In the name of Allah, the Gracious, the Merciful

WELCOME TO AHMADIYYAT, THE TRUE ISLAM

TABLE OF CONTENTS

Introduction ............................................................................. 13
System of Transliteration ............................................................ 15
Publisher's Note ........................................................................ 17

1 The Purpose of Man's Life .................................................... 19
   Means of Attaining Purpose of Life ....................................... 24
   Significance of Religion ...................................................... 28
   The Continuity of Religion .................................................. 29
   The Apex of Religious Development ..................................... 31
   Unity of Religions .............................................................. 31

2 Islām and a Muslim .............................................................. 32
   Unification of Humanity Through Islām .............................. 44
   Ahmādī Muslims ............................................................... 50
Welcome to Ahmadiyyat, The True Islam

3  The Islamic Beliefs (The Articles of Faith)  .......... 52
   Unity of Allah .......................................................... 54
   The Islamic Concept of God Almighty ..................... 55
   God's Attributes (Divine Names) .............................. 61
   Angels ........................................................................ 64
   The Islamic Concept of Angels ................................. 65
   Books ......................................................................... 68
   Prophets .................................................................... 68
   The Day of Judgment ................................................ 72
   Divine Decree (Taqdīr) .............................................. 73
   The Islamic Concept of Predestination and Free Will 74
   Some Other Beliefs of Muslims ............................... 78

4  Islamic Worship ......................................................... 79
   The Five Pillars of Islam ........................................... 80
   Şafât (Prayer) ............................................................. 83
   Mosque ...................................................................... 83
   Visiting a Mosque .................................................... 84
   Wudu` ....................................................................... 86
   Tayammum ................................................................. 89
   Mu’adhdhin ............................................................... 89
   Adhān ....................................................................... 90
   Iqāmat ...................................................................... 93
   Imām ......................................................................... 95
   Daily Prayers ............................................................. 95
   Types of Prayers ....................................................... 98
   Obligatory Prayers ................................................... 98
   Number of Rak`āt in Each Prayer .............................. 99
   Timings of the Prayers .............................................. 100
   Forbidden Times for Prayers .................................... 102
   Offering Prayer While on Journey ............................ 102
   Pre-requisites and Conditions ................................ 103
   Regarding Offering Prayers ..................................... 103
   Prayer (Arabic Part) .................................................. 105
   Vitr Prayer ............................................................... 115
Welcome to Ahmadiyyat, The True Islam

Friday Prayer ................................................. 116
Sujūdus Sahv (Prostrations of Condonement) 121
Voluntary Prayers ............................................. 122
Nawāfīl .............................................................. 122
Tahajjud Prayer ................................................ 124
Remembrance of Allāh After Finishing the Prayer 125
Dhikr-i-Ilāhī (Remembrance of Allāh) ............... 128
Du‘ā’ (Silent Supplication) ..................................... 132
Various Other Prayers ......................................... 137
‘Istīkḥārah Prayer ................................................. 137
Janāza Service (Funeral Prayer) ......................... 138
Fasting ........................................................................ 145
Kinds of Fasts ..................................................... 149
Tāvīh Prayers ......................................................... 151
I’tikāf or Retreat ................................................... 151
Lailatul Qadr ......................................................... 152
Hājj ........................................................................... 154
The Requirements of Hājj ........................................ 155
Obligations of Hājj .................................................. 157
Ihram ................................................................. 159
Hajj Service ........................................................... 159
‘Umrah ................................................................. 162
Types of Hājj ......................................................... 162
Indiscretions During Hājj and the Reparations .... 165
Zakāt ................................................................. 165

5 Islamic Law .......................................................... 168
The Holy Qur’ān ..................................................... 171
Some Facts About the Holy Qur’ān .................... 173
Practice of the Holy Prophet (Sunnah) ............... 177
Sayings of the Holy Prophet (Ḥadīth) .................... 179
Categories of the Books of Ḥadīth ......................... 179
The Categories of Ḥadīth ........................................ 180
Criteria to Judge Authenticity of a Ḥadīth .......... 181
Welcome to Ahmadiyyat, The True Islam

6  The Holy Prophet of Islam
   Charter of Freedom
   The Farewell Address of the Holy Prophet
   (Hajjatul Wida’)
   The Holy Prophet’s Illness

7  Khilafat (Succession) in Islam
   Hadrat Abū Bakr Siddîq
   Hadrat ‘Umar Fārūq
   Hadrat ‘Uthmān Ghanî
   Hadrat ‘Alî Bin Abū Tâlib
   Accession of Hadrat Hasan

8  Sects in Islam
   The Sunnis
   The Schools of Jurisprudence
   The Wahhabis
   The Shi’ites
   The Larger Shi’ah Subsects

9  Ahmadiyyat, The Ahmadiyya Muslim Jama’at
   The Name ‘Ahmadiyya Muslim Jama’at’
   Hadrat Mirzâ Ghulâm Ahmad Qadianî,
   the Promised Messiah and Imām Mahdi
   Children of the Promised Messiah and Mahdi
   Claims of the Promised Messiah and Mahdi
   The Mission of the Promised Messiah and Mahdi
   Status of the Promised Messiah and Mahdi
Welcome to Ahmadiyyat, The True Islam

Heavenly Signs in Support of the Promised Messiah and Mahdi® .......................................................... 238
  The Eclipses of the Sun and the Moon ........ 239
  Extraordinary and miraculous Knowledge of the Holy Qur’án and Arabic Language ..... 242
Fulfillment of the Prophecies of the Promised Messiah and Mahdi® ........................ 243
  The Prophecy Concerning Birth of a Son ...... 243
  Prophecy Regarding Pundit Lekh Ram ......... 248
  Dire End of Alexander Dowie of Zion ......... 251
A list of the Promised Messiah and Mahdi’s® Books 258
Beliefs of Ahmadiyya Jamā’at ......................... 261
Conditions of Bai’at (Initiation) ..................... 268
  The Ten Conditions of Bai’at ..................... 270

10 The Differences Between Ahmadi and Non-Ahmadi Muslims .................................................. 272
  Jesus Christ’s Demise ...................................... 273
  The Second Advent of the Promised Messiah and Imám Mahdi® .................................................... 275
  Non-Ahmadi Muslim's Concept of the Advent of Messiah ............................................................... 276
  The Correct Interpretation According to Ahmadi Muslims ........................................................... 277
  Messiah and Mahdí are the Same Person ........ 279
  The Interpretation of the Finality of Ḥadrat Muhammad’s Prophethood ......................... 281
  The Institution of Khilafat ......................... 286
  The Concept of Jihād .......................... 288

11 The Khilafat-i-Ahmadiyya ........................................ 293
  Need for a Khilafat ....................................... 295
Welcome to Ahmadiyyat, The True Islam

Establishment of Khalifat ......................... 296
Signs of Khalifat ................................. 297
Blessings of Khalifat ............................. 298
Functions and Powers of Khalifat ................. 298
Era of Khalifat ........................................ 299
Election of Khalifatul Masih ..................... 301
Status of Khalifatul Masih ....................... 302
The Khulafā-i-Ahmadiyyat ......................... 303
   Ḥadrat Khalifatul Masih I ......................... 304
   Ḥadrat Khalifatul Masih II ....................... 306
   Ḥadrat Khalifatul Masih III ...................... 310
   Ḥadrat Khalifatul Masih IV ...................... 312
   International Bai'at ............................... 313
   Translations of the Holy Qur'ān ............... 314
   Ḥadrat Khalifatul Masih V ....................... 317

12 Organizational Structure of the Āhmadiyya Jamā‘at 318
   Khalifatul Masih ........................................ 318
   Majlis-i-Shura or Majlis-i-Mushawarat .......... 319
   International Majlis-i-Shūra ..................... 320
   National Majlis-i-Shūra ............................ 323
   International Headquarters (Markaz) ............ 324
   Qadian, India ......................................... 325
      Darweshān-i-Qadian ............................... 325
      Mināratul Masih .................................... 325
      Baitul Fikr .......................................... 326
      Baitud Du‘ā’  ....................................... 326
      Bahishti Maqbarah ................................. 327
   Rabwah, Pakistan .................................... 328
      Şadr Anjuman Āhmadiyya ......................... 329
      Tehrik-i-Jadid Anjuman Āhmadiyya ............ 336
      Waqf-i-Jadid ....................................... 342
Welcome to Ahmadiyyat, The True Islam

Khilafat Library ............................................. 345
Secondary Schools and Colleges .................... 349
   Ta‘īmul Islām High School ....................... 349
   Ta‘īmul Islām College ............................ 350
   Ṣām‘ī‘a Naṣrāt (Women’s College) ........... 350
Industrial School ................................. 350
   Ṣām‘ī‘a Ahmadiyya ..................................... 351
Faḍl-i-‘Umar Hospital ................................. 354
London, UK .......................................................... 355
   Muslim Television Ahmadiyya .................. 355
Local Anjumans ............................................. 357
National Headquarters .............................. 357
   Election/Appointment of the Office-bearers . 357
   Local Chapters (Muqāmī Jamā‘ats) .......... 360

13 Auxiliaries of the Ahmadiyya Jam‘at ............. 361
   Lajna Imā‘illah ............................................. 362
   Nāsiratul Ahmadiyya .................................... 365
   Majlis Khudāmul Ahmadiyya ..................... 367
   Aṭfālul Ahmadiyya ........................................ 369
   Majlis Anṣārullāh ........................................... 370

14 Institutions and Various Schemes of
   the Ahmadiyya Jam‘at .................................. 373
   Darul Qada ..................................................... 373
   Faḍl-i-‘Umar Foundation ............................ 374
   Darul Diafat (Langar Khāna) ....................... 377
   Nasrat Jahān Scheme ................................... 379
   Centenary Jubilee Scheme .......................... 381
   Buyūṭul Ḥamzd Scheme .............................. 381
   Waqīf-i-Ārdī Scheme .................................... 382
   Waqīf-i-Nau Scheme .................................... 382
   Various Jamā‘at Associations .................... 384
Welcome to Ahmadiyyat, The True Islam

15 Magazines and Newspapers of the Ahmadiyya Jamāʿat
- Al-Ḥakam and Al-Badr .................................................. 385
- The Daily Al-Fadl and Weekly International Al-Fadl .............................................. 385
- Review of Religions and Tash-hīdhul Adh-hān .......... 386

16 Chanda (Subscription) System of the Ahmadiyya Jamāʿat
- Spending in the Cause of Allāh ........................................ 387
- Chandas (Monetary Donations) ...................................................... 392
- The Main Obligatory Chandas ............................. 393
- Zakāt .............................................................. 393
- Fitrāna .......................................................... 396
- Chanda ʿĀm (Regular Subscription) ....... 396
- Chanda Waṣīyyat ......................................................... 397
- Nizām-i-Waṣīyyat .................................................. 397
- Chanda Jalsa Sāfana ......................................................... 401
- Jalsa Safana (Annual Convention) ........................... 401
- Some Other Obligatory Chandas .............. 403
- Chanda Tehrik-i-Jaḥīd ................................................. 403
- Chanda Waqf-i-Jaḥīd ................................................. 410
- ʿĪd Fund ............................................................. 412
- The Voluntary Chandas ................................. 412
- Ṣadqa (Charity) ......................................................... 412
- Some Other Voluntary Chandas .............. 413

17 Muslim Festivals and Ceremonies ...................... 414
- ʿĪdul Ṣār (Festival at the end of Ramadān) .......... 414
- ʿĪdul Ḥaḍiyya (Festival of Sacrifice) ............. 414
- Marriage ............................................................. 417
- Prohibitions Concerning Marriage ................ 419
- Nikāḥ (Announcement of Marriage) .......... 420
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walima</td>
<td>427</td>
</tr>
<tr>
<td>Divorce</td>
<td>428</td>
</tr>
<tr>
<td>Polygamy</td>
<td>429</td>
</tr>
<tr>
<td>'Aqīqa</td>
<td>431</td>
</tr>
<tr>
<td>Āmin</td>
<td>432</td>
</tr>
<tr>
<td>Jamā‘at’s Various Other Functions</td>
<td>432</td>
</tr>
<tr>
<td>Status of Women in Islam</td>
<td>434</td>
</tr>
<tr>
<td>Woman as Mother</td>
<td>438</td>
</tr>
<tr>
<td>Woman as Wife</td>
<td>440</td>
</tr>
<tr>
<td>Woman as Daughter</td>
<td>441</td>
</tr>
<tr>
<td>Segregation of the Sexes</td>
<td>443</td>
</tr>
<tr>
<td>Some of the Islamic Manners and Etiquette</td>
<td>446</td>
</tr>
<tr>
<td>Islamic Dietary Laws</td>
<td>446</td>
</tr>
<tr>
<td>Prayers Before Eating and on Finishing a Meal</td>
<td>448</td>
</tr>
<tr>
<td>Prayers at Various Other Occasions</td>
<td>449</td>
</tr>
<tr>
<td>Prayers at the Time of Sneezing</td>
<td>450</td>
</tr>
<tr>
<td>Using Right Hand</td>
<td>451</td>
</tr>
<tr>
<td>Greeting Each Other</td>
<td>452</td>
</tr>
<tr>
<td>Islamic Prohibitions</td>
<td>452</td>
</tr>
<tr>
<td>Prohibition of Eating Pork</td>
<td>452</td>
</tr>
<tr>
<td>Alcohol</td>
<td>453</td>
</tr>
<tr>
<td>Gambling</td>
<td>454</td>
</tr>
<tr>
<td>Interest</td>
<td>455</td>
</tr>
<tr>
<td>Placing Flowers on Graves</td>
<td>457</td>
</tr>
<tr>
<td>Birthdays</td>
<td>457</td>
</tr>
<tr>
<td>Wedding Ceremonies</td>
<td>458</td>
</tr>
<tr>
<td>Islamic Concepts Of:</td>
<td></td>
</tr>
<tr>
<td>Divine Revelation</td>
<td>459</td>
</tr>
<tr>
<td>Characteristics of True Revelation</td>
<td>461</td>
</tr>
</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

Welcome to Ahmadiyyat, The True Islam

INTRODUCTION

By the Grace of God, Ahmadiyyat, the True Islam 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 Islam 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 for 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, Amir Jamā‘at Ahmadiyya, USA, late Maulana Ataullah Kaleem, Retired, Amir 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
Welcome to Ahmadiyyat, The True Islam

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’rāb,  the  by b,  the  by j,  the  by h,  the  by d,  the  by r,  the  by z,  the  by s,  the  by s,  the  by t,  the  by z,  the  by f,  the  by q,  the  by k,  the  by l,  the  by m,  the  by h,  the  by v or w, and  the  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 ‘, 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 ā (pronounced like the a in English word father) when long, by ā (pronounced like the i in the English word say) when followed by a ya, and by a (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.
Welcome to Ahmadiyyat, The True Islam

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 *نَنَ* when *وَ* or *عَ* 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.
Welcome to Ahmadiyyat, The True Islam

PUBLISHER'S NOTE

Please note that in referencing the Holy Qur’ān we have counted the verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Gracious, the Merciful

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

بِسْمِ اللَّهِ الرَّحْمَنِ 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’ān mentioned in the book is taken from Ḥaḍrat Maulawi Sher ʿAlī Şāhib's translation. In addition, the translation done by Ḥaḍrat Khalifatul Masih IV in the appendix of the Holy Qur’ān with Ḥaḍrat Maulawi Sher ʿAlī Şāhib's translation has been given. Many translators add explanatory words in their translation, which are not found in the Qur’ānic text. But they see to it that the reader is not misled to consider them as the words of the Qur’ān. Ḥaḍrat Maulawi Sher ʿAlī Şāhib has italicized such words.

The name Muḥammad and his titles - the Holy Prophet or the Founder of Islām - are generally followed by the symbol  for the salutation  meaning  May peace and blessings of Al-fāh be upon him.

The names of most other Prophets and Messengers of God are
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{a} and the Promised Messiah and Mahdi\textsuperscript{a} 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’ala bināṣrihil ‘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.
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:

\[
\text{wa mā kalaqtul jinna wal insa illa li ya‘budun}
\]

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 Ḥadīth-i-Qudsi:

کُنِّتُ كَنُرًا مَخْفِيًا فَأَرَادَتْ أَنْ أَعْرَفَ فَخَلَقْتُ أَدَمَ

kuntu kanzan makhfiiyyan fa arattu an u’rafa fa khalaqtu ādama

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 albās Vol. 2, p. 132 by Ismâm'il bin Muhammad al’ajlânî)

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

بِنَّ اللَّهِ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ

innallâha ‘azza wa jalla khalaqa ādama ‘alâ šûratîhî

God has Created Adam in His own Appearance

(Bukhârî Kitâbul Astaidhân Bâb Bad’al 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:

laqad khalaqnal insâna fi ahsani taqwîm

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:

Ya’înhâ al-nâs’ a’bidu’na râb’ka’l-dînî la’fâlakum wal-dînîn min fâlîkum
Welcome to Ahmadiyyat, The True Islam

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 Allah, 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
Welcome to Ahmadiyyat, The True Islam

purpose is to be of benefit, not to God, but to man, because whoever gains nearness to Him becomes more beautiful."

(Review of Religions, December, 1997)

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 ‘Ibâd", 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’îlah, 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:
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And whoso obeys Allah and this Messenger of His shall be among those on whom Allah 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’an 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

"وَ مَنْ يُطِعِ الْلَّهَ وَ الرَّسُولَ فَ أُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ الْلَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَ الصَّدِيقَيْنِ وَ الْشَّهَداَءَ وَ الصُّلُحِيْنِ وَ حَسَنَ أَوْلَٰٓيَّكَ رَفِيقًا"

"wa ma'nayuti 'illaha warrasula fa 'ula'ika ma'alladhinna an'amalha 'alimmi nannabiyyina wasiddiqina washshuhada'i wasalihina wa hasuna 'ula'ika rafiqa"
'an abī umāmatal bāhiliyyī qāla: samī’tu rasūlallāhī yakhṭubu fī ḥajjatil wadā’i faqāla: ittaqullāha wa šallū khamsakum wa šūmū shahrakum wa addū zakāta amwālikum wa aṭī’ū idhā āmurukum tadkhulu jannata rabbikum

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 Salat Bab Ma Yat’allaqu Bis-Salat)

Promised Messiah and Mahdi in his book, "*The Philosophy of the Teachings of Islām*" 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
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 Ḥaḍrat Mirzā Bashiruddin Maḥmūd Aḥmad, Khalīfatul Masīḥ 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:

\[
\text{\textit{inna 'alainā lal hudā}}
\]

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 Mahdi⁴ 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 Allāh 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."

(Malfūzāt 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 Masih, pp 20-23)

THE CONTINUITY OF RELIGION

Haḍrat Mirzā Tāhir Aḥmad, Khalīfatul Masīḥ IV writes about religion:

"We believe in the continuity and universality of religion. That is why Islām 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)*
The Apex of Religious Development

Ḥaḍrat Mirzā Ṭāhir Aḥmād, Khalīfātul 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. Nāsīr, Ahmadiyya Movement in Islām, USA)
ISLĀM AND A MUSLIM

Islām is the name given by God Almighty to the true religion revealed by Him. Islām is an Arabic word. Literally the word Islām means, Peace and submission; Surrender of one's Will; and to be in amity and concord with the Will of Allāh. The significance of the name Islām 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:


du’ū ʾaš-šaʾkūrō ʾl-mūsliμīn 5 mīn qablu wa fī hādha

*huwa sammākumul muslimīna min qablu wa fī hādha*

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

īnaddīna ʿindallāhal islām

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

Islām is the religion that provides true understanding of God and prescribes His true worship. Islām is inherent in human nature and humans
are created in accord with Islām. Islām 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.

Islām is the essence of all truth. There is not a single fundamental verity that is not comprised in the Holy Qur’ān. Islām 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. Islām 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 Islām, are still open and beckoning to those desirous of close communion with God.

One of the distinctive characteristics of Islām 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:

قُلُواَ أَمِنُّوا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْحَاقَ وَيَسْعَيْلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالَّذِينَ آتَيْنَاهُمْ مُسْلِمَةً وَعَسْى وَمَا أُوْتِيَ مُوسَى وَعَسْى وَمَا أُوْتِيَ نُبُوَّتُ مِنْ رَبِّهِمْ لاَ تُغْرَقُ بَيْنَ أَحَدِمَا مِنْهُمْ فَوَتَخُّنُ لَهُ مَسْلِمَةً

qūlū āmānnā bīllāhi wa mā unzila ilainā wa mā unzila iī lībārhīma wa ismāʾīlā wa ishāqa wa yaʾqūba wał asbāți wa mā ʿūtīyā mūsā wa ʿīsā wa mā ʿūtiyannabīyyūna mirrabhibim fā nufarriqu baina aḥadimminhum wa nahu lahu mūslīmūn

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
Welcome to Ahmadiyyat, The True Islam

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)

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

\[ \text{in huwa il}ā \text{ dhikrull} ̣ ̣̣ ̣ ̣ ̣\text{āl}ūmin \]

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

\[ \text{qul } yā \text{ ayyu hannāsu inn}ī \text{ rasūlull} ̣ ̣ ̣ ̣ ̣ ̣ ̣ ām ī \text{idīa} \]

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

İslâm, not only proclaims its universal character, but also lays claim to being eternal. İslâm 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 İslâm.

God Almighty says in the Holy Qur‘ân:

\[ \text{al yauma akmal}ū \text{t}ū \text{ dinakum wa at}ātmū \text{'alaikum ni'matī wa ra} ̣ ̣ ̣ ̣ ̣ ̣ ̣ ītū lakumul islāmā dīnā} \]
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This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion (5:4)

Islam, 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:

\[
\text{فَيْتَحَّا كُتُّبٌ قَيْمَةٌ}
\]

\[\text{fiha kutubun qayyimah}\]

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

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

Of the great faiths, Islam 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 Islam, 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:

\[
\text{إِنَّا نَكُنَّ نَزْلَتًا الَّذِيْكَرُ وَإِنَّا لَلْهِ مَلِيِّمُونَ}
\]

\textit{inna nabhnu nazzalnadhdhikra wa inna lah la hafizun}

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’ân proclaims that it is the best teaching -- a claim made by no other revealed Book.

6. The Qur’ân 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’ân says:
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inna hādhā la fissuḥul 'ula suhufi ʿibraḥīma 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 Qurʾān, 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 Qurʾān 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 Qurʾān:
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Fal yauma nu najjika bi badanika liman khalfaka 

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’anic 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.

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-Hutamah"? And what should make you know what the "Hutamah" is? It is Allâh's kindled fire. Which will leap at hearts. It will be enclosed against them, in extended columns. (104:2-10)
Welcome to Ahmadiyyat, The True Islam

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 Mirza Tahir Ahmad, Khalifatul Masih 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’ān says:

\[
\text{inna akramakum 'indalla hi atqākum}
\]

Verily, the most honorable among you, in the sight of Allāh, is he who is the most righteous among you. (49:14)
Welcome to Ahmadiyyat, The True Islam

And again the Holy Qur’ān says:

من عمل صالحا مين ذكر او أثنا و هو مؤمن فاوليك

يدخلون الجنة يزرعون فيها يعيثون حسابة

man ‘amila şâli-ţammin dhakarin au unthâ wa huwa mu’minun fa uľâ’ika yadkhulûnal jannata yurzaquila ûhâ 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’ān to the followers of the Holy Prophet ﷺ:

هو اجتيبكم و ما جعل عليكم في الدنين من حرج ملة ابنيكمه

41
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Huwajtabākum wa mā ja‘ala ‘alaikum fiddīni min ḥaraj millata abīkum ibrāhīm; huwa sammākumul muslimīna min qablu wa fī ḫādhā

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’an). (22:79)

Addressing Muslims, God Almighty says in the Holy Qur’an:

کُنَتُمْ خَيْرًا أُمَّةٍ أُخْرِجْتُ لِلْنَّاسِ

kuntum khaira ummatin ukhrijat linnāsi

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

The word Muslim has been used before Islām. God Almighty says in the Holy Qur’an about Prophet Ibrāhīm™:

مَا كَانَ إِبْرَاهِيمُ مُسْلِمًا

mā kāna ibrāhīmu mūsālima

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’ān, and in the traditions of the Holy Prophet.

The Holy Qur’ān describes the righteous Muslims as:

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 to come. (2:4-5)

The Holy Prophet says:

43
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الذّي لَهُ جَمِيعُ الْهَيْوَةِ وَجَمِيعُ رَسُولِهِ فَلاْ تَحْفَزْوا الْلَّهَ فِي جَمِيعِهِ

man salla salatana wastaqbala qiblatanā wa akala dhabīhanā fadhālikal muslimulladhi dhimmatullahi wa dhimmatu rasūlihi fala tukhfirullā-ha ū dhimmatihi

Whoever offers his Prayers as we do, and turns his face to the Qibla to which we turn our faces and partakes of our Dhabīha is surely a Muslim who is under the protection of Allāh and His Messenger; Therefore, violate not the guarantee granted by Allāh.

(Bukhārī, Vol. 1, Bāb Faḍl Istiqlālul Qiblati)

Imām Abū Hanīfa says:

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

(Commentary of the Fiqh-i-Akbar by Imām Abū Mansūr Muḥammad Bin Muḥammad Hanīfā, 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 Mahdī Mīr, The Zoroasterians hope for the appearance of Soashyant, the third spiritual son of Zoroaster. The Buddhists believe that Buddhiss tua 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 Imam" who mysteriously disappeared 1100 years ago, they say, will come back as Imam 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’an will be fulfilled through the advent of the Prophet of the Latter Days, that is to say, one who will be the Mahdi and the Messiah:

\[\text{ـَلِّيَظُهِرُهُ عَلَىَ} \]

\[\text{اللَّذِيْنَ كَلَّاهُمْ وَ لَوْ كَرِّهُمْ الْمُشْرِكُونَ} \]

46
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**huwalladhi arsala rasūlahū bil huḍā wa dīnil ḥaqqī li yuẓhirahū ‘aladdīn 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’ān, clearly and definitely proclaims the universality of the mission of the Holy Prophet. God Almighty says in the Holy Qur’ān:

   **wa mā arsalnaka illā rahmatullil ‘alamin**

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

   **qul yā ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā nilladhī lahū mulkussa mawātī walard**

   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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wa mā arsalnaka illa kāʻffa tallinnāsi bashīrañwwa nadhirā

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.

rasūllumi nallāhi yatlū suḥufammu tāḥharatan fīhakutubun qayyimah

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

in huwa illa dhikrulla ʿalamīn

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

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

innā naḥnu nazzalnadhdhirra wa innā la ḥāfizūn

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

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

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 Mahdi-Messiah would appear at the beginning of the 14th century of the Hegira, corresponding roughly to the last decade of the 19th century of the Christian Era."

(Ahmadiyyat: The Renaissance of Islam, pp vii-xii, Published:1978)
Aḥmādī 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."

(Kitābul 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 Mahdī, Dr. Aziz Ahmad Chaudhry, p 11)
The founder of the Aḥmādiyya Community derived inspiration and guidance from the Holy Prophet of Islam, Ḥadhrat Muḥammad Muṣṭafāٴ. He neither pronounced a new religion, nor permitted any religious innovation. The central point of his mission was the revival and resurgence of Islam.

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

Islāmic teachings can be divided into two broad categories, namely belief (ʿĪmān) and practice (ʿĀmal). The former deals with the philosophy of Islām while the latter deals with the practical implementation. The essence of almost all the tenets of Islām has been mentioned in the Holy Qurʾān in the following words:

لايس البر أن تولوا وجوهكم قبل المشرق والمغرب و لكن البر من أمن بالله واليوم الآخر والملكية والكتب والنبيين وآتي المال على حقه ذو الفرائض واليامى والمسمكين وابن السبيل والسائهاين وفى الزقة وآقامة الصلوة وأيام الزكوة والمؤمنون يعدههم إذا عهدوا و الصبرين في الباساء والضراء وحنن البار سأصدقوه و أولاك هم المتنقون

laisal birra an tuwallū wujūhakum qibalalmashriqi wal maghribi wa fa kinnal birra man āmana billāhi wal yaumil ākhiri wal mašā ʾikati wal kifābi wannabiyīn wa ātal māla ʿafa ḥubbi-hi dha wilqurbā wal yafāmā wal masākina wabnassabili wasāʾilīna wa firriqāb wa aqāmaṣṣalāta wa ātazzakāta wal mūfūna bi ʿahdihim idhā ʿahdū waṣṣābirīna fil baʾsāʾi wadḍarrāʾi wa ʾīnalbaʾs ʿulaʾikalladhīna ṣadaqū
wa 'ulā'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 Allāh 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)

Islamic Beliefs are stated in the following tradition of the Holy Prophet ﷺ:

‘an ‘umarabnil khaṭṭābî” qāla kunnā ‘inda rasūlullāhi” fa jā'a rajulun shadīdu bayādiththiyābi, shadīdu sawādishsha’ri lā yurā ‘alaihi atharussafari wa lā ya‘rifuhū minnā aḥadun ḥattā atannabiyya” fa alzaqa rukbatahū bi rukbatahī thumma qāla yā muhammadu! mal-‘īmān? qāla: "an tu'mina billahi wa malā'iikatihī wa kutubihī wa rusulihī wal yaumil ākhīri
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 Allâh, 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."

(Tirmidhî Kitâbul ʾi màn Bâb fil waṣf Jibrîl annabiyyul ʾi màn wal Islâm)

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

1. Unity of Allâh (Tauḥîd)
2. Angels
3. Books
4. Prophets
5. The Day of Judgment
6. Divine Decree (Taqdîr)

1. Unity of Allâh (Tauḥîd)

The first article of faith in Islâm is to firmly believe in the absolute Oneness of God. Acknowledgment of the Oneness of Allâh is the most important and the cardinal principle of Islâm. 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 Allâh's Oneness, and to associate any other with Him (i.e., Shirk), is the gravest sin in Islâm.
The Islāmic Concept of God Almighty

Islām holds God to be the Creator of the universe and presents His Unity in simple terms. Islām 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.

Islām'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’ān 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’ān says about God Almighty:

قُلُ هُوَ الَّذِي أَحَدُ اللَّهُ لا إِلَٰهَ إِلَّا هُوَ الْقَدَّيْسُ أَلِيمُ لَا مَبْلَغَ مِنْهُ أَمْلَعْنَاهُ وَلَا يَوْلِدُ وَلَا يُحْصَنُ

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

The Holy Qur’ān not only excludes the idea of any equal or partner with Allāh, 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’ān:

إنَّمَا اللَّهُ أَحَدٌ وَ لَٰذَةٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وُلُّدٌ لَهُ مَّا فِي السَّمَوَاتِ وَ مَّا فِي الْأَرْضِ

inna mallahu ilahunwwahid subhanaahu ayya kuna lahu valadum lahu ma fissamawati wa ma 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:

اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْخَيْرُ الْقَيْدُ مَا لَ تَأْتِيهِ سَيِّئَةً وَ لَا نُومٌ لَهُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ مِنْ ذَا الْذَّيْ يَشْفَعُ عَنْهُ الَّذِي بَاَّذَةُ يُغْلِمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفِهِمْ وَ لَا يُحْيِطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ مِّلْيًا مَا سَأَلَ وَ سَعَ كُرْسِيَّةُ السَّمَوَاتِ وَ الْأَرْضِ وَ لَا يَتَّقُوهُ فَ حَفَظُوهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ
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Allahu la ilaha illa huwa al-ḥayyul qayyum fā ta’khuzu ḥū sinatuʿwwa fā naum lahū mā ʿissamāwātī wa mā filarḍ man dhalladhi yashfaʿu ʿindahū illa bi idhnih yaʿlamu mā baina aidīhim wa mā khalfahum wa fā yuḥiṭūna bi shaiʿ immin ʿilmihī illa bimā shāʿa wasiʿa kursiyyu hussamāwātī walarḍ wa fā yaʿūdūhū ḥīfẓuhumā wa huwal ʿalīyyul ʿazīm

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:

إذا قَصَلَ أَمَرَا فَإِنَّمَا يَقُولُ لَهُ كَنْ فِي كُونٍ 0

idhā qaḍā amran fa innamā yaqūlu lahu kun fa 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 Masih IV)

A tradition of the Holy Prophet™ about Allāh the Exalted is as follows:
an ‘abdillāh hibni ‘umara” qāla qara-ā rasūlullāhi” hādhi-hil āyata wa huwa ‘alalminbari: wassamāwātu maṭwiyyātun bi yamīnihi, subḥānahū wa ta‘allā ‘amma yushrikūn qāla yaqūlullāhu anal jabbaru, anal mutakabbiru, anal maliku, anal muta‘ālu yumajjidu nafsahū qāla faja‘ala rasūlullāhi” yuraddidu-hā, ḥattā rajifa bihal minbaru ḥattā ẓanannā anna-hū sayakhirru bihī

Hādhrat ‘Abdullāh bin ‘Umar” relates The Holy Prophet” stated, while delivering a sermon from the pulpit:

وَالسَّمُوعَاتِ مَطْوَىَتْ بِبَيْنِ يَدَّيْهِ، وَتَعْلُمُ عَمَّا يُشَرَّكُونَ

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:

‘نَالَ اللَّهُ جَبَارًا، نَالَ اللَّهُ الْمُكَبَّرُ، نَالَ اللَّهُ الْمَلِكُ، نَالَ اللَّهُ الْمَتَاعُ الْمَجِيدُ نَفْسِهُ’

'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 Prophet 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 Mahdi 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 إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship except Allāh

Lā ilāha illallāh 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. Lā ilāha illallāh 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. Ilāh means the Beloved who is worshipped. This is the fundamental point of Islām 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."
"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."

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 it's 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.
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God's Attributes (Divine Names)

The Holy Qur’an says:

وَلِلَّهِ أَلْوَانُ السَّمَاوَاتِ وَالْأَرْضِ فَدَعَوْهُ بِهَا

wa lillahil asma’ul ḫusnā fad‘ūhu bihā

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

The Holy Qur’an further says:

هوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوْرُ عِلَى الْأَسْمَاءِ الْحُسْنَىُّ يُسبِيحُ لَهُ

ما في السَّمَوَاتِ وَ الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

huwallâ hul khâliqul bâri’il musawwîru lahul asmâ’ul ḫusnâ yusabbîhu lahû mâ fissamâwâti walarḍ wa huwal ‘azizul ḥakîm

He is Allâh, 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 ﷺ about Allâh the Exalted is as follows:

عَنْ أَبِي مُحَرَّرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: إِنَّ اللهِ تَغَالَى بِشَعَاءٍ وَ تَشَفَّيْنَ إِنَّمَا مَنْ أَحَضَرَهَا مَا دَخَلَ الْجَنَّةَ
an abi hurairata qala qala rasūlullāhi inna lillāhi taʾālā tisʿatanwwa tisʿīna ismamman aḥṣā hā dakhala jannata
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Hadrat Abū Hurairā™ 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 Kitabud Da‘wāt Bāb Jami‘ad-Da‘wāt; Hadīqatus-Sālihīn, 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:
As for those who say, 'Our Lord is Allâh', and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in saying the Garden that you were promised.' (41:31)

The Islamic Concept of Angels

The nature of angels is understood differently among the followers of different religions. Islâm 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’ân, 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’ân says regarding angels:

"لا يغصون الله ما أمرهم ويفعلون ما يأمرؤون 0"

"fa ya‘ṣūnallâha mā aamarahum wa yaf‘aluna ma yu‘marûn"

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

According to the Holy Qur’ān, 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’ān says regarding angels:

وَتَرَى المَلَائِكَةَ حَافِظِينَ مِنْ حَوْلِ الْعُرْشِ يُسْبِحُونَ بِحَمْدٍ رَبِّهِمُ

wa taral mala’ikata ha affina min haulil ‘arshi yusabbi ḥūna bi ḥamdi rabbi him

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

The Holy Qur’ān further says regarding angels:

اِلَّهُ يُضُطَفِّي مِنْ الْمَلَائِكَةِ رُسُلاً وَ مِنْ النَّاسِ

Allāhu yastafi minal mala’ikati rusulañwwa mi nannasi

Allāh 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 Khalīfah.
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."

(Nasīmi Da‘wat, pp 89-90)

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

Jibrā‘īl or Jibrīl (Gabriel; the angel of revelation), Mīkā‘īl or Mīkāl (Michael), Izrā‘īl (Malakul Maut, also called Azra‘īl; the angel of Death), Isrā‘īl (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*, *Ṣuḥûf 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 Allah revealed His Laws in stages to mankind through His Prophets, and therefore, besides the Holy Qur’ân, accept *Torah, Injîl, Zabûr, and Ṣuḥûf Ibrâhîm* as Holy Books. Muslims are required to believe in sacred scriptures of all the Messengers of Allah. 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 Islam 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
Prophets and Messengers of God.

Allāh says in the Holy Qur’ān:

\[\text{walaqad ba‘athnā ā kulli ummat irrasālan āni‘budullāhi wajtani buttāghūt}\]

And

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

The Holy Qur’ān further says that even before the revelation of the Holy Qur’ān and the advent of the Holy Prophet Muḥammad, 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’ān:

\[\text{inna arsalnaka bilhaqqi bashira ānadhira wa immin ummatin illā khafa fīhā nadhīr}\]

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 Muḥammad. The Prophets specifically mentioned in the Holy Qur’ān are:

Adam ( ), Idrīs (Enoch), Nūḥ (Noah), Hūd, Ṣāliḥ, Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Isḥāq (Isaac), Lūṭ (Lot), Ya‘qūb (Jacob), Yuṣūf (Joseph), Shu‘aib (Jethro), Ayūb (Job), Mūsā (Moses), Hārūn (Aron), Dhul-kifl (Ezekiel), Dā‘ūd (David), Sulaimān (Solomon), Ilyās (Elijah), Al-Yasa (Elisha), Luqmān, Yūnus (Jonah), Zakariyā (Zechariah), Yaḥyā (John the Baptist), ‘Īsā (Jesus) and Muḥammad.

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

(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 Islam, 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, Ḥaḍrat Mirzâ Ghulâm Aḥmad of Qadian has come as a servant of the Master Prophet Muḥammad to be the Promised Messiah and Mahdî.

Ḥaḍrat Khalîfatul Masîḥ 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’an 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’an 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’an. No other revealed book draws such a vivid picture of Life after Death as does the Holy Qur’an.

According to the Holy Qur’an, 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
to the teachings of Islām, Hell is a temporary abode while Heaven is everlasting.

God Almighty says in the Holy Qur‘ān:

"kaifa takfurūna billahi wa kuntum amwātan fa ahyākum thumma yumūtukum thumma yuhyākum thumma ilaihi turja‘ūn"

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 (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 (Taqdīr) means to believe in both the law of nature and law of religion (Shari‘ah) have been devised by Allāh and He
alone holds Supreme power over these laws which are operating in the universe.

In the Holy Qur’an, God Almighty says:

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

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’an."

\[(	ext{Malfūzāt, Vol. 1, p 150})\]

Ḥaḍrat Khalīfatul Masīḥ 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 Śūfīs, who live a
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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'ân categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil:

لَا إِكْرَاهَةٌ فِي الدِّينِ

Ta ikhrāha fiddīn

There should be no compulsion in religion (2:257)
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la yakullifullahu nafsan illa wus‘aha laha ma kasabat wa ‘alaiha maktasabat

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

wa allaâsa lil insâni illa mâ sa‘a

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‘ân 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 Islâm, 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 prey 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'ān answers this intricate question in the following verse:

\[
\text{la yukallifullahu nafsan illa wus'aha}
\]

Allāh 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
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 Islām, pp 53-60)

Some Other Beliefs of Muslims

Apart from the six fundamental beliefs already discussed, there are many other important beliefs in Islām. 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 Allāh does not hold anyone responsible unless he has shown him the right way. Allāh 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 Allāh's teachings.

(Pathways to Paradise, A Publication of the Lajna Imā‘ilfah, 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 وَالْإِنسَ إِلَّا لِيُعْبُدوْنَ

wa mā khalaqtul jinna wal insa illa ya‘budūn

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

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

The pillars of Islām are mentioned in the following Hadīth of the Holy Prophet:

بَيْنَ الْإِلْلَهِ الْإِلَّهَ أَنْ لاَ إِلَهَ إِلَّا الْلَّهُ وَ اٰنَّ مُحَمَّدًا رَسُوْلُ اللَّهِ وَ اقْتَمِ الْصُّلُوْطَ وَ إِيَّاَيِّ الرُّكْوَةَ وَ حِجِّ الْبَيْتِ وَ وَصْوَمِ رَمَضَانِ

buniyal islāmu ‘alā khamṣin; shahādati ‘allā ilāha illallāhu wa anna muḥammadar rasūlullāhi; wa iqāmiṣṣalāti, wa ‘ītā ’īzzakāti, wa ḫajjil baiṭi, wa ṣaumi ramaḍān.

Islām 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 Ramaḍān

(Bukhārī Kitābul ‘īmān Bāb Qaulunnabi Buniyal Islāmu ‘Afā khamṣin).
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The **first** and the foremost pillar of Islam is called *Kalima Shahādah*, the declaration of Islamic faith, i.e.,

اَشْهَدْ أَنَّ لاَ إِلَهَ إِلَّا اللهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَ أَشْهَدْ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

*ash hadū allā ilāha illallahu wahdhū lā sharīkāhū wa ash hadū anna muḥammadan ‘abduhū wa rasūluh*

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.

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

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

The **third** pillar is called *Ṣaʿum*, i.e., to keep fast in the month of *Ramadān*. By fasting, a Muslim can purify himself spiritually, elevate his soul and obtain nearness to Allāh. 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’ān to the Holy Prophet ﷺ began.

The Holy Qur’ān 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 *Ramadān* 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 Qurʾān. Thus it is given for the purpose of purification of wealth. Zakāt is used for the upkeep of the poor, for those in need, for those fighting in the way of Islām, for those for whom Allah, 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 Ḥājj, i.e., to perform pilgrimage to the Kaʿbah (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 Ḥājj. The Ḥājj ceremony involves a series of religious rites which extend over several days, performed at the Holy Kaʿbah in Mecca and other special holy sites near it. The Kaʿbah 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 Ḥājj 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 Islām must be professed by everyone who desires to become a Muslim. Although Islām 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 Shʾites, all believe in these five fundamental articles.
ṣALĀ T (PRAYER)

Prayer or Ṣafat 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:

وَ جَعَلْتُ لِي الَّذِينَ مَسَجَدًا وَطَهَّرُوا

wa ju‘ilat liyal arđu masjidan wa ṭahūran

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‘bah 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
endeavors to make Pilgrimage at least once in a lifetime. The place of worship in Islam, 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:

بِسْمِ اللَّهِ الَّذِي ثَلَّتَ الْفَلَاتِ عَلَى رَسُولِ اللَّهِ ﷺ
اللَّهُمَّ اغْفِرْ لِيَ دُنْوَيْنِ وَافْتَحْ لِيَ أَبْوَابَ رَحْمَتِكَ

بِسْمِ اللَّهِ الَّذِي ثَلَّتَ الْفَلَاتِ عَلَى رَسُولِ اللَّهِ ﷺ

In the name of Allah, salutations to the Prophet of Allah 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-Salāt)

When one leaves the mosque, one should recite:

بِسْمِ اللَّهِ الَّذِي ثَلَّتَ الْفَلَاتِ عَلَى رَسُولِ اللَّهِ ﷺ
In the name of Allah, salutations to the Prophet of Allah and peace be upon him. O Lord, forgive my sins and open for me the gates of Thy Grace.

(Musnad Ahmad, Hadith Fatimah binnat Rasulullah, Ibni Majah Kitabul Masajid & Tirmidhi Kitabus-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 Ṣalāt Wudu’, 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 ayyuhalladhina amānū idhā qumtum ilassalati faqhsilū wujuhakum wa aidiyakum ilal marāfiqī wamsahū bi ru‘ūsikum wa arjulakum ilal ka‘bain wa in kuntum junuban 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’ Bābal wudū’ thalāthan thalāthan)

Before starting wudū’ one should recite:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

*bismilla ĥirrahmā nirrahīm*

In the name of Allah, the Gracious, the Merciful

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

أَسَهِّدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَ أَسَهِّدُ أَنْ مُحَمَّدُ عَبْدَهُ وَ رَسُولَهُ

*ash hadu alfa ilaḥa illalāhu waḥdahū la sharīkahū wa ash hadu anna muḥammadan ‘abdūhū wa rasūluh*

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

(Muslim and Bukhārī)
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*aḥā-humma'ī 'alnī mi nattawwa'bīna waj'alnī minalmuṭa ẓahhirīn*

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

(Kanzul 'Ammāl Vol. 9, Kitābuṭ Taḥhara Bāb Adhākārul Wudu', Tirmidhī Abwābuṭ-Tāḥārat Bāb 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 \( \text{wuḍū'} \) 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 ﷺ says about \( \text{wuḍū'} \):

"It is mentioned in the Islamic literature that \( \text{wuḍū' } \) 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 \text{Tayammum}.\*  

**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 \text{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. *Tayammum* is good for one Prayer and must be renewed before each Prayer. However, if water is available it is necessary to do *Wuḍū’*.

The Holy Qur’ān says:

*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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Allahu akbar, allahu akbar, allahu akbar, allahu akbar

Allâh is the Greatest of all, Allâh is the Greatest of all
Allâh is the Greatest of all, Allâh is the Greatest of all

Ash hadu allâ ifâha illâlah, ash hadu allâ ifâha illâlah

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

Ash hadu anna muhammadar rasûlullâh

I bear witness that Muhammâd is the Messenger of Allâh

Ash hadu anna muhammadar rasûlullâh

I bear witness that Muhammâd is the Messenger of Allâh

Hayya ‘alaṣṣalâh, Hayya ‘alaṣṣalâh

Come to prayer,
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Hayya ‘alalfalah  Hayya ‘alalfalah

Come to prosperity,  Come to prosperity

Allahu akbar  Allahu akbar

Allāh is the Greatest of all,  Allāh is the Greatest of all

La ilaha illallāh

There is none worthy of worship except Allāh

In the call to the Morning Prayer after:

Hayya ‘alalfalah

Come to prosperity

The following phrase is added twice:
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الصلاة خير من النوم

*aṣṣalatu khairummi nannaum*

Prayer is better than sleep

(Nisā'ī Kitābul Adhān, Bābul Adhān fil Saḥr vol. 1, p74; Abū Dā'ūd)

After the Adhān, the Mu‘adhīdhin 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 Nīdā’)

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‘ādhdhīn repeats the Iqāmat, i.e., Call to Prayer is repeated in a low tone, with the addition of the following words:

قَدْ قَامَتِ الْصَّلْوَةَ

qd 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 \(^{\text{a}}\) explains \(Iqāmat\) as follows:

\[

tan ibn 'umara qala kan adhanu 'ala 'ahdi rasulillahi ra sa
\]

'Ibni 'Umar states that in the time of the Messenger of Allah \(^{\text{a}}\), (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:

\[
\text{Qd qāmat al-shalawat} \quad \text{(Prayer is ready).}
\]

(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 Islām.

Of all religious obligations, Islām 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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offered their Prayers regularly. (Abū Dā‘ūd, Kitābuṣ-Salāt)


Prayer is regarded as a means of establishing communion with God Almighty. According to the Holy Prophet \( \text{sa} \) Prayer is the highest form of Divine worship. Prayer also teaches brotherhood and obedience.

The Holy Qur’ān directs:

\[
\text{fa aqīmusṣalāta innaṣṣalāta kānat ‘alal mu’minīna kitā bammauqūta}
\]

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:

\[
wā aqīmiṣṣalāh innaṣṣalāta tanhā ‘anil fahsha’i wal munkar
\]

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 Islamic Prayer is rich in so many profound lessons, as are not found even fractionally in other religions. Islam 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 \( \text{sa} \):

96
'anibni ‘umara’ ‘anhumā anna rasulallāhi qala: šalātul jamā‘ati afḍālu min šalātil fazzi bi sab‘nwwa ‘ishrīna darajatan.

Haḍrat 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
Welcome to Ahmadiyyat, The True Islam

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 Ahmadi Muslims, use the option of praying to God in one's own language as one pleases during the formal Prayer.


Ḥadīr Promised Messiah and Mahdī 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.

(Malfuzat, 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: Fard, Sunnah, and Nawāfīl. Fard and Sunnah are obligatory Prayers while Nawāfīl are voluntary Prayers.

a) Obligatory Prayers

Fard: These are enjoined by Allāh.

Sunnah: These were offered regularly by the Holy Prophet in addition to Fard 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 fitr* and two *Rak‘at* of *‘Īdul adhīyya*.

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 *Qaḍa* Prayer. *Qaḍa* 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
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Sunnah, and three Rakʿat 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 Jumuʿah Prayer. The Jumuʿah Prayer service is described in detail later on.

Timings of the Prayers

God Almighty says in the Holy Qurʿān:

אָכְמַ֚ו את סֶלֶו לַדוּ אָלֹק הָשֶׁםֶּסֶּלֶו אֵלֹ֔ו בֶּן יָלָ֖ו וּכְרָאָן הָבָֽעָרִי

aqimissalata li dulū kishshamsi ila ghasa qillaili wa qurʿanal fajr

Observe Prayer at the declining and paling of the sun on to the darkness of the night. (17:79)

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.

ʿAsr: The time of the ʿAsr 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.

**‘Ishā’:** All Schools of Jurisprudence agree that the time for ‘Ishā’ 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 ‘Ishā’ 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 ‘Aṣr 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 Žuhr and ‘Aṣr 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:

 السلام عليكم ورحمة الله

ассаламу ‘алаикум ва рахматуллäh

Peace be upon you and the mercy of God


Pre-requisites and Conditions Regarding Offering of Prayers

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

i. **Determination of the Intention**: The intention to perform a Prayer must be made prior to the beginning of the Prayer.

ii. The Prayer should be offered within the fixed time allotted
Welcome to Ahmadiyyat, The True Islam

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
Welcome to Ahmadiyyat, The True Islam

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 Imam recites a portion of the Holy Qur’an after the recital of Surah Fatiha, the followers should not recite but listen to the recitation of the Holy Qur’an.

(Malfuzat Vol. 9, p 436)

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

**PRAYER (Arabic Part)**

Niyyat (Determination of the Intention)

*Before the commencement of Prayer, Iqamat, the notice that the Prayer is about to start, is recited. After arranging themselves in rows behind the Imam, 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:*

\[
\text{wajjahtu wajhiya lilladhi fatarassamawati wal arda hanifañwwa mà anà minal mushrikin}
\]

105
Welcome to Ahmadiyyat, The True Islam

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 Kitābus Šafāt Bābud Du’ā’ fi Šafātīl Lailī wa Qiyāmah)

Beginning

The Prayer starts with Takbir-i-Taḥrīma, i.e., the Imām raises both hands and says the following:

اللَّهُ أَكْبَرُ

Allāhu akbar  

God is Great

Qiyām or Standing Upright

After saying Takbir-i-Taḥrīma and reciting the above prayer, the following glorification called Thanā is recited individually in silence:

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ أَسْمَعْكَ وَ تَعَالَى جَدْكَ وَ لَا إِلَهَ إِلَيْكَ غَيْبُكَ

subḥāna kallāhumma wa bi hamdika wa tabāra kasmuka wa ta’āla jadduka wa lā ifāha ghaīruka

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

(Tirmidhī Kitābus-Ṣalāt)

The above glorification is followed by Attaʿawwudh, which is also
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recited silently:

أَعْوَدَّ بِأَنَّ اللَّهَ مَنْ اشْتَتَّنِإِن لِّلَّهِ جَيْسٌ

aʿudhu billahi mi nashshaita nirrajim

I seek refuge with God from Satan the accursed

After Attaʿawwudh, Tasmiah is recited either silently or loudly, by the Imām. The congregation, however, recites it silently. Tasmiah is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāh irrahmān irrahim

In the name of Allāh, the Gracious, the Merciful

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

الْحَمْدُ لِلَّهِ رَبِّ ٱلْعَلَّٰمَاتِ ۛ لَرَحْمَٰنٍ ۱۰۷
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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 Ikhlās):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismilla hirrahma nirrahim

In the name of Allah, the Gracious, the Merciful

قَلْ هُوَ الَّهُ أَحَدُ اللَّهُ الصَّمَدُ َلَمْ يُولَدْ وَلَمْ يَوْلَدْ َوَلَمْ يُكْفَرَ أَحَدُ

qul howallahu 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’ān, the worshippers are required to listen to it silently. The Holy Qur’ān says:
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وَإِذَا قُرِىَ الْقُرَآنُ فَأَسْتَمِعُوا لَهُ وَأَنْصُفُوا لَعَلَّكُم مَّتَجَاهِمُونَ

wa īdhā qur‘ānī fas’omū wa ilahū wa anṣītū la‘allakum turḥāmūn

When the Qur’ān 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 Allāhu Akbar. The other worshippers follow him into the Bowing position. In the Bowing posture the following Tasbih should be individually recited silently, three times or more in odd numbers.

سُبْحَانَ رَبِّي الْعَظِيمِ

subḥāna rabbi yal‘ażīm

Holy is my Lord, the Great

(Tirmidhī 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:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
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sami‘allā huliman ḥamidah  
God hears him who praises Him

In response, the congregation follows the Imām and changes posture as well and recites the following which is called Tahmīd:

रः बःणा व लःकः अःभः अःभः नूःदः कःभःरः नूःदः कःभः नूःदः कःभः

rabbāna walakal ḥamd ḥamdan kathiran ṭayyiban mubarakān fīh

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

(Bukhārī Kitābu’s-Salāt Bab Faḍl Allāhuma rabbāna lakal ḥamd)

This position of standing erect after the Rukū‘ is called Qauma and it ends with the recitation of Tahmīd. Then the Imām says Allāhu Akbar loudly again and leads the congregation into the prostration position called Sajdah. In this posture the Tasbīḥ given below should be recited silently three times at least.

Sajdah or Prostration

subḥāna rabbi yal a‘fā  
Holy is my Lord, the Most High

(Tirmidhī Kitābu’s-Salāt)

(Recitation of verses of the Holy Qur‘ān and invoking Durūd Sharīf during the Sajdah are prohibited).
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Sitting Posture

The Imam then says Alhumdulillah 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.

َربِ اغْفِرْلِيَ وَارْكَحْمِنِي وَاعْفَوْنِي وَاجْبِزْنِي وَأَزْرَقْنِي وَارْفَعْنِي

رَبِّ غُفْرَنِي وَارْكَحْمِنِي وَعَفَوْنِي وَاجْبِزْنِي وَأَزْرَقْنِي وَارْفَعْنِي

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 Kiti'abudhdhikr waddu'a Báb fa'dluttashil waddu'a; Ibni Mājah As-Ṣalawat & Ḥākim Vol. 1S,262,271)

Second Sajdah or Prostration

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

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

After saying Al-lāhu 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 Jilsa. 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:

\[
\text{Allāhū 'Lāhī wa al-Salātun, wa al-Salām, 'Allākum ʿAlīkum, ‘Aynāhā, al-Nabiyyū,}
\]
\[
\text{Rahmātullahi, wa al-Salātun ʿAlīkum, wa 'Alīkum, 'Alīkum.}
\]
\[
\text{Asyhadū ʿAn Lā 'Ilāhā 'Lāhū, wa Aṣyhadū ʿAn Muḥammadun 'Abduhu, wa Rasūluhu.}
\]

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

(Al-Buhārī Kitāb-US-Salāt)

It should be noted that while reciting Attashshahud, when the worshipper reaches the phrase Ash hadu Allāh ilāha ilālāhū, 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
Holy Prophet \( \text{w} \) called Durūd and some other prayers are recited silently.

### Durūd Sharīf

\[
\text{للّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آل مُحَمَّدٍ كَمَا صَلِّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آل إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}
\]

\text{اللّهُمَّ سَلِّي عَلَى مُحَمَّدٍ وَ عَلَى آل مُحَمَّدٍ كَمَا صَلِّيْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آل إِبْرَاهِيمَ انْتَ كَ حَمِيدٍ مَجِيدٍ}

\text{اللّهُمَّ سَلِّي عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا صَلَّيْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

\text{اللّهُمَّ بَارِكْ عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا بَارَكْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

\text{اللّهُمَّ بَارِكْ عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا بَارَكْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

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

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.

\text{اللّهُمَّ بَارِكْ عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا بَارَكْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

\text{اللّهُمَّ بَارِكْ عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا بَارَكْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

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\text{اللّهُمَّ بَارِكْ عَلَيْهِ الْمُحْمَّدَ وَ عَلَيْهِ آلِ الْمُحْمَّدِ كَمَا بَارَكْتَ عَلَيْهِ إِبْرَاهِيمَ وَ عَلَيْهِ آلِ إِبْرَاهِيمَ اِنْتَ كَ حَمِيدٍ مَجِيدٍ}

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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.
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الرَّبَّنَا أَتِنَا فِي الْدُنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ فَنَا عَذَابَ النَّارِ

rabbanā ātinā fiddunyā ḥasanatañwwa fil ākhirāti ḥasana tañwwa 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

اَلْسَلَّمُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

assalamu ‘alaikum wa rahmatullah

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

اَلْسَلَّمُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

assalamu ‘alaikum wa rahmatullah

Vitr Prayer

Three Rak’āt of Vitr Prayer are performed after the two Rak’āt 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.

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:

أَلَهَمُونَ أَنَا نَسْتَعْيِنُكَ وَ نَسْتَغْفَرُكَ وَ نُوُّمُ مِنْ ٍّكَ وَ نَتَوَلُّ عَلَيْكَ وَ نُتْنِي عَلَيْكَ الْخَيْرَ وَ نَتَسْكُرُكَ وَ نَخْلَعُ وَ نَتُرُكُ مِنْ يَفْجَرْكَ أَلَهَمُونَ أَيَاكَ نَعْبُدُ وَ لَكَ نَضْلِئُ وَ نُسْجُدُ وَ لَا يَلِكَ نَسْلَعُ وَ نَخْفَدُ وَ نُرْجِوُ رَحْمَتُكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

Allāhumma inna nasta‘īnuka wa nastaghfiruka wa nu‘minubika wa natawakkalu ‘alaika wa nuthnī‘alaikal khaira wa nashkuruka wa fā nakfuruka wa nakhla‘u wa natruka ma‘nyayafjiruk allāhumma iyyāka na‘budu walaka nusallī wa nasjudu wa ilaika nas‘a wa naḥṣidu wa naṣjū raḥmataka wa nakhsī ‘adhābakainna ‘adhābaka bil kuffāri mulhiq

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 Najvī, Vol 3, p 131, & Tuhfātul Fuqāḥā, Bābul Ṣalātul 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 Thana (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.

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

Friday is a special day for Muslims. The Holy Qur‘ān says:

يا أَيُّهَا الْذِّيْنَ آمَنُوا إِذَا نُؤْدِي إِلَى الْصَّلَاةِ مِنْ يَوْمِ الْجُمَعَةِ فَاسْتَعِنُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ الْبَيْعَ الْخَيْرَ لَكُمْ إِنَّ كُنْتُمْ تَعْلَمُونَ

yā ayyuhalladhina āmanū idhā nūdiya liṣṣalāti miṣyyaumil jumu‘ati fas‘au ila dhikrillāhi wa dharul bai‘ dhālikum khairullakum 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 Prophet is reported to have said:

ان سلمان الفارسي رضي الله عنه قال: قال النبي صلى الله عليه وسلم: لا يغسل رجل يوم الجمعة ويتطهر ما استطاع من الطهر. ويديه من دهنه أو يمس من طيب بيته، ثم يخرج فلا يفرق بين أنفسه. ثم يصل له فما كنت إلا ائتكلم الإمام إلا غفر له ما بينه وبين الجمعة الأخرى.

Salmān Fārisī relates that the Holy Prophet 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 ibni Majah)

Friday is the holy day for Muslim worship, with a congregational service held at time of Zuhr Prayer. The Imām 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 Zuhr and the second one is just before the Imām stands to deliver the sermon. The sermon consists of two parts. In the first, the Imām 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:

الحمد لله نحمده و نستعينه و نستغفر له و نتوكل عليه و نعوذ بالله من شرور أنفسنا و من سيء تابه أعمالنا من يهدى الله فلًا مسول له و من يضلله فلا هادي له و نشهد أن لا إله إلا الله و وحده لا شريك له و نشهد أن محمداً عبده و رسوله  عباد الله رحمت الله إنا لله يارب الغفران والاحسان
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وَ إِنَّهُ ۚ ذِي الْقُرْأَنِ وَ يَهِي ۚ عَنْ الْفُهُّشَاةِ وَ الْمَنْكُرِ وَ الْبَغْيِ يَعْظُمُهُ
لَعَلَّكُمْ تَدَكُّرُونَ ۖ أَيْ كُرِّوا اللَّهَ ۖ يَدَ كَرِّكُمْ وَ أَعْعُوْهُ يَسْتَجِبْ لَكُمْ
وَلَدِكْرُ اللَّهِ أَكْبَرُ

Alḥamdu lãhi nahmaduhu wa nastaʾinuhu wanastaghfiruhu wa nuʾminubīhū wa natawakkalu ʿalaih wa naʾudhibillāhī min shurūrī anfusīnā wa min sayyi ʿāti aʾmālīnā maʾnyyahdī hillāhu sālā muḍīlla lāhū wa maʾnyyuḍilīhu sālā hādiyalah wa nash ḥadu allā ilāha ʿillallāhu waḥdahū fā sharīkalāhū wa nash ḥadu anna muḥammadan ʿabdūhū wa rasūlūh ʿibādallāh raḥimakumullāh inna llāhā yaʾmaru bil ḥalīlī wal iḥṣāni wa ʿīlāʾi dhīlqurābā wa yānhā ʿanīlfāḥshāʾi walmunkari walbaghyi ya ʿīzukum la ʿallakum tadhakkarūn udhkurullāha yadhkurkum wadʿūhu yastajblakum wala dhikrullāhi akbar.

All praise is due to Allāh, we laud Him, we beseech help from Him and ask His protection; we confide in Him, we trust Him alone and we seek Allāh's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allāh 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 Allāh. He is Alone, and has no partner. We bear witness that Muḥammad is His Servant and Messenger. O Servants of Allāh! may Allāh be merciful to you! Verily, Allāh 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 Allāh; He too will remember you; call Him and He will make a response to your call. And verily Divine remembrance is the highest virtue.

(Abū Dāʾūd Kitābūṣ-Salāt Bāburrājāl Yākhtub ʿalā Quṣṣ p 156/1)
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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.

(Malā‘ūzasāt, 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.
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 condonation 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 Alḥabu akbar, two prostrations are performed, in which subḥāna rabbi yal a’lā is recited, then the Imām reverts back to Qa’dah position and says Assalamu ‘alaikum 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 condonation. However, if one of the followers commits a mistake while following the Imām, he is not required to perform the Prostrations of condonation.
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

Nawāfīl

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 Nawāfīl Prayers or Nafāl. Those who voluntarily offer Nawāfīl Prayers reap the benefits of Allāh's favors.

Nawāfīl 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.
3. Four Rak`āt before Fard of ‘Asr 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 Ḍahā. It also has been named Ṣalātul Awwābin. However, in some Traditions, the
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six Rak ‘āt Prayer offered in between Maghrib and ‘Ishâ’ Prayers is called Ṣalātul Awwābîn.
6. Two Rak ‘āt offered when one enters a mosque.
7. Two Rak ‘āt offered when seeking blessings from God Almighty.
8. Two Rak ‘āt offered as Thanksgiving Prayer.
9. And more.

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


When Nawâfîl 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 Allāh.

It is stated in the Holy Qur’an:

وَمَنَ الْيَلِلَ فَتَحَجَّدْ بِهِ تَأْفِلَةً لَّكَ وَ

wami nallaili fa tahajjad bihi nafila tallak

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

وَمَنَ الْيَلِلَ فَأَسْجُدْ لَهُ وَ تَسْبِحْهُ لِيْلاَ طَوِيلاً

wa minallaili 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 ﷺ has stated that after the compulsory Prayers, Tahajjud Prayer is the best Prayer.

عَنْ بَابِلِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عَلَىٰكُمْ بِقِيَامِ اللَّيْلِ قَانِهَا، ذَلِكَ الصَّالِحُينَ قَبْلَكُمْ وَ إِنَّ قِيَامَ اللَّيْلِ
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قُرِبَتُ إِلَى اللَّهِ وَ مَنْهَا بِعَنِ الاِّتْمَمِ وَ تَكْفِيْرٌ لِلسَّيِّئَاتِ وَ مُطْرِدَةُ
لِدَأِ عَنِ الْجَسَدِ

‘an bilālin" anna rasūlallāhi qāla: ‘alaikum bi qiya‘millaili fā innahū da’buṣū parallehīna qablakum wa inna qiya‘millaili qurbatun ilallāhi wa manhātun ‘anil-ithmi wa takfīrūn lissayyi‘āti wa muṭridatun liddā’i ‘anil-jasadi

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 from physical afflictions.'

(Tirmidhī Abwabud Da’wât)

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".

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

اللَّهُمَّ أَنتَ السَّلَامُ وَ مَلكَ السَّلَامُ، تَبَارَكَتْ يَا ذَا الْجَلاَلِ
وَالَّذِي كَرَمَ

125
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

(Sahih Muslim, Kitābul Masajid wa mawāzi-us-Salāt, Bāb Istihbāb-udhdhikr 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 Kitābus-Salāt)

allāhumma lā māni‘a limā a‘ṭaita wa lā mu‘ṭīya limā 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.

(Ṣahih Bukhārī, Kitābus-Ṣafāt, Bāb Dhikr Ba‘ad Ṣalāt; Ḥadīqatus-Ṣāliḥīn, p 100)
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A tradition of the Holy Prophet Muhammad ﷺ states the following about remembering Allāh after finishing the Prayer:

‘an abi hurairata‘ an rasulillāhi qāla: man sabba ḥallaha fi duburi kulli ṣalātīn thalāṭaḥaňwwa thalāṭhīna wa ḥamīdallāha thalāṭaḥaňwwa thalāṭhīna wa ḥamīdallāha thalāṭaḥaňwwa thalāṭhīna wa qāla tamāmal mi‘atī: la ilāha illallahu wahdahу wa la sharikalahu, lahuul mulku walahul hamd wa huwa ‘ala kullī shai’in qadier, ghufirat khatayahu wa in kanat mithli zabādil bahri

Hadrat Abū Huraira narrates that the Holy Prophet Muhammad ﷺ said: 'Anyone who after the Prayer, says Subhānallāh, 33 times; Alhamdu lillāh, 33 times, Allahu 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’lilah* illallahu waḥdahū ta’shārīkalāhū, lahul mulk wala hul ḥamād wa huwa ‘ālā kulli shai’in 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™ 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 Ḥadīth-‘Ā’ishah™ has related, it was not the normal practice of the Holy Prophet™ to raise hands in silent prayer after he had finished his Prayer. This occasional gesture of the Holy Prophet™ 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™. 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:

ْفَأَذَّنَ لَهُمُ الْحَسُّةَ فَذَكَّرُوا اللَّهَ قَبَلًا وَ مَعْذَرًا عَلَى جَنُوْبِكُمْ
fa idhā qaḍaitumussafata fadhkurullāh ha qiyāmañwwa quʿūdañwwa ʿaľa junūbikum

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

wadhku risma rabbika bukratañwwa așila

And remember the name of thy Lord, morning and evening. (76:26)

Further, it is stated in the Holy Qurʾān:

yā ayyuhalladhīna āmanudhku rullāha dhikran kathīrañwwa sabbi ḥu  hu bukratañwwa aşila

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

wadhkurullāha kathīralla 'allakum tuflīhūn

And remember Allāh much that you may prosper (8:46)
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Those who believe, and whose hearts find comfort in the remembrance of Allâh. Ayе! it is in the remembrance of Allâh that hearts can find comfort. (13:29)

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

A tradition of the Holy Prophet™ explains the importance of Dhikri Ilahi:

‘an ‘abdillâhîhîn busrin“ anna rajulan qâla rasûllallâhî inna sharâ‘î 'alislîmi qad kutharât ‘alayya fa akhbirî bi shai‘în atâ thabbatu bihi qâla yazâlu lâ lisâ‘îka ra‘‘ban min dhikrillâhîhî

Hadrat ‘Abdullâh ibn Busr™ narrates that a person said: "O Prophet of Allâh! In Islâm there are many laws of Shar‘iah. Please tell me one such
item on which I could act upon specifically." The Holy Prophet ᵉ said: 'You should be always doing Dhikri Ilahi (Remembrance of Allâh).'

(Tirmidhî)

Another tradition of the Holy Prophet ᵉ about Dhikri Ilahi is as follows:

‘an abî hurairata qala qalannabiyyu: “kalimatani ḥabibatani ilarrahmani khaifatani ‘alallisani thaqilatani fil mizani: "subhanallâhi wabi ḥamdihi subhanallah ‘alîm.”

Abû Huraira ᵉ relates that the Holy Prophet ᵉ 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:

'Subhanallâhi wabi ḥamdihi subhanallah ‘alîm

'Exalted is Allâh with all His Glory; Exalted is Allah with all His Majesty.'

(Bukhârî)
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 Allah at any time. This is known as _Du‘ā’_.

God Almighty says in the Holy Qur’an:

وَ إِذَا سَأَلَكَ عِبَادُكُ عَنِّيْ فَالنَّبِيُّ قَرَبُتُ أَجِيبُ أَجِيبُ دَعُوتَ الدَّاعِ إِذَا دَعَاكُن

*wa idha sa-alaka ‘ibādi ‘anni fa innī qarīb ‘ujību da‘wataddā’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:

عَنْ سَلَمَانِ الفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صلى الله عليه وسلم فَالَّذِي قَالَ: إِنَّ اللَّهَ خَافِيٌّ كَريمٌ يُسْتَحْيِي إِذَا رَفَعَ الرُّجُلُ إِلَيْهِ يَدَّهُ آنَ يُرَدْهُمَا صَفْرًا

‘an salmānal fārisiyiyi ‘änninabīyyi qāla innallāha ḥayyun karīmun yastahyī idhā rafa‘arrajulu ilaihi yadaihi aňyyarudda humā șifran khā‘ibataini

Haḍrat 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."

(Tirmidhî Kitâbudda’wât)

Another tradition of the Holy Prophet regarding Du’â’ states:

\[
\text{‘an mālikibni yāsārîn' qāla: qāla rasūlullāhî: idhā sa altumullāhâ fas'alūhū bi ṣūfīn a-kuffīkum wa lā ta’salūhū bi ẓūhirīhā wa fī rivāyatibni ‘abbāsin’ qāla: salullāhâ bi buṭūnī a-kuffīkum wa lā tas alūhu bi ẓūhirīhā fa idhā faraghtum famsahû bihā wujūhakum}
\]

Haḍrat Malik bin Yasār 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."

(Abû Dā‘ūd Kitâbus-Salat Bâbudda’ā’)

It is an attribute of Allâh 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
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:

امَّانَ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيُكْشِفُ السَّوْءَ

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:

وَأَيُّهَا الْيَتِامَىَ لَا تَحْزَنُواْ وَلَا تَبْكِرُواْ وَلَا يَعْلَمُ الْخَالِقُ عَلَىٰ مَا تَفْتَرَىْ إِنَّ الْمَلَأِ ۖ ذُنُوبَ الدَّارِ إِذَا كَانَتُ مُنْهَرَةٍ

wa idhā sa-alaka ‘ibādi ‘anni 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:

\[
\text{O, You who question the effects of prayers!}
\]
\[
\text{Come to me! I shall provide you its proof like the shining sun.}
\]
\[
\text{Do not reject the secrets of God's Power!}
\]
\[
\text{Cut short this talk. Come to me, and witness yourself the acceptance of prayer.}
\]

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

Regarding acceptance of Du‘ā’ (prayer) the Promised Messiah and Mahdi™ writes:

"When the blessings of Allāh 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."

(Malfüzāt Vol. 1: p 460)

136
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

اللَّهُمَّ إِنِّي أَسْتَخْرِجُكَ بِعِلْمِكَ وَ أَسْتَقْدَرُكَ بِقَدْرَتِكَ وَ أَسْتَلْكَ مِنْ فَضْلِكَ العَظِيمِ ُفَانِكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تُعِلْمُ وَ لَا أَعِلْمُ وَ آنِئْ عَلَمُ الْغَيْبَ ِ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنْ هَذَا الْأَمَرُ خَيْرُ لِي فِي دِينِي وَ مَعَاهِدِي وَ عَاقِبَتِي أَمَرِي فَأَقْدِرْهُ لِي وَ بِسَرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَ إِنَّكَ تَعْلَمُ أَنَّ هَذَا الْأَمَرُ شَرُّ لِي فِي دِينِي وَ مَعَاهِدِي وَ عَاقِبَتِي أَمَرِي فَأَقْدِرْهُ عَنِّي وَ أَصْرَفْهُ عَنِّي وَ أَقْدِرْهُ لِيُ الحَيْرُ حَيْثُ كَانَ ثُمَّ رَضِفَ بِهِ

اللَّهُمَّ أَنَا لأَسْتَخْرِجُكَ بِعِلْمِكَ وَ أَصْرَفْهُ عَنِّي وَ أَقْدِرْهُ لِيُ
wa ma‘āshī wa ʿaqibatī amrī faqdurhūī wa yassīrhuī thumma bārikī fīh wa in kunta taʿlamu anna hāḍhal amra sharrūlī fī dīnī wa ma‘āshī wa ʿaqibata amrī fasrifhūʿannī wasrifī ʿanhu waqdur li yalkhaira ḥaithū kānā thumma raḍḏīnī bih.

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 Kitābūd Daʿwat Bābud Duʿā‘ ‘indal Istikhāra, Tirmidhī Kitābūd Daʿwat and Ibni Majjah Kitāb Iqāmatus-Salat)

Janāza Service (Funeral Prayer)

When it seems that someone is approaching his time of death, the recitation of Sūrah Ya Ṣin (Chapter 36 of the Holy Qurʾān) 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:

ارَبَّاهُ وَ اَلِيْهِ رَجْعُونَ

inna lillahi wa inna ilaihi raji‘un
'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 wudu (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 Imām leads the Janâzah prayer. The Imām 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 Imām. 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 Takbīrat. Imām says first Takbīr by raising his both hands to the earlobes After the first Takbīr, Thana, Atta‘awwudh, Tasmiyyah and then Sūrah Al-Fāṭihah are recited silently:

Thanā

стьхнкъ лъхъмъ ы бъхъмъдкъ ы тъбаркъ асмъкъ ы тълайъ жъдкъ ы лâ аъллэ
gîyârk

Atta‘awwudh

ауوذ ьаллэ мънъ а шыйтънъ ръжъим
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Tasmiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sūrah Al-Fāṭiḥah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ الْرَّحْمَنِ الْرَّحِيمِ ۖ مَلِكٌ يَوْمِ الْيَوْمِ
إِبَّاكُ نَعْبُدُ وَ إِبَّاكُ نَشْتَعِينُنَّ ۖ إِنَّهُمَا الْصِّرَاطُ الْمُسْتَقِيمُ
صِرَاطُ الَّذِينَ آمَنُوا عَلَيْهِمْ مَعْظُومٌ ۚ وَ لَا الصَّالِحِينَ

After the second Ṭakbīr, Durūd Sharīf is recited:

اَللهِمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلِى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
هُمْ وَ عَلِى آلِ إِبْرَاهِيمَ نَّاهِيَةَ مَجِيدٍ مُجِيدٍ

اَللهِمَّ بَارْكَ عَلَى مُحَمَّدٍ وَ عَلِى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ نَّاهِيَةَ مَجِيدٍ مُجِيدٍ

After the third Ṭakbīr the following Duʿāʾ-ʾi-Janāzah (Funeral Prayer) is recited:

Duʿāʾ-ʾi-Janāzah (Funeral Prayer)
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أَلَّهُمَّ اغْفِرِ لَحَيْبِنَا وَمُيَتَّنَا وَشَاهِدَنَا وَغَائِبَنَا وَصَغِيرَنَا وَكَبِيرَنَا وَذَكَرَنَا وَأُتْنَا. أَلَّهُمَّ مَنْ أَحْبَبَهُ فَأُقِيمَ عَلَى الْإِسْلامَ وَمَنْ تَوَفَّيْتِهِ مَا فَتَوَفَّهُ عَلَى الْإِيمَانِ. أَلَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْنَى بَعْدَهُ.

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 Kitābul Janā’īz Bab mā yaqulu fi Salātul mayyat and Abū Dā‘ūd Kitābul Janā’īz wa Kitābud Du‘ā’ Lil Ṣibrānī Vol. 3 S p 1351)

Note: If the deceased is a female, read

أَجْرُهَا وَلَا نَفْنِئًا بَعْدَهَا

ajrahā wa lā tafnīnā būdha

instead of

أَجْرُهُ، وَلَا نَفْنِئًا بَعْدَهُ،
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ajrahū wa ἧ taftinna baʿdahū

In the case of a male child, the following Duʿāʾ-ʿi-Janāzhah (Funeral Prayer) is recited after the third Takbīr in place of the above Duʿāʾ-ʿi-Janāzhah (Funeral Prayer):

اَللهُمَّ إِجِّعْلْهُ لَنَا سَلَفًا وَقَرَطاً وَإِجِّعْلْهُ لَنَا أَجْرًا وَذُخْرًا وَ إِجِّعْلْهُ لَنَا سَافِعًا وَمُشْفَعًا هُم


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.

(Bukhārī Kitābul Janā’iz)

In the case of a female child, the following Duʿāʾ-ʿi-Janāzhah (Funeral Prayer) is recited after the third Takbīr.

اَللهُمَّ إِجِّعْلْهَا لَنَا سَلَفًا وَقَرَطاً وَإِجِّعْلْهَا لَنَا أَجْرًا وَذُخْرًا وَ إِجِّعْلْهَا لَنَا سَافِعًا وَمُشْفَعًا هُم


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 Takbir the Janâzah prayer is ended by saying Assafamu ‘alaikum wa rahmatullah.

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:

اَسْلَامُ عَلَيْكُمْ يَا أَهْلَ الْدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ! وَإِنَّا
إِنْشَاءَ اللَّهِ يَكُمُّ لَلْإِحْقَاقِنَّ، أَنْتُمْ لَنَا فَرْطُ وَتَحْنُ لَكُمْ تَبْعَعُ أَسِئَالُ
اللَّهُ لَنَا وَلَكُمْ الْعَفَافِةَ

assalamu ‘alaikum yā ahladdi yāri minal mo’minīn wā muslimīn wā inna insha ‘allāhu bikum la lāhiqūn antum lanā faratun wa naḥnu lakum taba’un as’ālullā ha lanā wa lakumul ‘āfiyata

O Muslims who are buried in the graveyard, peace and blessings of Allāh 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.

(Bukhārī Kitābul Jana’iz, Narrated by Ḥadrat ‘A’isha)

Funeral prayer (Salātul Janâzah) is a collective obligation (Fard Kifayah) 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 Allāh.

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’illah, 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
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 Ramâdân as are permissible in everyday life plays a constructive role in refining the human character.

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

The Holy Qur’ân says:

يَا أُوْلَيْ الْدِّينِ أُمِنُّوا كُتِبَ عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الْدِّينِينَ مِنْ قَبْلِهِمْ لَعَلَّكُمْ تَتَّقُونَ

yâ ayyuhalladhîna āmanû kutiba ‘alaikumussiyāmu kamâ kutiba ‘alalladhîna min qablikum la’allakum tattaqûn

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:

مَنْ لَمْ يَجْمَعْ الصَّوَامَ قَبْلَ الْفَجْرِ فَلَا صَيَامُ لَهُ
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man lam yajma'iṣṣaumi qablul fajari falā šiyāma 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 Šaum 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:

وَبِصَوْمِ عَـدُّ تَوْتِيهِ مِنْ شَهْرِ رَمَضَانَ

wa bi šaumī 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 صَمَمْتُ وَعَلَى رَزْقِكَ أَفْطَرْتُ

Allāhumma laka šumtu wa ‘alā rizkika aftertu

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

(Abū Dā’ūd, Kitāбуšṣiyām Bābal Qaul 'indal aftār)

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
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’ân:

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

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 Ramadān or give
cash.

The Holy Qur’ân says:

\[\text{wa 'alalladhina yuţiqūnahū fidyatun ta'amu miskīn} \]

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 Mahdi⁷⁸⁸ said about Fidyah:

"Once I thought why Allāh has prescribed Fidyah? I was given the knowledge that it enables one to fast. Allāh alone gives strength and capacity to do anything and one should beseech only Allāh 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 Allāh! 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 Allāh then I am certain that Allāh will bestow strength on such a soul."

(Malfūzāt, Vol. 4, p. 288)

Kinds of Fasts

The Holy Qur’ān and Hādīth 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 Ramadān.
   ii. Omitted fasts of Ramadān which must be undertaken.

b) i. Fast for atoning "Zihār". (Zihār: 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 Ihram. (See Hajj Section).

viii. Penalty fasts for shaving head in state of Ihram. (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 fiṭr).

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

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

iv. Fasting on the Day of ‘Arafa (on 9th Dhul Hijjah).

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

vi. Fasting any other time besides the forbidden times.

Prohibited Days

Fasting is prohibited on the following days/occasions:

i. ‘Īdul fiṭr (1st Shawwāl).

ii. ‘Īdul adhīyya (10th Dhul Hijjah).

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

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

v. Fasting on "Nerose" and "Mehrgān" days like
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Parsis.


Trāvīḥ Prayers

Trāvīḥ Prayer is a special congregational Prayer held in the mosque daily after ‘Ishā’ Prayer during the month of Ramadān. The Trāvīḥ Prayer comprises eight Rakʿat offered in units of two Rakʿat each. The Prayer is preferably led by a Hāfiz. A Hāfiz 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 Ramadān. If a Hāfiz 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 Ramadān, 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 Muʿtakifīn 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.
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The Holy Prophet has stated about Lailatul Qadr and I’tikaf:

قَيلَ لَهَا فِي الْعُشْرِ الْآوَّلِ فَمَنْ أَحْبَبَ مَنْكَمْ أَنْ يَعْتَكِفَ فَيُعْتَكِفَ كَبَرَ، فَاعْتَكِفَ النَّاسُ مَعَهُ

qîlā ī annāhā fil ‘ashrīl awākhiri faman a-ḥabba minkum an ya‘atikīfa fal ya‘atikīfa, fa‘atakafannāsu ma‘ahu

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 Ramadan. The one who intends to perform I’tikaf he should do so in the last ten days of the month of Ramadān.

(Muslim Bāb 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:

لَيْلَةُ الْقَدْرِ خَيْرًا مِنْ أَلْفِ شَهْرٍ

*lailatul qadri khairummin alfi shahr*

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

The Holy Prophet has stated about *Lailatul Qadr*:

152
Hadrat ibni ‘Umar relates that some companions of the Holy Prophet were shown during the last seven days of Lailatul Qadr. At this, the Holy Prophet said: "I see that your dreams are in agreement with the last seven days of Ramađan. Therefore, whosoever wants to look for Lailatul Qadr, he should do so in the last seven days of Ramađan."

*(Bukhāri Kitābuṣ Ṣaum Bābul tamsu Lailatul Qadr fissa‘b‘al-awākhir)*

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

Ḥadrat ‘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:

\[
\text{“Allāhū innaka ‘afuwwun tu hibbul ‘afwa fa fu ann a’}
\]

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

(*Tirmidhī Kitābud Da’wāt*)

**ḤAJJ (PILGRIMAGE)**

To perform a pilgrimage of the "Khānah Ka‘bāh", which is also called "Baitullāh", in Mecca, Saudi Arabia, is called Hajj.

Like the month of fasting, the time appointed for the pilgrimage, ten weeks after the Festival of the breaking of the fast (*Īdul fiṭr*) 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:

\[
\text{“wa lillahi ‘alannasi hijjulbaiti manistata’a ilaihi sabīla”}
\]

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 Ḥājj, running into millions. (An Elementary Study of Islam, Ḥadīrat Mirzā Tahīr Aḥmad, p 37)

The Requirements of Ḥājj

1. Ḥājj 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 Ḥājj and the living expenses of the family left behind.
   iv. There is peace on the way to Ḥājj.
   v. A safe mode of travel is available.

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

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

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

4. Ḥājj 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, Rami-ul-jumār (Stoning of the Satans) and stay in the field of ‘Arafat on 9th Dhul Hijjah.

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

The institution of pilgrimage can be traced back to the time of Abraham ﷺ. 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 ‘Atiq, or the most ancient house. It is stated in the Holy Qur’ān about Ka‘bah:

إنّ أَوْلَ قَبْلَ وُسْعٍ لِلْنَّاسِ لِلْذِّي بَيْتُهَا مَبَارَكٌ وَ هَذَا لِلْعَالَمِيَّينَ
فِيهَا أَيْتُ بَيْتُ مَقَامُ إِبْرَاهِيمُ وَ مِنْ دَخْلِهِ كَانَ أَمِينًا

inna awwala baity’wudu’a linnāsi lalladhi bi bakkata
mubārakaanwwa hudallil ‘alamin fihi āyātum
bayyinātummaqāmu ibrāhīma wa man dakhalahū kāna āmina

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
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peace. (3:97-98)

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 Safā and Marwah, two small hillocks close to the House of God, is done in memory of Hagar's search
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 Ṭahir 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:

لَبَّيْكَ الَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيعَٰكَ لَكَ لَبَّيْكَ

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

إِنَّ الْحَمْدَ وَالْبَعْثَةَ لَكَ وَالْمَلَائِكَ لَكَ لَا شَرِيكَ لِكَ

innal ḥamda wanni‘mata laka walmulka laka lā sharīka laka

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

(Bukhari Kitabul 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.

(Nilul autār Bāb Ra‘a 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 (Ḥajri Aswād), 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:

وَاتَخِذْهُمَا مَسْتَلَكَةً مَّعَهُمْ مُصَلَّى

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 Minā, 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 ‘Arafāt 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 ‘Arafāt 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-Ḥarām, they travel back to Minā. At Minā, 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 Minā, 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 Minā for Mecca to perform the farewell circuits, and thus completes the ceremony of Ḥajj.
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‘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 Safa and Marwah, while being in the state of Ihram. Some prescribed prayers are recited during ‘Umrah.

Regarding Safa and Marwah God Almighty says in the Holy Qur‘an:

\[
\text{إنَّ الصَّفاَ وَالْمَرْوَةَ مِنَ شَعَائْرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ آتَى مَا فَلَا}
\]

\[
\text{جَنَّاحَ عَلَيْهِ أَنْ يَطْلُبَ يَهْمَا}
\]

\[
\text{innaṣṣafā wāl marwata min sha‘a‘irillahi faman ḥajjal bai‘a awi‘tamara fasā junāha ‘alaihi aḥyyattawwafa bihima}
\]

Surely Al-Safa 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 Hajj

Hajj is of three kinds:

\begin{itemize}
  \item[i.] Hajj-i-Mufrid
  \item[ii.] Hajj-i-Tamattu‘a
  \item[iii.] Hajj-i-Qirān
\end{itemize}
**Hājj-i-Mufrid**

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

**Hājj-i-Tamattu‘a**

Regarding *Hājj-i-Tamattu‘a* God almighty says in the Holy Qur‘ān:

Jake

He, who would avail himself of the 'Umrah together with the Ḥajj, *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 *Hājj-i-Tamattu‘a*, one first puts on *Iḥrām* during the months of Ḥajj and after reaching Mecca performs 'Umrah. After this he relinquishes *Iḥrām* and either on 8th of Dhul Ḥijjah or before re-enters the state of *Iḥrām* for Ḥajj. Then he performs the rites of Ḥajj as described above.
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Thus, offering of first ‘Umrah and then Ḥajj with new Ḥīrām is called Ḥājj-i-Tamattu’a. Tamattu’a means to get benefits. In Ḥājj-i-Tamattu’a, a pilgrim gets the benefit of performing both ‘Umrah and Ḥajj during his travel for pilgrimage. For a person performing Ḥājj-i-Mufrid, it is not necessary to sacrifice an animal on 10th of Dhul Hijjah. However, a person performing Ḥājj-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 Ḥajj (i.e. on 7th, 8th and 9th Dhul Hijjah) and the rest of the seven fasts have to be kept after reaching home.

ハウス-i-Qirān

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

اَللَّهُمَّ اِنِّي عَرِضْتُ الْحَجَّ وَ الْعُمْرَةَ فَمُسَّىْ هَمَّالِي نَمَّ بَارِكْ لِيْ فِي هَمَّالِي

أَلْفَاهُمْ فِي إِنَّ عَرِضْتُ الْحَجَّ وَ الْعُمْرَةَ فَمُسَّىْ هَمَّالِي نَمَّ بَارِكْ لِيْ فِي هَمَّالِي

اَلْلَّهُمَّ اِنِّي عَرِضْتُ الْحَجَّ وَ الْعُمْرَةَ فَمُسَّىْ هَمَّالِي

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

(Hidāya p 221/1, Bābul Qur’an)

A person who performs Ḥājj-i-Qirān must offer sacrifice like in Ḥājj-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 Ḥajj 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.

(Hidāya Kītābul Ḥajj, p 199/1)

2. If someone, while in Ḥajj, 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 Mīnā. 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 أَيْتَمُّوا الْصَّلَوَةَ وَ أَتُوا الْزَّكَاةَ وَ أَطْيَبُوا الرَّسُولَ لَعَلَّكُمُ تُرْحَمُونَ

wa aqīmusṣalāta wa ātuzzakāta wa aṯī ‘urrasūla la‘allakum turḥāmūn

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 أَيَتَّمَّ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَوَالِكَ هُمُ الْمُضَيِّعُونَ

wa mā ātaitimmin zakātin turīḍūna wajhalla hi fa ula’ika humul mud’iifūn

And whatever you give in Zakāt seeking the favor of Allah -- 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:

‘anil hasani qala qala rasūlullāhi: ḥaṣṣinu amwālakum bizzakāti wa dāwū marḍākum biṣṣadaqātī wasṭaqbalu amwājal balā’i biddu‘ā’i wattaḍarru‘i

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.”

(Murāṣil Abū Dā‘ūd)
ISLĀMIC LAW

The Holy Prophet left two legacies for mankind:

The Holy Qur’ân 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’ân:

لاَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَى حسنَةً

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

Hadrat 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’ân 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‘at 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 Rakʿāt 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 Islam. 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 Islam would not have suffered at all. The Holy Qurʾān and the continuity of action had already fulfilled these needs. The Ḥadīth, however, augmented that light. Islam thus became light upon light and these Ḥadīth stood by the Qurʾān and Sunnah as witness."

(Review of Mubahisa-i-Batālvī and Chakrālvī, pp 3-5)

Ḥadrat Promised Messiah and Mahdi further states:

"Of the many sects that subsequently appeared in Islam, 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 Qurʾān, as do the sect Ahli Ḥadīth of this age, and not to prefer statements in the Hadīth which are contradictory of the Holy Qurʾān to the Qurʾān itself, nor to regard the Ḥadīth as vain and false as is the belief of Maulvi ‘Abdullāh Chakrālvī. The Qurʾān 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 $\text{Ahādīth}$ altogether without regard to the test that we have proposed.

It should be the duty of the members of our community that a $\text{Hadīth}$ which is not opposed to the Holy Qur‘ān and the $\text{Sunnah}$, 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 Mubāhisa-i-Batālvī and Chakrālvī, p 5,6)

Thus, there are three sources of Islamc Law: the Holy Qur‘ān, the $\text{Sunnah}$ and the $\text{Hadīth}$:

1. THE HOLY QUR‘ĀN

The Holy Qur‘ān is the Holy Word of Allāh conveyed to the Holy Prophet Muḥammad™ 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 Qur‘ān also contains numerous prophecies for the future.

The Holy Qur‘ān calls itself a reminder to the Worlds:

\[\text{in huwa illā dhikrullil ‘ālamīn}\]

It is nothing but a Reminder unto all the worlds. (81:28)
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’an 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 Ḥadrat Uthmān, seven copies of the Qur’an 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’an to memory. Even the bitterest enemies of Islam do not allege that any interference with the text of the Qur’an has taken place since the time of the Holy Prophet.

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

\[ \text{Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. (15:10)} \]

\[ \text{\textit{innā nāḥnu nazzal nadhīkra wa inna lahu la ḥāfīẓūn}} \]

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

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

The text of none of the sacred Scriptures, claimed to be revealed before the Holy Qur’an 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’an 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’an is organized into parts (Sūrahāhs), 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 Ayāt or verses. However, the division of the Holy Qur’an into thirty Juz (Sipārah) or parts is for the convenience of those who wish to complete the recitation in one month. Quotations from the Holy Qur’an 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’an

- Every word of the Holy Qur’an is a Word of God revealed to Holy Prophet* of Islam.

- The Holy Qur’an 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’an was recorded as soon as it was revealed by Allāh to the Holy Prophet*.

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

- The first Qur’anic revelation was:

\[
\text{إِفْرَأٰٓ إِنَّمَا يَسَّمِرُ رَبُّكَ الَّذِي خَلَقَهُ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ّ
\]
\[
\text{إِفْرَأٰٓ إِنَّمَا يَسَّمِرُ رَبُّكَ الْإِكْرَمُ ٌ ّ}
\]

الْإِنسَانَ مَالِمَ عَلَّمَهُ ٌ
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*iqrā’ bismi rabbikalladhi khalaq khalaqal insāna
min‘alaq iqrā’ wa rabbukal akramullahdi ‘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)

*(Bukhārī Kitāb Kaifa Kāna Bad ‘alwahū išā rasūlullāhi’)*

- Last Qur’ānic revelation was:

آَلِيْمُ أَكْتَلَتْ لَكُمْ دِينَكُمْ وَ أَنْمَثتْ عَلَيْكُمْ غَمْتُيٌّ وَ رَضِيْتُ لَكُمْ النِّسَامَةَ دِينًا

*al yauma akmaltu lakum dinakum wa atmamtu ‘alaihim 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-Nāṣr.

- The number of places in the Holy Qur’ān where it is necessary to perform Sajdah Tilawat (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:

$$
	ext{سِبْحَا نَّ زَيْبٍيَ الَّذِي}
$$

*

*subḥāna rabbī yāl ‘āla*

Holy is my Lord, the Most High

and then recite the following prayer:

$$
	ext{sajāda laka rūḥī wa ja'nānī}
$$

O Allāh, my spirit and my heart prostrate before you

*(Fiqh Ahmadiyya, Ibādat, p 217)*

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

iii. During the Prayer (*Ṣalāt*) if any verse with *Sajdah Tilāwat* 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:
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"The Holy Qur’an 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’an:

"Of all the revealed books which we find today, it is the Holy Qur’an, 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 Khaza’in, Vol. 1: Barāhīn-i-Ahmadiyya, pp 81-82)
2. PRACTICE OF THE HOLY PROPHET SA (SUNNAH)

*Sunnah* is the transformation of the laws and teachings of the Holy Qur’ān into action by the Holy Prophet Muḥammad SA. 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’ān about the Holy Prophet SA:

َلاَّكُمْ أُقَدِّمْ فِي رَسُولِ اللَّهِ أَسْوَأَ عَرْضَةَ حَسَنَةٍ

*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’ān are perfectly reflected in the person of Ḥadrat Muḥammad Mustafa SA. Both teaching and the example of the Prophet SA are in perfect harmony with each other. Thus, when Ḥadrat ‘Ā’ishah RA, the wife of the Holy Prophet SA, was requested to speak on his character, the brief answer which was so comprehensive, was simply this:

َكَانَ خَلُقُهُ الْقُرْآنَ

*kāna khuluquhul qu'rān*

*(Muslim, Kitābul Ṣalāt Bāb Jāmi’ 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 SA. Islāmic teachings are perfectly well balanced and based on the principles of justice, as was the nature of the Holy Prophet SA.
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’ān and its being put into actual tangible practice. For instance, looking at the surface only, there appears to be no specification in the Qur’ān of Rak’āts 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 Hadīth and Sunnah are one and the same thing, for what is called the Hadīth 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’ān. After the Holy Qur’ān, 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’ān 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 PROPHETsa
(ḤADĪTH)

Ḥadīth means the words actually spoken by the Holy Prophetsa 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 Ṣīḥāh Sitta meaning the Six Authentic Ones. These are the compilations by Imām Abū ‘Abdullāh bin Ismā‘īl Bukhārī (Ṣaḥīḥ Buhkārī), by Imām Muslim bin Ḥaḍjjāj (Ṣaḥīḥ Muslim), by Imām Abū ʿĪsā bin Ṭirmidhī (Jāmi‘ Ṭirmidhī), by Imām Abū Dā‘ūd Sulaimān (Sunan Abū Dā‘ūd), by ʿAlmah bin Shu‘aib al-Nasā‘ī (Sunan Nasā‘ī), and by Imām Abū ‘Abdullāh bin Yāzīd ibn Mājah (Sunan 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 Ahādīth narrated by one particular Companion of the Holy Prophetsa and have been placed together in one chapter regardless of the subject matter. As an example, all the Ahādīth narrated by Ḥaḍrat Abū Bakrsa would appear first, then those of Ḥaḍrat ʿUmarra, then those of Ḥaḍrat ʿUthmānra, and so on. Musnad ʿĀḥmad Bin Ḥanbal consists of about 40,000 narratives of various Companions. The author, Ḥaḍrat ʿĪmām ʿĀḥmad Bin Ḥanbal, was born in 164 AH and died in 241 AH.

2. Mu‘jam: This is the book of Ḥadīth in which Ahādīth 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, *tašawwuf* (mysticism), manners, history, and commentary, etc. Examples of such books are Jāmi’ *Ṣaḥīḥ Bukhārī* and Jāmi’ *Ṭirmidhī*.

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’attā Imam 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 Anṣārullāh, USA, pp x-xi)*

### The Categories of Ḥadīth

1. **Marf’ā**: 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 \( \text{sa} \) or that the Holy Prophet \( \text{sa} \) said this or that the Holy Prophet \( \text{sa} \) did so.

2. **Muttaṣīl**: A Ḥadīth whose Sanad (The trail of the narrators of the Ḥadīth, through which the Ḥadīth reached the collector of the Aḥādīth 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 \( \text{sa} \). e.g. A Ṭābi‘ī (One of the Muslims who has met a Companion of the Holy Prophet \( \text{sa} \)) relates that the Holy Prophet \( \text{sa} \) said or did such.

4. **Munqat‘a**: A Ḥadīth from whose Sanad a person other than the Companion of the Holy Prophet \( \text{sa} \) is left out and the continuity of the Sanad is broken.

\[ (\text{Ḥādīqatus-Ṣāliḥin, 3rd Edition, p 8}) \]

**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 \( \text{sa} \) and the collective action of the Companions of the Holy Prophet \( \text{sa} \).
3. It is not against an observed and proven incident.
4. It is not against the Bādıḥāt (Truths) and common sense.

\[ (\text{Ḥādīqatus-Ṣāliḥin, 3rd Edition, p 6}) \]

The Holy Prophet \( \text{sa} \) says regarding memorization of the Aḥādīth:
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 Qur’ān addressing the Holy Prophet⁶:

قُلْ يَا يَهْوَا الْمَلَأِ‏، إِنِّي رَسُولُ اللَّهِ الْيَكْسَمُ جَمِيعَهَا أَلِذِئْهُ لَهُ مُلَكُ السَّمَوَاتِ وَالْأَرْضِ

ṣuł yà ayyu hannāsu innī rasūlullāhi ilaikum jamī’ā nilladhī Ṭahū mulkussamāwāti walard

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, Ḥadīr Muḥammad Muṣṭafā⁶, was born in Mecca on April 20, 571 AD in the Ḥāshimite branch of the tribe of Quraish. 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 Abraha'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 Islām⁶ 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. (Ṣirat Ibni Ḥashām)

When the Holy Prophet Muhammad⁶ was two years old, he was sent to a nurse named Ḥalīma of the tribe of Banū Sa‘ad. In the sixth year of his life, Prophet Muḥammad⁶ 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-ṣādiq 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 Hīrā 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:

\[
\text{iqra' bismi rabbikalladhi khalaq khalaqal insāna min ‘alaq iqra’ wa rabbukal akramulladhi ‘allama bil qalam ‘allamal insāna mà lam ya’lam}
\]

Recite in the name of your Lord Who created, Created man from an
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 Ramadan. 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 (Hijrī Calendar) dates from this event. Also, Yathrib changed its name to Medina-tun-Nabī (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. Muḥammad forgave those who had opposed him and continued to propagate the teachings of Islām far and wide.

CHARTER OF FREEDOM

This is the document which Muḥammad 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 Mîrzâ Bashîruddîn Ma[hî[ad A[hmad, Holy Qur’ân Commentary, Vol. 4, pp 1755-6)

THE FAREWELL ADDRESS OF THE HOLY PROPHET at MECCA (HÂJJATUL WIDÂ’)

In the ninth year of the Hijrah, the Holy Prophet went on a pilgrimage to Mecca. On the day of the pilgrimage, he received the revelation containing the famed verse of the Holy Qur’ân:

al yauma akmaltu lakum dînakum wa atmamtu ‘alaikum ni’mau wa ra’ditu lakumul islâmâ dîna

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)
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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-Islām’, 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 Minā. 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 Ḥajj.

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.

(Ṣihāḥ Sītta, Ṭabari, 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 Moḩammad, Ḥadrat Mirzā Bashiruddūn Maḩmūd Aḩmad, 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 Nabawī) 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, Islām 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 Hijri which corresponds to 26th May, 632. According to the book 'Attaufiqātīl 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:

فَيُدْفَنُ مَعِيْنَ فِي قَبْرِي

fa yudfanu ma‘iya fi qabrī

He will be buried with me in my grave

(Mishkāt Bāb Nazūl ʿīsa)

(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‘ad, 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 Širāt ibn Hashām Vol IV, History of Islām written by Sayyed Ameer ‘Alī and History of the Arabs by Philip Hatty, the date of demise of the Holy Prophet is given as June 8, 632 AD.
KHILAFAT (SUCCESSION) IN ISLAM

The word "Khalīfah", is derived from Arabic word 'Khalafah' and literally means, 'One who comes after', successor, vicegerent, substitute, or deputy. Its plural is Khulafa.

The famous Imam Ibni Kathir writes:

"Khalīfah" 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’an has mentioned the following two types of Khulafa:

1. Khalīfatullah

God's Representatives, who are Prophets such as Ħaḍrat Adam and Ħaḍrat David.

About Adam God Almighty says:

wa idh qala rabbuka lilmafa’ikati inni ja’ilun filardi khaliifah

And when thy Lord said to the angels: 'I am about to appoint a vicegerent in the earth'. (2:31)
And about David, God Almighty says:

يَدَّاوُ،ْ أَنَا جَعَلْنَكَ خَلِيفَةً فِي الْأَرْضِ

yā dāʾūdū innā jaʿālnāka khālīfātān filard

O David, We have made thee a vicegerent in the earth. (38:27)

2. Khalīfatunna'bī

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 Khilāfat:

مَا كَانَتْ نُبُوَّةُ قَطْ اَلَّا تَبعُها خِلافَةً

mā kānāt nubuwatun qattu illā tabi‘at-hā khilāfatun

'There has been no Prophet who has not been followed by Khilāfat.'

(Khaṣṣā ‘iṣul’kubrā, part II, p 115)

After the sad demise of the Holy Prophet, the second type of Khilāfat was established by Allāh. It was known as the Khilāfat-i-Rāshīda (The righteous Khilafat). Ḥāḍrat Abū Bakr, the closest companion of the
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Holy Prophet ﷺ was elected his first successor. حضرت أبوبكر ﷺ was followed by three other close and worthy companions حضرت عمر ﷺ, حضرت عثمان ﷺ, and حضرت علي ﷺ. After the passing of حضرت علي ﷺ, many factions sprung up among Muslims, and the word Khalīfah was misapplied to the dynastic succession of the ruling families.

The system of Khilafat, 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 Fatimid 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-Aziz ended the Fātimid dynasty which was founded by Al-Mahdi some 262 years ago.
Ḥaḍrat Abū Bakr Ṣiddiq⁷⁷ (Period of Khilafat: 632-634 AD)

The personal name of Ḥaḍrat Abū Bakr⁷⁷ was ʿAbdullāh, but based on his son's name, Bakr, he was known as Abū Bakr. His father was known as Abū Qaḥāfah and his mother as Ummul Khair Salma. He was born in 572 AD in Mecca. He was a close friend of the Holy Prophet⁷⁷. He was the first among men to confirm the truth of the claim of the Holy Prophet⁷⁷ and thus earned the title Ṣiddiq. He was in the company of the Holy Prophet⁷⁷ during his migratory journey (Hijrah) from Mecca to Medina. He was the only companion of the Holy Prophet⁷⁷ in the Cave Thaur, where they both took refuge during this journey.

Following the Ḥajjatul Wida‘ (The Last Pilgrimage), when the Holy Prophet⁷⁷ fell seriously ill, he instructed Ḥaḍrat Abū Bakr⁷⁷ to lead the daily Prayers. After the sad demise of the Holy Prophet⁷⁷, Ḥaḍrat Abū Bakr⁷⁷ was elected as the first Khalīfah. He had to deal with an extremely difficult situation which developed due to the sudden demise of the Holy Prophet⁷⁷.

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 Prophet⁷⁷. Not only that but they started preparing to attack Medina to end the newly established institution of Khilafat. Ḥaḍrat Abū Bakr⁷⁷, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Ḥaḍrat Abū Bakr Ṣiddiq⁷⁷ 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 Bakr⁷⁷ 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 Islamic state. Musailma Kadhdhāb and Aswad Ansū, raised large armies and captured some of the Muslim territories. Ḥaḍrat Abū Bakr was prompt to fight back these rebellious false prophets. Despite meager resources, Allāh granted him victory against the mischief mongers.

One of the many great achievements of his Khilāfah was the collection of the Holy Qur’ān at one place. Although the writing and arrangement of the Holy Qur’ān was done under the supervision of the Holy Prophet himself; yet it was written on various pieces of skin, leaves and slates. Ḥaḍrat Abū Bakr collected all these pieces of writings in one place, and re-organized the system of Huffāz, or those who committed it to memory, in a systematic way, for the preservation of the Qur’ān.

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 Ḥaḍrat Abū Bakr became Khalīfah, 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 Ḥaḍrat Abū Bakr replied forcefully, "What authority has the Son of Abū Qāḥāfah, to stop that which was started by the Holy Prophet". The Muslim army, under the command of Ḥaḍrat Khālid bin Walīd, 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 Yāmnuk; and thus the whole of Syria came under the control of the Islamic state.

Ḥaḍrat Abū 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 Khalīfah for a little over two years.

(The Ahmadiyya Gazette, Majeed A. Mian, April/May 2000, p28-29)
Hāḍrat ‘Umar Fārūq ṭ[a (Period of Khilāfāt: 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 Quraiṣh. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet a announced his claim to Prophethood, Ḥāḍrat ‘Umar Bin Khaṭṭāb ṭ[a 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 a. 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 Qurʾān 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 Qurʾān for him. He was so moved by the Qur’ānic verses that his eyes filled with tears. He went straight to the Holy Prophet a 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 Ḥāḍrat ‘Umar ṭ[a was in fact the result of the Holy Prophet’s a prayers.

Ḥāḍrat ‘Umar Bin Khaṭṭāb ṭ[a was the second successor of the Holy Prophet a. During his Khilāfāt, the Islāmic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state. During the period of his Khilāfāt, 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 Hijrī, Ḥāḍrat ‘Umar ṭ[a himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.
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Ḥaḍrat ‘Umar* established a splendid system of administration for the Islāmic state. Some of his main achievements in this field are:

1. Establishment of Ḥājlīṣ Shūrā, a consultative body of advisors to the Khalīfah.
2. Division of the whole Islāmic state into provinces to facilitate administration.
3. Establishment of a finance department and building of schools and mosques in different parts of the state.

Ḥaḍrat ‘Umar* 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 Ḥaḍrat ‘Umar* before, was so pleased that she prayed aloud for him saying, 'May Allāh make you the Khalīfah in place of ‘Umar.' On hearing this, Ḥaḍrat ‘Umar* started crying and without saying a word left the place.

In 644 AD, Ḥaḍrat ‘Umar* 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 Dhul Ḥijjah, 23 AH. He was a truly great Khalīfah whose period of Khilāfah was undoubtedly a golden period in the history of Islām. He was one of ten blessed ones to whom the Holy Prophet* had given the glad tidings that they had been rewarded the Paradise.

Hadrat ‘Uthmān Ghānī (Period of Khilafat: 644-656 AD)

Hadrat ‘Uthmān Ghānī was elected the third Khalifah by the Council appointed by Hadrat ‘Umar shortly before his death. When Hadrat ‘Umar was on his death bed, he appointed a Council to elect the next successor. The Council consisted of:


Hadrat ‘Abdur Rahman bin ‘Auf 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 ‘Auf took the opinions of the Council members and other prominent Muslims and the majority votes were in favor of Hadrat ‘Uthmān Ghānī. He was, therefore, declared as the elected Khalifah and everyone took the oath of allegiance at his hands.

Hadrat ‘Uthmān Ghānī belonged to the well known family, Banū Umayya of the Quraish. His lineage can be traced back to the Holy Prophet in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghānī.

Hadrat ‘Uthmān embraced Islam through the preaching of his close friend, Hadrat Abū Bakr. He was the fourth person to embrace Islam, but he faced much hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet held Hadrat ‘Uthmān in great esteem, and married his daughter, Ruqayyah to him. On her death, the Holy Prophet married his second daughter, Ummi Kulthūm to Hadrat ‘Uthmān. Thus, Hadrat ‘Uthmān was called Dhunnūrain, meaning the one with two lights.
During the Khilāfat of Ḥāḍrat ‘Uthmān” the Islāmic 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 Ḥāḍrat Amīr Mu‘āwiah”. 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 Khilāfat that a navy and an Islāmic fleet were established.

During his Khilāfat, standard copies of the Holy Qur’ān were prepared from the ones compiled by Ḥāḍrat 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 Khilāfat and under his direct supervision. The last six years of his Khilāfat, however, passed in chaos and conflicts due to the conspiracies of certain groups including that of ‘Abdullāh Bin Šabāh, a Jew who had become a Muslim with an intention of weakening the Islāmic state.

Towards the end of his Khilāfat, various groups who wanted to depose Ḥāḍrat ‘Uthmān” 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 Ḥāḍrat ‘Uthmān” refused to step down from the God-given position of Khilāfat because of his just and firm belief that a Khalīfah was made by God and not by people.

Ḥāḍrat ‘Uthmān” 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 Khilāfat in the best interest of Islām. He was one of ten blessed ones to whom the Holy Prophet” had given the glad tidings that they had been rewarded the Paradise.


Haḍrat ‘Ali Bin Abī Ṭālib ra (Period of Khilāfah: 656-661AD)

With the death of Haḍrat ‘Uthmān ra, a state of complete disorder and anarchy ruled in the city of Medina. After five days of political wrangling, Ibn Ṣābā, leader of the Egyptian rebel group supported the cause of Haḍrat ‘Alī ra on the grounds that he was the rightful Khalīfah in whose favor the Holy Prophet sa has made a 'Will'. On June 23, 656 AD, six days after the death of Haḍrat ‘Uthmān ra, Haḍrat ‘Alī ra was chosen as the fourth successor of the Holy Prophet sa and the public swore allegiance at his hand one by one.

Haḍrat ‘Alī ra was the son of the Holy Prophet's sa uncle, Abū Ṭālib. He was born in Mecca about twenty years after the birth of the Holy Prophet sa. When Haḍrat ‘Alī ra was born, the Holy Prophet sa himself became his guardian, as his father's financial position was very weak.

Haḍrat ‘Alī ra stayed in the bed of the Holy Prophet sa the night when the Holy Prophet sa left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet sa. The next morning, they were enraged when they found Haḍrat ‘Alī ra in the bed, instead of the Holy Prophet sa. Haḍrat ‘Alī ra was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet sa. Haḍrat ‘Alī ra was married to Haḍrat Fāṭimah sa who was the daughter of the Holy Prophet sa.

Soon after his election, Haḍrat ‘Alī ra 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 sa, like Haḍrat Ṭalḥa ra, and Haḍrat Zubair ra to immediately punish the murderers of Haḍrat ‘Uthmān ra.
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 Muāwiah, who had not yet taken the Bai’at of Hadrat ‘Ali to submit to him in the best interest of Islām. But Amīr Muāwiah 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 Muāwiah, with the help of Amr Bin ‘Āṣ, started raising an army. Hadrat ‘Ali had no alternative but to advance towards Syria to fight Amīr Muāwiah. 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 Muāwiah. Unfortunately, this arbitration
ended in failure because Amr Bin ‘Āṣ rev deviated from the decision agreed upon with Abū Mūsa al-Ashʿarī rev.

A large group of people, who were basically against the proposal of arbitration, separated from Ḥāḍrāt ‘Alī rev and chose an independent Amīr for themselves. This group was called Khawāriji, meaning 'The outsiders'. At first, Ḥāḍrāt ‘Alī rev tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawāriji were killed.

After this crushing defeat, the Khawāriji planned to assassinate Ḥāḍrāt ‘Alī rev, Ḥāḍrāt Amīr Muāwiah rev and Amr Bin ‘Āṣ rev. The latter two escaped from the attempts on their lives. Ḥāḍrāt ‘Alī rev was fatally wounded by his attacker, while going to the mosque for Fajr prayer. Two days later, this courageous and pious Khalīfa passed away on 20th Ramadān, 40 AH. Undoubtedly, Ḥāḍrāt ‘Alī rev sacrificed his life for the integrity of Khilafat. He was one of the ten blessed ones to whom the Holy Prophet rev had given the glad tidings that they had been rewarded the Paradise.

Accession of Ḥāḍrāt Ḥasan rev

On the death of Ḥāḍrāt ‘Alī rev, his eldest son Ḥasan rev was elected as the Khalīfa. As soon as Muāwiah rev learned of this, he invaded Iraq and a battle ensued between Muāwiah rev and Ḥasan rev's armies. Ḥasan rev realized the seriousness of the situation and sent a letter of submission to Muāwiah rev. Ḥasan rev agreed to abdicate his right to Khilafat in favor of Muāwiah rev on the condition that after Muāwiah rev's death, Ḥasan rev's younger brother, Husain rev will be made the Khalīfa. After this agreement, Ḥasan rev retired to his family in Medina, where he was poisoned to death at the instigation of Yazīd, the son of Muāwiah rev.

SECTS IN ISLĀM (THE MAINSTREAM SECTS AND THE SUBSECTS)

During the course of Islâmic 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 Islâm.

A tradition of the Holy Prophet states that the *Ummati Muslimah* will divide into 73 sects:

> عن أبي هريرة رضي الله عنه أنه رَسَّأَ اللَّهُ ﷺ قَالَ تَفَرَّقَتَ البَيْنَةُ عَلَى أَحَدٍ وَ سَبْعَيْنَ فَرْقَةٍ أَو اثْنَيْنِ وَ سَبْعَيْنَ فَرْقَةٍ وَ النَّصَارَى مِثْلَ ذَلِكَ وَ تَفَرَّقُ أَمْثِلَ عَلَى قَلَادَيْنِ وَ سَبْعَيْنَ فَرْقَةٍ -

> 'an abī hurairata anna rasūlallāhi qāla tafarraqatil yahūdu 'alā iḥdāwwa sab‘īna firqatan a-withnataini wa sab‘īna firqatan wannasārā mithla dhālika wa taftariku ummati 'alā thalāthiñwwa sab‘īna firqatan.

Hādrat 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."

(Tirmidhî abwâbal 'īmān bāb iftâraj hâdhi hil ummati)
The two mainstream sects of Islam are: The Sunni, 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:

Sunni Stream of Islam:  Ahli Sunnat, Ahl-i-Hadith, Wahhabis, Ahmadies

Shi‘ah Stream of Islam:  Zaidis (Also called "Five-Imam Shi‘ites" or "Fivers"), Twelvers, (Also called "Twelve-Imam Shi‘ites" or ʻithnā‘ashari‘a), Seveners: Ni‘āris (Isma‘īlis), Musta‘īs (Bohras).

The Sunnis

Sunni [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 Ahlussunnah wal-jama‘ (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-Rashidin (The righteous Khalifas) and follow closely the custom and practice (Sunnah) of the Holy Prophet. They adhere to the Islamic law (Shari‘ah) as interpreted by the four well-known jurists and Imams: Malik bin Anas, Abū Ḥanīfah, Muḥammad bin Idrīs al-Shafi‘i and Aḥmad bin Ḥanbal.

The Schools of Jurisprudence

There are four Schools of Jurisprudence among the Sunnis: the Hanafi; Hanbali; Maliki and Shafi‘i. 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: Abū Ḥanīfah (d. 767); Malik ibn Anas (d. 795); Muḥammad ibn Idrīs al-Shafi‘i (d. 820); and Aḥmad ibn Ḥanbal (d. 855). The Maliki 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 Shāfi‘ī school is dominant in Indonesia, Malaya, and the Philippines; it is also important in Egypt, where the Ḥanafī and Maliki schools are also represented.

A majority of the Sunnī 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 Ḥadīth. 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 Islam. 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'ites

The Shi'ah branch of Islam with doctrines significantly different
from those of the orthodox Sunni majority comprises 15% or less of the total of all Muslims. The name Shī'ite or Shī'ah means, "A partisan" and comes from Shī'at ‘Alī (The "Party of ‘Alī"). The Shī'ites believe that Hadrat ‘Alī was the legitimate successor to the Holy Prophet. Hadrat ‘Alī was the cousin and also son-in-law of the Holy Prophet. The Shī'ite believe this blood relationship entitled only Hadrat ‘Alī and his descendants to inherit the spiritual "mantle" of the Holy Prophet. They disown the three other Khulafā-i-Rāshidūn.

The Shī'ah stream of Islam traces its origin in political developments dating back to Hadrat ‘Uthmān, the third successor of the Holy Prophet. At the death of Hadrat ‘Umar, the second Khilafah, a Council of six persons was entrusted with the task of electing the new Khalifah. The backers and supporters of Hadrat ‘Alī, commonly referred to as the partisans of Hadrat ‘Alī, 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 Shī'ah's belief, Hadrat ‘Alī inherited all the spiritual abilities of the Holy Prophet and was the only rightful successor. The Shī'ahs, therefore, reject the Khilafats of Hadrat Abū Bakr, Hadrat ‘Umar, Hadrat ‘Uthmān and that of the Umayyad dynasty that followed. Furthermore, the Shī'ahs do not accept many Ahādīth of the Holy Prophet which were transmitted by Hadrat ‘Ā'ishah, the wife of the Holy Prophet, whom they consider an enemy of Islam. The Shī'ahs also differ from the Sunnis in many other areas such as the regulations governing the ablution, Adhān, Prayer, Pilgrimage and declaration of one's faith.

The Shī'ites are divided into the following principle groups:

1. The largest division, Twelve-Imām Shī’ism, also called "Twelvers" (iḥnā‘asharī‘a), has been the official religion of
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Persia since the Safavīd dynasty came to power in 1501. Twelve-Imām Shi‘ītes 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-Imām Shi‘ītes are known by this name because they follow the twelve Imāms, all belonging to the House of ‘Alī. Their twelfth Imām, Muḥammad Al-Mahdī, 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 Zaidīs, also called "Five-Imām Shi‘ītes" or "Fivers", are found in the Yemen, where they make up about 40% of the population. Zaid was the son of ‘Alī Zain al-Âbidin, the grandson of Husain and the great-grandson of ‘Alī bin Abū Ṭālib”. Zaid was killed in an armed conflict against the Umayyad Khalifah, Hishām. 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, Zaidīs are the closest to Sunnīs in their beliefs. Today the Zaidī 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 Imām, Ja‘far al-Ṣādiq. At the death of Ja‘far al-Ṣādiq in 765 AD, the Twelvers made his younger brother, Mūsā al-Kāzīm, there seventh Imām. A dissenting group, later called the Seveners, followed the line of Ja‘far al-Ṣādiq’s direct descendents. Since Ja‘far al-Ṣādiq’s own son, Ismā‘īl, had predeceased him, the Seveners recognized the new Imām in the son of Ismā‘īl named Muḥammad al-Mahdī. For this reason the Seveners Shi‘ahs are also referred to as Ismā‘īlī.

208
The Ismā'īlīs continued to recognize their own Imāms for the next 144 years, right through the period of the ‘Abbāsid Caliphate. Then in 909 AD, an Ismā’īlī 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 Khalīfah of the Fāṭimid dynasty.

Then at the death of the Fāṭimid Khalīfah al-Muṣṭansir in 1059 AD, the Ismā’īlīs divided into two sects. The ones who followed the younger son of al-Muṣṭansir by the name of al-Must’ālī who became the next Khalīfah, are called Must‘ālīs. 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 Islām have been influenced by ideas of a dominantly Shi‘ite -- and often Ismā’īlī -- stamp.

The Niẓārī Ismā’īlīs

The Niẓārīs 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 Niẓārī Ismā’īlī 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 ben retained by the Niẓārīs Ismā’īlīs 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 Imāms ended in 1130 AD when al-Must'ali's son, al-'Amir died leaving only an infant son by the name of al-Tayyeb. The Fātimid 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-Must'ali, the Must'ali Shi'ahs did not recognize them as their Imāms.

According to the Must'ali belief the infant son of al-'Amir is in hiding and is considered by them as the invisible Imām. The Must'alīs 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 Sunni world, where no allegiance to a religious authority (With the exception of Ahmadis) 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 Mujahid. 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-Mūsawiyyah  6. Al-Qatiyyah
7. Al-Muḥammadiyyah  8. Al-Asna Ashriyya

The Al-Imāmiyyah subsects are:

1. Al-İsmāʿiliyyah  2. Al-Hashāmiyyah
3. Al-Zariyyah  4. Al-Yünisiyyah
5. Al-Shaitāniyyah  6. Al-Kamāliyyah

The Al-Zaidiyyah sect is divided into the following subsects:

1. Al-Jarūdiyyah  2. Al-Sulaimāniyyah
3. Al-Bāṭriyyah

Al-Kaisaniyyah is divided into two further subsects. One of these sects is of the view that Imām Muhammad bin Ḥanfīyyah is still alive and that he is the awaited Mahdī. The other sect is of the opinion that Imām Muḥammad bin Ḥanfīyyah has passed away and that after his death, his son Abū Ḥāshim ‘Abdullāh, became his legatee and successor. The founder of the Al-Kaisāniyyah sect was Mukhtar Saqī.

The Shiʿah sects which are not part of the Imāmiyyah group are:

1. Al-Ṣābiyyah  2. Al-Maghirīyyah
3. Al-Janāḥiyyah  4. Al-Manṣūriyyah
5. Al-Khatābiyyah  6. Al-Bāṭniyyah
6. Al-Halūliyyah.

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AHMADIYYAT, THE AHMADIYYA MUSLIM JAMĀ ‘AT

Ahmadiyyat is the Divinely promised revival of Islām prophesied in the Holy Qur’an and by the Holy Prophet of Islām.

The Holy Qur’an says:

وَآخَرِينِ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

wa ākharīna minhum llamā 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 أَنْتُمْ إِذَا نُزِلَ إِبْنُ مَرْيَمَ فِيَّكُمْ وَإِمَامُكُمْ 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 Imam from among yourselves."

(Bukhārī, Kitābul Anbiyā)
A tradition of the Holy Prophetﷺ regarding the advent of the Messiah and Imam Mahdi is:

"And he will appear among others Surah Al-Jumu'ah who have not yet joined the companions of the Holy Prophet." We asked: "Who are they O Prophet of Allah?" Among us Salman of Persia was sitting. The Holy Prophetﷺ 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 Tafsir Sūrah Al-Jumu'ah wa Muslim)
God Almighty says in the Holy Qur’ân:

َهُوَ الَّذِي ارْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينٍ أَحْكَمَ لِيُظْهَرَهُ عَلَى الْدِينِ

huwalladhi arsala rasūlahū bilhuda wa dīnī ḥaqqi li yuẓhīrahū ‘aladdini 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:

ذَلِكَ عِندُ عِيسَى أَبِي مَرْيَمَ وَ حَيْثُ تَصِيَّرُ السَّلْطَةُ وَاحِدَةَ

dhālika ‘inda ‘Īsabni Maryama wa ḥīna taṣīrul millatū 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 Maqṣūd, 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 Jamā‘at was founded in 1889 by the Promised Messiah and Inām Mahdī, Ḥaḍrat Mirzā Ghulām Ahmād, in a small, remote and unknown village,
Qadian, in the Punjab, India. Ḥadrat Mirzā 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 Islam 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 Islam. 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:

َبَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ. مَا زَمِيتِ إِذْ زَمِيتَ لَوْلَاكَ اللَّهُ رَبِّي.
الرَّحْمَنُ عَلَمَ الْفَرْزَانَ. لَتَنْذِرُ قَوْمَا أَنْذِرْ أَبَأْيَهُمْ. وَلَتَسْتَبِينَ سَبِيلُ الْمُجَرِّمِينَ قَلْ إِنَّ أَمْرِي وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

yā ʿAbdullāh bāṣrakallā hu ʿīka mā raḥita idh raḥita wa lākinnallā ha raḥā Arรหmānu ‘allal ‘al-ʿarrahā mā tundhira qaumammā undhira ābā’u hum wa litastabīna sabīlul mujrimīna quł ínī ‘umīru wa anā awwalul muʾminīn

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.

The Promised Messiah and Mahdi™ on December 1, 1888 published the following Ishtihär (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 Ḥi’mān (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 بما عييننا وحيننا
الذين يبابعونك إنما يبابعون الله يد الله فوق أيديهم

idhā ‘azamta fatawakkal ‘alaffahi wasna’il fulka bi a’yuminā wa wahyinā alladhīna yubāyī ‘unaka innamā yubāyī ‘unallā 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-Jama’at). Those who initiate at your hands, God's Hand will be upon their hands."

(Ishtihār, December 1, 1888, p 2; Tablīghi Risāлат, 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 Āḥmad Jān. Ḥadrat Maulānā Nūruddīn was the first one who had Bai’at at the hands of the Promised Messiah and 
Mahdī. Thus, in 1889 under Divine guidance, the Promised Messiah and 
Mahdī laid down the foundation of his community, which was later on 
given the name of Āḥmadiyya Muslim Jamāʼat (Community). In 1891, Ḥadrat Mirzā Ghulām Āḥmad 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 Islām 
at the time of advent of the Messiah and Mahdī:

لا يَبْقِيَ مِنَ الْإِسْلاَمِ إِلَّاَ أَسْمَهُ، وَ لاَ يَبْقِيَ مِنَ الْقُوَّانِ إِلَّاَ رَسْمُهُ،

مساجدهم عامةٌ وَ هي حَرَابٌ مِّنَ الْبُدْرِ عِلْمًا، هُمْ سَّرُ مِّنْ
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.

(Mishkät Kitáb Ilm Fatha uthālith, p.38)

While stating the precarious situation of the *Ummat-i-Muslimah*, the Holy Prophet gave a glad tiding that at that critical time, Allāh will raise a Messiah and *Imām Mahdī* who will bring about revival of Islām which will lead to its universal victory.

The Holy Prophet said about *Imām Mahdī*:

قَالَ رَسُولُ اللَّهِ ﷺ عِصَابَةٌ عَدُوَّةً عَلَى الْهَـنَّةَ وَهِيَ تَكُونُ مَعَ المُهْدِيَّ إِسْمَهُ أَحَمَدُ -

qāla rasūlullāhī ‘iṣābatun taghzūl hinda wa hiya takūnu maʿal mahdiyyi ismuhū Aḥmad

The Holy Prophet said: "A community will fight in India and will be with the *Mahdī* whose name is Aḥmad."

(Rawāhul Bukhāriyyu fi Ṭūrīkh-hī)
Haḍrat ‘Abdullāh bin Hārith bin Jaz’ī states that the Holy Prophet said:

‘an ‘abdillāhibnil ḥārithibni jaz’izzubaidiyyiyī qāla: qāla rasūlullāhī yakhruju nāsun minal mashriqi fa yuwaṭṭī ‘ūna lilmahdiyyiy 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:

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)

(See: Jawahirul Israr, p56, Baharul Anwar Vol. 13, p 23)

Hadrat ‘Abdillah ibn ‘Umar narrates that the Holy Prophet stated: "Mahdi will appear from a village named, ‘Kad’a."

Hadrat Mirzâ Ghulâm Aḥmad’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 Ḥāḍrat 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.

Ahmadiyyat is Islam in its pristine purity, and not a new religion. It is the Renaissance of Islam in the Latter Days. Ahmadi Muslims strictly follow the original religion of Islam 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 Islam, of which the highest example was furnished in the life of the Holy Prophet of Islam. The movement the Promised Messiah and Mahdi started is an embodiment of the benevolent message of Islam - peace, universal brotherhood, and submission to the Will of God -- in its pristine purity.

The Ahmadiyya Muslim Jam‘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 'Ahmadiyya 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 Ahmādī Muslims. Thus he distinguished his followers from the other Muslims by conferring on them the title of Ahmādī.

(Ḥaḍrat Āḥmad, Ḥaḍrat Mīrzā Baghsūrūdīn Mūḥammad Āḥmad, p 43)

The name Ahmadiyya 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, Ahmādī, Ahmadiyyat, Ahmadiyya Muslim Jamā‘at (Community) are merely to distinguish Āḥmadī Muslims from other Muslims, and Ahmadi 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, Muḥammad and Aḥmad; Muḥammad was his name of glory, and Aḥmad was his name of beauty. In the name of Muḥammad 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 Aḥmad 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 Aḥmad and Muslims were taught patience and endurance. In his life in Medina, his name Muḥammad was manifested. But there was a prophecy that name Aḥmad would be manifested again in the Latter Days that a person would appear through whom the qualities of beauty, which characterize Aḥmad, 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."

*(Tablīgh-i-Risālat Vol. IX, pp 90-91)*

Aḥmadīs believe that the Promised Messiah and Mahdī’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 *Ummati Muslimah* will divide into 73 sects:

\[
taftariqu ummati ‘alā thalāθiñwwa sab‘îna millatan kulluhum finnāri ill millatañwwāḥida
\]
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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 'awala 'iman bāb iftarāq hadhi il ummati)

Thus, the Promised Messiah and Mahdi distinguished his followers from the other Muslims by conferring on them the title of Ahmadi Muslims.

Hadrat Muḥleḥ Ma‘ūd, Khalīfatul Masiḥ II writes regarding the name, 'Ahmadiyyat:'

"---The names Ahmadi, Ahmadiyyat, etc., do not point to a new religion. Ahmadi are Muslims and their religion is Islam. The slightest deviation from it, they consider wrong and degrading. True, Ahmadi have adopted the names, Ahmadiyyat, Ahmadiyya Movement, Ahmadiyya Jam‘at and so on. But adoption of a name is not the adoption of a new religion. The name Ahmadiyyat is the name of reinterpretation or a restatement of the religion of the Holy Qur’an. It is a restatement presented under Divine guidance by the founder of the Ahmadiyya Movement. The names Ahmadi, Ahmadiyyat, Ahmadiyya Jam‘at are merely to distinguish Ahmadi Muslims from other Muslims and Ahmadi interpretation from other interpretations of Islam. ...

--- 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 Ahmadi or Ahmadiyyat. 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 Ahmadiyyat, the attribute of Muḥammadiyyat having had its manifestation already. A better name could not have been adopted."

(Invitation to Ahmadiyyat, The London Mosque, 1980, p 3-4)

224
HADRAT MIRZA GHULAM AHMAD QADIANI, THE PROMISED MESSIAH AND IMAM MAHDI

Hadrat Mirza Ghulam Ahmad was the founder of the Ahmadiyya Movement in Islam and was the Promised Messiah and Mahdi 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 Hadrat Muhiyuddin Ibn ‘Arabi that the Promised Messiah would be born a twin.

Mirza Ghulam Murtada, the father of Hadrat Ahmad, 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 Ahmad 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, Mirza Hadi 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 Islampur.

Mirza Hadi Beg was a descendant of the uncle of the famous Amir Taimur 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 Qadi, of the surrounding district. Islampur, the village he had founded, came to be known as Islampur Qadi. In course of time the word 'Islampur' was dropped and the village was called Qadian. This latter became Qadian.
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(Ahmad the Guided One, Iain Adamson, pp17-18)

Hadrat Ahmad led a wholly blameless, pure and beneficent life, which followed in the minutest detail the pattern that had been established by the Holy Prophet. Thus, his life greatly mirrored that of the Holy Prophet. He had not received much formal education but had made a deep study of the Holy Qur’ân and of the scriptures of other faiths and was richly endowed with knowledge of the profound eternal verities.

In 1876 Hadrat 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’ân (3 June, 1876):

\[\text{By the heaven and the Morning Star. (86:2)}\]

(Dhikri Habib, p 224, by Hadrat Mufti Muhammad Sadiq, 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):

\[\text{Is not Allah sufficient for His servant? (39:37)}\]

226
These words were so impressed in his mind and he realized that Allāh would not forsake him, and He Alone will take care of his needs. So it happened. Throughout the remainder of his life, Allāh blessed him and all his needs in all his endeavors were fulfilled by Allāh. 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.

(Hadrat Mirzā Ghulām Aḥmād 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 Allāh 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'. Hadrat Mirzā Ghulām Aḥmād, 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 lilfāhi wa innā ilaihi rājiʿūn)
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His body was brought from Lahore to Qadian, and his funeral prayer was led by Ḥaḍrat Maulānā Nūruddeen™, 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.

Maulānā Abul Kalām Azād, Editor Akhbar '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 Mirzā Ghulām Ahmād 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 Mirzā 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 Islām 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 Islām against its enemies compels us to openly recognize his services for Islām. .... Mirzā Saheb's literature produced against Christians and Āryas has received general approval and acceptance,
and in his uniqueness he stands in need of no introduction. We have to recognize from our heart the values and the greatness of such literature now that it has completed its task. .... In the future, there is no hope that a person of such greatness will ever again be born in India."

(Vakeel, Amritsar; Review of Religions Vol Lxxxvi, No. 5, May 1991, p.38)

Children of the Promised Messiah and Mahdi as

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 Fadal Aḥmad (1855-1904).

Neither of these sons performed Bai′at during the lifetime of the Promised Messiah and Mahdi. However, Mirzā Sultān Aḥmad eventually performed the Bai′at at the hands of Ḥaḍrat Mirzā Bashiruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II.

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.
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From his second wife ten children were born whose name are as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Date of Birth</th>
<th>Date of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ismat Bibi</td>
<td>April 15, 1886</td>
<td>July, 1891</td>
</tr>
<tr>
<td>2.</td>
<td>Bashir Ahmad</td>
<td>August 7, 1887</td>
<td>November 4, 1888</td>
</tr>
<tr>
<td>3.</td>
<td>Bashiruddin Mahmud Ahmad</td>
<td>January 12, 1889</td>
<td>November 8, 1965</td>
</tr>
<tr>
<td>4.</td>
<td>Shaukat Bibi</td>
<td>1891</td>
<td>1892</td>
</tr>
<tr>
<td>5.</td>
<td>Mirza Bashir Ahmad</td>
<td>April 20, 1893</td>
<td>September 2, 1963</td>
</tr>
<tr>
<td>6.</td>
<td>Mirza Sharif Ahmad</td>
<td>May 24, 1895</td>
<td>December 26, 1961</td>
</tr>
<tr>
<td>7.</td>
<td>Mubarak Begum</td>
<td>March 2, 1897</td>
<td>May 23, 1977</td>
</tr>
<tr>
<td>8.</td>
<td>Mirza Mubarak Ahmad</td>
<td>June 14, 1899</td>
<td>September 16, 1907</td>
</tr>
<tr>
<td>9.</td>
<td>Amtul Naseer</td>
<td>January 28, 1903</td>
<td>December 3, 1903</td>
</tr>
<tr>
<td>10.</td>
<td>Amtul Hafeez Begum</td>
<td>June 25, 1904</td>
<td>May 6, 1987</td>
</tr>
</tbody>
</table>

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'iń, 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 *Ummmah* right from the beginning, and that last *Mahdī* 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."

*(Tadhkaratush Shahadatain, p 473)*

Promised Messiah and Mahdi™ further writes that the gist of our faith is:

لا إله إلا الله محمد رسول الله

lā ilāha illallāhu muḥammadur rasūllallāh

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 Khazā’in, Vol. 3: Izāla-i-Auhām, p 170)

The Mission of the Promised Messiah and Mahdīras

The mission of the Promised Messiah and Mahdīras has been told by the Holy Prophetras:

لاو کان الہ میں مخوفا بالَنَّا لَنَا لَهُ رَجُل ۚ او رَجُال مِن هَؤُلَاکَ

lau kānal ‘imānu mu‘allaqan biththurayyā lanā lahu rajulun au rījāłummin 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."

(Bukhārī Kitābuttafṣīr Sūrah Al-Jumu‘ah wa Muslim)

The Promised Messiah and Mahdīras 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 Islām.
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."
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."

(Taryaqul Qułúb, p 13)

**Status of the Promised Messiah and Mahdí**

Many traditions of the Holy Prophet have stated the status of the Promised Messiah and Mahdí. One of the traditions is as follows:

fa idha ra’itumuhu faba yi’uhu wa lau ḥabwan ‘alaththalji fa innahū khalifatullāh hilmahdí

When you hear the advent of Mahdí, 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 Khalifatullah Mahdí.

(Kanzul Ummal., Also footnotes to Musnad Ahmad bin Ḥanbal, Vol. 6, p 29-30; Abū Dā’ūd Vol. 2, Bab Khurjul Mahdí)

Other traditions of the Holy Prophet are:

fal yaqra’hu minnissalām

The one who recognizes the Promised Mahdí, he should convey my
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Salām'to him.

(Durr-i-Manthur, Vol. 2, p 445)

وَعَلَى رَأْيِ رَسُولِ اللَّهِ ﷺ مَالِكٌ يَنْفَرُدُ هَذَا السَّلِيمُ عَلَيْهِ الْجَلَالُ ﻓَا تُعْوَّلُ

wa ‘alā ra’sīhī malakuñyyunādī hādhal mahdiyyu khalīfatullāhī 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

(Ya‘ābī ‘almuwwadat, p 447)

مَنْ مَاتُ وَ لَمْ يَعْرِفْ إِمَامًا زَمَانِهِ فَقَدْ مَاتُ مَاتَ مَبَتِنَ الْجَاهِلِيَّةَ

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; Bahārul 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.

236
Welcome to Ahmadiyyat, The True Islam

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.

(Toha 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 Haqiqatul Wahî, 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 *Mubahilah* (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{a}. They were in fact continuing miracles of the Holy Prophet\textsuperscript{a}. 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 Islâm is a true and living religion. Thus Ḥaḍrat Mirzā
Ghulām Aḥmad, the Promised Messiah and Mahdí 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 Mahdí, 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 Mahdí which was not in the power of anyone to manufacture or improvise. Darqūṭnî, an eminent and recognized authority on Ḥadīth, had recorded that the Holy Prophet™ said:

\[
\text{inna limahdiyyinā āyataini lam takūnā mundhu khalqissamāwātī wal ārdī tankasifūl qamarū lī awwalī lailatin min ramadānā wa tankasifushshamsu finnisīfī minhu wa lam takūnā mundhu khalqallā hussamāwātī wal ārdī.}
\]

For our Mahdí 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 Ramadān.

(Sunan Dar Qutnî vol 2, p 65, Bāb Ṣafatūs-Ṣafatulkhusūṭ)
In this Hadîth four conditions have been stated, which if fulfilled will become a sign of the truth of the Imâm Mahdî:

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 Ramadân. The sign was to appear after and not before the advent of the Mahdî.

Some have objected that the lunar eclipse should have occurred on the first night of Ramadân. They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for moon used in the above stated Hadîth 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 Hilal in Arabic.

The above stated Hadîth does not mean to say that the lunar and solar eclipses have never occurred in the month of Ramadân before. In fact, according to astronomers they have occurred many times in the month of Ramadân since the time of the Holy Prophet. The crucial point is that there would be a claimant of being Mahdî at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened.

Hadrat Mirzâ Ghulâm Ahmad founded the Ahmadiyya Movement in Islâm in 1889, and announced his claim of being the Reformer 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 Ramadân was shown in 1894. An
eclipse of the moon occurred on Thursday night, the 13th of \textit{Ramaḍān}, 1311 \textit{Hijrah} (21st March, 1894), and the eclipse of the sun occurred on the 28th of the same month of \textit{Ramaḍān} (6th April, 1894), in exact accord with the prophecy of the Holy Prophet ﷺ. Ḥaḍrat Mirzā Ghulam Āḥmad proclaimed the eclipses in \textit{Ramaḍān} of 1894 to be a great sign in his favor. There have been many claimants of being \textit{Mahdī} in Islāmic history, but this sign was never shown for any one of them. This sign about the \textit{Mahdī} is found in the books of \textit{Ḥadīth} collected by both Shi‘ah and Sunnī sects. A great many of Islāmic religious books mention this prophecy about the expected \textit{Mahdī}.

\textit{(The Promised Messiah and Mahdī, Dr. Azīz 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.

\textit{(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 Islām had been laid. He also said that mosques will be built and people will join Islām 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."

\textit{(Dā‘īul Bala‘, 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 Mahdi 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 Mahdi and Messiah, he was blessed with extraordinary and miraculous knowledge of Arabic. He claimed that Allah 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-Sādiqin, Nūrul Ḥaq, and Khutbah Ilhāmiyya’ 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 Mahdi.

*(The Promised Messiah and Mahdi, 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 Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Ḥadrat Mirzā Bashiruddīn Mahmūd Aḥmad, his eldest son from his second wife, Ḥadrat Nusrat Jahān, who became the second Khalīfah on March 14, 1914 at the age of 25. Therefore, he was also known as Ḥadrat Muḥṣleḥ Maʿūd, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Ḥadrat 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.

Ḥadrat 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
"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 Muḥammad, 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.
Welcome to Ahmadiyyat, The True Islam

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,

ماضٍر الْأَوَّلِ وَالآخِرِ مُضْرَّرُ الْحَقِّ وَالْعَلَّاء كَانَ اللَّهُ نُزُلَ مِنْ السَّمَاء

MAZHARUL AWWALI WAL ĀKHARI MAZHARUL ḤAQQ WAL ‘ALĀ-I KA ANNALLĀHA NAZALA MI NASSAMĀ-I

mażharul awwali wal ākhari mażharul ḥaqqi wal ‘alā-i ka annallāha nazala mi nassamā-i

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from Heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed, (wa kāna amran maqdiyya)." (19:22)

The words beginning with: 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, Tabligh Risālat Vol. I, p 141; Tadhkira (English Translation), Muḥammad Zafrulla Khān, 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™ 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™ 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 Ishtihar" (Green leaflet).

According to the original prophecy, by the grace of Allāh, the Promised Messiah and Mahdi™ 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™ that he was the Musleḥ Ma‘ūd (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)

Ḥadṛat Musleḥ Maʿūd 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:

\[
 \text{‘ijlun jasadullahu khuwārun lahū naṣabuñwwa 'adhābun}
\]

A miserable half-dead calf; nothing awaits it but disgrace and destruction.

*(Karāmatuṣ-Ṣādiqīn)*

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 Mahdī 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 Mahdī 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 Ahmad referred to Pandit Lekh Rām as follows:

"Beware O' foolish and misled enemy.
Fear the cutting sword of Muḥammad!"

(Announcement of February 2, 1893, An attachment to Āīna Kamālat-i-Islām; Rūhani Khaza‘īn, Vol. 12, p 123)

In an Arabic poem in his book "Karāmatus-Ṣādiqīn" the Promised Messiah and Mahdī 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 Mahdī must have conspired this murder to fulfill his prophecy. The Promised Messiah and Mahdī 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 Mahdī. But Allāh protected the Promised Messiah and Mahdī from his enemies, throughout his life, as he had revealed in the very beginning.

(The Promised Messiah and Mahdī, Dr. Aziz Ahmad Chaudhry; p 115-116)

What Pundit Lekh Rām had prophesied did not, of course, come to pass. The Promised Messiah and Mahdī did not die within the specified period and his children did indeed survive. A great
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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 Islām and hurled vile abuse at Islām and its Prophet and proclaimed his mission to destroy Islām before the coming of Christ.

From the far distant land of India, and from a little known and inaccessible town of Qadian, Ḥaḍrat Mīrzā Ghulām Aḥmad 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
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."
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 Mohammedan 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; Tadhirah, 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 Mirzâ 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 Ahmad."

Boston Herald of June 23, 1907 published a large photograph of the Promised Messiah and Mahdi with the caption, 'Great is Mirzâ Ghulâm 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. Mirzâ Ghulâm 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, Islâm 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 Mubāhilah, 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 Haqiqatul 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 Argonout, 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

255
Welcome to Ahmadiyyat, The True Islam

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).


256
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’ân, 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."

(Ḥaqīqatul Wahi 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 ben very intense. All these signs have been fulfilled."

(Kitâbul Bariyya, pp 259-260)
Welcome to Ahmadiyyat, The True Islam

A LIST OF THE PROMISED MESSIAH AND MAHDĪ’S BOOKS

He will distribute so much wealth that there will be no one left to accept the wealth.

(Sunan ibn Majah Kitābul Fīm Bāb Fīmatul Dajjāl wa Kharūj ’Isa ibni Maryam wa Kharūj Yājūj wa Mājūj)

Ḥaḍrat Promised Messiah and Mahdī 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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<th>NO.</th>
<th>NAME OF THE BOOK</th>
<th>TITLE IN ENGLISH</th>
<th>PUBLISHED</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aik ‘Īsā’ī ki Tin Sawālun</td>
<td>Response to the Three Questions</td>
<td>1876</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>ka Jawāb</td>
<td>of a Christian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Brāhīn-i-Aḥmadiyya, I</td>
<td>Proofs of Aḥmadiyyat, I</td>
<td>1880</td>
<td>52</td>
</tr>
<tr>
<td>3.</td>
<td>Brāhīn-i-Aḥmadiyya, II</td>
<td>Proofs of Aḥmadiyyat, II</td>
<td>1880</td>
<td>80</td>
</tr>
<tr>
<td>5.</td>
<td>Brāhīn-i-Aḥmadiyya, IV</td>
<td>Proofs of Aḥmadiyyat, IV</td>
<td>1884</td>
<td>361</td>
</tr>
<tr>
<td>6.</td>
<td>Purānī Tahrīrān</td>
<td>Old Writings (Written: 1879)</td>
<td>1899</td>
<td>44</td>
</tr>
<tr>
<td>7.</td>
<td>Surma Chashm Ārya</td>
<td>Collyrium for Ārya’s Eyes</td>
<td>1886</td>
<td>276</td>
</tr>
<tr>
<td>8.</td>
<td>Shaḥnā-i-Ḥaq</td>
<td>Battalion of Truth</td>
<td>1887</td>
<td>123</td>
</tr>
<tr>
<td>9.</td>
<td>Sabz Ishtihār</td>
<td>Green Poster</td>
<td>1888</td>
<td>24</td>
</tr>
<tr>
<td>10.</td>
<td>Fataḥ Islām</td>
<td>Victory of Islām</td>
<td>1891</td>
<td>48</td>
</tr>
<tr>
<td>11.</td>
<td>Tāuḍīb-i-Marām</td>
<td>Explanation of Objectives</td>
<td>1891</td>
<td>52</td>
</tr>
</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Topic</th>
<th>Year</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>Izāla Auḥām, I</td>
<td>Removal of Suspicions, I</td>
<td>1891</td>
<td>222</td>
</tr>
<tr>
<td>13.</td>
<td>Izāla Auḥām, II</td>
<td>Removal of Suspicions, II</td>
<td>1891</td>
<td>314</td>
</tr>
<tr>
<td>14.</td>
<td>Al-Ḥaṣq Mubāḥisāa Ludhiana</td>
<td>Ludhiana Debate</td>
<td>1891</td>
<td>115</td>
</tr>
<tr>
<td>15.</td>
<td>Al-Ḥaṣq Mubāḥisāa Delhi</td>
<td>Delhi Debate</td>
<td>1891</td>
<td>177</td>
</tr>
<tr>
<td>16.</td>
<td>Āsmānī Faṣla</td>
<td>Divine Decision</td>
<td>1892</td>
<td>43</td>
</tr>
<tr>
<td>17.</td>
<td>Nishān-i-Āsmānī</td>
<td>Heavenly Sign</td>
<td>1892</td>
<td>56</td>
</tr>
<tr>
<td>18.</td>
<td>Ā'īna Kamālāt-i-Islām*</td>
<td>Mirror of Islam's Excellences</td>
<td>1893</td>
<td>678</td>
</tr>
<tr>
<td>20.</td>
<td>Ḥujjatul Islām</td>
<td>Convincing Proof of Islam</td>
<td>1893</td>
<td>12</td>
</tr>
<tr>
<td>21.</td>
<td>Sachā‘ī ka Iżāhār</td>
<td>The Expression of Truth</td>
<td>1893</td>
<td>30</td>
</tr>
<tr>
<td>22.</td>
<td>Jang-i-Muqaddas</td>
<td>The Sacred Battle</td>
<td>1893</td>
<td>211</td>
</tr>
<tr>
<td>23.</td>
<td>Shahādatul Qur’ān</td>
<td>Testimony of the Qur’ān</td>
<td>1893</td>
<td>104</td>
</tr>
<tr>
<td>24.</td>
<td>Toḥfa-i-Baghdād*</td>
<td>A Present to Baghdad</td>
<td>1893</td>
<td>33</td>
</tr>
<tr>
<td>25.</td>
<td>Karāmātūs-Ṣādiqūn*</td>
<td>Miracles of the Truthful</td>
<td>1893</td>
<td>123</td>
</tr>
<tr>
<td>26.</td>
<td>Hamāmātul Bushra*</td>
<td>Dove of Good News</td>
<td>1894</td>
<td>113</td>
</tr>
<tr>
<td>27.</td>
<td>Nūrul Ḥaq, I*</td>
<td>Light of the Truth, I</td>
<td>1894</td>
<td>186</td>
</tr>
<tr>
<td>28.</td>
<td>Nūrul Ḥaq, II*</td>
<td>Light of the Truth, II</td>
<td>1894</td>
<td>86</td>
</tr>
<tr>
<td>29.</td>
<td>Ihmāmūl Ḥujja*</td>
<td>The Convincing Proof</td>
<td>1894</td>
<td>41</td>
</tr>
<tr>
<td>30.</td>
<td>Sirrul Khilāfāt*</td>
<td>The Secret of Khilāfat</td>
<td>1894</td>
<td>117</td>
</tr>
<tr>
<td>31.</td>
<td>Anwārul Islām</td>
<td>The Light of Islām</td>
<td>1894</td>
<td>125</td>
</tr>
<tr>
<td>32.</td>
<td>Minanur Raḥmān*</td>
<td>Bounties of the Gracious</td>
<td>1895</td>
<td>123</td>
</tr>
<tr>
<td>33.</td>
<td>Diāul Haq</td>
<td>The Light of the Truth</td>
<td>1895</td>
<td>75</td>
</tr>
<tr>
<td>34.</td>
<td>Nūrul Qur’ān I</td>
<td>The Light of the Qur’ān, I</td>
<td>1895</td>
<td>42</td>
</tr>
<tr>
<td>35.</td>
<td>Nūrul Qur’ān II</td>
<td>The Light of the Qur’ān, II</td>
<td>1895</td>
<td>83</td>
</tr>
<tr>
<td>36.</td>
<td>Mi‘yārul Madhāhib</td>
<td>The Standard of Religions</td>
<td>1895</td>
<td>34</td>
</tr>
<tr>
<td>37.</td>
<td>Ārya Dharm</td>
<td>The Arya Religion</td>
<td>1895</td>
<td>108</td>
</tr>
<tr>
<td>38.</td>
<td>Sat Bachan</td>
<td>The True Word</td>
<td>1895</td>
<td>176</td>
</tr>
<tr>
<td>39.</td>
<td>Islāmī ‘Usūl kī Usūl-i-Ātham</td>
<td>Philosophy of the Teachings of Islām</td>
<td>1897</td>
<td>138</td>
</tr>
<tr>
<td>40.</td>
<td>Anjām-i-Ātham*</td>
<td>The End of Ātham</td>
<td>1896</td>
<td>347</td>
</tr>
<tr>
<td>41.</td>
<td>Sirāj-i-Munir</td>
<td>The Bright Lamp</td>
<td>1897</td>
<td>102</td>
</tr>
<tr>
<td>42.</td>
<td>Al-Īstifā’</td>
<td>The Query</td>
<td>1897</td>
<td>32</td>
</tr>
<tr>
<td>43.</td>
<td>Ḥujjatullāḥ*</td>
<td>Convincing Proof from God</td>
<td>1897</td>
<td>111</td>
</tr>
<tr>
<td>44.</td>
<td>Toḥfa-i-Qaṣariyya</td>
<td>A Present to the Queen</td>
<td>1897</td>
<td>32</td>
</tr>
<tr>
<td>45.</td>
<td>Jalsā-i-Abbāb</td>
<td>Gathering of the Friends</td>
<td>1897</td>
<td>32</td>
</tr>
<tr>
<td>46.</td>
<td>Maḥmūd ki Āmīn</td>
<td>Maḥmūd’s Amin</td>
<td>1897</td>
<td>8</td>
</tr>
<tr>
<td>47.</td>
<td>Sirājuddīn ‘Īsā‘ī ki Chār Sawālūn ‘Īsā‘ī</td>
<td>An Answer to the Four Questions of Sirājuddīn, a Christian</td>
<td>1897</td>
<td>48</td>
</tr>
<tr>
<td>48.</td>
<td>Kitābul Barīyya</td>
<td>The Book of Acquittal</td>
<td>1898</td>
<td>366</td>
</tr>
<tr>
<td>49.</td>
<td>Al-Balāgh*</td>
<td>The Conveyance of Message (Written: 1897)</td>
<td>1922</td>
<td>100</td>
</tr>
<tr>
<td>50.</td>
<td>Zarūratul Imām</td>
<td>The Need for Imām</td>
<td>1897</td>
<td>48</td>
</tr>
<tr>
<td>51.</td>
<td>Najmūl Huḍā*</td>
<td>The Star of Guidance</td>
<td>1898</td>
<td>149</td>
</tr>
<tr>
<td>52.</td>
<td>Rāż-i-Ḥaqqūt</td>
<td>The Secret of the Truth</td>
<td>1898</td>
<td>25</td>
</tr>
</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>No.</th>
<th>Book Title</th>
<th>English Title</th>
<th>Year</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>53.</td>
<td>Kashful Ghitā</td>
<td>The Opening of a Curtain</td>
<td>1898</td>
<td>48</td>
</tr>
<tr>
<td>54.</td>
<td>Ayyām-i-Šulāh</td>
<td>Days of Reconciliation</td>
<td>1899</td>
<td>200</td>
</tr>
<tr>
<td>55.</td>
<td>Haqiqatul Mahdī</td>
<td>The True Nature of Mahdī</td>
<td>1899</td>
<td>46</td>
</tr>
<tr>
<td>56.</td>
<td>Masiḥ Hindustān Main</td>
<td>Jesus in India (Written: 1896)</td>
<td>1908</td>
<td>107</td>
</tr>
<tr>
<td>57.</td>
<td>Sitārā-i-Qaṣarīah</td>
<td>The Star of the Queen</td>
<td>1899</td>
<td>18</td>
</tr>
<tr>
<td>58.</td>
<td>Taryāqul Qulūb</td>
<td>Elixir for the Hearts</td>
<td>1899</td>
<td>400</td>
</tr>
<tr>
<td>59.</td>
<td>Tohfa-i-Ghaznavia</td>
<td>A Present for the Ghaznavī</td>
<td>1902</td>
<td>62</td>
</tr>
<tr>
<td>60.</td>
<td>Ruidād-i-Jala Du'ā'</td>
<td>Minutes of the Meeting for Prayer</td>
<td>1900</td>
<td>40</td>
</tr>
<tr>
<td>61.</td>
<td>Khūṭba-i-Iḥāmiyya*</td>
<td>The Revealed Sermon</td>
<td>1902</td>
<td>334</td>
</tr>
<tr>
<td>62.</td>
<td>Lujjatun Nūr*</td>
<td>The Sea of Light (Written: 1900)</td>
<td>1910</td>
<td>140</td>
</tr>
<tr>
<td>63.</td>
<td>Government Angraizī aur Jihād</td>
<td>The British Government and Jihād</td>
<td>1900</td>
<td>34</td>
</tr>
<tr>
<td>64.</td>
<td>Tohfa-i-Golārhiyya</td>
<td>A Present for the Golārhi</td>
<td>1902</td>
<td>254</td>
</tr>
<tr>
<td>65.</td>
<td>Arba’īn</td>
<td>Forty (Brochures), 4 Volumes</td>
<td>1900</td>
<td>142</td>
</tr>
<tr>
<td>66.</td>
<td>I’jāzul Masīh*</td>
<td>Miracle of the Messiah</td>
<td>1901</td>
<td>203</td>
</tr>
<tr>
<td>67.</td>
<td>Aik Ghalī ka Irālā</td>
<td>A Misunderstanding Removed</td>
<td>1901</td>
<td>12</td>
</tr>
<tr>
<td>68.</td>
<td>Dāfī-ul-Balā’</td>
<td>The Remover of the Calamity</td>
<td>1902</td>
<td>28</td>
</tr>
<tr>
<td>69.</td>
<td>Al-Hudā*</td>
<td>The Guidance</td>
<td>1902</td>
<td>32</td>
</tr>
<tr>
<td>70.</td>
<td>Nazūlul Masīh</td>
<td>The Advent of Masīh (Written: 1902)</td>
<td>1909</td>
<td>242</td>
</tr>
<tr>
<td>71.</td>
<td>Kashī-i-Nūḥ</td>
<td>The Ark of Noah</td>
<td>1902</td>
<td>88</td>
</tr>
<tr>
<td>72.</td>
<td>Tulḥfatun Nadwah</td>
<td>A Present to the Nadwah</td>
<td>1902</td>
<td>16</td>
</tr>
<tr>
<td>73.</td>
<td>I’jāz-i-Aḥmadī</td>
<td>The Miracle of Aḥmadī</td>
<td>1902</td>
<td>101</td>
</tr>
<tr>
<td>74.</td>
<td>Review Bar Mubahīsa</td>
<td>Review of the Batālvi and Chakrālvi</td>
<td>1902</td>
<td>8</td>
</tr>
<tr>
<td>75.</td>
<td>Mawāḥibur Rahmān*</td>
<td>Gifts of God</td>
<td>1903</td>
<td>144</td>
</tr>
<tr>
<td>76.</td>
<td>Nasīm-i-Da’wat</td>
<td>The Breeze of Invitation</td>
<td>1906</td>
<td>104</td>
</tr>
<tr>
<td>77.</td>
<td>Sanātān Dharm</td>
<td>The True Teachings</td>
<td>1903</td>
<td>16</td>
</tr>
<tr>
<td>78.</td>
<td>Tadhkratash Shahādatain</td>
<td>A Narration of Two Martyrdoms</td>
<td>1903</td>
<td>128</td>
</tr>
<tr>
<td>79.</td>
<td>Śirātul Abdāl*</td>
<td>The Characteristics of Godly People</td>
<td>1903</td>
<td>21</td>
</tr>
<tr>
<td>80.</td>
<td>Lecture Lahore</td>
<td>The Lahore Lecture</td>
<td>1904</td>
<td>54</td>
</tr>
<tr>
<td>81.</td>
<td>Lecture Sialkot</td>
<td>The Sialkot Lecture</td>
<td>1904</td>
<td>46</td>
</tr>
<tr>
<td>82.</td>
<td>Lecture Ludhiana</td>
<td>The Ludhiana Lecture</td>
<td>1905</td>
<td>50</td>
</tr>
<tr>
<td>83.</td>
<td>Aḥmadī aur Ghair Aḥmadī</td>
<td>The Difference between an Aḥmadī</td>
<td>1905</td>
<td>16</td>
</tr>
<tr>
<td>84.</td>
<td>Al-Waṣiyyat</td>
<td>The Will</td>
<td>1905</td>
<td>34</td>
</tr>
<tr>
<td>85.</td>
<td>Chashma-i-Maṣhī</td>
<td>A Healing Fountain</td>
<td>1906</td>
<td>60</td>
</tr>
<tr>
<td>86.</td>
<td>Tajalliyyāt-i-Iḥāhiyya</td>
<td>The Divine Manifestations</td>
<td>1922</td>
<td>24</td>
</tr>
<tr>
<td>87.</td>
<td>Qadian Ki Ārya aur Ham</td>
<td>Āryas of Qadian and We</td>
<td>1907</td>
<td>44</td>
</tr>
<tr>
<td>88.</td>
<td>Brāḥīn-i-Aḥmadīyya (Vol. 5)</td>
<td>Proofs of Aḥmadīyyat (Vol. 5)</td>
<td>1905</td>
<td>428</td>
</tr>
<tr>
<td>89.</td>
<td>Haqiqatul Wahi*</td>
<td>The Nature of Revelation</td>
<td>1906</td>
<td>720</td>
</tr>
<tr>
<td>90.</td>
<td>Chashma-i-Ma’rifat</td>
<td>The Fountain of God Realization</td>
<td>1908</td>
<td>436</td>
</tr>
<tr>
<td>91.</td>
<td>Paighām-i-Šulāh</td>
<td>The Message of Reconciliation</td>
<td>1908</td>
<td>64</td>
</tr>
</tbody>
</table>

*The Book is either entirely or partly in Arabic.*

---

260
BELIEFS OF AḤMADIYYA JAMĀ‘AT

The Promised Messiah and Mahdi writes about beliefs of Ahmadi:

"We do believe that there is none worthy of worship except God Almighty and Ḥadīr Muḥammad, the Chosen One, is His Messenger and the Khātam al-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 Qurʾān 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 Jamā‘at 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 إِلَهَ إِلَّا الَّهُ مِحْمَدُ رَسُولُ اللَّهِ

lā ilāha illallāhu muḥammadur rasūllullāh

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 Qurʾān. They should abide strictly by the Qurʾānic 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 Islâm by the general consensus of opinion of those who follow the traditions of the Holy Prophet™ of Islâm, 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 Āḥmadiyya beliefs:

"The summary and essence of our faith is that there is no one worthy of worship except Allah and that Muḥammad 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, Muḥammad™, 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 Kāfīr. 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™."

(Izhā-l-Ī-Auḥām, pp 69-70)

The Promised Messiah and Mahdi™ further writes:

"The five pillars on which Islâm is based are part of our faith. We
Welcome to Ahmadiyyat, The True Islam

hold fast to the Word of God, the Holy Qur’ān, to which we are commanded to hold fast. Like Fārūq, we announce that the Book of Allāh suffices us, and like ‘Ā’ishah, 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, the Chosen One, is His Messenger and Khātam al-Anbiyā."


Aḥmadis believe that Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian is the Promised Messiah and Imam Mahdī of the Latter Days who was sent by God Almighty to serve Islam as prophesied by our master Prophet Muḥammad. Ḥaḍrat Aḥmad is thus a servant and follower of Ḥaḍrat Muḥammad.

Aḥmadis also believe that Prophet Jesus 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 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, 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 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 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’an (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’ān 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)
Welcome to Ahmadiyyat, The True Islam

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.

A brief explanation of the beliefs of Ahmadiyya Jamā‘at as presented by Ḥaḍrat Mirzā Bashiruddin 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:

لاَّ كَانَ مُوسَى وَيُوسُفُ قَلِيلًا حَيَّنِي لِمَا وَسَعَهُمَا إِلَّا أَنْتَابِي

If Moses and Jesus were alive today, they would have had to believe in me and follow me.


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.

*(Invitation to Ahmadiyyat, The London Mosque, London, UK,
1980, pp 6-11)*

**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
Aḥmâdî 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-‘ūla* (Initiation) which the Promised Messiah
and Mahdi™ wrote in his own handwriting are as follows:

*بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ*

*bismilla hirrahmâ nirrahîm*

268
In the name of Allah, the Gracious, the Merciful

ناحمدعُ و نصلِّي

We praise Him and we worship Him

“..."I repent, today at the hand of Ahmad 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.

اٰسْتَغْفِرْ اللَّهُ رَبِّيُ اٰسْتَغْفِرْ اللَّهُ رَبِّيَ مِنَ كُلِّ ذَنْبِ وَ أَتُوبُ إِلَيْهِ وَ اٰشْهَدُ أَنْ لَا إِلَهَ إِلَّا الْلَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اٰشْهَدُ أَنْ مُحَمَّدًا عِبَادُهُ وَ رَسُولُهُ رَبِّي إِلَى ٰظْلَمَتْ نَفْسِي وَ اٰعْتَرَفْتُ بِذَنْبِي وَ غَفَّرَ لِيْ ذُنُوبِيَ فَأَنَا لَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنتَ

astaghfirullā-ha rabbi, astaghfirullāha rabbi, astaghfirullāh rabbi min kulli dhanbīnwwa atūbu ilaihi wa ash-hadu allā ilāha illallāhu wahdahū lā sharīkalah wa ash-hadu anna muḥammadan ‘abduhū wa rasūluh rabbi innī zalamtu nafsī wa’taraftu bi dhanbī faghfirli dhunūbi fa innahū lā yaghfirudhdhunūba illā anta

269
Welcome to Ahmadiyyat, The True Islam

I beg pardon from Allah, my Lord. I beg pardon from Allah, my Lord. I beg pardon from Allah, my Lord, from all my sins and turn to Him. I bear witness that there is none worthy of worship except Allah and He is One and has no partner. And I bear witness that Muhammad is His Servant and Messenger. O my Lord, my Allah, I wronged my soul and I confess all my sins; forgive me my sins, for there is none else except Thee to forgive.

(ʿīratul Mahdī, Vol. 1, pp 77-78, Second Print, 1935)

The Ten Conditions of Baiʿat (Initiation)
Published by the Promised Messiah and Mahdīfas

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 Durūḍ (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 Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
Welcome to Ahmadiyyat, The True Islam

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 Allâh 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-Islâmic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur’ân; 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 Islâm 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 Allâh, 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 Ishtihar “Takmîl-i-Tablîgh, 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 Islam is the ultimate religion for the salvation of mankind. All Muslims believe that Islam 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 Islam. 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 Islam. All the differences were on the matters 272
of interpretation and other details. The Promised Messiah and Mahdi has tried to remove the differences by presenting correct interpretation of what is stated in the Holy Qur’an and the Ahadith. Some prominent differences are as follows:

i. Jesus Christ’s Demise

Many non-Ahmadis 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.

Ahmadis 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 Mahdi 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 Mahdi 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’an, there exists a Divine promise regarding Jesus Christ:
Welcome to Ahmadiyyat, The True Islam

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 Ahmadi Muslims 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 Ahmadi Muslims believe, has been fulfilled in the advent of Hadrat Mirza Ghulam 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 Qur’an and Hadith.

The Promised Messiah and Mahdi writes:

"Remember very well that no one shall ever come down from..."
Welcome to Ahmadiyyat, The True Islam

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."

(Rūḥānī Khāzâ’in vol. 20, Tadhkirat-ul-Shahādatain 67)

ii. The Second Advent of the Messiah and Imam Mahdi

All Muslims believe that in the Latter Days a reformer, a Messiah and Mahdi would appear and restore the religion of Islam to its former glory.

Non-Ahmadi 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 Mahdi (Who they believe is a different person and would be from the fold of Islam) will spread Islam with sword and wage a war on all those who disbelieve.

Ahmadi 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,
Welcome to Ahmadiyyat, The True Islam

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, Haḍrat Mirzā Ghulām Aḥmad has come fulfilling the prophecy of the second advent of Jesus. Ahmadīs believe Mahdī and Messiah are one and the same person, and that person is Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian. He came for the Renaissance of Islam and his sword was his pen, with which he indicated the truth and superiority of Islam.

a. Non-Aḥmādī Muslim's Concept of the Advent of the Messiah and Imām Mahdīas

Non-Aḥmādī 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 Islam! 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...
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 Aḥmādī 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 Aḥmādī 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
Welcome to Ahmadiyyat, The True Islam

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 Muḥammad.

(Revival of Religion, Ḥadrat Mirzā Tāhir Ahmad, pp 3-6)
c. Messiah and Mahđī are the Same Person

Some of the traditions of the Holy Prophet regarding the advent of Messiah and Imām Mahđī, which clearly state that Masīh and Imām Mahđī are the same person are as follows:

لا المهدى إلا عيسى بن مريم

lal mahdiyyu illā ‘isabna maryama

There is no Mahđī except 'Isa.

(Ibn Majah, Bāb Shiddatuz Zamān)

يُؤُسِّسُ من عاش منكُم أن يَلْقِي عِيسَى بن مَرْيَمَ إِمَامًا مُهَدِيًا وَحُكْمًا عَدْلاً يَكْسِبُ الصَّلَحِيَّ بِه وَيُقْتَلُ الجَنُوْرُ

yūshaku man ‘āsha minkum aňyyalqā ṣisābna 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 Imām Mahđī 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 Mahđī is no other than the Messiah promised to Muslims. To think that the Messiah and the Mahđī are two different persons is wrong as is clear from the above
Welcome to Ahmadiyyat, The True Islam traditions.

The Promised Messiah and Mahdi was called "Jesus, son of Mary" because of many similarities between the mission of the Promised Messiah and Hadrat ‘Îsâ (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 jamāli, 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:

 कैफ़ः ते हलकः अमः अना अल्ला वु फियसी बन मरविम अखरः

kaifa tahliku ummatan anā awwaluhā wa ‘îsabnu 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 'Umal, Vol. 7, p 203)

Hadrat 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 Mahdi and as Arbiter for the internal and external differences."

(Arba'ın)

iii. The Interpretation of the Finality of Ḥadrat Muḥammad's Prophethood

In the Holy Qur'an, Allah has bestowed the title "Khātaman Nabiyyin" on the Holy Prophet.

مَا كَانَ مُحَمَّدًا أَبَا أَحَدِمِينَ رَجَالِكُمْ وَلَكِنْ رَسُولُ اللهِ وَخَاتِمَ النَّبِيَّيْنَ وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا

mā kāna muḥammadun abā ahadimmirrijālīkum wa lā kirrasūlālāhi wa khatamannabiyyīn wa kānallāhu bi kulli shai‘in ‘alīmā

Muḥammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. (33:41)
Non-Ahmadī Muslims interpret the verse to mean that there can be no Prophet of any kind after Ḥadrat Muhammad and the door of revelation has closed forever and that Allāh will never speak directly to his servants again.

The Arabic word *khātām* 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-Muwarid*, al-Mufradat of Imam Raghib, Fath and Zurqānī).

Ahmadī 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. Ahmadīs 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. Any Prophet coming after him must be his follower and, therefore, will come from the fold of Islam. This is what the Holy Prophet himself prophesied, when he foretold the coming of ʿĪsa ibn Maryam from among his followers to rejuvenate Islam in the Latter Days:

*کَيْفَ أَنتُمْ إِذَا نَزَّلَ ٱبْنُ مَرْيَمَ مَنْ مَرْيَمَ وَإِمَامُكُمْ مَنْكُمْ*

**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, Kitābul Anbiyā, Bāb Nuzūl ‘Īsa*)

Ahmadīs believe that this prophecy has been fulfilled in the person
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of Ḥaḍrat Mirzā Ghulām Āḥmad who claimed to be the Promised Messiah and Mahdi™, while Non-Aḥmādī Muslims are still awaiting its fulfillment.

Thus, Ahmadīs believe firmly, fervently, without any ambiguity or reservation, and with all their heart and soul, that the Holy Prophet of Islam, Ḥaḍrat Muḥammad Muṣṭafā™ is Khātaman 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 Tashri‘i Nabuwat 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 Zilli Nabuwat, 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
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obvious example is Ḥaḍrat ‘Īsā (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 Ḫatm-i-Nabuwat is that after the advent of the Holy Prophet, Ḥaḍrat Muḥammad, the only type of Prophethood which remains is one which serves Sharī‘ah-i-Muḥammadi 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 Khāṭumān 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 Mahdī 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 Sharī‘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 Mahdī 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,
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."

(Hanamatul Bushra, p 8)

The spiritual impact of Khâtaman Nabiyyîn was effective even at the time when Ḥadrat Adam was passing through the early stages of his creation.

The Holy Prophet once stated:

kunto maktûban ìndallâ hi khâtamannabiyyîna wa inna âdama la munjadilun fi ținihî

In the sight of Allâh, I was Khâtaman Nabiyyîn since the time the Adam was still in developmental stages.

(Musnad Ahmad, p 127/4; Kanzul 'amâl p 112/6)

Ḥadrat ‘Ā’ishah, the spouse of the Holy Prophet, has clarified the meaning of Khâtaman Nabiyyîn. She is reported to have said:

qûlû innahû khâtamul anbiyâ’i wa lâ taqûlû lâ nabiyya ba țahû

"Say that he (The Holy Prophet) is Khâtaman Nabiyyîn but do not say that there will be no Prophet after him."

(Commentary, Durr-i-Manthur, Vol. 5, p 204; Majma’ Bahârul Anwâr, Vol. 4, p 8)
iv. The Institution of Khilāfāt

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 Khilāfāt 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 Khilāfāt-i-Rāshida (The Pious Caliphate).

(A Book of Religious Knowledge, Waheed Ahmad, p. 153)

The promise of Khilāfāt-i-Rāshida is linked to the following four conditions which the Ummat-i-Muslimah must fulfill:

1. Should have strong belief (‘Imān) in the Promise of God Almighty regarding the establishment of Khilāfāt-i-Rāshida.

2. Should act righteously, as is desired of subjects of the Khilāfāt-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 Khalīfah of the time, while keeping in mind the end of the proud people, which always results in disobedience and sinfulness.

286
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 *Jama‘at* 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 *Jama‘at* Ahmadiyya upon the demise of the Promised Messiah and Mahdi. This *Khilafat* is a 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:

Allâh'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, Rühânî Khazâ’in vol. 20, pp 304-305")

The Ahmadiyya *Khilafat* is the second manifestation and Allâh has assured Ahmadi Muslims that this *Khilafat* will endure to the end of time. *Khilafat* provides unity, security and progress for the *Jamâ‘at-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 Jihad

Non-Ahmadian Muslims often object that Hadrat Mirza Ghulam Ahmadi forbade Jihad to please the British Government, and he wrote many books to abrogate Jihad.

This charge is totally false. Jihad is a part of Islam. He only rejected the concept of Jihad then, current among many Ulema (Learned person of the religion) and sects of Islam, and that only pertaining to the part of Jihad, which is called Jihad by sword. It was only so because conditions for such a Jihad were not present. He did not abrogate the concept of Jihad 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 Jihad 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 Islamic Law. God Almighty has clearly forbidden Jihad by sword in a time of peace and security."

(Tohfah Golarviyyah, p 82)

"Striving in the cause of Allah, which is designated Jihad, 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 Islam, and in this our own age, to entertain serious misconceptions concerning it, which has rendered the teachings of Islam open to the criticism of its opponents, whereas Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God."

(British Government and Jihad, p 1)

According to the Holy Qurʾān, the Holy War, called Jihad, is in
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reality a holy campaign with the help of the Qur’ân to bring about a spiritual revolution in the world.

وَ جَاهِدُنَّ هُمُّ بِهِ جَهَادًا كَبِيرًا

wa jähid hum bihi jihâdan kabîrâ

And strive against them with it (The Qur’ân) a great striving (25:53)

The word Jihâd is derived from the verb Jahada which means exerting oneself or striving. In the early period of Islâm, Jihâd in legal terms was defined as 'fighting the unbelievers'. Some scholars considered this to be the 'smaller Jihâd'. The 'greater Jihâd' 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 'Jihâd of the heart' refers to the struggle against one's evil desires, whilst 'Jihâd of the tongue' is the forbidding of evil and the ordering of good. There is also 'Jihâd of the hand', which entails carrying out and ordering disciplinary measures in order to prevent sinful actions, and finally 'Jihâd of the sword' which relates to fighting the unbelievers for the sake of the faith. ...

... As with older Jihâd literature, recent writings on Jihâd devote more space to the 'smaller Jihâd', while making mention of the fact that the term 'Jihâd' has a greater connotation than that of fighting. In recent Jihâd literature, the subject of 'greater Jihâd' is said to be the struggle against the lower self (Jihâd al-shaitân). 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 Jihâd' is said to have originated from a tradition of the Holy Prophet". Upon returning from a battle he is reported to have said:
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ра́йя‘ нә мина́л жиха́д илал а́шгхар или́л жиха́д илал а́кбари

We are returning from the lesser Jihad (fighting) to the greater Jihad (struggle against self)

(Kanzul ‘Ummāl al-juz al-rabia)

When asked by one of his companions as to what constitutes the greater Jihad, he replied, "The Jihad against oneself". ...

... Another facet of Jihad, in recent Jihad 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 Jihad, namely, 'educational Jihad' (Jihad al-tarbiyyah). This form of Jihad is characterized by argumentation and demonstration, and is often referred to as the 'Jihad of tongue' or 'Jihad of the pen'. This form of Jihad has its origin in the following Qur’ānic verse:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُعَظْمَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالْحَسَنِ

ud’u ila sabīlī rabbika bilḥikmati wal mau’īzatil ḥasanati wa ḥādil hum billatī 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 "Jihad of pen" is deemed by the Promised Messiah and Mahdi™ to be the most important form of Jihad in modern times.
In his various writings, the Promised Messiah and Mahdi uses the Qur’an, and those Ahadith that he considers to be authentic, to throw light on what he regards to be the true nature of Jihad. He argues that, through the ages, the concept of Jihad has gradually become misunderstood. Even the writings of those classical scholars are rejected, who advocate that the killing of infidels under the banner of Jihad 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 Jihad was one.

Thus, Jihad is of three types:

1. The Jihad that is waged against Satan and satanic teachings and designs, and efforts to convey the message of Allah and to preach the Word of God, is the great (Jihad Kabir).

2. The Jihad against oneself which in Islamic idiom is called the greatest (Jihad Akbar).

3. The Jihad that is waged against the enemy of freedom of conscience; this is called the lesser (Jihad Asghar).

In his book, Masih Hindustan 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...
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'an 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'an 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."

(Nurul Haq, p 63)
THE KHILĀFAT-I-AHMADIYYA

God Almighty promised Khilafat-i-Rāshida (The guided Khilafat) to Muslims. God Almighty says in the Holy Qur’ān:

وَعَلَّمَ الْمُؤْمِنِينَ أَنْ تَعْمَلُوا صَلَاحًا وَتَعْمَلُوا الْقَبْلَةَ ليُسْتَخْلِفَنَّهُمْ في الأَرْضِ كَمَا أَسْتَخْلَفَ الْذِّيْنَ مِن قَبْلِهِمْ وَلِيُكَفِّرْنَ لَهُمُ دِينَهُمْ أَنْ يُعَبَّدَ نَيْنَيْنَ لَهُمْ وَلَيْبَيَلُنَّهُمْ مَنْ بَعْدِ خَوْفِهِمْ أَمَّنَا يُعِيدُونَنِي لَا يُشَرَّكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الفَسَقُونَ

wa ‘adallā hulladhīna āmanū minkum wa ‘amilussālihāti la yastakhli fannahum fil arḍī kamastakhla falladhina min qablihim wala yu makkīnanna lahum dīnahu mullahirtaḍa lahum wala yubaddi lanna hummīm ba‘di khaufihim amma ya‘budūnānī la yushrikūna bi shai‘a wa man kafara ba‘da dhālika fa ulā’ika humul fasiqūn

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
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Khilāfāt 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 Khilāfāt 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 Khilāfāt, on the pattern of Prophethood, would re-emerge." After saying this, the Holy Prophet did not add any further comments.'

(Musnad Aḥmād, Awwal Musnadal Kūfīyyīn, Vol. 4, P 273)

Need for a Khilāfāt

Ḥaḍrat Mirzā Bashir 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 Khilāfāt after the system of Prophethood. The Khalīfah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalīfah till it becomes a strong and sturdy tree.

It shows that in fact Khilāfāt is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet says that after every Prophet the system of Khilāfāt is established."

مَا كَانَتْ نَبُوَّةُ فَطْرَ الَاّ تَبْعَثُهَا خَلَاْقَة

mā kānat nabuwwatun qaṭṭa illā tabi‘at-hā khilāfātun

'There has been no Prophet who has not been followed by Khilāfāt.'

(Khaṣā ṭisulkubrā, part II, p 115)
Establishment of Khilāfat

As the system of Khilāfat is a branch of the system of Prophethood, so Allah has kept the task of appointing the Khalifah in His own hands, just like the appointing of the Prophets is done by Him. Also Allah chooses the person who is the most eligible to become a Khalifah. Through the blessings of Prophethood, a well trained group of pious believers comes into being during the time of the Prophet. Allah Almighty, as a blessing allows them to share the task of selecting the Khalifah.

In this way, Allah blesses His pious people (The momins) with the satisfaction of their obedience and cooperation with the appointed Khalifah. Hence, apparently it might seem that a Khalifah is chosen by a group of pious people, but in reality everything happens according to the Will of Allah; only His Will prevails.

That is why Allah has repeatedly said in the Holy Qur’ān, that He is the One Who chooses and appoints the Khalifah, and to explain this point the Holy Prophet said, that after him, Allah and the momins will accept no one else but Ḥaḍrat Abū Bakr Siddiq as the Khalifah.

The Promised Messiah and Mahdi has also explained in his book "Al-Wāsiyyat", that on the demise of the Holy Prophet Muḥammad, Allah Himself chose Ḥaḍrat 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 Ḥaḍrat 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. ...

(Rūḥānī Khazā‘īn Vol 20, Risāla Al-Waṣiyyat, p 5)

Signs of Khilāfah

How can we identify a true Khalīfah? A righteous Khalīfah has two main signs. One of them has been quoted in the Holy Qur’ān as follows:

وَعَدَ اللَّهُ الَّذِينَ أَمَنُّوا مَنْ كَمِّمُوا وَعَمِلُوا الصَّلِحَاتِ لِيَسْتَخْفَفَلِّيْهِمْ فِي الْأَرْضِ كَمَا استَخْفَفَلِّيْهِمْ مِنْ فَتْحِيْمَهُ

wa‘adallā hulladhīna āmanū minkum wa ‘amilussalihāti la yastakhlifāna hum filardi kamastakhla falladhīna min qablīhim.

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 Khulafā 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 Khilāfah is a gift of God, and it helps in the completion of the task of Prophethood, the establishment of Khilāfah has two main conditions:

1. First, there should be people eligible for it in the community.

2. Second, there should be a need for Khilāfah for the completion of Prophethood.

Since only Allāh has the best knowledge of both these conditions, He only knows the true time for Khilāfah. The Holy Qur’ān says about Prophethood:

\[
\begin{align*}
\text{yūnazzilū l-malā`ikatā bī�rūḥī min a`mārīḥi `alā ma`āyshā-`u}
\hspace{1cm}
\text{a`ūfānū fātaqūn}
\end{align*}
\]

\[
\begin{align*}
\text{yu nazzilul ma`ā`ikata birrūhi min amrīhi `alā ma`āyyashā-`u}
\hspace{1cm}
\text{min `ibādihī an andhirū annahū lā ilāha illā anā fattaqūn}
\end{align*}
\]
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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 Khalifah 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 Mirzā 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:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

kataballahu la aghlibanna ana wa rusulī

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
Welcome to Ahmadiyyat, The True Islam

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 Allāh once again shows a strong manifestation of His power and saves the falling community.

Allāh'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, Allāh shall send the second manifestation for you, and it shall stay with you for ever ---"

(Al-Wasiyyat, pp 6-7, Ruhānī Khazā‘in vol. 20, pp 304-305)

Electio of Khalīfatul Masīḥ

Islamic teaching regarding appointment and status of a Khalīfah is that the office of Khilāfah can under no circumstances be inherited. Rather, Khilāfat is a holy trust which is entrusted to a pious member of the Jamā‘at through election. Islam further teaches that although the Khalīfah is appointed through elections, in fact, God Almighty is guiding the members towards election of a righteous and able person as Khalīfah. This
Welcome to Ahmadiyyat, The True Islam

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 Masih (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 Hadrat Mušleḥ Maʿūd, 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)

Aḥmādī Muslims firmly believe that it is Allāh 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 Khalīfah 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 Aḥmadiyya Community. The presence
of the Khalīfah is a great blessing from Allāh for the Jamāʿat. He is the spiritual leader of every Ahmādi, 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 Mahdi’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 Nūrūddīn 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 Ghulām Rasūl and his mother's name was Nūr Bākht. His lineage can be traced back to Hadrat ‘Umar Bin Kaṭṭāb. His family, from the very beginning, had an immense love for the Holy Qur’ān, which Hadrat Maulvi Nūrūddīn fully inherited. Possessing vast religious knowledge, Hadrat Maulvi Nūrūddīn 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 Hadīth and performed Ḥaǧj. 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 Nūrūddīn 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 Nūrūddīn, 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 Nūrūddīn 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 Nūruddin 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 Šadr Anjuman Āhmadiyya, Qadian.

Promised Messiah and Mahdi passed away on May 26, 1908 at Lahore. His body was brought to Qadian. Ḥaḍrat Maulvi Nūruddin 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 Nūruddin 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 Āhmadiyya.
- 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 Khalīfatul Masīḥ II ra (1889-1965)  
(Period of Khilafat: March 14, 1914-November 8, 1965)

One of the prophecies revealed to the Promised Messiah and Mahdi ra 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 Ahmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Ḥadrat Mirzā Bashīruddīn Māhmūd Ahmad ra, who at the demise of Khalīfatul Masīḥ I ra, became the second successor of the Promised Messiah and Mahdi ra at the young age of 25 years old. Therefore, he was also known as Ḥadrat Muṣleḥ Maʿūd, the Promised Reformer.

He got his primary education in a school in Qadian and then in the Taʿlīmul Islām 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 Qurʾān and the Ahādīth from Ḥadrat Maulvi Nūruddīn ra. 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 ra regarding Ḥadrat Muṣleḥ Maʿūd 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 Sūrah Fāṭihah, the first chapter of the Holy Qurʾān. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qurʾān.

In February 1911, he founded *Anjuman Anṣārullāh*. 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, Ḥāḍrat Maulvī Nūruddīn, 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 ‘Ali, who wanted to do away with the system of Khilāfat. During the Khilāfat of Ḥāḍrat Maulvī Nūruddīn 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 Masīh I (on March 14, 1914), his Will was read out to some 2,000 Ṭāḥīmadīs, 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 Māḥmūd 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 Māḥmūd Aḥmad, now the Second Khalīfah of the Promised Messiah and Mahdī.

Maulvī Muḥammad ‘Ali, 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 Isha‘at Islam. The followers of Maulvī Muḥammad ‘Ali are commonly referred as Lāhorī Akhmadīs and differ with the Aḥmadiyya Jamā‘at on two important points:

1. The Lāhorī Akhmadīs regard the Promised Messiah and Mahdī as only a Mujaddid (Reformer) and not a Prophet.
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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 Šadr Khalifatul Masih II, Musleḥ Ma‘ūd, 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 Jam‘a Aḥmadiyya to train missionaries.

Shaṭar Khalifatul Masih II organized the administrative body, the Šadr Anjuman, of the Jam‘a‘at 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 Qur‘ān in Urdu, known as Tafsir-i-Kabīr; and also wrote a short commentary of the Holy Qur‘ān, the Tafsir-i-Saghir. He was also a great orator, and many of his speeches would continue for hours.

Shaṭar Khalifatul 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 Šadr Khalifatul Masih II in Urdu, entitled, "Aḥmadiyyat, the True Islām" was read, after translation into English.

In 1954, Shaṭar Khalifatul 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 Khalīfatul Masih, in 1947 at the time of partition of Indian subcontinent into India and Pakistan, millions of members of Jamā’at Aḥmadiyya had to migrate from India to Pakistan. At this occasion, Jamā’at under the guidance and supervision of Ḥadrat Khalīfatul Masih II established a new Center at Rabwah, near River Chenab in District Jhang.

Ḥadrat Khalīfatul Masih II passed away during the night of November 8 and 9 in 1965. Ḥadrat Mirzā Nāṣir Ahmad, who was earlier elected as Khalīfatul Masih III, led the funeral prayer of Ḥadrat Khalīfatul Masih II on November 9, 1965 in the grounds of Bahishti Maqbarah, Rabwah, where he was buried by the side of his mother, Ḥadrat Ummul Mu’mīnīn Sayyedah Nuṣrat Jahān Begum. More than 50,000 Aḥmadīs from all over Pakistan and from abroad took part in the funeral.

Some of the Writings of the Khalīfatul Masih II

<table>
<thead>
<tr>
<th>Title</th>
<th>English Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tafsir-i-Kabir</td>
<td>The Large Commentary of the Holy Qur’ān</td>
</tr>
<tr>
<td>Tafsir-i-Ṣaghīr</td>
<td>The Short Commentary of the Holy Qur’ān</td>
</tr>
<tr>
<td>Da’watul Amīr</td>
<td>Life of the Holy Prophet</td>
</tr>
<tr>
<td>Islam main Itkhlāfāt ka Āghāz</td>
<td>The Achievements of the Promised Messiah</td>
</tr>
<tr>
<td>Tuhfatul Malūk</td>
<td>Invitation to the Chief</td>
</tr>
<tr>
<td>Haqiqatun Nabuwat</td>
<td>(English: Invitation to Ahmadiyyat)</td>
</tr>
<tr>
<td>Sayr-i-Rūḥānī</td>
<td>The Origin of Schism in Islam</td>
</tr>
<tr>
<td>Inqilāb-i-Ḥaqiqi</td>
<td>A Present for the Kings</td>
</tr>
<tr>
<td>Hindustan ki Siyāsī Mas’ala ka Hal</td>
<td>The Nature of the Prophethood</td>
</tr>
<tr>
<td>Paighām-i-Aḥmadiyyat</td>
<td>The Spiritual Stroll</td>
</tr>
<tr>
<td>Ṣadā’il al-Qur’ān</td>
<td>The True Revolution</td>
</tr>
<tr>
<td>Hastī Bārī Ta’āla</td>
<td>The Solution of the Political Problem of India</td>
</tr>
<tr>
<td>Malā’ikatullāh</td>
<td>The Message of Aḥmadiyyat</td>
</tr>
<tr>
<td>Ḥaqqāq Nizām</td>
<td>The Excellences of the Qur’ān</td>
</tr>
<tr>
<td>Dībācha Tafsīrul Qur’ān</td>
<td>The Existence of God</td>
</tr>
<tr>
<td>Islam Ka Inqalāb Nizām</td>
<td>The Angels of God</td>
</tr>
<tr>
<td></td>
<td>The Revolutionary System of Islam</td>
</tr>
<tr>
<td></td>
<td>Introduction to the Study of the Holy Qur’ān</td>
</tr>
</tbody>
</table>
Hadrat Khalifatul Masih III (1909-1982)

(Period of Khilafat: November 8, 1965-June 9, 1982)

Hadrat Mirza Nasir Ahmad, the third Khalifah 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.*

(Haqqatul Wahi, p. 95)

Hadrat Mirza Nasir Ahmad became Hafiz at the age of thirteen, when he completed the memorization of the Holy Qur’an. In July 1929, he obtained the degree of Maulvi Faqih (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, Hadrat Mirza Nasir Ahmad started serving, first as Professor, and then, from 1939 to 1944, as Principal of Jamia Ahmadiyya, Qadian. From May 1944 to November 1965 (i.e. up to his election as Khalifah), he served as Principal Ta’limul Islam College, Rabwah.

He also served as Sadr Majlis Khuddamul Ahmadiyya from 1939 to 1949. From the year 1949, when Hadrat Khalifatul Masih II himself took hold of Majlis Khuddamul Ahmadiyya as its President, Hadrat Mirza Nasir Ahmad acted as Na’ib Sadar up to November 1954. The same year he was appointed Sadr Majlis Ansarullah. From June 1948 to June 1950, he played an important role in the Furqan 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 Ṣadr of Ṣadr Anjuman Ahmadiyya (Main administrative body of the Jamāʿat) by Ḥaḍrat Khalīfatul Masīḥ II.

Upon the demise of Ḥaḍrat Khalīfatul Masīḥ II, Ḥaḍrat Mirzā Nasir Ahmad was elected to be the third Khalīfah on November 8, 1965. The eldest son of Ḥaḍrat Khalīfatul Masīḥ II was highly educated and well versed in religious knowledge.

Ḥaḍrat Khalīfatul Masīḥ III launched two major schemes: The Fadl-i-ʿUmar Foundation, which funded the continuation of the projects began by his father Ḥaḍrat Musliḥ Maʿūd, 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 Khilāfāt, Ḥaḍrat Khalīfatul Masīḥ III encouraged students to pursue higher education, and established numerous educational institutions. Administrative buildings and mosques were built during his Khilāfāt, 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 Masīḥ III 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 Tāhir Ahmad, Khalīfatul Masīḥ IV  led his funeral prayers in the grounds of Bahishti Maqbarah. He was buried in Bahishti Maqbarah next to Ḥaḍrat Khalīfatul Masīḥ II. More than 100,000 Ahmādis 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 th 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 th 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 th 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’ân 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's and non-Ahmadi's are viewing it throughout the world. Ḥaḍrat Khalīfatul Masīḥ IV has done Urdu translation of the Holy Qur'ān 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 Masīḥ 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 Bai'at (Initiation)".

**International Bai'at (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.
**Translations Of the Holy Qur‘an**

The Aḥmadiyya 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‘ān — with translation in 56 languages.

The Holy Qur‘ān with translation in the following 56 languages has been published by the Jamā‘at:

<table>
<thead>
<tr>
<th></th>
<th>Language</th>
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<tbody>
<tr>
<td>1</td>
<td>Albanian</td>
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<td>9</td>
<td>English</td>
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<tr>
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<td>(Maulvi Sā‘īd ‘Alī, Ma‘līk Ghulām Fard, 5 Vol Commentary)</td>
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<td>10</td>
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<td>Igbo</td>
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<td>20</td>
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<td>21</td>
<td>Italian</td>
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<tr>
<td>22</td>
<td>Japanese</td>
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<tr>
<td>23</td>
<td>Jula</td>
</tr>
<tr>
<td>24</td>
<td>Kashmiri</td>
</tr>
<tr>
<td>25</td>
<td>Kikamba</td>
</tr>
<tr>
<td>26</td>
<td>Kikuyu</td>
</tr>
<tr>
<td>27</td>
<td>Korean</td>
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Welcome to Ahmadiyyat, The True Islam

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<tr>
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<td>43</td>
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</tr>
<tr>
<td>29</td>
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<td>44</td>
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<td>45</td>
<td>Spanish</td>
</tr>
<tr>
<td>31</td>
<td>Manipur</td>
<td>46</td>
<td>Sudanese (In 3 Parts)</td>
</tr>
<tr>
<td>32</td>
<td>Marathi</td>
<td>47</td>
<td>Swahili</td>
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<tr>
<td>33</td>
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</tr>
<tr>
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<td>Oria</td>
<td>51</td>
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<td>37</td>
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<td>Turkish</td>
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<tr>
<td>38</td>
<td>Persian</td>
<td>53</td>
<td>Tuvalu</td>
</tr>
<tr>
<td>39</td>
<td>Polish</td>
<td>54</td>
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</tr>
<tr>
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<td>55</td>
<td>Vietnamese</td>
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<tr>
<td>41</td>
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</tr>
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<td>Russian</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:

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</tr>
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<td>Kanri (India)</td>
<td>23</td>
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</tr>
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<td>13</td>
<td>Kikongo (Congo)</td>
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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


Hadrat Khalifatul Masih IV delievered his last Friday Sermon and held his last Question/Answer session on April 18, 2003 at the Fa’l Mosque, London. He passed away on April 19, 2003 at 9:30 am due to heart failure. His body was placed at the Mahmud Hall, Fa’l Mosque, London where thousands of Aḥmādis, who came from all over the world, viewed his face. Then his funeral cortege was brought to Islamabad, Tilford, where on 22nd April, Hadrat Mirzā Masrūr Ahmad, Khalifatul Masih V delievered the funeral prayers of Hadrat Khalifatul Masih IV, and he was buried. More than 40,000 Aḥmādis from all over the world took part in the funeral prayers.
Hadrat Khalîfatul Masîh  Vâba (1950- )
(Period of Khilafat: April 22, 2003 - )

Hadrat Mirzâ Masrûr Aḥmadâba was elected Khalîfah upon the demise of Hadrat Khalîfatul Masîh IVâba on April 22, 2003. Maulana Ataul Mujeeb Rashed, Secretary, Majlis Shûra has made the following announcement regarding election of the Khalîfatul Masîh  Vâba in the Weekly International Alfâdî of April 25, 2003:

"It is announced for the information of the members of the Ahmadiyya Jamâ’at that a meeting of the Majlis Intikhab (Electoral College), appointed by Hadrat Khalîfatul Masîh IIâba, was held on Tuesday, 22nd April 2003, after Maghrib and Ishâ’ Prayers, at the Faḍl 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 Mirzâ Masrûr Aḥmadâba as Khalîfatul Masîh. All members of the Electoral College took initiation at the hands of Hadrat Mirzâ Masrûr Aḥmad, Khalîfatul Masîh  Vâba. 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 Mirzâ Masrûr Aḥmadâba, Khalîfatul Masîh  Vâba. May God Almighty accept and bless this election. Āmîn."

Hadrat Mirzâ Masrûr Aḥmad, Khalîfatul Masîh  Vâba, who was born on September 15, 1950, is a son of Hadrat Mirzâ Mansûr Aḥmad and Ṣâhibzâdı Nâsira Begum Şahiba, a great-grandson of the Promised Messiah and Mahdiâba, a paternal grandson of Hadrat Mirzâ Sharîf Aḥmad and a maternal grandson of Hadrat Khalîfatul Masîh IIâba. 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 Khalîfatul Masîh, he was serving the Jamâ’at as Nâẓîr A’lâ and Amir Muqâmî in Rabwah, Pakistan.

317
ORGANIZATIONAL STRUCTURE OF THE AHMADIYYA MUSLIM JAMĀ‘AT

The Ahmadiyya Jamā‘at is a representation of True Islam. 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 Islam 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 Islam, duly elected in accordance with the rules for the election of the Khalīfah in the Ahmadiyya community and whom all Ahmadis owe allegiance as
envisaged by the teachings of Islām.

As the Supreme Head of the Jamā‘at, Khalīfātul Masīh 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 Masīh can call a meeting of *Majlis-i-Shūra* whenever he desires. This consultative body is not under the Ṣadr Anjuman Āhmadiyya, rather, it is directly under the Khalīfātul Masīh.

It is stated in the Holy Qur‘ān:

> wa shawir hum fil amri fa idhā ‘azamta fatawakkal ‘alallah
> innallāha yuhibbul 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 Khalīfatul Masīh 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 Masīh* (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 Ḥadrat Khalīfatul Masīh. 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, Tehrik-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 Ḥadrat Khalīfatul Masīh.

The Khalīfatul Masīh 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
Welcome to Ahmadiyyat, The True Islam

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 Taqwa (righteousness) and are conscious that Allāh watches over them and keeps an eye on their account.

The Khalīfatul 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 Ḥadīr Khalīfatul 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 Amir of each country. Although, subject to National Amir’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.
Welcome to Ahmadiyyat, The True Islam

j) Since the proceedings are recorded and transcribed from these proceedings, whenever one speaks he should identify himself and the Jamā‘at 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 Jamā‘ats participate. The recommendations of the National Shūra, at the conclusion of the Shūra, are sent to Khalīfatul Masīḥ for his approval. The final decision is that of the Khalīfatul Masīḥ. He may accept, reject or partially accept the recommendations of the International and National Shūras. Whatever is the decision of the Khalīfatul Masīḥ, it is accepted by the Jamā‘at open-heartedly. Jamā‘at believes that Khalīfatul Masīḥ, after prayers, thinking, and under the guidance of God Almighty makes a decision regarding acceptance or rejection of the recommendations. Jamā‘at throughout its history has found that the decisions of the Khalīfatul Masīḥ have always been blessed for the Jamā‘at. 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 Āhmadiyya 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 Ima’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 Mahīī™. 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 pbh 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.
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. Ḥadrat Khalīfatul Masīḥ II also decided to move the administrative center of the Ahmadiyya Jamā’at from Qadian to Pakistan. Under the directive of Ḥadrat Khalīfatul Masīḥ II, 313 Ahmadies stayed behind in Qadian to look after the holy sites in Qadian, the birthplace of the Promised Messiah and Mahdi⁷⁷, and the starting place of Ahmadiyya Muslim Jamā’at in Islam. These 313 Ahmadies are called "Darweshān-i-Qadian".

_Mināratul Masīḥ_

One of the signs of the advent of the Promised Messiah and Mahdi⁷⁷, as described by the Holy Prophet⁷⁷, was that he will be raised near a white minaret East of Damascus. The tradition of the Holy Prophet⁷⁷ is as follows:

\[ yanzīlū ʻisābnu maryama ʻindal manāratil baidāʾi sharqīyyu dimashq \]

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’s 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 *Minaratul Masih* 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’s (The *Minaratul Masih* is depicted on the cover of this book).

*(Darul Amān, Abdul Rashid, Architect, London, UK, p 68)*

**Baitul Fikr**

Most of the Promised Messiah and Mahdi’s early literary work was undertaken in this room (*Baitul Fikr*). He also wrote his book "*Brāhīn-i-Aḥmadiyya*" here. Allāh mentions this room in one of the revelations to the Promised Messiah and Mahdi’s:

*"Have We not made everything easy for you, the place of contemplation"*

The Promised Messiah and Mahdi’s used to enter the *Mubārak* Mosque through the small window in this room.

**Baitud Du‘ā’**

The Promised Messiah and Mahdi’s 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‘a’.

(Dārul Aman, Abdul Rashid, Architect, London, UK, p 58; Dhikr-i-Ḥabīb: Ḥaḍrat Mufti Muhammad Ṣādiq)

**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-Waṣiyyat' 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 Jamā‘at who are blessed in the sight of God Almighty, so that it is a memorial for the new generations of Ahmadi 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 ‘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 Bahishti 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 "Bahishti Maqbara" (Heavenly Graveyard)."

(The Will, p 35, Ruhani Khazain, Vol. 20, p. 320)

Funeral prayer of the Promised Messiah and Mahdi took place in the grounds of the Bahishti Maqbarah and he was buried in this graveyard. Many of the companions of the Promised Messiah and Mahdi and other Musiyan are buried in this Heavenly Graveyard. Branches of this Heavenly Graveyard have been established in Rabwah, Pakistan and in other countries where Musis are buried. Ḥaḍrat Nuṣrat Jahān Ṣāhiba (Ṣāhiba) (Ḥaḍrat Amma Ṣāhiba), wife of the Promised Messiah and Mahdi, Ḥaḍrat Khalifatul Masih II, Ḥaḍrat Khalifatul Masih III, and many other family members and Companions of the Promised Messiah and Mahdi are buried in the Bahishti Maqbarah at Rabwah, Pakistan.

Rabwah, Pakistan

On the creation of Pakistan in August 1947, Ḥaḍrat Khalifatul Masih Il 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 Khalifatul Masih Il laid
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 Jama'at. Rabwah is also the official residence of Khalīfatul Masīh. However, at present, Ḥadrat Khalīfatul Masīh IV (Ḥaḍūr) 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-Waṣiyyat (The Will) and distributed it among his followers. Until the publication of 'Al-Waṣiyyat' there were separate Anjumans in-charge of the management of the school and the magazine. Al-Waṣiyyat 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‘līm (educational), Tarbiyyatī (Moral training), Tablīghī (Preaching), Rifāḥī (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 Ḥaḍrat Khalīfatul Masīh II to streamline the working of Ṣadr Anjuman Aḥmadiyya. There are several different offices and
Welcome to Ahmadiyyat, The True Islam

Naẓarāt (Directorates) under the supervision of this Anjuman. The head of each Naẓarat (Directorate) is called a Naẓir (An inspector or in-charge). The in-charge of the Şadr Anjuman Aḥmadiyya is called Naẓir Aʿlā (Chief Secretary) who works under the instructions of the Ḥaḍrat Khalīfatul Masīḥ. On 31st May, 1950, Ḥaḍrat Khalīfatul 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 Naẓarāt of Şadr Anjuman Aḥmadiyya:

1. **Naẓarat-i-‘Ulyā (Principal Directorate)**

   Except the Şīghā Jāt (Branches) which are directly under the Şadr, Şadr Anjuman Ahmadiyya, all of the Naẓarāt (Directorates) and Şīghā Jāt (Branches) are under the Naẓarāt-i-‘Ulyā. The Naẓarāt-i-‘Ulyā itself is directly under the Şadr, Şadr Anjuman Aḥmadiyya.

2. **Naẓarat-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. **Naẓarat-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. **Naẓarat-i-Baitul Māl Kharch (Directorate of**
Welcome to Ahmadiyyat, The True Islam

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. Nazārat-i-Amūr ʿĀma (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. Fadl-i-‘Umar Hospital also comes under this department.

6. Nazārat-i-Iṣlāḥu Irshād, Markaziyya, (Directorate of Reformation and Moral Training, Central)

Tarbiyyat (moral training), Tablīgh (Preaching), and Iṣlāḥi (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 Nazārat-i-Iṣlāḥu Irshād, Muqām (Local, Directorate of Reformation and Moral Training).

In the following districts of Pakistan the work stated above under the heading, "Nazārat-i-Iṣlāḥu Irshād, Markaziyya" is carried out by this department: Sargodha, Khushab, Jhang, Toba Tek Singh, Faisal Abad, Shiekhupura, Gujranwala, Narowal, and Sialkot.
8. **Additional Nazarat-i-Ishâhu Irshâd, Brâ’i Da’wat-i-ilallâh** (Additional Directorate of Reformation and Moral Training, In-charge Preaching)

This Nazarat is responsible for organizing and stimulating the Da’î ilallâh work.


This department is responsible for sending the members under the Waqf-i-Ârdî Scheme (Devotion for a short period of time) to various Jamâ’ats. Furthermore, the department makes programs for religious training of the members living in various Jamâ’ats. In training, the emphasis is on Ta’îmul Qur’ân.

10. **Nazarat-i-Ta’îm (Directorate of Education)**

To guide Aḥmadi students, boys and girls, towards higher education so that educational level of the members of the Jamâ’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 Madrissatul Hifz (School for preparing Ḥafiz-i-Qur’ân) are made by Nazarat-i-Ta’îm.

11. **Nazarat-i-Ziirâ’at (Directorate of Agriculture)**
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This department provides consultation in the field of agriculture to the members of the Jamā‘at so that they could make advancement in the field of agriculture.

12. **Naẓārat-i-San‘atu Tijārat (Directorate of Trade and Commerce)**

This department gives consultation in the area of industrial trade so that the members of the Jamā‘at 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 Jamā‘at 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-Darul Diāfāt (Directorate of Hospitality)**

This department is responsible for hospitality (i.e. running the Darul Diāfāt or Langar Khāna (Free public kitchen) of Ḥadrat Masih Ma‘ūd).

15. **Naẓārat-i-Ishā‘at wa Taṣnīf (Directorate of Publication)**

This department is responsible for publishing all sort of literature of the Jamā‘at. The department is also responsible for publishing books of the Promised Messiah and Mahdī and the Khulafa-i-Jamā‘at Ahmadiyya.
16. Nazārat-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 Ahmads and various states and countries.

Besides the above stated Nazārat, there are also few Nazāmāt (Department) established. The in-charge of a Nazāmāt is called a Nazim. However, in-charge of some of the Branches is called a Secretary. The Nazim and the Secretary have the status of a Nā‘ib Nazir (Deputy in-charge). Some of the Nazāmāt are briefly mentioned here:

1. Nazāmāt-i-Tāshkhis Ja‘īdad (Department of Assessment of Property Value)

This Nazāmāt 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. Nazāmāt-i-Dārul Iftā‘ (Department Dealing with Interpretation of Religious Laws)

This Nazāmāt is responsible for finding solutions of important and difficult present day problems with the help of Shari‘ah. Under this Nazāmāt, 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 Khalifatul Masih. Whenever the
need arises, this Majlis, after considering the various issues and problems relating to the religious law, presents its report to Khalifatul Masih. Only when approved by the Khalifatul Masih, the recommendations become applicable to the concerned situation. About the general issues, the Mufti Silsilah (The Chief Jurist of the Jamat) gives a legal opinion. If he feels necessary, before giving a legal opinion, the Mufti Silsilah can informally consult the scholars of the Jamat.

3. Naamat-i-Ja'idad (Department of Properties)

Sadr Anjuman Ahmadiyya's construction projects are managed by this Naamat. Construction of all the new buildings, roads and bridges, etc., essential for the Jamat and repair of the old buildings is done under the supervision of this department. In-charge of the department is called Nazim Ja'idad (In-charge, Properties) who is responsible for the expense accounts of the department. He is answerable to the Nazir A'la. All the record about the construction and supervision of the buildings and all the maps are kept with this department.

4. Shubah Rishta Nata (Matrimonial Department)

This department guides and helps the Ahmadi 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 Nata who is answerable to Nazir Islahu Irshad Markaziyya and works under his guidance.

5. Majlis Karpardaz Bahishthi Maqbarah (Bahishthi Maqbarah Management Body)
Welcome to Ahmadiyyat, The True Islam

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 Musis and also keeps record concerning the graves. This body corresponds with the Musis in connection with the Wasiyyat (Will) affairs. Secretary of this body is called, Secretary Majlis Kār Pardāz.

(Tehrik-i-Jadid Anjuman Ahmadiyya

Teḥrīk-i-Jadīd Anjuman Ahmādīyya was launched in 1934 by Ḥāḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Āḥmad, Khalīfatul Masīḥ II, for the purpose of delivering the message of Islām and Ahmādiyyat in the countries outside the Indian subcontinent. Teḥrīk-i-Jadīd Anjuman Ahmādīyya was established to supervise the collection and use of funds under the Teḥrīk-i-Jadīd, to supervise the system of Waqfān-i-Zindagī (Life Devotees), and to supervise the system of sending missionaries to countries outside the Indian subcontinent. Teḥrīk-i-Jadīd Anjuman Ahmādīyya, Pakistan, a society which was registered in 1960 under Act XXI of 1860 of the laws of Pakistan controls and guides all the Ahmadiyya Missions outside Pakistan (except India and Bangladesh).

Like Ṣadr Anjuman Ahmādīyya, under Anjuman Teḥrīk-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 Teḥrīk-i-Jadīd Anjuman Ahmādīyya is called "Ṣadr". The Ṣadr is appointed by Ḥāḍrat 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 Tehrik-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 Vakīlul Aʿfā who works under the directions of the Khalīfātul Masīḥ. He is the chief executive of Tehrik-i-Jadīd and is responsible for all matters concerning Tehrik-i-Jadīd Anjuman Ahmadiyya. This Vakālat supervises all the departments of Tehrik-i-Jadīd. Vakīlul Aʿfā is responsible for holding of elections of office-bearers of the Jamāʿat at local, and national level in accordance with the rules and regulations.

2. **Vakālat-i-Taʿmilu Tanfidh (Department of Compliance and Enforcement)**

   This Vakālat (Department) is responsible for supervising implementation of plans and programs approved by Ḥadrat Khalīfātul Masīḥ and assigned to different departments of Tehrik-i-Jadīd.

3. **Vakālat-i-Dīwān (Department of Revenue)**

   This department is headed by Vakīlud Dīwān who also act as Secretary of Majlis Tehrik-i-Jadīd. To organize the meetings and to keep the record of the proceedings of the meetings of Tehrik-i-Jadīd is the responsibility of this Vakālat (Department). Appointments, promotions and retirement affairs of the employees of the various department of the Tehrik-i-Jadīd are handled by this
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Vakalat. Preparation of the payrolls of the employees and payment of the salaries is also responsibility of this Vakalat. Thus, this Vakalat is responsible for implementing all the decisions concerning the personnel of Tehrik-i-Jadid. Furthermore, all the arrangements regarding admissions of students in Jami’ a Ahmadiyya (Missionaries Training College) are made by this Vakalat.

4. Vakalat-i-Tabshir (Department of Ahmadiyya Muslim Foreign Missions)

The head of this Vakalat is known as Vakilut Tabshir. This Vakalat is responsible for all the affairs concerning Tabligh (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 Vakalat. This Vakalat 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’ālims of Tehrik-i-Jadid work under the supervision of Vakalat-i-Tabshir. Vakilut Tabshir in consultation with the Vakilul 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. Vakalati Mal Awwal (Department of Financial Affairs I)
The office of Vakilul Mal I is called Vakalati Mal I. Vakalati Mal 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 Ḥadrat Khalifatul Masih.

6. Vakalat-i-Mal Thānī (Department of Financial Affairs II)

The office of Vakilul Mal II is called Vakalati Mal II. Vakalati Mal 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 Ḥadrat Khalifatul Masih. 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 Ḥadrat Khalifatul Masih for his approval. After approval by Ḥadrat Khalifatul Masih, the Vakalat issues the respective budgets to various departments in Pakistan, as well as to the concerned Jamāʿats outside Pakistan. There is a special cell for Wasaya in this Vakalat. This cell educates members outside Pakistan about the institution of Wasiyyat and tries that new members continue to join this institution. The cell is headed by a Naʿib Vakilul Mal. Furthermore, the department keeps record of the payments of Chanda Wasiyyat by the Mūsīs living in countries other than
Welcome to Ahmadiyyat, The True Islam

Pakistan. The collection of Chanda Waqf-i-Jadid and its pledges outside Pakistan is also the responsibility of this Vakālat.

7. **Vakālat-i-Mal Thālith (Department of Financial Affairs III)**

This Vakālat supervises the management and maintenance of all movable and immovable property of the Jamā‘at, 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 Muḥāsib (Accountant General) to Tehrik-i-Jadid Anjuman Ahmadiyya Pakistan.

8. **Vakālat-i-Ta‘īm (Department of Education)**

Vakālat-i-Ta‘īm attends to the educational affairs of the Jamā‘at outside Pakistan. This Vakālat oversees general educational uplift of the Ahmadiyya Jamā‘at. It manages all the educational institutions of the Jamā‘at in all countries other than those in the African continent. Jāmi‘a 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 Jamā‘at 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 Jamā‘at
Welcome to Ahmadiyyat, The True Islam

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 Jamā‘at’s in foreign countries. This Vakālat is responsible for preparing fresh literature at the Markaz and in Jamā‘ats 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 Jamā‘at’s teachings and doctrine is published therein. It keeps a record at the Markaz of all the publications of the Jamā‘at printed anywhere in the world. It also maintains a record of all that is printed abroad against the Jamā‘at.

This Vakālat is responsible for establishing book depots in missions abroad wherever possible. The department takes steps that members of the Jamā‘at develop scholastic and writing skills through writing articles and essays. The department supervises translation and publication of the Holy Qur’ān in foreign languages.

10. Vakālat-i-Waqfi Nau (Department of New Devotees)

Keeping in view the five Friday sermons delivered by Ḥadrat Khalifatul Masih IV, and his other directives, this Vakālat makes the aims and objects of Wāqf-i-Nau known to the Jamā‘at. It maintains record of all Wāqfīn-i-Nau. The department is also responsible for taking care of religious training and other affairs of the Wāqfīn-i-Nau children.

11. Vakālat-i-Ṣan‘atu Tijārat (Department of Industry and Trade)

Vakālat-i-Ṣan‘atu Tijārat persuades members of the Jamā‘at
Welcome to Ahmadiyyat, The True Islam

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 Āhmādī 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 Tehrik-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.

(Rules and Regulations of Tehrik-i-Jadīd Anjuman Ahmadiyya, Revised Edition 1998, Published by Tehrik-i-Jadīd Anjuman Ahmadiyya Pakistan)

Waqf-i-Jadīd

Waqf-i-Jadīd Scheme was initiated by Ḥaḍrat Muṣleḥ 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 Waqifīn."

(Al-Fadl, February 16, 1958)

Ḥaḍrat Khalīfatul Masih II has explained the Scheme as follows:

342
"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 Jamāʿat 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 Ḥaḍrat Ismāʿīl..."

They should follow the footsteps of the Godly men like Ḥaḍrat Moʿīnuddīn Chishti, Ḥaḍrat Shahābuddīn Suḥarwārdī, Ḥaḍrat Ismāʿīl 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 Qurʾān and the Hadith and produce their successors far and wide, and spread the light of Islām."

(Al-Faḍl, 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 Nazīm Waqf-i-Jadid was Ḥaḍrat Mirzā Tāhir Aḥmad who later on became Khalīfatul Masīḥ IV. Ḥaḍrat Khalīfatul Masīḥ 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.

Ḥaḍrat Khalīfatul Masīḥ IV stated the following about the scheme:
Welcome to Ahmadiyyat, The True Islam

"Last year I expanded the horizon of Waqt-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 Waqt-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 Waqt-i-Jadīd is called Nazīm Waqt-i-Jadīd who is responsible for taking care of all the affairs of the Waqt-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 Isfahān Irshād, respectively.

**Nizāmat-i-Mal (Finance Department)**

The matters concerning collection and expenses of Chanda Waqt-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-‘Umar Free Homeopathic Dispensary**

Under the Waqt-i-Jadīd scheme, a Homeopathic dispensary is operational in Rabwah for the past several years, which provides free medicines to patients.
The study of the history of Ahmadiyyat clearly suggests that members of the Ahmadiyya Jamā‘at 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 Jamā‘at levels. Ḥaḍrat Khalīfatul Masīḥ II, in 1952, at the occasion of Majlis-i-Mushāwarat instructed that from now on his libraries and the central library of the Ṣadr 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 Masīḥ 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-‘Umar Foundation. There is a committee which supervises working of the Library. The administration of the Library works directly under the supervision of Ṣadr 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:
Welcome to Ahmadiyyat, The True Islam

Text Books Section

Ḥaḍrat Khalīfatul Masīḥ 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 Masīḥ IVth, 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 Ishtihārat 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),
Welcome to Ahmadiyyat, The True Islam

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 Ishtihârat (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-hidhul 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:
Welcome to Ahmadiyyat, The True Islam

1. Original manuscripts of some of the books of the Promised Messiah and Mahdi 

2. *Bukhārī* *Sharif* and *Ta’īrul an’ām* on which the Promised Messiah and Mahdi has written his notes.

3. Letters of Ḥaḍrat Promised Messiah and Mahdi 

4. Copies of various articles, manuscripts of important books, and corrected manuscripts of *Khutbāt* (Friday sermons) written by Ḥaḍrat Musleḥ Ma‘ūd.

5. One hundred fifty three rare handwritten manuscripts, most of which were purchased by Ḥaḍrat Maulāna Nūruddīn, 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 

**News About Jamā’at**

News about Jamā’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 Rādul Hind, Mansūriyya Muhammadī, Iṣḥā‘atul Sunnah, Ahl-i- Ḥadīth, Tarjāmānul Qur’ān are also available in the library.

*(Jamā‘at Aḥmadiyya ka Ta‘araf, Urdu, 1996, pp 201-207)*

**Secondary Schools and Colleges**

**Ta‘līmul Islām High School**

On July 25, 1912, Hadrat Khalīfatul Masīh 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 Aḥmadiyya 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.
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, Şāhibzāda Mirzā Nāşir Aḥmad who later on became Khalīfātul Masīḥ 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.

**Jāmi‘a Nuṣrat (Nuṣrat Women's College)**

It is the goal of the Community that no Ahmādi, male or female should be without education. For girls, in addition to a High School, a college (Jāmi‘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

Jāmiʿa Aḥmadiyya is that great religious training institution where the devotees are trained to serve as Murabbīs and Missionaries. Today, the students of the Jāmiʿa 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, Haḍrat Maulāna ‘Abdul Karīm Sialkotī and Haḍrat Ḥāfīẓ 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."

(Akhbār Al-Ḥakam, Jan., Feb., 1906)

After the passionate speech of the Promised Messiah and Mahdi, a separate religious educational class was started in the Ta‘līmul 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‘līmul 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 Jāmī‘a Ahmadiyya in Qadian.

In the beginning, to meet the missionary needs of the movement it had two institutions in Qadian: Madrissah Ahmadiyya and Jāmī‘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 Jāmī‘atul Mubashshirīn was started in Rabwah and Jāmī‘a Ahmadiyya was incorporated in it. At present, the religious educational branch of the Ta‘līmul 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 Jami’a Ahmadiyya. On March 29, 1960, Ḥaḍrat Maulvi Ghulām Rasūl Rājiki, a prominent companion of the founder of the Ahmadiyya Movement in Islām laid the foundation of a new building for the Jami’a Ahmadiyya. Later on under the illuminating guidance of its Principal, Syed Mīr Dā’ūd Aḥmad, the institution made rapid progress.

At the Jami’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 Islām 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 Jami’a’s dormitories. Jami’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 Jami’a Ahmadiyya are working as missionaries and Imāms all over the world. Jami’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, Jami’a Ahmadiyya institutions are busy day and night in the implementation of what God Almighty has stated in the Holy Qur’ān:

\[
\text{wal takumminkum ummawtufya’d üna ilal khairi wa ya’murûna bilma’rûfî wa yanhauna ‘anil munkar}
\]
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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 Ḥaḍrat Khalīfatul Masīḥ II on February 20, 1956. Ḥūḍūr laid down the first three bricks; the first brick which was laid by Ḥūḍūr was brought from Qadian. As soon as the first brick was laid a goat was sacrificed as Ṣadqa. After laying down the foundation, Ḥūḍūr led silent prayer. The opening ceremony for the newly constructed Hospital took place on March 21, 1958. Ḥaḍrat Khalīfatul 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, Ḥaḍrat 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 Ḥaḍrat Muṣleḥ Ma‘ūd, 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 BĀNĪ 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_rx attended 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_rx himself. Ḥaḍrat Khalīfatul Masīḥ IV_rha currently resides in London close to the Faḍl Mosque, from where he carries out his duties as Khalīfatul Masīḥ.

**Muslim Television Ahmadiyya (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_rha said 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:

हेदा कहलाफतुल्ला हिलमदी फसमाू लाहु वा अतिआू

This is the vicegerent of God, so listen to what he says attentively and submit to him

(Hadrat Imam Ja’far Sadiq said:

‘In the age of Imam Mahdi, 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.’

(Tarjma Qiyamat Namah, p 10)

These prophecies are clearly being fulfilled in our age. Since 1992, Friday Sermons and speeches of the fourth Caliph of the Promised Messiah and Mahdi 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 Mahdi:

"I shall cause thy message to reach the corners of the earth."

(English translation, Muhammad Zafrulla Khan, 1976, p 184)

In 1994, Hadrat Khalifatul Masih 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 Ahmadi Muslims who are increasing in number every year.

356
Currently, MTA can be watched in all five continents with over 150 countries utilizing this Divine blessing of Almighty Allah. MTA is broadcast in several languages and some of its programs are simultaneously telecast in 7 different languages.

At the direction of Hadrat Khalīfatul Masīḥ IV the Canadian Jamāʿat took the initiative, with mutual efforts of the USA Jamāʿat, to provide access of MTA to North America. The Earth Station, located at the vicinity of the Baitur Rahīm 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 Ahmadīs are present, under the supervision of Ṣadr Anjuman Ahmadiyya at the local level, an Anjuman is established with its National Headquarters at a central place. In each country, there is an Amīr or President who takes care and supervises the various activities of the Jamāʿat in the country. Furthermore, in each country, people are elected at National level to perform the duties of the various departments of the Ṣadr Anjuman. The in-charge of each department is called a 'Secretary'.

Elections/Appointment of the Office-bearers

The Majlis-i-Shūra (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 Amīr to the Khalīfatul Masīḥ 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 ‘Āmila (National Executive):

National Majlis ‘Āmila (National Executive)

*The Amīr*, who is the Chairman of the Organization
The Nā‘ib Amīr
General Secretary
Secretary Māl (Finance)
Secretary Tarbiyyat (Moral Training)
Secretary Ta‘lim (Education)
Secretary Tablīgh (Preaching)
Secretary Ishā’at (Publication)
Secretary Amūr-i-‘Āma (Social Services)
Secretary Jā‘idād (Properties)
Secretary Public Relations
Secretary Samī wa Basrī (Audio/Visual)
Secretary Waṣāya (Wills)
Secretary Diyāfat (Hospitality)
Secretary Tehrik-i-Jadid
Secretary Waqf-i-Jādīd
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.
**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 Jamā’at in a country and is responsible for administering the affairs of the Organization in the country. The Amīr heads the National ʿĀmila or Executive Body, which consists of National Secretaries of various departments.

As an administrative head, the Amīr exercises supreme authority in the Jamā’at 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 bearers 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 Jamā’at and implements plans for the consolidation, development and welfare of the Community. All the secretaries and other members of the National Majlis ʿĀmila and office-bearers of subordinate Jamā’ats work under his guidance and supervision and are responsible to him for the discharge of their duties.


**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 (Majlisi ‘Āmila) directs the activities of the Jamā‘at through local (Muqāmī) secretaries throughout the country.
13

AUXILIARIES OF THE JAMĀʿAT

Ḥaḍrat Khalīfatul Masīḥ II 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 Khalīfatul Masīḥ IV had announced the following:

"In future he will himself supervise all the Auxiliary Organizations viz. Majlis Anṣārullāh, Majlis Khuddāmul Ahmadiyya and Lajna Imāʾīllāh, all over the world. All these organizations will be responsible to Khalīfatul 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 Anṣārullāh, Hameedullah, Vakīlul Aʿlā, 1992)

Until this announcement, the auxiliary organizations viz. Majālis Anṣārullāh, Majlis Khuddāmul Ahmadiyya and Lajna Imāʾīllāh, 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)."
LAJNA IMĀ’ILLĀH AND NĀṢIRĀTUL AḤMADIYYA

LAJNA IMĀ’ILLĀH

This is a spiritual organization of the lady members of the Jamā’at. This organization was established on December 25, 1922. Every woman of the age 15 and above is member of the Lajna Imā’illāh, while the girls younger than the age 15 years are the member of the organization called Nāṣirātul Ahmadiyya. Nāṣirātul Ahmadiyya is a branch of Lajna Imā’illāh Aḥmadiyya. Wherever there are three or more Aḥmadi ladies they are required to start a branch of Lajna Imā’illāh. Lajna Imā’illāh makes programs for educational and moral training of its members. They also do social work and preaching to non-Aḥmadis. They have their own offices and office-holders on the pattern of Jamā’at’s offices. Lajna Imā’illāh also has a Chanda payment system and funds collected are used to carry out various activities of the organization.

Hadrat Khalīfatul Masīh II† defined the primary objectives of Lajna Imā’illāh 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 Islam in the best manner possible.

3. To encourage them to instruct, guide and train their children in the precept and practices of Islam.

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 Islam and for the preservation of the Aḥmadiyya Khilafat.

362
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 Imāʿillāh organization. Educational institutions for women were established. Arrangements 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 Imāʿillāh, 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 Imāʿillāh, Pakistan, publishes a monthly magazine called "Miṣbāḥ" for Ahmadi women.

Once, during the last days of the Khilafat of Ḥadrat Faḍlī ‘Umar, the founder of the Lajna Imāʿillāh organization, a survey of Rabwah's population was done. The results of the survey were 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 Fāḍil" 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 Imāʿillāh 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 Imāʿillāh. 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 Imāʿillāh is a spiritual organization of Ahmadi women. Every Ahmadi lady who is more than 15 years old
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is required to become a member of the organization.

- Lajna Imāʾīllāh organization can be established in a Jamāʾat having at least three Ahmadi women.

- Where there are less than three women, Lajna can not be established. However, the ladies can become member of Lajna Imāʾīllāh through registration with the central organization.

- The in-charge of Lajna wherever the Lajna Imāʾīllāh chapter is established is called Ṣadr Lajna (President, Lajna) and a member of the Ṣadr's ʿĀmilā (Executive Body) is called a Secretary.

- At the National level, the in-charge of the organization is called Ṣadr Lajna Markaziyya (National Lajna President) and her Majlis ʿĀmilā includes the following:

  i. Nāʾīb Ṣadr  
  ii. General Secretary  
  iii. Nāʾīb Gen. Secretary  
  iv. Secretary Taʿlīm  
  v. Secretary Tarbiyyat  
  vi. Secretary Khidmati Khalq  
  vii. Secretary Māl  
  viii. Secretary Nāsirāt  
  ix. Secretary Dasṭkārī  
  x. Secretary Ishāʾat  
  xi. Secretary Islāḥu Irshād  
  xii. Secretary Tajnīd (Census)  
  xiii. Secretary Diāfāt  
  xiv. Secretary Tehrik-i-Jadid  
  xv. Secretary Waqf-i-Jadīd  
  xvi. Secretary Siḥat-i-Jismānī  
  xvii. Secretary Nasirat  
  xviii. Secretary Nāẓim Jalsa Sālānā  
  xix. Secretary Khidmati Khalq  
  xx. Secretary Waqf-i-Jadīd  
  xxi. Secretary Daftar  
  xxii. Secretary Dastkārī  
  xxiii. Secretary Ishaat  
  xxiv. Secretary Sihat-i-Jismani  
  xxv. Secretary Nasirat  
  xxvi. Secretary Dastkari  
  xxvii. Secretary Nasirat  
  xxviii. Secretary Nasirat  

- The local President is elected through elections. The President appoints the various members of her Majlis ʿĀmilā, which are approved by the National Lajna President.

- The National President of Lajna is elected through voting and the election is approved by Khalīfatul Masih.

- National Ṣadr Lajna is elected for a two year term. National
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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

آ شهيد أن لا إله إلا الله وحده لا شريك له و أشهد أن مكملًا عبده و رسوله

ash hadu alla ila ha illalla hu wa hadu anna muhammadan ‘abduhu wa rasūlu

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 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 Aḥmadiyya Khilāfat.

NĀṢĪRĀTUL AḤMADIYYA

In 1928 an organization was started for the training of small girls which was later on named by Ḥadrat Khalifatul Masih II° (Ḥadrat Faḍli ‘Umar) as Nāṣīrātul Aḥmadiyya.

- Nāṣīrātul Aḥmadiyya is a Lajna's subsidiary organization.
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Seven to fifteen years old girls are members of this organization.

- The Nāṣirātul Ahmadiyya, under the supervision of Lajna Imāʾīlāh, conduct their own religious and intellectual affairs, and also organize their own Ijtimaʿāt. 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 Nāṣirātul Ahmadiyya is called Secretary Nāṣirātul Ahmadiyya and she is a member of the executive of the Lajna Imāʾīlāh.

- Nāṣirāt have their own religious training programs, which are conducted and supervised by the Secretary Nāṣirātul Ahmadiyya. The secretary sends report of her activities to the President, Lajna Imāʾīlāh.

- Nāṣirāt, like Lajna, also pay a fixed amount as Chanda Nāṣirāt.

NĀṢIRĀTUL AḤMADIYYA PLEDGE

َاشْهَدْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ حَدَّهُ لَنَا شَرِيكٌ مِّنَ اللَّهِ وَ إِنَّا لَمُحْمَّدَانِ ۚ عِبَادُهُ وَ رَسُولُهُ ۛ

ash hadu allā ʾiša ha illallā hu waḥdahū fā sharīkalahū wa ash hadu anna muḥammadan ʿabdulhū wa rasūluh

I bear witness that there is none worthy of worship except Allāh. 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 Jaman‘at. This organization was established on January 31, 1938 and was named Majlis Khuddāmul Aḥmādiyya by Ḥadrat Khalīfatul Masīh II on February 4, 1938. Every Aḥmādi between the ages of 15 and 40 years must become a member of the Majlis Khuddāmul Aḥmādiyya. A member of this organization is called a "Khādīm". The Motto of Majlis Khuddāmul Aḥmādiyya is:

"Reformation (Moral training) of the nations cannot be done without the training of their youth."

Like the other auxiliary organizations, in Majlis Khuddāmul Aḥmādiyya 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 Aḥmādiyya is elected by voting by the members of the Majlis-i-Shūra, Majlis Khuddāmul Aḥmādiyya. After voting at the Majlis-i-Shūra, Majlis Khuddāmul Aḥmādiyya, the results of the voting are sent to Khalīfatul Masīh for approval. The Ṣadr Khuddāmul Aḥmādiyya prepares his Majlis ‘Āmila and gets approval of the Majlis ‘Āmila from the Khalīfatul Masīh.

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 Masīh grants special permission for the fourth term.
Each Majlis Khuddamul Ahmadiyya makes a Majlis ‘Amila by appointing suitable Khuddam 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 Ṣeḥāti Jismānī
iv. Secretary Tarbiyyat xi. Secretary Khidmat Khalq
v. Secretary Ta‘lim   xii. Secretary San`at Tijārat
vi. Secretary Māl    xiii. Secretary Ishā’at
vii. Secretary Waqf-i-Jadīd

Khuddam pay Chanda to their organization according to fixed rates. The financial year is from November 1 to October 31st of the next year.

Majlis Khuddamul Ahmadiyya, Pakistan, publishes a monthly magazine called "Khālid" for the Khuddām.

KHUDDĀMUL AḤMADIYYA PLEDGE

آَ شَهَدَ أَنْ لاَ إِلَهَ إِلَّا اللَّهُ وَ هُدُهُ وَ هُدَى هُدَى كَلاِّ كُلَّ كَلاِّ وَ أَ شَهَدَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

ash hadu allā iba ha illallā hu wahdahū la sharīkalahū wa ash hadu anna muḥammadan ‘abduhū wa rasūluh

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 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-Ahmadiyya. Moreover, I shall deem it essential to abide by any "Ma’rūf" decision made by Khalīfātul Maṣīḥ. Inshā’Allāh.

Aṭfālul Aḥmadiyya

A separate organization of the children between the ages of 7 and 15 years is established which is supervised by Majlīs Khuddāmul 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 Majlīs Aṭfālul Aḥmadiyya be established.

Each Majlīs 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 Majlīs Aṭfālul Aḥmadiyya makes a Majlīs ‘Āmilā by appointing suitable Aṭfāl as the following:

i. Secretary ‘Umūmī  
ii. Secretary Tajnīd  
iii. Secretary Tarbiyyat  
iv. Secretary Ta’lim  
v. Secretary Māl  
vi. Secretary Waqf-i-Jadīd  

vii. Secretary Waqārī ‘Āmal  
ix. Secretary Khidmat Khalq  
x. Secretary Sān’at Tijārat  
xi. Secretary Isha’at

Aṭfāl 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.

Majlīs Khuddāmul Aḥmadiyya, Pakistan, publishes a monthly magazine called "Tash-ḥiḏhul adh-hāri" for the Aṭfāl.
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**ATFĀLUL AḤMADIYYA PLEDGE**

أَسْتَنادُ إِنَّ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهُ، وَ أَسْتَنادُ إِنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ،

**ash hadu alla ila ha illalla hu wahdahu la shar ikalahu wa ash-hadu anna muhammedan ’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.

I solemnly pledge that I shall always be ready to serve Islām, Aḩmadiyyat 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 Khalīfatul Masih. Inshā’ ‘Alfāh.

**MAJLIS ANṢĀRULLĀH**

This is an organization of the elders of the Jamā’at. Aḥmadīs 40 years and over in age are the members of this organization. Ḥadīrat Mūsliḥ Ma‘ūd, 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 Aḥmadī above the age of 40 years is required to become a member of Majlis Anṣārullāh. A member of Majlis Anṣārullāh is called a 'Nāṣīr'. Every Nāṣīr 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 Anšārullah*, USA, publishes a quarterly magazine called "Al-Nahl" and *Majlis Anšārullah*, Pakistan, publishes a monthly magazine called "Anšārullah" for the Ansār.

Ansār are divided into two categories based on the age:

i. **Ṣaf-i-Awwal**: Ansār above the age of 55 years belong to this category.

ii. **Ṣaf-i-Doem**: Ansār between the ages 40 and 55 years belong to this category.

Ṣadr Anšārullah and Nā‘ ib Ṣadr Ṣafī Doem are elected by voting by the members of the Majlis-i-Shūra, Majlis Anšārullah. Before that all the local Majālis are asked to nominate Ansār for the posts of Ṣadr and Nā‘ ib Ṣadr Ṣafī Doem, Majlis Anšārullah by holding a meeting of the Ansār in their Majlis. These nominations are considered by National Majlis ‘Āmila, Majlis Anšārullah. The names recommended by the National Majlis ‘Āmila are sent to Khalīfatul Masīh through Amīr for his approval before being presented to Majlis-i-Shūra, Majlis Anšārullah for voting. After voting at the Majlis-i-Shūra, Majlis Anšārullah, the results of the voting are sent to Khalīfatul Masīh for the approval of the Ṣadr and Nā‘ ib Ṣadr Ṣafī Doem, Majlis Anšārullah.

The Ṣadr Anšārullah prepares his Majlis ‘Āmila and gets approval of the Majlis ‘Āmila from the Khalīfatul Masīh.

The term of service for the Ṣadr, Nā‘ ib Ṣadr Ṣafī Doem and the Majlis ‘Āmila is two years. The Ṣadr and the Nā‘ ib Ṣadr Ṣafī Doem can not be elected for more than three consecutive terms, unless Khalīfatul Masīh grants special permission for the fourth term.

- Nā‘ 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‘īm.
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A member of the National Majlis ‘Āmila, Majlis Anşārullāh is called a Qā‘id, while a member of the local Majlis ‘Āmila is called a Muntażim.

The Majlis ‘Āmila, Majlis Anşārullāh consists of the following office-bearers:

<table>
<thead>
<tr>
<th>i.</th>
<th>Šadr</th>
<th>ix.</th>
<th>Qā‘id Māl</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii.</td>
<td>Na‘īb Šadr Awwal x.</td>
<td>xi.</td>
<td>Qā‘id Tajnīd</td>
</tr>
<tr>
<td>iii.</td>
<td>Na‘īb Šadr Šaf-i-Doem</td>
<td>xii.</td>
<td>Qā‘id Waqf-i-Jadīd</td>
</tr>
<tr>
<td>iv.</td>
<td>Qā‘id ‘Umūmī</td>
<td>xiii.</td>
<td>Qā‘id Tehrīk-i-Jadīd</td>
</tr>
<tr>
<td>v.</td>
<td>Qā‘id Ta‘īm</td>
<td>xiv.</td>
<td>Qā‘id Isha‘at</td>
</tr>
<tr>
<td>vi.</td>
<td>Qā‘id Tarbiyyat</td>
<td>xv.</td>
<td>Arākin Khuṣūṣī</td>
</tr>
<tr>
<td>vii.</td>
<td>Qā‘id Ḥīthrār</td>
<td></td>
<td>(Members nominated by the Šadr).</td>
</tr>
<tr>
<td>viii.</td>
<td>Qā‘id Tablīgh</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ANŞĀRULLĀH PLEDGE

اَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَحَدَّهُ وَلَا شُرَكَاءَ لَهُ وَ اَشْهَدْ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

ash hadu alla ila ha illalla hu wahdahū la sharīkalahū wa ash hadu anna muḥammadan ‘abduhu wa rasūluh

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 Islām 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 Șadr Anjuman Ahmadiyya. 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 *Qaḍā*. 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 *Qaḍā* but is a part of the department of *Naẓir ‘Umūrī 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 *Qaḍā*. 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 *Faḍl-i-‘Umār Foundation* in the memory of Ḥaḍrat Khalīfatul Masīḥ II, who was named *Faḍl-i-‘Umār* in one of the revelation of the Promised Messiah and Mahdi. Establishment of the foundation was proposed by Ḥaḍrat Zafrulla Khan Sahib. The purpose of this Foundation was to carry on all the works in which Ḥaḍrat 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 Faḍl-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. Sawānih Faḍl-i-‘Umar* Life History of Faḍl-i-‘Umar: Four volumes have been published and compilation of the fifth volume is near completion.
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.

**Khilāfat Library Building**

All the funds needed for the construction of the *Khilāfat 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 ĞIĀFAT (LANGAR KHĀNA; FREE PUBLIC KITCHEN)**

While describing the five branches for the propagation of Islam in his book, *Fateḥ Islām*, the founder of the Aḥmādiyya Muslim Jamāʿat 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."

*(Rūḥānī Khāzāʾ in Vol. 3, Fateh Islām, p 11-15)*

Thus, the great object for which "*Langar Khāna Māsiḥ 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 Masih Ma‘ūd. 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 Janā‘at functions, boarding and lodging arrangements of the guests are carried out under the supervision of Dārul Diāfat administration. Besides hospitality, various other departments are associated with the Dārul Diāfat. 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 Diāfat.

**Kafalat-i-Yatāma**

Another section being run by the department of Dārul Diāfat is Kafalat-i-Yatāma. There is a committee which runs the Kafalat-i-Yatāma scheme, and its secretary is the Afşar (In-charge) Dārul Diāfat. Through the Afşar Dārul Diāfat 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.
NUṢRAT JAHĀN SCHEME

In 1967, Ḥaḍrat Khalīfatul Masīḥ III visited several European countries and in Copenhagen, Denmark announced the scheme of "Nuṣrat Jahān 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 Masīḥ III 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 Masīḥ III at the Faḍl Mosque, London, UK, announced the Nuṣrat Jahān 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-Faḍl, July 15, 1970, p 7)

The new scheme was named Nuṣrat Jahān Scheme and Ḥaḍrat Khalīfatul Masīḥ III 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 Jahān 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 year 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>
</tbody>
</table>

**TOTAL** 38 28

*Majlis Nusrat Jahān* is a part of *Ṭehrīk-i-Jadīd Anjuman Aḥmadiyya*, Rabwah. Its affairs are managed by the *Nuṣrat Jahān* Committee whose Chairman is the *Vākil Aʿlā Ṭehrīk-i-Jadīd*. The Committee, works under the supervision of *Ḥaḍrat Khalīfatul Masih*. Its
day to day business is conducted by Secretary, *Majlis Nusrat Jahān.*
CENTENARY JUBILEE SCHEME

On the last day of Jalsa Salana 1973 (December 28, 1973), Ḥaḍrat Khalīfatul Masīḥ 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 Masīḥ 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 Qurʾān, 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 Masīḥ 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 Khalīfatul 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 Ikrām" has been established to provide accommodation to the orphans.

(Jamāʿat Ahmadiyya ka Taʿaraf, Urdu, 1996, p 302)

WAQF-I-ʿĀRDĪ SCHEME

Waqfī ʿĀrdī means temporary donation of one's time for a short period of time. Ḥaḍrat Khalīfatul 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 Khalīfatul Masīḥ IV announced the blessed scheme of Waqf-i-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 Muṣṭafâ. 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 Islâm and Ahmadiyyat 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 Rasūlullâh. 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 Ahmadiyyat. 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 Jamâʿat for the sake of Allâh. ... If people, while praying, will devote their children, which will be born during the next two years, then a beautiful and well trained Waqfīn (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 Ahmâdis, this period was extended to another two years. Hudâr 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 Waqfīn-i-Nau children. There are 14,259 boys and 6,256 girls. The children are devoted towards Waqf-i-Nau Scheme before their birth and it is not known to the parents whether the

383
Welcome to Ahmadiyyat, The True Islam

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 Khalīfatul Masīḥ 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 Khalīfatul Masīḥ, 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 Khalīfatul Masīḥ. 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-ḤAKAM AND AL-BADR

The very first newspaper of the Aḥmadiyya Movement was called *Al-Ḥakam* and was published for the first time on October 8, 1897. Ḥāḍrat 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 Ḥāḍrat Muftī Muḥammad Šādiq 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 Mahdī 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-Faḍl' was published for the first time. In 1935, the 'Al-Faḍl', which was started as a bi-weekly Urdu newspaper became a daily publication. At present, the daily *Al-Faḍl* is being published from Rabwah, Pakistan. The 'Al-Faḍl' 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-ḤĪDHUL ADH-HĀN

On January 15, 1901, Ḥaḍrat Promised Messiah and Mahdi announced the publication of the magazine, 'Review of Religions'. Currently, the magazine is published monthly from London, UK. The Tash-ḥīdḥul Adḥ-hān magazine was started as a quarterly magazine on March 1, 1906 from Qadian by Ḥaḍrat Khalīfatul Masīḥ II. The magazine was named by the Promised Messiah and Mahdi. 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 Islam, Ḥadrat Mirzā Tāhir Ḩamd, pp 36-37)

God Almighty in the Holy Qur’ān says regarding spending in the way of God:

وَمَا رَزَقَنَاهُمْ يَنْفُقُونَ

wa mimmā razaqnahum yunfiqūn

And spend out of what We have provided for them. (2:4)
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mathalulladhīna yunfīqūna amwālahum ʿī sabīllallāhi
kamathali ḥabbatin ambatatt sabʿa sanābila ʿī külli
sumbulatimmiʿatu ḥabbah wallāhu yuḍāʿifu li mañyyashā
wallāhu wāṣīʿun 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 ʿī sabīllallāhi kutiba lahū sabʿu miʿati
ṣiʿfīn

He who spends in the cause of Allāh has his reward seven hundred times.

(Tirmidhī Bāb Faḍlun nafaqata ʿī sabīllāh)

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
collected during the periods of the Holy Prophet, Ḥaḍrat Moses and Ḥaḍrat Ἰsā and all other Messengers. Hence it is essential for the people of our Jambat to be watchful in this respect. Let every member of our Jambat 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 Ba’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 Khana (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 Jambat? 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 said that people should offer whatever they can, and he wanted to see how much they contributed. Hearing this, Ḥaḍrat Abū Bakr brought all he had in his house, and Ḥaḍrat ‘Umar presented half of what he had. The Holy Prophet 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. Ṣaḥāba (Companions of the Holy Prophet) were taught in the very beginning:

\[
\text{لا تَحْصُلُ لِلَّهِ حَسَبًا} \\
\text{إِنَّا نَقْفُ عَلَيْهِمْ مَالًا} \\
\text{وَمَا نَقْفُ عَلَيْهِمْ مِنْ شَيْءٍ} \\
\text{فَإِنَّ اللهُ يَعْلَمُ} \tag{3:93}
\]

\text{Ian tanālul birra ḥattā tunfīqū mimmā tuḥībbūn wa mā tunfīqū min shai‘in fa innāllāha bihi ‘ālim}

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

This verse of the Holy Qur’ān exhorts for monetary contributions (Chandas) and encourages the people to spend for the sake of religion.

This is a covenant with Allāh 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; Malfûzât, Vol. 6, pp 38-43)

Ḥaḍrat Promised Messiah and Mahdi further states:

"Anyone who helps me during my life in my religious needs according to my instructions, will Insha’Allâh 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 Allâh, 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 Allâh 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
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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.

(Collections of Advertisements, The Promised Messiah and Mahdi, Vol. 3, pp 497-498)

"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 Allah will certainly receive it back. But anyone, who does not serve the cause of Allah 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 Khalifatul Masih.
Obligatory Chandas

Obligatory Chandas are of two type. A brief explanation and rates of various obligatory Chandas are as follows:

a) The Main Obligatory Chandas (Subscriptions)
   Zakāt (Mentioned in the Holy Qur‘an).
   Fitrāna (Initiated by Holy Prophet [PBUH]).
   Chanda ‘Ām, Chanda Wasiyyat, Chanda Jalsa Sālāna,
   (Started by Promised Messiah and Mahdi [AS]).

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 أَنتُمُمْ مِنْ رَبِّي لَيْتَبْوَأَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللَّهِ وَ
مَا أَنتُمُمْ مِنْ زَكَاةٍ تَرِيدُونَ وَجَهَةَ اللَّهِ فَأُولِيَّ الْكَفَاحِ هُمُ الْمُضْعِفُونَ

wa mā ātatummirribali yarbu wa fī amwālīnāsī fāfā yarbū ‘indallāh wa mā ātatummin zakātīn turidūna wajhālāhi fā ’ufā’ika humul mud‘ifīn

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. Ahmadi̇s paying Chanda ‘Ām or Chanda Wāsiyyat (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
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been purchased or produced to grow the grains then one has to pay 1/20th of the Nişāb as Zakāt.

5. Nişāb for silver and silver jewelry is 612 grams and 351 milligrams and the rate of Zakāt is 1/40th of the Nişāb.

6. The Nişāb 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 Nişāb for gold to be 97 grams and 200 milligrams. However, this is not the gold Nişāb. It is the amount of gold jewelry, which is exempt from Zakāt due to frequent use of the jewelry.

8. The Nişāb 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 1/40th of the currency or 2.5% as Zakāt.

9. The Nişāb for camels is five camels; for cows/bulls the Nişāb is three cows/bulls; and for goats, sheep, and lambs the Nişāb 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.

(Fīrānā is paid during the month of Ramadān and should be paid before ‘Īd. The Holy Prophet 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. Fīrānā 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 Mahdi 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 Khalīfatul Masīh under certain circumstances. The Chanda ‘Ām year starts on July 1st and ends on June 30th of the next year.
Chanda Wašiyyat and the Niẓām-i-Wašiyyat (The Will System)

*Chanda Wašiyyat* is the contribution made by the one who makes a ‘Will’ (*Wašiyyat*) and becomes a Mūṣī (Testator), in the terms of the Promised Messiah and Mahdī’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 Mūṣī 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 Mūṣī’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 Mūṣī. 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 Mahdī under Divine revelation. This is a voluntary pledge and carries other conditions with it. Legacies of deceased Mūṣī 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.

Niẓām-i-Wašiyyat

The Promised Messiah and Mahdī wrote on December 20, 1905 about the *Niẓām-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,
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:

\[ \text{اَنْزِلَ فِيْهَا كُلُّ رَحْمَةٍ} \]

unzila fīhā kullu raḥmatin

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 Nūrūddīn. 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 Aḥmadiyya 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 Aḥmadiyya 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 Jamā‘at. 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 Sālāna* 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 Mahdī further said about the *Jalsa Sālāna*:

"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 Sālāna* became the beginning of a World-wide system of holding *Jaläs Sālāna* every year. Today, these *Jaläs Sālānas* are held all over the world. The *Jalsa Sālāna* held at a place where the Khalīfah resides becomes an international *Jalsa Sālāna* as Ahmādis from all over the world come to attend that *Jalsa*. In Pakistan, the first Annual Convention (*Jalsa Sālāna*) was held in Lahore on December 27-28, 1947. In Rabwah, the first *Jalsa Sālāna* was held on April 15-17, 1949. In the last *Jalsa Sālāna* 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 Mahdī:
"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 possessteth all Power and Strength.' Āmin."


b) Some Other Obligatory Chandas (Subscriptions)

Tehrik-i-Jadīd, Waqf-i-Jadīd and Auxiliaries' Chanda, (Started by Ḥaḍrat Khalīfatul Masīh II)

Chanda Tehrik-i-Jadīd

Chanda Tehrik-i-Jadīd is the contribution for the propagation of Islām throughout the world. In 1934, Ḥaḍrat Muśleḥ Maʿūd Khalīfatul Masīh II introduced a scheme called Tehrik-i-Jadīd (New Scheme), which he described as a stepping stone to the establishment of New World Order. Thus, Tehrik-i-Jadīd is a Divine scheme which Ḥaḍrat Muśleḥ Maʿūd 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 Khalīfatul Masīḥ IIra on November 23, 1934, at a very
critical period in the turbulent history of Ahmadiyya Jamāʿat.
There was a storm of opposition brewing against Ahmadiyyat, and
intrigues and mischief-making of the enemies of the Jamāʿat had
increased extraordinarily. The Aḥrār were bent upon to annihilate
Ahmadiyyat and were claiming that they will eliminate
Ahmadiyyat 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.

Haḍrat Muṣleḥ Maʿūd, at the time of announcing the
Teḥrik-i-Jadīḍ scheme stated the following:

"The purpose of starting Teḥrik-i-Jadīḍ is that funds are
made available to the Jamāʿat 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
Jamāʿat has available to it a number of such persons who are life
devotees and spend their whole life towards spreading the message
of İslām. The scheme also has been started to develop that
determination and resolve in the Jamāʿat, which is the hallmark of
the progressive Jamāʿats."

i. Objectives of Teḥrik-i-Jadīḍ

Preaching and education/training are two very important
functions. They both are the only objectives vouchsafed in
the Teḥrik-i-Jadīḍ. Haḍrat Muṣleḥ Maʿūdra presented 19
demands from the members of the Jamāʿat under the
scheme of Teḥrik-i-Jadīḍ. 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
Welcome to Ahmadiyyat, The True Islam

December, 1937 by Ḥadrat Muṣleḥ 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 Ahmadians should give lectures.
11. Deposit your surplus money in *Tehrik-i-Jadid Amanat* Fund.
13. Send your children to *Markaz* for education and *Tarbiyyat*.
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
Welcome to Ahmadiyyat, The True Islam
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 'Hilf ul Fu'dul'.
23. Establish Ahmadiyya Darul Qadfa 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 Ma’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 Musleh Ma’ud announced the scheme of permanent Waqf (Lifetime Devotion). Hadrat Musleh Ma’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 Musleh 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 Ṣadr 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,
Welcome to Ahmadiyyat, The True Islam
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 Muṣā Khān wrote a letter to Ḥaḍrat Promised Messiah and Mahdī to take initiation and thus, became the first Ahmadi 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,
Welcome to Ahmadiyyat, The True Islam

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 Ḥadrat Khalīfatul Masīḥ III in 1965 and was closed in 1985.
d. Ḥadrat Khalīfatul Masīḥ IV opened Dafter 4 in 1985, and all members who start paying Tehrik-i-Jadid Chanda now are added to Dafter 4.

(Tehrik-i-Jadīd, An Introduction, Published by Jamāʿat Ahmadiyya, USA, 1998)

Chanda Waqf-i-Jadīd

Waqf-i-Jadīd scheme was also initiated by Ḥadrat Khalīfatul Masīḥ II in 1957, primarily to protect the public of
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 II 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 Wāqīfīn."

(Al-Faḍl, Feb. 16, 1957)

Ḥaḍrat Khalīfatul Masīḥ III 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 IV 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.

ʻĪd 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 ʻĪd.

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:

 إِنْقَوا النَّارَ وَ لُوْ بِشَقِّ نَفْرِةٍ

ittaqunnāra 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 Jama'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.
MUSLIM FESTIVALS AND CEREMONIES

MUSLIM FESTIVALS:

‘ĪDUL FIṬR (FESTIVAL OF RAMAḌĀN)

The end of the Holy month of Ṭamaḍān is marked by the festival of ʿĪdul fitr. This joyous day is celebrated to give thanks for the blessings of Ṭamaḍān. Muslims attend the congregational ʿĪd 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 Ṭamaḍān 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 ʿĪdul fitr, and marks the completion of Ḥajj (Holy Pilgrimage of "Khānah Kaʿbah" 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 ʿĪd, which is called ʿĪdul 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 Imāʾīllah, USA, p 63)

It is stated in the Holy Qur’ān:

لَنْ يَنَالَ اللَّهُ لَحْوُمَهَا وَلَا دِمَآَرُهَا وَلِكَنْ يَنَالُهُ النَّفْوُى مُنْكَرَ

lañyyanā lallaḥa luḥūmuhā wa ṣa ḍimāʿühā wa ṭakīyyyanālu huttaqwā mínkum

Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. (22:38)

‘Īdul adhiyya is celebrated on the 10th of the month of Dhul Ḥijjah. Muslims who gather in Mecca for Ḥajj, offer their sacrifices on the occasion of ‘Īdul adhiyya, 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 Rakʿāt Prayer, held in the open, outside a village or town, if possible, on both ‘Īdul ādhiyya and ‘Īdul fitr 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 fitr, one should pay Fitrāna and ‘Īd Fund before the ‘Īd Prayer. One should have a full breakfast before proceeding to the ‘Īdgāḥ, the place where ‘Īd Prayer is to be offered. On the occasion of ‘Īdul adhiyya, 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 ﷺ, Muslims generally go to the ʿĪdghāḥ by one route and return by another route.

The time of ʿĪd Prayer is before noon. Like Friday Prayer, ʿĪd Prayer is always offered in congregation. No Adhān or Iqāmat is called for ʿĪd Prayers. In the first Rakʿat of ʿĪd Prayer, after reciting Takbīrī Tahrīma and Thaḥā, but before reciting Attaʿawwūd, the ʿImām 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 Takbīr 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 ʿImām. In the second Rakʿat there are five Takbīrat, i.e., the ʿImām 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 Rakʿat, after the recitation of Attashshahūd, and Durūd and some of the prescribed Prayers, the ʿImām turns his face towards the right saying Assalamu ʿalāikum wa ráḥmatullāhī and then turns his face to the left saying the same, to mark the end of the Prayer.

After the ʿĪd Prayer, the ʿImām delivers a sermon. Like for Friday Prayer, ʿĪd sermon consists of two parts. It should be noted that the sermon for the Friday Prayer precedes the Prayer, while on the occasion of ʿĪd, the sermon follows the Prayer.

After performing the two Rakʿat of ʿĪdul ʿadhiyya and ʿĪdul fitr Prayers, the ʿImām 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 Ḥijjah till the ‘Aṣr time of the 13th of Dhul Ḥijjah, loud recitations of the above verses are made after each congregational Fard Prayer service.

(Mustadrik Ḥākim, Vol 1, p 299, Published in Bairut)

To recite the above mentioned verses while going to the Ŭdgāh 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.

يَا ابْنَيْ الْذِّنَانِ اخْتَفِئْوا اللَّهَ وَلَتَنْظُرُ نَفْسُ مَا كُدِّمَتْ لِعَهِدٍ

yā ayyuhalladhīna āmanuttaqullāha waltanzūr nafsūmmā 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:

إِنَّمَا الدُّنْيَا مَتَاعٌ وَ لَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنْ الْمُرَّةُ الصَّالِحَةِ

înnamaddunya mata’un wa lais a min mata’iddunya shai’un afdalu minalmar’a tiṣṣ āliḥati

"Surely, the world is but a provision and none of the provisions of the world is better than a pious wife."

(Ibn Majah Abwābunnikāh)

تَّنْكَحُ الْمُرَّةُ لَا رَبِّ الْمَالِيَّةَ وَ لَحْسَبِهَا وَ لِجَمَالِهَا وَ لِدِينِهَا،

faṭāfūr “yā’dāt al-dīnīn tarībat yadāka"

tunkahul mar atu li arba’in li mâlihâ wa li hasabihâ wa li jamâlihâ wa li dinihâ fażfur bi dhâtidînî taribat yadâka

"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."

(Bukhârî Kiābunnikâh)
Prohibitions Concerning Marriage

Allâh has laid down prohibitions concerning marriage, and other aspects of relations between men and women:

1. According to the Holy Qur’ân, 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’ân, 4:23-24).

2. Islâm 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’ân, 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 Mahdí has limited the category of the 'people of the Book' to Jewish and Christian women. He has also prohibited Ahmâdî women from marrying non-Ahmâdî 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-Ahmâdî 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 Islâmîc 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'ān. 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'ān, 24:3-4). The Islamic way of life does not approve mixed parties of grown-ups.

(Pathways to Paradise, Lajna Ima’illāh, USA, pp 41, 44-45)

Nikāḥ (Announcement of Marriage)

At marriages, Nikāḥ and Walīma 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 أَنْتُوْجُ الْيَسَّاءَ فَصَنِّ عَنْ سَبْتِيّ فَلَيْسَ مَنِيّ

wa ata zawwajunnisā-’a faman raghiba ‘an sunnatī fa laisminnī

"Marriage is my precept and my practice. Those who do not follow my practice are not of me."
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(Bukhārī Kitabunnikāh 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.

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)

Verily, He is the One Who has created you from a single being and created therefrom its mate, and from the two spread many men and women; and He watched over you in order to test you concerning that which you were assigned. And to Him you shall return.”
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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).

Some of the requirements which should be met before Nikāh is performed:

1. Both the man and the woman whose Nikāh 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 Nikāh cannot be performed.

2. For the woman, her near relation such as her father or brother must agree to the Nikāh, because, the Shari‘ah had made it compulsory that the woman has a guardian. Thus, in Islamic Shari‘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 Khalīfatul 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
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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 Nikāḥ is an essential requirement. Nikāḥ should be announced in a manner that it becomes generally known. The Holy Prophet has commanded that the publicity be given to Nikāḥ. The words of the Ḥadīth are:
Announce the Nikāh, perform it in the mosques, play upon Duff (A musical instrument) to make it widely known.

(Tirmidhī Kitābun Nikāh Bāb Ḩannunnikāh wa Ibni Mājah, p 136/1)

D. Secret Nikāh is undesirable, even if the witnesses are present. The Holy Prophet has said about secret Nikāh:

لا نكاح إلا ببيان. لا بكاف إلا بشهوؤ البحايا اللاتي ينكسحن أنفسهن بغير بيتنة

lā nikāḥa illā bi bayyinatin lā nikāḥa illā bi shahūdīn albahayallātī 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 Sharī'ah, are of evil character.

(Tirmidhī Kitābun Nikāh Bāb Ṭa nikāḥa illā bi bayyinatin' p.130/1; Article 7 of Fiqh Ahmadiyya Relating to the Conduct of a Nikāh, The Ahmadiyya Gazette, June 2000, p 18)
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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 acts of all the lawful acts in the sight of Allah. The tradition of the Holy Prophet ﷺ regarding divorce is:

أَغْفَضُ الْحَلَالُ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْطَّلَاقَ

abghaḍul ḥalali ilallahi ’azza wa jallatthalāqu

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 ‘Talaq’ and he may not ask the return of any gifts he made to the wife. If the wife wants the divorce, it is called Khul’a, 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 Khaza’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 Mahdi™ 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 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'an 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:

\[
\text{فَإِذَا خَفْتُمُنَّ أَلاَّ تُعْلُوْنَ فَوَاحِدَةَ أَوْ مَا مَلَكَتُ أَيُّهَا النَّاسُ ذَلِكَ أَذْنَى}
\]

\[
\text{إِلَّا تُعْلُوْنَ أَوْ مَا مَلَكَتُ أَيُّهَا النَّاسُ ذَلِكَ أَذْنَى}
\]

\[
fa in khiftum alla ta‘dilū fa wāhidatan au mā malakat aimānukum dhālika adnā alla ta‘ūlū
\]

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 "Ghūtī" [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
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 Isha‘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 Aḥmadiyya Movement holds many functions, on the national, regional, and local level. These are called Ijtīmā‘ and Jalsa. 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.

**Masīḥ Maʿūd Day:** Celebration of the coming of the Promised Messiah and Mahdi as foretold by the Holy Prophet of Islam. 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 Khilafat. 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:

 إنَّ اْلْمُسْلِمَّينَ وَالْمُسْلِمَاتَ وَالْمُؤْمِنَينَ وَالْمُؤْمِناتَ وَالْعُمَلِينَ وَالْعُمَلَاتِ
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Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allâh much and women who remember Him -- Allâh has prepared for all of them forgiveness and a great reward. (33:36)

It is misunderstood that Islâm does not permit equal opportunities to women to seek knowledge, with men. It is entirely wrong; such a concept is never presented by Islâm.

The Holy Prophet ﷺ says in this regard:

طلْبُ الْعَلَمِ فِرْيَضَةً عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ.
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It is the duty of every Muslim man and Muslim woman to seek knowledge.

(Imn Majah Bab Faḍul ‘ulamā’ walath ‘alā talabul ‘ilm musnad al imāmul 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 Allāh: ‘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 Allah has created in their wombs, if they believe in Allah 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 Allah 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 Islam.
**Woman as Mother**

In connection with respect, honor and status of woman as a mother, the Holy Prophet ﷺ says:

\[\text{الْجَنَّةُ تَحْتُ أَقْدَامِ الْأُمَّاتِ} \]

\textbf{al jannatu tahta aqdamil ummahati}

Paradise lies under the feet of your mothers.

*(Nisāʾi and Baihaqī)*

The status described in the tradition of the Holy Prophet ﷺ is a great credit for women. No religion other than Islām presents such a status for women. There is not even a remote chance to reach to the nearness of these teachings of Islām.

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 Islām, serving one's parents is one of the greatest duties. It is considered despicable to express any irritation when, through no fault of their own, old age becomes difficult for them. The Holy Qurʾān says:

\[\text{وَقَضَى رَبُّكَ أَلاَّ تَعْبِدُوا إِلاَّ إِيَاهُ وَيَدَّوْنَ الْإِيمَانُ إِنَّهُ يُبَيِّنُنَّ اللَّيْلَ وَالْأَيَّامَ عَلَىٰ اٍحْدَمَمَا أَوْ كُلٍّ مِّمَّنَ كَفَّارُهُم} \]

*Qurʾān 17:29*
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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 Islam asked, 'O, Apostle of Allâh! To whom should I show kindness?' He replied:
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 adab Bāb mīn a-ḥaqqu ḫusnissuhbatī 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.
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The Holy Qur‘ān says:

وَمِنْ أَلْيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجَكُمْ لِيُبْنِىَنَّكُمْ إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقُوْمٍ يَتَفَكَّرُونَ

wa min āyātihi an khalaqa lakummin anfusikum azwājallī taskunū ilaihā wa ja‘ala bainakumma waddaṭa[w]wa raḥmah inna fī dhālika la āyatīli qaumīyyata 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 Islāmﷺ says:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُ كَمْ لِأَهْلِي

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 Islāmﷺ:

441
Welcome to Ahmadiyyat, The True Islam

Hadrat ‘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.'

(Bukhārī Kitābuz Zakāt Bāb ittaqunnara wa lau bi shaqqi tamratīn)

To sum up, a Muslim woman's primary duty is her duty to Allāh, 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 Islāmic 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’īllāh, 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.
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 Mirzâ 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:

إِنَّمَا حَرَّمْ عَلَيْكُمُ الْمَيْتَةُ وَالْدُمَّ وَلَحْمُ الْجِنَّةَ وَمَا أَهْلَ بِهِ عَلَى
لَغِيْرِ اللَّهِ مِنْ أَصْطَرَعٍ غَيْرِ بَاغٍ وَلَا عَادٍ فَإِذَا أَنْتُمْ عَلَيْهِنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*innamā harrama ‘alaikumul maitata waddama wa lahmalkhinzhiri wa ma ‘uhilla bihi li ghairillah famanidṭurra ghaira baghiñwwa la ‘adin fala ithma ‘alaih innallāha ghafururrahim*

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 Qur’an further says:

وَ كُلُّوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

wa kulū mimmā razaqakumullahu ḥalalan ṭayyiban

And eat of that which Allāh has provided for you of what is lawful and good. (5:89)

The term "Ḥaḥāl" means "that which is lawful for you"; thus Ḥaḥāl meat is which has been slaughtered in the name of Allāh, and has the blood drained out from it. The term "Ḥaṛām" means that which is unlawful for you, and includes blood, pork, and alcohol. Allāh has further commanded that you eat only what is "Ṭaṭyyab", that is, food that is good and wholesome. Something, may be "Ḥaḥāl", but it may not be "Ṭaṭyyab", and thus should be avoided.

There is no good reason for not eating meat of Ḥaḥāl animals, properly slaughtered according to the Islāmic way, unless you are somewhere where Ḥaḥāl animals are not slaughtered in an Islāmic way. However, if it is totally unavailable, then it is permissible to eat meat of Ḥaḥāl 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 Imā’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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ii. Animals slain without invoking Allah's name.
iii. Animals strangled to death.
iv. Pigs
v. Carnivorous animals.
vi. Animals devoured by wild beasts.

PRAYERS BEFORE EATING AND ON FINISHING A MEAL

Holy Prophet™ has said:

When you begin to eat, pronounce the name of Allâh the Exalted:

بِسْمِ اللَّهِ وَ عَلَى بَرَكَةِ اللَّهِ

bismillâhi wa ‘alâ barakatillâh

In the name of Allâh, and with the blessings of Allâh

(Tirmidhî Kitâbud Da‘wât Bâb Mâ Yaqûlu Idhâ Faragha Minattu‘am)

When you finish eating recite the prayer:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِينَ

alhamdu lillâhilladhî a‘t’amanâ wa saqânâ wa ja‘alanâ muslimîn

All praise be to Allâh who has given us food and drink and made us Muslims.

(Tirmidhî Kitâbul at’amah Bâb Mâ Yaqûlu Idhâ Farigha min‘al attu‘am)

According to a tradition of the Holy Prophet™, 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{center}
\textit{bismillahi fī awwalihi wa ākhirih}
\end{center}

In the name of Allāh, its first and its last

\textit{(Tirmidhī Kitābul at'amah Hāb Mā ḫissamīta 'alattu'ām)}

**PRAYERS AT VARIOUS OTHER OCCASIONS**

In general, when Muslims undertake any activity, they always start it with the name of Allāh, saying:

\begin{center}
\textit{bismilla hirrahma nirrahim}
\end{center}

With the name of Allāh, the Gracious, the Merciful

\textit{(Al-Jāmi‘al Saghir Lilsayuūtī Haraf Kāf)}

When Muslims terminate an activity, they say:

\begin{center}
\textit{alḥamdu lillāh}
\end{center}

\textit{Praise be to Allāh}

\textit{(Muslim Kitābudhdhikr)}

449
Welcome to Ahmadiyyat, The True Islam

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:

إِنَّشَاءَاللَّهُ

*inshā allāh*  God Willing

When a Muslim receives a favor or a gift he thanks the person by saying:

جزاك الله أحسن الجزاء

*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:

يَرَى حَمْكَ اللَّهُ

*yar ḥamū kallāh*  (May God have mercy on you).
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The person who had sneezed hearing someone say:

\[ \text{yar hamu kallah} \]

says:

\[ \text{yeedi kirum Allah wa yuslihu balakum} \]

\[ \text{yahdi kumullahu wa yuslihu balakum} \]

May Allah guide you and improve your condition

\[ (Abü Dā‘ud Kitābul Adab) \]

**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.

\[ \text{yan ‘A‘ishata qalat kana rasulullahi yuhibbuta yammuna mastata‘a fi sha’nihi kullihi fi tahuhihi wa tarajulahi wa na‘lihi} \]

Hadrat ‘A‘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 \text{wudū‘}, taking bath, combing his hair and wearing shoes.

\[ (Abū Dā‘ud Kitābul Libās Bāb fil anta‘al) \]
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**GREETING EACH OTHER**

When you meet each other say:

\[
\text{اسلامُ علیکم و رحمتُ اللہ و برکتُ تُب،}
\]

**assalāmu ‘alaikum wa rahmatullāhi wa barakātuhū**

Peace be upon you and the Mercy of Allāh and blessings of Allāh

*(Tirmidhī Abwābul Ist‘dhān fī Faḍlul Islām)*

Holy Prophet ﷺ has said:

\[
\text{إِذَا لَقِيتُ أَحَدَكُمْ أَخَا فَلَا سَلَمَ عَلَيْهِ . فَإِنَّ حَالَتَ بَيْنَهُمَا شَجَرَةُ}
\]

\[
\text{أَوْ جَدارٌ أَوْ حَجَرٌ ثُمَّ لَقِيتُهُ فَلَا سَلَمَ عَلَيْهِ .}
\]

\[
\text{idhā laqiya aḥadukum akhāhu fal yusallim ‘alaihi, fa in ḥālatbaina humā shajaratun au jidārun au ḥajarun thumma laqiyahū fal yusallim ‘alaihi}
\]

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.

*(Abū Dā‘ūd Kitābul-adab)*

**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 Khinzür 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 Sūar, which is a compound of Sū 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 أَيُّهَا الْذَّٰلِكُ الْمُؤْمِنُونَ إِنَّمَا الْخَمْرُ وَالأَيْمَانُ وَالأَنْصَابُ وَالأَذَالَاتُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاتَجَبَّبُوهُ لَعَلَّكُمْ تَفْلُخُونَ إِنَّمَا يَرِيدُ الشَّيْطَانُ أَنْ يُوَقِّعَكُمْ بِالْعُدَاوَةِ وَالْبَغْضَاءِ فِي الْخَمْرِ وَالأَيْمَانِ وَيَصِدَّكُمْ عَنْ ذُكُورِ اللَّهِ وَعَنِ الصُّلُوْةِ فَهِلَّ أَنْتُمْ مُنْتَهُونَ
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 has declared Alcohol as:

أم الخِبَائِب

Ummul khabâ‘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:

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)

(In Islam’s Response to Contemporary Issues, Ḥadrat Mirzā Tahir Ahmad, pp 130-132)

INTEREST

God Almighty says in the Holy Qur’an:

Whereas Allâh has made trade lawful and interest unlawful (2:276)

The word used in the Holy Qur’an is "Ribā", the connotation of which is not identical with the word "interest". Islam condoems 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 Islām. One should not use income from interest on himself or his family as it is prohibited in Islām, 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. Islām 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)

Islām 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 Islāmic viewpoint 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.

Islām considers taking and giving of loan, without interest, admissible. Islām 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.
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 Ahmadi Muslim wedding should be a reflection of the Ahmadiyya 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 Ahmadiyya Muslim wedding ceremonies:

1. There should be a conspicuous separation of men and women.
2. If non-Ahmadi 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 Ahmadiyya 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 Ahmadiyya 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 Ḥasan 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:

تَلَكَ الرُّسُلُ فَضَلَّلَا بَعْضُهُمْ عَلَى بَعْضٍ

tilkarrusulu faḍḍalnā ba‘ṣahum ‘alā ba‘ṣdim

These Messengers have We exalted, some of them above others. (2:254)

This shows that revelation is pure Divine Grace and is not evidence
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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
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:

اَلْأَمْثَالُ الْاَكْتُمَالِ fī mā lā tā’lāmūn

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, Ḥadīr ‘Al-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 Islam'. All views propounded in the book are well documented with Qur’ānic references and traditions of the Holy Founder of Islam. A brief account is produced here:

"According to his (Ḥadīr ‘Al-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 Mirza Ghulam 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
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:

وَكُلٌّ إِنْسَانٌ لِلَّذِينَ يُبَيِّنُونَۚ وَلاَ يُخْرِجُ الْخَبَرَ حَيْثُ يَتَغَضَّبُ الْأَحْيَاطُ

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 "Tāʿir" used in this verse should be particularly noted. "Tāʿir" 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:

وَمِنْ كَانَ فِي هَذِهِ أَعْلَىٰ فَهُوَ فِي الْأَخَرَىٰ أَعْلَىٰ وَأَضْخَمُ سَبِيلًا 0

468
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:

**yauma tabyaddu wujūhuwwa 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**

469
Welcome to Ahmadiyyat, The True Islam

_yaqūlūn arabbānā atmīm lānā nūrānā waghiḥīlānā innākā ‘āfā kullī shai-in qādir_

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.

_(Ataul 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 Islāmic teachings, Heaven and Hell are the reflections of the actions that a person carries out in this world.

(Atāul Mujeeb Rāshed: Review of Religions Vol. LXXXV, No. 11, November 1990, p36)

Haḍrat 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:

يأتي على جهنم زمن ليس فيها أحدو اسمه الصبأ تحركه

أبوابها

ya’ti ’alā jahannama zamānun laisa fihā aḥaduñwwa nasīmuṣṣabā tuḥarriku abwābahā

"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." (Tafsīrul Mālammt Tanzīl under the verse of the Holy Qur’ān: 11:107)

(Invitation to Ahmadiyyat, 1980, pp 10-11)

Haḍrat Khalīfatul Masīḥ IV aha writes:

"The concept of Hell and Heaven in Islām 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.

وَ سَارَعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمَاءُ

وَالْأَرْضُ

wa sārī’ū ḍa maghfīra timmīrabbikum wa jannatin ‘ardū hassamāwātū walardāt

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)

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ

وَالْأَرْضِ

sābiqū ḍa maghfīra timmīrabbikum wa jannatin ‘ardūhā ka ‘ardissamā’i wal ardāt

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).
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 Masîḥ II writes in the commentary of the above verse of the Holy Qur’ān (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’ān 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:

\[
\text{‘mā khalqūkum wa lā ba’tūkum illā kā nafṣīnwāḥidah’}
\]

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’tūkum illā kā nafṣīnwāḥidah’ - 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.
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 Mirzā Tāhir Ahmād, 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 Mirzā Tāhir Ahmād, p 12)

Ḥaḍrat Mirzā Tāhir Aḥmad, Khalīfatul Masīḥ 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
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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).

وَالْجَانَّ خُلِقَهُمْ مِنْ قَبْلَ مِنْ نَارِ السَّمُوم

*wal ħa anna khalaqnahu min qablu minnārissamūm*

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:

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ

*wa khalaqal ħa anna mimmāri jimminnār*

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."


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 lightning 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
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magnitude to the Qur’anic declaration made over fourteen hundred years ago:

وَأَلْجَانَ خَلْقَنَا هُوَ مِنْ قَبْلٍ مِنْ نَارٍ السَّمُومِ

wal jā anna khalaqnā hu min qablu minnārisamūm

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."

(Revelation, Rationality, Knowledge and Truth, Ḥaḍrat Mirzā Tāhir 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:

\[
\text{wa idhā ḥakamtum bainannāsi an ṭahkūmū bil 'adl}
\]

And that, when you judge between men, you judge with justice (4:59)

\[
yā ayyu halladhīna āmanū kūnū qawwāmina bilqisti shuhadā’a lillāhi wa lau ‘aṭlā anfusikum āwil wālidainī wal aqrabīn
\]

O ye who believe! Be strict in observing justice, being witnesses for the sake of Allāh, even though it be against yourselves or against your parents and kindred. (4:136)

\[
\text{wa lā yajri mannakum shana ānu qaumin ‘aṭā alṬā ta’dilū i’dilū huwa aqrabu littaqwā}
\]

481
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 fī sabīlilla hilladhīna yuqātilūnākum wa lā ta‘tadū

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)

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 jaza’u sayyi’atīn sayyi’atummithlūhā faman ‘aṣa wa aṣlaḥa

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 Allāh. 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.

Allāh says in the Holy Qur‘ān:

```
Yā ayyuhannāsu innā khalaqnā kummin dhakārīñwwa unthā wa ja‘alnākum shu‘bañwwa qabā’ila li ta‘ārafū inna akramakum ‘indallāhi atqākum innallāha ‘alīmun khabīr
```

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 Allāh, 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 Qur’ān:

للرجال نصيبًا يمّا ترك الولدان والاقربون وللنساء نصيبًا يمّا ترك الولدان والاقربون • فل.toUpperCase(1) منه أو أكثر نصيبًا

lirrijāli nasībummimmā tarakal wālidāni walaqrabūna wā linnisāʾi nasībummimmā tarakal wālidāni wa aqrabūna mimmā qalla minhu au kathur nasībammafrūda

For men is a share of that which parents and near relations leave; and for women 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 Qur’ān:
Allāh 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 Allāh. Surely, Allāh is All-Knowing, Wise. (4:12)
1. The following are considered to be the heir of a deceased person according to Islamic Sharī‘ah:

   Son; Father; Grandfather; Brother; Nephew; Paternal Uncle; Cousin; Husband; Daughter; Mother; Grandmother; Sister; Wife.

2. A killer will under no circumstances be eligible to get a share from the person whom he has killed.

3. If there is no one who can be considered heir of the deceased person then the Tarkah will go to Baitul Māl (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).

4. 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.

   (Dīnī Syllabus for the Training of ‘Nou Mubā‘īn’, (in Urdu), Nazārat Nashru Ishā‘at, Qadian, p 57)
One of the Islamic calendars is called Hijri or Hegirian calendar. It starts from the day of the Hijrah (Emigration) of the Holy Prophet μ 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 Hijri 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 Muḥarram, 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 Muḥarram). The names of the months in the Islamic Hijri Qamri calendar are as follows:

1. Muḥarram (The sacred month; the first month of the Islamic Calendar)
2. Sha’bār (The month which is void)
3. Rabi’ul-Awwal (The first spring)
4. Rabi’uth-Thani (The second spring)
5. Jamādī’ul Awwal (The first month of dryness)
6. Jamādī’ul Thani (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 ῥ is
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11. Dhūl Qa‘dah (The month of rest)
12. Dhūl Hijjah (The month in which the Ḥajj is performed and Īdul adḥiyya is celebrated)


The Hijrī Shamsī Calendar

In 1938, at the occasion of Annual Gathering, during his Sayr-i-Rūhani speech, Ḥadrat Khalīfatul Masih II stated that we should adopt an Islāmic Calendar, which is based upon the cycles of the sun rather than those 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 Hijrī Shamsī Calendar. In January 1940, Ḥadrat Khalīfatul Masih II accepted the committee's recommendations, and a beautiful Hijrī Shamsī Calendar was published by Naẓārat Da‘watu-Ṭablīgh. The Calendar had Hijrī Qamrī, Hijrī Shamsī and the Christian days, months and year. The significance of the Hijrī Shamsī Calendar, started by Ḥadrat Khalīfatul Masih II, is like the C.E. Calendar, in which the year starts in January. Earlier, a Hijrī Shamsī 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 Hijrī Shamsī 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 (Hijrī Shamsī). The names of the months in the Hijrī Shamsī Calendar are as follows:

1. Șulḥ (January) 7. Wafā (July)
2. Tablīgh (February) 8. Zāhūr (August)
3. Ammān (March) 9. Tabūk (September)
4. Shahādat (April) 10. Ikhā (October)
5. Hijrat (May) 11. Nabuwat (November)
6. Ehsān (June) 12. Fatah (December)
**GLOSSARY OF URDU AND ARABIC WORDS**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Abī:</td>
<td>Father of.</td>
</tr>
<tr>
<td>Abū:</td>
<td>Father of.</td>
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<tr>
<td>Adhān:</td>
<td>The Islamic call to Prayer.</td>
</tr>
<tr>
<td>Afsar:</td>
<td>In-charge.</td>
</tr>
<tr>
<td>AH:</td>
<td>After Hijrah.</td>
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<tr>
<td>Aḥādīth:</td>
<td>Plural of Ḥadīth.</td>
</tr>
<tr>
<td>Ahlusṣunnah wal-Jamāʿat:</td>
<td>The people of the Sunnah and the Consensus.</td>
</tr>
<tr>
<td>Aḥrār:</td>
<td>An Anti-Aḥmadiyya Movement.</td>
</tr>
<tr>
<td>'Alaihissalām (as):</td>
<td>Peace be on him.</td>
</tr>
<tr>
<td>Allāh:</td>
<td>The proper name of God.</td>
</tr>
<tr>
<td>Al-āmin:</td>
<td>The trustworthy.</td>
</tr>
<tr>
<td>Al-ṣādiq:</td>
<td>The truthful.</td>
</tr>
<tr>
<td>'Amal:</td>
<td>Practice.</td>
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<tr>
<td>Amānat:</td>
<td>Entrusted thing; Deposit.</td>
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<tr>
<td>Amārāt:</td>
<td>Office of a Commander or a Chief</td>
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<tr>
<td>Āmin:</td>
<td>So be it</td>
</tr>
<tr>
<td>Amīr:</td>
<td>Commander, Head</td>
</tr>
<tr>
<td>Amūr-i-ʿĀma:</td>
<td>Social Services.</td>
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<tr>
<td>Anṣār:</td>
<td>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.</td>
</tr>
<tr>
<td>'Aqīqa:</td>
<td>A feast usually arranged on the seventh day of birth of a child.</td>
</tr>
<tr>
<td>'Arafāt:</td>
<td>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.</td>
</tr>
</tbody>
</table>
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Arākin Khusūṣī: Special members of an organization of Ahmadiyya Community approved by Khalīfatul Masīḥ.

Assalāmu ‘alaikum: Peace be on you.

Atfālul Ahmadiyya: Children of Ahmadiyyat.


Ayyaduhullahu ta‘āla bīnasrihil ‘azīz: May Allāh support him with His Mighty Help.

Bādiḥāt: 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 ‘Ātiq: 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 ʾmīnīl having been changed into bay.
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Bid‘at: Undesirable innovations.
Bin: Son of
Buyūt: Houses
Chanda: Monetary contributions; Donations
Chanda 'Ām: Regular subscription
Chanda Waṣīyyat: Will subscription.
Daftar: Office; Phase.
Darbār: Royal audience; Court of Indian or British rulers.
Dārul Qadā: Department of Justice.
Darweshān-i-Qadian: Aḥmādis in Qadian to safeguard the Holy sites and institutions of the Jāmā‘at. At the time of partition of Indian subcontinent into India and Pakistan, 313 Aḥmādis were left in Qadian.
Dhabīḥa: Animal slaughtered for food according to Islāmic tenets.
Dhīhanat wa Sehat Jismani: Intellectual and physical health.
Dhikri Ilahi: Remembrance of Allāh.
Dhunnūrain: The one with two lights; the title of Ḥaḍrat ‘Uṯmān.
Diafat: Hospitality.
Du‘ā’: Prayer; Supplication.
Durūd: Invocation of blessings upon the Holy Prophet of Islām.
Fard Kifāyah: A collective obligation on all the Muslims of a locality.
Fard Prayers: The Prayers enjoined by Allāh.
Fidyah: Feeding of a poor person or payment of cash by someone who is able to fast during Ramadān only with a great difficulty.
Fiqh: Islāmic jurisprudence.
Fiṭrāna: Specified alms to be given at the ‘Īdul fiṭr.
Fivers: Five Imām Shī‘ites Sect.
Ghair muqallidīn: Non-imitators or not attached to tradition.
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Ghani: Generous; Self sufficient.

Ghūṭṭī: First-ever dose to new born infant.

Hadith: Sayings of the Holy Prophet Muhammad, A basic source for Islamic law and customs after the Holy Qur’ān.

Hadith-i-Qudsi: Revelation of the Holy Prophet other than the revelation of the Holy Qur’ān.

Hadrat: His Holiness.

Hāfiz: The one who has memorized the whole Qur’ān.

Hajj: Pilgrimage to the Holy Ka‘bah in Mecca, Arabia; also known as the fifth pillar of Islam.

Hajjatul Wida’: The last Pilgrimage of the Holy Prophet.

Hajj-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.

Hajri Aswad: The black stone embedded in one corner of the Khāna Ka‘bah building.

Halāl: Lawful.

Haq Mehr: The money a husband either gives or promises to give to his wife. The amount is announced at the time of Nikāh.

Hārām: Unlawful.

Hijrah: The migration of the Holy Prophet from Mecca to Medina.

Huḍūr: Your Holiness; His Holiness.

‘Īd: A Muslim feast day; Islamic celebration at the end of Ramaḍān and at the conclusion of Pilgrimage.

‘Iddat: Waiting period of a widow or a divorced woman.

‘Īd Gāh: Special site designated for ‘Īd Prayers.

‘Īdul adhiyya: The Islamic 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 ʿUmrah.

Ijtima‘: Gathering; Gathering of members of an organization.

Ilāh: The One who is worshipped.

Imāʾillāh: 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.

Ishtihār: 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.

Jaʿīdād: Property.

Jalālī: The Majestic aspect.

Jalsa Sālāna: Annual Convention; Annual Gathering.

Jamāʾat: Community, Organization.

Jamālī: The gentler or amiable aspect.

Jāmiʿa: A missionary teaching institute; Higher Seminary

Jamratul ‘Aqba: One of the pillars representing Satan, which is stoned during Hajj.

Jamratul ʿUla: 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 Ḥajj.

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 Ṭayyibah  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 Islāmic
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.
Khalīfatul Masīḥ  Successor to Promised Messiah and Mahdi™.
Khātaman Nabiyyīn:  Seal of the Prophets.
Khawārijī:  A group of Muslims who separated from
Hadrat ‘Alī™, and chose an independent
Amīr for themselves.
Khilāfah:  Succession.
Khilāfat-i-Rāshida.  The righteous Khilāfat.
Khuddāmul Ahmadiyya:  Organization of Ahmādis 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
prayer is to be offered.

Khuṣūṣī: Special.
Khutbah: Sermon.
Khutbah Thānīa: 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 Aḥmādī 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 Islamic school.
Mahārājāh: Prince.
Mahdī: The guided one.
Majlis: A congregation; an association.
Majlis ‘Āmila: Local or National Executive Body.
Majlis Anṣārullāh: Organization of all Aḥmādī men over 40 years of age.
Majlis-i-Shūra/Majlis Mushāwarat: The Consultative Body (General Council) of Aḥmadiyya Muslim Jamāʿat that gives suggestions to the Khalīfah.
Māl: Finance.
Markaz: Center; International Headquarters.
Ma’rūf: Right; Well known.
Mashʿar al-Ḥarām: A small hill in Muzdalifah which lies between Mecca and ʿArafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from ʿArafāt on the evening of the ninth day of the month of Hajj.
Masīḥ: Messiah.
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**Masīh-i-Maʿūd:** The Promised Messiah (Ḥaḍrat Mirzā Ghulām Ahmad of Qadian).

**Masjid:** Mosque.

**Maʿūd:** The Promised one.

**Maulvi:** The religious teacher.

**Mināratul Masīḥ:** A minaret whose foundation was laid down by Promised Messiah and Mahdī 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.

**Muʿallimin:** Religious instructors.

**Mubāhilah:** A prayer duel; A prayer contest; Calling down the curses of God.

**Muʿadhdhin:** 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.

**Muḥājīd:** Warrior in defense of Faith; endeavorer.

**Muḥājīdīn:** Plural of Muḥājīd.

**Muṣṭaḥḥīd:** A superior authority of the Shi`ite.

**Muḥāmmād:** Local.

**Murābbī:** One who spiritually trains (A Missionary).

**Muṣīṭ:** A person who makes Will; a person who agrees to observe the conditions prescribed by Promised Messiah and Mahdi for burial in *Bahishti Maqbarah*.

**Muṣleḥ Maʿūd:** The Promised Reformer (Ḥaḍrat Mirzā Bashiruddin Mahmūd Ahmad, Khalīfatul
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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.
Nabuwwat: Prophethood.
Nawafil: Optional or supererogatory as applied to types or categories of Prayers.
Na'arat: Directorate, Department.
Na’ib: Deputy; assistant.
Nā’ib Ṣadr: Vice President.
Na’ir: Helper; A member of Majlis Ansarullah.
Nāširatul Ahmadiyya: An organization of Ahmadi girls between the ages of 7 and 15 years.
Nażamat: Department.
Nāẓim: In-charge.
Nāzir: An inspector or in-charge; secretary.
Nāzir A’la: Chief Secretary
Nikāḥ: Marriage announcement.
Niṣāb: 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.
Qāḍi: 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.
Rāḍīallāhu ‘anhu (ra): May Allāh be pleased with him.
Rāḍīallāhu ‘anha (ra): May Allāh be pleased with her.
Rāḍīallāhu ‘anhum (ra): May Allāh be pleased with them.
Rak‘at: One unit of Islāmic prescribed formal worship (Prayer or Ṣalāt) comprising of Qiyām, Rukū‘ and two Sajdahs (Prostrations).
Rak‘āt: Plural of Rak‘at.
Ramaḍān: The Islāmic month of fasting.
Rasūl: Messenger.
Rāvi: A narrator of a Ḥadīth.
Rifāḥ-i-‘Ama: Social Works.
Risāla: Magazine
Rishta Nāṭa: 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.
Şadqa: Charity.
Şadr: President.
Şadr Anjuman Aḥmadiyya: Central Aḥmadiyya Association
Şafā 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.
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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Şafî Awwal:</td>
<td>Members of Anşarullâh belonging to the age group above 55 years.</td>
</tr>
<tr>
<td>Şafî Doem:</td>
<td>The category of younger Anşâr; members of Anşarullâh belonging to the age</td>
</tr>
<tr>
<td></td>
<td>group of 40 to 55 years.</td>
</tr>
<tr>
<td>Şahâba:</td>
<td>Companions of the Holy Prophetṣaw, and of the Promised Messiah and Mahdiṣaw.</td>
</tr>
<tr>
<td>Şahâbbî:</td>
<td>A Companion of the Holy Prophetṣaw; A Companion of the Promised Messiah and</td>
</tr>
<tr>
<td></td>
<td>Mahdiṣaw.</td>
</tr>
<tr>
<td>Sajdah:</td>
<td>The posture of prostration in Prayer.</td>
</tr>
<tr>
<td>Sajdah Sahv:</td>
<td>Prostration of condonement performed when a mistake has been committed</td>
</tr>
<tr>
<td></td>
<td>during Prayer and which may affect its validity.</td>
</tr>
<tr>
<td>Sajdah Tilâwat:</td>
<td>To prostrate while reciting or listening recitation of the Holy Qur’ān</td>
</tr>
<tr>
<td></td>
<td>where &quot;Sajdah&quot; is indicated in the Holy Qur’ān.</td>
</tr>
<tr>
<td>Şalât:</td>
<td>Formal Islamic Prayer offered according to a prescribed procedure; also</td>
</tr>
<tr>
<td></td>
<td>known as the second pillar of Islam.</td>
</tr>
<tr>
<td>Şallallâhu ‘alaïhi</td>
<td>Peace and blessings of Allâh be upon him.</td>
</tr>
<tr>
<td>wasallam (ṣa):</td>
<td></td>
</tr>
<tr>
<td>Sam’î wa Baṣri:</td>
<td>Audio visual.</td>
</tr>
<tr>
<td>Sanad:</td>
<td>A continuous line of the narrators of the Hadîth.</td>
</tr>
<tr>
<td>Şarâ:</td>
<td>Guest House.</td>
</tr>
<tr>
<td>Şaum:</td>
<td>Fasting in the month of Ramadân; also known as the fourth pillar of Islam.</td>
</tr>
<tr>
<td>Şâhibzâda:</td>
<td>Son of a respected person; A respected gentleman.</td>
</tr>
<tr>
<td>Shari’ah:</td>
<td>Islamic jurisprudence.</td>
</tr>
<tr>
<td>Shi’ah:</td>
<td>Sect, specially Shi’ite sect.</td>
</tr>
<tr>
<td>Shirk:</td>
<td>Associating something with God; in Islam, equivalent of unbelievers.</td>
</tr>
<tr>
<td>Shu’bah:</td>
<td>Department.</td>
</tr>
<tr>
<td>Şiddîq:</td>
<td>Truthful</td>
</tr>
</tbody>
</table>

501
Welcome to Ahmadiyyat, The True Islam

Silsilah

Jamā‘at; community.

Silsilah ʻĀlia Aḥmadiyya:
The Great Ḥāmadiyya Order.

Ṣīgha Jāt:
Branches.

Sipāra:
1/30th Part in the Holy Qur’ān.

Sīrat:
Exemplary character.

Ṣūfī:
An Islamic mystic.

Ṣuhuf:
Scrolls.

Ṣuḥuf-i-Ibrāhīm:
Scrolls given to Prophet Abraham.

Sunnah:
Practice of the Holy Prophet Muḥammad.

Ṣunnī:
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 Qur’ān.

Ṭabi‘ī:
One of the Muslims who has met a companion of the Holy Prophet.

Ṭablīgh:
Preaching, Giving the message of Islām and Aḥmadiyyat.

Ṭadhkirah:
A collection of the revelations of the Promised Messiah and Mahdi.

Ṭafsīr:
Commentary on the Holy Qur’ān.

Ṭafsīr-i-Kabīr:
Long commentary of the Holy Qur’ān by Khalīfatul Masīḥ II.

Ṭafsīr-i-Ṣaghīr:
Short commentary of the Holy Qur’ān by Khalīfatul Masīḥ II.

Ṭahajjud:
Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islamic worship.

Ṭaḥmīd:
The prescribed words recited by the congregation in response to the Tasmi of the Imam; also, words of praise and remembrance of God.

Ṭajnīd:
Census; Enrollment.

Ṭakbir:
A set formula, recited loudly in order to indicate that a congregational Prayer is about to start.
Takbîrât: Plural of Takbîr.

Takbîr-i-Tahrima: The Arabic expression 'Allâhu akbar' (God is the Greatest) proclaimed loudly by the Imâm while he raises his two hands to his earlobes at the very beginning of a congregational Prayer service.

Tâlâq: Divorce.

Talbiyyah: The prayer recited during Hajj ceremony.

Ta‘lîm: Education.

Taqdîr: Divine decree.

Taqwâ: Righteousness.

Tarbiyyât: Moral training.

Tarkah: Cash or kind left by a deceased person.

Taşawwûf: Mysticism.

Tash-hîdhul adh-hân Stimulator of Intelects.

Taurât: (Torah): given to Prophet Moses.

Tawâf: 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.

Tâyyab: Food that is Ḥalâl and good.

Tâ’îr: Bird.

Tîfl: A member of Atfâlul Ahmadiyya


Trâvîh Prayers: Special Prayer offered after ‘Ishâ’ Prayer during the month of Ramadân.

Twelvers: Twelve Imâm Shi‘ism; A sect of Shi‘as.

‘Ulema: The learned persons of religion.

Ummatî Muslimah: The followers of the Holy Prophet of Islâm Haḍrat Muḥammad Muṣṭafa.

Ummah: The Islâmic community, Jamâ‘at-i-Muslimah.

‘Umûmî: General.

‘Umrah: Lesser Pilgrimage in which some of the rites
Welcome to Ahmadiyyat, The True Islam

Vakālat: A department.

Vitr Prayer: Three Rakʿat of Prayer offered either at the end of ‘Ishā ’Prayer or Tahajjud Prayer.

Walîma: Reception given by husband after the marriage has been solemnized.

Waqf: Life devotion to serve the cause of Islām.

Waqfi Ārdī: A short term devotion to serve Islām and Ahmadiyyat.

Wājib: Necessary.

Wāqfi Zindagī: A person who has devoted his life to serve Islām and Ahmadiyyat.

Waṣhiyyat: A Will; to pledge to be a true and pious Ḥāmādî 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 Mahdi™ 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.

Ẓīhār: 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.
Welcome to Ahmadiyyat, The True Islam

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505
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Welcome to Ahmadiyyat, The True Islam

INDEX

A

‘Abdul Muttaqīn
Father of the Holy Prophet 183

Abū ’Abdullāh
Father of the Holy Prophet 183

Abū ‘Abdullāh Willū‘ābī
A hypocrite 200

Abū ’Abdullāh Chakrālī
Beliefs regarding Ḥadīth 170

Ablution
Procedure to perform --- 86

Prayers to be recited after --- 88

Abū Bakr
See under Ḥadrat Abū Bakr Siddīq

Abū Da‘ūd
See under Ḥadrat Abū Bakr Siddīq

Abū Da‘ūd Sulaimān
See under Ḥadrat Abū Bakr Siddīq

Abū Ḥāshim ‘Abdullāh
---, leader of a Shi‘ah sect 211

Abū ‘Īsā bin Tirmidhī
See under Ḥadrat Abū Bakr Siddīq

Abū Mūsā al-As‘ārī
--- and battle of Jamal 202

Abū Tālīb
--- as guardian of Holy Prophet 183
--- and Ḥadrat ‘Alī 201

Abū Ayūb Ansārī
Holy Prophet stayed in Medina at the home of --- 185

Adam
Mentioned in the Holy Qur’an 70

Adhān
See Under Prayer

Ahadīth
Memorizing forty --- 182

Aḥmad bin Shu‘aib al-Nasā’ī
See under Ḥadrat Abū Bakr Siddīq

Aḥmadi(s)
See also under Aḥmadiyya Muslim Jamā’at
--- Muslims 50, 222, 265
Association of --- Muslim Doctors 384
Association of --- Muslim Architects and Engineers 384
Association of --- Muslim Computer Scientists 384
Association of --- Muslim Scientists 384
Association of --- Muslim Students 384
Difference between --- and non-Aḥmadi Muslims 272
Lāborī --- 307

Aḥmadiyya
Khilafatī --- 293
Madrisah --- 305, 352
Aḥmadiyyat, Jamā’at
See under Aḥmadiyya Muslim Jamā’at

Aḥmadiyya Muslim
--- Medical association 384

Aḥmadiyya Muslim Jamā’at
Association of --- 384
Beliefs of --- 261, 266
Conditions of initiation 268
Foundation of --- 217
International Headquarters of --- 324
Organizational structure of --- 318
The name---and Aḥmadi Muslims217, 221

Aḥmadiyya Anjuman Isha’at Islām
--- and split in the Jamā’at 307

Aḥrār
--- and anti-Aḥmadiyya Movement 404

Ajnadan
Battle of --- 196

509
Welcome to Ahmadiyyat, The True Islam

Alcohol
    See under Prohibitions

‘Ali
    See under Hadrat ‘Ali Bin Abi Talib ± ±

Allah/Allah's
    See also under God Almighty
    Name before eating                  448
    Associating partners with       21
    Attributes of                        61, 459
    Beginning with the name of       448
    Belief in Unity of                  54, 60
    Obedience to                        24
    Remembrance of                      83, 93, 125
    Spending in the cause of          387
    Striving in the cause of           288
    Unity of                             54
    Worship of                          19

Al-Yasa'
    See under Elisha

Amin
    Finishing the Holy Qur'an and       432
    Amir Muhammad ibn Sa‘ūd
    Forefather of the House of Sa‘ūd     206

Amir
    See under National Headquarters

Aminah
    ---, mother of the Holy Prophet     183

Amr Bin ‘Aṣār
    Rebellion against Hadrat ‘Alī         202

Angles
    Belief in                        64
    Functions & characteristics of     66
    The Islamic concept of            65

Ansār
    New Converts in Medina           186
    Members of Majlis Ansarullah       370

Anṣārullāh
    See under Majlis Ansarullah        306

Antichrist
    Task of the Messiah and            276

“Aqīqa
    --- ceremony                      431

‘Arafat
    Staying at --- during Ḥajj          158

Aron
    Mentioned in the Holy Qur’an         70

‘Aṣr Prayer
    See under Prayer

Association(s) of the Jamā’at
    Architects and Engineers          384
    Computer Scientists                384
    Medical                             384
    Scientists                          384
    Students                            384

Aswad Ansī
    Rebellion against Islam            196

Atfālul Ahmadiyya
    Foundation of                       369
    Pledge of                            370

Atta’awwudh
    See under Prayer

Attashsha-hud
    See under Prayer

Attributes
    --- of God Almighty                61

Auxiliaries of the Jamā’at
    Atfālul Ahmadiyya                   369
    Lajna Ima’illah                     362
    Nasīratul Ahmadiyya                 365
    Majlis Anṣārullāh                   370
    Majlis Khuddamul Ahmadiyya          367

Ayyūb
    See under Job

Bahishti Maqbarah
    See under Qadian

Baitul ‘Atiq
    See under Mecca

Bai‘at
    See under Initiation
    Ten conditions of                  268

Baitud Du‘ā’
    See under Qadian

Baitullāh
    See under Ka‘bah

Baitul Fikr
    See under Qadian

Bakka
Welcome to Ahmadiyyat, The True Islam

See under Mecca
Barāhīn-i-Ahmadiyya
See Books of the Promised Messiah
Basra
March towards --- for a battle 202
Bath
Taking --- before Prayer 104
Taking --- on Friday 118
Taking --- on 'Id Day 415
Battle
--- of Saffain 202
Beliefs
--- of Ahmadiyya Jamā'at 261, 266
The Islamic --- 52
Blessings
Invocation of --- on Friday --- 121
Books
See also under Divine Scriptures
--- of the Promised Messiah 258
Divine --- 68
Books of Ḥadīth
Categories of the --- 179
Buddhist Maitreya
Second coming of --- and Buddhists 44
Bukhārī
See under Sīhāh Sittah
Buyūṭul Ḥamd Scheme
See under Rabwah

C

Calendar
Hijri Qamrī --- 489
Hijri Shamsī --- 490
Call to Prayer
See under Prayer
Cave
Ḥadrat Abū Bakr in --- Thaur 185, 195
Holy Prophet in --- Ḥīrā 184
Holy Prophet in --- Thaur 185, 195
Centenary Jubilee Celebrations
--- scheme 381
--- fund 413
Chanda
See under Monetary Donations

Chapters
Local --- of the Jamā'at 360
Charity
Giving in the way of Allāh 412
Circuits
--- between Ṣafi and Marwah 156, 160
Cleanliness
--- and offering Prayer 104
College(s)
Taʿlimul Islām --- 350
Women's --- (Jami'a Nusrat) 350
Creation
Purpose of --- of man 20

D

Dajjāl
See under Antichrist
Dārul Ḱiṭf
See under Rabwah
Dārul Qaḍā
See under Rabwah
Darweshān
See under Qadian
Dāʾūd
See under David
David
Mentioned in the Holy Qur'ān 70
Day of Judgement
Belief in --- 72
Day of Resurrection
See under Day of Judgement
Dhikr-i-Ilāhi
See under Remembrance

Dhul-kifl
See under Ezekiel
Dickerson
--- and ancient organisms 474
Dietary Laws
Islamic --- 446
Divine Decree
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome to Ahmadiyyat, The True Islam</td>
<td>345</td>
</tr>
<tr>
<td>Islamic concept of Predestination and Free Will</td>
<td>73</td>
</tr>
<tr>
<td>Divine Revelations</td>
<td>--- scheme launched</td>
</tr>
<tr>
<td>Articles of ---</td>
<td>52, 54</td>
</tr>
<tr>
<td>Declaration of ---</td>
<td>80</td>
</tr>
<tr>
<td>Divine Scriptures</td>
<td>Fajr Prayer</td>
</tr>
<tr>
<td>--- to guide the mankind</td>
<td>24</td>
</tr>
<tr>
<td>Divorce</td>
<td>Fast(s)/Fasting</td>
</tr>
<tr>
<td>--- in the sight of Allâh</td>
<td>428</td>
</tr>
<tr>
<td>Dowie, Alexander</td>
<td>Kinds of ---</td>
</tr>
<tr>
<td>Prayer duel with Promised Messiah and Mahdi</td>
<td>Obligatory ---</td>
</tr>
<tr>
<td>World-wide Publicity of the duel</td>
<td>Prayer on beginning ---</td>
</tr>
<tr>
<td>Leaves of Healing and ---</td>
<td>Prayer on ending fast ---</td>
</tr>
<tr>
<td>Du‘â’</td>
<td>Prohibited Days for ---</td>
</tr>
<tr>
<td>See under Supplication</td>
<td>Voluntary ---</td>
</tr>
<tr>
<td>Du‘â’ -i-Janâzah</td>
<td>Festival(s)</td>
</tr>
<tr>
<td>See under Funeral</td>
<td>'Īdul fitr</td>
</tr>
<tr>
<td>Durūd Sharīf</td>
<td>'Īdul adhiyya</td>
</tr>
<tr>
<td>See under Blessings</td>
<td>Fidyah</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fiṭrānā</td>
</tr>
<tr>
<td></td>
<td>Forgiveness</td>
</tr>
<tr>
<td></td>
<td>Seeing also under Prayer</td>
</tr>
<tr>
<td></td>
<td>Invoking blessings on the Holy Prophet on ---</td>
</tr>
<tr>
<td></td>
<td>Taking bath on ---</td>
</tr>
<tr>
<td></td>
<td>Missing three consecutive --- Prayer</td>
</tr>
<tr>
<td></td>
<td>Funeral</td>
</tr>
<tr>
<td></td>
<td>--- Prayer</td>
</tr>
<tr>
<td></td>
<td>--- service procedure</td>
</tr>
<tr>
<td>Estate</td>
<td>Gabriel</td>
</tr>
<tr>
<td>Islam and --- of a deceased person</td>
<td>God Almighty</td>
</tr>
<tr>
<td>Ethics</td>
<td>Attributes of ---</td>
</tr>
<tr>
<td>Islamic concept of ---</td>
<td>The Islamic concept of ---</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>Gospel</td>
</tr>
<tr>
<td>Mentioned in the Holy Qur‘ân</td>
<td>Greeting</td>
</tr>
<tr>
<td>Fadl-i-‘Umar Foundation</td>
<td>--- and Khilâfat Library</td>
</tr>
</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

H

Hadīth

Categories of the books of --- 179
Criteria to judge authenticity of a --- 181
Source of guidance 169
The categories of --- 180

Ḥadrat 'Abdullāh Sanorī
Letters of the Promised Messiah 348

Ḥadrat Abraham

Divine revelation and --- 33
Mentioned in the Holy Qur'ān 70
House of God built by --- 82
Sacrifice and 'Idul adhiyya 414
The institution of Pilgrimage 156
--- and Ishmael 157

Ḥadrat Abū Bakr Ṣiddīq

Khilāfāt of --- 195
--- in cave Thaur 185, 195
Demise of --- and glad tidings of Paradise 196

Ḥadrat Abū Ḥanīfah
A famous jurist 205

Ḥadrat Abū Huraira
A tradition related by --- 62, 127, 131
204, 213, 439

Ḥadrat Ahmad ibn Ḥanbal
A famous jurist 205

Ḥadrat ‘A‘īshah
A tradition related by --- 125, 153, 451
Battle of Jamal 202

Ḥadrat ‘Ali Bin Abī Ṭālib
Khilāfāt of --- 201
Battle of Jamal 202
Demise of --- and glad tidings of Paradise 203

Ḥadrat Amir Mu‘āwiyah
Commander of Muslim Forces 200
Rebellion against Ḥadrat ‘Alī 202

Ḥadrat Fātimah
Marriage to Ḥadrat ‘Alī 201

Ḥadrat Ḥāfiz Burhānuddīn
Demise of --- 351

Ḥadrat Ḥakīm Nūruddīn

See under Khalīfatuł Masīh I

Ḥadrat Ḥasan
Accession of --- 203

Ḥadrat Ḥishmael
--- and Khāna Ka‘bah 157
Festival of sacrifice ('Idul adhiyya) 414
Hagar and --- 157

Ḥadrat Ismā‘īl Shahīd
A man of God 343

Ḥadrat Khaliqah
Marriage to the Holy Prophet 184

Ḥadrat Mālik ibn Anas
A famous jurist 207

Ḥadrat Maulvi ‘Abdullāh Sanorī
Letters of --- 348

Ḥadrat Maulvi ‘Abdul Karīm Sialkotī
Demise of --- 351

Ḥadrat Maulvi Ghulām Rasūl Rājīkī
Laid foundation of Jāmi‘a Ahmadiyya in Rabwah 353

Ḥadrat Mirzā Bashīruddīn Maḥmūd Āḥmad
See under Khalīfatuł Masīh II

Ḥadrat Mirzā Ghulām Āḥmad
See under Promised Messiah and Mahdī

Ḥadrat Mirzā Naṣīr Aḥmad
See under Khalīfatuł Masīh III

Ḥadrat Mirzā Tāhir Aḥmad
See under Khalīfatuł Masīh IV

Ḥadrat Mo‘īnuddīn Chishti
A man of God 343

Ḥadrat Muftī Muḥammad Śādiq
The first editor of Al-Badr 385

Ḥadrat Muḥammad bin Abū Bakr
--- and Ḥadrat ‘Alī 202

Ḥadrat Muḥammad ibn Idrīs
al-Shāfi‘ī 1
A famous jurist 205

Ḥadrat Muḥammad Muṣṭafa
See under Holy Prophet of Islam

Ḥadrat Muḥiyyuddīn ibn Arabī
A famous saint and scholar 225

513
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadrat Salman Farsi</td>
<td>117, 132</td>
</tr>
<tr>
<td>Types of</td>
<td>162</td>
</tr>
<tr>
<td>Hajratul Wida</td>
<td>162, 163</td>
</tr>
<tr>
<td>Hadrat Shahabuddin Suharwardi</td>
<td>213</td>
</tr>
<tr>
<td>A man of God</td>
<td></td>
</tr>
<tr>
<td>Hadrat Sheikh Ya'qub 'Ali 'Irfani</td>
<td></td>
</tr>
<tr>
<td>First Editor of Al-Hakam</td>
<td>385</td>
</tr>
<tr>
<td>Hadrat Sufi Ahmad Jān</td>
<td></td>
</tr>
<tr>
<td>Promised Messiah took first Bai'at in his house</td>
<td>217</td>
</tr>
<tr>
<td>Hadrat Talha</td>
<td></td>
</tr>
<tr>
<td>--- and Hadrat 'Ali</td>
<td>199, 201</td>
</tr>
<tr>
<td>Hadrat 'Umar Fārūq</td>
<td></td>
</tr>
<tr>
<td>Khilafat of</td>
<td>197</td>
</tr>
<tr>
<td>--- and Hijrah Calendar</td>
<td>198</td>
</tr>
<tr>
<td>Demise of --- and glad tidings of Paradise</td>
<td>198</td>
</tr>
<tr>
<td>Hadrat 'Uthmān Ghanī</td>
<td></td>
</tr>
<tr>
<td>Khilafat of</td>
<td>199</td>
</tr>
<tr>
<td>Copies of Holy Qur‘ān</td>
<td>200</td>
</tr>
<tr>
<td>Demise of --- and glad tidings of Paradise</td>
<td>200</td>
</tr>
<tr>
<td>Hadrat Zubair</td>
<td></td>
</tr>
<tr>
<td>--- and Hadrat 'Ali</td>
<td>199, 201</td>
</tr>
<tr>
<td>Hajgar</td>
<td></td>
</tr>
<tr>
<td>--- search for water and food</td>
<td>158</td>
</tr>
<tr>
<td>Hajj</td>
<td></td>
</tr>
<tr>
<td>‘Arafa</td>
<td>158</td>
</tr>
<tr>
<td>Hajj-i-Badl</td>
<td>155</td>
</tr>
<tr>
<td>--- Mufrid</td>
<td>163</td>
</tr>
<tr>
<td>--- Qurān</td>
<td>164</td>
</tr>
<tr>
<td>--- service</td>
<td>159</td>
</tr>
<tr>
<td>--- Tamatt’a</td>
<td>163</td>
</tr>
<tr>
<td>Hajjī Aswad</td>
<td>160</td>
</tr>
<tr>
<td>Iḥrām</td>
<td>156, 159</td>
</tr>
<tr>
<td>Indiscretions during --- and reparations</td>
<td>165</td>
</tr>
<tr>
<td>Minā</td>
<td>158</td>
</tr>
<tr>
<td>Muqām-i-Ibrāhīm</td>
<td>156, 160</td>
</tr>
<tr>
<td>Muzdalifah</td>
<td>161, 188</td>
</tr>
<tr>
<td>Obligations of ---</td>
<td>157</td>
</tr>
<tr>
<td>Ramūl Junār</td>
<td>156</td>
</tr>
<tr>
<td>Rites of ---</td>
<td>158</td>
</tr>
<tr>
<td>Safa and Marwah</td>
<td>156, 160</td>
</tr>
<tr>
<td>Talbīyyah</td>
<td>159</td>
</tr>
<tr>
<td>Tawāf</td>
<td>156, 160</td>
</tr>
<tr>
<td>The requirements of ---</td>
<td>155</td>
</tr>
<tr>
<td>Heaven</td>
<td></td>
</tr>
<tr>
<td>Islamic concept of ---</td>
<td>471</td>
</tr>
<tr>
<td>Hell</td>
<td></td>
</tr>
<tr>
<td>Islamic concept of ---</td>
<td>471</td>
</tr>
<tr>
<td>Hijrah</td>
<td></td>
</tr>
<tr>
<td>See under Migration</td>
<td></td>
</tr>
<tr>
<td>Hijri</td>
<td></td>
</tr>
<tr>
<td>--- Qamrī Calendar</td>
<td>186, 191, 489</td>
</tr>
<tr>
<td>--- Shamsī Calendar</td>
<td>490</td>
</tr>
<tr>
<td>Holy Books</td>
<td></td>
</tr>
<tr>
<td>See under Divine Books</td>
<td></td>
</tr>
<tr>
<td>Holy Qur‘ān</td>
<td></td>
</tr>
<tr>
<td>--- is Word of God</td>
<td>173, 177</td>
</tr>
<tr>
<td>Prophets mentioned in the ---</td>
<td>70</td>
</tr>
<tr>
<td>Revelation of ---</td>
<td>171</td>
</tr>
<tr>
<td>Sajdah Tilawat</td>
<td>174</td>
</tr>
<tr>
<td>Shortest chapter of ---</td>
<td>174</td>
</tr>
<tr>
<td>Some facts about the ---</td>
<td>173</td>
</tr>
<tr>
<td>Sūrah Fāṭihah</td>
<td>107, 140</td>
</tr>
<tr>
<td>Sūrah Al-Baqarah</td>
<td>108</td>
</tr>
<tr>
<td>The last chapter revealed</td>
<td>174</td>
</tr>
<tr>
<td>The last revealed Book</td>
<td>68</td>
</tr>
<tr>
<td>Holy Prophet of Islām</td>
<td></td>
</tr>
<tr>
<td>Birth and life of ---</td>
<td>183</td>
</tr>
<tr>
<td>Charter of Freedom ---</td>
<td>186</td>
</tr>
<tr>
<td>Divine revelations</td>
<td>30</td>
</tr>
<tr>
<td>First Revelation to the ---</td>
<td>173, 184</td>
</tr>
<tr>
<td>Hijrat (Emigration) of the --- to Medina</td>
<td>186</td>
</tr>
<tr>
<td>--- as Khātamun Nabīyyīn</td>
<td>281</td>
</tr>
</tbody>
</table>

514
Welcome to Ahmadiyyat, The True Islam

--- in cave Hira 184
Illness and demise of the --- 190
Mentioned in the Holy Qur'an 70
Mosque of the --- 185
Practice of the --- 177
Sayings of the --- 179
The farewell address of the --- (Hajjatul Wida') 187
The --- and his adversaries 76
The last revelation to the --- 174
Hospital(s)
Ahmadiyya --- in Africa 380
Faḍl-i-'Umar --- 354
Humanity
Unification of - through Islam 44
Ḥurmat Bibi
First wife of the Promised Messiah 229
Hūd
Mentioned in the Holy Qur'an 70

I

Ibn Mājah
See under Şihâb Sittah 179
--- Abu Dâ'ûd Sulaimân 179
--- Abu Ḥanîfa 179
--- Abu 'Isâ bin Tirmidhî 179
--- Ahmad bin Shu‘aib al-Nasâî 179
--- Mâlik 180
--- Muhammad bin Ḥanîyyah 211
--- Muslim bin Ḥajjāj 179
--- Second coming of Hidden --- 44
Imâm J‘far Al-Šâdiq
Leader of a Shi‘ah group 208
Imâm Mahdî
Advent of --- 44, 48, 213, 216, 218, 275
--- and Masîh are the same person 279
Inheritance
Laws of --- 486
Initiation
First --- at the hands of the Promised Messiah and Mahdî 216
Conditions of --- to join Ahmadiyya Muslim Jama‘at 276
See under Gospel
Institutions
Various --- of the Jamâ‘at 305, 373
Intoxicants
See also under Prohibitions
Use of --- prohibited 454
Iqâmat
See under Prayer
Isaac
Mentioned in the Holy Qur'an 70
--- See under Jesus
--- 'Ishâ‘ Prayer
--- See under Prayer
Ishâ‘q
See under Isaac
Ishmael
House of God built by --- and Abraham 82, 157
Islam/Islamic
--- and a Muslim 32
--- beliefs 52
--- Calendars 186, 489
--- concept of equality of mankind 483
--- concept of ethics 484
515
Welcome to Ahmadiyyat, The True Islam

--- concept of Heaven and Hell 471
--- concept of Jinn 476
--- concept of Justice 480
--- concept of predestination and free will 73
--- concept of revelation 459
--- concept of the salvation 470
--- concept of the soul 463
--- concept of life after death 464
--- eating manners and etiquette 446
--- is a comprehensive religion 36
--- is a universal religion 31, 34
--- law 168
--- prohibitions 453
--- worship 79
Khilafat in --- 192
Prohibitions concerning Marriage 417
Revival of --- 212
Sects in --- 204
Some distinctive features of --- 36
The five pillars of --- 80
The Holy Prophet of --- 183
The name --- is given by God 32
Unification of humanity through --- 44

Ismā'il
See under Ismā'il

Istikhārah Prayer
See under Prayer

I'tikāf
See under Ramadān

'Izrā'il
Angel --- 67

J

Jacob
Mentioned in the Holy Qur'an 70

Jalsa Sālāna
Chanda --- 401
--- system in the Jamā'at 401

Jamā'at/Jamā'ats
Various --- associations 384
Various schemes of the --- 373

Various institutions of the --- 373
Chanda system of the --- 387
--- various other functions 432

Jāmi'a Ahmadiyya
History of --- 351

Jāmi'
A book of traditions 180

Jamratul 'Aqba
Stone throwing at --- 161

Jamratul 'Ula
Stone throwing at --- 161

Jamratul Wasta
Stone throwing at --- 161

Jesus
Demise of --- 263
Divine revelation 35
--- mentioned in Qur'an 70
--- and his opponents 76
--- migration to India 263

Jethro
Mentioned in the Holy Qur'an 70

Jihād
The concept of --- 288
Types of --- 291

Jinn
Islamic concept of --- 476

Job
Mentioned in the Holy Qur'an 70

John
--- the Baptist 70

Jonah
Mentioned in the Holy Qur'an 70

Joseph
Mentioned in the Holy Qur'an 70

Jurisprudence
Schools of --- 205

Justice
Islamic concept of --- 480

K

Ka'bah
Building of --- 82
Pilgrimage 154

Kalimah Shahādah
---, the first Pillar of Islam 81

Karl R. Woese
Prokaryotes and eukaryotes 478

Khadijah
See under Hadrat Khadijah

Khālid Bin Walid
Commander of Muslim Army 196
Welcome to Ahmadiyyat, The True Islam

Khalifatulláh
Definition of --- 189
Khulafatul Masiḥ
Definition of --- 318
Election of --- 301
Status of --- 302
Khulafatul Masiḥ I
Khilafat of --- 304
Bai'at at the hands of the Promised Messiah 217
Khulafatul Masiḥ II
Commentary of the Holy Qur'an 308
Election as -- and split in Jamā'at 307
Khilafat of --- 306
Some of the writings of --- 309
Prophecy concerning --- 243
Khulafatul Masiḥ III
Khilafat of --- 310
Khulafatul Masiḥ IV
Book, "Revelation, Rationality, Knowledge, and Truth" by --- 313
International Bai'at 313
Khilafat of --- 312
Migration to England 312, 329
Muslim Television Ahmadiyya 313, 355
Translations of the Holy Qur'an 314
Khilafatun Nabiyyin
Definition of 193
Khutbah: Thāniyyah
--- and Friday Prayer 118
Kūfah
The Capital of Islam moved to --- 201
Kusūf Khusūf
See under Eclipse

L
Lailatul Qadr
Prayers and --- 152
Lajna Imaī'īlāh
Foundation of --- 362
Pledge of --- 365
Law(s)
Islamic Dietary --- 446
Islamic --- 168
--- of inheritance 486
Leaves of Healing
Alexander Dowie's newspaper 251
Library
Children's Book Section 346
Khilafat --- 345
--- News about Jamā'at 349
Preservation Section 346
Rare writings and manuscripts 348
Rare pictures section 348
Text Book Section 346
Life
Islamic concept of --- after death 464
--- after death 72
Means of attaining purpose of --- 24, 26
Religion helps to achieve the object of --- 28
The purpose of man's --- 19
London, UK
First Ahmadiyya Mission in --- 355, 407
Migration of Khilafatul Masiḥ IV to --- 312, 329
Muslim Television Ahmadiyya 355
Wembley Conference 355
Lot
Mentioned in the Holy Qur'an 70
Luqmān 517
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>Mentioned in the Holy Qur'an</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lut</td>
<td>70</td>
</tr>
<tr>
<td>See under Lot</td>
<td></td>
</tr>
</tbody>
</table>

| Madrissah                     |      |
| Ahmadiyya                     | 352  |
| tul-Hifz                      | 332  |

| Magazines of the Jamā'at      |      |
| Al-Ḥakam and Al-Badr          | 385  |
| Review of Religions           | 386  |
| Tash hidhul Adh bān           | 369, 386 |

| Maghrib Prayer                |      |
| See under Prayer              |      |

| Mahdi Mīr                     |      |
| Second coming of --- and Sikhs| 44   |

| Majlis Anṣārūllāh             |      |
| Foundation of ---             | 370  |
| Pledge of ---                 | 372  |

| Majlis-i-Mushāwarat          |      |
| See under Majlis-i-Shūrā      |      |

| Majlis-i-Shūrā                |      |
| Ḥadrat 'Umar and the first ---| 198  |
| General rules of ---          | 321  |
| International ---             | 320  |
| National ---                  | 323  |

| Mālik ibn Anas                |      |
| A famous jurist Anas          | 205  |

| Mankind                       |      |
| Islamic concept of equality of --- | 483 |

| Marriage                      |      |
| Announcement of --- (Nikāh)   | 420  |
| Prohibitions concerning ---   | 419  |
| Walima                        | 427  |
| Divorce                       | 428  |

| Marwah                        |      |
| Circuits between Šafā and --- | 156, 158, 160 |

| Maryam Marriage Fund          | 413  |

| Masih                         |      |
| See under Messiah             |      |

| Masih Maʿūd                   |      |
| See also under Promised Messiah & Mahdi |      |
| --- Day                       | 433  |

| Masjid Nabawi                 |      |
| --- and Holy Prophet 's residence | 191  |
Welcome to Ahmadiyyat, The True Islam

Fitrana 396
The main obligatory 393
Zakat 393
Moses 33
Divine revelations and --
Mentioned in the Holy Qur'an 70
--- and Pharaoh 38, 76
Mosque 311
Aqsa ---, Rabwah
--- of the Holy Prophet
Prayer at entering the ---
Prayer at exiting---
Visiting a ---
"Yadgiri --, Rabwah 354
Mu'adhhdhin
See under Prayer
Muhajirün
Migration of Muslims to Medina 186
Muhammad
See under Holy Prophet
Muhammad bin Abdul Wahhab
Founder of Wahhabi Muslim sect 206
Mu'jam
A book of traditions 180
Mukhtar Saqfi
Founder of a Shia Sect 211
Muqam-i-Ibrahim
See under Hajj
Musleh Ma'ud
See also under Khalifatul Masih II
The prophecy concerning ---
--- Day 433
Muslayma
See under Moses
Musailima Kadhthab
Rebellion against Islam 196
Musleh Ma'ud
See under Khalifatul Masih II
Muslim bin Haji
See under Imam
Muslim(s)
Ahmadi ---
Ceremonies 417
Festivals 414
Islam and a ---
---, a book of traditions 180

Muslim Television Ahmadiyya (MTA)
Start of --- 313, 355
Musnad
A book of traditions 179
Muzdalifah
Rites of Hajj and --- 161, 188

N

Nabi
See also under Prophet
Siratun --- Day 433
Nasirat-ul-Ahmadiyya
Foundation of --- 365
Pledge of --- 366
Nawafil
See under Prayer
Newspapers of the Jamat
Al-Badr 385
Al-Hakam 385
Daily Alfadl 386
Weekly International Alfadl 386
Nikah
See also under Marriage
--- sermon 421
Some requirements before --- 423
Nisai
See under Sihah Sittah
Noah
Divine revelations and ---
Mentioned in the Holy Qur'an 70
Nuruddin
See under Khalifatul Masih I
Nusrat Jahân
Educational Institutions & Medical Centers under --- Scheme 380
--- Academy in Ghana 380
--- Scheme 311, 379
Second wife of Promised Messiah 229

P

Pandit Lekh Ram
Prophecy regarding --- 248 519
Welcome to Ahmadiyyat, The True Islam

Paradise
- See Under Heaven

Pharaoh
- and Moses 36
- body preserved 38

Pilgrimage
- See also under Hajj
- Last (Hajjul Widā') 187
- The institution of --- 82, 156

Polygamy
- in Islam 429

Pork
- Prohibition of eating --- 453

Prayer(s)
- Abduction before --- (Wuḍū') 85
- Arabic part of --- 105
- 'Aṣr --- 99
- Atta’awwudh 107, 140
- At-tashsha-hud 112
- Call to --- (Adhān) 90
- Daily --- 95
- Determination of intention for --- 105
- Du’a-i-Qunūt 115
- Durūd Sharīf 113
- Fajr --- 100
- Fard --- 98
- Forbidden times for --- 102
- Friday --- service 116
- Funeral --- 138
- 'Īḍul adh-hiyya 414
- 'Īḍul fitr 414
- Imam 95
- Importance of praying in one's own language 98
- Iqāmah 93
- 'Ishâ'--- 101
- Istikbārah --- 137
- Jilâ 111
- Maghrib --- 101
- Mu’adh-dhin 89
- Nafâl/Nawâfîl --- 122
- Number of Rak’āt in each --- 99
- obligatory --- 98
- Offering --- in congregation 79, 97, 99
- Offering --- while on journey 102
- after finishing a meal 448
- at some other occasions 449
- at the time of sneezing 450
- before eating 449
- before undertaking an activity 449
- on termination of an activity 449

Prerequisites and Conditions
- regarding offering --- 103
- Qaḍa 99
- Qa’dah 112
- Qa’un 110
- Qibla 103
- Qiyām 95
- Qunūt prayer --- 115
- Remembrance of Allāh 128
- Remembrance of Allāh after --- 125
- Rukū’ 109
- Sajdah 110
- Salatulations 114
- Sujudus Sahv 121
- Sunnah --- 98
- Tahajjud --- 124, 145, 151
- Taking bath before --- 104
- Thanâ 106, 140
- Taḥmīd 110
- Takbir-i-Tahrimā: 106, 416
- Tasbih 109
- Tasmiyyah 107, 141
- Tasmi 110
- Tayyammum Procedure 89
- Timings of the --- 100
- Trāvih --- 151
- Types of --- 98
- Vitr --- 115
- Voluntary --- 122
- Zuhr --- 100

Prohibition(s)
- concerning marriage 419
- of drinking alcohol 454
- of eating pork 453
- of gambling 455
- of placing flowers on graves 458
- of taking interest 456

Promised Messiah and Mahdī
- A list of the books of the --- 258
- Ahmadis and advent of the --- 277, 279

Appointment as a Reformer
- Brief life history of --- 225
- Children of the --- 229
- Claim as Imam Mahdī 50, 215
- Claim as Messiah 217
- Conditions of Bai’at --- 230
- Demise of --- 270
- Dire end of Dr. Alexander Dowie 251
- Demise of father of --- 226
- Extraordinary knowledge of the Holy Qur’ān 242
- First Jalsa Salâna 401
First Marriage of the --- 229  
Foundation of Ahmadiyya Muslim Jamā’at 50, 214  
Fulfillment of the prophecies of the --- 243  
Heavenly signs in support of the --- 238  
Mission of the --- 233  
Mujaddid of the 14th century 280  
Non-Ahmadi Muslims’ concept of the advent of --- 276  
--- day 433  
Prophecy concerning birth of a son 243  
Prophecy regarding Lekh Ram 248  
Revelation about father’s demise 226  
Second marriage of the --- 229  
Signs of eclipses of the moon and the sun 239  
Status of the --- 235  
The second advent of the --- 275  
Ten distinctive favors of God 236  
Prophet(s)  
See also under Holy Prophet of Islam  
--- mentioned in the Holy Qur’ān 70  
--- are human beings 72  
Types of --- 192  
Prostration  
Prayer during --- 98, 111  
Psalms  
--- of David 68  
Q  
Qa‘dah  
See under Prayer  
Qadian, India  
Bahishti Maqbarah (Heavenly Graveyard) 327  
Baitul Du‘a’ 326  
Baitul Fikr 326  
Darweshān --- 325  
Migration from --- 325  
Minar-ul-Masih 325  
Qibla  
See under Prayer  
Qubā‘  
The first Muslim Mosque in --- 185  
Qunūt Prayer  
See under Prayer  
Qur’ān  
See under Holy Qur’ān  
R  
Rabwah, Pakistan  
Aqṣā Mosque 311  
Bahishthi Maqbarah 309, 327  
Baitul Karāmāh 378  
Buyūtul Ḥand Scheme 381  
Centenary Jubilee Scheme 381  
Dārul Dīnāf 377  
Dārul Qaḍā 373  
Kafalat-i-Yatāma 378  
Fadil-i-Umar Foundation 374  
Fadil-i-Umar Guest House 377  
Fadil-i-Umar Hospital 354  
Foundation of --- 309, 328  
Jami’a Ahmadiyya 351  
Jami’a Nusrat 350  
Jami’a tul Mubashshirin 352  
Khilafat Library 345, 377  
Nusrat Jahan Scheme 379  
Ṣadr Anjuman Ahmadiyya 329  
Ta’limul Islam College 350  
Ta’limul Islam High School 349  
Tehrik-i-Jadid 336  
Waqfi Ardi Scheme 382  
Waqfi Jadid 342  
Waqfi Nau Scheme 382  
Rak’at/Rak’āt  
Number of --- in each Prayer 99  
Ramaḍān  
See also under Fast(s)/Fasting  
Fasting in --- 145  
I’tikāf (Retreat) during --- 151  
Lailatul Qadr 152  
Trāviḥ Prayers 151  
Rami-ul-Jumār  
--- and rites of Hajj 156  
Raphael  
Angel --- 67  
Religion(s)  
Islam is a comprehensive --- 36  
Islam is a universal --- 34  
--- helps achieve the object of life 28  
521
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Significance of ---</td>
<td>28</td>
</tr>
<tr>
<td>The continuity of ---</td>
<td>29</td>
</tr>
<tr>
<td>Unity of ---</td>
<td>31</td>
</tr>
<tr>
<td>The Apex of --- development</td>
<td>31</td>
</tr>
<tr>
<td>Founder's Day</td>
<td>433</td>
</tr>
<tr>
<td>Remembrance</td>
<td></td>
</tr>
<tr>
<td>--- of Allah</td>
<td>128</td>
</tr>
<tr>
<td>--- of Allah after finishing Prayer</td>
<td>125</td>
</tr>
<tr>
<td>Revelation</td>
<td></td>
</tr>
<tr>
<td>Islamic concept of ---</td>
<td>459</td>
</tr>
<tr>
<td>--- from God descends in words</td>
<td>266</td>
</tr>
<tr>
<td>--- about the demise of the Promised Messiah's father</td>
<td>226</td>
</tr>
<tr>
<td>Rukū'</td>
<td></td>
</tr>
<tr>
<td>See under Prayer</td>
<td></td>
</tr>
<tr>
<td>Ruqayyah</td>
<td>199</td>
</tr>
<tr>
<td>Wife of Ḥadhrat ‘Uthmān</td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
</tr>
<tr>
<td>Şadqa</td>
<td></td>
</tr>
<tr>
<td>See under Charity</td>
<td></td>
</tr>
<tr>
<td>Şadr Anjuman Ahmadiyya</td>
<td></td>
</tr>
<tr>
<td>See under Rabwah</td>
<td></td>
</tr>
<tr>
<td>Şafā</td>
<td></td>
</tr>
<tr>
<td>Circuits between --- and</td>
<td>156</td>
</tr>
<tr>
<td>Marwah</td>
<td>158</td>
</tr>
<tr>
<td>Şaḥīḥain</td>
<td></td>
</tr>
<tr>
<td>A book of traditions</td>
<td>80</td>
</tr>
<tr>
<td>Sajdah</td>
<td></td>
</tr>
<tr>
<td>See also under Prostration</td>
<td></td>
</tr>
<tr>
<td>--- Tilawat</td>
<td>174</td>
</tr>
<tr>
<td>--- sahv</td>
<td>121</td>
</tr>
<tr>
<td>Şalāt</td>
<td></td>
</tr>
<tr>
<td>See under Prayer</td>
<td></td>
</tr>
<tr>
<td>Şāliḥ</td>
<td></td>
</tr>
<tr>
<td>Mentioned in the Holy Qur'an</td>
<td>70</td>
</tr>
<tr>
<td>Salmān Fārisī</td>
<td></td>
</tr>
<tr>
<td>--- and advent of the Messiah and Mahdi</td>
<td>213</td>
</tr>
<tr>
<td>Schemes of the Jamā'at</td>
<td></td>
</tr>
<tr>
<td>Buyūtul Ḥamd</td>
<td>381</td>
</tr>
<tr>
<td>Centenary Jubilee Scheme</td>
<td>381</td>
</tr>
<tr>
<td>Fadli 'Umar Foundation</td>
<td>374</td>
</tr>
<tr>
<td>Nusrat Jahan</td>
<td>311, 379</td>
</tr>
<tr>
<td>Waqfī Ārdī</td>
<td>382</td>
</tr>
<tr>
<td>Waqfī Nau</td>
<td>382</td>
</tr>
<tr>
<td>School(s)</td>
<td></td>
</tr>
<tr>
<td>Ta'ilimul Islam High</td>
<td>349</td>
</tr>
<tr>
<td>Industrial ---</td>
<td>350</td>
</tr>
<tr>
<td>Shri Nishkalank Aytār</td>
<td></td>
</tr>
<tr>
<td>Second coming of --- and Hindus</td>
<td>44</td>
</tr>
<tr>
<td>Shi'ites</td>
<td></td>
</tr>
<tr>
<td>Shia stream of Islam</td>
<td>205, 206</td>
</tr>
<tr>
<td>The Larger --- Subsects</td>
<td>210</td>
</tr>
<tr>
<td>Shu'aib</td>
<td></td>
</tr>
<tr>
<td>See under Jethro</td>
<td></td>
</tr>
<tr>
<td>Şihāḥ Sitta</td>
<td></td>
</tr>
<tr>
<td>Famous books of traditions</td>
<td>180</td>
</tr>
<tr>
<td>Sin(s)</td>
<td></td>
</tr>
<tr>
<td>Repentance from ---</td>
<td></td>
</tr>
<tr>
<td>Sneeze</td>
<td></td>
</tr>
<tr>
<td>Prayers after ---</td>
<td>450</td>
</tr>
<tr>
<td>Soashyant</td>
<td></td>
</tr>
<tr>
<td>Second coming of --- and</td>
<td></td>
</tr>
<tr>
<td>Zoroasterians</td>
<td>44</td>
</tr>
<tr>
<td>Solomon</td>
<td></td>
</tr>
<tr>
<td>Mentioned in the Holy Qur'an</td>
<td>70</td>
</tr>
<tr>
<td>Soul</td>
<td></td>
</tr>
<tr>
<td>Islamic concept of ---</td>
<td>463</td>
</tr>
<tr>
<td>Spending</td>
<td></td>
</tr>
<tr>
<td>See also under Charity</td>
<td></td>
</tr>
<tr>
<td>--- in the Cause of Allah</td>
<td>387</td>
</tr>
<tr>
<td>Striving</td>
<td></td>
</tr>
<tr>
<td>See also under Jihād</td>
<td></td>
</tr>
<tr>
<td>Highest ---</td>
<td>290</td>
</tr>
<tr>
<td>Süfis</td>
<td></td>
</tr>
<tr>
<td>Cryptic sects of ---</td>
<td>75</td>
</tr>
<tr>
<td>Sulaiman</td>
<td></td>
</tr>
<tr>
<td>See under Solomon</td>
<td></td>
</tr>
<tr>
<td>Sunan</td>
<td></td>
</tr>
<tr>
<td>A book of traditions</td>
<td>180</td>
</tr>
<tr>
<td>Sunnah</td>
<td></td>
</tr>
<tr>
<td>See also under Prayer</td>
<td></td>
</tr>
<tr>
<td>Practice of the Prophet of Islam</td>
<td>177</td>
</tr>
<tr>
<td>Sunnis</td>
<td></td>
</tr>
<tr>
<td>A major subsect of Muslims</td>
<td>207</td>
</tr>
<tr>
<td>The Schools of Jurisprudence</td>
<td>205</td>
</tr>
<tr>
<td>The Ahmadis sect of ---</td>
<td>212</td>
</tr>
<tr>
<td>The Wahhābis sect of ---</td>
<td>206</td>
</tr>
<tr>
<td>Supplication(s)</td>
<td></td>
</tr>
<tr>
<td>Silent --- (Du’a’)</td>
<td>131</td>
</tr>
<tr>
<td>Sūrah</td>
<td></td>
</tr>
<tr>
<td>--- Al-Fātiḥah</td>
<td></td>
</tr>
</tbody>
</table>
Welcome to Ahmadiyyat, The True Islam

T

Tahajjud
See also under Prayer
Late night voluntary Prayer 115, 124, 145
Talbiyyah
See under Hajj
Tarāvīḥ Prayers
See under Prayer
Tarkah
See under Estate
Tasmi‘
See under Prayer
Ṭawāf
See under Circuits
Tawrāt
See under Torah
Tayammum
See under Prayer
--- procedure 89
Tehrik-i-Jadid
Chanda --- 403
Daftars or Phases of --- 410
Demands of --- 405
Foreign Missions under --- 407
Objectives of --- 404
Tehrik-i-Jadid Anjuman Ahmadiyya
See under Rabwah
Tirmidhi
See under Šiḥābī Sittah
Torah
Holy Book of Jews 68
Travel
Salāt during --- 102
Trāvīḥ Prayers
See under Prayer

‘Umar Fārūq
See under Ḥadrat ‘Umar Fārūq
Ummatī Muslimah
Division of --- 204
Ummi Kulthūm
Wife of Ḥadrat ‘Uthmān 199
‘Umrah
See under Ḥajj
Unity of God
See under Allāh
‘Uthmān Ghānī
See under Ḥadrat ‘Uthmān Ghānī

V

Vitr Prayers
See under Prayer
Voluntary Chandas (Donations)
‘Īd Fund 412
Other --- 413

W

Wahhābi
A Sunni Muslim Sect 206
Walima
--- function 427
Waqf-i-Ārdī
--- Scheme 382
Waqf-i-Jadid
Chanda --- 410
Waqf-i-Nau
--- Scheme 382
Wasiyyat
Chanda --- 397
Niẓāmī --- 397
Will
See under Wasiyyat
Woman in Islām
Divorce 428
Marriage 417
Polygamy 429
Welcome to Ahmadiyyat, The True Islam

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Segregation of sexes</td>
<td>443</td>
</tr>
<tr>
<td>--- as daughter</td>
<td>441</td>
</tr>
<tr>
<td>--- as mother</td>
<td>438</td>
</tr>
<tr>
<td>--- as wife</td>
<td>440</td>
</tr>
<tr>
<td>Worship</td>
<td>79</td>
</tr>
<tr>
<td>Islamic</td>
<td>23</td>
</tr>
<tr>
<td>Wudu’</td>
<td></td>
</tr>
<tr>
<td>See under Ablution</td>
<td></td>
</tr>
<tr>
<td>Y</td>
<td></td>
</tr>
<tr>
<td>Yaqub</td>
<td>196</td>
</tr>
<tr>
<td>See under Jacob</td>
<td></td>
</tr>
<tr>
<td>Yathrib</td>
<td></td>
</tr>
<tr>
<td>See under Medina</td>
<td></td>
</tr>
<tr>
<td>Yusuf</td>
<td></td>
</tr>
<tr>
<td>See under Joseph</td>
<td></td>
</tr>
<tr>
<td>Z</td>
<td></td>
</tr>
<tr>
<td>Zabur</td>
<td></td>
</tr>
<tr>
<td>See under Psalms</td>
<td></td>
</tr>
<tr>
<td>Zaidis</td>
<td>208</td>
</tr>
<tr>
<td>A sect of Shi'ites</td>
<td></td>
</tr>
<tr>
<td>Zakat</td>
<td></td>
</tr>
<tr>
<td>See also under Charity</td>
<td></td>
</tr>
<tr>
<td>Zakariyyah</td>
<td></td>
</tr>
<tr>
<td>See under Zechariah</td>
<td></td>
</tr>
<tr>
<td>Zam Zam</td>
<td></td>
</tr>
<tr>
<td>Sacred water fountain in Mecca</td>
<td>158</td>
</tr>
<tr>
<td>Zechariah</td>
<td></td>
</tr>
<tr>
<td>Prophet --- mentioned in the Holy Qur'an</td>
<td>70</td>
</tr>
<tr>
<td>Zuhur Prayer,</td>
<td></td>
</tr>
<tr>
<td>See under Prayer</td>
<td></td>
</tr>
</tbody>
</table>

Yadgiri Mosque
First Prayer led by Hadrat Khalifatul Masih II in 354

Yaqub
See under Jacob

Zam Zam
Sacred water fountain in Mecca 158

Zechariah
Prophet --- mentioned in the Holy Qur'an 70

Zuhur Prayer,
See under Prayer