah, Bab Shiddatuz Zamân)

يُؤْسَسُ مَن عاش مَنْ كَمْ أَن يَلْقَى عِيسَى بْنَ مَرْيَمَ إِمَامًا مَهْدِيًا وَ حَكَامًا عَدَّلاً يَكْسِبُ الصَّلِبَ وَ يَقْتَلُ الْحِنْزِيرَ

yushaku man 'āsha minkum anyalq 'isabna maryama imāman mahdiyyan wa ḥakaman 'adlan yaksiruṣṣalība wa yaqtulul khinzīra

It is just possible that he who lives of you might meet Jesus the son of Mary who is the Imam Mahdi and a just judge. He will break the cross and kill the swine.

(Musnad Ahmad, p 156/2)

In pondering over the above traditions one is bound to come to the veritable conclusion that the Mahdi is no other than the Messiah promised to Muslims. To think that the Messiah and the Mahdi are two different persons is wrong as is clear from the above
The Promised Messiah and Mahdi was called "Jesus, son of Mary" because of many similarities between the mission of the Promised Messiah and Hadrat ‘Īsa (Jesus, son of Mary): neither of them was a law-bearing Prophet; Jesus who appeared 1300 years after Moses, came to rejuvenate Judaism, while Ḥadrat Ahmad’s mission was to re-establish the true teachings of the Holy Prophet after 1300 years; both were rejected by the scholars of their Faith) and both manifested the "jamālī", i.e. the gentler aspects of their religion. For shedding the light of Islam in the Christian world he is called Messiah or son of Mary, and for illuminating the hearts of Muslims with pure Islam, he is called Mahdi

Holy Prophet has said:

کِفَّا تَهْلِكُ أُمَّةً أَنَا أَوْلُهَا وَعِيسَى بِنَ مُرَيْمٍ أَخْرِجُهَا

kaifa tahliku ummatan anā awwaluhā wa ‘īsabnu maryama ākhiru hā

How can my followers be destroyed when I am at their beginning and Jesus, son of Mary, is at their end

(Musnad Ahmad Kanzul 'Umāl, Vol. 7, p 203)

Ḥadrat Promised Messiah and Mahdi writes:

a. "When the 13th century of the Hegira drew to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the Mujaddid (Reformer) for the 14th century."

(Kitābul Bariyya, p 201)
b. "It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (The Guided Leader) who was destined to appear after the deterioration of Islam, and who was to be granted guidance direct from God, and who was to provide once again the spiritual nourishment, as had been pre-ordained, and about whom glad tidings had also been given by the Holy Prophet himself 1300 years ago, is none other than me."

(Tadhkiratush-Shahadatain, p 1)

c. "The holy and pure revelation of God has informed me that I have been sent by Him as the Promised Messiah and as the Promised and as Arbiter for the internal and external Mahdi differences."

(Arba'in)

iii. The Interpretation of the Finality of Ḥadhrat Muḥammad's Prophethood

In the Holy Qur’an, Allāh has bestowed the title "Khâtaman Nabiyyîn" on the Holy Prophet.

मा क़ान मुहम्मदुन अबा इहदिमिरजिलिकम वा ला किरसुललाही वा कहतमनबियिन वा कानलाहु बि कुली शाई’िन ‘अिमार

Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets. (33:41)
Non-Ahmadi Muslims interpret the verse to mean that there can be no Prophet of any kind after Ḥadrat Muḥammad ﷺ and the door of revelation has closed forever and that Allāh will never speak directly to his servants again.

The Arabic word *khātam* in the verse has many connotations but the essence of the title *Khātaman Nabiyyīn* is without a shadow of doubt, to be the best; the supreme; the last word; the final authority; the Seal of the Prophets; the one who encompasses all and testifies to the truth of others. (*Lexicons of the Arabic language* F.W. Lane' Aqrab al-Muwārīd, al-Mufradat of Imam Raghib, Fath and Zurqānī).

Ahmadi Muslims, on the other hand, believe that Allāh reveals Himself and speaks to His created beings and will continue to do so till the end of time. Ahmadi Muslims interpret *Khātaman Nabiyyīn* (The Seal of the Prophets) as a mark of distinction which implies great perfection of Prophethood. They believe that Prophethood will continue, but that there will never be any new law-bearing Prophet after the Holy Prophet ﷺ. Any Prophet coming after him must be his follower and, therefore, will come from the fold of İslām. This is what the Holy Prophet ﷺ himself prophesied, when he foretold the coming of ‘Īsā ibn Maryam from among his followers to rejuvenate İslām in the Latter Days:

\[
\text{كَيْفَ أَنْتُمْ إِذًا نَزَلَ ابْنُ مَرْيَمَ فِي كُلِّ مَزْيَمٍ وَ إِمَامُكُمْ مُنْكَمْ}
\]

\[
\text{kaifa antum idhā nazalabnu maryama fikum wa imāmukum minkum}
\]

'O Muslims! What will be your condition when Son of Mary will descend among you and he will be your Imām from among yourselves.'

(*Bukhārī, Kītābul Anbiyā, Bāb Nuzūl ‘Īsā*)

Ahmadi Muslims believe that this prophecy has been fulfilled in the person
of Ḥāḍrat Mirzā Ghulām Aḥmid who claimed to be the Promised Messiah and Mahdī, while Non-Aḥmādī Muslims are still awaiting its fulfillment.

Thus, Ahmadis believe firmly, fervently, without any ambiguity or reservation, and with all their heart and soul, that the Holy Prophet of Islam, Ḥāḍrat Muḥammad Muṣṭafā is Khāṭaman Nabiyyīn. He was and will ever remain, the greatest Prophet of all times - past, present and future - and his Shari‘ah will remain unaltered and the guiding code and law for mankind till Doomsday.

The study of the Holy Qur‘ān, the Ḥadīth and religious history shows that Prophets are of three types:

a) First, there are those Prophets who are commissioned by God to introduce a new Shari‘ah, a new code of law. These are called the Law-bearing Prophets. This type of Prophethood is known as Tashrī‘i Nabuwwat or Law-bearing Prophethood. Obvious examples are Moses and the Holy Prophet of Islam, who respectively brought the Torah and the Holy Qur‘ān.

b) A Prophet who is a reflection of an earlier law-bearing Prophet. It is not independent but derives its Divine origin through total submission and homage to a previous Law-bearing Prophet. The relationship of such a Prophet with the Law-bearing Prophet is one of servant and master. He has no independent existence of his own. Such Prophethood is termed as Zillī Nabuwwat, because it merely reflects the Prophethood of another as the moon reflects the light of the sun and has no independent or separate light of its own. It is a unique distinction of the Holy Prophet that by following him the mantle of Prophethood can be achieved.

c) Prophets who are not Law-bearers but only serve the previous Shari‘ah of an earlier Law-bearing Prophet. The
obvious example is Ḥaḍrat ʿĪsā (Jesus Christ) and others who came in fulfillment of Mosaic Law but were otherwise independent and did not derive their Prophethood through a direct linkage with the preceding law-bearing Prophet.

The Ahmadiyya belief about *Khatm-i-Nabuwat* is that after the advent of the Holy Prophet, Ḥaḍrat Muḥammad, the only type of Prophethood which remains is one which serves *Shari‘ah-i-Muḥamaddī* - Muḥammadī Law, as embodied in the Holy Qur‘ān, without the slightest change in it. It draws its inspiration and legitimacy from the Holy Prophet Muḥammad with whom it retains the relationship of Master and servant and to whom it remains totally subservient.

*(The Exalted Status of the Holy Prophet Muḥammad as Khātaman Nabīyyīn, 1998, pp 6,7)*

Recalling his status and title as the Promised Messiah and the Divinely bestowed title of Prophethood, the Promised Messiah and Mahdi says:

"This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet. If I had not been from his Ummah, and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors of Prophethood are closed except the gate of the Prophethood of the Holy Prophet. After him there can be no independent Prophet with a new law or code. Now the only type of Prophethood which survives is that which is without any new *Shari‘ah* other than that of Islām, and which is bestowed on a true follower or servant of the Holy Prophet of Islām."

*(Tajaliyyāt-i-Ilāhiyya, pp 24-25)*

The Promised Messiah and Mahdi further says:

"I call to witness the Glory of God and His Majesty that I am one of the faithful, a Muslim, and I believe in Allāh, the Exalted, in His Books, 284
in His Messengers, in His angels and in the life after death. I believe that our Prophet Muhammad, the Elect of God, is the most eminent of the Prophets and the Seal of the Prophets."

(The Hamamatul Bushra, p 8)

The spiritual impact of Khātaman Nabīyyīn was effective even at the time when Ḥadrat Adam was passing through the early stages of his creation.

The Holy Prophet once stated:

کُنْتُ مَكْتُوبًا عَنْدَ اللَّهِ حَاتَمُ النُّبِيَّيْنِ وَأَنَّ أَدَمَ لَمْ يُجَدِلْ فِي طُئِيْنِ

kuntu maktūban indalla hi khātamannabiyyīna wa inna ādama la munjadilun fī ūnihi

In the sight of Allāh, I was Khātaman Nabīyyīn since the time the Adam was still in developmental stages.

(Musnad Ahmad, p 127/4; Kanzul ‘amāl p 112/6)

Ḥadrat ‘Ā’ishah, the spouse of the Holy Prophet, has clarified the meaning of Khātaman Nabīyyīn. She is reported to have said:

فَوْلُوا أَنْتَهْ خَاتَمُ النَّبِيَّيْنَ وَلَا تَفْوَلُوا لَنْ نَبِيَّ بَعْدَهُ

qūlū innahū khātamul anbiyā’i wa ā lā taqūlū lā nabīyya ba ḍahū

"Say that he (The Holy Prophet) is Khātaman Nabīyyīn but do not say that there will be no Prophet after him."

(Commentary, Durr-i-Manthur, Vol. 5, p 204; Majma’ Bahārul Anwār, Vol. 4, p 8)
iv. **The Institution of Khilafat**

At the death of the Holy Prophet, the Muslims lost not only their Prophet but also their spiritual, religious and political leader. The Holy Prophet had not designated any successor during his own lifetime and the young Muslim community could not possibly survive without one. A leader, therefore, had to be selected who would not only be acceptable to the people but also worthy of the Holy Prophet's ideals and objectives. The choice of the Muslims fell on elected Ḥaḍrat Abū Bakr who was then elected as the first Khalifah or Successor of the Holy Prophet. This election or nomination of leaders in the Muslim community grew into an institution called the Khilafat or Caliphate.

The period of the four successors of the Holy Prophet, Ḥaḍrat Abū Bakr, Ḥaḍrat ‘Umar, Ḥaḍrat ‘Uthmān, and Ḥaḍrat ‘Alī, is known as the Khilafat-i-Rāshida (The Pious Caliphate).

(A Book of Religious Knowledge, Waheed Ahmad, p. 153)

The promise of Khilafat-i-Rāshida is linked to the following four conditions which the Ummat-i-Muslimah must fulfill:

1. Should have strong belief (‘Īmān) in the Promise of God Almighty regarding the establishment of Khilafat-i-Rāshida.

2. Should act righteously, as is desired of subjects of the Khilafat-i-Rāshida.

3. Be willing to make all sacrifices for the establishment of the Oneness of God.

4. Under all circumstances, gives precedence to obedience to the Khalifah of the time, while keeping in mind the end of the proud people, which always results in disobedience and sinfulness.
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The history of Islam clearly shows that as long as the Ummat-i-Muslimah kept taking care of the above four responsibilities, God Almighty kept providing them the blessings of the Khilafat. When the Ummat-i-Muslimah stopped fulfilling the above requirements of the Khilafat, obedience and righteousness disappeared, and they started fighting each other. Thus, God Almighty took away the blessings of Khilafat from Muslims, and a long period of unjust and cruel leadership started. However, in this age, by the grace of God, once again through the Promised Messiah and Mahdi, the spiritual son of the Holy Prophet, a Jamat has been established, which fulfills the above four conditions of the Khilafat-i-Rashida. Hence, once again the institution of Khilafat in the tradition of Khilafat-i-Rashida has begun in Jamat Ahmadiyya upon the demise of the Promised Messiah and Mahdi. This Khilafat is continuation of the Khilafat-i-Rashida, which began 1400 years ago after the demise of the Holy Prophet.

The Promised Messiah and Mahdi said about Khilafat - The Second Manifestation of the Power of God:

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---

---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 the world."

(Al-Wasiyyat, pp 6-7, Ruhani Khaza’in vol. 20, pp 304-305)

The Ahmadiyya Khilafat is the second manifestation and Allah has assured Ahmadi Muslims that this Khilafat will endure to the end of time. Khilafat provides unity, security and progress for the Jamat-i-Ahmadiyya. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers.
v. The Concept of Jihād

Non-Ahmadi Muslims often object that Ḥaḍrat Mīrzā Ghulām Ahmad forbade Jihād to please the British Government, and he wrote many books to abrogate Jihād.

This charge is totally false. Jihād is a part of Islām. He only rejected the concept of Jihād then, current among many ‘Ulemā (Learned person of the religion) and sects of Islām, and that only pertaining to the part of Jihād, which is called Jihād by sword. It was only so because conditions for such a Jihād were not present. He did not abrogate the concept of Jihād by fighting for all times. He only pointed out that conditions were not present in his time.

(The Promised Messiah and Mahdi, Dr. Aziz Ahmad Chaudhry, p 158)

The Promised Messiah and Mahdi writes:

"Without a doubt the causes of Jihād do not exist in this country (India) in these days. Therefore, the Muslims of this country are today forbidden to fight in the name of religion and to slaughter those who reject the Islāmic Law. God Almighty has clearly forbidden Jihād by sword in a time of peace and security."

(Tohfa Golariyyah, p 82)

"Striving in the cause of Allāh, which is designated Jihād, is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islām, and in this our own age, to entertain serious misconceptions concerning it, which has rendered the teachings of Islām open to the criticism of its opponents, whereas Islām is a holy religion which is a mirror of the law of nature and manifests the glory of God."

(British Government and Jihād, p 1)

According to the Holy Qur’ān, the Holy War, called Jihād, is in 288
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reality a holy campaign with the help of the Qur‘ān to bring about a spiritual revolution in the world.

وَ جَاهِدُوهُم بِمَا جَهَّادَكُم بِهِ كَبِيرًا

wa jāhid hum bihi jihādan kabīrā

And strive against them with it (The Qur‘ān) a great striving (25:53)

The word Jihād is derived from the verb Jahada which means exerting oneself or striving. In the early period of Islām, Jihād in legal terms was defined as 'fighting the unbelievers'. Some scholars considered this to be the 'smaller Jihād'. The 'greater Jihād' was said to be the struggle against the inner-self, against one's evil inclinations. Other distinctions were also made in the same vein, which may be summarized as follows:

The 'Jihād of the heart' refers to the struggle against one's evil desires, whilst 'Jihād of the tongue' is the forbidding of evil and the ordering of good. There is also 'Jihād of the hand', which entails carrying out and ordering disciplinary measures in order to prevent sinful actions, and finally 'Jihād of the sword' which relates to fighting the unbelievers for the sake of the faith. ...

... As with older Jihād literature, recent writings on Jihād devote more space to the 'smaller Jihād', while making mention of the fact that the term 'Jihād' has a greater connotation than that of fighting. In recent Jihād literature, the subject of ‘greater Jihād’ is said to be the struggle against the lower self (Jihād al-shaitān). This incorporates any kind of struggle against one's weaknesses in the face of all evil temptations and also the struggle to improve one's inner-self. The term 'greater Jihād' is said to have originated from a tradition of the Holy Prophet "a. Upon returning from a battle he is reported to have said:

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raja' nā minal jihādil aṣghari ilal jihādil akbari

We are returning from the lesser Jihād (flying) to the greater Jihād (struggle against self)

(Kanzul ‘Ummāl al-Juz‘ al-Rābi‘a)

When asked by one of his companions as to what constitutes the greater Jihād, he replied, "The Jihād against oneself". ...

... Another facet of Jihād, in recent Jihād literature, is that which ordains Muslims to strive for the benefit of society and, simultaneously, to engage actively in the eradication of all forms of corruption and decadence. That is to say, the intellect should be employed individually or in group form, with the aim of realizing Islamic values in modern society. This leads onto another connotation of Jihād, namely, 'educational Jihād' (Jihād al-tarbiyyat). This form of Jihād is characterized by argumentation and demonstration, and is often referred to as the 'Jihād of tongue' or 'Jihād of the pen'. This form of Jihād has its origin in the following Qur’ānic verse:

ud' u ila sabīli rabbika bilḥikmati wa mu'īzati ḥasanati wa jadil hum billati hiya aḥsan

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (16:126)

... The "Jihād of pen" is deemed by the Promised Messiah and Mahdi™ to be the most important form of Jihād in modern times.
In his various writings, the Promised Messiah and Mahdi uses the Qur’ân, and those Ahādîth that he considers to be authentic, to throw light on what he regards to be the true nature of Jihâd. He argues that, through the ages, the concept of Jihâd has gradually become misunderstood. Even the writings of those classical scholars are rejected, who advocate that the killing of infidels under the banner of Jihâd is lawful, or that Islam teaches conversion by force, or that the penalty for apostasy is death. Such overt infringements of human rights are rejected by the Promised Messiah as totally un-Islamic. The Promised Messiah saw his mission as the Messiah and as one to revive those true teachings of Islam that had become lost, of which Jihâd was one.

Thus, Jihâd is of three types:

1. The Jihâd that is waged against Satan and satanic teachings and designs, and efforts to convey the message of Allâh and to preach the Word of God, is the great Jihâd (Jihâd Kabîr).

2. The Jihâd against oneself which in Islâmic idiom is called the greatest Jihâd (Jihâd Akîr).

3. The Jihâd that is waged against the enemy of freedom of conscience; this is called the lesser Jihâd (Jihâd Asghar).

In his book, Masîh Hindustân Mein (Jesus in India), the Promised Messiah and Mahdi writes that there are only three instances in which Islam permits the use of force. Firstly in the act of self defense, secondly as a form of retribution, for example the death penalty for murder, and thirdly to establish freedom for Muslims who are killed as a result of their
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(A Study of Ḥadrat Mirzā Ghulām Aḥmad's Exposition of Jihad, Ṭayyba Seema Aḥmad, p 32, Jesus in India, p 12)

The Promised Messiah and Mahdi said the following in reply to a Christian priest who had blamed Islam to be a religion of violence and Jihad by the sword:

"We should know that the Holy Qur’ān does not command fighting without reason. But commands to fight only those who prevent God's people from accepting faith, and from following God's commandments, and offering worship, and the Qur’ān commands to fight with those who fight with Muslims for no reason, turn the faithful out of their homes and countries, convert people with use of force, and want to destroy the religion of Islam, and prevent people from accepting Islam. The wrath of God is on such people, and it is mandatory for the faithful to fight with them if they do not desist."

(Nūrul Ḥaq, p 63)
THE KHILĀFAT-I-AHMADIYYA

God Almighty promised Khilāfat-i-Rāshida (The guided Khilāfat) to Muslims. God Almighty says in the Holy Qur’ān:

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

The Khilafat was established by God Almighty after the demise of the Holy Prophet**, when Allâh appointed Ḥaḍrat Abû Bakr** to be the first successor. After many centuries, Muslims lost the blessings of Khilafat, as was prophesied by the Holy Prophet**.

The Holy Prophet** said:

"O Muslims, this Prophethood will remain with you as long as Allâh wishes it to remain. Then it would come to an end, to be replaced with
Khilāfat which would be on the pattern of Prophethood (As it is a supplement to it) and would remain as long as Allāh Wills. Then this Khilāfat would also come to an end. The rulers who cut (Are cruel to people) will replace them for as long as Allāh Wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilāfat, on the pattern of Prophethood, would re-emerge." After saying this, the Holy Prophet did not add any further comments.'

(Musnad Aḥmad, Awwal Musnadal Kūfīyīn, Vol. 4, P 273)

**Need for a Khilāfat**

Ḥaḍrat Mirzā Bashīr Aḥmad writes:

"God Almighty does everything through wisdom and far-sightedness, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allāh has established the system of Khilāfat after the system of Prophethood. The Khalīfah continues and carries on the task of the Khalifah till it becomes a strong and sturdy tree.

It shows that in fact Khilāfat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet says that after every Prophet the system of Khilāfat is established."

mā kānat nabuwwatun qaṭṭa illā tabiʿat-hā khilāfatun

'There has been no Prophet who has not been followed by Khilāfat.'

(Khaṣṣā ʾisulkubrā, part II, p 115)
Establishment of Khilāfah

As the system of Khilāfah is a branch of the system of Prophethood, so Allāh has kept the task of appointing the Khalīfah in His own hands, just like the appointing of the Prophets is done by Him. Also Allāh chooses the person who is the most eligible to become a Khalīfah. Through the blessings of Prophethood, a well trained group of pious believers comes into being during the time of the Prophet. Allāh Almighty, as a blessing allows them to share the task of selecting the Khalīfah.

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

That is why Allāh has repeatedly said in the Holy Qur’an, that He is the One Who chooses and appoints the Khalīfah, and to explain this point the Holy Prophet said, that after him, Allāh and the momins will accept no one else but Ḥadrat Abū Bakr Siddiq as the Khalīfah.

The Promised Messiah and Mahdi has also explained in his book "Al-Wāsīyat", that on the demise of the Holy Prophet Muḥammad, Allāh Himself chose Ḥadrat Abū Bakr to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete the work.

The Promised Messiah and Mahdi writes:

"Whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Ḥadrat Abū Bakr when the death of the Holy Prophet was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were unnerved by deep grief.
At that critical hour, Allāh made Ḥadrat Abū Bakr stand up firmly, thus showing His powerful hand a second time. ...

(Rūhāni Khazā’in Vol 20, Risāla Al-Waṣiyyat, p 5)

**Signs of Khilāfah**

How can we identify a true Khalifah? A righteous Khalīfah has two main signs. One of them has been quoted in the Holy Qur’ān as follows:

> وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مَنْ كَفَّارَهُمْ وَعَمِلُوا الصَّلِحَةَ لِيُضِلُّنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

> wa’adallā hulladhīna āmanū minkum wa ‘amilussāliḥāti la yastakhifanna hum filardi kamastakhla falladhīna min qablihim.

Allāh 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. (24:56)

Allāh, through a true Khalīfah, makes the religion stronger and He changes the condition of the momins from fear to that of peace. These Khalufah worship no one but Allāh.

A Khalīfah is identified by his spiritual fruits, that become a part of his personality, just like a tree is identified by its fruits. The second sign, as quoted in the Ḥadīth, is that although in reality a Khalīfah is appointed according to the Will of Allāh, but it also involves the decision making of the momins too.
Blessings of Khilāfat

The establishment of the system of Khilāfat is a great blessing of Allāh. He has established the system of Khilāfat to protect His people from the huge loss and setback that results due to the death of the Prophet.

The job of a Prophet is not only to preach the right path, but it also involves the moral and spiritual training of the people and to teach them discipline. After the death of a Prophet, all these responsibilities are carried on by the Khalīfah, who keeps the community together instead of letting them fall apart.

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

The Holy Prophet has called Khilāfat as a great blessing, and cursed those people who try to create disorder in the society.

Functions and Powers of Khilāfat

Khilāfat is a spiritual system in which authority is delegated from above. Prophethood has a wide range of authorities within the limits of Islamic Law (Shari‘ah); and since Khilāfat is a branch of Prophethood, it also has a wide range of authorities.

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

1. Firstly, Khilāfat is not a part of any democratic system of this world, but it is a part of a spiritual and religious system, in which authority is delegated from above, and a Khalīfah
always has the support and blessings of Allāh with him.

2. Secondly, who could question the broad authority of a Khalīfah since the Khalīfah is bound by the limits prescribed by the Islamic law (Shari'ah).

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

Era of Khilāfat

Since Khilāfat is a gift of God, and it helps in the completion of the task of Prophethood, the establishment of Khilāfat has two main conditions:

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

2. Second, there should be a need for Khilāfat for the completion of Prophethood.

Since only Allāh has the best knowledge of both these conditions, He only knows the true time for Khilāfat. The Holy Qur’an says about Prophethood:

yu nazzilul ma‘lā‘ikata birrūhi min amrihī ‘aṭā ma‘yyashā‘-‘u
min ‘ibādihī an andhirū annahū lā ilāha illā anna fattaqūn

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He sends down the angels with revelation by His command on whomsoever of His servants He pleases saying, 'Warn people that there is no God but I; so fear Me alone.' (16:3)

Since the system of Khilafat is a branch of Prophethood, the same rules apply to Khilafat, too. Only Allāh knows whom He would appoint as His Khalīfah and for how long.

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

(A summary of an essay by Ḥadrat Mīrzā Bashīr Ahmad, The Ahmadiyya Gazette, April/May, 1999 pp 15-17)

The Promised Messiah and Mahdi™ said about Khilafat - The Second Manifestation of the Power of God:

"It has always been the Way of God for doing things, a way He has followed ever since the Day He created this world, that He comes to the help of His apostles and Messengers and makes them dominant - as He has said in the Holy Qur’ān:

كَتَبِ اللَّهُ لَأَقْلِبَنَّ أَنَا وَرَسُلِي

kataballahu la aghlibanna ana wa rusuli

Allāh has decreed: 'Most surely I will prevail, I and My Messengers'. (58:22)

The meaning of dominance, in this context, is that it is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established on earth, to the extent that no one can resist its force. Similarly, Allāh manifests with powerful signs the truth of their claim, and sows at their hands the seed of righteousness, which they want to spread. But He does not fully complete this mission at their hands, causing them
to die in conditions which may appear to have a color of failure, and apparently gives to their opponents an opportunity to heap ridicule, mockery and sarcasm on them. When they have had their laugh, then He shows another manifestation of His powerful hand, creating a set of circumstances, which work for full attainment of the aims, which were not fully achieved before.

In short, He shows two manifestations of His Power: firstly at the hands of His Prophets; secondly at a time following the death of the Prophet when obstacles show up and the enemies gain power, and think that the mission of the Prophet has been fatally wounded. They believe that the community will now be exterminated. Even some members of the movement entertain doubts with regard to their future and begin to despair, as if their backs were broken. Many unfortunate ones among them go so far as to apostatize. Then Allah once again shows a strong manifestation of His power and saves the falling community.

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---

---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 the 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 ---"

(AI-Wasiyyat, pp 6-7, Ruhani Khaza’in vol. 20, pp 304-305)

Election of Khalifatul Masih

Islamic teaching regarding appointment and status of a Khalifah is that the office of Khilafat can under no circumstances be inherited. Rather, Khilafat is a holy trust which is entrusted to a pious member of the Jamat through election. Islam further teaches that although the Khalifah is appointed through elections, in fact, God Almighty is guiding the members towards election of a righteous and able person as Khalifah. This
is such a subtle and spiritual system of appointment of a *Khalīfah* that it might be difficult for the worldly people to understand. Once a person is elected as *Khalīfah*, then according to Islamic teachings, all members of the community are required to fully obey him. At the same time, it is required that the *Khalīfah* carry out his duties as *Khalīfah* through consultation and taking into consideration the views of the members. However, it is not incumbent upon him to always accept the views and recommendations of the members.

The *Khalīfatul Masīḥ* (successor to the Promised Messiah and Mahdi™) is elected to the office by voting by the members of the Electoral College, which was established for this purpose by Ḥadrat Muṣleḥ Maʿūḍ, Khalifatul Masīḥ II™. During the life of a Caliph, the Electoral College works under the supervision of the Caliph. However, after the demise of a Caliph, the Electoral College becomes completely independent and elects the next Caliph. During the election of the Caliph, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by raising their hands.

(*Q/A Session with Ḥadrat Khalīfatul Masīḥ IV™, August 24-26, 2001, Mannheim, Germany*)

Ahmādī Muslims firmly believe that it is Allah who selects the *Khalīfah* as he did in the *Khilāfat-i-Rāshida*, for whenever an election of the *Khalīfah* occurs, the hearts and minds of the electors are all turned towards the same person. This belief further increases the sense of peace and security that the *Khalīfah* provides for the Jamāʿat. When a *Khalifah* has been elected, every man, woman, and child of the community must render complete and utter obedience to him, and reaffirm their Baiʿat (allegiance) to him.

**Status of Khalīfatul Masīḥ**

The *Khalīfatul Masīḥ* (successor to the Promised Messiah and Mahdi™) is the Supreme Head of the Ahmadiyya Community. The presence
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of the Khalīfah is a great blessing from Allāh for the Jamāʿat. He is the spiritual leader of every Ahmādī, and the beacon of light towards which every member looks for guidance. Whenever, a Khalīfah makes a scheme or plan for the community, he does so with Divine guidance and assistance. He is concerned for the welfare of every member of the community. When faced with illness or problems, Ahmādis often write to the Khalīfah for prayers, and immediately it seems that their burden becomes lighter.

THE KHULAFĀ-I-AḤMADIYYAT

Since 1908, the year of the Promised Messiah and Mahdī’s demise, there have been four Khulafā. Allāh bestowed His special favors on each one, and the Jamāʿat has flourished and prospered during each Khilafat.
Hadrat Khalifatul Masih I (1841-1914 AD) (Period of Khilafat: May 27, 1908-March 13, 1914 AD)

Hadrat Maulvi Nuruddin was the first successor to the Promised Messiah and Mahdi. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father's name was Ghulam Rasul and his mother's name was Nur Bakht. His lineage can be traced back to Hadrat ‘Umar Bin Khaṭṭāb. His family, from the very beginning, had an immense love for the Holy Qur’ān, which Hadrat Maulvi Nuruddin fully inherited. Possessing vast religious knowledge, Hadrat Maulvi Nuruddin had a very deep understanding of the Holy Qur’ān.

At the age of 25, he traveled to the cities of Mecca and Medina. There he studied Hadith and performed Hajj. He was a learned scholar of Qur’ānic studies, languages and natural medicine. God has given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India visited him for treatment. When the Mahārājāh of Kashmir heard of his fame, he appointed him as his court physician.

For the first time, Hadrat Maulvi Nuruddin heard of Hadrat Mirzā Ghulām Aḥmad from a person named Sheikh Ruknuddin of District Sargodha. Soon after, he went to see Hadrat Mirzā Ghulām Aḥmad in Qadian, who had not yet made any proclamation about himself. Hadrat Maulvi Nuruddin, at very first sight of him, recognized the truth which he personified. Later on, as soon as he heard of Hadrat Ahmad's claim, he immediately offered to enter into a covenant with him. Hadrat Maulvi Nuruddin was a most favorite companion of the Promised Messiah and Mahdi, and was the first to enter into Bai’at on March 23, 1889.

In 1892, he started the construction of a large clinic in Bhera. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah and Mahdi asked him to stay a little longer, which he
complied. After two or three days, the Promised Messiah and Mahdi suggested that he should ask his wife to join him in Qadian so that he should have someone to look after him. Ḥaḍrat Maulvi Nūruddīn wrote to his wife that she should come over to Qadian. So he stayed on in Qadian and never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah and Mahdi. He established a clinic in Qadian and started giving free treatment to the poor. He taught the Holy Qur’ān and its commentary to the children of the Promised Messiah and Mahdi and to hundreds of other students. He also completed translation of the Holy Qur’ān. He was appointed President of the Ṣadr Anjuman Ahmadiyya, Qadian.

Promised Messiah and Mahdi passed away on May 26, 1908 at Lahore. His body was brought to Qadian. Ḥaḍrat Maulvi Nūruddīn was elected Khalīfah on May 27, 1908 and later that day, he led the funeral prayer of the Promised Messiah and Mahdi.

During his Khilāfāt, from May 27, 1908 to March 13, 1914, Ḥaḍrat Maulvi Nūruddīn established various Jamā’at institutions, including the treasury, schools and publications. He also vigorously upheld the institution of Khilāfāt against a small minority element which wanted to undermine the Khilāfāt. He passed away on March 13, 1914 AD.

Some of the important events of his Khilāfāt are as follows:

- May 30, 1908: Baitul Māl or treasury was set up.
- March 1, 1909: He founded Madrissah Ahmadiyya.
- March 5, 1910: He laid foundation of Masjid Nūr.
- November 8, 1910: He fell down from his horse and received a serious head injury.
- July 25, 1912: He laid the foundation stone of Ta’līmul Islām High School.
- June 19, 1913: The Newspaper Al-Fadl was published for the first time. In the same time the first foreign mission was established in England.
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**Haḍrat Khalifatul Masîḥ II** (1889-1965)
(Period of Khilafat: March 14, 1914- November 8, 1965)

One of the prophecies revealed to the Promised Messiah and Mahdi by God Almighty was that He would bestow on him a son who would be a sign of Allâh's Mercy, Power, Grace and Beneficence, and through whom the message of Islâm and Ahmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Haḍrat Mirzâ Bashîruddîn Mahmûd Ahmad, who at the demise of Khalifatul Masîḥ I, became the second successor of the Promised Messiah and Mahdi at the young age of 25 years old. Therefore, he was also known as Haḍrat Muṣleḥ Ma’ūd, the Promised Reformer.

He got his primary education in a school in Qadian and then in the Ta’lîmul Islâm High School when it started in 1898. He could not do well in his studies due to his persistent ill-health. His academic carrier came to an end in March 1905, when he failed the Matriculation examination.

He started learning the translation of the Holy Qur’ân and the Ahâdîth from Haḍrat Maulî Nûruddîn. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and an eloquent speaker. Thus the following prophecy of the Promised Messiah and Mahdi regarding Haḍrat Muṣleḥ Ma’ūd was clearly fulfilled in his person:

... He will be extremely intelligent and understanding and will be meek of the heart and will be filled with secular and spiritual knowledge.

In 1907, an angel taught him the commentary of the Sûrah Fâtiḥah, the first chapter of the Holy Qur’ân. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur’ân.

In February 1911, he founded *Anjuman Anṣârullâh*. In 1912, he performed pilgrimage to Mecca. In 1913, he started the publication of the newspaper, *Al-Faḍl*.
Election as Khalīfah and Split in the Jamā‘at

On March 13, 1914, the first successor of the promised Messiah and Mahdi, Ḥadrat Maulvī Nūrūddīn, passed away and the newly born Ahmadiyya Movement was faced with a serious crisis. There was a small faction in the Community, led by Maulvī Muḥammad ‘Alī, who wanted to do away with the system of Khilāfāt. During the Khilāfāt of Ḥadrat Maulvī Nūrūddīn these dissenters could not freely give voice to their feelings. At his death, therefore, they openly opposed this system and wanted the Jamā‘at to be headed by an Anjuman (Association) rather than a Khalīfah.

The day after the demise of Khalīfatul Masīḥ I (on March 14, 1914), his Will was read out to some 2,000 Aḥmādis, who had gathered in the mosque. In his Will, the Khalīfatul Masīḥ had suggested that the Community elect a new successor. Maulvī Syed Muḥammad Aḥsan then stood up and formally proposed the name of Mirzā Bashīruddīn Maḥmūd Aḥmad. After this, the entire congregation shouted, "We second it" Bai‘at. Shortly afterwards, all present took the Bai‘at, or the oath of allegiance, at the hand of Mirzā Bashīruddīn Maḥmūd Aḥmad, now the Second Khalīfah of the Promised Messiah and Mahdi.

Maulvī Muḥammad ‘Alī, and other dissidents, left the congregation without performing Bai‘at. In a few days, they even left Qadian and moved to Lahore where they founded their own organization under the name of Aḥmadiyya Anjuman Ishā‘at Islām. The followers of Maulvī Muḥammad ‘Alī are commonly referred as Lāhorī Aḥmadīs and differ with the Aḥmadiyya Jamā‘at on two important points:

1. The Lāhorī Aḥmadīs regard the Promised Messiah and Mahdi as only a Mujaddid (Reformer) and not a Prophet.
Welcome to Ahmadiyyat, The True Islam

2. As a consequence of the above belief, they argue that the successors of the Promised Messiah and Mahdi should not be called Khalifah.

Today, the members of the Anjuman at Lahore are only a very small fraction of the Ahmadi Muslims living all over the world.

The achievements of Ḥaḍrat Khalīfatul Masih II, Musleḥ Maʿūd, as Khalifah for 52 years are too numerous to mention here, but one of the most important accomplishments was the organization and establishment of foreign missions around the world, including, the United States in 1920. He established the Tehrik-i-Jadid and Waqf-i-Jadid schemes to fund missionary work, and the Jamiʿa Aḥmadiyya to train missionaries.

Ḥaḍrat Khalīfatul Masih II organised the administrative body, the Ṣadr Anjuman, of the Jamāʿat into various departments and created auxiliary organizations for men, women, and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qurʾān in Urdu, known as Tafsir-i-Kabīr, and also wrote a short commentary of the Holy Qurʾān, the Tafsir-i-Saghir. He was also a great orator, and many of his speeches would continue for hours.

Ḥaḍrat Khalīfatul Masih II visited Europe twice. First time, he went to London to attend the Wembley Conference, at which representatives of different religions presented the beauties of their religion. At this Conference, an essay written by Ḥaḍrat Khalīfatul Masih II in Urdu entitled, "Aḥmadiyyat, the True Islām" was read, after translation into English.

In 1954, Ḥaḍrat Khalīfatul Masih II was attacked with the intention to kill him. He was badly injured but survived and recovered from the wounds of the attack. However, he still suffered from some ill-effects of the attack. Then he went to Europe for a second time, in 1955, for treatment.
Welcome to Ahmadiyyat, The True Islam

During his tenure as Khalifatul Masih, in 1947 at the time of partition of Indian subcontinent into India and Pakistan, millions of members of Jamatul Ahmadiyya had to migrate from India to Pakistan. At this occasion, Jamatul Ahmadiyya under the guidance and supervision of Hazrat Khalifatul Masih II established a new Center at Rabwah, near River Chenab in District Jhang.

Hazrat Khalifatul Masih II passed away during the night of November 8 and 9 in 1965. Hazrat Mirza Nasir Ahmad, who was earlier elected as Khalifatul Masih III, led the funeral prayer of Hazrat Khalifatul Masih II on November 9, 1965 in the grounds of Bahishti Maqbarah, Rabwah, where he was buried by the side of his mother, Hazrat Ummul Mu'minin, Sayyedah Nusrat Jahân Begum. More than 50,000 Ahmadi from all over Pakistan and from abroad took part in the funeral.

Some of the Writings of the Khalifatul Masih II

<table>
<thead>
<tr>
<th>Writing</th>
<th>Title</th>
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<tbody>
<tr>
<td>Taṣārīr-i-Kabīr</td>
<td>The Large Commentary of the Holy Qur'ān</td>
</tr>
<tr>
<td>Taṣārīr-i-Ṣaghir</td>
<td>The Short Commentary of the Holy Qur'ān</td>
</tr>
<tr>
<td>Da'watul Amir</td>
<td>Life of the Holy Prophet</td>
</tr>
<tr>
<td>Islām main Ikhilāfāt ka Āghāz</td>
<td>The Achievements of the Promised Messiah</td>
</tr>
<tr>
<td>Tuhfatul Malūk</td>
<td>Invitation to the Chief (English: Invitation to Ahmadiyyat)</td>
</tr>
<tr>
<td>Haqiqatun Nabwvat</td>
<td>The Origin of Schism in Islām</td>
</tr>
<tr>
<td>Sayr-i-Rūḥānī</td>
<td>A Present for the Kings</td>
</tr>
<tr>
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</tr>
<tr>
<td>Hindustan ki Siyāsī Mas'ala ka Hal</td>
<td>The Spiritual Stroll</td>
</tr>
<tr>
<td>Paigham-i-Ahmadiyyat</td>
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</tr>
<tr>
<td>Faḍā'il al-Qur'ān</td>
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<tr>
<td>Hāṣti Bāri Ta'āla</td>
<td>The Message of Ahmadiyyat</td>
</tr>
<tr>
<td>Mālā'ikatulāh</td>
<td>The Excellences of the Qur'ān</td>
</tr>
<tr>
<td>Islām ka Inqlābī Nizām</td>
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</tr>
<tr>
<td>Dibācha Taṣārīrul Qur'ān</td>
<td>The Angels of God</td>
</tr>
<tr>
<td></td>
<td>The Revolutionary System of Islām</td>
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<td></td>
<td>Introduction to the Study of the Holy Qur'ān</td>
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Ḥaḍrat Khalīfatul Masīḥ IIIrd (1909-1982)  
*(Period of Khilāfāt: November 8, 1965-June 9, 1982)*

Ḥaḍrat Mirzā Nāṣir Ahmad, the third Khalīfa of the Promised Messiah and Mahdi was born on November 16, 1909. His birth was foretold by God Almighty in a revelation to the Promised Messiah and Mahdi:

*I shall give you a boy who will be your grandson.*

*(Ḥaqqātul Wahi, p. 95)*

Ḥaḍrat Mirzā Nāṣir Ahmad became Ḥafiz at the age of thirteen, when he completed the memorization of the Holy Qur’ān. In July 1929, he obtained the degree of Maulvi Fādil (Religious Scholar), from the Punjab University. In 1934, he graduated from Government College, Lahore.

He married in August 1934. One month later he left Qadian for England for higher studies. In November 1938, he came back to Qadian after obtaining his Masters degree from Oxford University. Soon after his return from higher studies, Ḥaḍrat Mirzā Nāṣir Ahmad started serving, first as Professor, and then, from 1939 to 1944, as Principal of Jāmi‘a Ahmadiyya, Qadian. From May 1944 to November 1965 (i.e. up to his election as Khālīfā, he served as Principal Ta’limul Islām College, Rabwah.

He also served as Ṣadr Majlis Khuddāmul Ahmadiyya from 1939 to 1949. From the year 1949, when Ḥaḍrat Khalīfatul Masīḥ II himself took hold of Majlis Khuddāmul Ahmadiyya as its President, Ḥaḍrat Mirzā Nāṣir Ahmad acted as Nā‘īb Ṣadr up to November 1954. The same year he was appointed Ṣadr Majlis Anṣārullāh. From June 1948 to June 1950, he played an important role in the Furqān Force Battalion, An Ahmadi volunteer force, put at the disposal of Government of Pakistan, for the
cause of Muslim freedom-fighters of Kashmir. In May 1955, he was appointed Şadr of Şadr Anjuman Ahmadiyya (Main administrative body of the Jamā‘at) by Ḥaḍrat Khalīfatul Masih II ra.

Upon the demise of Ḥaḍrat Khalīfatul Masih II ra, Ḥaḍrat Mirzā Nāṣir Aḥmad ra was elected to be the third Khalīfah on November 8, 1965. The eldest son of Ḥaḍrat Khalīfatul Masih II ra was highly educated and well versed in religious knowledge.

Ḥaḍrat Khalīfatul Masih III ra launched two major schemes: The Fadl-i-‘Umar Foundation, which funded the continuation of the projects began by his father Ḥaḍrat Musleh Ma‘ūd, and the Nuṣrat Jahān Scheme to organize long-term humanitarian efforts in West Africa such as schools and hospitals. Through this scheme, several medical centers and hundreds of schools were set up.

During his Khilafat, Ḥaḍrat Khalīfatul Masih III ra encouraged students to pursue higher education, and established numerous educational institutions. Administrative buildings and mosques were built during his Khilafat, including Masjid Aqṣā in Rabwah, and the Bashārat Mosque in Spain. It was at the occasion of laying the foundation stone of Bashārat Mosque he announced the popular Ahmadiyya motto:

"Love for All; Hatred for None"

Ḥaḍrat Khalīfatul Masih III ra delivered his last Friday Sermon on May 21, 1982 at Rabwah, and on May 23 he left for Islamabad. He fell ill on May 26 and passed away during the night of June 8 and 9, 1982 at 12:45 am. His body was brought from Islamabad to Rabwah on 9th June, and on 10th June Ḥaḍrat Mirzā Ẓāhir Ahmad, Khalīfatul Masih IV aba led his funeral prayers in the grounds of Bahishti Maqbarah. He was buried in Bahishti Maqbarah next to Ḥaḍrat Khalīfatul Masih II ra. More than 100,000 Aḥmādis took part in the funeral prayer.
Hadrat Khalifatul Masih IVth (1928-2003)
(Period of Khilafat: June 10, 1982 - April 19, 2003)

Hadrat Mirza Tahir Ahmad was elected Khalifah upon the demise of Hadrat Khalifatul Masih IIIth on June 10, 1982. As was his predecessor, he was also a grandson of the Promised Messiah and Mahdi and a son of Hadrat Khalifatul Masih IIth. However, such a relationship is not a requirement of Khilafat.

It was in Rabwah, Pakistan, Hadrat Mirza Tahir Ahmad was elected Khalifah. However, the Anti-Ahmadiyya ordinance imposed on April 26, 1984 by General Zia-ul-Haq, the then dictator President of Pakistan, made it impossible for Hadrat Khalifatul Masih IVth to function as the head of his community while remaining in that country. After due consultation he decided to leave Pakistan immediately. Three days after the promulgation of the ordinance, he took an aeroplane from Karachi and came to London where he resided till his demise.

Hadrat Mirza Tahir Ahmad was born on December 18, 1928 in Qadian, India. He was educated in India, Pakistan and in the UK, at the London School of Oriental and African Studies. He was widely traveled and often delivered addresses to audiences, including people from all walks of life and widely different cultures. His addresses and other meetings were often accompanied by "Question and Answer" sessions. He was always ready to respond to questions agitating the minds of his audience on any topic, religious or temporal. His deep understanding of religion pervaded his thinking and his answers.

Hadrat Khalifatul Masih IVth lead the Jamat to new levels of unity, zeal and progress. During the last decade of his Khilafat, more than 150 new mosques and missions were established; the Holy Qur’an was translated into more than 56 languages and the Jamat grew rapidly. One of the greatest achievements of his Khilafat was the development of Muslim Television Ahmadiyya (MTA). In 1992, on the occasion of the
inauguration of *Baitul Islam Mosque*, Canada, his Friday Sermon was broadcast to every continent of the world, for the first time, via satellite transmission. Today, the Muslim Television Ahmadiyya (MTA) has developed to such an extent that the religious programs are broadcast daily, 24 hours a day, and a growing number of Ahmadi and non-Ahmadi are viewing it throughout the world. Ḥaḍrat Khalīfatul Masīh IV had done Urdu translation of the Holy Qurʾān and had written several books both in Urdu and English. He also wrote a comprehensive book, *Revelation, Rationality, Knowledge, and Truth*, which covers various religious topics of interest to modern day people. Every year, at the International Ahmadiyya Convention held in England (In 2001, the Annual Convention was held in Germany), Ḥaḍrat Khalīfatul Masīh IV led an initiation ceremony, where individuals who have joined the fold of Ahmadiyyat during the year, formally participated live via satellite transmission. The ceremony is known as the "International Baiʿat (Initiation)".

**International Baiʿat (Initiation)**

At the very early stage of his mission, Ḥaḍrat Promised Messiah and Mahdi received the revelation from God:

"I shall cause thy message to reach the corners of the earth."

*(Tadhkirah: English translation, Muhammad Zafarulla Khan, 1976, p 184)*

At that time, it appeared to his opponents an empty boast. Today, as God Almighty has foretold the message of Ahmadiyyat has spread to the ends of the earth, and Ahmadiyyat is spreading like a wild fire.
Welcome to Ahmadiyyat, The True Islam

Translations Of the Holy Qur’an

The Ahmadiyya Muslim Community endeavors to serve humanity by creating awareness about high morals, for instance, via publications, sermons and other forms of media. Most notable is the publication of the Holy Qur’an — with translation in 56 languages.

The Holy Qur’an with translation in the following 56 languages has been published by the Jamā‘at:

<table>
<thead>
<tr>
<th>No.</th>
<th>Language</th>
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<tbody>
<tr>
<td>1.</td>
<td>Albanian</td>
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<td>Assamese</td>
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<td>Bulgarian</td>
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<td>Chinese</td>
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<td>Czech</td>
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<td>Danish</td>
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<td>8.</td>
<td>Dutch</td>
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<td>9.</td>
<td>English (Maulvi Shab 'Ali, Malik Ghulam Farid, 5 Vol Commentary)</td>
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<td>10.</td>
<td>Esperanto</td>
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<td>11.</td>
<td>Fijian</td>
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<td>French</td>
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<td>Greek</td>
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<td>Gujarati</td>
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<td>16.</td>
<td>Gurmukhi</td>
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<td>Hausa</td>
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<td>Japanese</td>
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<td>26.</td>
<td>Kikuyu</td>
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<td>27.</td>
<td>Korean</td>
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<td>28.</td>
<td>Luganda</td>
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<td>29.</td>
<td>Malay</td>
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<td>Mende</td>
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<td>Oria</td>
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<td>37.</td>
<td>Pashtu</td>
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<td>38.</td>
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<td>41.</td>
<td>Punjabi</td>
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<td>44.</td>
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<td>45.</td>
<td>Spanish</td>
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<td>46.</td>
<td>Sudanese <strong>(In 3 Parts)</strong></td>
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<td>47.</td>
<td>Swahili</td>
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<td>48.</td>
<td>Swedish</td>
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<td>Tuvalu</td>
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<td>54.</td>
<td>Urdu <strong>(Tafsir Saghir)</strong></td>
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<td>55.</td>
<td>Vietnamese</td>
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<td>56.</td>
<td>Yoruba</td>
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</table>

Partial translation of the Holy Qur’ān in the following 3 languages has been published by the Jamā’at:

1. Javanese (**Vol. 1, Part 1-10**)
2. Sudanese (First two parts with commentary)
3. Thai (**Vol. 1, Part 1-10**)

Translations of the Holy Qur’ān in the following 23 languages are ready for printing:

<p>| | |</p>
<table>
<thead>
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<tbody>
<tr>
<td>1.</td>
<td>Afrikān (South Africa)</td>
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<tr>
<td>2.</td>
<td>Asante Twi (Ghana)</td>
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<tr>
<td>3.</td>
<td>Baule (Ivory Coast)</td>
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<td>4.</td>
<td>Bete (Ivory Coast)</td>
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<td>5.</td>
<td>Burmese (Burma)</td>
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<td>6.</td>
<td>Catalan (Spain)</td>
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<td>7.</td>
<td>Creole (Mauritius)</td>
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<td>8.</td>
<td>Fula (The Gambia)</td>
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<td>9.</td>
<td>Hungarian (Hungary)</td>
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<td>Kanri (India)</td>
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<td>11.</td>
<td>Kazakh (Kazakhstan)</td>
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<td>12.</td>
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<td>13.</td>
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<td>14.</td>
<td>Kiribati (Fiji)</td>
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<td>Lithunian (U.K.)</td>
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<td>16.</td>
<td>Malagasy (Mauritius)</td>
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<td>17.</td>
<td>Mandinka (The Gambia)</td>
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<td>18.</td>
<td>Sinhala (Sri Lanka)</td>
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<td>19.</td>
<td>Uzbek (Uzbekistan)</td>
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<td>20.</td>
<td>Wali (Ghana)</td>
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<td>21.</td>
<td>Wollof (The Gambia)</td>
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<td>22.</td>
<td>Xhosa (South Africa)</td>
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<tr>
<td>23.</td>
<td>Yao (Tanzania)</td>
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</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

Translations of the Holy Qur‘ān are being rendered in the following languages:

1. Asante Twi (Ghana)  
2. Creole (Guinea Bissau)  
3. Dagbani (Ghana)  
4. Dogri (India)  
5. Etsako (Nigeria)  
6. Fante (Ghana)  
7. Hebrew (Israel)  
8. Javanese (Indonesia)  
9. Kazakh (Kazakhstan)  
10. Khmer (Cambodia)  
11. Lingala (Congo - Zaire)  
12. Moore (Burkina Faso)  
13. Samoan (Fijji)

Translations of the Holy Qur‘ān in the following languages are being revised:

1. Albanian  
2. Bengali  
3. Danish  
4. English  
5. German  
6. Gurmukhi  
7. Hausa  
8. Hindi  
9. Italian  
10. Luganda  
11. Malayalam  
12. Persian  
13. Russian  
14. Spanish  
15. Swahili  
16. Swedish  
17. Tamil  
18. Telugu

Translations of the Holy Qur‘ān in the following languages are planned in the future. These will be published soon:

1. Batakese (Indonesia)  
2. Balanta (Guinea Bissau)  
3. Bosnian (Bosnia)  
4. Kirghiz (Kirghistan)  
5. Kurdish  
6. Russian


Ḥaḍrat Khalīfatul Masīḥ IV delivered his last Friday Sermon and held his last Question/Answer session on April 18, 2003 at the Faḍl Mosque, London. He passed away on April 19, 2003 at 9:30 am due to heart failure. His body was placed at the Mahmūd Hall, Faḍl Mosque, London where thousands of Aḥmadīs, who came from all over the world, viewed his face. Then his funeral cortège was brought to Islamabad, Tilford, where on 22nd April, Ḥaḍrat Mīrzā Masrūr Āḥmad, Khalīfatul Masīḥ V led the funeral prayers of Ḥaḍrat Khalīfatul Masīḥ IV, and he was buried. More than 40,000 Aḥmadīs from all over the world took part in the funeral prayers.
Hadrat Khalifatul Masih V\(^{\text{aba}}\) (1950-)

(Period of Khilafat: April 22, 2003 -)

Hadrat Mirza Masrur Ahmad\(^{\text{aba}}\) was elected Khalifah upon the demise of Hadrat Khalifatul Masih IV\(^{\text{aba}}\) on April 22, 2003. Maulana Ataul Mujeeb Rashed, Secretary, Majlis Shura has made the following announcement regarding election of the Khalifatul Masih V\(^{\text{aba}}\) in the Weekly International Alfadl of April 25, 2003:

"It is announced for the information of the members of the Ahmadiyya Jamat that a meeting of the Majlis Intikhab (Electoral College), appointed by Hadrat Khalifatul Masih II\(^{\text{a}}\), was held on Tuesday, 22nd April 2003, after Maghrib and Ishaa Prayers, at the Faadl Mosque, London. The meeting was presided by Chaudhary Hameedullah Sahib. The members of the Electoral College took an oath of allegiance to Khilafat-i-Ahmadiyya and then elected Hadrat Mirza Masrur Ahmad\(^{\text{aba}}\) as Khalifatul Masih\(^{\text{aba}}\). All members of the Electoral College took initiation at the hands of Hadrat Mirza Masrur Ahmad, Khalifatul Masih V\(^{\text{aba}}\). Then permission was granted to the general community members waiting outside the mosque to come inside the mosque. Thus, over 10,000 members, who were waiting outside, around the mosque, took initiation at the hands of Hadrat Mirza Masrur Ahmad\(^{\text{aba}}\), Khalifatul Masih V\(^{\text{aba}}\). May God Almighty accept and bless this election. Amin."

Hadrat Mirza Masrur Ahmad, Khalifatul Masih V\(^{\text{aba}}\), who was born on September 15, 1950, is a son of Hadrat Mirza Mansur Ahmad and Sahibzadi Nasira Begum Sahiba, a great-grandson of the Promised Messiah and Mahdi\(^{\text{a}}\), a paternal grandson of Hadrat Mirza Sharif Ahmad and a maternal grandson of Hadrat Khalifatul Masih II\(^{\text{a}}\). In 1977, he devoted his life and worked from 1977 to 1985 in Ghana. First as Principal of Ahmadiyya Secondary Schools and then as Manager, Ahmadiyya Agricultural Farm. Before becoming Khalifatul Masih, he was serving the Jamat as Nazir A’la and Amir Muqami in Rabwah, Pakistan.
ORGANIZATIONAL STRUCTURE OF THE AHMADIYYA MUSLIM JAMĀ‘AT

The Ahmadiyya Jamā‘at is a representation of True Islām. The Jamā‘at’s activities and projects are carried out throughout the world by only a small staff of missionaries, who have devoted their lives, and by volunteers who sacrifice their time, skills, wealth and property for the sake of Allāh. Today, the Ahmadiyya Muslim Community is found in 175 countries of the world and is vigorously pursuing its goal to unite the world under one spiritual banner. The Jamā‘at is active in propagation of true Islām and serving humanity. It has built more than 5000 mosques and several hundred Mission houses throughout the world. It has also opened clinics and schools globally, and translated the Holy Qur’ān into more than 55 languages. The organizational structure of the Jamā‘at includes:

1. Khalīfatul Masīh
2. Majlis-i-Mushāwarat
3. Sadr Anjuman Aḥmadiyya
4. Tehrik-i-Jadid, Anjuman Aḥmadiyya
5. Waqf-i-Jadid
6. Local Anjumans

KHALĪFATUL MASĪḤ

The Supreme Head of the Ahmadiyya Movement in Islām, duly elected in accordance with the rules for the election of the Khalīfatāh in the Aḥmadiyya community and whom all Ahmadīs owe allegiance as
envisaged by the teachings of Islām.

As the Supreme Head of the Jamā’at, Khalīfātul Masīḥ directs and guides the Jamā’at’s activities, and all institutions and associations within the Jamā’at are under him.

MAJLIS-I-SHŪRA OR MAJLIS-I-MUSHĀWARAT

*Majlis-i-Shūra or Majlis-i-Mushāwarat* is a consultative body. Its meeting is usually held once a year. However, Khalīfātul Masīḥ can call a meeting of Majlis-i-Shūra whenever he desires. This consultative body is not under the Sadr Anjuman Aḥmadiyya, rather, it is directly under the Khalīfātul Masīḥ.

It is stated in the Holy Qur’ān:

وَ شَارَوْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَرَضْتَ فَتَوْكَلْ عَلَى اللَّهِ إنَّ اللَّهَ يُحِبُّ الْمَتَوْكَلِينَ

wa shāwir hum fil amri fa idhā ‘azamta fatawakkal ‘alallāh innallāha yuḥibbul mutawakkilīn

And consult them in matters of importance; and when thou art determined, then put thy trust in Allāh, Surely, Allāh loves those who put their trust in Him. (3:160)

In 1922, the Khalīfātul Masīḥ II set up a consultative body *(Majlis-i-Shūra or Majlis-i-Mushāwarat)* to advise the Khalīfah on many important matters related to finance, budget, education, missionary projects and other affairs of the community. This advisory body formally meets at least once every year to render its advice to Khalīfātul Masīḥ (At
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the international level) or the Amīr Jamā‘at of a country (At the local level). Thus, it is an advisory and Consultative Council of Jamā‘at Aḥmadiyya Muslimah. As an institution it ranks next after Khalīfah in sanctity.

**International Majlis-i-Shūra**

The International Majlis Shūra, which is presided by the Khalīfah of the time, and representatives from Jamā‘ats all over the world participate. Proposals for inclusion in the agenda of the Central International Majlis-i-Shūra are submitted through the Amīr of the national Jamā‘ats or by the Markaz (Center). Only such proposals are included in the agenda of the International Majlis-i-Shūra as have been approved by Ḥadīrat Khalīfātul Masīḥ. The subsequent discussions provide a useful barometer of prevailing trends in the opinion of members.

The International Majlis-i-Shūra primarily comprises representatives from the Ṣadr Anjuman Aḥmadiyya, Teḥrik-i-Jadīd and Waqf-i-Jadīd including the Private Secretariat; all missionaries in whatever capacity, such delegates of various national Jamā‘ats, and invited guests as have been approved by Ḥadīrat Khalīfātul Masīḥ.

The Khalīfātul Masīḥ presides over all the proceedings of International Majlis-i-Shūra, although routine matters of calling speakers in turn may be left to an invited assistant.

After Tilāwat (Recitation of the Holy Qur’ān), silent prayers, brief inaugural comments, implementation report of the proposals adopted in the previous Shūra and a report on rejected proposals [e.g. a proposal already rejected in any of the past three years or proposals of purely administrative or domestic nature, or a proposal concerning the interpretation of Sharī‘ah which should be submitted through the Muftī Silsilah (The Chief Jurist of the
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Jamā‘at at the Center are presented by the secretary of Majlis-i-Shūra. Then, subcommittees may be nominated to go over the proposals or the entire general body may go over the proposals.

Delegates render their opinions freely, independent of any partisan or vested interests and above all speaking the truth straight-forwardly recognizing that God Almighty watches over them and holds them accountable for the discharge of the trust reposed in them.

The Majlis-i-Shūra is not a parliament; indeed there is no other body as unique as the Aḥmadiyya Majlis-i-Shūra. The participants act with Taqwā (righteousness) and are conscious that Allāh watches over them and keeps an eye on their account.

The Khālifatul Masīḥ comments, or issues instructions, or announces his decision on the proposals during the course of his observations but may reserve the matter for further reflection. He generally accepts the advice given by the majority but if he is of the view that the advice runs counter to some principle or is not in the mutual interest of the Jamā‘at, he rejects the consensus or announces his acceptance in a modified form which thereafter is not open to objection in principle. The approved recommendations become binding on all Jamā‘ats.

The architect of the present shape of the International Majlis-i-Shūra is undoubtedly Ḥadīrat Khālifatul Masīḥ IV who has continued to guide and encourage all national Jamā‘ats and auxiliary organizations to emulate as far as possible the standards established by the Central International Majlis-i-Shūra.

General Rules of International Majlis-i-Shūra:

a) Subcommittee members are nominated by the National Amīr of each country. Although, subject to National Amīr's consent, a delegate may volunteer himself to serve in a
b) The Jamā‘at proposing an item included in the Agenda must have a delegate as a member of that subcommittee.

c) A subcommittee member cannot oppose the recommendation of the subcommittee unless the Chairman of the subcommittee acknowledges the dissent and registers the member's right to oppose the recommendation during the subcommittee's meeting.

d) The recommendations of the subcommittee supersede the original proposal.

e) An amendment to the proposal can be presented during a session of the Majlis-i-Shūra only in writing. Verbal amendments are not acceptable.

f) Any delegate who wishes to express an opinion on any item under discussion must raise his hand when Ḥadrat Khalīfutul Masih so invites and register his full name and the Jamā‘at. Once this list has closed, delegates who did not register their own names when so invited are then not authorized to speak on that matter. If a previous delegate has broadly addressed the matter he wanted to cover, a delegate may withdraw his name.

g) When invited, delegates must be as brief as possible and restrict themselves to the item then being discussed. This helps save the precious time of all delegates.

h) Speakers must only address the Chair and they must never deride any other speaker.

i) A poll is always conducted by show of hands only. There are no secret ballots. No one is allowed to abstain. Everyone must vote either for or against the motion.
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j) Since the proceedings are recorded and transcribed from these proceedings, whenever one speaks he should identify himself and the Jamāʿat he represents.

k) Separate arrangements are made for ladies and a limited number of visitors. Ladies do not participate at the subcommittee stage, but their contributions during the full Council (General Body) discussion are always welcomed. Visitors participate as observers and are not allowed to speak or vote.

l) The delegates obtain permission from the Chair before leaving any session of the Shūra.

(International Majlis-i-Shūra, London, UK)

National Majlis-i-Shūra

The National Shūra is held under the chairmanship of National Amīr of the country. In this Shūra, the national office-bearers, the Presidents and the elected representatives of all local Jamāʿats participate. The recommendations of the National Shūra, at the conclusion of the Shūra, are sent to Khalīfātul Masīḥ for his approval. The final decision is that of the Khalīfātul Masīḥ. He may accept, reject or partially accept the recommendations of the International and National Shūras. Whatever is the decision of the Khalīfātul Masīḥ, it is accepted by the Jamāʿat open-heartedly. Jamāʿat believes that Khalīfātul Masīḥ, after prayers, thinking, and under the guidance of God Almighty makes a decision regarding acceptance or rejection of the recommendations. Jamāʿat throughout its history has found that the decisions of the Khalīfātul Masīḥ have always been blessed for the Jamāʿat. The general rules mentioned above for International Shūra also apply to the National Majlis-i-Shūra.

National Majlis-i-Shūra consists of the following:
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1. **Amīr**

2. All the Local Missionaries.

3. All the National Office-bearers of the Organization including Ṣadr Khuddāmul Ḩāmīyya and Ṣadr Anṣārullāh.

4. All the Presidents of the Local Jamā’ats.

5. Elected representatives from Local Jamā’ats, specially elected annually for this purpose and approved by the Amīr.

6. Where there is no Local Jamā’at, the Amīr may invite by special invitation any member living in that area to attend, but such a member shall not have the right to vote.

7. The Amīr may invite, by special invitation, Representatives of affiliated bodies, but such representatives shall have no right to vote.

8. Representatives of Lajna Imā’illah participate as observers and listen to the proceedings while sitting in a separate room. They may give their opinion during the General Body meeting. However, they do not vote.

THE INTERNATIONAL HEADQUARTERS (MARKAZ)

The original Headquarters of the Community are in Qadian, India, the birth place of the Promised Messiah and Mahdi. After the division of the subcontinent into India and Pakistan, the Headquarters moved to Rabwah, Pakistan. The International Headquarters of the Ahmadiyya Jamā’at, at present are based in London, England, where Ḥaḍrat Khalīfātul Masīḥ IV currently resides, and in Rabwah, Pakistan. Work under the guidance and instructions of the Khalīfātul Masīḥ and the Center may be changed to any other place if the Khalīfātul Masīḥ so directs.

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Qadian, India

**Darweshān-i-Qadian**

On the partition of India and the creation of Pakistan in August 1947, many of the Muslims living in India moved to Pakistan. Ĥadrat Khalifatul Masih II also decided to move the administrative center of the Ahmadiyya Jamā‘at from Qadian to Pakistan. Under the directive of Ĥadrat Khalifatul Masih II, 313 Ahmadis stayed behind in Qadian to look after the holy sites in Qadian, the birth place of the Promised Messiah and Mahdi, and the starting place of Ahmadiyya Muslim Jamā‘at in Islam. These 313 Ahmadis are called "Darweshān-i-Qadian".

**Mināratul Masīḥ**

One of the signs of the advent of the Promised Messiah and Mahdi, as described by the Holy Prophet, was that he will be raised near a white minaret East of Damascus. The tradition of the Holy Prophet is as follows:

\[
yanzilu ʿisabnu maryama ʿindal manāratil baidāʾi sharqqiyu dimashq
\]

The Messiah will descend on the East of Damascus near a white minaret

*(Kanzul ‘amāl, Vol. 7)*
Although the real meaning of the minaret is symbolic, it was the practice of the Promised Messiah and Mahdi\textsuperscript{a} to endeavor to fulfill every prophecy in its literal form as well. For this reason, and in accordance with Divine instructions, he laid the foundation stone of Mināratul Masāḥ on Friday, March 13, 1903. The structure was completed in early 1916. It has three stages, 92 steps, and total height is 105 feet. The clock was fixed in 1933. Qadian is situated to the East of Damascus and the white minaret is the sign of peace and proclaims the advent of the Prince of Peace, The Promised Messiah and Mahdi\textsuperscript{a} (The Mināratul Masāḥ is depicted on the cover of this book).

(Dārul Amān, Abdul Rashid, Architect, London, UK, p 68)

**Baitul Fikr**

Most of the Promised Messiah and Mahdi\textsuperscript{a}'s early literary work was undertaken in this room (Baitul Fıkır). He also wrote his book "Brāhin-i-Aḥmadiyya" here. Allah mentions this room in one of the revelations to the Promised Messiah and Mahdi\textsuperscript{a}:

"Have We not made everything easy for you, the place of contemplation"

The Promised Messiah and Mahdi\textsuperscript{a} used to enter the Mubārak Mosque through the small window in this room.

**Baitud Duʿā’**

The Promised Messiah and Mahdi\textsuperscript{a} got this room built on 13th March, 1903 so that he could pray there most intensively and devotedly. By his ardent prayers he invoked special favor of God to enable him to prove the superiority of Islām through arguments
and reasoning. He prayed to God Almighty to bless this place and make it a house of peace and security and arm him with the arguments and reasoning necessary for establishing the glory of Islam. He named it *Baitud Du‘ā*.

(Dārul Aman, Abdul Rashid, Architect, London, UK, p 58; Dhikri-Ḥabīb: Ḥaḍrat Muftī Muḥammad Sādiq)

**Bahishti Maqbarah**

At the end of 1905, the Promised Messiah and Mahdi started receiving a large number of revelations indicating that his demise is near. Promised Messiah and Mahdi published a 'Will' entitled, 'Al-Wasiyyat' and also published all of the revelations about his demise. In this 'Will', the Promised Messiah and Mahdi, under Divine guidance, also proposed establishment of a special graveyard, which he named as *Bahishti Maqbarah* (The Heavenly Graveyard). In fact, the Promised Messiah and Mahdi had seen a dream regarding this graveyard several years ago in which God Almighty had told the Promised Messiah and Mahdi that a separate graveyard should be established for the specially sincere and righteous people of the Jamāʿat who are blessed in the sight of God Almighty, so that it is a memorial for the new generations of Aḥmadi to refresh their faith. Promised Messiah and Mahdi had been thinking for a long time about the land and location of the graveyard. However, when Ḥaḍrat Maulvi Ḥaḍrat Maulvi ‘Abdul Karim Şāhib Sialkoti passed away and at the same time he received several revelations about his own demise, then Promised Messiah and Mahdi took practical steps to implement the Heavenly Graveyard proposal. Promised Messiah and Mahdi selected a piece of land adjacent to his garden in the south of Qadian and laid foundation of the *Bahishti Maqbarah*. At that time, body of Ḥaḍrat Maulvi ‘Abdul Karim Şāhib which was temporarily buried in a box at another place was moved to the *Bahishti Maqbarah*. Thus, *Bahishti*
Maqbarah (Heavenly Graveyard) was started in Qadian during the
life of the Promised Messiah and Mahdi™.

Regarding Bahishṭī Maqbarah, the Promised Messiah and
Mahdi™ has stated:

".... And a place has been shown to me that this would be
my grave. I saw an angel measuring a plot of land, and reaching a
point he said to me that was the spot for my grave. Then at one
place I was shown a grave more shining than silver, and all its earth
was of silver. Then it was said to me that this was my grave. And I
was shown a spot which was named "Bahishṭī Maqbrah" (Heavenly
Graveyard).

(The Will, p 35, Rûhani Khazā‘īn, Vol. 20, p. 320)

Funeral prayer of the Promised Messiah and Mahdi™ took
place in the grounds of the Bahishṭī Maqbarah and he was buried in
this graveyard. Many of the companions of the Promised Messiah
and Mahdi™ and other Mûṣīān are buried in this Heavenly
Graveyard. Branches of this Heavenly Graveyard have been
established in Rabwah, Pakistan and in other countries where
Mûṣīās are buried. Ḥaḍrat Nuṣrat Jahān Šāhiba™ (Ḥaḍrat Amma
Jan), wife of the Promised Messiah and Mahdi™, Ḥaḍrat Khalīfatul
Masīh I™, Ḥaḍrat Khalīfatul Masīh III™, and many other family
members and Companions of the Promised Messiah and Mahdi™
are buried in the Bahishṭī Maqbarah at Rabwah, Pakistan.

Rabwah, Pakistan

On the creation of Pakistan in August 1947, Ḥaḍrat Khalīfatul
Masīh I™ moved the administrative center of the Jamā‘at from Qadian,
initially to Lahore, and then to Rabwah. On September 20, 1948, about a
year after moving from Qadian, Ḥaḍrat Khalīfatul Masīh I™ laid
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The foundation of the new center at Rabwah. At the time of its founding, Rabwah was a waste, desert land with no vegetation and frequent dust storms. Over the past 54 years, Rabwah has grown into a large Ahmadiyya Muslim town complete with schools, colleges, hospital, library, institutions of religious learning and various offices of the Ahmadiyya Jamā‘at. Rabwah is also the official residence of Khalīfatul Masīh. However, at present, Ḥadrat Khalīfatul Masīh IV (Ḥudūr) resides in London, UK.

Some of the important institutions in Rabwah are as follows:

**Ṣadr Anjuman Aḥmadiyya**

Ṣadr Anjuman Aḥmadiyya is one of Jamā‘at’s most important institutions, which the Promised Messiah and Mahdi established during his life. In December 1905, the Promised Messiah and Mahdi received a revelation that his end was near. Thereupon he wrote a brochure called *Al-Wasiyyat* (The Will) and distributed it among his followers. Until the publication of ‘Al-Wasiyyat’ there were separate Anjumans in-charge of the management of the school and the magazine. *Al-Wasiyyat* created a new Anjuman for the management of the cemetery and of bequests. Later on, at the insistence of some of his followers, in December 1906, he converted the last Anjuman, which was charged with the administration of bequests into a larger one which was placed in general control of the educational institutions - secular and religious - the Review of Religions, the cemetery and all the other activities; and was designated as the Ṣadr Anjuman. Jamā‘at’s obligatory *Chanda* system and its implementation, *Ta‘limi* (educational), *Tarbiyyati* (Moral training), *Tablighi* (Preaching), *Rifahi* (Social works) activities are supervised by this Anjuman. Furthermore, the system of the local, district, and the provincial Amārāt (Offices) is run under the supervision of the Anjuman. On January 1, 1919, various Departments (Nazārāt) were set up by Ḥadrat Khalīfatul Masīh II to streamline the working of Ṣadr Anjuman Aḥmadiyya. There are several different offices and
Naẓārāt (Directorates) under the supervision of this Anjuman. The head of each Naẓārat (Directorate) is called a Naẓir (An inspector or in-charge). The in-charge of the Ṣadr Anjuman Āḥmadiyya is called Naẓir ʿAṭā (Chief Secretary) who works under the instructions of the Ḥaḍrat Khalīfatuṭul Masīḥ. On 31st May, 1950, Ḥaḍrat Khalīfatuṭul Masīḥ II laid the foundation of a grand building for the various offices of the Anjuman in Rabwah, and on November 19, 1957, he did the opening of the building with prayers.

Following are the various Naẓārat of Ṣadr Anjuman Āḥmadiyya:

1. Naẓārat-i-ʿUlyā (Principal Directorate)

Except the Šīgah Jāt (Branches) which are directly under the Ṣadr, Ṣadr Anjuman Āḥmadiyya, all of the Naẓārat (Directorates) and Šīgah Jāt (Branches) are under the Naẓārat-i-ʿUlyā. The Naẓārat-i-ʿUlyā itself is directly under the Ṣadr, Ṣadr Anjuman Āḥmadiyya.

2. Naẓārat-i-Dīwān (Directorate of Establishment Division)

The duties of this department include appointments, promotions, transfers, overseeing and keeping of the records of the employees.

3. Naẓārat-i-Baitul Māl Āmad (Directorate of Finance, Income)

All of the Jamāʿat's financial book-keeping is the responsibility of this department. All the information regarding Chanda paid by Jamāʿat members come to this department where a systematic record is kept. To increase Jamāʿat's income is also a responsibility of this department.

4. Naẓārat-i-Baitul Māl Kharch (Directorate of
Finance, Expenditure)

It is the responsibility of this department to make an estimate of the expenses, and to prepare the expense budget. The department keeps a detailed record of all the Jamā‘at expenses done anywhere and in anyway.

5. Nazarat-i-Amur ‘Ama (Directorate of Internal Affairs)

This department has been established to keep discipline in the Jamā‘at, to resolve disputes between Jamā‘at members, to implement the decisions made by Qaḍā (Jamā‘at’s department of Justice), and to take care of various other affairs of the Jamā‘at. Faḍl-i-‘Umar Hospital also comes under this department.

6. Nazarat-i-Islahu Irshad, Markaziyya, (Directorate of Reformation and Moral Training, Central)

Tarbiyyatī (moral training), Tablīghī (Preaching), and Islahī (Reformational) affairs of the Jamā‘at members in Pakistan are handled by this department. The organizational affairs and supervision of the Murabbiyyān (Missionaries assigned duties in Pakistan) are also handled by this department.

7. Additional Nazarat-i-Islahu Irshad, Muqām (Local, Directorate of Reformation and Moral Training).

In the following districts of Pakistan the work stated above under the heading, "Nazarat-i-Islahu Irshad, Markaziyya" is carried out by this department: Sargodha, Khushab, Jhang, Toba Tek Singh, Faisal Abad, Shiekhupura, Gujranwala, Narowal, and Sialkot.
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8. **Additional Nazarat-i-Ishāhu Irshād, Brā’i Da’wat-i-ilallāh** *(Additional Directorate of Reformation and Moral Training, In-charge Preaching)*

This *Nazarat* is responsible for organizing and stimulating the *Da‘ī ilallāh* work.

9. **Additional Nazarat-i-Ishāhu Irshād, Brā’i Ta‘īmul Qur‘ān and Waqf-i-Ārdī** *(Additional Directorate of Teaching of the Holy Qur‘ān and Temporary Devotion)*

This department is responsible for sending the members under the *Waqf-i-Ārdī Scheme* (Devotion for a short period of time) to various *Jamā’ats*. Furthermore, the department makes programs for religious training of the members living in various *Jamā’ats*. In training, the emphasis is on *Ta‘īmul Qur‘ān*.

10. **Nazarat-i-Ta‘īlim (Directorate of Education)**

To guide *Ahmādī* students, boys and girls, towards higher education so that educational level of the members of the *Jamā‘at* is elevated. To this end, the department provides necessary information and facilities to the students and supervises their educational progress. To encourage the students towards higher education, the department gives awards and scholarships to academically talented students. All the arrangements regarding admissions of students in *Madressatul Hifz* (School for preparing *Hafiz-i-Qur‘ān*) are made by *Nazarat-i-Ta‘īlim*.

11. **Nazarat-i-Zirā‘at (Directorate of Agriculture)**
This department provides consultation in the field of agriculture to the members of the Jamāʿat so that they could make advancement in the field of agriculture.

12. **Naẓārat-i-Sanʿatu Tiḥārat (Directorate of Trade and Commerce)**

This department gives consultation in the area of industrial trade so that the members of the Jamāʿat could excel in industrial trade.

13. **Naẓārat Khidmat-i-Darweshān (Directorate of Looking After the Interests of Qadian and Ahmādis Living in It)**

This department is responsible for taking care of the relatives of those members of the Jamāʿat who stayed in Qadian, India at the time of creation of Pakistan (Darweshān-i-Qadian). Furthermore, this department is responsible for communication between the Darweshān of Qadian and their relatives living in Pakistan.

14. **Naẓārat-i-Dārul Diḥāfat (Directorate of Hospitality)**

This department is responsible for hospitality (i.e. running the Dārul Diḥāfat or Langar Khāna (Free public kitchen) of Ḥaḍrat Masīḥ Maʿūd).

15. **Naẓārat-i-Iṣḥāʿat wa Taṣnīf (Directorate of Publication)**

This department is responsible for publishing all sort of literature of the Jamāʿat. The department is also responsible for publishing books of the Promised Messiah and Mahdī and the Khulafāʾ-i-Jamāʿat Ahmādiyya.
16. Naẓarat-i-Amūr Khārjah (Directorate of External Affairs)

This department is responsible for taking care of the legal problems (i.e. pleading of the law suits, etc.). The department is also responsible for establishing connections and increasing cooperation between Aḥmadīs and various states and countries.

Besides the above stated Naẓārāt, there are also few Naẓāmāt (Department) established. The in-charge of a Naẓāmāt is called a Naẓīm. However, in-charge of some of the Branches is called a Secretary. The Naẓīm and the Secretary have the status of a Na‘īb Naẓīr (Deputy in-charge). Some of the Naẓāmāt are briefly mentioned here:

1. Naẓāmāt-i-Tashkhis Jā’īdād (Department of Assessment of Property Value)

This Naẓāmāt is responsible for doing appraisal of the properties of a Mūṣī. Particularly, after death of a Mūṣī, if a problem arises concerning the will of the Mūṣī, this department is responsible to do full search and evaluation of the properties of the Mūṣī.

2. Naẓāmāt-i-Dārul Iftā‘ (Department Dealing with Interpretation of Religious Laws)

This Naẓāmāt is responsible for finding solutions of important and difficult present day problems with the help of Shari‘ah. Under this Naẓāmāt, a Majlis Iftā‘, consisting of various scholars of the Jamā‘at, as its members, is established. The members of the Majlis Iftā‘ are appointed with the approval of the Khalīfatul Masīh. Whenever the
need arises, this Majlis, after considering the various issues and problems relating to the religious law, presents its report to Khalīfatul Masīḥ. Only when approved by the Khalīfatul Masīḥ, the recommendations become applicable to the concerned situation. About the general issues, the Muftī Silsilah (The Chief Jurist of the Jamā‘at) gives a legal opinion. If he feels necessary, before giving a legal opinion, the Muftī Silsilah can informally consult the scholars of the Jamā‘at.

3. Naẓāmāt-i-Jā‘idād (Department of Properties)

Ṣadr Anjuman Ahmadiyya's construction projects are managed by this Naẓāmāt. Construction of all the new buildings, roads and bridges, etc., essential for the Jamā‘at and repair of the old buildings is done under the supervision of this department. In-charge of the department is called Naẓīm Jā‘idād (In-charge, Properties) who is responsible for the expense accounts of the department. He is answerable to the Naẓir A‘lā and all the record about the construction and supervision of the buildings and all the maps are kept with this department.

4. Shu‘bah Rishta Nāta (Matrimonial Department)

This department guides and helps the Aḥmadi families in matrimonial affairs. It helps establish communication between the families looking for partners for their marriageable children. Record of the marriages is also kept by this department. In-charge of this department is called Secretary Rishta Nāta who is answerable to Naẓir İşlāḥu Irshād Markaziyya and works under his guidance.

5. Majlis Kār Pardāz Bahishtī Maqbarah (Bahishtī Maqbarah Management Body)
All the work related to "Wills", and Bahishti Maqbarah is carried out by this department. This body is responsible to check the Chanda accounts of the Mūṣīṣ and also keeps record concerning the graves. This body corresponds with the Mūṣīṣ in connection with the Wasiyyat (Will) affairs. Secretary of this body is called, Secretary Majlis Kār Pardaz.


Teḥrik-i-Jadīd Anjuman Aḥmadiyya

Teḥrik-i-Jadīd (The New Movement) was launched in 1934 by Ḥaḍrat Mirzā Bashiruddīn Māḥmūd ʿAḥmad Khalīfatul Masīḥ II⁵, for the purpose of delivering the message of Islām and Aḥmadiyyat in the countries outside the Indian subcontinent. Teḥrik-i-Jadīd Anjuman Aḥmadiyya was established to supervise the collection and use of funds under the Teḥrik-i-Jadīd, to supervise the system of Waqfīn-i-Zindagī (Life Devotees), and to supervise the system of sending missionaries to countries outside the Indian subcontinent. Teḥrik-i-Jadīd Anjuman Aḥmadiyya, Pakistan, a society which was registered in 1960 under Act XXI of 1860 of the laws of Pakistan controls and guides all the Aḥmadiyya Missions outside Pakistan (except India and Bangladesh).

Like Ṯadr Anjuman Aḥmadiyya, under Anjuman Teḥrik-i-Jadīd several departments have been established. In-charge of each department is called, "Vākīl" who is responsible for the supervision of the activities of the department. The President of Teḥrik-i-Jadīd Anjuman Aḥmadiyya is called "Ṯadr". The Ṯadr is appointed by Ḥaḍrat Khalīfatul Masīḥ and holds office at his pleasure. He presides over the meetings of the Board of Directors.
Following are the various *Vakālats* (Departments) of *Teḥrīk-i-Jadīd*:

1. **Vakālat-i-‘Ulyā (Principal Department)**

   Supervision of the various departments and their branches, and coordination between the activities of the departments is the responsibility of the *Vakālat-i-‘Ulyā*. The head of this *Vakālat* is called *Vākilul Aʿlā* who works under the directions of the *Khalīfatul Masīḥ*. He is the chief executive of *Teḥrīk-i-Jadīd* and is responsible for all matters concerning *Teḥrīk-i-Jadīd Anjuman Ahmadiyya*. This *Vakālat* supervises all the departments of *Teḥrīk-i-Jadīd*. *Vākilul Aʿlā* is responsible for holding of elections of office-bearers of the *Jamaʿat* at local, and national level in accordance with the rules and regulations.

2. **Vakālat-i-Taʿmilu Tanfīd (Department of Compliance and Enforcement)**

   This *Vakālat* (Department) is responsible for supervising implementation of plans and programs approved by *Hadrat Khalīfatul Masīḥ* and assigned to different departments of *Teḥrīk-i-Jadīd*.

3. **Vakālat-i-Dīwān (Department of Revenue)**

   This department is headed by *Vākilud Dīwān* who also act as Secretary of *Majlis Teḥrīk-i-Jadīd*. To organize the meetings and to keep the record of the proceedings of the meetings of *Teḥrīk-i-Jadīd* is the responsibility of this *Vakālat* (Department). Appointments, promotions and retirement affairs of the employees of the various department of the *Teḥrīk-i-Jadīd* are handled by this
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Vakālat. Preparation of the payrolls of the employees and payment of the salaries is also responsibility of this Vakālat. Thus, this Vakālat is responsible for implementing all the decisions concerning the personnel of Tehrik-i-Jadid. Furthermore, all the arrangements regarding admissions of students in Jāmi‘a Ahmadiyya (Missionaries Training College) are made by this Vakālat.

4. **Vakālat-i-Tabshīr (Department of Ahmadiyya Muslim Foreign Missions)**

The head of this Vakālat is known as Vakīlut Tabshīr. This Vakālat is responsible for all the affairs concerning Tablīgh (Propagation of the message of Islam and Ahmadiyyat throughout the world). Religious education and spiritual training of the community members is also conducted and supervised by this department. This department also performs the task of religious and moral training (Tarbiyyat) of all Jamā‘ats. Establishment and management of mosques, mission houses and community centers is the responsibility of this Vakālat. This Vakālat makes suitable arrangements for dissemination of Khalīfatul Masih's Friday Sermons (Khutbahs) and directives to all members of the Jamā‘at. All missionaries and Mu‘allims of Tehrik-i-Jadid work under the supervision of Vakālat-i-Tabshīr. Vakīlut Tabshīr in consultation with the Vakīlut A‘lā submits proposals to Ḥadrat Khalīfatul Masih for appointment of Central Missionaries and Missionaries' In-charge to various countries. Thus, all the affairs of the missionaries working in foreign countries are handled by this department. This department trains missionaries, gets visas and makes travel arrangements for the missionaries to the countries of their appointment. Furthermore, the department is responsible of taking care of the families of the missionaries.

5. **Vakālati Mal Awwal (Department of Financial Affairs I)**
The office of Vakīlul Māl I is called Vakālati Māl I. Vakālati Māl I keeps the Jamāʿats in Pakistan informed of the aims and objectives of Tehrik-i-Jadid, and of the worldwide activities and achievements of Tehrik-i-Jadid. To develop means of producing funds for running the affairs of Tehrik-i-Jadid is the responsibility of this department. The department fixes targets for Chanda collection and makes arrangements to achieve these targets following the instructions of Ḥāḍrat Khalīfatul Masīh.

6. Vakālat-i-Māl Thānī (Department of Financial Affairs II)

The office of Vakīlul Māl II is called Vakālati Māl II. Vakālati Māl II makes the aims and objectives of Tehrik-i-Jadid known to the Jamāʿats outside Pakistan and gives wide publicity to the Tehrik-i-Jadid scheme and its demands as enunciated by Ḥāḍrat Khalīfatul Masīh. The department is responsible for making assessment of Chandas, due from members outside Pakistan, and arrange collection of these Chandas, whether obligatory or voluntary. This department prepares income and expense budget of Tehrik-i-Jadid and presents the budget to Ḥāḍrat Khalīfatul Masīh for his approval. After approval by Ḥāḍrat Khalīfatul Masīh, the Vakālat issues the respective budgets to various departments in Pakistan, as well as to the concerned Jamāʿats outside Pakistan. There is a special cell for Waṣāya in this Vakālat. This cell educates members outside Pakistan about the institution of Waṣīyyat and tries that new members continue to join this institution. The cell is headed by a Naʿīb Vakīlul Māl. Furthermore, the department keeps record of the payments of Chanda Waṣīyyat by the Mūṣīs living in countries other than
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Pakistan. The collection of Chanda Waqf-i-Jadid and its pledges outside Pakistan is also the responsibility of this Vakālat.

7. **Vakālat-i-Mal Thalith (Department of Financial Affairs III)**

This Vakālat supervises the management and maintenance of all movable and immovable property of the Jamāʿat, outside Pakistan as well as that of Tehrik-i-Jadid Anjuman Ahmadiyya Pakistan. Responsibilities of this department also include to keep complete records of all the properties of Tehrik-i-Jadid. Furthermore, purchasing, selling and expansion of the Tehrik-i-Jadid properties, when necessary, is also carried out by this department. This Vakālat also works as Muḥāṣib (Accountant General) to Tehrik-i-Jadid Anjuman Ahmadiyya Pakistan.

8. **Vakālat-i-Taʿlīm (Department of Education)**

Vakālat-i-Taʿlīm attends to the educational affairs of the Jamāʿat outside Pakistan. This Vakālat oversees general educational uplift of the Ahmadiyya Jamāʿat. It manages all the educational institutions of the Jamāʿat in all countries other than those in the African continent. Ḥāmiʿa Ahmadiyya Rabwah and all Missionary Training institutions outside Pakistan will be supervised by this Vakālat. (At present the management of all the educational institutions of the Jamāʿat in Africa, with the exception of Missionary Training Colleges, is being carried out by Majlis Nuṣrat Jahān, Tehrik-i-Jadid, Rabwah.)

9. **Vakālat-i-Taṣnīf (Department of Publication)**

Preparation and publication of literature written by Promised Messiah and Mahdī and scholars of the Jamāʿat
and translation of the literature in various languages used in foreign countries is the responsibility of this *Vakālat*. When desired, the department provides scholarly material to *Jamāʿat*s in foreign countries. This *Vakālat* is responsible for preparing fresh literature at the *Markaz* and in *Jamāʿats* abroad in order to meet new requirements. Furthermore, this *Vakālat* approves all the literature prepared in foreign missions prior to its publication. It monitors the contents of Ahmadiyya Periodicals published abroad to ensure that nothing contrary to the *Jamāʿat*s teachings and doctrine is published therein. It keeps a record at the *Markaz* of all the publications of the *Jamāʿat* printed anywhere in the world. It also maintains a record of all that is printed abroad against the *Jamāʿat*.

This *Vakālat* is responsible for establishing book depots in missions abroad wherever possible. The department takes steps that members of the *Jamāʿat* develop scholastic and writing skills through writing articles and essays. The department supervises translation and publication of the Holy Qurʾān in foreign languages.

10. **Vakālat-i-Waqfi Nau (Department of New Devotees)**

Keeping in view the five Friday sermons delivered by Ḥadrat Khalīfatul Masīh IV, and his other directives, this *Vakālat* makes the aims and objects of *Waqf-i-Nau* known to the *Jamāʿat*. It maintains record of all *Waqfīn-i-Nau*. The department is also responsible for taking care of religious training and other affairs of the *Waqfīn-i-Nau* children.

11. **Vakālat-i-Ṣanʿatu Tijārat (Department of Industry and Trade)**

*Vakālat-i-Ṣanʿatu Tijārat* persuades members of the *Jamāʿat*
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to involve themselves more and more into trade and industry. This department collects and provides information about industries and trade to the members of the Jamā‘at. The department also develops industrial and business connections between Ahmādī Industrialists and Businessmen throughout the world. Thus all the industrial and business affairs of the Jamā‘at, except those of limited companies, are handled by this department.

12. Vakālat-i-Zirā‘at (Department of Agriculture)

Vakālat-i-Zirā‘at is responsible for the participation and progress of the Jamā‘at in the field of agriculture. This department is responsible for the supervision and development of the agriculture properties belonging to Tehrīk-i-Jadīd Anjuman Ahmadiyya and its branches. The department keeps income and expense record of the Jamā‘at’s agriculture land in Sindh, Pakistan and makes plans to improve income from these lands.

(Waqf-i-Jadīd Ha‘rat Musleh Ma‘ūd Scheme was initiated by Ḥaḍrat Mu‘šleḥ Ma‘ūd in 1957 who stated the following about the Scheme:

"... Now I would like to invite the Jamā‘at members to a new type of Waqf (Devotion). I related to you about this scheme briefly in my earlier sermon delivered on July 9, 1957. Although, this scheme has a vast scope, yet at this initial stage I have decided to utilize the services of 10 dedicated teachers or Waqtīn."

(Ha‘dat Khalīfatul Masih III) has explained the Scheme as follows:

(Waqf-i-Jadīd Ha‘rat Musleh Ma‘ūd, Revised Edition 1998, Published by Tehrīk-i-Jadīd Anjuman Ahmadiyya Pakistan)
"This is the work of Almighty God, and it will certainly be done. Since Almighty God has put this scheme into my mind, I will do this duty even if I have to sell my house and my clothes. ... Almighty God will separate those people who will not support me and will send angels from Heaven for my help."

"If our Jamâ‘at wishes to prosper it will have to extend its preaching activity in every quarter. There is need to amplify considerably our efforts so that our voice may reach every house in every town."

*(Al-Fadl, January 11, 1958)*

"The youth should dedicate their lives for serving the *Waqf-i-Jadid* Scheme and should follow the example of the Prophet Ḥadrat Īsmā‘īl..."

They should follow the footsteps of the Godly men like Ḥadrat Mo‘īnuddīn Chishti, Ḥadrat Shāhābuddīn Suḥarwardī, Ḥadrat Ismā‘īl Shahīd, may Allāh have mercy on them. They should give spiritual habitation to the barren land. They should educate the Muslims, teach them the Holy Qur’ān and the Ḥadīth and produce their successors far and wide, and spread the light of Islām."

*(Al-Fadl, February 4, 1958)*

Initial purpose of the Scheme was *Tablīgh* and *Tarbiyyat* in the rural population of Pakistan through dedicated and trained religious teachers and initial scope of the scheme was the subcontinent Indo-Pakistan. The first *Nāzīm Waqf-i-Jadid* was Ḥadrat Mīrzā Ṭāhir Aḥmād who later on became Khalîfâtul Masīh IV. Ḥadrat Khalîfâtul Masīh IV, in 1985, expanded the scope of the *Waqf-i-Jadid* scheme and made the scheme an 'International' scheme which involved world-wide *Chanda* (Monetary contributions) collections.

Ḥadrat Khalîfâtul Masīh IV stated the following about the scheme:
"Last year I expanded the horizon of Waqf-i-Jadīd and made it 'Global' in nature. By the grace of Allāh, this decision greatly benefited the Jamā‘at. More so, it appears that there was a Divine inspiration which instilled within me this need to internationalize the Waqf-i-Jadīd scheme. This inspiration dictated to me that the time has come to 'Globalize' this scheme."

(Friday Sermon, Jan. 2, 1987)

The head of Waqf-i-Jadīd is called Nazīm Waqf-i-Jadīd who is responsible for taking care of all the affairs of the Waqf-i-Jadīd. The administrative work has been divided into two Departments: Nizāmat-i-Mal and Nizāmat-i-Irshād. The in-charge of the two offices are called: Nazīm Mal and Nazīm Iṣfahū Irshād, respectively.

**Nizāmat-i-Mal (Finance Department)**

The matters concerning collection and expenses of Chanda Waqf-i-Jadīd are conducted by this Nizāmat.

**Nizāmat-i-Irshād (Department of Religious Training)**

This administration is responsible for religious training of Mu‘allimīn (instructors), sending the Mu‘allimīn to the field, to supervise their work. Furthermore, the Nizāmat is responsible for printing of the necessary literature. There are several "Mu‘allimīn" and "Inspectors Mal" working under this scheme.

**Faḍl-i-ʿUmar Free Homeopathic Dispensary**

Under the Waqf-i-Jadīd scheme, a Homeopathic dispensary is operational in Rabwah for the past several years, which provides free medicines to patients.
Khilafat Library

The study of the history of Ahmadiyyat clearly suggests that members of the Ahmadiyya Jamāʿat always have shown great interest in scholarly research. Accordingly, there has been a strong tendency towards establishment of libraries both at the individual and the Jamāʿat levels. Ḥaḍrat Khalīfatul Maṣīḥ II*, in 1952, at the occasion of Majlis-i-Mushāwarat instructed that from now on his libraries and the central library of the Šadr Anjuman Ahmadiyya should be joined together into one library. Accordingly, in 1952, a central library was started in three rooms in the Private Secretary's office. Later on it was felt that, in Rabwah, such a library should be established from which, besides the ordinary public of Rabwah, students could also benefit.

To this end, on January 18, 1970, Khalīfatul Maṣīḥ III* laid foundation, and on October 13, 1971 he inaugurated the Khilafat Library in Rabwah. All the expenses towards the construction of the library, purchase of the furniture and books were borne by Fadl-i-ʿUmar Foundation. There is a committee which supervises working of the Library. The administration of the Library works directly under the supervision of Šadr Anjuman Ahmadiyya. This library has more than 100,000 books and has ample space for readers, research scholars and administrative work. There is separate area for ladies in the library. At a time two books can be issued for 15 days to the members of the library. There is an area reserved for reading daily newspapers and 15 different daily newspapers are available to the readers. On the average, about 300 people visit this area to read the daily newspapers. There is another area in the library where almost 100 weekly and monthly magazines, in different languages, are kept for the readers. Furthermore, the Library has the following sections:

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Text Books Section

Ḥaḍrat Khalīfatul Maṣḥī Ḥ IIIth started this section in 1981. In this section of the library, text books to M.A., M.Sc., Medical, and Engineering students, relevant to their courses are provided. This section contains 2441 books and 316 students are members of this section. Four books are issued to each student for 2 months at a time. In case the books are not required by other students, these can be reissued for another 2 months.

Children's Books Section

For Children, there is a separate children's books section in the Library. This section has 4911 books in Urdu and English and 526 children are members of this section. Under the directions of Ḥaḍrat Khalīfatul Maṣḥī Ḥ IV th, a video section has been added to the Children's book section.

Preservation Section

i. Photostat Copying

The Library has a modern Photostat copying machine. To date, the following have been preserved by making Photocopies:

Manuscripts and writings of the Promised Messiah and Mahdi (3 sets), Books of the Promised Messiah and Mahdi, First Edition (2 complete sets), Original Ishtihārāt written by the Promised Messiah and Mahdi, Al-Ḥakam (1897-1943, complete), Al-Badr (1903-1913, complete), Review of Religions, Urdu and English (up to 1947),
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Al-Fadl (1913-1952), Thirteen Register Rivāyat (2 complete sets).

ii. Lamination

Lamination work which involves preservation of old newspapers and magazines by covering them with plastic was started in the library in 1983. Since then the following have been preserved:

Books of the Promised Messiah and Mahdi, First Edition (Complete set), Original Ishtihārat (Pamphlets) of the Promised Messiah and Mahdi, Al-Ḥakam (1897-1943, complete), Al-Badr (1903-1913, complete), Review of Religions, Urdu and English (Till 1947), Tash-hīdhul adh-hān (1906-1921), Al-Fadl (1913-1940)

iii. Bookbinding

Modern bookbinding facilities, including a machine to affix plastic covers on the books are, available in the Library. Recently, a Ring Binding machine has been purchased.

iv. Microfilm

All the old newspapers of the Jamā’at are being preserved not only through Photostat and lamination but also through microfilm system.

Rare Writings and Handwritten Manuscripts

The Library has the following rare writings and books:

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1. Original manuscripts of some of the books of the Promised Messiah and Mahdi, the first Register Bai’at, 1889, copy of the revelations written by the Promised Messiah and Mahdi in his own handwriting, Register Mutafarraq Yad dashtain (Various memoirs) written by Promised Messiah and Mahdi himself.

2. Bukhari Sharif Ta’tirul an’am on which the Promised Messiah and Mahdi has written his notes.

3. Letters of Ḥadrat Promised Messiah and Mahdi written to Ḥadrat Maulvi ‘Abdullāh Sanori (Total letters are 66 and the 1st one was written in 1884).

4. Copies of various articles, manuscripts of important books, and corrected manuscripts of Khutbat (Friday sermons) written by Ḥadrat Musleh Ma’ud.

5. One hundred fifty three rare handwritten manuscripts, most of which were purchased by Ḥadrat Maulāna Nūruddin, Khalīfatul Masiḥ I with his own funds due to his personal interest.

Rare Pictures Section

In this section, rare pictures obtained from various sources, particularly, those of the companions of the Promised Messiah and Mahdi, are saved. Other important Jamī’at pictures are also collected and saved in this section.

News About Jamī’at

News about Jamī’at published in various newspapers and magazines are collected and saved for the future historians. This work is being done for the past 100
years. Some of the newspaper cuttings saved by the Promised Messiah and Mahdi are now saved here. In this section, old newspapers are filed, bound and saved for reference use in the future. Old files of rare newspapers such as Riādul Hind, Mašriyya Muḥammadī, Ishā'atul Sunnah, Ahl-i- Ḥadīth, Tarjāmānul Qur’ān are also available in the library.

*(Jamā‘at Ahmadiyya ka Ta‘araf, Urdu, 1996, pp 201-207)*

**Secondary Schools and Colleges**

**Ta‘līmul Islām High School**

On July 25, 1912, Hadrat Khalīfatul Masih I laid the foundation stone of Ta‘līmul Islām High School in Qadian. The T.I. High School in Qadian had a good name in the Punjab for its building, playgrounds and for its high standard and efficiency in teaching. Even students from abroad were drawn to it and sought admission. On the partition of India there was an exodus of Ahmādis from Qadian. The T. I. High School was first housed in Chiniot and shifted to Rabwah in April 1952, when its building was completed. Here also, it secured very soon a good name for its superior organization, its excellent academic results and its leading position in sports. Since then several hundred schools have been established by the Jamā‘at in various countries of the world. At present, 35 Higher Secondary Schools, 44 Junior Secondary Schools, 219 Primary Schools, and 58 Nursery Schools are being run by Jamā‘at Ahmadiyya in different countries of the world such as The Gambia, Ghana, Liberia, Nigeria and Sierra Leone.

**Ta‘līmul Islām College**

In Qadian, Ta‘līmul Islām College had a very imposing building. It was sealed on August 14, 1947 on the partition of India.
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In Lahore, after constant endeavors, the building of D.A.V. College was allotted to it. T. I. College started its work in it and was very soon able to revive its traditions of imparting excellent education. The college was shifted to its new premises in Rabwah on November 7, 1954. It was formally inaugurated on December 6 of the same year under the enlightened guidance of its Principal, Şâhibzâda Mirzâ Nâşir Āḥmad who later on became Khalîfâtul Masîh III. It soon won distinction in education as well as in sports. Foreign students also obtained admission in it for higher education. It catered for education up to the standard of M.A. and M.Sc. Its laboratories were equipped with up-to-date instruments imported from abroad. The foundation of its hostel in Rabwah was laid on June 26, 1953.

Jâmi‘a Nuṣrat (Nuṣrat Women's College)

It is the goal of the Community that no Āḥmâdī, male or female should be without education. For girls, in addition to a High School, a college (Jâmi‘a Nuṣrat) also has been established which was founded in 1951. Primary Schools for girls are functioning in every ward in Rabwah. The Community, in spite of its meager resources gives them many awards in the shape of cash and books and thus encourages the students to work hard to try to surpass each other in their academic performances.

Industrial School

There is an industrial school for girls where they are given training in different trades. This school was started in 1951.
Jāmiʿa Aḥmadiyya

Jamiʿa Aḥmadiyya is that great religious training institution where the devotees are trained to serve as Murabbīs and Missionaries. Today, the students of the Jamiʿa Aḥmadiyya are performing great service in the cause of Islām and Aḥmadiyyat in the fields of education, religious training and preaching all over the world. The background and the brief history of establishment of this great institution is as follows:

Death of two prominent scholars of the Jamāʿat, Ḥadrat Maulāna ‘Abdul Karīm Sialkotī and Ḥadrat Ḥāfīz Burhānuddīn, made the Promised Messiah and Mahdi realize that there should be a system whereby there are always scholars ready to bear the scholarly responsibilities of the Jamāʿat and to fill the vacuum created with the demise of older scholars. Accordingly, in 1905 at the occasion of the Annual Gathering, the Promised Messiah and Mahdi made a very touching speech and stated his plan about the necessity of an institution for producing religious scholars:

"The existing Taʿlīmul Islām High School does not fulfil Jamāʿat's specific requirement of producing religious scholars. Thus, there is need for establishing another institute where we could give religious education and prepare such scholars who have full knowledge about Islām and Aḥmadiyyat. Besides being knowledgeable about Islām and Aḥmadiyyat they must be excellent writers and speakers. They should be taught English and Sanskrit languages. They should be given education about other religions and be taught some science. The Promised Messiah and Mahdi further stated that the youth of the Jamāʿat should offer themselves for the service of the religion so that after giving proper education they could be put to service. At this time, he also stated that at present there is a lot of need of correction and improvement in the Jamāʿat members' moral training. The Promised Messiah an
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Mahdi stated, although, keeping in mind the pledges of God Almighty he is fully hopeful and confident that God Almighty will take care of all the deficiencies. However, Jamā‘at’s present condition is like that of a child who has suckled his mother's milk just for few days and the mother has died."

(Akhbar Al-Hakam, Jan., Feb., 1906)

After the passionate speech of the Promised Messiah and Mahdi, a separate religious educational class was started in the Ta‘limul Islām High School in which besides Arabic and religious education, education about other religions was also given. The students were also taught English and Sanskrit, and some sciences. They were also given a lot of practice in writing and speaking.

After the demise of the Promised Messiah and Mahdi in 1908, the special religious education branch of the Ta‘limul Islām High School was severed from the School and was continued by establishing a permanent religious educational school. On May 20, 1928 Hadrat Khalīfatul Masīḥ II did opening of the Jāmi‘a Ahmadiyya in Qadian.

In the beginning, to meet the missionary needs of the movement it had two institutions in Qadian: Madrissah Ahmadiyya and Jāmi‘a Ahmadiyya, both catering for religious education. Parents imbued with a desire to educate their children in religion would send their children to Qadian. Here they would be prepared to appear in the Honor in Arabic examination of the University of Punjab. After qualifying they would receive two years further training and then serve the Community as full fledged missionaries.

On partition this institution was at first started in Lahore, then in Chiniot, afterwards in Aḥmadnagar. In 1949 Jāmi‘atul Mubashshirīn was started in Rabwah and Jāmi‘a Ahmadiyya was incorporated in it. At present, the religious educational branch of the Ta‘limul Islām High school, started at the time of the Promised Messiah and Mahdi, after passing through different stages, since
1957, has evolved into the current Jam‘ī’a Ahmadiyya. On March 29, 1960, Ḥaḍrat Maulvi Ghulām Rasūl Rājikī, a prominent companion of the founder of the Ahmadiyya Movement in Islam laid the foundation of a new building for the Jam‘ī’a Ahmadiyya. Later on under the illuminating guidance of its Principal, Syed Mīr Dā’ūd Aḥmad, the institution made rapid progress.

At the Jam‘ī’a Ahmadiyya, extensive religious training is imparted in every aspect of religious matters such as: The Holy Qur’ān, Ḥadīth, Fiqh, basic sciences, conversation, History of Islam and Ahmadiyyat, Comparative studies of the world religions, different languages, including English, Arabic, Urdu, and some other foreign languages. Besides religious education, the students are also given physical education and training in various sports such as Football, Volley Ball, and Athletics. Students from outside Rabwah stay in Jam‘ī’a’s dormitories. Jam‘ī’a Ahmadiyya has no association with the Educational department of Pakistan. It is purely a national religious training institute whose objectives are to produce scholars and trainers of the religion. Hundreds of the graduates of Jam‘ī’a Ahmadiyya are working as missionaries and Imāms all over the world. Jam‘ī’a Ahmadiyya institutions also have been established in Ghana, Indonesia and some other countries to train and prepare local missionaries. Thus, by the grace of God, Jam‘ī’a Ahmadiyya institutions are busy day and night in the implementation of what God Almighty has stated in the Holy Qur’ān:

\[
\text{wal takumminkum ummatu‘yyad ūna ilal khairi wa ya‘murūna bilma‘rūfi wa yanhauna ‘anīl munkar}
\]

wal takumminkum ummatu‘yyad ūna ilal khairi wa ya‘murūna bilma‘rūfi wa yanhauna ‘anīl munkar

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And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. (3:105)


Faḍl-i- ‘Umar Hospital

The aim of the Faḍl-i-‘Umar Hospital is to serve humanity without making any distinction of color, race, religion or nationality and to provide to everyone in need of healthcare the best healthcare. Foundation stone of the Faḍl-i-‘Umar Hospital building was laid down by Ḵaḍrat Khalifatul Masīḥ II on February 20, 1956. Ḵudūr laid down the first three bricks; the first brick which was laid by Ḵudūr was brought from Qadian. As soon as the first brick was laid a goat was sacrificed as Ṣadqa. After laying down the foundation, Ḵudūr led silent prayer. The opening ceremony for the newly constructed Hospital took place on March 21, 1958. Ḵaḍrat Khalifatul Masīḥ II led a lengthy silent prayer for the success of the program. The dignitaries of the town and the Chief Medical Officer, Dr. Mirzā Munawar Ahmad attended the opening ceremony. On the same day, in the evening, Ḵaḍrat Mirzā Bashīr Ahmad laid down foundation of a mosque in the Hospital area by placing a brick brought from Qadian in the foundation. This mosque is known as the "Yādgīrī Mosque", as this is the place where on September 20, 1948, the first Prayer was led by Ḵaḍrat Muṣleḥ Mu‘īd, at the time when there was not a single building constructed in Rabwah.

The Hospital has two Departments:

i. Administration  ii. Medical Care Units

The Medical Care Units include following departments:

i. Medicine  ii. Surgery
iii. ENT  iv. OBGY
BEGUM ZUBAIDAH BANI WING: A beautiful three story building with 40,000 sq. ft. covered area has been built in the memory of Begum Zubaidah Bani by her son, Sharif Ahmad Bani. This is the first building in Rabwah, which has been built using the Frame Construction system, and has an elevator. The ground floor has a gynecology outdoor section. The upper ground floor has an emergency room, operation theater and four labor rooms. The third floor has patients' admission ward, which includes private rooms. The wing was officially opened on February 20, 2003.

The Hospital also has a Clinical Lab, a Pharmacy and an X-ray Department.

London, U.K.

In June, 1913, the first foreign mission was established in England. On September 23, 1924, Ḥaḍrat Khalīfatul Masīḥ II atted the Wembley Conference in England, where his article "Ahmadiyyat, the True Islam" was read out. The Faḍl Mosque, London was founded on October 19, 1924 by Ḥaḍrat Khalīfatul Masīḥ II himself. Ḥaḍrat Khalīfatul Masīḥ IV currently resides in London close to the Faḍl Mosque, from where he carries out his duties as Khalīfatul Masīḥ.

Muslim Television Āhmadiyya (MTA)

One sign out of the many signs and prophecies mentioned in the old religious books concerning the Imām Mahdī is related to the development of Satellite and Dish Antenna, and broadcasting of the programs of Ahmadiyya Jamāʿat through these inventions. It is mentioned in the prophecies of the saints of the Ummah that a proclaimer of the Imām Mahdī will address from one place and he would be heard and seen all over the world.

Ḥaḍrat Shah Rafeeuddin Ṣaid that at the time of initiation
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from the Heaven this voice will come and it will be heard by the commoners and the elite of that place:

هُذَا خَليَفَةُ اللَّهِ الْمُهْدُى فَانْسَمَعُوهُ وَ أطِبْعَوا

hādhā khalīfatullā hilmādī fasma‘ū lahū wa aṭṭī‘ū

This is Mahdī, vicegerent of God, so listen to what he says attentively and submit to him

(Tarjīma Qiyyāmat Nāmah, p 10)

Ḥaḍrat Imām Ja‘far Ṣādiq said:

'In the age of Imām Mahdī, a believer in the East will be able to see his brother in the West and a believer in the West will be able to see his brother in the East.'

(Najamussāqib, Vol. 1, p 101)

These prophecies are clearly being fulfilled in our age. Since 1992, Friday Sermons and speeches of the fourth Caliph of the Promised Messiah and Mahdī, Ḥaḍrat Mirzā Ṭāhir Ahmad are being broadcast from London throughout the world. Muslim Television Ahmadiyya (MTA) is the first worldwide Muslim Satellite Broadcasting Channel. It is being run by a volunteer staff. MTA is one of the many very powerful signs of the fulfillment of the Divine promise of God Almighty to the Promised Messiah and Mahdī:

"I shall cause thy message to reach the corners of the earth."

(Tadhkirah: English translation, Muhammad Zafrulla Khan, 1976, p 184)

In 1994, Ḥaḍrat Khalīfatul Masīḥ IV established MTA as a Satellite Television Station to spread the Unity of God throughout the world with objectives to unite mankind and to educate and train the Ahmādī Muslims who are increasing in number every year.
Currently, MTA can be watched in all five continents with over 150 countries utilizing this Divine blessing of Almighty Allâh. MTA is broadcast in several languages and some of its programs are simultaneously telecast in 7 different languages.

At the direction of Hadrat Khalîfatul Masîh IV, the Canadian Jamâ’at took the initiative, with mutual efforts of the USA Jamâ’at, to provide access of MTA to North America. The Earth Station, located at the vicinity of the Baitur Raḥîman Mosque, Silver Spring, MD, provides the link through three satellites, to the North, Central and South American viewers. This signal is received directly in the homes of Americans and Canadians using a custom digital receiver system 24 hours a day.

LOCAL ANJUMANS

National Headquarters

In each country, where Ahmadis are present, under the supervision of Šadr Anjuman Ahmadiyya at the local level, an Anjuman is established with its National Headquarters at a central place. In each country, there is an Amîr or President who takes care and supervises the various activities of the Jamâ’at in the country. Furthermore, in each country, people are elected at National level to perform the duties of the various departments of the Šadr Anjuman. The in-charge of each department is called a 'Secretary'.

Elections/Appointment of the Office-bearers

The Majlis-i-Shûra (General Council) at its regular annual meeting, every third year, elects office-bearers by show of hands from among the members of the organization. Their names are submitted by the Amîr to the Khalîfatul Masîh who may approve
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the elected individuals to be a National office-bearer for the office for which each one was elected.

Each National Office-bearer serves for three years or until such time as his successor is appointed as stated above. They are members of the National Majlis ‘Amila (National Executive):

National Majlis ‘Āmila (National Executive)

The Amīr, who is the Chairman of the Organization

The Na‘īb Amīr
General Secretary
Secretary Māl (Finance)
Secretary Tarbiyyat (Moral Training)
Secretary Ta‘lim (Education)
Secretary Tablīgh (Preaching)
Secretary Ishā‘at (Publication)
Secretary Amīr-i-‘Āma (Social Services)
Secretary Jāʿidād (Properties)
Secretary Public Relations
Secretary Samī wa Baṣrī (Audio/Visual)
Secretary Waṣāya (Wills)
Secretary Dīyāfat (Hospitality)
Secretary Tehrik-i-Jadid
Secretary Waqf-i-Jadīd
Secretary Waqtī Nau
Secretary Rishta Nāta (Matrimonial Affairs) Appointed by the Amīr.

Ahmadiyya community exists in 175 countries of the world, and the local Jamā‘at in each country is organized in the same way. The Administrative Head of the Jamā‘at (in a country, region or a place) who is appointed by Ḥadrat Khalīfātul Masīh is called an Amīr. In the USA the Jamā‘at's National Headquarters are located at 15000 Good Hope Road, Silver Spring, MD 20905, from where all the affairs of the Organization are administered by the Amīr.

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Amīr

A member of the Organization who is either elected by Majlis-i-Shūra and approved by Khalīfatul Masīḥ or appointed by the Khalīfatul Masīḥ. The Amīr is head of the Jamāʻat in a country and is responsible for administering the affairs of the Organization in the country. The Amīr heads the National ‘Āmila or Executive Body, which consists of National Secretaries of various departments.

As an administrative head, the Amīr exercises supreme authority in the Jamāʻat of his country subject to his obedience to the Khalīfatul Masīḥ, the Center and the limitations imposed upon his authority by the rules and regulations approved by the Center. The missionaries and other office holders of the Organization work under his supervision. The Amīr seeks necessary guidance from the Markaz. The Amīr oversees spiritual, moral, missionary, intellectual, economic, cultural and physical activities of the members of his Jamāʻat and implements plans for the consolidation, development and welfare of the Community. All the secretaries and other members of the National Majlis ‘Āmila and office-bearers of subordinate Jamāʻats work under his guidance and supervision and are responsible to him for the discharge of their duties.
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**Nā‘īb Amīr**

The Nā‘īb Amīr (Assistant to the Amīr) is appointed by the Amīr with the approval of the Khalīfatul Masīh. The Nā‘īb Amīr assists the Amīr in the discharge of his duties. He may convene a meeting of the Majlis ‘Āmila in the absence of the Amīr and exercises all such powers of the Amīr as have been delegated to him by the Amīr.

**Missionary In-charge**

A missionary who is appointed by the Khalīfatul Masīh to be in-charge of and to exercise administrative control over all missionaries in a country. In some countries, the office is combined with that of Amīr.

**Local Chapters or Muqāmī Jamā‘ats**

The Amīr may, with the approval of the Khalīfatul Masīh, establish a local branch of the Organization known as "Muqāmī Jamā‘at", in any location, where at least three Chanda-paying members of the Organization reside. Each Muqāmī Jamā‘at has the following elected office-bearers as members of the Local Majlis ‘Āmila: President, General Secretary and secretaries for various other departments.

Each member of the Organization residing within the jurisdiction of a Muqāmī Jamā‘at becomes a member of the local Jamā‘at. Each such member, who is an adult and not in arrears of Chanda for more than six months, is entitled to vote and be elected as an office-bearer.

The National Executive (Majlis ‘Āmila) directs the activities of the Jamā‘at through local (Muqāmī) secretaries throughout the country.
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AUXILIARIES OF THE JAMĀʿAT

Ḥaḍrat Khalīfātul Masīḥ IIra from the point of view of moral training of the Jamāʿat members divided the ladies, men and children of the Jamāʿat into various auxiliaries. These organizations are strictly religious organizations and are not involved in politics in any way. These organizations are basically responsible for educational and moral training of their members and to try to stimulate the religious, spiritual and mental capacities of their members. It is compulsory for each member of the Jamāʿat to become a member of the auxiliary to which one belongs based on the age and gender of the person. The following is a brief description of the various auxiliaries of the Jamāʿat:

During his Friday Sermon on November 3, 1989 in the Fadl Mosque, London, Ḥaḍrat Khalīfātul Masīḥ IVra had announced the following:

"In future he will himself supervise all the Auxiliary Organizations viz. Majlis Anşärullāh, Majlis Khuddāmul Ahmadiyya and Lajna Imāʾillāh, all over the world. All these organizations will be responsible to Khalīfātul Masīḥ and will invariably obtain instructions directly from him. The sphere of Central Auxiliary Organizations at Rabwah shall henceforth be restricted to Pakistan only. At the National level the Heads of these Organizations shall in the future be designated as Ṣadr (President)."

(Constitution of Majlis Anşärullāh, Hameedullah, Vakīlul Aʿlā, 1992)

Until this announcement, the auxiliary organizations viz. Majālis Anşärullāh, Majlis Khuddāmul Ahmadiyya and Lajna Imāʾillāh, throughout the world, worked under the sphere of the Central Auxiliary Organizations whose Head-offices were in Rabwah, Pakistan. The heads of these central organizations were called Ṣadr (President)."

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LAJNA IMĀ’ILLĀH AND NĀŞIRĀTUL AḤMADIYYA

LAJNA IMĀ’ILLĀH

This is a spiritual organization of the lady members of the Jamāʿat. This organization was established on December 25, 1922. Every woman of the age 15 and above is member of the Lajna Imāʿillāh, while the girls younger than the age 15 years are the member of the organization called Nasiratul Ahmadiyya. Nasiratul Ahmadiyya is a branch of Lajna Imāʿillāh Aḥmadiyya. Wherever there are three or more Aḥmadi ladies they are required to start a branch of Lajna Imāʿillāh. Lajna Imāʿillāh makes programs for educational and moral training of its members. They also do social work and preaching to non-Aḥmadi. They have their own offices and office-holders on the pattern of Jamāʿat’s offices. Lajna Imāʿillāh also has a Chanda payment system and funds collected are used to carry out various activities of the organization.

Ḥaḍrat Khalīfatul Masīh II defined the primary objectives of Lajna Imāʿillāh as:

1. To educate Aḥmadi women and reinforce the necessity of living their lives according to Islamic teachings.

2. To prepare them to serve their fellow beings lovingly and to preach Islām in the best manner possible.

3. To encourage them to instruct, guide and train their children in the precept and practices of Islām.

4. To promote in Aḥmadi women such a spirit of sacrifice as to keep them ever ready for offering their lives, properties and their children in the cause of Islām and for the preservation of the Aḥmadiyya Khilafat.

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The progress made by Ahmadi women during the leadership of Ḥadrat Khalīfatul Masīḥ II is very dramatic, which started with the establishment of the Lajna Imāʾillāh organization. Educational institutions for women were established. Arrangement were made for higher education of Ahmadi women, particularly, through the establishment of Jāmiʿa Nusrat (Women's College) where beside the worldly education religious education is also given. This has encouraged women to get higher education. Furthermore, through these educational institutions it has been made sure that even the poor girls can get higher education, or at least the basic education. Through Lajna Imāʾillāh, women have been given training in handicrafts, encouraged to become speakers and to participate in debates. Furthermore, they have been encouraged to have women's only games and to take part in these games. Women's magazines have been published through which the women are developing the art of writing. Women hold their own monthly, yearly meetings and various other Jamāʿat functions, which has encouraged women to become excellent organizers of meetings and speakers. Lajna Imāʾillāh, Pakistan, publishes a monthly magazine called "Miṣbāḥ" for Ahmadi women.

Once, during the last days of the Khilafat of Ḥadrat Faḍlī ʿUmar, the founder of the Lajna Imāʾillāh organization, a survey of Rabwah's population was done. The results of the survey was astonishing in the sense that although there were certain percentage of men who were illiterate, 100% of the women were literate. Furthermore, several women had passed the "Maulvī Fādil" examinations and one of the women had stood first in the exam in all of the Punjab province. Women not only made incredible progress in education through the Lajna Imāʾillāh organization, they also developed a great sense of monitory sacrifice. Several mosques in various countries of the world have been built through monetary contributions of the members of Lajna Imāʾillāh. There are innumerable examples that Ahmadi women gave all of their jewelry towards Mosque Funds whenever an appeal for donations of funds was made by Khalīfatul Masīḥ.

- Lajna Imāʾillāh is a spiritual organization of Ahmadi women. Every Ahmadi lady who is more than 15 years old
is required to become a member of the organization.

- Lajna Imāʿīllāh organization can be established in a Jamāʿat having at least three Ahmādī women.

- Where there are less than three women, Lajna can not be established. However, the ladies can become member of Lajna Imāʿīllāh through registration with the central organization.

- The in-charge of Lajna wherever the Lajna Imāʿīllāh chapter is established is called Șadr Lajna (President, Lajna) and a member of the Șadr's Ḵāmil (Executive Body) is called a Secretary.

- At the National level, the in-charge of the organization is called Șadr Lajna Markaziyya (National Lajna President) and her Majlis Ḵāmil includes the following:

  i. Nāʻīb Șadr  
  ii. General Secretary  
  iii. Nāʻīb Gen. Secretary  
  iv. Secretary Ta'lim  
  v. Secretary Tarbiyat  
  vi. Secretary Khidmati Khalq  
  vii. Secretary Māl  
  viii. Secretary Nāsirāt  
  ix. Secretary Dasīkārī  
  x. Secretary Ishāʿat  
  xi. Secretary ʿIslāhū Irshād  
  xii. Secretary Tajnīd (Census)  
  xiii. Secretary Diāfat  
 xiv. Secretary Tehrik-i-Jadid  
  xv. Secretary Waqf-i-Jadid  
  xvi. Secretary Siḥat-i-Jismānī  
  xvii. Nāźīm Jalsa Sālānā  
  xviii. Honorary Members

- The local President is elected through elections. The President appoints the various members of her Majlis Ḵāmil, which are approved by the National Lajna President.

- The National President of Lajna is elected through voting and the election is approved by Khalīfatul Masīḥ.

- National Șadr Lajna is elected for a two year term. National
Šadr Lajna can not be elected for more than three consecutive terms unless a special permission is granted by Khalifatul Masih.

- National Šadr Lajna is responsible for submitting, regularly, Lajna activities report to Khalifatul Masih.

**LAJNA IMĀ’ILLĀH PLEDGE**

َاშَهَدُ أَنَّ لَا إِلَٰهَ إِلَّا اللهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَ أَهْلَكَ أَنَّ مُحَمَّدًا عِبْدُهُ وَ رَسُولُهُ

*ash hadu alla ila ha illalla hu wa hadhu anna muḥammadan ‘abduhu wa rasūluh*

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

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat.

**NĀŠIRĀTUL AḤMADIYYA**

In 1928 an organization was started for the training of small girls which was later on named by Ḥadrat Khalifatul Masīḥ II (Ḥadrat Faḍlī ‘Umar) as Nāširātul Aḥmadiyya.

- Nāširātul Aḥmadiyya is a Lajna's subsidiary organization.
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Seven to fifteen years old girls are members of this organization.

- The Nasiratul Ahmadiyya, under the supervision of Lajna Imâ’ilfah, conduct their own religious and intellectual affairs, and also organize their own Ijtima‘at. There are three standards:
  
  Standard I: Fourteen and fifteen years old girls.
  Standard II: Eleven to thirteen years old girls.
  Standard III: Seven to ten years old girls.

- The person in-charge of the Nasiratul Ahmadiyya is called Secretary Nasiratul Ahmadiyya and she is a member of the executive of the Lajna Imâ’ilfah.

- Nasirat have their own religious training programs, which are conducted and supervised by the Secretary Nasiratul Ahmadiyya. The secretary sends report of her activities to the President, Lajna Imâ’ilfah.

- Nasirat, like Lajna, also pay a fixed amount as Chanda Nasirat.

NĀṢĪRĀTUL AḤMADIYYA PLEDGE

أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَ حَدَّهُ، لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

ash hadu allâ ʿifâ ha illallâ hu wahdahû ū sharîkalâhû wa ash hadu anna muḥammadan ‘abdulâhu wa rasûlulâh

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

I solemnly promise that I shall always keep myself ready to serve Islām, my nation and my country and shall always adhere to truth.

MAJLIS KHUDDĀMUL AḤMADIYYA

This is a spiritual organization for the youth of the Jamā‘at. This organization was established on January 31, 1938 and was named Majlis Khuddāmul Aḥmadiyya by Ḥadrat Khalīfatul Masiḥ II on February 4, 1938. Every Aḥmādi between the ages of 15 and 40 years must become a member of the Majlis Khuddāmul Aḥmadiyya. A member of this organization is called a "Khādim". The Motto of Majlis Khuddāmul Aḥmadiyya is:

"Reformation (Moral training) of the nations cannot be done without the training of their youth."

Like the other auxiliary organizations, in Majlis Khuddāmul Aḥmadiyya also there are various offices and office-bearers for the educational, moral, and mental training, of the youth and also to inculcate in them love of social work.

Ṣadr Khuddāmul Aḥmadiyya is elected by voting by the members of the Majlis-i-Shūra, Majlis Khuddāmul Aḥmadiyya. After voting at the Majlis-i-Shūra, Majlis Khuddāmul Aḥmadiyya, the results of the voting are sent to Khalīfatul Masiḥ for approval. The Ṣadr Khuddāmul Aḥmadiyya prepares his Majlis ‘Āmila and gets approval of the Majlis ‘Āmila from the Khalīfatul Masiḥ.

The term of service for the Ṣadr and the Majlis ‘Āmila is two years. The Ṣadr can not be elected for more than three consecutive terms, unless Khalīfatul Masiḥ grants special permission for the fourth term.
Each Majlis Khuddāmul Ahmadiyya makes a Majlis ‘Āmila by appointing suitable Khuddām as the following:

i. Nā‘ib Qā‘id  viii. Secretary Tehrik-i-Jadīd  
ii. Secretary ‘Umūmī  ix. Secretary Waqāri ‘Amal  
iii. Secretary Tajnīd  x. Secretary Shēhāti Jismānī  
iv. Secretary Tarbiyyat  xi. Secretary San‘at Tijārat  
v. Secretary Ta‘līm  xii. Secretary Ishā‘at  
vi. Secretary Māl  xiii. Secretary Ishā‘at  
vii. Secretary Waqf-i-Jadīd

Khuddām pay Chanda to their organization according to fixed rates. The financial year is from November 1 to October 31st of the next year.

Majlis Khuddāmul Ahmadiyya, Pakistan, publishes a monthly magazine called "Khālid" for the Khuddām.

KHUDDĀMUL AḤMADIYYA PLEDGE

أَ شَهِّدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ هُوَ لَا شَرِيكَ لَهُ وَ أَ شَهِّدُ أَنْ
مُحَمَّدًا عِبَادُهُ وَ رَسُولُهُ

ash hadu alla ila ha illallâ hu wahdahû la sharîkalahû wa ash
hadu anna muḥâmmadan ‘abduhû wa rasûluh

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

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honor for the sake of my Faith, Country and Nation.
Likewise, I shall be ready to offer any sacrifice for guarding the Institution of *Khilāfāt-i-Aḥmadiyya*. Moreover, I shall deem it essential to abide by any "Maʻrūf" decision made by *Khalīfātul Masīḥī Inshā’ Allāh*.

**Aṭfālul Aḥmadiyya**

A separate organization of the children between the ages of 7 and 15 years is established which is supervised by *Majlis Khuddamul Aḥmadiyya*. However, they have their own ‘modus operandi’. A member of this children's organization is called a "Ṭīfāl".

When there are more than two children in a *Jamā‘at*, it is required that a *Majlis Aṭfālul Aḥmadiyya* be established.

Each *Majlis* should have a *Nāzīm Aṭfāl*. Moreover, a knowledgeable *Khuddām* or a *Nāṣīr* acts as in-charge of *Aṭfāl* and is called, 'Murabbī Aṭfāl'. Murabbī Aṭfāl sees to it that Aṭfālul Aḥmadiyya carries out their programs according to the ‘modus operandi’. Each Majlis *Aṭfālul Aḥmadiyya* makes a *Majlis ‘Āmila* by appointing suitable *Aṭfāl* as the following:

i. Secretary ʿUmūmī    vii. Secretary Waqārī ʿĀmal
ii. Secretary Tajnīd    viii. Secretary Ṣehātī Jīsmānī
iii. Secretary Tarbiyyat ix. Secretary Khidmat Khalq
iv. Secretary Taʿlīm    x. Secretary Ṣanʿat Tijārat
v. Secretary Māl       xi. Secretary Iṣhāʿat
vi. Secretary Waqf-i-Jadīd

*Atfāl* pay *Chanda* to their organization according to fixed rates. Like *Khuddāmul Aḥmadiyya*, the financial year is from November 1 to October 31st of the next year.

*Majlis Khuddāmul Aḥmadiyya*, Pakistan, publishes a monthly magazine called "*Tash-ṣīdhul adh-hārī*" for the *Aṭfāl*.  

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AṬFĀLUL AḤMADIYYA PLEDGE

اَشْهَدُ أَنَّ لاَ إِلَهَ إِلَّا الَّهُ وَحْدَهُ، لاَ شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

ash hadu alla ila ha illalla hu wahdahu la shar ikalahu wa
ash-hadu anna muḥammadan ‘abduhu wa rasūlūhu

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

I solemnly pledge that I shall always be ready to serve Islām, Aḥmadiyyat the Nation and the Country. I shall always speak the truth. I shall not abuse anybody. And I shall strive to obey all the commandments of Khālijatul Masīh. Inshā’Allāh.

MAJLIS ANṢĀRULLĀH

This is an organization of the elders of the Jamāʿat. Aḥmadiīs 40 years and over in age are the members of this organization. Ḥaḍrat Musleḥ Maʿūd, laid foundation of this organization on July 26, 1940. The members of this organization are called Anṣār. Majlis Anṣārullāh also has its Chanda system. Every Aḥmadi above the age of 40 years is required to become a member of Majlis Anṣārullāh. A member of Majlis Anṣārullāh is called a 'Nāsīr'. Every Nāsīr pays 1% of his monthly income as Chanda Anṣār for the whole year. They also pay Chanda Ijtima‘ (1.5% of the monthly income once a year) and Chanda Publication ($10/year). Anṣārullāh's financial year is from January 1st to December 31st of a year.
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*Majlis Anšārullāh*, USA, publishes a quarterly magazine called "Al-Nah" and *Majlis Anšārullāh*, Pakistan, publishes a monthly magazine called "Anšārullāh" for the Anšār.

Anšār are divided into two categories based on the age:

i. *Ṣaf-i-Awwal*: Anšār above the age of 55 years belong to this category.

ii. *Ṣaf-i-Doem*: Anšār between the ages 40 and 55 years belong to this category.

Ṣadр Anšārullāh and Nāʾ ib Ṣadr Ṣafī Doem are elected by voting by the members of the *Majlis-i-Shūra*, *Majlis Anšārullāh*. Before that all the local Majālis are asked to nominate Anšār for the posts of Ṣadр and Nāʾ ib Ṣadr Ṣafī Doem, *Majlis Anšārullāh* by holding a meeting of the Anšār in their Majālis. These nominations are considered by National Majlis ‘Āmila, *Majlis Anšārullāh*. The names recommended by the National Majlis ‘Āmila are sent to Khalīfātul Masīḥ through Amīr for his approval before being presented to *Majlis-i-Shūra*, *Majlis Anšārullāh* for voting. After voting at the *Majlis-i-Shūra*, *Majlis Anšārullāh*, the results of the voting are sent to Khalīfātul Masīḥ for the approval of the Ṣadр and Nāʾ ib Ṣadr Ṣafī Doem, *Majlis Anšārullāh*.

The Ṣadр Anšārullāh prepares his *Majlis ‘Āmila* and gets approval of the *Majlis ‘Āmila* from the Khalīfātul Masīḥ.

The term of service for the Ṣadр, Nāʾ ib Ṣadr Ṣafī Doem and the *Majlis ‘Āmila* is two years. The Ṣadр and the Nāʾ ib Ṣadr Ṣafī Doem can not be elected for more than three consecutive terms, unless Khalīfātul Masīḥ grants special permission for the fourth term.

- Nāʾ ib Ṣadr Ṣafī Doem can not be more than 47 years old.
- At the local level the in-charge of the *Majlis* is called a Za’im.
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A member of the National Majlis ‘Amila, Majlis Anshārullāh is called a Qā‘id, while a member of the local Majlis ‘Amila is called a Muntazīm.

The Majlis ‘Amila, Majlis Anshārullāh consists of the following office-bearers:

i. ʿṢadr
ii. Na‘īb ʿṢadr Awwal
iii. Na‘īb ʿṢadr Ṣaf-i-Doem
iv. Qā‘id ‘Umūmī
v. Qā‘id Ta‘īmūn
vi. Qā‘id Tarbiyyat
vii. Qā‘id Ṭablīgh

ix. Qā‘id Māl
x. Qā‘id Tajnīd
xi. Qā‘id Waqf-Jādīd
xii. Qā‘id Tehrīk-Jādīd
xiii. Qā‘id Waqf-i-Jadīd
xiv. Qā‘id Dhihānat va Ṣīḥatī Jismānī
xv. Audītor

(Members nominated by the ʿṢadr).

ANSHĀRULLĀH PLEDGE

ā ʿṣḥādū ḍān ʾlā ʾl-lāh ʾl-ʾl-lāh ʾl-ʾl-lāh wāḥdā hū wa sharīkāhū wā ash hadū anna muḥammadan ʿabdūhū wā rasūlūh

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

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and I shall stand guard in defense of institution of Khilāfat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilāfat. Inshā Allāh.
INSTITUTIONS AND VARIOUS SCHEMES OF THE JAMĀ‘AT

DĀRUL QAḌĀ

In order to resolve the internal disputes of the members of the Ahmadiyya community, Ḥaḍrat Khalīfātul MasĪḥ II, in 1925, established a Qaḍā (The Islamic Judicial System) Section under the Šadr Anjuman Aḥmadiyya. In Dārul Qaḍā, Ḥaḍrat Khalīfātul MasĪḥ II appointed knowledgeable and righteous persons as Qādis (Judges). He also established a board within the Dārul Qaḍā to which the decisions of the judges could be appealed. Furthermore, the last appeal can be made to the Khalīfātul MasĪḥ. The main advantage of this system is that Jamā‘at members can solve their disputes internally (Within the Jamā‘at system) and do not have to waste a lot of time and money by going through the Government’s legal system. The two characteristics of Jamā‘at's judicial system are:

i. All disputes are resolved according to the Shari‘ah of Islām.

ii. There is no fee charged to the disputing parties. All the expenses are borne by the Jamā‘at.

The Qaḍā deals with only civil disputes of such matters of a disciplinary nature as are not required by the laws of the Country to be dealt with by the ordinary courts. No member of the Community may
commence or prosecute a proceeding of a civil nature against another member, save in the *Qaḍa*. If for some reason it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the Community. One special feature of the Judicial system established in the Community is that while the Judges occupy themselves with the decision of cases, machinery for execution of decrees is not attached to the *Qaḍa* but is a part of the department of *Nazir ‘Umūri Āma*. The whole system, of course, works on a voluntary basis, and the only ultimate sanction behind its successful and efficient working is the moral and spiritual value that every member attaches to its membership of the Community. Apart from the moral and spiritual gain, the actual working of the department saves the Community the heavy expenses of litigation, which are a sad feature of the administration of justice in the ordinary courts. No court fees are levied by the *Qaḍa*. The rules of procedure and evidence followed are simple and free from many of the technicalities that often operate to defeat justice under more formal systems.


**FAḌL-I-‘UMAR FOUNDATION**

In 1965, Khalīfatul Masīḥ III established the *Fadl-i-‘Umar Foundation* in the memory of Ḥadrat Khalīfatul Masīḥ II, who was named *Fadl-i-‘Umar* in one of the revelations of the Promised Messiah and Mahdī. Establishment of the foundation was proposed by Ḥadrat Zafrulla Khan Sahib. The purpose of this Foundation was to carry on all the works in which Ḥadrat Khalīfatul Masīḥ II had taken particular interest. An appeal was made to the community to raise 2.5 million Rupees as the capital of the Foundation. The community participated in this venture overwhelmingly, and the actual contributions far exceeded the initial target, which was then raised to 5.2 million rupees.

The main objectives of the foundation are:
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To assist in research work.
To assist in new missionary ventures.
To assist in new educational effort.
To assist in economic welfare.

The major goal of the Foundation is to compile and publish Friday Sermons and speeches of Hadrat Fadl-i-‘Umar, Khalīfatul Masīḥ II. To run the Foundation, there is a Board of Directors whose members are appointed by Khalīfatul Masīḥ. The official work of the Foundation is carried out by the Secretary, Faḍl-i-‘Umar Foundation.

The Foundation has published the following 33 books by 2002:

1. Khutbāt-i-Mahmūd
   Thirteen volumes have been published.

2. Sawānīḥ Faḍl-i-‘Umar
   Life History of Faḍl-i-‘Umar: Four volumes have been published and compilation of the fifth volume is near completion.

3. Ro’yā wa Kashūf Faḍl-i-‘Umar
   Visions and revelations of Faḍl-i-‘Umar from 1895 to 1960.

4. Šīratun-Nabi
   Character of the Holy Prophet.

5. Fada’ilul Qur’an
   A collection of speeches of Faḍl-i-‘Umar about the excellences of the Holy Qur’ān.

6. Anwārul ‘ulūm
   A set of twenty books of Faḍl-i-‘Umar: Twelve volumes to-date have been published.

The Foundation also encourages scholars of the Jamā’at to write research articles on various religious topics and compete for the following five monetary awards given by the Foundation.

Ist Prize: Basic Islāmic beliefs such as, God Almighty; Attributes of God; Necessity of Prophethood; The standards for the recognition of a Prophet; Prayer; Divine decree; Miracles; Life after death; Heaven and Hell, Necessity of Shari‘ah, etc.
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2nd Prize: Islamic worships or any aspect of Islamic Morals.

3rd Prize: History of the religions, History of the earlier Prophets, History of Islam, History of the spread of Islam in any country. History of Ahmadiyyat, History and character of a Companion of the Holy Prophet or a prominent Muslim, etc.

4th Prize: Islamic economics such as Banking and interest, Insurance system, Labor and related sources, the system of trade companies, Industry, International trade. These articles should compare the prevalent systems with the systems run by applying Islamic principles. Contributions of Muslim scholars' research and developmental work towards the progress of any worldly knowledge.

5th Prize: Any scholarly subject outside the subjects belonging to the above four categories.

The articles can be written in Urdu, other languages of Pakistan and other foreign languages. The Foundation has received more than 120 articles and has given 33 prizes, which include three articles from America and Germany.

Besides the prizes towards academic work, the Faḍl-i-‘Umar Foundation funds are used for construction of buildings, which are required by Jamā‘at for public use. The buildings constructed by these funds are as follows:

Sarā-ai Faḍl-i-‘Umar (Faḍl-i-‘Umar Guest House)

This beautiful building, located in the south corner of the compounds of TEhrik-i-Jadid in Rabwah, is a unique Guest House. Foundation of this Guest House was laid down on February 20,
1974, that is on *Muṣleḥ Maʿūd* Day. Foundation spent 1.1 million rupees towards construction of the building, which is mainly used as a Guest House for foreign delegates. The building is furnished with the best quality furniture and has all the modern facilities.

**Khilāfāt Library Building**

All the funds needed for the construction of the *Khilāfāt Library* building and purchase of the Library furniture and other modern amenities were provided by the Foundation. Later on the Foundation spent another 800,000 Rupees towards construction of an extension block of the Library which doubled the capacity of the Library.

**DĀRUL DIĀFAT (LANGAR KHĀNA; FREE PUBLIC KITCHEN)**

While describing the five branches for the propagation of Islam in his book, *Fateḥ Islām*, the founder of the Aḥmadiyya Muslim Jama'at writes about the third branch as follows:

"The third branch of this movement is those people who travel and visit in search of truth and other different reasons, and those who after getting the news of this Heavenly movement come to meet me. This branch is also continuously developing. Although on some days less, but on the other days a large number of people start coming. For example, during the past seven years, slightly more than 60,000 guests may have come. How many of these active people may have spiritually benefited from the speeches, and how many of them may have found solution for difficulties and may have overcome their weaknesses; only God knows."


Thus, the great object for which "*Langar Khāna Masīḥ Maʿūd*" was
established was that there is a proper boarding and lodging arrangement for those who travel in search of truth and the others who visit the center due to some other reasons, and they do not feel uncomfortable in any way. The Promised Messiah and Mahdi had a great love for hospitality. Accordingly, he laid down the foundation of the Langar Khāna Masiḥ Maʿūd. At present, in the Langar Khāna in Rabwah, 500 guests can be accommodated under normal circumstances and more than 3,000 under extraordinary circumstances. Daily around 1,500 guests eat food, and at the same time free food is provided to a large number of poor people. At the occasion of various Jamāʿat functions, boarding and lodging arrangements of the guests are carried out under the supervision of Dārul Diāfāt administration. Besides hospitality, various other departments are associated with the Dārul Diāfāt. These include the following:

Baitul Karāmah

*Baitul Karāmah* is an institution where such old and weak people who can not take care of themselves, and there is no one to take care of them are provided permanent residence. *Baitul Karāmah* is a part of *Dārul Diāfāt*.

Kafalat-i-Yatāma

Another section being run by the department of *Dārul Diāfāt* is *Kafalat-i-Yatāma*. There is a committee which runs the *Kafalat-i-Yatāma* scheme, and its secretary is the Afṣar (In-charge) *Dārul Diāfāt*. Through the Afṣar *Dārul Diāfāt* decisions of the committee are implemented. At present, 1,500 orphans belonging to 650 families and 650 widows are being provided stipends permanently. The organization also financially helps orphan girls towards their marriage expenses.
NUŞRAT JAHĀN SCHEME

In 1967, Ḥaḍrat Khalīfatul Maṣīḥ IIIth visited several European countries and in Copenhagen, Denmark announced the scheme of "Nuṣrat Jahnān Reserve Fund". The funds collected under the scheme were to be used in establishing medical centers and educational institutions in Africa. After touring the West African countries in 1970, Ḥaḍrat Khalīfatul Maṣīḥ IIIth announced in Gambia a scheme to expand the activities of the Movement in West Africa through the establishment of a number of schools and hospitals.

On May 24, 1970, Ḥaḍrat Khalīfatul Maṣīḥ IIIth at the FaḍĪl Mosque, London, UK, announced the Nuṣrat Jahnān Scheme in these words:

"In Gambia God Almighty forcefully inspired me that this is the time when I should spend at least 100,000 Pounds in the West African countries. If I do so, God Almighty will bless the scheme and will produce excellent results."

(Al-FaḍĪl, July 15, 1970, p 7)

The new scheme was named Nuṣrat Jahnān Scheme and Ḥaḍrat Khalīfatul Maṣīḥ IIIth appealed to the Community to raise 100,000 pound sterling over the next three years. Furthermore, he appealed to the Aḥmādī teachers and doctors to volunteer themselves for service in these African countries. The response of the community in making financial donations as well as volunteering their services was overwhelming. By the grace of God the members donated 200,000 pounds towards the scheme. Very soon, schools and hospitals started to be established in Nigeria, Ghana, Liberia, Gambia and Sierra Leone. Just six months after announcement of the scheme, in September 1970 Nuṣrat Jahnān Academy was established in Ghana. On November 1, 1970 the first hospital under this scheme was
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established at Kokofu in Ghana. In just two years from the beginning of the scheme, by December 1972, by the grace of God, 14 Hospitals and 9 Higher Secondary Schools were established in West Africa. Thus, the results of this scheme have been most gratifying. The effort of the Movement has not only provided educational and medical services in remote regions, which were completely devoid of any such facility, but, more importantly, the close contact of Ahmadi doctors and other workers with the local population has forged strong bonds of international brotherhood. The detail of the Ahmadiyya medical centers and educational institutions started under this scheme is as follows:

**Educational Institutions and Medical Centers Established Under the Nuṣrat Jahān Scheme**

<table>
<thead>
<tr>
<th>NO.</th>
<th>COUNTRY</th>
<th>NO. OF HIGH SCHOOLS</th>
<th>NO. OF HOSPITALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gambia</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>Ghana</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>Nigeria</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>4.</td>
<td>Uganda</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5.</td>
<td>Sierra Leone</td>
<td>20</td>
<td>4</td>
</tr>
<tr>
<td>6.</td>
<td>Liberia</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>Ivory Coast</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>38</td>
<td>28</td>
</tr>
</tbody>
</table>

*Majlis Nuṣrat Jahān* is a part of *Teḥřīk-i-Jadīd Anjuman Ahmadiyya*, Rabwah. Its affairs are managed by the *Nuṣrat Jahān* Committee whose Chairman is the *Vākil Aʿfā Teḥřīk-i-Jadīd*. The Committee, works under the supervision of Ḩadrat Khalīfatul Maṣīḥ. Its day to day business is conducted by Secretary, *Majlis Nuṣrat Jahān*. 

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CENTENARY JUBILEE SCHEME

On the last day of Jalsa Sālāna 1973 (December 28, 1973), Ḥaḍrat Khalīfatul Masiḥ III announced this grand scheme, not only to mark the 100 years of existence of Ahmadiyya Muslim Jamāʿat on March 23, 1989, but also to plan an intensive program to be undertaken during the next century for spreading Islām.

Under this scheme, Ḥaḍrat Khalīfatul Masiḥ III appealed to raise a fund of 25 million rupees in sixteen years (1974-1989) to expand projects of foreign missions and translations of the Holy Qur’ān, and to install printing presses and broadcasting systems.

By the grace of God Almighty, Jamāʿat from more than fifty-four countries participated in this grand scheme, which in addition to other projects, resulted in the construction of a mosque in Berg, Sweden and another in Oslo, Norway. Also, five new Jamāʿat centers were opened in the UK.


BUYŪṬUL ḢAMD SCHEME

On returning from Spain, after performing opening ceremony of the first mosque built in Spain at Pedro Abād in the last 700 years, Ḥaḍrat Khalīfatul Masiḥ IV on October 24, 1982, in his Friday sermon delivered at Aqṣā Mosque in Rabwah, announced the Buyūṭul Ḣamd Scheme as follows:

"In this regard (Buyūṭul Ḣamd Scheme) God Almighty has inspired me to start a project which I am going to announce at this occasion. The project is that to offer thanks for building a House of God at Pedro Abād, Spain we should concentrate towards building houses for the poor. This
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will be a practical way of thanking God almighty."

At another occasion, Ḥaḍrat Khalīfātul Masīḥ IV announced:

"I would like to spend 10 million Rupees, before the Jubilee, towards building and distribution of houses to the poor."

This scheme by the grace of God was very successful. A Buyūṭul Hamd colony, consisting of 100 houses (90 houses have been constructed and 10 houses are under construction), has been established in Rabwah. Ninety families are living in the colony. The colony has its own primary school and dispensary. Each house was built at the cost of more than 500,000 Rupees. At the same time, millions of Rupees have been distributed among the deserving poor people. Furthermore, 300 families have been given financial assistance. A huge Hostel called, "Dārul Ikram" has been established to provide accommodation to the orphans.

(Jamāʿat Ahmadiyya ka Taʿaraf, Urdu, 1996, p 302)

WAQF-I-ʿĀRDĪ SCHEME

Waqqī ʿĀrdī means temporary donation of one's time for a short period of time. Ḥaḍrat Khalīfātul Masīḥ III instituted this scheme early in his Khilafat, under which Ahmadi Muslims would spend at least two weeks of their time at a designated place in the country and teach the local community the Holy Qur’ān and explain to them the religion of Islām.

WAQF-I-NAU SCHEME

In his Friday sermon delivered on April 3, 1987 at the Fadl Mosque, London, under Divine guidance Ḥaḍrat Khalīfātul Masīḥ IV announced the blessed scheme of Waqqī-Nau. At this occasion, while stating the aims and objectives of the scheme, he stated the following:

" While we are making efforts to get an increased number of
spiritual children through preaching before entering into the next Century, we should also devote in the way of Allâh, our children who will be born during the next two years. ... I am presenting this scheme so that a great army of devoted children may be entering the next Century free of the worldly desires but as slaves of the Holy Prophet Muḥammad Muṣṭafā ﷺ. So that we are presenting young children as a present to God Almighty. There is a great need of such a devotion, because, during the next 100 years Islām and Aḥmadiyyat will spread so much everywhere in the world that we need thousands of trained servants for that. We need such devotees who for the sake of God Almighty will become slaves of Muḥammad Rasūlullāh ﷺ. We need devotees in large numbers from all sections of the life and from all countries. ... As I have mentioned there is great need for a large number of devotees in the next Century of Aḥmadiyyat. From all walks of life, the devotees should come so that we could present them to God Almighty with the intention that these are the devotees from whose abilities the people of the next Century have to benefit. So this is a present which we have to give to the people of the next Century. Thus, whosoever has the ability to do so, should get ready to present this gift. ... God Almighty has directed me to present to you this scheme that you should promise that whosoever gets a child during the next two years he will present it to the Jamāʿat for the sake of Allāh. ... If people, while praying, will devote their children, which will be born during the next two years, then a beautiful and well trained Wāqfīn (Devotees) will get ready to sacrifice their lives for the sake of God in a short period of time. May God Almighty Divinely help us to do so."

(Khuṭbah Jumuʿah, April 3, 1987)

Initially, this scheme was for children born during two years after the announcement. However, at the request of a large number of Aḥmādis, this period was extended to another two years. Ḥudūr has stated in one of his speeches at the Annual Convention at London, UK in 2000:

"He had desired of getting 15,000 devotees in this Scheme. However, to date there are 20,515 Wāqfīn-i-Nau children. There are 14,259 boys and 6,256 girls. The children are devoted towards Wāqf-i-Nau Scheme before their birth and it is not known to the parents whether the
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A newborn will be a boy or a girl. This 2 to 1 ratio of boys compared to girls is a natural phenomenon created by God Almighty. Boys are more useful to Jamâ‘at as they can be easily spread all around the world for Jamâ‘at work."

(Speech by Hadrat Khalîfatul Masîh IV, UK Convention, 2000)

VARIOUS JAMĀ‘AT ASSOCIATIONS

All professional societies within the Ahmadiyya Movement in Islam have the status of Affiliated Entities. Each entity functions in accordance with its organizing structure and constitution as approved by the Khalîfatul Masîh, or his appointed representative. Any proposed action not authorized by the organizing structure and constitution of the professional societies will be subject to prior approval of the Khalîfatul Masîh. Following are some of the professional associations of the Ahmadiyya Muslim Jamâ‘at.

1. Ahmadiyya Muslim Medical Association
2. Association of Ahmadi Muslim Scientists
3. Association of Ahmadi Muslim Architects and Engineers
4. Association of Ahmadi Computer Professionalists
5. Association of Ahmadi Muslim Students
MAGAZINES AND NEWSPAPERS OF THE AḤMADIYYA JAMĀʿAT

AL-ḤĀKAM AND AL-BADR

The very first newspaper of the Ahmadiyya Movement was called Al-Ḥakam and was published for the first time on October 8, 1897. Ḥaḍrat Sheikh Yaʿqūb ʿAlī ʿIrfānī was its Editor. The paper was initially published from Amritsar, but later on it was transferred to Qadian. Five years later, in 1902, another newspaper called Al-Badr was started from Qadian. The first Editor of Al-Badr was Ḥaḍrat Muftī Muḥammad Ṣādiq and the paper continues to be published from Qadian to this very day. Both newspapers played a historical role in recording the speeches, revelations, addresses and conversations of the Promised Messiah and Mahdi and in preserving the early history of the Aḥmadiyya Movement in Islam.

THE DAILY AL-FAḌL AND THE AL-FAḌL INTERNATIONAL WEEKLY

On June 19, 1913, the newspaper 'Al-Fadl' was published for the first time. In 1935, the 'Al-Fadl', which was started as a bi-weekly Urdu newspaper became a daily publication. At present, the daily Al-Fadl is being published from Rabwah, Pakistan. The 'Al-Fadl International Weekly', which was first published in January 1994, is being published from London, UK. Its editor is Maulana Naseer Ahmad Qamar.
REVIEW OF RELIGIONS AND TASH-ḤIDHUL ADH-HĀN

On January 15, 1901, Ḥaḍrat Promised Messiah and Mahdī announced the publication of the magazine, 'Review of Religions'. Currently, the magazine is published monthly from London, UK. The Tash-ḥidhul Adh-hān magazine was started as a quarterly magazine on March 1, 1906 from Qadian by Ḥaḍrat Khalīfatul Masīh II. The magazine was named by the Promised Messiah and Mahdī. Currently, the magazine is being published by Majlis Khuddāmul Ahmadiyya, Pakistan in Rabwah, Pakistan.
CHANDA (SUBSCRIPTION) SYSTEM OF THE JAMĀ‘AT

SPENDING IN THE CAUSE OF ALLĀH

All religions seem to promote giving alms and other philanthropic spending in one way or another. In some religions spending in the cause of Allāh is institutionalized by levying a well-defined tithe. In others, the method is left to the free will of the individual as to how and how much to spend. In Islām, we find both an institutionalized mode of spending as well as non-institutionalized modes of spending, with their respective spheres well defined. Furthermore, Islām instructs man to spend in the cause of Allāh, keeping in view all the do's and don'ts mentioned in the Qur’ān. The Holy Qur’ān is very clear on which spending in the cause of Allāh will find favor with Him and which will be rejected. Islām also clearly defines the areas of spending of the prescribed religious tithes, leaving no ambiguity whatsoever.

(An Elementary Study of Islām, Ḥādrat Mīrzā Tāhir Aḥmad, pp 36-37)

God Almighty in the Holy Qur’ān says regarding spending in the way of God:

وَ مِمَّا رَزَقَنَّهُمُ بِنَفْقٍ

wa mimmā razaqnāhum yunfīqūn

And spend out of what We have provided for them. (2:4)
Mathalulladhīna yunfīqūna amwālahum fī sabīlīllāhi
kamathāli ḥabbatin ambatatt sabʿa sanābila fī kulli
sumbulatimmiʿatu ḥabbah wallāhu yuḍāʿifu li maṣṣyashā
wallāhu wāṣṣāʿ ʿalīm

The similitude of those who spend their wealth for the cause of Allāh is
like the similitude of a grain of corn which grows seven ears, in each ear
a hundred grains. And Allāh multiplies it further for whomsoever He
pleases; and Allāh is Bountiful, All-Knowing. (2:262)

A tradition of the Holy Prophet is:

man anfaqa nafaqatan fī sabīlīllāhi kutiba lahū sabʿa miʿat
ḍiʿfin

He who spends in the cause of Allāh has his reward seven hundred times.

(Tirmidhī Bāb Faḍlun nafaqata fī sabīlīllāh)

Ḥaḍrat Promised Messiah and Mahdi states regarding the
importance of financial sacrifices:

"Take note of the fact that there is not a single movement in the
World which can run without subscription. The subscriptions were
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collected during the periods of the Holy Prophet \(^n\), Ḥaḍrat Mosē\(^n\) and Ḥaḍrat Ḥiṣā\(^n\) and all other Messengers. Hence it is essential for the people of our Ḥamā\(^n\) to be watchful in this respect. ... Let every member of our Ḥamā\(^n\) make a pledge that he would regularly pay a certain amount as subscription. Allāh the Exalted blesses the sustenance of the person who makes a pledge for His sake. "This time, when a big journey is undertaken for preaching, a register should be maintained. Whoever takes Bai‘at, his name and promise for Chanda should be entered in it. Everyone should pledge what he will give for the school and how much for the Langar Khāna (Public Kitchen).

There are many who are unaware of the collection of Chandas. Such people must be advised that if they have a true relationship, they should make a covenant with God, the Exalted, that they will pay regularly a certain amount as Chanda. ... If they can not make even this pledge then what is the use of their calling themselves the members of this Ḥamā\(^n\)? If a scrooge pays a quarter penny a day, he can contribute a considerable amount. Oceans are formed from drops. If someone eats four loaves, he should spare one for the Movement and make it a habit to contribute in this way. It is not our Movement alone, which has introduced Chanda. It was collected in times of need in the days of the past Prophets also. There was the time when Chanda was merely mentioned once and the full household was brought and presented as such. Once the Holy Prophet \(^n\) said that people should offer whatever they can, and he wanted to see how much they contributed. Hearing this, Ḥaḍrat Abū Bakr \(^n\) brought all he had in his house, and Ḥaḍrat ‘Umar \(^n\) presented half of what he had. The Holy Prophet \(^n\) told the people, 'This is the difference in your standards'.

These are the times when people do not even know that contribution is also necessary. They themselves are living in affluence. On the other hand, look at Hindus, etc., they collect millions, start businesses, build huge religious buildings and spend on other such occasions. Whereas our Chandas are quite meager. Therefore, if someone does not make a pledge, he should be excommunicated. He is a hypocrite and has a darkened heart. We do not say that it should be paid every month in Rupees, but we only say to make a pledge and pay regularly, and the
pledge should not be violated. Șaḥāba (Companions of the Holy Prophet) were taught in the very beginning:

لَنْ تَنَالُوا الْبَرْرَ حَتَّى تَنْفِقُوا مِمَّا تُحْبَبُونَهُ وَمَا تَنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ يَعْلَمُ مَا تُنْفِقُونَ

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

This verse of the Holy Qur’an exhorts for monetary contributions (Chandas) and encourages the people to spend for the sake of religion.

This is a covenant with Allah and must be fulfilled. If it is not fulfilled, it is a breach of trust. One can not face a petty official if he breaks his pledge with him, then how will he face the Omnipotent God. A single man's aid means nothing; and it is collective help that counts, and it has blessings. Mighty kingdoms also run on Chanda. The only difference is that worldly governments levy taxes and receive them with force, while we leave it to each individual to pay voluntarily. By giving Chanda, ‘Imān increases, and it is done with love and sincerity. Therefore, thousands of people, who do Bai‘at, should be told to pledge some amount and pay regularly without an exception."

"What can we expect from a person who does not assist this movement according to his capability with a few cents, and how does the movement benefit from his membership. An ordinary man, however impoverished he might be when he goes to the market, takes something for himself and his children in accordance with his financial position. Then what about this Movement, which has been established by God the exalted with magnificent objectives. Is it not worthy enough of expenditure of a few cents? ... There are some who make a pledge of allegiance and
solemnly promise that they would give precedence to the religion over worldly affairs. Yet when the need arises they maintain a tight grip on their pockets. Can anyone achieve any religious objectives with such ardent love of the world? Can the membership of these people ever benefit the Movement? Never, never. ... Hence, I stress upon everyone of you whether present here or not to keep your brethren informed of subscription. Urge even those who lack in resources to pay subscription. Such an opportunity will never come again. What a blessed period is this that none is asked to sacrifice his life. This is an age, not of sacrificing lives, but only of spending wealth in accordance with one's capacity. ... The person who pays a modest amount but does so regularly is better than the one who offers more but only occasionally."

(Al-Badr 17 July 1903; Malfūzāt, Vol. 6, pp 38-43)

Ḥaḍrat Promised Messiah and Mahdī further states:

"Anyone who helps me during my life in my religious needs according to my instructions, will Insha'Allāh be with me in the Hereafter. I do not believe that anyone who spends on these vital religious requirements will experience any reduction in his wealth; rather it will be blessed with abundance. With full trust in Allāh, you should act with courage and fortitude. This is the time of serving the faith. A time will later come when even a mountain of gold will not equal a penny spent now.

What a blessed time it is! The one appointed by God, whom millions had awaited for centuries, is among you. ... The revelations from Almighty Allāh have made it abundantly clear that only they will be counted as members of the community who spend their money.

Do not imagine that you earn your wealth by your own power; it is a blessing of God. Do not imagine that by spending a part of it you are doing a favor to God; rather it is God's favor on you that He has called you to serve His faith.

In truth, if all of you leave me He will raise a new nation to undertake this service. Keep in mind that this is a Heavenly task; your
contribution is only for your betterment. Lest any of you feel pride that you have done such a sacrifice. I tell you repeatedly that God does not depend on your sacrifice. Nay, it is His blessing upon you that He has given you an opportunity to serve."


"It is obvious that you cannot love two things; it is not possible for you to love your wealth and love God. You can only love one. Therefore, fortunate is the person who loves God. If anyone of you will love God and then spends wealth in His cause, I firmly believe that his wealth will also be blessed more than others' because wealth does not come by itself. It comes with the Will of God.

Therefore, anyone who gives up a part of his wealth for the sake of Allāh will certainly receive it back. But anyone, who does not serve the cause of Allāh because of his love of his wealth, will certainly lose that wealth."

**CHANDA (MONETARY DONATIONS)**

*Chandas* are the contributions that every Ahmadi is obliged to pay, according to the principles laid down by the Promised Messiah and Mahdi and his successors, to the Organization.

Some *Chandas* are obligatory, while others are voluntary. The obligatory *Chandas* have a fixed rate and must be paid at the prescribed rate. However, those members who are facing financial hardship may give the obligatory *Chandas* at a reduced rate, but only after obtaining the permission of the *Khalīfātul Masīh*. 
Obligatory Chandas

Obligatory Chandas are of two types. A brief explanation and rates of various obligatory Chandas are as follows:

a) The Main Obligatory Chandas (Subscriptions)
   - Zakat (Mentioned in the Holy Qur’an).
   - Fitrana (Initiated by Holy Prophet).
   - Chanda ‘Ām, Chanda Wasijiyat, Chanda Jalsa Sālāna, (Started by Promised Messiah and Mahdi).

*Sadr Anjuman Ahmadiyya’s financial year begins on July 1st and ends on June 30th of the next year.*

Zakāt

In the Holy Qur’an God has repeatedly urged the believers to pay Zakāt for the purification of their souls:

وَ مَا أَنتُمُ مِنْ رَبِّي لَيْبَرُّوا فِي أَمْوَالِ النَّاسِ فَلاَ يَزِبُّوا عَنْدَ اللَّهِ وَمَا أَنتُمُ مِنْ زُكَّاهُ تُرِيدُونَ وَجَهَةَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعُفُونَ

wa mā ātaitummirriball yarbu wa fā amwilnāsi fā yarbu 'indallāh wa mā ātaitummin zakātun turidūna wajhallahi fā 'ula'ika humul mud'ifūn

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allāh; but whatever you give in Zakāt seeking the favor of Allāh -- it is these who will increase their wealth manifold. (30:40)

Those who have capital in the form of cash, jewelry,
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bullion, etc. which stays with them for one full year are required to pay Zakāt at the rate of one fortieth (1/40th) of the value of the goods. Jamā‘at Chandas are different from Zakāt. Āḥmadīs paying Chanda ‘Ām or Chanda Waṣīyyat (Will Subscription) are not exempt from payment of Zakāt. They are also required to pay Zakāt according to the prescribed rates.

**Zakāt is payable on the following:**

1. Silver, gold, household animals (camels, cows, goats, lambs, etc.), all the valuable commodities such as dates, grapes, etc.

2. In the Shari‘ah, there is a limit fixed for all the goods on which Zakāt is to be paid. When the quantity of the goods becomes equal or more than the fixed limit then payment of Zakāt on those goods becomes compulsory. The limit at which the payment of Zakāt becomes compulsory is called "Niṣāb".

3. On grains, payment of Zakāt becomes compulsory only when the crops are ready and have been harvested by the owner. However, on the rest of the commodities payment of Zakāt becomes compulsory when the goods have been with its owner for one year. On grains, only one time Zakāt has to be paid even if the grains have been with the owner for more than one year. However, on the rest of the items on which Zakāt is payable, Zakāt is to be paid every year when the quantity of the items reaches the fixed amount in the Shari‘ah, i.e., the Niṣāb.

4. The Niṣāb for the grains is 781 Kilograms and 870 grams. If the quantity of the grains one owns is less than this fixed amount (Niṣāb), then one does not have to pay Zakāt. If the grains have been produced without spending money towards purchase or production of water for irrigation then one has to pay 1/10th of the Niṣāb as Zakāt, if water has
been purchased or produced to grow the grains then one has to pay $1/20$ of the $Niṣāb$ as $Zakāt$.

5. $Niṣāb$ for silver and silver jewelry is 612 grams and 351 milligrams and the rate of $Zakāt$ is $1/40$th of the $Niṣāb$.

6. The $Niṣāb$ and the rate of payment of $Zakāt$ for gold and gold jewelry is also the same as mentioned above for silver and silver jewelry. The payment of $Zakāt$ on both gold and silver jewelry will be based on the weight of the jewelry and not on the total cost of the jewelry, which includes the cost of making the jewelry.

7. The gold and silver jewelry, which are frequently used (Worn) and given to the poor on loan, there is no $Zakāt$ payment on such jewelry. Some Muslim Jurists have stated the $Niṣāb$ for gold to be 97 grams and 200 milligrams. However, this is not the gold $Niṣāb$. It is the amount of gold jewelry, which is exempt from $Zakāt$ due to frequent use of the jewelry.

8. The $Niṣāb$ for currency, whether it is silver currency, any other metal currency, or paper currency, is like that of silver. Thus, if any one has currency (Dollars, Pounds or any other currency, which is equivalent to the price of 612 grams and 351 milligrams silver, then such a person has to pay $1/40$th of the currency or 2.5% as $Zakāt$.

9. The $Niṣāb$ for camels is five camels; for cows/bulls the $Niṣāb$ is three cows/bulls; and for goats, sheep, and lambs the $Niṣāb$ is forty heads. If someone has less than five camels, three cows/bulls or forty heads of goats, sheep or lambs, then $Zakāt$ payment is not obligatory.

10. If the farmer has rented the farmland, then payment of $Zakāt$ on the produce is his responsibility. However, if the farmer
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is sharing the produce with the landowner, then both the owner of the land and the farmer jointly have to pay the Zakât on the produce, and after payment of Zakât, the produce will be divided between the landowner and the farmer.

*(Dînî Syllabus for the Training of 'Nou Mubă’în', (in Urdu), Nazārat Nashru Ishā’at, Qadian, pp 35-36)*

**Fitrāna**

Fitrāna is paid during the month of Ramaḍān and should be paid before ‘Īd. The Holy Prophet ﷺ has made it compulsory on those who can afford to give one "sā" of flour (Two and a half Kilos of flour), which is to be distributed among the poor. Presently, an equivalent in cash is paid. It must be paid for every member of the household, including new born babies and servants. The current suggested rate is $5 per person. *Fitrāna* is spent on the poor and needy so that they, too, can join in the festivities of ‘Īd.

**Chanda ‘Ām (Regular Subscription)**

Chanda ‘Ām is a regular subscription to be paid by every earning member, male or female, according to the principles laid down by the Promised Messiah and Mahđî™ or his successors. This basic donation was established by the Promised Messiah and Mahđî™ himself and is compulsory for every earning member of the Ahmadiyya community. The payment rate is 1/16th of one's income from all sources, after payment of taxes and compulsory insurance. However, the rate of Chanda ‘Ām may be reduced with the approval of the Khalīfātul Masih under certain circumstances. The Chanda ‘Ām year starts on July 1st and ends on June 30th of the next year.
Chanda Wašiyyat and the Nižām-i-Wašiyyat (The Will System)

Chanda Wašiyyat is the contribution made by the one who makes a 'Will' (Wašiyyat) and becomes a Muši (Testator), in the terms of the Promised Messiah and Mahdi's book Al-Wašiyyat, at the rate ranging between 1/10th to 1/3rd of the total income from salary/remuneration/business, etc. However, only Chanda ‘Am will be payable by a Muši on his income from bequeathed immovable property. The rate of Chanda Wašiyyat can in no case be reduced to less than 1/10th of the Muši’s total income. Wašiyyat is the making of a Will, in the favor of the Community, pledging 1/10th to 1/3rd of one's total assets (Movable or immovable) to the Jamā’at at the time of one's death. A person who has pledged Wašiyyat is known as Muši. He or she must donate 1/10th to 1/3rd of his earnings yearly instead of Chanda ‘Am. This scheme was set up by the Promised Messiah and Mahdi™ under Divine revelation. This is a voluntary pledge and carries other conditions with it. Legacies of deceased Muši according to his or her 'Will' will go to the Wašiyyat Fund. Like Chanda ‘Am, the Chanda Wašiyyat year also starts on July 1st and ends on June 30th of the next year.

Nižām-i-Wašiyyat

The Promised Messiah and Mahdi™ wrote on December 20, 1905 about the Nižām-i-Wašiyyat:

"God has told me about the time of my demise. Speaking to me in regard to my life span, He said that very few days were left. Also, He said that after all occurrences and wonders had been shown, shall come the time of my death. The implication is that the coming of certain tribulations for this world had to be before the time of my death, and some wonderful things should come to pass,
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so that the world should grow into a frame of mind fit for accepting a revolution, and that my death should follow these things. And a place has been shown to me that this would be my grave. I saw an angel measuring a plot of land, and reaching a point he said to me that was the spot for my grave. Then at one place, I was shown a grave more shining than silver, and all its earth was of silver. Then it was said to me that this was my grave. And I was shown a spot which was named "Bahishti Maqbarah" (Heavenly Graveyard)....

... In regard to this graveyard, glad tidings of great immensity have been conveyed to me; not only has He said that this indeed shall be a graveyard in Heaven itself, but He also said:

\[ \text{unzila fîhā kullu râhmatin} \]

i.e. blessings of all kinds have been sent down on it, and there is no blessing of which those buried therein will not partake. Therefore, with a subtle and delicate revelation, God has turned my mind in the direction that conditions should be imposed on burial here as would ensure that only those shall gain admission, who from the sincerity and truthful purity of their hearts really fulfill all the conditions requisite for the purpose. These conditions are three, all equally binding:

1. The present plot of land for this Cemetery, I have donated as a contribution from myself; but to complete the plan in this behalf some more land shall be purchased of which the price shall be about 1,000 Rupees; and trees and shrubs shall be planted to beautify it, and there shall be a well for irrigation.

... So the first condition is that whosoever desires to find burial in it, according to his means he shall contribute towards the fund for meeting these expenses. And contributions for this purpose is being invited from them.
alone who desire to be buried in this Cemetery, not from others. For the present, these contributions should come to our respected brother, Ḥakīm Maulvī Nuruddīn. But, God Willing, this Cemetery and its affairs shall last after we have all passed away. In that case there should be an *Anjuman* (Association) to administer the funds received in this behalf and to expend them properly on proclaiming to the world the message of Islām, and in propagating belief in the Unity of God.

2. The second condition is that, out of all the Āhmadiyya Community, only he shall be eligible for burial in it who leaves a 'Will' and testament in his life that following his death one tenth of all property left by him shall go into this fund, to be spent for the two purposes mentioned above. And everyone endowed with strength and fullness of faith shall be free to donate more should he desire to do so. But, the willed portion shall in no case be less than one tenth. Funds so collected shall be entrusted to an *Anjuman* consisting of honest people of learning, who by mutual consultation will spend these funds on the propagation of Islām, on spreading knowledge of the Holy Qur’ān and other religious scriptures, and on preachers appointed to administer to the spiritual needs of the Movement and Mankind in general. And Allāh has promised that He shall make this movement thrive fully. There is therefore confident hope that the requisite funds shall be forthcoming in any case. In addition, everything necessary in the interests of the propagation of Islām, of which a detailed account at this stage would be premature, all those affairs shall be conducted with these funds. And when one party that shouldered this responsibility shall have passed away, the same shall be the duty of those who would succeed them, namely, that they transact all this business in accordance with the instructions of the Āhmadiyya Jamā’at.

In these funds there shall also be a share for the orphans, the
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needy, and the new converts who may not have adequate means of livelihood while they are members of the Movement. And it shall be permissible that the funds should be strengthened by investing them in some profitable enterprise.

Do not think that this is only an idle talk about things still in the remote future. This is the resolute purpose and Will of the All-Powerful Allāh Who is Master of the earth and the Heavens. I have no idea how and where from these funds shall come and how a community of people shall come, who in their zeal for their Faith shall accomplish all these heroic things. To speak the truth, my anxiety rather lies on the score that after us the people may not stumble who shall come to be entrusted with the care of this wealth, and lest they should take to the love of this world. So I offer a prayer that the Movement may remain always blessed with honest people who shall labor only for the sake of their love of God. Of course such of them as might happen not to have means of sustenance of their own, it would be lawful for them to receive something by way of aid in expenses.

3. The third condition is that he who aspires burial in this Cemetery shall be one who went through life with care, who kept away from what is forbidden, did not commit *Shirk* (Setting up of equals with Allāh), nor any harmful innovation, and he shall be a simple and straightforward Muslim.

A righteous person who possesses no property, so that he cannot render any financial help to the Movement, if it can be shown that he lived a life devoted to the cause of Islām, and was a good man, he shall be eligible for burial in this Cemetery."

*(The Will pp 34-44)*
Chanda Jalsa Sālāna (Annual Convention Subscription)

*Chanda Jalsa Sālāna* is the contribution for the Annual Gathering at the Markaz (Center) paid at the rate of 1/120th of one's annual income from all sources of an earning member, male or female, once a year. This donation is compulsory and is used exclusively for the expenses of the Annual Convention held at the National level. *Chanda Jalsa Sālāna* year starts on July 1st and ends on June 30th of the next year. This *Chanda* also was initiated by the Promised Messiah and Mahdi™.

**Jalsa Sālāna (Annual Convention)**

In 1891, the Promised Messiah and Mahdi™ laid foundation of the *Jalsa Sālāna* system in the Jamāʿat. The first *Jalsa Sālāna* was held in 1891 at *Masjid Aqṣā* in Qadian. In this *Jalsa* only 75 members participated. The second *Jalsa Sālāna* was held on December 27, 1892 and the total attendance of this convention was around 500.

The Promised Messiah and Mahdi™ said about the first *Jalsa Sālāna*:

"All friends should make it a point to reach on this date for the sake of God to listen to His words and to participate in prayer. Such truths and words of wisdom shall be heard as are essential for the increase of faith, conviction, and knowledge. Such friends will also be entitled to special prayers and special attention. Efforts will be made before the most Merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gathering will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and this personal acquaintance will continually develop into close friendship and love. ... And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference."

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It was during the first *Jalsa Sāfana* that the objectives of this gathering were defined which among others were:

1. To Propagate Islām.
2. To think out ways and means of promoting the welfare of new converts to Islām in Europe and America.
3. To further the cause of righteousness, goodwill, purity, piety and moral excellence throughout the world.
4. To eradicate evil habits and customs.

The Promised Messiah and Mahdi™ further said about the *Jalsa Sāfana*:

"I should like to repeat that this Convention must not be taken like other ordinary gatherings, for unlike them, it has been based on the succor of God."

This *Jalsa Sāfana* became the beginning of a World-wide system of holding *Jalsa Sāfana* every year. Today, these *Jalsas Sālanas* are held all over the world. The *Jalsa Sāfana* held at a place where the *Khalīfah* resides becomes an international *Jalsa Sāfana* as Ahmādis from all over the world come to attend that *Jalsa*. In Pakistan, the first Annual Convention (*Jalsa Sāfana*) was held in Lahore on December 27-28, 1947. In Rabwah, the first *Jalsa Sāfana* was held on April 15-17, 1949. In the last *Jalsa Sāfana* held at Rabwah Pakistan in 1984, more than 250,000 Ahmādis and non-Ahmādi guests participated.

These are signs of the everlasting success of the institution founded by the very Hand of Allāh. The Convention will no doubt grow to even greater dimensions in the future, and all those who attend will have the good fortune of being the recipients of the following prayer of the Promised Messiah and Mahdi™:
"May God Almighty be with everyone who sets out to attend this gathering which is held for the sake of Allāh alone. May He bestow upon them a great reward and have mercy on them and resolve their difficulties and remove their anxieties and griefs and sorrows, and may He deliver them from every misfortune and open the way of success for their endeavors. May He, on the Day of Judgement, raise them among such of His servants who are recipients of His Grace and Mercy and may He be the Guardian of their dependents in their absence.

'O God! Lord of Honor and Beneficence, Merciful Deliverer from trials, do Thou accept all these supplications and bestow Supremacy upon us with Thy bright signs, for Thou possesseth all Power and Strength.' Āmin."


b) Some Other Obligatory Chandas (Subscriptions)

Tehrik-i-Jadid, Waqf-i-Jadid and Auxiliaries' Chanda, (Started by Ḥaḍrat Khalīfatul Maśīḥ IIra)

Chanda Tehrik-i-Jadid

Chanda Tehrik-i-Jadid is the contribution for the propagation of Islām throughout the world. In 1934, Ḥaḍrat Muṣleḥ Maʿūd, Khalīfatul Maśīḥ IIra introduced a scheme called Tehrik-i-Jadid (New Scheme), which he described as a stepping stone to the establishment of New World Order. Thus, Tehrik-i-Jadid is a Divine scheme which Ḥaḍrat Muṣleḥ Maʿūdra initiated for a special purpose under Divine guidance. This was a revolutionary scheme through which solid foundations for the establishment of Oneness of God and spreading of the religion of Islām throughout the world have been laid down. The scheme is
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responsible for the opening of new Missions and construction of
mosques throughout the world. This scheme was launched by
Haḍrat Khalīfātul Masīḥ II* on November 23, 1934, at a very
critical period in the turbulent history of Ahmadiyya Jamā‘at.
There was a storm of opposition brewing against Aḥmadiyyat, and
intrigues and mischief-making of the enemies of the Jamā‘at had
increased extraordinarily. The Aḥrār were bent upon to annihilate
Aḥmadiyyat and were claiming that they will eliminate
Aḥmadiyyat from the surface of the earth. The Aḥrār movement
was on its height of growth at that time, and some senior officers of
the government were also supporting it and were equal partners in
the conspiracy.

Ḥaḍrat Muṣleḥ Ma‘ūd*, at the time of announcing the
Teḥrīk-i-Jadīd scheme stated the following:

"The purpose of starting Teḥrīk-i-Jadīd is that funds are
made available to the Jamā‘at so that it could easily spread the
message of Oneness of God and the true religion to the corners of
the earth. Furthermore, the scheme has been initiated so that
Jamā‘at has available to it a number of such persons who are life
devotees and spend their whole life towards spreading the message
of Islām. The scheme also has been started to develop that
determination and resolve in the Jamā‘at, which is the hallmark of
the progressive Jamā‘ats."

i. Objectives of Teḥrīk-i-Jadīd

Preaching and education/training are two very important
functions. They both are the only objectives vouchsafed in
the Teḥrīk-i-Jadīd. Ḥaḍrat Muṣleḥ Ma‘ūd* presented 19
demands from the members of the Jamā‘at under the
scheme of Teḥrīk-i-Jadīd. These demands were covered in
three Khutbāt of November 23, 30, and December 7, 1934.
Later on, these demands were increased to 25 demands in
December, 1937 by Ḥadrat Musleḥ Maʿūd. The objective of these demands was that the members lead a simple life, cut down even on their meals so that they could donate as much as possible for propagation of Islam outside of the Indian subcontinent. The suggested rate of Chanda is 1/5th of one's monthly income once year, which is from 1st November to October 31st of the next year.

ii. List of Demands of Tehrik-i-Jadid

1. Lead a simple life.
2. Participate in spreading the message of Islam world-wide.
3. Dedicate leave periods for the service of Jamāʿat.
4. Members to dedicate their lives to serve Islam.
5. Dedicate during seasonal vacation period for the service of Jamāʿat.
6. Offer your children for life-time Waqf (Devotion).
7. Pensioners (Retirees) to offer themselves for service of Jamāʿat.
8. Dedicate part of your income and property.
9. Influential and learned Ahmadis should give lectures.
11. Deposit your surplus money in Tehrik-i-Jadid Amanat Fund.
12. Tehrik-i-Jadid to establish a permanent reserve fund.
14. Seek advice from the Jamāʿat when deciding about higher education and future of your children.
15. Develop the habit of working with your own hands (Instead of depending on others).
16. The unemployed, if possible, may proceed abroad. There they can make a living and also spread the
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message of Islam and Ahmadiyyat.

17. Jobless persons should not hesitate to take up even petty jobs.
18. Promote Islamic culture.
19. Promote honesty in the society.
20. Keep the paths clean.
21. Protect women’s rights.
22. Make associations like ‘Hilful Fu’dul’.
23. Establish Ahmadiyya Darul Qa’fa and obey its decisions.
24. Offer special prayers in order to succeed in these undertakings.
25. If possible members may build houses in the Markaz.

(Tehrik-i-Jadid, An Introduction, Jamat Ahmadiyya, USA, 1998)

Hadrat Musleh Mah’ud said about Tehrik-i-Jadid:

"All demands of Tehrik-i-Jadid have been introduced for the reason that you could become a manifestation of Allah's attributes. No man can ever deceive a wise person, then how do you consider that you would be able to deceive God, Knower of the secrets of the hearts. That was the feeling in my mind when I launched this project of Tehrik-i-Jadid."

(Daily Al-Fadl, Vol. 25, No. 283)

iii. Permanent Waqf

On December 17, 1937, Hadrat Muslehu Mah’ud announced the scheme of permanent Waqf (Lifetime Devotion). Hadrat Muslehu Mah’ud expressed his desire to have 100 devotees ready for the service of Islam, who not only would get education in religion but also in worldly affairs.
iv. Foreign Missions under Tehrik-i-Jadid

In February 1945, Ḥadrat Muṣleḥ Maʿūd handed over the responsibility of all foreign missions to Tehrik-i-Jadid. At the end of World War II, sixteen missionaries were sent to various countries. Included in them were nine missionaries who were sent to London Mission for a short training and then were assigned to various European countries. They became the pioneer missionaries for the introduction of Islam through Europe. This scheme was the forerunner of opening of new Missions and construction of new mosques throughout the world.

Missionaries are appointed by Tehrik-i-Jadid to propagate the truth about Islam by preaching, publishing literature and such other lawful means as may be deemed appropriate. A missionary may be Central or Local. The Central missionaries are subject to the rules and regulations of the Vakalat-i-Tabshir Department of the Tehrik-i-Jadid, while the Local Missionaries work in Pakistan and are under Šadr Anjuman-i-Ahmadiyya. The following is a brief history of establishment of various Ahmadiyya missions outside the Indo-Pakistan subcontinent:

- In 1913, the first foreign mission was established in England under the supervision of Chaudhry Fateh Muhammad Siyal.
- In 1915, first mission was established in Ceylon and Mauritius. In 1960, a religious newspaper, 'The Message', was started in Mauritius.
- In 1920, the first mission was opened in the United States of America.
- In 1921, the first missionary was sent to the West African countries. Missions were opened in Ghana,
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Nigeria, Sierra Leone.

- In 1924, the foundation of the Faḍl Mosque in London was laid by Khalīfatul Masīḥ II, himself.
- In 1925, the first mission was set up in Indonesia.
- In 1928, a mission was established in Haifa, Palestine (Israel).
- In 1934, missions were opened in Kenya, Tanzania, Uganda and Burma.
- In 1935, a mission was established in Japan. However, the mission in Japan had to be closed at the outbreak of the second World War. It was re-established in 1969.
- In the period 1935-38, missions were opened in many East European countries such as Poland, Hungary, Yugoslavia and Albania. At the outbreak of the second World War, these missions had to be closed. After the war, these countries came under Communist rule, and the missions, therefore, could not be revived for many years. However, the missions were re-opened later on.
- In 1935, missions were established in Burma and Singapore.
- In 1936, the mission in Spain was established. The Mission was closed in 1937 and re-established in 1946.
- In 1946, a mission was opened in France, but was closed down after a few years. The mission was re-established in 1982.
- In 1946, missions were opened in Switzerland, South Africa and Aden.
- In 1947, the first mission was established in Holland, and the first mosque was built in 1963.
- In 1947, the first mission was established in Malaysia.
- In 1949, a mission was established in Hamburg, Germany and a mosque was built there in 1957. A
second mosque was built in Frankfurt in 1959.
- In 1952, the first South American mission was opened in Trinidad. Mission was also established in Tobago.
- In 1956, mission were opened in Sweden, Suriname and in Liberia.
- In 1957, the first mission was established in the Philippines.
- In 1958, the first mission in Norway was established.
- In 1960, missions were established in Guyana, Togo, Ivory Coast and Fiji Islands.
- In 1961, the first mission was opened in Copenhagen, Denmark. A mission was also established in The Gambia.
- In 1968, the Mission in Canada was established.
- In 1971, the Mission in Zambia was established.
- In 1976, the Mission in Niger was established.
- In 1981, missions were established in Belgium, Benin and Comoros.
- In 1982, Missions were established in Zimbabwe and Mali.
- In 1983, Ḥaḍrat Khalīfātul Masīh IV visited Australia and laid foundation of a mosque in Australia. The first Missionary, Mr. Shakeel Munir arrived in Australia on July 5, 1985. However, it was in 1903, Ḥaḍrat Mūsā Khān wrote a letter to Ḥaḍrat Promised Messiah and Mahdī to take initiation and thus, became the first Ahmādī in Australia. The same year, missions were established in Burkina Faso, Mauritania Zambia and Guinea Bissau.
- In 1984, the Mission in Republic of Congo (Zaire) was established.
- In 1985, missions were established in Brazil, Thailand, Malawi, Rwanda, Brundi and Tuvalu.
- In 1986, missions were established in New Zealand,
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Ireland, Kiribati, Nepal, Bhutan and Guinea. The mission in Yugoslavia was re-established in 1986.

- In 1987, mission was established in Papua New Guinea.
- In 1988, the mission was established in Portugal and Tonga.
- In 1989, mission was established in Guatemala.
- In 1991, mission was re-established in Poland.
- In 1993, mission was re-established in Hungary.
- In 1994, mission was re-established in Albania.
- In 2001, missions were established in Azar Bijan, Cyprus, Malta and Venezuela.

(Source: Abdul Majid Tahir, Additional Vakilut Tabshir, London, UK)

v. Dafters or Phases of Tehrik-i-Jadid

a. First Dafter (Phase 1) of Tehrik-i-Jadid began in 1934 and was closed in 1944. The members who participated in those years were recorded as the Mujahidin of Dafter 1.

b. Dafter 2 began in 1944 and was closed in 1965.

c. Dafter 3 was established by Hadrat Khalifatul Masih III in 1965 and was closed in 1985.

d. Hadrat Khalifatul Masih IV opened Dafter 4 in 1985, and all members who start paying Tehrik-i-Jadid Chanda now are added to Dafter 4.

(Tehrik-i-Jadid, An Introduction, Published by Jamâ’at Ahmadiyya, USA, 1998)

Chanda Waqf-i-Jadid

Waqf-i-Jadid scheme was also initiated by Hadrat Khalifatul Masih II, in 1957, primarily to protect the public of
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Pakistan from Christian Missionaries' efforts to convert them to Christianity, to train villagers as missionaries for the propagation of Islam, and for the religious training of new converts in the Indian subcontinent. Its work now has been extended to cover Africa and Russia.

Ḥaḍrat Khalīfatul Masīḥ II⁷⁹ at the time of initiating the scheme stated:

"... Now I would like to exalt the Jamā‘at members to a new type of Waqf. I related to you about this scheme briefly in my earlier sermon delivered on July 19, 1957. Although, this scheme has vast scope, yet, at this initial stage I have decided to utilize the services of 10 dedicated teachers or Waqifin."

*(Al-Faḍl, Feb. 16, 1957)*

Ḥaḍrat Khalīfatul Masīḥ III⁸⁰ said:

"... I expressed my sincere desire that if our boys and girls, 15 years or under, would shoulder the entire financial responsibility of Waqf-i-Jadīd scheme, it would be a pleasant display of the esteemed status of our Jamā‘at ... that our children are prepared to offer such a sacrifice ... It would also be an immense blessing for them and will provide an excellent opportunity to prepare them for future tasks in order to win the pleasure of Allāh."

*(Friday Sermon, November 4, 1966)*

In 1986, Ḥaḍrat Khalīfatul Masīḥ IV⁸¹ extended the Scheme to the whole world:

"Last year I expanded the horizon of Waqf-i-Jadīd and made it 'Global' in nature. By the grace of Allāh, the decision has greatly benefited the Jamā‘at. More so, it appears that there was a Divine inspiration which instilled within me this need to internationalize the Waqf-i-Jadīd scheme. This inspiration dictated
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to me that the time has come to 'Globalize' this scheme."

(Friday Sermon, January 2, 1987)

He further said:

"Do not consider the Waqf-i-Jadīd scheme as an ordinary scheme; indeed, this scheme has a deep and pervasive relationship with the spiritual future of India. Try to have your children participate in this scheme for themselves, as it would have a lasting impact on their future as well."

(Friday Sermon, December 25, 1987)

The suggested rate is $2 minimum, once a year, from each member of the family. The Waqf-i- Jadīd year is from January 1st to December 31st.

‘Īd Fund

This voluntary donation was started by the Promised Messiah and Mahdi™ and is to ensure that poor and needy are able to have a joyful ‘Īd.

The Voluntary Chandas

Ṣadqa (Charity)

Ṣadqa is a voluntary donation given by believers for the poor and needy. God has commanded Muslims to ward off calamities and privations by helping those who are less fortunate and require assistance. It can be made at any time. A tradition of the Holy Prophet™ regarding charity is:

\[ إِنَّكُمْ نَاسٌ وَلَوْ بَيِّنَى مَثْنَى - \]

itqaunnāra wa lau bi shiqqi tamratin

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Shield yourselves against the Fire even if it be only with half a date
(Given in alms)

(Bukhārī Kitābuzzakāt)

Some Other Voluntary Chandas

**Mosque Fund:** For construction of mosques.
**Satellite Fund:** For Muslim Television Aḥmadiyya (MTA).
**Africa-India Fund:** For helping the needy in Africa and India.
**Dārul Yatāma Fund:** For the caring of orphans.
**Centenary Jubilee Fund:** Contributions for this special fund.
**Other Funds:** The funds that are initiated by Khalīfatul Masīḥ as the need arises.

**Maryam Marriage Fund:** In his Friday sermon on February 21, 2003, Ḥaḍrat Khalīfatul Masīḥ IV stated that his mother always helped the poor and the needy. She, particularly, used to help the poor and orphan girls in providing a reasonable dowry at the occasion of their marriages. So, in the memory of his mother and to elevate her spiritual status, Huḍūr states that he will help those parents who due to poverty can not give a reasonable dowry to their daughters at their wedding. Parents of such girls can write to him. If he can not help them, then the Jamā‘at will help. God Almighty has bestowed a lot of money to the Jamā‘at.

Later on, in the Friday sermon on February 28, 2003, Ḥaḍrat Khalīfatul Masīḥ IV stated that in response to the scheme he announced in the previous Friday sermon to help the poor and orphan girls towards their dowry, the Jamā‘ats and individuals have responded wholeheartedly. Various Jamā‘ats have either sent or pledged 95,803 Pounds towards the fund. While various individuals have either sent or pledged 13,530 Pounds, as well. Some ladies also have given their jewelry. The committee that was established to run the scheme has proposed the name 'Maryam Marriage Fund' for the scheme, which he has accepted.

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MUSLIM FESTIVALS AND CEREMONIES

MUSLIM FESTIVALS:

‘ĪDUL FITR (FESTIVAL OF RAMAḌĀN)

The end of the Holy month of Ramaḍān is marked by the festival of ‘Īdul fitr. This joyous day is celebrated to give thanks for the blessings of Ramaḍān. Muslims attend the congregational ‘Īd Prayer service, which is held in the morning, and then spend rest of the day exchanging greetings and gifts with family and friends. They wear new clothes, cook delicious food and invite friends and neighbors to celebrate with them. Fasting during Ramaḍān inspires sympathy for the hungry and needy, and encourages Muslims to donate generously to the poor.

‘ĪDUL AḌḤIYYA (FESTIVAL OF SACRIFICE)

This festival comes about ten weeks after ‘Īdul fitr, and marks the completion of Hajj (Holy Pilgrimage of "Khānah Ka‘bah" in Mecca). It is the festival of sacrifice commemorating the time when the Prophet Abraham was ready to sacrifice his son, Ishmael --- for the sake of Allāh. As a result of Abraham's willing obedience, Allāh did not permit Ishmael to be sacrificed, and an animal was substituted instead. It is their obedience to Allāh that is celebrated by Muslims the world over. On this ‘Īd, which is called ‘Īdul aḍḥiyya, those that can afford it, sacrifice an
animal and share the meat among families, neighbors and the poor.

(Pathways to Paradise, A Publication of the Lajna Ima'illah, USA, p 63)

It is stated in the Holy Qur’ān:

\[
\text{لا يَنَالُ اللَّهِ فَlesh نَكَتَهُ وَلَا دَمَّأَوْهَا وَلَكِنْ يَنَالُ النَّفْوَى مِنْكُمْ}
\]

\[lañyyanā lālāḥa luhūmuhā wa lā dimā’uhā wa lākiñyyanālu huttaqwā minkum\]

Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. (22:38)

‘Īdul adḥīyya is celebrated on the 10th of the month of Dhul Ḥijjah. Muslims who gather in Mecca for Hajj, offer their sacrifices on the occasion of ‘Īdul adḥīyya, following the example of Prophet Abraham. This act of sacrificing animals is repeated by Muslims all over the world.

All Muslims, men, women, and children, join in the congregational two Rak’āt Prayer, held in the open, outside a village or town, if possible, on both ‘Īdul fītr and ‘Īdul adḥīyya occasions.

Early in the morning, on an ‘Īd day, after taking a bath, Muslims, young and old, put on their best clothes. Children, specially, wear new garments. Perfume is worn, as it was the practice of the Holy Prophet to wear perfume on such occasions. Special dishes are prepared on ‘Īd days in Muslim homes.

On the occasion of ‘Īdul fītr, one should pay Fitrāna and ‘Īd Fund before the ‘Īd Prayer. One should have a full breakfast before proceeding to the ‘Īdgāh, the place where ‘Īd Prayer is to be offered. On the occasion of ‘Īdul adḥīyya, however, Muslims are expected to keep fast until after the ‘Īd Prayer. It is preferable for those who offer animals for sacrifice that they break their fast with the meals prepared from the meat of those animals.
As was the practice of the Holy Prophet, Muslims generally go to the ‘Idgah by one route and return by another route.

The time of ‘Id Prayer is before noon. Like Friday Prayer, ‘Id Prayer is always offered in congregation. No Adhān or Iqāmat is called for ‘Id Prayers. In the first Rak‘at of ‘Id Prayer, after reciting Takkbīrī Tahrīma and Thanā, but before reciting Atta‘awwudh, the Imam raises his hand to his earlobes seven times saying Allāhu akbar each time in a loud voice and then drops his arms to his side each time until after the seventh Takkbīr when he folds his arms in the normal fashion and proceeds with the Prayer. The followers also raise their hands to their earlobes saying Allāhu akbar but in an inaudible voice and then leave their hands hanging to their sides as done by the Imam. In the second Rak‘at there are five Takkbīrāt, i.e., the Imam and the followers raise their hands to their ears five times saying Allāhu akbar and then leave them hanging on their sides each time.

At the end of second Rak‘at, after the recitation of Attashshahūd, and Durūd and some of the prescribed Prayers, the Imam turns his face towards the right saying Assalāmu ‘ālai khum wa rahlmatulāh and then turns his face to the left saying the same, to mark the end of the Prayer.

After the ‘Id Prayer, the Imam delivers a sermon. Like for Friday Prayer, ‘Id sermon consists of two parts. It should be noted that the sermon for the Friday Prayer precedes the Prayer, while on the occasion of ‘Id, the sermon follows the Prayer.

After performing the two Rak‘at of ‘Idul adhiyya and ‘Idul fitr Prayers, the Imam and the congregation recite the following words of glorification of God in an audible voice:

allāhu akbar, allāhu akbar, lā ilāha illallāhu wallāhu akbar allāhu akbar wa līlāhil ḥamd
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Allāh is the Greatest; Allāh is the Greatest. There is none worthy of worship except Allāh; Allāh is the Greatest and all Praise belongs to Him

(Kitābus-Ṣalāt, Writer: Ibni Abī Shaibah)

Similarly, from the time of Fajr Prayer on the 9th Dhul Hijjah till the ‘Asr time of the 13th of Dhul Hijjah, loud recitations of the above verses are made after each congregational Fard Prayer service.

(Mustadrik Hākim, Vol 1, p 299, Published in Bairut)

To recite the above mentioned verses while going to the ‘Īdgāh and while coming back, is to follow the practice of the Holy Prophet ﷺ.

MUSLIM CEREMONIES:

MARRIAGE

Marriage is a sacred institution in Islām. The family is the basic unit of human society. The foundation of a family is laid through marriage. One of the principal consideration to be kept in mind in the choice of a spouse is set out in one of the verses that the Holy Prophet ﷺ, always recited on the occasion of the celebration of a marriage.

yā ayyuhalladhina aマンtaqulla hawaltanzur nafsummā qaddamat li ghad

O ye who believe! fear Allāh; and let every soul look to what it sends forth for the morrow. (59:19)
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This means that the choice should be determined not only with reference to obvious and immediate considerations, but also with reference to the more lasting consequences of the contemplated union, both in this life and in the next.

The Holy Prophet \(^*\) said:

\[
\text{إنَّمَا الدُّنْيَا مَتَاعٌ وَ لَيْسَ مِنَ مَتَاعِ الدُّنْيَا شَيْئٌ أَفْضَلُ مِنَ الْمَرَأَةِ الصَّالِحَةِ}
\]

\[
\text{innamaddunya matā‘un wa laisa min matā‘iddunyā shai‘un afdalu minalmar’a tiṣṣ āliḥāti}
\]

"Surely, the world is but a provision and none of the provisions of the world is better than a pious wife."

(Ibn Majah Abwābunnikāh)

\[
\text{تَنَكُّحُ الْمَرَأَةُ لَأَرِبَاعُ لِمَالِهَا وَ لِكِسْمَتِهَا وَ لِجَمَالِهَا وَ لِدِينِهَا،}
\]

\[
\text{فَأَظُفْرِ يُدْنِي الْدِّينِ ثُمَّ بِدْنُكَ}
\]

"Women are married for four reasons: For the sake of wealth, for the sake of connections, for the sake of beauty, and for the sake of religion. However, your choice should be determined by Faith or religion as this is the source of lasting happiness."

(Bukhārī Kitābunnikāh)
Prohibitions Concerning Marriage

Allāh has laid down prohibitions concerning marriage, and other aspects of relations between men and women:

1. According to the Holy Qur’ān, a Muslim is not permitted to marry the following relatives: mother, father, sister, brother, aunts and uncles, nephews and nieces. However, Muslims are permitted to marry cousins. There are still other prohibited marriage relationships. For example, a man cannot marry his stepdaughter if he has cohabited with her biological mother. Nor can he have two sisters in marriage at the same time (See Holy Qur'ān, 4:23-24).

2. Islām also makes clear to whom a Muslim is allowed to marry as far as his/her religion is concerned. Marriage with an idolater is totally forbidden for both sexes (See Holy Qur'ān, 2:222). However, men are allowed to marry women of the 'people of the Book' (i.e., those who follow a Revealed Scripture), although it is not considered preferable.

The Promised Messiah and Mahdī has limited the category of the 'people of the Book' to Jewish and Christian women. He has also prohibited Ahmādī women from marrying non-Ahmādī men. The reasoning behind this is very sound. A woman is not permitted to marry outside her faith because when she is in her husband's home environment, she and her children are exposed to non-Muslim and non-Ahmādī culture and practices. This makes it very difficult for her to remain steadfast in her own faith and bring up her children as Muslims. A man, on the other hand, can more easily influence his wife and bring her into the Islāmic way of life.
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3. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Even preliminary acts of physical love, outside the marriage are prohibited. To remain sexually inactive and chaste before marriage is an extremely important injunction in the Holy Qur’an. Adultery, fornication and having secret relationships with the opposite sex is a heinous moral lapse which is categorically condemned in the strongest terms by Islam. This prohibition includes dating, secret paramours and experimental living together. As these are regarded as heavy sins, they carry severe penalties (See Holy Qur’an, 24:3-4). The Islamic way of life does not approve mixed parties of grown-ups.

(Pathways to Paradise, Lajna Ima’illah, USA, pp 41, 44-45)

Nikāḥ (Announcement of Marriage)

At marriages, Nikāḥ and Walima functions are celebrated.

Nikāḥ

Nikāḥ is a Sunnah of the Holy Prophet. A person who, despite having the ability and means to do Nikāḥ, does not do Nikāḥ, he disobeys the clear orders of God Almighty and the Holy Prophet. The Holy Prophet, has very forcefully instructed his followers to do so. He has said about marriage:

وَ أَنْتَوُّجُ النِّسَاءَ فَمَنْ رَغَبَ عَنْ سَنَتِي فَلَيْسَ مِنِّيَ

wa ata zawwjunnisa’a faman raghiba ‘an sannati fa laisaminni

"Marriage is my precept and my practice. Those who do not follow my practice are not of me."

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(Bukhārī Kitabunnikah Bāb Targhib Finnikāh)

By doing Nikāh, one develops new relationships, is saved from various sins and dangerous diseases, and lives a peaceful life. However, if one cannot afford monetarily to do Nikāh or cannot find a partner to marry, then the person is ordered to keep fasts.

The Nikāh Sermon

The following is the Arabic sermon which the Holy Prophet used to deliver on occasion of the solemnization of a marriage. This sermon may be followed by another in one's own language. The ceremony is completed by the public declaration by the groom, and the bride's Wāli (Father or Guardian), of their consent of marriage.

الحمد لله نَحمَدْهُ وَنُشْتَعِينَهُ وَنُشْتَفْرِهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاِنْطِرِيْنَ أَنْ يَصِلْلُهُ وَإِنْ يُصِلْلُهُ فَلَا هَادِئَ لَهُ وَنُشْهِدُ أنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنُشْهِدُ أَنَّ مَحْمُودًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنِ الْشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الَّذِي خَلَقَ الرَّحْمَةَ

alḥamdu lillahi nahmaduhu wa nasta’īnuh wanastaghirfuruhu wa nu’mīn bihi wa natawakkalu ‘alaih wa na‘ūdhu billahi min shurūrī anfusinā wa min sayyiātī a‘mālinā ma‘iyiyahdi hillāhu fa‘ā muḍillā laḥū wa ma‘iyiyuddīlīhu fa‘ā hādiya lah wa nash hadu allā ilāha illallahu wa Nash hadu anna muḥammadan ‘abduhu wa rasūlī ammā ba‘du fa a‘ūdhu billahi mi nashshaitā nirrajīmbismillā ḥīramā nirraḥīm

All praise is due to Allāh, we laud Him, we beseech help from Him and
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ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allâh's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allâh guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, except Allâh. He is Alone, and has no partner. We bear witness that Muhammad is His Servant and Messenger. After this, I seek refuge with Allâh from Satan, the rejected, and I begin with the name of Allâh, the Gracious, the Merciful

O Ye people! fear your Lord, Who created you from a single being and created therefrom its mate, and from the two spread many men and women; and fear Allâh, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allâh watches over you. (4:2)
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O ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19).

يمشي انيل هر انمي انتقوة الله فقولوا قولًا سديدًا فصل لكم
اعمالكم ويعفركم ذكريكم ومن يطيع الله ورسوله فقد فاز فؤدًا عظيمًا

O ye who believe! fear Allah, and say the right word. He will reform your conduct for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

(Musnadul Imamul A’zam Kitabunnikah, Timidhi and ibni Majah Kitabunnikah )

Some of the requirements which should be met before Nikâh is performed:

1. Both the man and the woman whose Nikâh is to be performed should be asked whether they agree to marry each other or not. If any one of the two refuses to marry the other, then Nikâh cannot be performed.

2. For the woman, her near relation such as her father or brother must agree to the Nikâh, because, the Sharâ’ah had made it compulsory that the woman has a guardian. Thus, in Islâmic Sharâ’ah, a woman cannot marry someone till her guardian does not give her permission to do so.
Abū Mūsā reports: The Prophet said: 'No marriage is (Legal) without the (Permission of the) guardian.'

(Ibn Majah)

3. **Haq Mehr** (The money the husband either gives or promises to give to his wife) must be fixed. Without fixing Haq Mehr, Nikāh cannot take place. Shari‘ah has not fixed any limit for the Haq Mehr. Man can fix any amount as Haq Mehr according to his monetary status and the amount must be agreed upon by both parties.

Hadrat Khalifatul Masiḥ II has stated that if someone asks him how much Haq Mehr should be? He will suggest that the Haq Mehr should range from 6 months to a year's salary of the bridegroom.

(Al-Fadl, December 12, 1940)

4. The Nikāh must be announced in the presence of as many people as possible. Nikāh performed secretly is invalid in the eyes of the Shari‘ah. Nikāh is established by the offer and acceptance of the marriage proposal. The offer and acceptance must be in the same gathering and must be widely publicized. The following is a brief explanation of the requirements as stated in the *Fiqh Ahmadiyya*:

A. Offer and acceptance means that one of the parties proposes marriage in accordance with specified
terms and the other party accepts it.

In the marriage contract the offer is from the side of the woman and acceptance from the man. But this is not essential. Either side may initiate the offer; it will be considered valid acceptance.

If a single person is acting as the Guardian and Legal Representative from both sides, he may announce both the offer and the acceptance.

There are no specified words to express the offer and acceptance. Whatever the words, they must be clear and unambiguous. They should clearly indicate the agreement of both parties to the marital bond and should not be susceptible to any other interpretation.

B. The offer and acceptance can be in person or through a representative. It is not necessary that the woman should appear in person. Her representative can express her consent. This is indeed a preferred way.

If the man is not present in the gathering, his agreement can be expressed by his representative. However, in such a case, authentic and reliable documentation must be submitted indicating his agreement. Furthermore, there must be available firm proof of his appointment of the representative.

C. Announcement of the Nikāh is an essential requirement. Nikāh should be announced in a manner that it becomes generally known. The Holy Prophet has commanded that the publicity be given to Nikāh. The words of the Ḥadīth are:

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Announce the Nikāh, perform it in the mosques, play upon Duff (A musical instrument) to make it widely known.

(Tirmidhī Kitābun Nikāh Bāb ʿla annunnikāh wa ʿlbī Majah, p. 136/1)

D. Secret Nikāh is undesirable, even if the witnesses are present. The Holy Prophet has said about secret Nikāh:

la nikāh ʾallā bi bayyinatin la nikāh ʾallā bi shahūdīn albaghayallāti yankiḥna anfusa hunna bi ghairi bayyinatin.

There is no Nikāh except if it is widely known and the witnesses are present. Women who marry themselves without satisfying the rule of wide knowledge as required by Shariʿah, are of evil character.

(Tirmidhī Kitābun Nikāh Bāb ʿla nikāh ʾallā bi bayyinatin' p.130/1; Article 7 of Fiqh Ahmadiyya Relating to the Conduct of a Nikāh, The Ahmadiyya Gazette, June 2000, p 18)
The marriage ceremony (Nikāh) is performed by a lawful Islāmic authority, perhaps a missionary or the President of the Jamā‘at. The procedure of the religious ceremony itself is simple. Once the Nikāh forms are filled out and signed by the authorized persons as directed in the Nikāh form, and the Nikāh is publicly announced and witnessed, the contract is legal. The person officiating recites the Nikāh sermon which was recited by the Holy Prophet™ and asks for the consent of both parties. This is followed by prayer.

Couples must get a legal marriage license and whatever else is required by the law of the land. In some US states, the law requires that the person performing the Nikāh must be civilly licensed. If so qualified his solemnizing of the rituals is sufficient to legalize the marriage. If he is not licensed, the couple must precede their religion ceremony with civil ceremony, usually performed by the City Hall. The guardian of the bride should ensure that these steps are followed so that the bride's rights as a wife are legally and civilly protected.

Walīma

After the marriage has been solemnized, the bridegroom gives a reception which is called Walīma. To give a reception (Walīma) is a Sunnah of the Holy Prophet™, and it is required that the poor and orphans are also invited to the reception. As far as the reception feasts and other related expressions of joy are concerned, the rich are very firmly warned that any feast to which the poor have not been invited is cursed in the sight of God. Thus, amongst the most well dressed richest members of the society, one finds the most poorly dressed poor people mixing freely with the rich.
Divorce

Divorce is allowed in Islam, but is regarded as one of the most displeasing act of all the lawful acts in the sight of Allah. The tradition of the Holy Prophet regarding divorce is:

أَبُغِضُ النَّحَالَلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْطَلَاقُ

abghaḍul ḥalāli ilallahi 'azza wa jallaṭtalāqu

Divorce is least desirable of all the lawful acts

(Abū Dā’ūd Kitābunnikāh wa Ibni Majah)

Therefore, the divorce procedure is so designed to allow every chance of conciliation. Under Islamic law, divorce must be pronounced three times, with an interval of a month between each pronouncement. During this time, the wife stays in the family home (Unless she has committed adultery), and reconciliation is encouraged. If the divorce does become final, the husband is instructed to "send her away in kindness." He is financially responsible for his children until they come of age, and is responsible for his wife for a period (‘Iddat) after the divorce. Divorce may be initiated by either husband or wife. If the husband seeks the divorce, it is called ‘Talāq’ and he may not ask the return of any gifts he made to the wife. If the wife wants the divorce, it is called Khulʿa, and she should return her dower. If the husband does not divorce, then the woman can apply to the court that she may be separated from her husband. Both divorced men and women are permitted to remarry (Other mates).

The Promised Messiah and Mahdi writes:

"The law of Islam has not left the matter of divorce entirely in the hands of the husband, but has also authorized the wife to obtain divorce
through the court. Such divorce is designated in Islāmic jurisprudence as Khul’a. In case a husband should ill treat his wife, or should no longer be capable of discharging his obligations towards her, or should change his religion, or it should become difficult for the wife to continue to live with him on account of some incompatibility, she or her guardian can have recourse to the judge for dissolution of the marriage. In such case the judge should call upon the husband to show cause why the marriage should not be dissolved, and if he finds that the wife’s complaint is justified he would decree dissolution of the marriage. As in the case of marriage the Islāmic law requires the consent of not only the wife but also that of her guardian, namely her father, or brother, or other near male relative, so also it does not approve of a wife departing from her husband of her own free will. It is obligatory upon her to have recourse to the judge for that purpose so that she should not come to harm on account of her lack of understanding."

*(Chashma’i Ma’rifat, Rūhānī Khazā’in, Vol. 23, pp. 276-291)*

**POLYGAMY**

This is a subject that generates more misconceptions about Islām than any other subject. Islām does allow polygamy, i.e., having more than one wife at the same time. However, it does not encourage it. Islām also makes it obligatory for Muslims to obey the laws of marriage of the country they reside in.

The Promised Messiah and Mahdī writes about the permission of polygamy in Islām:

"Some critics object that polygamy involves intemperance and that monogamy is the ideal system. This amounts to unwarranted interference in other people’s affairs. It is well known that Islām permits marriage with as many as four women at the same time, but there is no compulsion. All men and women are aware of this. It is permissible for a woman at the time of her marriage to obtain an assurance from her husband that he would not marry another wife during the currency of the marriage, in which case the husband would be bound to give effect to the assurance and is content with the law as it is, it does not behove any one else to raise an
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objection.

Every sensible person can understand that plurality of wives is not obligatory in Islam, but is permissible. If a husband desires, for some valid reason to take advantage of this permission, and his wife is not happy over it, she can ask for divorce, and need not reconcile herself to the situation proposed by the husband. If a woman receives an offer of marriage from a man who is already married it is open to her to decline the offer. But if the both women are agreeable to the husband's proposal, no one else has the right to intervene in the matter. God Almighty having permitted plurality of wives in case of valid need and the women concerned being agreeable to the proposed situation, no one has any business to interfere. This is a matter of human rights. It effects both the first wife and the second wife. If the first wife is not agreeable and feels that her rights as a wife will be placed in jeopardy by the second marriage of her husband, she can seek deliverance from the situation by demanding a divorce, and should the husband be unwilling to comply with her demand she can enforce it through a court. If the proposed second wife is unwilling to face the situation, she need not consent to it.

It is idle to object that justice cannot be maintained in such a situation. Nevertheless God Almighty in the Holy Qur’ân has directed that a husband who has more wives than one should deal equitably with each, and if he should be apprehensive that he would not be able to do so he should confine himself to only one wife:

فَإِنْ خَفَّتُمُ الْعُدُوُّ فَعَلِّمُواُ أَيْمَانَكُمْ لَا تَعْتَلِكُمْ أَيْمَاكُمْ ذَلِكَ أَذْنَى

۰ أَلَا تَعْوَلُواُ أَلَا تَعْوَلُواُ

fa in khifum allâ ta’diâtâ fa wâhidatan au mà malakat aimânukum dhâlika adnâ allâ ta’ûlû

And if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice. (4:4)
It is mere bigotry to suggest that polygamy is resorted to out of a desire for sexual indulgence. I have known cases in which a person inclined towards such indulgence has been able to safeguard himself against it and against sexual misconduct by recourse to the blessed system of polygamy, and this device helps such a one to lead a virtuous and pious life. Failing this many are carried by the fierce storm of passion to the doors of women of ill fame, and they become afflicted with venereal and other dangerous diseases. They indulge openly and covertly in such evil practices to which those who are happily married to two or three wives never succumb. Such people restrain themselves for a short while and then yield suddenly to the fierce onslaught of their passions like the bursting of a dam, whereby vast areas are flooded and ruined.

The truth is everything depends on motive. Those who feel that through a second marriage they would be able to live righteously or that they would be able to procreate righteous progeny should certainly have recourse to this blessed system. In Divine estimation misconduct and evil looks are such heinous sins as destroy all good actions and earn physical torment in this very life. Therefore, if a person marries more women than one with motive of making himself secure in the citadel of righteousness, it is not only permissible for him but becomes a source of spiritual merit.

\[(Chashma’i Ma’rifat, Ruhani Khaza’in, Vol 23, pp. 245-248)\]

‘AQĪQA

Islam requires that when a child is born, Adhān in the right ear and Iqāmat in the left ear of the child should be recited. Thus, from the very beginning the child is subconsciously attracted to the Truth and Beauty of the Creator. Furthermore, a pious person should give "Ghūṭū" [first-ever dose of food (crushed dates or honey) to new born infant] to the baby. The child should be given a Muslim name.

On being asked about the significance of the Adhān called in the ear of a newborn baby, the Promised Messiah and Mahdi™ said:

"The words which are uttered into the ears of the baby at that time
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have a great effect on his morals. It is, therefore, a very good practice."

(The Badr, 28, 3, 1907)

The birth of a child is celebrated by sacrificing an animal and inviting relatives, friends and the poor to a feast called the ‘Aqīqa. ‘Aqīqa ceremony is usually done on the seventh day of the birth of a child. However, it also can be done on either 14th or 21st day of the birth of the child. Some scholars say that parents can do ‘Aqīqa of their child till the time the child becomes an adult. Similarly, the child can do his own ‘Aqīqa when he is an adult. Two goats or lambs are sacrificed for a boy, and one goat or lamb is sacrificed for a girl. Child's head is also shaved on seventh day of the birth. It is preferred that circumcision in the boys is done on or by 7th day of birth. However, if the circumcision is not done in the infancy it must be done before the child becomes an adult.

(Dīnī Syllabus for the Training of 'Nou Mubā’īn', (in Urdu), Naẓārat Nashru Ishā’at, Qadian, p 38)

ĀMĪN

When a child finishes the Holy Qur’ān for the first time, his parents celebrate with an "Āmīn". The child recites a portion of the Holy Qur’ān in the presence of his or her family members, family friends and other people present at the occasion. After listening to the recitation of a portion of the Holy Qur’ān by the child, the audience joins in prayer for the child, and sweets are distributed.

JAMĀ‘AT'S VARIOUS OTHER FUNCTIONS

The Ahmadiyya Movement holds many functions, on the national, regional, and local level. These are called Ijtima‘ and Jalsā. These provide great moral and spiritual uplift. They also give members the opportunity to meet old and new friends.
Some days that are specially celebrated are:

**Širatun Nabī Day:** Celebration of the exemplary character of the Holy Prophet ﷺ.

**Masīḥ Maʿūd Day:** Celebration of the coming of the Promised Messiah and Mahdi™ as foretold by the Holy Prophet of Islam ﷺ. The Day is celebrated on March 23rd.

**Muṣleḥ Maʿūd Day:** Celebration of the fulfillment of the prophecy of the Promised Messiah and Mahdi™ concerning birth of a son (The Promised Reformer). The Day is celebrated on February 20th.

**Khilafat Day:** To celebrate Allāh's mercy in providing the blessings of Khilāfat. The Day is celebrated on May 27th.

**Religious Founders' Day:** People of other faiths are invited to talk about their religion and its founder.
STATUS OF WOMEN IN ISLĀM

It is misunderstood that Islām neglects women and does not give them any rights, or women are considered inferior to men. It is due to a lack of Islāmic knowledge. If the Holy Qur’ān and sayings of the Holy Prophet of Islām are studied, it becomes very clear that it is Islām which has really elevated the status of women. Before Islām, women were sold as personal commodities. Female children were buried alive because they were considered as a curse for the family. But it is Islām which gave every respect and honor to women and brought them at the level of men; otherwise women were mistreated in every sphere of life. In Islām, a woman enjoys equal status with a man. The object of her creation, her duty to God and her duty to fellow human beings, is the same as that of a man.

Islām has not only made women heirs to property, but has given them equal rights with men, but not in a manner that would disregard the distinctive features of their anatomy and their exclusive responsibilities in the rearing and nursing of children.

In the time of the Holy Prophet and his successors, Muslim women went to mosques, performed pilgrimage, observed fast and gave charity in the cause of God out of their personal property and income. They accompanied men to the battlefield and provided water and tended the wounded, some even took part in actual combat. All this was done more than fourteen hundred years ago when not a single woman in any part of the world had raised a voice against her plight. Islām has always provided equal rights and equal opportunities for men and women, as the Holy Qur’ān says:

إنّ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْفَتِّيّنَ
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It is the duty of every Muslim man and Muslim woman to seek knowledge.

(Ibni Majah Bab Faḍlul ‘ulamā’ wal hath ‘ala talabul ‘ilm musnad al imānul a’zam - kitābul ‘ilm, p 20)

Then again, the Holy Qur’ān says:

He it is Who has created you from a single being and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allah: 'If You give us a healthy righteous child we shall surely be of those who are grateful.' (7:190)

The greatest objection about the treatment of women in Islām is based upon the following verse of the Holy Qur’ān:
And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (The women) have rights similar to those (Of men) over them in equity; but men have a rank above them. And Allâh is Mighty, Wise. (2:229)

This verse is very clear, there should not be any problem to understand it, because this verse is not talking about any pre-eminence of men over the women. Rather, men are given more responsibilities about taking care of the women and to give them every possible protection. It must be noted that the Holy Qur’ân is not saying that the men are rulers over the women. Rather, they are guardians or protectors. So it gives even more importance to the women.

Women have different roles in society. Sometimes she appears as a mother, sometimes as a wife and sometimes as a daughter. All these roles are respected and dignified in Islâm.
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Woman as Mother

In connection with respect, honor and status of woman as a mother, the Holy Prophet ﷺ says:

الجنة تحت أقدام الامهات

al jannatu taht aqdamil ummahati

Paradise lies under the feet of your mothers.

(Nisâ′î and Baihaqi)

The status described in the tradition of the Holy Prophet ﷺ is a great credit for women. No religion other than Islam presents such a status for women. There is not even a remote chance to reach to the nearness of these teachings of Islam.

The strain of caring for one's parents in their old age, the most difficult time of their lives, is considered an honor and blessing, and an opportunity for great spiritual growth. God asks that we not only pray for our parents, but act with limitless compassion, remembering that when we were helpless children they preferred us to themselves. Mothers are particularly honored. In Islam, serving one's parents is one of the greatest duties. It is considered despicable to express any irritation when, through no fault of there own, old age becomes difficult for them. The Holy Qur'ân says:

وَقَضِى رَبُّكَ أَنْ تَعْبَدُواَ إِلَّا إِيَّاهُ وَيَالِوْ الْذِّيْنِ إِحْسَانًا إِنَّا يَبْلِغُنَّ أَنَّ الدُّكَرَ أَحْدَهُمَا أَوْ كُلَّهُمَا فَلاَ تُقْلِ لَهُمَا أَفْقَرَ وَلَا تَنْفِرُهُمَا وَ
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Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words. And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood.'" (17:24-25)

Once a companion of the Holy Prophet™ of Islām asked, 'O, Apostle of Allāh! To whom should I show kindness?' He replied:

"عن أبِي، مَرْتَيْرَة رَضِيَ اللَّهُ عَنْهُ قَالَ جَاهَةٌ إِلَى رَسُولِ اللَّهِ ﷺ: فَقَالَ يَا رَسُولُ اللَّهِ! مِنْ أَحْقَ النَّاسِ يِسْحَسِنَ صَحِحَّاتِي؟ قَالَ: أُمَّكَ.

قَالَ فَمَا مَنْ قَالَ: أُمَّكَ.

قَالَ فَمَا مَنْ قَالَ: أُمَّكَ.

قَالَ فَمَا مَنْ قَالَ: أُمَّكَ.

وَفِي رَوَائِيَّةٍ: يَا رَسُولُ اللَّهِ! مِنْ أَحْقَ بِيِسْحَسِنَ الصَّحِيحَةِ؟"
Abū Huraira® relates that a man came to the Holy Prophet® and enquired: 'Messenger of Allāh®! Which of all the people is best entitled to kind treatment and the good companionship from me?' He replied: 'Your mother.'
And after her? The Holy Prophet® replied: 'Your mother.'
And after her? The Holy Prophet® replied: 'Your mother.'
And after her? He replied: 'Your father.'

Another version is: The man asked: 'Prophet of Allāh®! Who is best entitled to my kind treatment?' He replied: 'Your mother, then your mother, then your mother, then your father, and then your relatives, your near relatives in order of rank wise.'

(Bukhārī Kitābul adāb Bāb mīn a-ḥaqqunnaš biḥanṣaṣṣuḥbatī wa Muslim)

**Woman as Wife**

Woman as a wife, has also a very great status in Islām as it is described in the teachings of the Holy Qur’ān and sayings of the Holy Prophet of Islām®.
The Holy Qur’ān says:

وَمِنْ أَلِيْتِهِ أَنَّ خَلْقَ لُكْمَةٍ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا لِّيَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوْدًةً وَرَحْمَةً أَنَّ فِي ذَلِكَ لَابِتٌ لَّقُوْمٍ يَتَفَكَّرُونَ

wa min āyātihī an khalaqa lakummin anfusikum azwājallī taskunū ilaiha wa ja‘ala bainakumma waddataŋwwa raḥmah inna fi dhālika la āyātillī qaumiyyata fakkarūn

And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect. (30:22)

The Holy Prophet of Islām ﷺ says:

خَيْرُكُمْ خَيْرُكُمْ لَأَهْلِهِ وْأَنَا خَيْرُكُمْ لَأَهْلِي

khairukum khairukum li ahlihi wa ‘anā khairukum li ahli

The best among you are those who are good to their families and I am the best of those who are good to their families.

(Abū Dā‘ūd)

**Woman as Daughter**

As a daughter, woman also has a great status in Islām. It is mentioned in the sayings of the Holy Prophet of Islām ﷺ:
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Haḍrat ‘A‘isha relates that a woman came to me with her two little daughters. I gave three dates to her. She gave one date to each of her two daughters. She was about to put the third date in her mouth when her daughters asked her for the last date. At this, she divided the date into two parts and gave one part to each of her daughters. I was very much astonished to see her maternal love for the children, and I mentioned it to the Holy Prophet . The Prophet of Islam said: 'On account of this act, God Almighty has granted her a place in the Heaven or he said that God Almighty has saved her from fire of Hell due to the love shown by her towards her daughters.'

(Bukhari  Kitabuz Zakat Bab ittaqunnara wa lau bi shaqqi tamratin)

To sum up, a Muslim woman's primary duty is her duty to Allah, and then comes her duty to her fellow beings. Islām reminds her
that her foremost responsibility is to her husband and children. However, it does not restrict her to that role; she has the right to go out and work if she needs to, but she is not obliged to shoulder the financial responsibility for the household. She is encouraged to seek higher education for her own improvement, and subsequently for her offspring. The institution of Purdah (Veil) provides her with an environment of respect and dignity. In no way does it limit her pursuit of a professional career, a business or other kind of profitable activity.

Some misconceptions concerning the role of women in society are prevalent because, unfortunately, some "Muslim" countries do not practice the teachings of the Holy Qur’ān. In these societies, the education and training of Muslim women is very much neglected. This may be due to political reasons; or to the fact that some of these societies live in abject poverty, where women are deprived of their right to education. Lacking this tool, they are unaware of the status Islām has given them and are still submitting to conditions similar to the time before Islam was born.

However, Within the Ahmadiyya Muslim Jamā‘at, one will find that women are well aware of the rights that were brought to them by the Holy Prophet of Islām. Most Ahmadī women are well-educated, and active in many spheres of life, while maintaining their dignity through Islām. One of the beautiful aspects of Islamic teaching is that by defining the role of women in society, and then by giving dignity to that role, Muslim women feel fulfilled in themselves. This is a great blessing from God Almighty.

(The Ahmadiyya Gazette, January 2002, pp 17-19; Pathway to Paradise, Lajna Imā‘illāh, USA, pp. 37-38)

Segregation of the Sexes

People in the West grossly misunderstand the Islāmic social system of 'Purdah' (Lit. Veil), which is seen as the segregation between the two sexes. The misunderstanding partly arises out of a misapplication of the
true teachings of Islam in many parts of the Muslim world and the negative role of the Western media. It has become a rule with the Western media to associate the ugliness of behavior, wherever it occurs with Islam, and to refrain from associating Jewish, Christian, Buddhist or Hindu behavior to their respective religions.

The Islamic injunction of segregation is certainly not born out of a narrow-minded attitude of the past dark ages. In fact, the question of promiscuousness or otherwise in a society, has no relationship whatsoever to the advancement or backwardness of time. Societies throughout history have either ridden along the crest or descended to the troughs of social or religious waves.

The concept of women's liberation is not at all a progressive trend of human society. There is strong evidence that both in the remote past, as well as in the closer period of human history, women as a class have held a very powerful and dominant position in human society in different parts of the world.

Free and uninhibited intercourse between the male and female section of the society is nothing new and novel. Civilizations came and went. Behavior patterns kept oscillating between one style and another. The myriads of social tendencies have been falling and settling down into different patterns, only to go through new experimentation and formation at each twist of the kaleidoscope. Yet, no trend has ever been fixed by which we could conclude with certainty that throughout history, society traveled from segregation to promiscuity or from confinement to comparative emancipation and liberation of women. ...

... Before Islam, in Arabia, women were treated as chattels and were deprived the right to oppose their husbands, fathers or other members of the family. However, there were exceptions to the rule. Occasionally, a woman of outstanding leadership quality would play a significant role in the affairs of the tribe.

Islam changed all that, not as a natural progressive outcome of social tensions but as an arbiter of values. A social system was dictated from on high which was unrelated to the normal forces which shape a society.
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Through the teachings of segregation, sexual anarchy was brought to a sudden halt. Order between male and female relationship was established on the basis of deep moral principles. The status of women was simultaneously raised to such high standards that they could no longer be treated as helpless commodities. They were given an equal share in the affairs of life. Whereas previously, they were distributed as chattels of inheritance, now they could inherit not only the estate of their fathers but also of their husbands, children and next of kin. They could now stand up to their husbands and talk back to them. They could reason with them and, of course, had the full right to disagree. They could not only be divorced but they had equal rights to divorce their husbands if they so pleased. ...

... The teaching of segregation should be understood in this context. It was not the outcome of any male superiority, but was designed to establish the sanctity of the home; to create greater trust between man and wife; bring temperance to basic human urges; and to harness and discipline them so that, instead of being released as powerful demons in society, they play a constructive role, just as harnessed forces play a role in nature.

The Islāmic concept of segregation is only to be understood in the context of measures to protect the sanctity of female chastity and the honor of women in society so that the dangers of violating these objectives are minimized. ...

... According to Islām, women must be emancipated from exploitation and playing a role of being mere instruments of pleasure. They must have more time to themselves to discharge their responsibilities towards homes and the future generation of mankind.

*(Islām’s Response to Contemporary Issues, Ḥaḍrat Mirzā Ṭāhir Aḥmad, 1992, pp 78-81)*
SOME OF THE ISLĀMIC MANNERS AND ETIQUETTE

ISLĀMIC DIETARY LAWS

As with all matters concerning a Muslim's life, Islām provides guidance for a pure and healthy life.

The Holy Qur’ān says:

innuma ḥarrama ‘alaikumul maitata waddama wa lahmalkhindzirī wa mā ‘uhiilla bihi li ghairillāh famanidturra ghaira bāghiǐwwa la ʿadin fala ithma ‘alaih innillāha ghafururrahīm

He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful (2-174)

The first three categories are prohibited because they are harmful to the body, and that which is harmful to the body is harmful to the spirit.
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The last prohibition relates to something which is directly harmful morally and spiritually, and it amounts to association with God. Allāh has made the provision that a believer may use prohibited food if absolutely necessary, i.e., if it is a matter of life and death.

The Holy Qurʾān further says:

وَكُلُّا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

wa kūlā mimmā razaqakumullāhu ḥalālan ṭayyiban

And eat of that which Allāh has provided for you of what is lawful and good. (5:89)

The term "Ḥalāl" means "that which is lawful for you"; thus Ḥalāl meat is which has been slaughtered in the name of Allāh, and has the blood drained out from it. The term "Ḥarām" means that which is unlawful for you, and includes blood, pork, and alcohol. Allāh has further commanded that you eat only what is "Ṭayyab", that is, food that is good and wholesome. Something, may be "Ḥalāl", but it may not be "Ṭayyab", and thus should be avoided.

There is no good reason for not eating meat of Ḥalāl animals, properly slaughtered according to the Islāmic way, unless you are somewhere where Ḥalāl animals are not slaughtered in an Islāmic way. However, if it is totally unavailable, then it is permissible to eat meat of Ḥalāl animals from regular markets, and invoke the name of Allāh over it before cooking and eating it.

(Pathways to Paradise, A Publication of the Lajna Ima’illah, USA, pp. 56-57)

Islām forbids eating the meat of the following:

i. Dead animals and birds (i.e., those which died 'naturally').
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- Animals slain without invoking Allah's name.
- Animals strangled to death.
- Pigs
- Carnivorous animals.
- Animals devoured by wild beasts.

PRAYERS BEFORE EATING AND ON FINISHING A MEAL

Holy Prophet ﷺ has said:

When you begin to eat, pronounce the name of Allāh the Exalted:

بِسْمِ اللَّهِ وَ عَلَى بَرَكَةِ اللَّهِ

bismillāhi wa ‘alā barakatillāh

In the name of Allāh, and with the blessings of Allāh

(Tirmidhī Kitābud Da‘wāt Bāb Mā Yaqūlu Idhā Faragha Minattu‘ām)

When you finish eating recite the prayer:

اَلْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِينَ

alhamdu lillāhilladhī aṭ‘amanā wa saqānā wa ja‘alanā muslimīn

All praise be to Allāh who has given us food and drink and made us Muslims.

(Tirmidhī Kitābul at‘amah Bāb Mā Yaqūlu Idhā Farigha min‘al attu‘ām)

According to a tradition of the Holy Prophet ﷺ, if someone forgets
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to say \textit{bismillah hirrahmā nirraḥīm} in the beginning of eating, he should say the following when he remembers:

\begin{flushright}
\textit{بِسْمِ اللَّهِ فِي أَوْلِيَةَ وَ أُهْرَمِهِ}
\end{flushright}

\textit{bismillāhi fi awwalihi wa ākhirih}

In the name of Allāh, its first and its last

\textit{(Tirmidhī Kitābul at'amah Hāb Mā Jā' fīssamīta ‘alattu‘ām)}

\section*{PRAYERS AT VARIOUS OTHER OCCASIONS}

In general, when Muslims undertake any activity, they always start it with the name of Allāh, saying:

\begin{flushright}
\textit{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}
\end{flushright}

\textit{bismilla hirrahma nirraḥim}

With the name of Allāh, the Gracious, the Merciful

\textit{(Al-Jāmi‘al Saghir Lilsayuuti Haraf Kāf)}

When Muslims terminate an activity, they say:

\begin{flushright}
\textit{الْحَمْدُ لِلَّهِ}
\end{flushright}

\textit{alḥamdu lillāh} \hspace{1cm} Praise be to Allāh

\textit{(Muslim Kitābudhdhikr)}

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This phrase is said to express gratitude to God Almighty.

When a Muslim talks about carrying out some activity in the future, he always adds the phrase:

إِنْشَأَ اللَّهُ

inshā allāh  God Willing

When a Muslim receives a favor or a gift he thanks the person by saying:

جَزَاكَ اللَّهُ أَحْسَنَ الْجُزَاءِ

jazākallāhu aḥsanal jaza

May God reward you, the best reward

(Tirmidhī Kiābul Bir)

PRAYERS AT THE TIME OF SNEEZING

When a person sneezes, he says:

الْحَمْدُ لِلَّهِ

alḥamdu lillāh  (Praise be to Allāh).

The other person who hears him sneeze, says:

يَزَّ حَمَكَ اللَّهُ

yar ḥamū kallāh  (May God have mercy on you).
The person who had sneezed hearing someone say:

\[
yar \, \hbox{hamu} \, \kappaal\hbox{ah}
\]

says:

\[
yah\ddi \, \kappaumul\hbox{ahu} \, \idotspace \, \text{wa} \, \iota\text{u\textsc{s}lihu} \, \text{b\textsc{a}lakum}
\]

May Allâh guide you and improve your condition

\textit{(Abû Dâ'ûd Kitâbul Adab)}

**USING RIGHT HAND**

The Holy Prophet always used his right hand for eating, drinking and putting on his clothes, and the left for the purpose of other than these.

\[
\text{‘an ‘A\textsc{’}ishata qalat kana rasulullahi yuhibbutta yammuna mastata\‘a f\textsc{i} sha’nih\textsc{i} kullih\textsc{i} f\textsc{i} \text{tuh\textsc{u}rih\textsc{i} wa tarajjulih\textsc{i} wa na\‘lihi}
\]

\textit{Hadrat ‘A\textsc{’}isha narrates that the Holy Prophet (as far as possible) liked to do every thing with his right hand even such common chores as doing \textit{wud\textsc{u}}, taking bath, combing his hair and wearing shoes.}

\textit{(Abû Dâ’ûd Kitâbul Libâs Bâb fîl ant\textsc{u}‘al)}

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GREETING EACH OTHER

When you meet each other say:

إِلَيْكُمُ وَرَحْمَةَ اللَّهِ وَبِرَّ كَأَنْ تُهُوَانَ

assalāmu ‘alaikum wa rāḥmatullāhi wa barakātuhū

Peace be upon you and the Mercy of Allāh and blessings of Allāh

(Tirmidhī Abwābul Ist’dhān Ī Fadżl Islām)

Holy Prophet has said:

إِذَا لَقَيْتَ أَحَدَكُمْ أَخَا فَلْيُسَلِّمِ عَلَيْهِ. فَإِنَّ حَالَتَ بَيْنَهُمَا شَجْرَةً

أَوْ جَدارٌ أَوْ حَجْرٌ ثُمَّ لَقَيْتِهِ فَلْيُسَلِّمِ عَلَيْهِ

idhā laqiya aḥadukum akhāhu fal yusallim ‘alaihi, fa in ḥalatbaina huma shajaratun au jidārun au ḥajarun thumma laqiyahū fal yusallim ‘alaihi

When one of you meets a brother he should offer him salām. Then if they are separated by a tree or a wall or a rock, he should offer him salām again when they meet.

(ISLĀMIC PROHIBITIONS

PROHIBITION OF EATING PORK

Eating of pork meat is prohibited in Islām. It is a well known fact that swine flesh is a source of trichinosis and induces shamelessness.

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The Promised Messiah and Mahdi™ writes about "Why Eating the Flesh of Swine is Prohibited":

"One matter to be kept in mind in this context is that in the very name of the animal, God has indicated the reason for the prohibition of its flesh. The Arabic word for swine is *Khinzūr* which is compound of *Khanz* and *Āra*, which means: I see it very foul. Thus the very name that God Almighty gave to this animal at the beginning points to its uncleanness. It is a curious coincidence that in Hindi this animal is called *Ṣūar*, which is a compound of *Ṣūr* and *Āra*. This also means: I see it very foul. ... Everyone knows that it eats filth and is utterly shameless. Thus, the reason for the prohibition of its flesh is obvious, as by the law of nature its flesh would have a foul effect on the body, and the soul of one who eats it. .... Even in pre-Islamic times, Greek physicians had opined that the flesh of this animal particularly damages the faculty of modesty and fosters shamelessness.

(The Philosophy of the Teachings of Islam, pp 129-130, Published:1996)

**ALCOHOL**

Drinking is an addiction to which societies of the world have fallen prey. Muslims are prohibited to consume alcohol and other intoxicants, for these are key to every vice. God Almighty says in the Holy Qur’ān:

يَا بَيَّنَا الْذِّينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمُسَيَّرُ وَالْأَنْثَاسُ وَالْإِزْبَالُ رَجُسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاتَّبِعُوهُ لَعَلَّكُمْ تَفْلَكُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُؤْفِقَ بِيْنَكُمْ الْعَدَاواتَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمُسَيَّرِ وَيَصْدِكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ وَفَهْلَ أَنْتُمْ مُتَشْهُونَ 0

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O ye who believe! Intoxicants and games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper. Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allāh and from Prayer. But will you keep back? (5:91-92)

The Holy Prophet ﷺ has declared Alcohol as:

أم الخَبَا نَبِي

Ummul khabā'is "The mother of all evils".

Alcoholism has serious economic and social consequences. Apart from domestic violence, there is child abuse, incest and rape due to the removal of inhibitions under the influence of alcohol and fetal alcohol syndrome. Furthermore, alcohol, apart from its physical dangers, leads to loss of religious faith.

GAMBLING

Gambling is institutionalized in almost all advanced countries of the world. But even in some Third World countries, where it is not institutionalized on such a large scale, gambling is found almost at every level as small-time individual occupation. In gambling, money changes hands without participating in the process of economic development and production of wealth. Furthermore, in the poor section of the society, the daily needs of family members have to be sacrificed at the altar of gambling. The Holy Qur'ān,
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while prohibiting drinking and gambling, acknowledges that there is, of course, some partial benefit to be derived from them, but most certainly their harm always outweighs their advantage:

\[\text{yas’alunaka ‘anil khamri wal maisir qul fi hima ithmun} \]
\[\text{kabiruñwwa manāfi’u linnāsi wa ithmu humā akbaru minnaf ‘ihima} \]

They ask thee concerning wine and the game of hazard. Say: 'In both there is a great sin and also some advantages for men; but their sin is greater than their advantage.' (2:220)

(ISLAM’s Response to Contemporary Issues, Ḥaḍrat Mirzā Tahir Ahmad, pp 130-132)

INTEREST

God Almighty says in the Holy Qur’ān:

\[\text{wa a-ḥallallā hulbai’a wa ḥarra marribā} \]

Whereas Allāh has made trade lawful and interest unlawful (2:276)

The word used in the Holy Qur’ān is "Ribā", the connotation of which is not identical with the word "interest". Islām condemns the institution of interest in all its forms and strongly urges its total elimination. However, if someone has money in the
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bank and he must get interest on the deposits, then the income from interest should be used for the propagation of Islam. One should not use income from interest on himself or his family as it is prohibited in Islam, i.e., it is Ḥarām (Unlawful).

Ribā is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one's fellow beings. In the case of loans, which bear interest, the lender in effect takes advantage of, and makes a profit from, the need or distress of another. Islam urges the making of loans, but says they should be beneficent loans, meaning, without interest. If the debtor finds himself in straitened circumstances when the time for payment of a loan arrives, he should be granted respite till he finds himself in easier circumstances, but "if you remit it as charity shall be the better for you, if only you knew." (Holy Qurʾān, 2:281)

Islam has forbidden usury and interest. The main reason being that it gives way to perversion, which gradually eliminates the sense of human kindness and brotherhood. Lending on interest results in wealth accumulating with a few people and the rest of the society is totally dependent on their mercy in matters of economics. Although a few amass great wealth due to this system, on the other hand, thousands remain penniless and indigent. The Islamic view point is that wealth should not amass among one group of people but should circulate among as many people as possible. Those who have the capacity and ability to increase the wealth may do so, and it can be divided all over again. The Holy Qurʾān predicts that interest and usury can lead to wars. An observation of history shows that if usury were not in custom, certain wars in history would not have prolonged as they did. In the current age, endless arrangements are being made for a fierce war. Its causes lie mostly in interest and usury as well. If this custom did not prevail, various nations could only prepare for warfare on a very small scale. This would not put so much financial burden on them and there would not be such a danger of destruction.

Islam considers taking and giving of loan, without interest, admissible. Islam directs to put all such dealings in writing
regardless of the amount under consideration. The said document should then be witnessed and a prepayment period should be fixed. The person taking the loan should formulate this document. If they are under age, etc., then someone should act on their behalf. There are similar instructions about all pacts and contracts.

It is directed that there should be no interest involved in all pacts and partnerships. "Interest" means, one party lays a clause, that in return of the usage of their money or goods, they would receive a fixed amount of money or goods or would receive the money or goods loaned on a fixed rate. Indeed, a partnership based on the principles of business whereby both or all parties are equally responsible and have equal rights to receive profit and loss on a fixed rate, is admissible and is not objectionable.

*(Letter to a Dear One, Muḥammad Zafrulla Khān, pp 99-100)*

**PLACING FLOWERS ON GRAVES**

Placing flowers on the graves of deceased relatives is considered as an expression of love for them. However, this is not in line with the teachings of Islām. This imitation of non-Muslim practice is an undesirable innovation (*Bid‘at*) in religion. It is against the spirit of Islām. Love for the deceased relatives can best be expressed in the form of prayers to Allāh for forgiveness of the departed soul and elevation of his/her spiritual station.

**BIRTHDAYS**

Muslims, especially Ahmādis, do not celebrate birthdays in the same fashion as they are celebrated in Western society. A birthday is seen as the decrease of the life span by a year, thus a cause for prayer rather than a celebration. Muslims take part in national holidays, such as Independence day and Thanksgiving day, but do not celebrate Christmas, Easter, Halloween and Valentine's day.
WEDDING CEREMONIES

A wedding is a very personal, happy, emotional, and memorable experience for families and friends. It consists of mostly family functions, but also some public functions.

A typical Aḥmadi Muslims wedding should be a reflection of the Aḥmadiyya community's sincere adherence to true Islamic principles and practices of modesty (moderation, simplicity and purdah). The following guidelines will help in the planning and setup of proper Aḥmadiyya Muslim wedding ceremonies:

1. There should be a conspicuous separation of men and women.
2. If non-Aḥmadi guest's families prefer to stay together during these ceremonies, they may stay in the men's side.
3. There should be no video or photography in the women's side, unless the non-family guests have departed.
4. The bridegroom and his party should not go in the women's side unless the non-family guests have departed.
5. During various wedding ceremonies like Mehndi, men should not go in the women's side. The women, however, may entertain themselves through dignified, clean and wholesome activities, like singing wedding songs, etc. Dancing should be avoided. All such functions should be conducted with minimal formality.
6. Gifts at the weddings are voluntary and optional. The practice of gift-registry is to be avoided so as not to create any sense of obligation to subscribe.

(The Aḥmadiyya Gazette, USA, January/February 2003, p 34)
ISLĀMIC CONCEPT OF:

DIVINE REVELATION

One of the attributes of Allāh is that He 'Speaks'. These days, apart from the Aḥmadiyya Movement in Islām, almost the whole world rejects this concept. Most people consider that although in times gone by Allāh spoke to His servants. He does not do it anymore and is not going to do so in the future either. It is, as if they consider this attribute of Allāh has been suspended. Then there is another section of people who were not convinced of this attribute at all. In any case, according to both these schools of thought, this attribute of Allāh is not prevalent in the present age. Such a supposition about Allāh's Being is extreme distrust. The truth of the matter is that those who consider that Allāh does not speak to His servants, even if they formally agreed that He once did have this attribute, they could never truly believe this factor. It is not possible that one who has true knowledge of the Divine attributes would ever believe that Allāh once had this attribute, but it is now suspended. How could a Muslim consider that Allāh once spoke to His servants but is now so displeased with the people of Muḥammad™ that not even the spiritually accomplished people among them can have this honor. Such a conjecture is not only a mistrust of Allāh, but it also puts the idea of man's spiritual development in doubt. The Promised Messiah and Mahdi™ said if it were to be true that the mode of Divine discourse had stopped, then those who loved Allāh would lose their lives, and their faith in Allāh would not reach the stage of being a 'certain' truth.

Therefore, rest assured, that Allāh still speaks to His loved ones as He did before. Just as man's connection with Allāh increases, according to
his capacity and ingenuity, he sees manifestation of this Divine attribute, be it imperceptible, be it evident; whether it is in the form like that of dewdrops or whether it be like pelting rain.

*(Letter to a Dear One, Muhammad Zafrulla Khan, pp 27-28)*

The Promised Messiah and Mahdi™ writes about Revelation:

"It is the living and powerful converse of the Holy and Mighty God with a chosen servant of His, or with one whom He designs to make His elect. When this converse starts in an adequate and satisfactory manner, being altogether free from the darkness of false concepts, and is not composed merely of a few inadequate and meaningless words, and is full of delight and wisdom and grandeur, then it surely is the Word of God with which He designs to comfort His servant and to manifest Himself to him. Sometimes, revelation is vouchsafed to a person by way of trial and is not equipped with full blessings. In such a case, the recipient is put on a trial at this elementary stage so that having tasted somewhat of revelation he should order his life along the lines of those who are true recipients of revelation, in default of which he would encounter frustration. If he does not adopt the ways of the truly righteous, he is deprived of the fullness of this bounty and is left only with vain boasting.

Millions of the virtuous have been recipient of revelation, but they were not of equal standing in the estimation of God. Indeed, even the Holy Prophets of God, who are recipients of Divine revelation at the highest level, are not equal in rank, as God Almighty has said:

ْتَلَکَ الْرَّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَی بَعْضٍ

*tilkarrusulu faḍḍalnā baʿḍahum `alā baʿḍīm*

These Messengers have We exalted, some of them above others. (2:254)

This shows that revelation is pure Divine Grace and is not evidence
of exaltation. Exaltation is according to the degree of truth, sincerity, and faithfulness of the recipient, which is known only to God. If revelation possesses all its blessed conditions, it is also one of the fruits of such qualities. There is no doubt that if revelation takes the form that the recipient submits a question and God responds to it, and there is a sequence between question and answer, and the revelation is characterized by Divine Majesty and light, and comprehends knowledge of the unseen and true understanding, it is truly the Word of God. It is necessary that Divine revelation should be like a dialog between two friends. When the servant submits a question he should receive a delicious and eloquent response from God Almighty in which his own self-thinking and reflection should have no part. If such a dialogue is bestowed as a bounty upon a person, it is the Word of God and its recipient is held dear by God. That revelation should be bestowed as a bounty, and a living and holy series of revelations should be bestowed upon a servant by God, clearly, and in a pure form, is not the portion of anyone except of those who attain a high level of faith and sincerity and righteous action, and of that which we cannot here disclose. True and holy revelation displays many wonders of the Godhead. Very often a brilliant light is generated, and along with a majestic and shining revelation is vouchsafed. What could be a greater bounty than that a recipient of revelation should hold converse with the Being Who is the Creator of the Heavens and the earth. God can be seen in this world only through converse with Him."

(The Philosophy of the Teachings of Islam, pp 129-130, Published: 1996)

Characteristics of True Revelation

The Promised Messiah and Mahdi have stated the following characteristics of a true revelation:

1. It is revealed at a time when the heart of the recipient, being melted through its ache for truth, flows towards God Almighty like clear water. This is indicated in the Hadith that the Holy Qur’an was revealed in sorrow and should be studied with a sorrowful heart.

2. True revelation is accompanied by delight and conveys certainty in
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an unknown manner and penetrates into the heart like an iron nail. Its words are eloquent and free from error.

3. True revelation possesses a certain majesty and strikes the heart with power and descends upon it in an awesome voice. False revelation is conveyed in a low voice like the voice of thieves and eunuchs and women inasmuch as Satan is a thief and an eunuch and a woman.

4. The revelation is charged with the power of God Almighty and contains prophecies which are fulfilled.

5. True revelation fosters the recipient's goodness and purifies him of inner impurities and improves his moral condition.

6. True revelation is borne witness to by all the inner powers of the recipient and it sheds a new and pure light on all his faculties and he perceives a change in himself. His previous life comes to an end and a new life begins for him and he becomes a source of sympathy for mankind.

7. True revelation does not finish with only one phrase for God's voice has a continuation. He is very gentle and he talks to him towards whom He is inclined and answers his questions. A recipient of true revelation receives a response to his supplications at one place and at one time though sometimes an interval occurs between two series of revelations.

8. The recipient of true revelation is never a coward and is not afraid to stand up to false claimants of revelation. He knows that God is with him and would humiliate a false claimant.

9. True revelation is the means of acquiring knowledge and understanding for God does not desire to leave its recipient without knowledge and ignorant.

10. True revelation is accompanied by many a blessings. A recipient of
true revelation is bestowed honor from the unseen and is given prestige.

*(Zaruratul Imam, pp 13-19)*

**THE SOUL**

The Promised Messiah and Mahdi writes about the Soul:

"It is absolutely true that the soul is a fine light which is developed inside the body and is nurtured in the womb. To begin with, it is hidden and imperceptible and later it is made manifest. From the very beginning its essence is present in the sperm. It is related to the sperm in a mysterious manner by the design and command and Will of God. It is a bright and illumined quality of the sperm. It cannot be said that it is a part of the sperm as matter is a part of matter, nor can it be said that it comes from outside or falls upon the earth and gets mixed with the matter of the sperm. It is latent in the sperm as fire is latent in the flint. The Word of God does not mean that the soul descends from Heaven as a separate entity or falls upon the earth from the atmosphere and then by chance gets mixed with the sperm and enters the womb with it. There is no basis for such a notion. The law of nature rejects it. We observe daily that thousands of insects infect impure and stale foods and are generated in unwashed wounds. Dirty linen secretes hundreds of lice and all sorts of worms are generated inside a person's stomach. It cannot be said that all these come from outside or can be observed as descending from Heaven. The truth is that the soul is developed in the body, and this also proves that it is created and is not self-existent.

The design of the Almighty, Who has created the soul from the body, with His perfect power appears to be that the second birth of the soul should also take place through the body. The movements of the soul follow the movements of the body. If the body is drawn in a particular direction the soul automatically follows it. It is, therefore, a function of the Book of God to direct itself to the natural state of man: that is why the Holy Qur’ân pays so much attention to the reform of the natural state of man and gives
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directions regarding each of his actions, his laughing, weeping, eating,
clothing, sleeping, speaking, keeping silent, marrying, remaining celibate,
walking, standing still, outward cleanliness, bathing, submitting to a
discipline in health and in illness, etc. It affirms that man's physical
condition affects his spiritual condition deeply."

(The Philosophy of the Teachings of Islam, pp 7-8, Published: 1996)

LIFE AFTER DEATH

The Holy Qur’ān makes it amply clear that the form of existence of
the life to come will be so different from all known forms of life here on
earth, that it is beyond human imagination even to have the slightest
glimpse of the otherworldly realities.

God Almighty says in the Holy Qur’ān:

‘aṭā ‘annubaddila amthālakum wa nunshi’akum ðī mā ða ta’lamūn

From changing your present forms and raising you into something of
which you have no idea. (56:62)

This is the categorical statement of the Qur’ān on the subject. In
recent times, the founder of the Ahmadiyya Community, Ḥāḍrat Mirzā
Ghulām Aḥmad of Qadian presented this view of spiritual existence as
against carnal existence in his unique and outstanding treatise entitled 'The
Philosophy of the Teachings of Islām. All views propounded in the book
are well documented with Qur’ānic references and traditions of the Holy
Founder of Islām. A brief account is produced here:

"According to his (Ḥāḍrat Mirzā Ghulām Aḥmad of Qadian, the
Promised Messiah and Mahdi) profound study, the life in the Hereafter
would not be material. Instead, it would be of a spiritual nature of which
we can only visualize certain aspects. We cannot determine precisely how things will take shape. One of the salient features of his vision of the Hereafter concerns the soul giving birth to another rare entity, which would occupy the same position in relation to the soul as the soul occupies in relation to our carnal existence here on earth. The birth of a soul from within the soul will be related to the sort of life that we have lived here on earth. If our lives are spent in submission to the Will of God and in accordance with His commands, our states gradually become cultured and attuned to enjoying spiritual pleasures as against carnal pleasures. Within the soul a sort of embryonic soul begins to take shape. New faculties are born and new tastes are acquired, in which those accustomed to carnal pleasures find no enjoyment. These new types of refined human beings can find the content of their heart. Sacrifice, instead of the usurpation of others' rights, becomes enjoyable. Forgiveness takes the upper hand of revenge, and love, with no selfish motive, is born like a second nature, replacing all relationships that have ulterior motives. Thus, one can say a new soul within the soul is in the offing."

(An Elementary Study of Islam, Hadrat Mirza Tahir Ahmad, pp 46,47)

The exact nature of the life after death has been one of the most difficult phenomenon of all ages due to simple fact that no one can stand witness to it and is, therefore, unable to explain the details of that world through one's personal experience. However, seekers after truth can certainly find quite elaborate guidance in the words of those who are able to enlighten others on the basis of their spiritual knowledge and insight bestowed upon them by Almighty God.

Some of the guiding points put forward by Hadrat Mirzâ Ghulâm Ahmad, the Promised Messiah and Mahdi in his famous book, The Teachings of Islam are quoted here:

"Briefly, the state after death is not altogether a new state; it is in fact a complete representation, a full and clear image of our spiritual state in the present life. Here the good or bad aspects of the acts or thoughts of a man are latent within him and their benefit or harm is often perceived only indirectly, but in the life to come they shall become manifest and as clear
as daylight. An idea of this, although a very imperfect one, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. ... From the manner in which internal conditions are presented in physical forms in dreams, we can form some idea of the embodiment of the spiritual conditions of this world in the life to come. After our earthly course is run, we are translated to regions where our deeds and their consequences assume manifest shape; what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are manifest realities, as even in a dream, though the sight soon vanishes away, yet so long as it is before our eyes it is perceived as a reality.

It should be borne in mind that the Holy Qur’an describes three worlds or three different states of the life of man:

The first world is the present one which is called the world of earning and of the first creation. It is here that man earns a reward for the good or bad deeds he does. Although there are stages of advancement of the good after resurrection, that advancement is granted simply by the grace of God and does not depend upon human effort.

The second world is called 'Barzakh'. The word means any intermediate state. As this world falls between the present life and resurrection, it has been called 'Barzakh'.... The state of 'Barzakh' is that in which the soul leaves the mortal body and the perishable remains decompose. The body is thrown into a pit and the soul also is thrown down into a pit because it loses the power to do good or bad deeds along with its loss of control over the body. It is evident that a good state of the soul is dependent upon the soundness of the body. ... Experience establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is idle to assert that the human soul can, any time, enjoy bliss without having any connection with the body. It may please us as an interesting tale but reason and experience lend no support to it. We can hardly imagine the soul to be in a perfect condition when all its connections with the body are cut off in the face of our recurring experiences that the slightest derangement of the physical system interrupts the functions of the soul as well.

There is no doubt that after death, the body of clay is severed from the soul, but then in the 'Barzakh', every soul receives temporarily a new
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body to be in a position to taste the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. Such is the Qur'anic description of the body in the 'Barzakh', namely that the soul has a new body which is bright and dark according to the good or bad actions which a man performs. It may appear as a mystery to some, but this much at least must be admitted: that it is not unreasonable. The perfect man realizes the preparation of such a bright body even in this life. Ordinary human understanding may regard it as a mystery which is beyond comprehension, but those who possess keen and bright spiritual sight will have no difficulty in realizing the truth of a bright or a dark body after death prepared from actions in this life. In short, the new body granted in the 'Barzakh' becomes the means of the reward of good or evil.

I have personal experience in this matter. Many a time, when fully awake, I have seen visions in which I saw those who were dead. I have seen many an evil-doer and wicked person with a body quite dark and smoky. I have personal acquaintance with these matters and I assert it strongly that as Almighty God has said, everyone is granted a body either transparent or dark. It is not necessary that unaided reason should be able to comprehend these mysteries.

The third world is the world of resurrection. In this world every soul good or bad, virtuous or wicked, shall be given a visible body. The day of resurrection is the day of complete manifestation of God's Glory when everyone shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward for his actions. How this can be brought about is not a matter to wonder at for God is Almighty and nothing is impossible for Him.

Punishment and reward are bestowed immediately after death, and those whose proper place is Hell are brought to Hell while those who deserve Paradise are brought to Paradise. But the day of resurrection is the day of manifestation of the highest Glory of God, which His transcendent wisdom has ordained should at last be brought about. God created man and He may be recognized as the Vanquisher of all; and, last of all, He shall give a perfect life to all and assemble them that He may be recognized as
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the All-Powerful Being.

The Holy Qur’ān has described three important points in connection with the next life:

First, it has repeatedly explained that the life after death is not a new life but only an image and manifestation of this life. Thus it says:

وَ كُلُّ إِنسانٍ أَلْزَمَنَّهُ طَيْرًا فِي عَنْقِهِ وَ نُحْرِجُهُ لَهُ يَوْمَ الْقِيَمَةِ

وَ كُلُّ إِنسانٍ أَلْزَمَنَّهُ طَيْرًا فِي عَنْقِهِ وَ نُحْرِجُهُ لَهُ يَوْمَ الْقِيَمَةِ

And every man’s record of deeds have We fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open. (17:14)

The word "Tā‘ir" used in this verse should be particularly noted. "Tā‘ir" literally means a bird and is here used metaphorically to signify the actions of men. For every action, whether good or bad, takes flight like a bird. The bliss or the burden a person feels in the performance of an action passes away but it leaves its good or bad impression upon the heart. Every action of a man is, in fact, followed by an action of God, which imprints its good or bad effect not only upon the heart but also upon the hands, the feet, the ears, the eyes, etc; of the doer. This book which records every action, and hidden from the human eye, is being prepared in this life and shall show itself clearly in the next.

The second point of importance which the Holy Qur’ān has described with reference to the life to come is that the spiritual facts of this life shall be represented in the next (Whether 'Barzakh’ or resurrection) as embodiments. Some of the verses bearing upon this subject are:

وَ مَنْ كَانَ فِي هَذِهِ أَعْلَى فَهُوَ فِي الْأَخْرَى أَعْلَى وَ أَضْعَفُ سَبيُّاً

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wa man kāna fī hādhi hī a‘mā fā huwa fil ākhirati a‘mā wa aḍallu sabīla

But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way. (17:73)

In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next. In another verse of the Holy Qur‘ān God Almighty says:

\[
\text{yauma tabyaddū wujūhuñwwa taswaddu wujūhun}
\]

On the day when some faces shall be white, and some faces shall be black. (3:107)

The spiritual state of every person shall on that day become visible to all, and God also shall reveal Himself to the righteous in His full Glory on that day. In short, the spiritual states shall no more remain hidden but shall manifest themselves palpably.

The third point of importance that the Holy Qur‘ān has described in connection with the life after death is that the progress that can be made in that life is infinite. The Word of God says:

\[
nūruhum yas‘ā baina aidīhim wa bi aimānihim
\]

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\[\text{yaqūlūnārabbānā atmim laṅā nūranā waghiūrānā innaka ‘ațā kulli shai-in qadīr}\]

Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.' (66:9)

This unceasing desire for perfection shows clearly that progress in Paradise shall be endless .... In short, the righteous will go on making progress and will never recede a step nor will they ever be deprived of those blessings.

(Atauf Mujeeb Rashed: Review of Religions Vol. LXXXV, No. 11, November 1990, pp 33-36)

SALVATION

Islam is the essence of all truth, and salvation is to fully submit to the Will of God. Therefore, the Holy Qur’ān is a perfect guide for mankind. It requires faith in all the Prophets and the revelation that was vouchsafed to them. It is thus a universal possession and a perfect guide. Anyone who makes it the law of his life and conforms to it down to the last particular, beholds God in this very life. This is true salvation and there is no other salvation beside it. That is the perfect fulfillment of life here and in the Hereafter.

The Promised Messiah and Mahdi™ writes about Salvation:

"Salvation means that a person should commit himself wholly to God, and should offer himself as a sacrifice in the cause of God, and should prove his sincerity not only through his motive but also through righteous conduct. He who so comforts himself will have his recompense from God. Such people shall have no fear nor shall they grieve (Holy Qur’ān, 2:113, 6: 163-164, 6: 154, 3:32)"

(The Philosophy of the Teachings of Islam, pp. 9-10, Published: 1996)
HELL AND HEAVEN

According to the Holy Qur’ān, Hell and Heaven are both reflections of a man's life, and are not something new that comes from outside. It is true that in the Hereafter they will be manifested physically, but they will be reflections of the spiritual conditions of man in this life. We do not conceive of Heaven as containing material trees, nor of Hell as full of brimstone and sulphur. According to Islamic teachings, Heaven and Hell are the reflections of the actions that a person carries out in this world.

(Ataul Mujeeb Rashed: Review of Religions Vol. LXXXV, No. 11, November 1990, p36)

Hadrat Khalīfatul Masiḥ II writes in his book, Invitation to Ahmadiyyat:

"Disbelievers in God and enemies of His revealed guidance, unless forgiven out of His infinite Mercy, will stay in a place called Hell. Extremes of heat and cold will be the punishments awarded in this place, but the object will not be to give pain to the inmates, but to reform them. They will continue to suffer in the Hell until the Mercy of God, which encompasses all things, will encompass the evil-doers and their evil also. Then will the Promise of God be fulfilled, which the Holy Prophet announced as:

"A time will come when no one will be left in Hell; winds will blow and the windows and doors of Hell will make a rattling noise on account of
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the blowing winds.” (Tafsirul Mälammut Tanzil under the verse of the Holy Qur’an: 11:107)

(Invitation to Ahmadiyyat, 1980, pp 10-11)

Haḍrat Khalīfatul Masīḥ IV writes:

"The concept of Hell and Heaven in Islam is completely different from the normally held view. Hell and Heaven are not two different places occupying separate time and space.

According to the Holy Qur’ān, the Heaven covers the entire universe.

و سارعوا الى مغفرة من ربككم و جنَّة عرضها السماوات و الأرض

wa sāri’ū ila maghfira timmirabbikum wa jannatin ‘ardū hassamāwātu walard

And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth. (3:134)

سابقوا الى مغفرة من ربككم و جنَّة عرضها كعرض السماء و الأرض

sābiqū ila maghsira timmirabbikum wa jannatin ‘arduhā ka ‘ardissamā’i wal ard

Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth. (57:22).
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Someone asked the Holy Prophet ﷺ 'If paradise occupies the whole extent of the Heavens and the earth, then where will Hell be?' He replied:

'At the same place, but you do not have the faculty to understand their coexistence.' That is to say in ordinary human terms, they may seem to occupy the same time-space, but in reality because they belong to different dimensions, so they will coexist without interfering and inter-relating with each other ...

[Haḍrat Khalifatul Masih II writes in the commentary of the above verse of the Holy Qur’ân (3:134):

"Ard means, (1) price or value of a thing in form other than money; (2) breadth or width; vastness (‘Aqrab) ..... The verse signifies that Paradise will comprise both Heavens and earth, i.e., the believers will be in Paradise both in this life and in the life to come. A well-known saying of the Holy Prophet ﷺ throws interesting light on the nature of Paradise and Hell, When asked "If Paradise encompasses both the Heavens and the earth, where is the Hell," the Prophet ﷺ replied:

"Where is the night when the day comes" (Kathīr)

The Holy Prophet ﷺ is further reported to have said that the smallest reward of Paradise will be as great as the space between Heaven and earth. This also shows that Paradise is a spiritual state and not a particular physical place.]

(The Holy Qur’ân with Translation and Short Commentary, 1994, p 162)

... A healthy soul which has acquired a taste of good things, when brought into close proximity of the objectives of its choice, will draw even greater pleasure than before. All that a healthy spiritual man was craving was nearness to God and His attributes and to imitate Divine virtues. In Heaven, such a healthy soul would begin to see and conceive and feel nearness of the attributes of God like never before. They, according to the Promised Messiah and Mahdi ﷺ, would not remain merely spiritual values,
but would acquire ethereal forms and shapes, which the newly born Heavenly spirit would enjoy with the help of the erstwhile soul, which would function as the body. That again would be a matter of relativity. The converse will be true of Hell, in the sense that an unhealthy soul would create an unhealthy body for the new soul of the Hereafter. And the same factors which provide pleasure to the healthy soul would provide torture and deep suffering for this unhealthy entity. ....

.... In short, each individual creates his own Hell or his own Heaven, and in accordance with his own state, each Heaven differs from the other person's Heaven, and each Hell differs from the other person's Hell, though apparently they occupy the same space and time in otherworldly dimensions.

What happens to a man's soul between the time of his carnal death and his resurrection on the Day of Judgment. The Holy Prophet is reported to have said:

'After our death windows will open up in the grave; for the pious people, windows open from Heaven, and for the wicked people they open towards Hell.'

However, if we were to open up a grave, we would not find any windows! So literal acceptance of these words will not convey the true meaning of this subject. It is impossible that the Holy Prophet should ever misinform us, hence there he had to be speaking metaphorically. Had it not been so, then every time we dig up a grave, we should find windows, either opening into Hell, or letting in the fragrant and pleasant air of Paradise. But we witness neither of these. So what do the Holy Prophet's words mean?

The grave is actually an intermediary phase of existence between this life and the life to come. Here, spiritual life will progress gradually through many stages until it reaches its ultimate destiny. Then by the Command of Allâh, a trumpet will be blown, and the final spiritual form will come into being. In this interim period, different souls would pass through a semblance of Heaven or Hell before reaching their final stage of
perfection, fit and ready to be raised into a completely transformed entity.

The Holy Qur’ān illustrates this concept beautifully:

\[
\text{mā khalqūkum wa lā ba‘thukum ilā kā nafṣīnwwāḥidah}
\]

Your creation and your resurrection are only like the creation and resurrection of a single being. (31:29)

... The Question now arises is: Will the soul also progress as does the child in the mother's womb, and will it pass through all these stages? The answer to this question can be found in the above verse of the Holy Qur’ān: ‘mā khalqūkum wa lā ba‘thukum ilā kā nafṣīnwwāḥidah’ - Your first creation and your second creation will be identical.

To understand the second creation, we need to understand the way a baby takes shape in a mother's womb. These forms apparently only take nine months to develop, while in reality the creation of life is spread over billions of years. ...

... The creation of life underwent a long period of development to reach the form that we witness in nine months. This sheds light on the fact that the period of our first creation was very long, and our second creation will also span a long period. By studying these nine months we can learn something of the billions of years of the history of life, and about the evolution of souls in the next world. It is perhaps safe to infer that the time from the early origin of life to the ultimate creation of man, would perhaps be needed once again for the development of the soul after the death. ...

... What Allāh is telling us is that we won't find ourselves being judged the very next day after we die. Instead, judgment will take place in such a distant future that our previous lives will seem like a matter of a few seconds to us, like a small point a long way away.
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In short, man's resurrection is described as a transformation that he cannot envisage, and an event that is as certain as his existence here on earth. All these subjects have been explained in detail in the Holy Qur’ān."

(An Elementary Study of Islam, Ḥaḍrat Mīrzā Tāhir Aḥmad, pp 46-53)

JINN

It is said, and it is believed, that prior to his fall Satan belonged to the category of angels. The Holy Qur’ān rejects this view and presents Satan as possessing a fiery nature, thus belonging to such forms of life as are created from fire, for example the jinn.

(An Elementary Study of Islam, Ḥaḍrat Mīrzā Tāhir Aḥmad, p 12)

Ḥaḍrat Mīrzā Tāhir Aḥmad, Khalīfatul Masîḥ IV writes about the jinn:

"Arabic lexicon mentions the following as the possible meaning of the word jinn. It literally means anything which has the connotation of concealment, invisibility, seclusion and remoteness. It also has the connotation of thick shades and dark shadows. That is why the word 'jannah' (From the same root word) is employed by the Qur’ān to denote Paradise, which would be full of thick, heavily shaded gardens. The word jinn is also applicable to snakes which habitually remain hidden from common view and live a life secluded from other animals in rock crevices and earthen holes. It is also applied to women who observe segregation and to such chieftains as keep their distance from the common people. The inhabitants of remote, inaccessible mountains are likewise referred to as jinn. Hence, anything which lies beyond the reach of common sight or is invisible to the unaided naked eye, could well be described by this word.

This proposition is fully endorsed by a tradition of the Holy Prophet in which he strongly admonishes people not to use dried up lumps of dung or bones of dead animals for cleaning themselves after attending to the call of nature because they are food for the jinn. As we use toilet paper now, at that time people used lumps of earth, stones or any
dry article close at hand to clean themselves. We can safely infer therefore, that what he referred to as *jinn* was nothing other than some invisible organisms, which feed on rotting bones, dung etc. Remember that the concept of bacteria and viruses was not till then born. No man had even the vaguest idea about the existence of such invisible tiny creatures. Amazingly, it is to these that the Holy Prophet referred. The Arabic language could offer him no better, more appropriate expression than the word *jinn*.

Another important observation made by the Qur’ān is in relation to the creation of the *jinn*. They are described as having been born out of blasts of fire (From the cosmos).

\[
\text{wal jā anna khalaqna hu min qablu min nar is samum} \\
\text{And the Jinn We had created earlier from the fire of blazing winds. (15:28)}
\]

Here the adjective used to describe the nature of the particular fire from which the *jinns* were created is *Samūm*, which means a blazing fire or a blast that has no smoke. We find a similar statement in another Qur’ānic verse:

\[
\text{wa khalaqal jā anna mimnāri jimminār} \\
\text{And the Jinn He created from the flame of fire (55:16)}
\]

Having established that the word *jinn* applies here to some type of bacterial organisms, let us again turn our attention to the verses quoted above that speak of the *jinn* as having been created out of fire. The prime
candidates for the application of these verses seem to be such minute organisms as drew the energy for their existence directly from hot blazes of lightening - *Samūm* - and cosmic radiation.

Dickerson inadvertently agrees with the Qur’ānic view when he observes that the most ancient organisms:

"..would have lived on the energy of lightening and ultraviolet radiation .."

*(Dickerson, R.E. (September 1978) Chemical Evolution and the Origin of Life, Scientific American, p 80)*

This scenario of cosmic radiation is not specifically mentioned in the work of other scientists in their search for the pre-biotic organisms. But they too have corroborated the idea that whatever organisms existed before biotic evolution must have drawn their energy directly from heat. Of all the categories of bacteria classified as the most ancient, only 'prokaryotes' and 'eukaryotes' were mentioned by previous generations of scientists. However, that conclusion proved to be hastily drawn one, according to Karl R. Woese and his colleagues. They observed:

'Simply because there are two types of cells at the microscopic level it does not follow that there must be only two types at the molecular level.'

*(Woese, K.R. (June, 1981), Archaebacteria, Scientific American, p 104)*

For the benefit of the lay reader the difference between the two bacteria known as the 'prokaryotes' and 'eukaryotes', is as follows:

It relates to the presence or absence of a nucleus in them. The 'prokaryotes' type of bacteria, despite having a well-defined cell membrane, have no distinct nucleus. The eukaryotes' on the other hand, possess well-defined and well-developed nuclei occupying the center of each cell.
It was considered that these were the only two ancient forms of bacteria which gave birth to others and evolved into organisms which could be referred to as the ancestors of life. However, Woese published the findings of his pioneer research in *Scientific American*, June 1981, claiming that archaeabacteria could be rightly considered as the earliest form of organisms. He and his colleagues informed the scientific community that they were a third distinct line which preceded all others. Thus, it is they who should be entitled as the most ancient ancestors of life. Woese and his collaborators continued to pour strong evidence into this discovery, and as the ice began to thaw, according to Woese:

'Although a few biologists still dispute our interpretation, the idea that archaeabacteria present a separate grouping at the highest level is becoming generally accepted.'

(Woese, C.R. (June, 1981), Archaebacteria, Scientific American, p 114)

The organisms referred to as *Jinn* in the Holy Qur’an seem to fit the above description. But, though scientists unanimously describe these bacteria as possessing the potential of drawing their energy from heat, they are not mentioned as having been originally created directly by the cosmic rays and blasts of lightening by any scientist other than Dickerson. The rest however, continue to unveil more mysteries with further research.

'... in undersea vents, hot springs, the Dead Sea, and salt pans, and have even adapted to refuse tips.'

(The Hutchinson Dictionary of Science (1993), Helicon Publishing Ltd., Oxford, p 37)

On the issue of antiquity, though Woese and his colleagues have no doubt that the archaeabacteria are the prime claimants. According to some scientists they may have evolved from some unknown parenthood simultaneously.

Whether the other bacteria evolved out of them or not is irrelevant to the discussion. The relevant point is that all forms of most ancient bacteria draw their energy directly from heat. This is a tribute of no small
magnitude to the Qur’ânic declaration made over fourteen hundred years ago:

وَالْجَانِّ حَلَقَتْهُ مِنْ قَبَلٍ مِّنْ نَارِ السَّمُومِ

wa-ljān hanâkhâqûhu min qâblû min nârîlsâmûm

And the Jinn We had created earlier from the fire of blazing winds. (15:28)

According to the accepted scientific studies, direct heat from fire had to play a vital role in the creation and maintenance of pre-biotic organisms. This, in fact was the only mode of transfer of energy for the consumption of organized forms of existence during this Era.”

(Relation, Rationality, Knowledge and Truth, Hadrat Mirza Tahir Ahmad, pp 363-367)

JUSTICE

If one desires to investigate with open mind the root cause of all evils, whether social, political, economic or moral, one will always find that the disregard for justice lies at the heart of all such evils.

Hence, the world cannot become an abode of peace until man adheres to justice. Justice is central to the survival of humankind. This is because when injustice, tyranny and oppression take hold, certain social evils are born and these have the power to destroy whole nations.

If man is not just in his obligations to God, then it is quite unlikely that he will be just to his fellow human beings -- the creation of God. It must be remembered that no one can trifle with the dictates of justice without exposing himself to the danger of falling victim to the punishing consequences of his folly. Such punishment is not related to the wrath of God, as if descending from Heaven, but is a natural outcome of the
violation of the laws of Nature. None is above the dominion of natural laws. ... A scan of the history of wars, would establish that the underlying cause of every disruption of peace is, without fail, the violation of the principles of justice.

(Absolute Justice, Kindness and Kinship, pp 99-100)

Islamic teachings with regards to Justice are as follows:

wa idhå ḥakamtum bainannâsi an taḥkumû bil ‘adl

And that, when you judge between men, you judge with justice (4:59)

yā ayyu halladhîna āmanû kûnû qawwâmina bilqîsti shuhadâ’a lillâhi wa lau ‘afla anfusîkum āwil wâlîdaini wa laqâribîn

O ye who believe! Be strict in observing justice, being witnesses for the sake of Allâh, even though it be against yourselves or against your parents and kindred. (4:136)

wa la yajri mannakum shana ânu qaumin ‘afla alfla ta’dîlû i’dîlû huwa aqrabu littaqwâ
And let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. (5:9)

wa qātilū ̣ fi sabililla hilladhīna yuqātilūnakum wa lā ta‘tadū innallāha lā yuḥibbal mu’tadin

And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors. (2:191)

wa in janaḥū lissalmī fajnah laḥā

And if they incline towards peace, incline thou also towards it. (8:62)

We believe that Islām is the final law. Islām presents a teaching not influenced by place or time, which is amply illustrated by its teaching.

The Qur‘ān says:

wa jazā ‘u sayyi‘atin sayyi‘atummithlūhā faman ‘aṣā wa aṣlāha fa ajruhu ‘alāllāh innahī lā yuḥibbubblelimīn

And the recompense of an injury is an injury the like thereof; but whoso
forgives and *his act* brings about reformation, his reward is with Allâh. 
Surely, He loves not the wrongdoers. (42:41)

Islam thus combines the best features of both the earlier teachings, with the vital addition that forgiveness is commended provided it is likely to result in an improvement and the correction of the defaulter, that being the real objective. If not, then punishment is held to be necessary, but not exceeding the degree to which one is wronged. Surely, this guidance is in full conformity with human nature and is as practicable today as when it was revealed fourteen centuries ago.

(Distinctive Features of Islam, pp 10-12)

EQUALITY OF MANKIND

Muslims believe that the Holy Prophet of Islam* was sent as 'a Mercy for all the worlds', and that he brought a final religion for all humanity. One of the fundamental teachings of Islam and one which every Muslim cultivates in his heart is that of brotherhood and equality of human beings.

Allâh says in the Holy Qur’ân:

\[
yâ'âîhâ' l-nâs, ën-nâs Îhlâmîkum bîn dâkîrî, â'nî hî zulâtîkum. îbûbû yâlû wâvâ yâlûkum. wâdâbû wâdâbû àtâlûkum ën-allâh ën-allâh ën-allâh \]

\[
yâ ayyuhannâsû ënnâ khalaqânâkummin dâhârînwwâ unthâ wa ja alnâkum shu ûbânwwâ qabâ ila li ta'arafû inna akramakum îndallâhî atqâkum innalâhâ îlimun khabîr \]

O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allâh, is he who is
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the most righteous among you. Surely, Allah is All-Knowing, All-Aware.
(49:14)

Islam totally rejects racism in any shape or form. Islam condemns distinctions based on nationality, color or social class. There can be no master-race, aristocracy or priesthood, the most noble in the eyes of God Almighty being the most pious. The brotherhood of man in Islam has always been a living fact, not an idle theory.

Islam is unique in that it requires physical expression of brotherhood. In the daily Prayer, Muslims must stand shoulder to shoulder, indifferent to the status or color of the person next to them. There is no greater physical example of equality than the Hajj when all Muslims wear the same dress and circuit the Ka‘bah in unison.

The Holy Prophet of Islam in his farewell address said:

"All men are children of Adam and Adam was created of clay. The Arab has no superiority over the non-Arab, nor has the non-Arab any superiority over the Arab, nor do the whites have any preference over the dark colored people, save of course, through righteousness, honesty, integrity, learning and other intrinsic qualities."

(Sihah Sittah, Tabari, Hisham and Khamis)

ETHICS

As regards 'Ethics', Islam believes every man to be born pure, not in sin. Each of us is responsible before God for our actions, and we cannot be saved by any sort of atonement by a third party. It is up to us to choose good rather than evil and to work out our salvation through faith, prayer and charity.

Piety and virtue do not mean forsaking the lawful pleasures of this earth and falling into monastic asceticism. We ought to lead active, healthy and useful lives in which qualities such as kindness, chastity, honesty, meekness, mercy, courage, truthfulness, patience, politeness, and cleanliness will be uppermost, and faults like cruelty, immorality, deceit, pride, cowardice, avarice, slander, and hardness of heart will be avoided.
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ISLĀMIC LAWS OF INHERITANCE

God Almighty says in the Holy Qurʾān:

ٍلِلرِّجَالِ نَصِيبٌ مَّمَّا تَرَكَ الْوَلَدُونِ وَالآخِرِيَّاتُ وَلِلنِّسَاءِ نَصِيبٌ مَّمَّا تَرَكَ الْوَلَدُونِ وَالآخِرِيَّاتُ مِمَّا فَلَ مَّنَ أُوْلِي الْكَثْرِ نَصِيبًا مَّفْروضًا

*iḥrījāli nāṣībummīmā tārakah wālidāni wālaqāribūna wa linnisāʾi nāṣībummīmā tārakah wālidāni wāl aqrābūna mimmā qalla minhu au kathur nāṣībammāfrūda*

For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much -- a determined share. (4:8)

When someone dies and leaves some money or property, this is called his or her "Tarkah" (The estate of a deceased person). According to Islāmic Law, first of all any loans of the deceased must be paid and if he has bequeathed then the bequest must be paid. After payment of the loan and the bequest, the remaining portion should be divided between the near relations of the deceased according to what is mentioned in the Holy Qurʾān:

يُؤْصِيْكُمُ اللَّهُ فَيَوْمَ الْآخِرَةِ مِثْلُ حَدَّةِ أَيُّهَا النَّبِيُّ فَإِنْ كُنْتُمْ أُولَادَكُمْ لِلْذَّكَّارِ مَثَلُ حُشْؤُ السَّيِّئَّةِ فَإِنْ كُنْتُمْ أُولَادَكُمْ لِلْذَّكَّارِ
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Allâh commands you concerning your children: a male shall have as much as the share of two females; but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. This fixing of portions is from Allâh. Surely, Allâh is All-Knowing, Wise. (4:12)
The following are considered to be the heir of a deceased person according to Islamic Shari'ah:

Son; Father; Grandfather; Brother; Nephew; Paternal Uncle; Cousin; Husband; Daughter; Mother; Grandmother; Sister; Wife.

A killer will under no circumstances be eligible to get a share from the person whom he has killed.

If there is no one who can be considered heir of the deceased person then the Tarkah will go to Baitul Mal (All of the Jamā’at's financial book-keeping is the responsibility of this department of Ṣadr Anjuman Ahmadiyya Pakistan. Moreover, all the information regarding Chanda paid by Jamā’at members comes to this department where a systematic record is kept).

The dependents of the deceased person will get one of these portions based according to different conditions: One half; two third; one third; one fourth; one sixth; one eight.

\[\text{(Dīnī Syllabus for the Training of ‘Nou Mubā’īn’, (in Urdu), Nazārat Nashru Ishā’at, Qadian, p 57)}\]
ISLĀMIC CALENDARS

The Hijrī Qamrī Calendar

One of the Islāmic calendars is called Hijrī or Hegirian calendar. It starts from the day of the Hijrah (Emigration) of the Holy Prophet from Mecca to Medina. It is based upon the cycles of the moon rather than upon those of the sun, on which are based the Julian and Gregorian calendars. The Hijrī Calendar year consists of twelve lunar months (some of twenty-nine and some of thirty days) their lengths vary because of the need to round out a year, otherwise a year is only 354 days, 8 hours, and 48 minutes long. The annual holidays thus advance about ten days each year so that in thirty-six years, Ramadan, the month of fasting, moves around the entire solar year, sometimes taking place in winter, sometimes in summer. The Hijrah took place in September of 622 (The exact date is not known with certainty); the first day, 1 Muharram, of the year in progress coincided with 16 July 622, which was thus the first day of the first year of the Hegirian calendar (Since the Islamic day begins at sunset the evening of the day before was also 1 Muharram). The names of the months in the Islāmic Hijrī Qamrī calendar are as follows:

1. Muharram (The sacred month; the first month of the Islāmic Calendar
2. Saffar (The month which is void)
3. Rabi’ul-Awwal (The first spring)
4. Rabi uth-Thānî (The second spring)
5. Jamādi ‘ul Awwal (The first month of dryness)
6. Jamādi ‘ul Thānî (The second month of dryness)
7. Rajab (The revered month)
8. Sha’bān (The month of division)
9. Ramaḍān (The month of great heat; the month in which the Holy Qur’ān started to be revealed, and the month in which Muslims fast)
10. Shawwāl (The month of hunting; on the first day of this month ‘Īdul fitr is
The Hijri Shamsi Calendar

In 1938, at the occasion of Annual Gathering, during his Sayr-i-Rūhanī speech, Ḥadrat Khalīfatul Masih II stated that we should adopt an Islāmic Calendar, which is based upon the cycles of the sun rather than the cycle of the moon. This way, we will be able to avoid use of the Christian Era Calendar. In January 1939, Ḥadrat Khalīfatul Masih II formed a committee for the preparation of a Hijri Shamsi Calendar. In January 1940, Ḥadrat Khalīfatul Masih II accepted the committee's recommendations, and a beautiful Hijri Shamsi Calendar was published by Naẓārat Da‘watu-Tablīgh. The Calendar had Hijri Qamrī, Hijri Shamsi and the Christian days, months and year. The significance of the Hijri Shamsi Calendar, started by Ḥadrat Khalīfatul Masih II, is like the C.E. Calendar, in which the year starts in January. Earlier, a Hijri Shamsi Calendar was started during ʿUthmānī Caliphate in which the year started from March instead of January. The significance of the names of the months used in the Islāmic Hijri Shamsi Calendar is that these reflect various significant events in Islāmic history. The year 2002 AD corresponds to 1422-1423 AH (After the Hijrah) and 1381 HS (Hijri Shamsi). The names of the months in the Hijri Shamsi Calendar are as follows:

1. Sulh (January) 7. Wafa (July)
2. Tablígh (February) 8. Zahur (August)
3. Amman (March) 9. Tabûk (September)
4. Shahâdat (April) 10. Ikhâ (October)
5. Hijrat (May) 11. Nabuwwat (November)
6. Ehsan (June) 12. Fatah (December)
GLOSSARY OF URDU AND ARABIC WORDS

Abī: Father of.
Abū: Father of.
AD: Anno Domini, The year of the Lord,
Denoting Christian Era.
Adhān: The Islamic call to Prayer.
Afsar: In-charge.
AH: After Hijrah.
Aḥādīth: Plural of Ḥadīth.
Ahlussunnah Wal-Jamā’at: The people of the Sunnah and the Consensus.
Ahrār: An Anti-Ahmadiyya Movement.
‘Alaihissalam (as): Peace be on him.
Allāh: The proper name of God.
Al-āmin: The trustworthy.
Al-ṣādiq: The truthful.
‘Amal: Practice.
Amanat: Entrusted thing; Deposit.
Amārat: Office of a Commander or a Chief.
Āmin: So be it.
Amīr: Commander, Head.
Amūr-i-‘Ama: Social Services.
Anṣār: The Muslims at Medina, who helped the Holy Prophet and other Muslims at the time of migration were called Anṣār or Helpers; members of Majlis Anṣārullāh.
‘Aqiqa: A feast usually arranged on the seventh day of birth of a child.
‘Arafāt: The name given to a Plain or Valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhul Ḥijjah. It is nine miles from Mecca, and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.

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Arākin Khusūṣī: Special members of an organization of Ahmadiyya Community approved by Khalīfatul Masih.

Assalāmu ‘alaikum: Peace be on you.

Aţfālul Aţmadiyya: Children of Ahmadiyyat.


Ayyaduhullāhu ta‘āla binašrihil ‘aziz: May Allāh support him with His Mighty Help.

Badihāt: Self-evident truths

Bahishti Maqbarah: Heavenly Graveyard; Graveyard of the Mūṣīs.

Bai‘at: Oath of allegiance to a religious leader; Initiation at the hands of a Prophet or his Caliph.

Baitud Du‘ā’: Prayer room; A small room attached to Masjid Mubārak, Qadian used by Promised Messiah and Mahdī for praying to God Almighty.

Baitul ‘Atiq: Another name for Holy Ka‘bah (The Old House).

Baitul Fikr: Place of contemplation; A small room attached to Masjid Mubārak, Qadian used by Promised Messiah and Mahdī for his literary work.

Baitul Karāmah: An institution for the elderly in Rabwah, Pakistan. (Like a Nursing Home).


Baitullāh: House of God

Banī: A tribe or clan.

Banū: Sons of; from the progeny of; tribe of.

Barzakh: An intermediate stage.

Becca/Bekka: The real name of Mecca, its īnī having been changed into bay.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Bid‘at</td>
<td>Undesirable innovations.</td>
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<td>Bin</td>
<td>Son of</td>
</tr>
<tr>
<td>Buyūt</td>
<td>Houses</td>
</tr>
<tr>
<td>Chanda</td>
<td>Monetary contributions; Donations</td>
</tr>
<tr>
<td>Chanda 'Ām</td>
<td>Regular subscription</td>
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<tr>
<td>Chanda Waṣiyyat</td>
<td>Will subscription.</td>
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<tr>
<td>Daftar</td>
<td>Office; Phase.</td>
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<tr>
<td>Darbār</td>
<td>Royal audience; Court of Indian or British rulers.</td>
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<tr>
<td>Dārul Qadā</td>
<td>Department of Justice</td>
</tr>
<tr>
<td>Darweshān-i-Qadian</td>
<td>Āḥmadīs in Qadian to safeguard the Holy sites and institutions of the Jamā’at. At the time of partition of Indian subcontinent into India and Pakistan, 313 Āḥmadīs were left in Qadian.</td>
</tr>
<tr>
<td>Dhabīṭha</td>
<td>Animal slaughtered for food according to Islāmic tenets.</td>
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<tr>
<td>Dhīhanat wa</td>
<td></td>
</tr>
<tr>
<td>Şeḥat Jismānī</td>
<td>Intellectual and physical health.</td>
</tr>
<tr>
<td>Dhikri Ilāhī</td>
<td>Remembrance of Allāh.</td>
</tr>
<tr>
<td>Dhunnūrain</td>
<td>The one with two lights; the title of Ḥaḍrat ‘Uthmān’.</td>
</tr>
<tr>
<td>Điāfat</td>
<td>Hospitality.</td>
</tr>
<tr>
<td>Du‘ā’</td>
<td>Prayer; Supplication.</td>
</tr>
<tr>
<td>Durūd</td>
<td>Invocation of blessings upon the Holy Prophet of Islam.</td>
</tr>
<tr>
<td>Farḍ Kifāyah</td>
<td>A collective obligation on all the Muslims of a locality.</td>
</tr>
<tr>
<td>Farḍ Prayers</td>
<td>The Prayers enjoined by Allāh.</td>
</tr>
<tr>
<td>Fidyah</td>
<td>Feeding of a poor person or payment of cash by someone who is able to fast during Ramadān only with a great difficulty.</td>
</tr>
<tr>
<td>Fiqh</td>
<td>Islāmic jurisprudence.</td>
</tr>
<tr>
<td>Fiṭrāna</td>
<td>Specified alms to be given at the ‘Īdul fiṭr.</td>
</tr>
<tr>
<td>Fīvers</td>
<td>Five Imām Shi‘ites Sect.</td>
</tr>
<tr>
<td>Ghair muqallidīn</td>
<td>Non-imitators or not attached to tradition.</td>
</tr>
</tbody>
</table>
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Ghani: Generous; Self sufficient.

Ghūṭtī: First-ever dose to new born infant.

Ḥadīth: Sayings of the Holy Prophet Muḥammad ﷺ; A basic source for Islāmic law and customs after the Holy Qur’ān.

Ḥadīth-i-Qudsī: Revelation of the Holy Prophet ﷺ other than the revelation of the Holy Qur’ān.

Ḥaḍrat: His Holiness.

Ḥāfiẓ: The one who has memorized the whole Qur’ān.

Ḥaḍj: Pilgrimage to the Holy Ka‘bah in Mecca, Arabia; also known as the fifth pillar of Islām.

Ḥaḍjatul Wīdā‘: The last Pilgrimage of the Holy Prophet ﷺ.

Ḥaḍj-i-Badl: Hajj performed by someone else on behalf of a person who due to illness cannot perform Hajj, but has deep desire to perform Hajj.

Ḥaḍrī Aswad: The black stone embedded in one corner of the Khāna Ka‘bah building.

Ḥaḍlāl: Lawful.

Ḥaqq Mehr: The money a husband either gives or promises to give to his wife. The amount is announced at the time of Nikāh.

Ḥarām: Unlawful.

Hijrah: The migration of the Holy Prophet ﷺ from Mecca to Medina.

Ḥudūr: Your Holiness; His Holiness.

‘Īd: A Muslim feast day; Islāmic celebration at the end of Ramaḍān and at the conclusion of Pilgrimage.

‘Īddat: Waiting period of a widow or a divorced woman.

‘Īd Gāḥ: Special site designated for ‘Īd Prayers.

‘Īdul ḏiyya: The Islāmic festival commemorating the
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obedience to God of Prophet Ibrāhīm and his son Prophet Ishmael (Festival of Sacrifice).

‘Īdul fiṭr: The Islamic festival concluding the fasting of the month of Ramadān.

Iḥrām: A dress born by pilgrims while performing Hajj or ‘Umrah.

Ijtīmā‘: Gathering; Gathering of members of an organization.

Ilāh: The One who is worshipped.

Imā‘illāh: Maids of Allāh.

Imām: Leader; the person who leads a congregational Prayer service.

Imām Mahdī: The Guided Leader.

‘Īmān: Belief.

Injīl: (Gospel): given to Prophet Jesus Christ.

Ishā‘at: Publication.

Ishtīhār: A Public notice.

Islām: Peace and submission.

‘Istikhārah: Seeking God's support and guidance through a formal prayer and worship.

Īthār: Self sacrifice for the welfare of others.

I‘tikāf: Retirement to a mosque for a continuing prayer during the last ten days of Ramadān.

Jā‘idād: Property.

Jalā‘ī: The Majestic aspect.

Jalsā Sālānā: Annual Convention; Annual Gathering.

Jamā‘at: Community, Organization.

Jamā‘ī: The gentler or amiable aspect.

Jāmi‘ā: A missionary teaching institute; Higher Seminary

Jamratul ‘Aqba: One of the pillars representing Satan, which is stoned during Hajj.

Jamratul Ūla: One of the pillars representing Satan, which is stoned during Hajj.

Jamratul Waṣṭa: One of the pillars representing Satan, which
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is stoned during Hajj.

Janāza Gāh
A funeral place; Funeral Home.

Janāza Services:
Funeral Prayer.

Jihād:
Exerting oneself or striving.

Jilsa:
The sitting position which occurs in between two prostrations during Prayer.

Juz:
Part.

Jumu'ah:
Friday Prayer Services; Friday.

Ka'bah:
House of God in Mecca.

Kafālat-i-Yatāma:
Taking care of orphans.

Kalimah Ţayyibah
The credo of Islam, There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh.

Kalimah Shahādah:
(Also called Kalimah); The declaration of Islamic faith, i.e., to bear witness that there is none worthy of worship except Allāh, He is One, without any associate, and to bear witness that Muhammad is the Servant and Messenger of Allāh.

Khādīm:
A member of Majlis Khuddāmul Ahmadiyya; servant.

Khalīfah:
Vicegerent Successor; caliph.

Khalīfīfatul Masīḥ
Successor to Promised Messiah and Mahdi.

Khātaman Nabīyyīn:
Seal of the Prophets.

Khawārījī:
A group of Muslims who separated from Hadrat ‘Alī and chose an independent Amīr for themselves.

Khilāfat:
Succession.

Khilāfat-i-Rāshida:
The righteous Khilāfat.

Khuddāmul Ahmadiyya:
Organization of Ahmadiās between the ages of 15 and 40 years.

Khul‘a:
Divorce obtained by a wife by herself or by her guardian on her behalf.

Khulafā-i-Rāshidīn:
The righteous Khulafā.

Khamas:
A special tax collected by Shi‘ites (a "fifth").

Khusūf:
Eclipse of the moon, during which a special
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Khuṣūṣī: Special.
Khutbah: Sermon.
Khutbah Tháníya: The second sermon of the Friday Sermons.
Kusūf: Eclipse of the sun, during which a special prayer is to be offered.
Lailatul Qadr: The Night of power; The Night of destiny. The odd night during the last ten days of Ramaḍān.
Lajna: Council; Organization.
Lajna Imā’illāh: An organization of Āhmādī ladies above the age of 15 years.
Langar Khāna: Public Kitchen; boarding and lodging house for the guests of the Promised Messiah and Mahdī™.
Madrissah: An Islāmic school.
Mahārāja: Prince.
Mahdī: The guided one.
Majlis: A congregation; an association.
Majlis ‘Āmila: Local or National Executive Body.
Majlis Anṣārullāh: Organization of all Āhmādī men over 40 years of age.
Majlis-i-Shūra/Majlis Mushāwarat: The Consultative Body (General Council) of Ahmadiyya Muslim Jamā’at that gives suggestions to the Khalīfah.
Māl: Finance.
Markaz: Center; International Headquarters.
Ma’rūf: Right; Well known.
Mash’ar al-Ḥarām: A small hill in Muzdalifah which lies between Mecca and ‘Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from ‘Arafāt on the evening of the ninth day of the month of Hajj.
Masīḥ: Messiah.
Masīh-i-Maʻūd:  The Promised Messiah (Ḥaḍrat Mirzā Ghulām Ahmad of Qadian).

Masjid:  Mosque.

Maʻūd:  The Promised one.

Maulvi:  The religious teacher.

Mināratul Masīh:  A minaret whose foundation was laid down by Promised Messiah and Mahdi in the yard of Aqṣa Mosque, Qadian to literally fulfill the prophecy that the Promised Messiah will be raised near a white minaret East of Damascus.

Momin:  A pious person.

Muʻallimīn:  Religious instructors.

Mubāhilah:  A prayer duel; A prayer contest; Calling down the curses of God.

Muʻadhdhin:  The person who says the Adhān or Call to Prayer.

Muftī:  An authority in the Islamic jurisprudence.

Muḥaddith:  Renewer of the faith.

Muḥājirūn:  The Muslims who migrated from Mecca to Medina with the Holy Prophet.

Muḥāsib:  Accountant general.

Muḥaddīd:  Reformer.

Muğāhid:  Warrior in defense of Faith; endeavorer.

Muğāhidīn:  Plural of Mujāhid.

Muṣṭahādīd:  A superior authority of the Shi’ite.

Muqāmī:  Local.

Murābbī:  One who spiritually trains (A Missionary).

Mūṣī:  A person who makes Will; a person who agrees to observe the conditions prescribed by Promised Messiah and Mahdi for burial in Bahishtī Maqbarah.

Musleḥ Maʻūd:  The Promised Reformer (Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfātul
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Masih II who fulfilled the prophecy of the Promised Messiah and Mahdi, about the advent of a Reformer.

Mutafarraq: Various.
Nabi: Prophet.
Nabuwat: Prophethood.
Nawafil: Optional or supererogatory as applied to types or categories of Prayers.
Nażarat: Directorate, Department.
Nā’ib: Deputy; assistant.
Nā’ib Sadr: Vice President.
Nāṣir: Helper; A member of Majlis Anşarullah.
Nāṣiratul Ahmadiyya: An organization of Ahmadi girls between the ages of 7 and 15 years.
Nażamat: Department.
Nāżim: In-charge.
Nāżir: An inspector or in-charge; secretary.
Nāżir A‘lā: Chief Secretary
Nikāh: Marriage announcement.
Nişāb: The limit at which the payment of Zakāt becomes compulsory.
Niyyat: The formal intention which one makes in one's mind before starting a Prayer.
Nizām: System.
Purdah: The Veil; Men and women sitting separately
Qa‘dah: Sitting position adopted towards the end of the second Rak‘at in Prayer.
Qaḍā: Administration of Justice; Offering a missed Prayer.
Qādī: Islamic Judge.
Qaṣr: The act of shortening one's Prayer.
Qauma: The posture of standing erect after Rukū‘.
Qibla Literally meaning, direction to which a person turns while performing Prayers; Refers to the Ka‘bah at Mecca.
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Qiyām: The standing position in Prayer.
Radīallāhu ‘anhu (ra): May Allāh be pleased with him.
Radīallāhu ‘anha (ra): May Allāh be pleased with her.
Radīallāhu ‘anhum (ra): May Allāh be pleased with them.
Rak‘at: One unit of Islāmic prescribed formal worship (Prayer or Šalāt) comprising of Qiyām, Rukū‘ and two Sajdahs (Prostrations).
Rak‘at: Plural of Rak‘at.
Ramadān: The Islāmic month of fasting.
Rasūl: Messenger.
Rāvī: A narrator of a Ḥadīth.
Rifāh-i-‘Ama: Social Works.
Risāla Magazine
Rishta Nāta: Matrimonial Affairs.
Rivayāt: Narrations.
Rūḥānī Khazā’in Spiritual Treasurers
Rukn: Member.
Rukū‘: The bowing down position in the Prayer.
'Sa' of flour: Two and a half Kilos of flour.
Ṣadqa: Charity.
Ṣadr: President.
Ṣadr Anjuman Aḥmadiyya: Central Aḥmadiyya Association
Ṣafā and Marwah Two hills near the Ka‘bah in Mecca, which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar’s travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitutes one of the rites of the Pilgrimage.
\textbf{Şafî Awwal}: Members of Anşârullâh belonging to the age group above 55 years.

\textbf{Şafî Doem}: The category of younger Anşâr; members of Anşârullâh belonging to the age group of 40 to 55 years.

\textbf{Şaḥâba}: Companions of the Holy Prophet \( ^{sa} \), and of the Promised Messiah and Mahdí \( ^{sa} \).

\textbf{Şaḥâbbî}: A Companion of the Holy Prophet \( ^{sa} \); A Companion of the Promised Messiah and Mahdí \( ^{sa} \).

\textbf{Sajdah}: The posture of prostration in Prayer.

\textbf{Sajdah Sahv}: Prostration of condonement performed when a mistake has been committed during Prayer and which may affect its validity.

\textbf{Sajdah Tilâwat}: To prostrate while reciting or listening to recitation of the Holy Qur’ān where "\textit{Sajdah}" is indicated in the Holy Qur’ān.

\textbf{Şalât}: Formal Islamic Prayer offered according to a prescribed procedure; also known as the second pillar of Islam.

\textbf{Şallallâhu ‘alaïhi wasallam (sa)}: Peace and blessings of Allâh be upon him.

\textbf{Sam‘î was Baṣri}: Audio visual.

\textbf{Sanad}: A continuous line of the narrators of the Hadîth.

\textbf{Şarâ}: Guest House.

\textbf{Şaum}: Fasting in the month of Ramaḍân; also known as the fourth pillar of Islam.

\textbf{Şâhibzâda}: Son of a respected person; A respected gentleman.

\textbf{Shari’ah}: Islamic jurisprudence.

\textbf{Shi’ah}: Sect, specially Shi’ite sect.

\textbf{Shirk}: Associating something with God; in Islam, equivalent of unbelievers.

\textbf{Shu‘bah}: Department.

\textbf{Şiddîq}: Truthful.

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Silsilah: Jamāʿat; community.

Silsilah ʿĀlia Aḥmadiyya: The Great Aḥmadiyya Order.
Șīgha Jāt: Branches.
Sipāra: 1/30th Part in the Holy Qurʾān.
Sīrat: Exemplary character.
Şūfī: An Islāmic mystic.
Șuhuf: Scrolls
Șuhuf-i-Ibrāhīm: Scrolls given to Prophet Abraham.
Sunnah: Practice of the Holy Prophet Muḥammad.
Sunni: The way; orthodox or mainstream Muslims as opposed to Shi'ahs.
Sūrah: Arabic word for (Chapter), and used for designating the chapters of the Holy Qurʾān.
Tabīʾi: One of the Muslims who has met a companion of the Holy Prophet.
Tablīgh: Preaching, Giving the message of Islām and Aḥmadiyyat.
Tadhkirah: A collection of the revelations of the Promised Messiah and Mahdi.
Tafsīr: Commentary on the Holy Qurʾān.
Tafsīr-i-Ṣaghīr: Short commentary of the Holy Qurʾān by Khalīfatul Masih Ilī.
Tahājjud: Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islāmic worship.
Tāḥmīd: The prescribed words recited by the congregation in response to the Tasmi of the Imam; also, words of praise and remembrance of God.
Tajnīd: Census; Enrollment.
Takbīr: A set formula, recited loudly in order to indicate that a congregational Prayer is about to start.

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Takbirat: Plural of Takbir.
Takbir-i-Tahrima: The Arabic expression 'Allahu akbar' (God is the Greatest) proclaimed loudly by the Imam while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service.

Talaq: Divorce.
Talbiyyah: The prayer recited during Hajj ceremony.
Ta'lim: Education.
Taqdir: Divine decree.
Taqwa: Righteousness.
Tarbiyyat: Moral training.
Tarkah: Cash or kind left by a deceased person.
Taşawwuf: Mysticism.
Tash-ḥidhul adh-hān Stimulator of Intelects.
Taurat: (Torah) : given to Prophet Moses.
Tawāf: Walking briskly around the Ka‘bah anti-clockwise, starting from the Hajri Aswad and completing seven circuits.

Tayammum: Substitution of wuḍū’; the hands are passed over a dusty surface, and then passed over face and arms. This is called Tayammum.

Tayyab: Food that is Ḥalāl and good.
Tā‘ir: Bird.
Tifl: A member of Atfalul Ahmadiyya
Travih Prayers: Special Prayer offered after ‘Ishā’ Prayer during the month of Ramadan.
Twelvers: Twelve Imām Shi‘ism; A sect of Shi’as.
‘Ulema: The learned persons of religion.
Ummah: The Islāmic community,
Jamā‘at-i-Muslimah.
‘Umūmī: General.
‘Umrah: Lesser Pilgrimage in which some of the rites
of the Pilgrimage are left out.

Vakālat: A department.

Vitr Prayer: Three Rak‘at of Prayer offered either at the end of ‘Ishā’ Prayer or Tahajjud Prayer.

Walīma: Reception given by husband after the marriage has been solemnized.

Waqqf: Life devotion to serve the cause of Islām.

Waqqī Ārdī: A short term devotion to serve Islām and Ahmadiyyat.

Wājib: Necessary.

Wāqqī Zindaghī: A person who has devoted his life to serve Islām and Ahmadiyyat.

Waṣiyyat: A Will; to pledge to be a true and pious Islāmī Muslim, and to pay from 1/3rd to 1/10th of the monthly income and all the property left at the time of death as prescribed by the Promised Messiah and Mahdī in "Al-Waṣiyyat".

Wuḍū’: Ablution; prescribed cleaning before engaging in formal Prayers.

Yād dāshtain Memoirs.

Yādgīrī: A memorial; representing a historical event.

Yathrib: Name of Medina before migration of the Holy Prophet™ to Medina.

Zabūr: (Psalms): given to Prophet David™.

Zakāt: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

Zihār: A frivolous declaration by a husband that henceforth consorting with his wife would amount to consorting with his mother, a hateful method of pronouncing a divorce, practiced in pre-Islāmic days, abolished by Islām.
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