

"In the latter days, the sun shall rise from the west" • Holy Prophet Muhammad (peace be on him)

## KHILAFAT 1908 - 2008

100 Years of  
Succession to  
Spiritual Leadership



Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made Successors from among those who were before them; (24:56)

Centenary Khilafat Ahmadiyya 1908 - 2008

"I am an embodiment of God's Omnipotence and after me there will be other persons who will be second manifestation of God's Omnipotence."

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# The Ahmadiyya Muslim Community

**T**he Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in over 189 countries in Africa, North America, South America, Asia, Australasia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> (1835-1908) in Qadian, a small and remote village in the Punjabi province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah). The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity. Hadhrat Ahmad<sup>as</sup> proclaimed Islam as the religion of man: “The religion of the people of the right path” (98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur’anic teaching: “There is no compulsion in religion” (2:257). It strongly rejects violence and terrorism in any form and for any reason.

After the passing of its founder, the Ahmadiyya Muslim Community has been headed by his elected successors. The present Head of the Community, Hadhrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah.



Mirza Ghulam Ahmad (1835-1908)

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Muslims follow the name of God's prophets with the prayer *alaehis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaeihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective.

[www.muslimsunrise.com](http://www.muslimsunrise.com)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## From the Holy Qur'an

Chapter 24 : Verse 56-57

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُبَدِّلَنَّهُمْ  
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ  
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

“Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship Me and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious.

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.”

# Opening Commentary

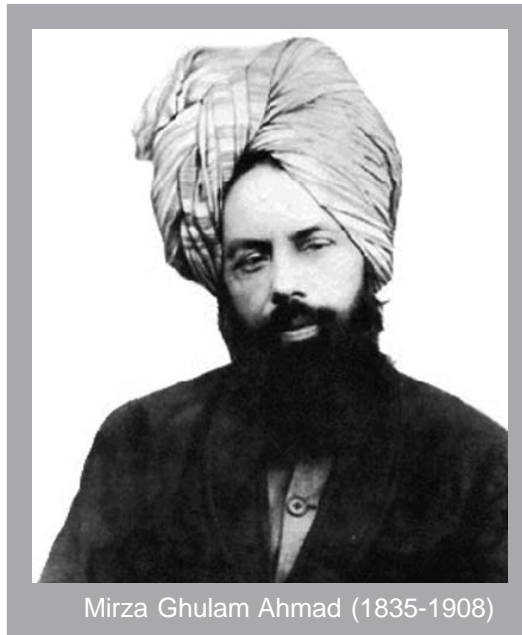
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## The Second Manifestation

### So dear friends!

Since it is the *Sunnatullah* [practice of Allah] from time immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send the second manifestation for you which shall always stay with you just as promised by God in *Brahin-e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this *Jama'at* (*community*) who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some

other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second manifestation of His Power, you all together keep yourselves busy praying. And let a *Jama'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the second manifestation



may descend from the Heaven and show you that your God is such a Mighty God. Consider your death to be close at hand for you never know when that hour will strike.

Let the righteous persons of the *Jama'at* who have pure souls accept *Bai'at* (initiation) in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have a virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been

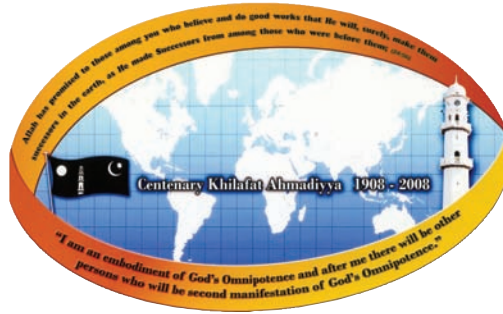
sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa* cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category.

**-The Will**

*For full content, please go to [Alislam.org](http://Alislam.org)*

# Editorial



**I**n the Holy Quran, God has described Himself as the “Light of the Heavens and the earth” (24:36). Further in the same verse He describes how this light is disseminated to the people and how it ends up glowing in the houses of the select people.

To explain this, God has used a similitude, which can be explained with an example of a “flashlight” for the modern era. God is the Light--the original light--and can be compared to the wire inside the bulb that illuminates, or gives light. It is the original light and without it there is no other source in the flashlight that could possibly emanate any light whatsoever. The bulb can be likened to a prophet who protects the light of God helping it become visible in its hitherto darkened surroundings. However, it is not spread far and wide but can only reach out to a limited sphere, because of the limitation of the efforts of a prophet. The reflector can be explained as the Khalifa (Successor of the prophet) who follows the prophet and reflects the light of God, enhanced by the prophet, to far and wide places.

The strength of the reflector dictates the distance and quality of the light to be spread. The strength of the reflector depends on the people who join the Khalifa and give the system of Khilafat (Successorship) the love and sacrifices it requires.

The system of Khilafat to which God refers, must be built upon revelation from God to a prophet. It cannot be a system that is set up by mere individuals as a means of government or a social or religious system for running affairs just like any other secular system.

On May 27, 1908 a Divine system of Khilafat was established in the Ahmadiyya Muslim Community after the passing of its founder, the Promised Messiah, and has been in place now for 100 years. It has worked as a reflector, spreading the light of God to 189 countries from the tiny village of Qadian. It is remarkable in our eyes when we consider that the town where this light was lit did not even have a post office, bus stop, train station or any means of modern communications such as a telegraph or telephone.

God has promised in the Holy Qur’an (24:56) that He will establish Khilafat among the people who are “believers and do good works.” It needs to be pointed out that since the particular Khilafat system God is referring to (on the basis of revelation) is only established in the Ahmadiyya Muslim Community, it is

clear that in the Eyes of God this community is comprised of believers and people who do good works.

It is the 100 years of Khilafat that has proved that this community does reflect the light of God. It is spread to 189 countries across geographical boundaries, racial lines, gender lines and consists of all nationalities across the globe. Amazingly, it has not produced a single terrorist anywhere in the world. Its people are tortured, punished, incarcerated and even murdered solely because of their beliefs. This community does not respond in like manner but reflects patience, perseverance in belief in God and prays for its enemies. This community *has* produced, however, a person who became the president of the General Assembly of the U.N.O. and the chief justice of the International Court of Justice in Hague. It has also produced a person who became the first Muslim to earn the Nobel Prize in physics.

This light of God keeps on shining in peoples’ houses all over the world and keeps on multiplying the houses that it illuminates. It is prudent and essential for people of all religions to look into this community and learn firsthand about the Light of God in the modern era that has been illuminated for the benefit of the whole of mankind.

**In celebrating** the first 100 years of the Ahmadiyya Khilafat, the editorial board of the *Muslim Sunrise* congratulates Hadhrat Mirza Masroor Ahmad, the current Khalifa and prays that may God strengthen his hands so he continues to guide this community in the efforts of illuminating the light of God in houses throughout the world. ♦

# The Khalifa's Friday Sermon:

## THE WORSHIP OF GOD

On 15 April 2008, *Khalifatul Masih V* (Fifth Successor of the Messiah) embarked on a 3-week tour to West Africa commemorating the Khilafat Centenary being celebrated by Ahmadis around the world. During the historic tour, Hadhur travelled to Ghana, Nigeria and Benin. The following is his first sermon delivered at the Ghanaian *Jalsa Salana* (Annual Convention).

**H**adhur delivered his Friday Sermon from *Bagh-e-Ahmad* near Accra, Ghana. Hadhur drew attention to the worship of God which he mentioned in his inaugural address given the day before at the *Jalsa Salana* (Annual Convention) in Ghana. He said the best way Muslims could worship God is to observe the five daily prescribed prayers. The Holy Qur'an is replete with commandments regarding this and it identifies a righteous person as one who believes and observes *Salat* (prayer).

Hadhur instructed how prayers should be performed. They should be offered punctually, in congregation, and should not be influenced by any worldly reason. In short, *Salat* is a most fundamental component of faith for a Muslim. Hadith describe *Salat* as the core or kernel of faith. Hadhur said it should be the objective of a Muslim to attain this core.

Hadhur said his experiences during *Jalsa* days indicate that men, women, girls and boys are regular in observing *Salat*. However, he encouraged that this habit should continue on lest returning home they disregard *Salat* for distracting domestic chores, businesses and leisure activities.

As explained the previous day, this is the very objective of man's creation as described in the Holy Qur'an. The Promised Messiah (on whom be peace) had also mentioned this as one of the primary purposes of his advent; to develop a living connection between man and God. Therefore, all Ahmadis should be diligent in their five daily prayers and they should not be offered as if relieving a burden.



*Hadhrat Khalifatul Masih V, Mirza Masroor Ahmad<sup>atba</sup> met with His Excellency, the President of Ghana, Mr John Agyekum Kufuor at Castle Ossu in Accra. During the meeting President Kufuor acknowledged that Ghana's development was a direct result of Hadhur's prayers. He attended the Jalsa Salana and praised Ahmadiyyat in Ghana.*



*Hadhrat Khalifatul Masih V, Mirza Masroor Ahmad<sup>atba</sup> observes Jalsa Salana proceedings with the Amir Jama'at Ghana, Maulvi Dr. Abdul Wahab Adam.*

Hadhur said that if we are to bring the entire world into the fold of Ahmadiyyat, we must know what Ahmadiyyat is about. Ahmadiyyat is to establish the Kingdom of the One and Only God in the hearts of people. His Kingdom can be established only when His Being

is deemed over and above everything else, and His worship is carried out in the ways taught by Him. If after accepting the Promised Messiah (on whom be peace), we do not experience a revolutionary change within ourselves and fail to establish a living relationship with God, then our faith is meaningless.

Hadhur commented why there was a need for the Messiah to come in this era. It was because the world had forgotten God. In accordance with the prophecy of the Holy Prophet (peace and blessings of Allah be on him), the essence of Quranic teachings had faded from people's hearts.

Hadhur said there are hundreds of millions of Muslims in the world, some of whom are extremely wealthy with oil resources. However, they have failed to take the world to the One True God. They erroneously await a blood-thirsty Mahdi (Guided One) who would spread Islam with the use of force.

Hadhur said Ahmadis, on the other hand, are a small community but pledge to take Islam to the ends of the earth, relying on its own merits. Today many African countries

are being represented at the Jalsa: Burkina Faso, the Congo, Liberia, Ivory Coast, Guinea and Gambia. None of these countries has the resources in terms of numbers or funds needed to take the banner of Islam all over the world. However, we have the power which was given to all the Prophets by the God Who is the Lord of the heavens and the earth.

When we Ahmadis boast such a huge claim then it is our utmost obligation that we turn to God and pray to Him. It is our Salat and prayers that will grant us success. Hadhur added that religion cannot spread with wealth and might.

Some falsely allege that Islam was spread through force. This is an ignorant allegation, easily disproved. What kind of worldly might was in the hands of Muslims when they fought the battle of Badr, the battle of Uhud or the battle of Ahzab? In fact, they hardly had enough food, much less fighting apparatus. Their victory against all odds came from the prayers of the Holy Prophet (peace and blessings of Allah be on him). His prayers brought about a revolution in the world, and his example illustrated that the triumph of Islam would not come through might, but sincere prayers.

Might can win territories but not hearts. Addressing the large Jalsa gathering, Hadhur said they must win over the hearts of their countrymen so that they may be offered to Allah. For this, they would first have to become regular in Salat and prayers.

This year we are commemorating the centenary jubilee of Khilafat. We should commit to bringing ourselves closer to God through prayers as an expression of our gratitude. This sense of gratitude of blessings will further enhance Divine beneficence.

In the verse following the mention of Khilafat, the Holy Qur'an states, "And observe Prayer and give the Zakat and obey the Messenger that you may be shown mercy." (24:57)

Hadhur said the above verse proves that in order to benefit from the blessing of Khilafat the first condition is to observe Salat. This is the reason Hadhur was emphasizing prayers so much. Allah had promised the Promised Messiah (on whom be peace) that this Khilafat is to remain for the rest of time. However, only those will derive benefit from it who will make a living connection with God through worship.

Hadhur said the Quranic verse also mentions financial charity. With the Grace of Allah the Jama'at of Ghana is gaining strength from their financial sacrifices. Hadhur said that charity is for the reformation of the self (nafs). Elsewhere in Qur'an financial charity other than Zakat is mentioned in terms of reforming the



**Ghana Jalsa Salana (Annual Convention) Photos by Abu Bakr, Zion, IL**

self. God never wastes the any good act or financial sacrifice aimed at seeking His Pleasure. Hadhur said he is most grateful that Allah enables the Ghanaian Jama'at to make financial sacrifices.

Many sincere and well-off Ahmadis have facilitated the construction of huge mosques. Materialistic people spend their wealth in worldly matters, but today, thousands of miles away from Qadian, Allah has

given the Promised Messiah (on whom be peace) sincere people whose hearts are open for financial charity. The youth and new converts should always remember that financial giving is a commandment among the commandments of Allah and it has been specifically mentioned in relation to the blessing of Khilafat.

Allah states, "Obey the Messenger so that you may be shown mercy." Hadhur said the





**Might can win territories but not hearts. Addressing the large Jalsa gathering, Hudhur said they must win over the hearts of their countrymen so that they may be offered to Allah. For this, they would first have to become regular in Salat and prayers.**



*“I have great expectations of Ghana. It is my prayer, that may you always march forward. Perhaps these aspirations are because I spent part of my life here.” -- Hadhrat Khalifatul Masih V, Mirza Masroor Ahmad<sup>atba</sup>*

Messenger commands what Allah commands and this is repeatedly stated in the Qur’an. This command to obey Allah and His messenger also applies to the Messiah of the latter days, who will follow the Shariah of the messenger (peace and blessings of Allah be on him).

Hadhur said the Promised Messiah (on whom be peace) drew our attention to the fact that Ahmadi young women should marry Ahmadi young men so that Ahmadi future generations are preserved. Children are confused when they have to deal with dual aspects [of faith]. If the father is not an Ahmadi, the child tends to depart even if the mother is an Ahmadi. Sometimes parents with conflicting beliefs turn children away from religion altogether.

Similarly, Ahmadi young men should marry Ahmadi young women. Firstly, they deprive the rights of Ahmadi young women by marrying outside. Secondly, children suffer from the same two-faceted situation. Hadhur said if people wish their children to enjoy the blessing of Khilafat, then personal preference should not be the only option to consider.

Hadhur said many young women write to him from Ghana and other African countries seeking guidance or permission for marriage proposals from non-Ahmadis. Hadhur said the very fact these young women ask is a testimony that they give precedence to their faith over the world. So long as these young women give precedence to faith over worldly matters, they and their husbands will be the recipients of Allah’s blessings.

Hadhur said each Ahmadi should promise on the fulfillment of a hundred years of Khilafat in Ahmadiyyat, that they will always give precedence to Allah’s pleasure and His commands.

The Promised Messiah (on whom be peace)



**Huzur said each Ahmadi should promise on the fulfillment of a hundred years of Khilafat in Ahmadiyyat, that they will always give precedence to Allah’s pleasure and His commands.**

said that no one can be in his community unless they adopt righteous ways. He said they should observe their five daily prayers with such awe and devotion as if they are seeing God, should keep their fasts for Allah with sincerity, pay the Zakat, and perform the Hajj. He said that no deed holds merit with God if it is devoid of taqwa (righteousness).

The Promised Messiah (on whom be peace)

also stated to his community to rejoice in that God is with them. People who remain firm in truth will be helped and taught by the angels and heavenly tranquility will descend upon them.

Hadhur prayed that Allah always keep our faith firm, make us observe His worship and continue to bless us with His Grace and Blessings. ♦

# The Renaissance of Islam: An Overview of 100 years of Khilafat in Ahmadiyyat

By Monsura A. Sirajee

In a rare *dars* or speech delivered by Hadhrat Khalifatul Masih II in 1921, Hadhur stated "The Promised Messiah has sown the seed. The blessed seedling is destined to become a mighty tree, which would be laden with abundant fruit. Remember that these future advancements depend on the Khilafat." Indeed as the Ahmadi Community celebrates the Khilafat Jubilee, the fruits of this mighty institution are palpable and plentiful. The community has been blessed with guidance under the leadership of five respected Khulafa, each who have successfully catered to the needs of the time. Unity, structure, security, increased brotherhood, and assurance have respectively been the results of this blessed institution.

The morning of May 27<sup>th</sup>, 1908, immediately following the passing of the Promised Messiah on May 26<sup>th</sup>, gave birth to a new era in Ahmadiyyat. At this fateful hour in history, the young community became apprehensive about the future of the Movement. Although there were many who believed that the death of Hadhrat Ahmad would consequently herald the death of the Movement, by the Grace and Mercy of Allah, as Islam was protected by the Guided Khilafat after the death of the Holy Prophet



Like Hadhrat Abu Bakr, Hadhrat Nuruddin, Khalifatul Masih the First was destined to establish the much needed unity for the vulnerable community.

Muhammad, Allah provided this same blessing for Ahmadiyyat in the form of an Ahmadiyya Khilafat. Like Hadhrat Abu Bakr, **Hadhrat Hakeem Nuruddin**, Khalifatul Masih the First was destined to establish the much needed unity for the vulnerable community. The spirit of the time called for a leader who could provide solidarity, and according to Hadhrat Muhammad Zafrulla Khan, divine grace enabled Hadhrat Nuruddin to perform his role so well. By the time of his death, in March of 1914, the Movement had been fully safeguarded against disruption and disintegration. Hadhur laid special emphasis on education and spreading the Promised Messiah's message through the pen. During the lifetime of the Promised Messiah, it was decided that a new generation of Islamic scholars to replace the old ones was vital to continue the propagation of Islam. Because of this, Khalifatul Masih I gave the *Taleem* (Education) department special status and by March 1st, 1909, the foundation stone for *Madrassa Ahmadiyya* was laid. Although his Khilafat was relatively short, the amount of work Hadhrat Nuruddin accomplished was unprecedented. The community boldly defied the challenges thrown by some prominent members of the Movement and marched forward triumph after triumph under the stirring guidance and nurturing care of the First Khalifa.

**Hadhrat Mirza Bashiruddin Mahmud Ahmad**, the Promised Reformer, faced even

more opposition than the First Khalifa, and just days before the passing of the First Khalifa, the Mahmud Ahmad perceived the imminent danger of a schism. Many were determined to anathematize the institution of Khilafat. When he was elected, some alleged that his election was a result of human maneuvering and manipulation. Despite these initial obstacles, under the dynamic leadership of this Khalifa, the Ahmadiyya community progressed by leaps and bounds. His 52-year Khilafat was full of extraordinary achievements and landmarks that demonstrated divine help. The community had united under the First Khalifa and it was now time to branch out, while also organizing internal departments.

Soon after becoming Khalifa he announced that his first task would be the propagation of Islam. One of his greatest achievements was the unmatched translation of the Holy Book of Islam. During his Khilafat, the Holy Qur'an was translated into several different languages. With the concept of the universality of Islam—a religion for all mankind—in mind, Hadhur's intention was to broaden the accessibility of the Qur'an, so that those who did not know Arabic could appreciate the glory and wisdom of the divine book in their own language.

Unbelievably, the accomplishment of this miraculous feat was just the tip of the iceberg for the *Jama'at* (community). More than 30 mosques were constructed in East and West Africa alone. Many more were built in places like Washington DC, Hamburg, Frankfurt, Zurich, The Hague, London, Denmark, and Sweden during his Khilafat. 57 colleges and schools operated successfully in various countries and 112 newspapers and magazines were published in various languages around the globe. One such newspaper was the *Al-Fazl Newspaper*, which quickly went from a weekly, to a tri-weekly, and finally to a daily newspaper. As a result of the adjuvant nature of so many Ahmadi brothers and sisters under the guidance of their editor, Hadhrat Musleh Ma'ud, this eight page daily paper served as a vehicle for the moral upbringing of the community, preaching of Islam, and preservation of the history of the Movement.

In addition to the propagation of Islam, the 2<sup>nd</sup> Khalifa engineered immense internal improvements to the structure of the *Jama'at*. In order to consolidate and organize the com-



Like the First Khalifa, Hadhrat Mirza Bashiruddin Mahmud Ahmad, the Promised Reformer, faced even more opposition and days before the demise of the First Khalifa, the Second Khalifa perceived the imminent danger of a schism.



By the Grace of Allah, the strength of the Jamaat under the leadership of Hadhrat Mirza Nasir Ahmad Khalifatul Masih III endured. In West Africa, he established a number of schools and hospitals under a program named Nusrat Jehan Scheme.

community he established central and regional Anjumans that were arranged in such a way as to make them capable of successfully shouldering the assignments and responsibilities of the community. Organizations like *Khuddam-ul-Ahmadiyya*, *Ansaar-ullah*, and *Lajna Ima-ullah* were established so that essential moral training could be imparted on firm grounds. Because of the ebullient and impassioned spirit of the Jama'at, much was accomplished and the institution of Khilafat prevailed.

By the passing of the 2nd Khalifa, the Jama'at had moved past any further threats of schism within the community. Uniformity and organization had been the primary focus of the 1st and 2nd Khulafa. Now the Ahmadiyya Jama'at had a different challenge: the sea of orthodox Muslims which lacked the enlightened leadership emanating from the institution of Khilafat. By the Grace of Allah, the strength of the Jama'at under the leadership of **Hafiz Mirza Nasir Ahmad**, Khalifatul Masih III, endured. Within the first couple of years of his term, the 3rd Khalifa was able to introduce several new projects including the *Waqfe Arzi* (Temporary Devotion) initiative, which was created to promote the learning and teaching of the Holy Qur'an as well as impart-

ing religious knowledge to local members. Furthermore, in 1965, Khalifatul Masih III established the *Fazl-e-Omar Foundation* in memory of Khalifatul Masih II. The main objectives of this foundation are assistance in research work, missionary venture, education, and economic welfare. During this time, an appeal was made by Hadhur to raise 2.5 million rupees as the capital of the foundation. The community participated in this endeavor overwhelmingly and the actual contributions turned out to be 5.2 million rupees! In the 1970s, the Jama'at once again displayed its staunch devotion when Khalifatul Masih III announced a scheme to expand the activities of the Movement in West Africa through the establishment of a number of schools and hospitals. The new scheme was named *Nusrat Jehan Scheme* [after the Promised Messiah's wife] and the Khalifa appealed to the community to raise 100,000 pounds sterling over a three year period. He also appealed to the Ahmadi teachers and doctors to volunteer themselves for service in these African countries. Once more, the response of the community in making financial donations as well as volunteering their services was staggering. Schools and hospitals were established in Nigeria, Ghana, Liberia, Gambia and Sierra

Leone. 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 community's altruistic nature and fervid dedication to all schemes is a testament to the Jama'at's incredible strength—strength that was (and still is) vital to meet the challenges the Jama'at faced from mainstream radical Muslims.

Undoubtedly, Hadhrat Mirza Nasir Ahmad's golden achievement is the guidance he offered to the community when Pakistan declared Ahmadiyyat a "non-Muslim minority." After several violent countrywide anti-Ahmadiyya riots, Pakistani Prime Minister Bhutto found it politically advantageous to forcibly declare Ahmadis a minority through legislation. During this time, even shopkeepers were told not to sell indispensable provisions to Ahmadi Muslims, and as a result, Ahmadis were deprived of basic necessities like food and drink. In 1974, the Jama'at faced a second wave of anti-Ahmadiyya activities. During this period, many Ahmadi homes were looted and burned, the community was boycotted, and a number of the community members were put to death. Nevertheless, the Khilafat of the Age assured the Jama'at over and over again that this treatment should only strengthen their faith as the beloved Holy Prophet Muhammad and his righteous followers were tried in a similar fashion. By the Grace of Allah, the Jama'at under Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, met all of these horrendous challenges steadfastly.

The Ahmadiyya Movement in Islam continued its rapid progress under the leadership and guidance of its fourth Khalifa, **Hadhrat Mirza Tahir Ahmad**, who was elected in 1982. The Jama'at truly grew exponentially during his Khilafat. More than 5,200 mosques were built around the world including in countries like Guatemala, Indonesia, Mauritius, Germany, Trinidad, and the Fiji Island; as a result, the Ahmadiyya Jamaat is now established in 189 countries.

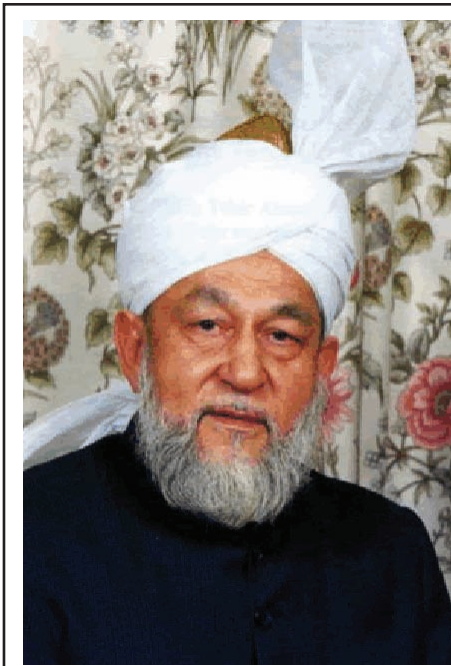
On April 3rd, 1987, Hadhur proposed to the community a scheme that would allow Ahmadis to dedicate their children to the cause of Islam before their birth. The community has enthusiastically received this initiative from its inception. In 2000, 20,515 children were enrolled into this project and the numbers are increasing by the day.

When the infamous former dictator of Pa-

kistan, General Zia-ul Haq, banned the publication of many books, magazines, and newspapers of the Movement, Hadhrat Mirza Tahir Ahmad launched the first ever Muslim Television satellite station (MTA) on August 21st, 1992, from London. MTA is watched by millions of people in five continents and it is safe to say that there is no leader in the world whose sermons are seen with such yearning and regularity by his faithful followers. It is worthy to note that the weekly Friday sermon is translated simultaneously into six languages. A year after its creation, the first International Bai'at took place and it is now held every year during the UK Annual Convention in July. It is watched by millions of members all over the world. Under MTA, the voice of Ahmadiyyat is reaching the ends of the Earth by the Grace and Bounty of God Almighty.

In the same year MTA was established, the Jama'at established another munificent organization called Humanity First, which is a humanitarian organization that provides aid to all regardless of race, religion, or political allegiance. What is distinctive about Humanity First is the fact that it is essentially a completely volunteer driven disaster relief and human development organization. Not a single one of their volunteers receives any monetary compensation for their countless hours of work and personal expenses; yet the organization has effectively responded to numerous disasters including the 1999 earthquake in Turkey, Hurricane Katrina and Rita, the Asian Tsunami, the Bangladesh Monsoon, the Pakistan Earthquake, and many more. This unique strength allows Humanity First to direct more than 93% of all funds raised towards the humanitarian projects they pursue. By creating an organization that focuses on necessity rather than nationality, goodwill and brotherhood is developed between both the supplier of aid as well as the recipient of aid thus replacing any reservations or prejudice each party might have. Hence the Ahmadiyya community is one step further on the path of righteousness.

In the face of this new zeal that started to pervade the community, the government and the Muslim clergy in Pakistan mounted another wave of opposition, restrictions and persecutions. The Khilafat of Mirza Tahir Ahmad faced a new level of national and international opposition and discrimination and was even forced to escape from Pakistan. Despite all of these setbacks, the Ahmadiyya Movement in Islam continued to make significant progress in the areas of missionary work, translations of the Holy Qur'an, publishing of Islamic literature and increasing spiritual fervor among its members.



The Ahmadiyya Muslim Community continued its rapid progress under the leadership and guidance of its fourth Khalifa, Hadhrat Mirza Tahir Ahmad.

As mentioned earlier, there are numerous similarities between the first generation of Muslims and Ahmadi Muslims. Both were (and still are) persecuted relentlessly, both had leaders that were forced to leave their homeland, and most importantly both flourished incredibly under the guidance of Khilafat. What sets Ahmadis apart from these early Muslims is in 2003, Allah continued to bless the Jama'at with the institution of Khilafat, past its fourth office holder. Early Muslims were forced to forfeit the establishment of Khilafat after the Fourth Khalifa because they drew the displeasure of Allah. Unlike these Muslims, on April 22, 2003, with the election of **Hadhrat Mirza Masroor Ahmad**, Khalifatul Masih the Fifth, may Allah strengthen his hand, the Ahmadiyya Muslim Community began a new era in Islam, which has distinguished the Jama'at from all other religions. In just the five years of Khilafat, Hadhrat Mirza Masroor Ahmad has accomplished much. He has put great emphasis on the recitation of the Holy Qur'an, as it is our Jama'at's greatest counselor and *Wasaya*, so that everyday Muslims can once again rise to the spiritual standards of our forefathers. The current Khalifa is also guiding the community with wisdom and patience through a time of great global skepticism and animosity towards Islam. Allah has bestowed honor



On April 22, 2003, with the election of its fifth Khalifa, Hadhrat Mirza Masroor Ahmad, the Ahmadiyya Muslim Community began a new era in Islam.

on the believers by allowing them to participate in the institution of Khilafat.

The Greek philosopher Aristotle once said, "If you would understand anything, observe its beginning and its development." Indeed as we celebrate the Khilafat Jubilee, what better way to glorify this blessed institution than to reflect on our rich and progressive history? Much has been accomplished in our 100 years of Khilafat—so much, in fact, that it was difficult to pick and choose which scheme and event is worthy of mention. Certainly, all are worthy and that is why it is important to remember that the institution of Khilafat is not a short term favor but a long term blessing with multiplying rewards. Each day of the Khilafat is another day for Ahmadis to praise Allah for what He has provided us. May He enable us to hold fast onto the Rope of Allah, so that the mighty tree of Khilafat can continue to be laden with abundant fruit. InshaAllah. *Allah had 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. (Surah Al-Nur, Verse 56)*◆

# Khilafat in the Dispensations of Moses and Jesus

**Mubasher Ahmad, M.A., LL.B.**

**T**he Qur'an is unique in its claim that God sent His guidance to all the people of the world: "There is no nation to whom a warner has not been sent" (35:25). "And, surely, We sent Messengers before thee (Muhammad) to their own people, and they brought them clear Signs" (30:48). Some of these Messengers, like Abraham and Lot, Ishmael and Isaac, Moses and Aaron, were contemporaries of each other; some worked in close geographical vicinities, and others were raised at different times among the people living in various isolated parts of the world. The Qur'an also makes clear that all the Messengers of God met strong resistance at the hands of their own people; the reason being multifarious: The people were "evildoers" (*zalimeen*), "sinners" (*mujraimeen*), "disbelievers" (*kafireen*), "oppressive" (*jabareen*), "ignorant" (*jahileen*), "polytheists" (*mushrikeen*), "rebellious" (*fasiqeen*), and "in manifest error" (*fi zalalin mubeen*). They disputed with the Messengers, rejected their truthful guidance, persecuted them, and even attempted to kill them. Nevertheless, the arduous process of reforming such people continued throughout the lifetimes of the Messengers, and after their death, the task was assigned to others to carry on their mission. From the Islamic perspective, all Messengers of God had their successors elected or nominated for completion of their missions. It was through their *khulafa* that the goal was achieved for which the Messengers were sent. Elaborating this point, the Promised Messiah (peace be on him) writes:

"It has always been the way of God, ever since He created man in the earth, that He helps His Messengers and the Prophets, and grants them victory – as He has said 'Allah has decreed that He and His Messengers shall certainly prevail' (58:22)...God manifests with powerful Signs the truthfulness of their claims, and sows at their hands the seed of righ-

**From the Islamic perspective, all Messengers of God had their successors elected or nominated for completion of their missions. It was through their *khulafa* that the goal was achieved for which the Messengers were sent.**

teousness which they want to spread in the world. However, He does not fully complete this mission at their hands, causing them to die at a time when it is feared that apparently they had not fully succeeded. He gives to their opponents a chance to heap ridicule on them. When these opponents have had their laugh, He then shows another manifestation of His powerful hand, creating a situation which works for the full attainment of the aims that were partially achieved." (*The Will*, pp. 4-5).

Among God's Messengers, whose assigned mission was kept sustained through their successor (*khalifa*), let us study the dispensations of two important Messengers: Moses and Jesus. Moses was assigned the mission to liberate the Children of Israel from the slavery of the Pharaoh, and to bring them back from Egypt to Canaan — the Promised Land. To avoid an armed conflict with the warlike people of the Philistine, Moses chose not to go through their country, and led the Israelites through a longer route that passed through the wilderness of Sin. On arriving at Mount Sinai, he received the divine Laws, including the Ten Commandments. During the time that Moses spent at Mount Sinai, he designated Aaron, his elder brother, the duty to supervise the Children of Israel. Aaron acted as his deputy for forty days and nights. Referring to this event, the Qur'an states: "And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed – forty nights. And Moses said to his brother, Aaron, 'Take

my place amongst my people in my absence, and manage them well and follow not the way of mischief-maker" (7:143). The Arabic words used in this verse for "Take my place" are '*akhluf-ni*' for that the root word is '*kha-la-fa*', the same root from where the term '*khalifa*' is derived. "*Khalifa*" not only means a "successor," who comes after his predecessor, but it also means a "deputy" who might be appointed in the lifetime of an authority.

Moses and the Children of Israel left Sinai and moved forward toward Canaan. Due to their constant fault-finding and rebelliousness, the Children of Israel remained a continuing source of frustration and exasperation for Moses. The Qur'an confirms: "None believed in Moses, save a seed of his people" (10:83). For forty years the care and burden of the Children of Israel remained heavy upon the mind and heart of Moses. Once near the land of Canaan, Moses started to plan on how to conquer the land of Canaan, and to do so, he sent twelve chiefs to Canaan to collect intelligence. One of them was Joshua. On their return, ten of them gave discouraging information, but Joshua, along with another chief named Caleb, gave a positive report, and exhorted the Israelites to proceed and possess the land. Moses himself did not reach the land of Canaan in his life. Before passing over to Jordan, he died in the valley of Moab.

On Moses' death, Joshua succeeded him as the new leader of the Israelites. He had been a close companion of Moses, remaining always on his side

faithfully, assisting him all along for forty long years. He belonged to the tribe of Ephraim. He was a fearless soldier, and a successful military commander. After the Exodus from Egypt, he had defeated the Amalekites at the battlefield of Rephidim. When Moses was away at Mount Sinai to receive God's commandments, Joshua had accompanied him part of the way, and was the first to receive him on his return. When the Children of Israel engaged themselves in worshipping the golden calf, Moses removed the tabernacle (the sacred tent-shrine) from their camp, and appointed Joshua to safeguard it.

**U**nder God's instructions, before the conquest of Canaan started, Moses made Joshua his deputy, and announced his future leadership as God's choice. As Moses had led the Children of Israel *out* of Egypt, Joshua would lead them *into* Canaan. Moses was 120 years old when he received revelation that his death was near, and was asked by God to appear in the tabernacle along with Joshua. The Old Testament describes the event as follows:

The Lord said to Moses, "Behold, the days approach when you must die; call Joshua, and present yourself in the tabernacle of meeting, that I may inaugurate him." So Moses and Joshua went and presented themselves in the tabernacle of meeting. Now the Lord appeared at the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle (Deuteronomy 31:14-15).

First, God revealed to Moses the future rebelliousness of Israel, their moral and spiritual decadence, apostasy, breach of the Covenant, and their continual idolatry that would result in arousing God's wrath against them, and that God would forsake them (Deuteronomy 31:16-18). After that:

The Lord said to Moses: "Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before the entire congregation, and inaugurate him in their sight. And you shall give some of your authority to him, so that all the congregation of the Children of Israel may be obedient" (Numbers 27:18-20).

Moses called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with these people to the land which the Lord



Death of Moses : Joshua receives the leader's staff

*Moses called Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with these people to the land which the Lord has sworn to their fathers to give them; and you shall cause them to inherit it. And the Lord, He is One who goes before you. He will be with you. He will not leave you nor forsake you; do not fear nor be dismayed (Deuteronomy 31:7-9).*

has sworn to their fathers to give them; and you shall cause them to inherit it. And the Lord, He is One who goes before you. He will be with you. He will not leave you nor forsake you; do not fear nor be dismayed (Deuteronomy 31:7-9).

In this way, Joshua was declared to

be the first *khalifa* of Moses by Moses himself under God's command. God assured Joshua that He will be with him as He was with Moses. Consequently, Joshua defeated the Canaanites with God's miraculous help, and settled the Children of Israel in the Promised Land.

Thus, he successfully completed the mission of Moses. He lived an irreproachable life, always remaining loyal to God and His commandments. He proved to be a great military and spiritual leader, discharging all his duties vigilantly, always seeking guidance and help from God. He was a calm and impartial judge, and led the people in religious rituals. After remaining Israel's leader for three decades, he died of old age.

**A**s was revealed to Moses just before his death, the Israelites once again under the influence of Canaanites took to idolatry and started worshipping Baal, the false Phoenician god. As a Divine punishment, they lost several territories, including the city of Debris in the south-west of Hebron to their oppressive enemy, Chushan-rishathaim, the king of Mesopotamia. Under the tyrannical subjugation, the Israelites cried out to the Lord, repented of their sins. God listened to their cries and raised Othniel, son of Kenaz, as their deliverer. Caleb, the contemporary of Joshua, was assigned the task to re-conquer the city of Debris. He offered a prize, the hand of his daughter Achsah, to be given in marriage to the one who would capture the city. Othniel achieved a strategic victory, conquered the city of Debris, liberated the captive Israelites, and won the prize.

Othniel succeeded Joshua as the next *khalifa* in the Mosaic dispensation. Joshua and Othniel, among others are called 'Judges' in the Jewish tradition. But the term 'Judge' should not be confused as if it was restricted only to a member of Judiciary. The duties of a 'Judge' included variety of administrative obligations, including the defense of the Israelites from their enemies and the preservation of domestic unity through maintaining law and order. A Judge was like a governor, an administrative head of a community or a tribe. As a tribal leader, administration of justice was an essential requirement; therefore, a Judge being in highest administrative position of authority had to dispense impartial justice, taking care of the widows, the orphans, and the strangers. The Biblical Judges were in fact military rulers who were raised by God to deliver Israelites from their enemies. After Joshua and Othniel, there was a chain of Judges who

provided leadership to the tribes of the Israelites. Among them, some prominent figures called the "Major Judges," were Ehud, Deborah, Gideon, Jephthah and Samson. Meanwhile, many Prophets were sent to the Children of Israel as their spiritual leaders. The Qur'an says: "And verily We gave Moses the Scripture, and We caused a train of Messengers to follow in his footsteps after him" (2:88). "We made a Covenant of old with the Children of Israel, and We sent unto them Messengers" (5:71).

With the ensuing of monarchy in the later years of the Judges (1200-1000 BCE), the Israeli kings acted as the supreme Judges as the heads of the state. Saul was the first Israelite king who ruled them for 20 years (1020-1000 BCE), and David was the second and the greatest of all the kings, and he ruled for 40 years (1000-961 BCE). David founded a dynasty that lasted for four centuries. David and his son Solomon were not only the kings of Israel, they were Prophets of God as well; and as such were the *khalifas* in the dispensation of Moses. The Holy Qur'an confirms this position of *khalifat* among the Israelites, and calls David as a *khalifa*: "And indeed he had a position of nearness with Us and excellent resort. Then We said to him, 'O David, We have made you a *khalifa* in the earth; so judge between men with justice, and follow not vain desire, lest it should lead you astray from the way of God" (38:26,27). His son Solomon (961-922 BCE), a king and a Prophet of God among the Israelites, succeeded David as his *khalifa*. He built the First Temple in Jerusalem in 950 BCE. After his death, his kingdom was divided among two of his sons – Northern Israel (with Ten Tribes) was ruled by Jeroboam, and Southern Judah (with the tribes of Judah and Benjamin) came under the jurisdiction of Rehoboam. A majority of present day Jews claim their descent from the tribe of Judah.

Two hundred years after Solomon's death, in 722 BCE, the Assyrians conquered the Northern kingdom of Israel that was ruled at that time by an Israeli king named Hoshea. The Assyrians destroyed the Temple built by Solomon, and enslaved the Israelites. They scattered the ten Jewish tribes into the eastern zones such as Persia, Afghanistan, Kashmir and India. In the Jewish tradition,

these are called the Ten Lost Tribes. In 587 BCE, the Israelite king Zedekia lost the Southern kingdom of Judah to Babylon. After five more centuries, the Roman Empire emerged, and they started to expand their territories. They annexed Syria in 64 BCE; and next year they conquered Jerusalem. In 37 BCE, Herod was appointed as the king of Judea by the Roman Senate on behest of Mark Antony. Romans annexed Egypt in 31 BCE, and thus the entire Mediterranean area was under their control before the birth of Jesus.

**A**ccording to the Gospels, Jesus (peace be on him) started his ministry after getting baptized by John the Baptist who had been proclaiming the near approach of 'the Kingdom of Heaven.' Jesus claimed to be the awaited Messiah of the Israelites, and as such, he can be considered as the last *khalifa* in the Mosaic dispensation. However, the majority of Israelites rejected him, because they were expecting a political leader, a king and an army commander like David to lead them to freedom out of the Roman rule. Contrary to their expectations, Jesus initiated a Messianic dispensation, without any political or military struggle against the Romans! The Jewish religious leaders hatched a plot to get him killed on the false charge of subversion against the ruling Roman authorities. But he survived the attempted crucifixion, and secretly migrated towards India in search of the Ten Lost Tribes of Israel. Before his departure from Jerusalem, he nominated his closest disciple Peter to be his deputy in his absence, and instructed him to complete his mission among the Jewish people who lived in Palestine and its vicinities.

According to the Gospels, Jesus announced Peter to be his successor saying, "You are Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Math. 16:18-19). Thus, Jesus prayed for Peter that forces of evil may not hinder his preaching of righteousness to the people, and that he may succeed in opening the gates of the Kingdom of



God to other people. Peter was a humble fisherman from Galilee. His former name was Simon, son of Jonas. He and his brother Andrew were originally disciples of John the Baptist (Yahya). When John the Baptist announced Jesus to be the Messiah, and said, “He must increase, but I must decrease. He who comes from above is above all; he who is from the earth is earthly and speaks of the earth...For he whom God has sent speaks the words of God, for God does not give the Spirit by measure,” Andrew and Peter both recognized Jesus as the Messiah, and accepting his call, both became his committed followers. Later on, Peter and eleven other disciples received the formal title “Apostles” from Jesus.

Peter the Apostle succeeded Jesus as his appointed *khalifa*. Like Jesus, he did not hold any political or military power. Peter’s *khilafat* can be defined as ‘servant of the servants of God: a servant of his brother bishops, a servant of the whole People of God.’ The Christians call it ‘Petrine Ministry.’ He tirelessly remained engaged in preaching the message of Jesus among the Jewish communities in Palestine, and traveled extensively to the Greek city of Corinth, and to Antioch in Syria to form early Christian communities among the Jews. It is noteworthy that once Peter became the *khalifa* of Jesus, his whole personality was transformed in an amazing manner. He had denied Jesus three times when Jesus was captured and tormented; but from that timid disposition, he changed into a fearless and aggressive preacher, and turned into a determined and courageous leader, ready to endure pain and oppression for the sake of his mission. Later in his life, he went to Rome, where he was imprisoned, and was crucified in 63 CE by the order of the Roman king Nero. Historically, Peter is recognized by Roman Catholics as the first Bishop of Rome, and as such the first pope.

Saint Linus succeeded Peter as the second pope, but very little is known about him in Christian history. Both



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Peter and Paul had ordained him to be the head of the early Christian Community in Rome, which mostly comprised of converts from the Gentiles – the non-Jews. He had worked closely with Paul in Rome, trying to preach to the pagans. When Paul wrote his last letter before his death to his protégé Timothy, he mentioned the name of Linus and his father Claudian as sending greetings to Timothy (2 Tim.4:21). St. Linus is considered to be the second pope after Peter, being the bishop of Rome. As such, one of his main duties was to maintain the unity of the

rapidly expanding Church. His *khilafat* lasted for 12 years – from 66 CE to 78 CE.

St. Anacletus (78 CE – 91CE), who was of a very humble origin, was the third successor to Jesus. He probably belonged to a slave family. He initiated some organizational structure in the early Roman Christian communities, and sub-divided Roman Church into twenty-five parishes. It was like establishing small *Jamaats* among an expanding community of believers in a big city and its vicinities. The “church” meetings were conducted in private houses. The list of succession of Christian leadership that followed is long, and, at times, some of the popes have been controversial figures. The Roman Catholics tradition keeps a record of all the popes. There has been a long chain, and presently, Benedict XVI is the 265th Pope by virtue of his office of Bishop of Rome. He was elected on 24 April, 2005 after the demise of John Paul II who had led the worldwide Roman Catholic Christians for 27 years.

**T**he Roman Catholic Church considers the pope to be the *Vicar of Peter*, who carries on Peter’s ministry by keeping alive the Christian faith. A pope is also called the *Vicar of Jesus Christ*. The title ‘Vicar’ can be understood to mean as a “substitute.” In other words, the popes stand in for Peter and Jesus, but do not replace them. Originally, all those who were appointed as “bishops” to oversee a Christian community were considered “vicars” of Christ, but later, in mid-twelfth century, the title ‘Vicar of Christ’ was exclusively given to the Bishop of Rome. Almost after half century of that decision, Pope Innocent III (1198-1216) started using that title to augment his universal power over religious as well as political authorities. However, in 1964, the Second Vatican Council pronounced that all bishops were the ‘vicars’ of Christ because they administrated churches within their jurisdiction as the ambassadors of Jesus. The pope, therefore, is “Vicar of Christ” being a bishop (that is, the Bishop of Rome), and not because he is a pope. His distinctive title is the *Vicar of Peter*. ◆

## The Jewel of Jalsa

By Micah Taair

*Editor's Note: "Jalsa" is Arabic for gathering, and references annual gatherings held by the Ahmadiyya Community in every country they are established.*

### Entering the city of Salaam

I'm calm and I'm cool and I'm collected.

*Ready to get introspective.*

Lug my age to my room,

My temporary tomb for a hopeful resurrection.

Rising from out of it I'm confronted with a moment for reflection -

A sunset.

Just one of many al-hamdu'illah moments that would occur.

*Baqwa bound towards the masjid and I'm sure*

That I'm seeing what I'm seeing.

A sign, a sign to plant seeds for believing

For this hajji from the Chi.

Because I spy descending down from the sunset sky

A rainbow

Ending right into a huge pot of gold

Where carpets burn piety into foreheads and prayers are sent up.

(Perhaps on that same rainbow along its green middle path.)

And I feel like a leprechaun,

Lucky to hold so many shiny gold coins -

My Muslim brothers - in my hands

And appreciate their spiritual worth.

And inside the pot is where the rebirth began.

Gold melted down and became a stew with chunks of diamonds -

Past khalifas adding flavor in the form of photons from heaven.

And even though Mahgrib had set the sun

A star encapsulated in a diamond entered the room.

And I am with you O light in the darkness,

O diamond in the rough of a world gone mad,

As best I can.

May Allah guide you and bless you

With the spiritual hand of The Prophet

To grip the massive rocks of nations and their black coal hearts

And pressure it into a collective diamond.

You were the jewel of Jalsa

Who hangs from the unbroken gold chain.

The 9-piece diamond necklace hung round the prophethood of Muhammad

(peace and blessing of Allah be upon him)

*(This poem I wrote after my trip to Canada where I met the current head of the Ahmadiyya Muslim Community for the first time. I arrived in Peace Village, a residential neighborhood populated mostly by Ahmadi Muslims, when at sunset and as I walked towards the masjid there really was a rainbow in the sky ending right into to mosque. )*

From the Archives

# Islamic Form of Government

By Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II, Head of the Ahmadiyya Muslim Community

Muslim Sunrise, May, 1938

**I**n dealing with this subject the first question with which we are faced is, how does Islam define the Sovereign, or the State? In Islamic terminology, the Sovereign or *Khalifa* is that representative individual whom the people of a country elect for the protection and supervision of their individual and communal rights. Islam does not acknowledge any form of Government other than representative Government. The Holy Quran has used the word "*Amanat*" (trust) in describing the Islamic conception of Government, that is to say, the *Khalifa* exercises the power that is entrusted to him by the people, and not the power which is assumed by him of his own will or which is inherited by him as a birth-right. This word alone is sufficient to illustrate the nature and power of an Islamic government. The Holy Quran does not speak of the right of government as something proceeding from the Sovereign to the subject but as something proceeding from the subject to the Sovereign. For full appreciation, however, of the Islamic conception of the State, it is necessary to quote the verse, which in brief but comprehensive terms describes the nature and duties of the rulers and the ruled. The Holy Quran says: —

*"God commands you to entrust the responsibility of government to those worthy of it, and those of you who become rulers, should rule justly; God admonishes you with that which is excellent, verily He is Hearing, Seeing."* (IV:58) In the first part of this verse the people are told that it lies with them to choose their rulers, and that nobody else can appoint a ruler over them, that is to say, Sovereignty is not hereditary and nobody is entitled to become a Sovereign merely because he happens to be the son of a previous Sovereign. Rulership is then defined as a trust and people are admonished not to entrust it to a person who is not worthy of the trust, but to place the responsibility on the shoulders of him who would discharge it honestly and



Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II

**The Holy Qur'an has used the word "Amanat" (trust) in describing the Islamic conception of Government, that is to say, the Khalifa exercises the power that is entrusted to him by the people, and not the power which is assumed by him of his own will or which is inherited by him as a birth-right.**

faithfully. Then, we are told that Government is not an independent thing in itself, but is a mere delegation of powers for the purpose of enforcing and protecting certain rights which the people cannot individually enforce and protect owing to the large number of persons concerned. It is, therefore, a trust, and not in the nature of property. The ownership of the rights concerned is vested in him is by way of trust and that he must not abuse or misuse it, and must hand it over to the beneficiaries at the time of his death without deterioration or diminution, that is to say, he must be vigilant in the protection of national and individual interest and rights, and that he would have no power to surrender or damage any portion of them. Rulers and officials are next told to discharge the respective duties of their offices justly and faithfully. The verse then goes on to indicate that the Muslims would forsake this mode of Government and would, in imitation of other people, revert to the monarchial and hereditary form of Government, but that the admonition of God, *vis.*, that the Muslims should stick to the representative form of Government, choosing their best brains to rule over them and to avoid the hereditary system of Government, is the best advice. The concluding words of the verse indicate that God has prescribed this mode of Government seeing evils of other forms of Government adopted by men and hearing the prayers of those who suffered under them, and that the Muslims should, therefore, adhere to it and thus show their gratitude for the favour that God had done them.

From this it is clear that the Islamic form of Government must be based on an elective and representative basis, and that the Sovereign is regarded as the representative of the people in their collective and not their individual capacity. I shall now draw a brief sketch of the Islamic form of Government, so as to illustrate its different functions and aspects.

Islam requires the Muslims to elect as their ruler a man whom they regard as best fitted to discharge the responsibilities of that office. Such a man, when elected, holds office, not for a period of years like the Presidents of the Western Republics but for life, and God alone can remove him from office, *i.e.*, by means of death. In this man is invested all the power and authority of Government, but it is his duty to devote the whole of his life to the promotion of the welfare of his country and not to the seeking of his own aggrandisement. His control over the treasury is limited to the spending of money for national needs and requirements, and he can-

not, therefore, fix his own allowance. This must be done by his Advisory Council. It is the duty of the Sovereign to ascertain the views of the people through this Council. On special occasions and with reference to special matters the opinion of the people may be ascertained by means of a general referendum, so that any differences between the opinion of the people and their representatives may come to his knowledge. He is expected to respect the opinion of a majority of the representatives, but as he is above all kinds of political partisanship and has no personal interests to serve, his own opinion is believed to be entirely impartial and influenced only by considerations relating to the welfare of his country and his people. Besides being the true representative of his people, Islam promises special Divine Grace and Help to the *Khalifa*. He is, therefore, authorized under special circumstances and in matters of special importance, to overrule the opinion of the majority of his advisers.

He is absolute in the sense, that he can, in certain cases, override the opinion of the representatives; on the other hand, his power is limited in the sense that he has no control over the Islamic constitution by which he is bound, and he cannot repeal or overrule any portion of it. He is bound to take the advice of the people and is bound to preserve the elective character of his own office. He is an elected ruler in the sense that, under the will and guidance of God, he is appointed to his office through the agency of the people in the sense that he is expected to follow the advice of their representatives except when compelled to differ from it by urgent or extraordinary necessity. He cannot, by his own authority, spend a penny out of the public funds on his own person or for his personal needs. He rules by virtue of a Divine Right in the sense that he cannot be removed from his office, and is promised Divine aid in the discharge of his duties and in the carrying out of his undertaking.

The details as the method of the election or appointment of the members of the Advisory Council and the appointment of the Governors and other officials, etc., have been purposely omitted by Islam so that they may be decided according to the exigencies of the times and so that human reason may have scope for work and expansion, a principle which is essential for the intellectual development of man. The Holy Quran prohibited the Muslims from questioning the Holy Prophet (on whom be peace and blessings of God) concerning every little detail for many matters

are purposely left to the reason and judgment of men. If the smallest detail had been laid down by the Holy Quran or the Holy Prophet (on whom be peace and blessings of God) there would have been no scope left for the intellectual development and progress of man and this serious injury would have been done to mankind.

There are several forms of Government at present in existence, but everybody who studies the constitution laid down by Islam will be compelled to acknowledge that it is not possible to devise a better form of Government. On the one hand it comprises the best form of the representative Government, and on the other it is entirely free from party spirit, for the Sovereign is not dependent upon the aid or the co-operation of any particular party. He confines and devotes himself to the study of the welfare of his country is not deprived of the services of its best brain after a specified number of years.

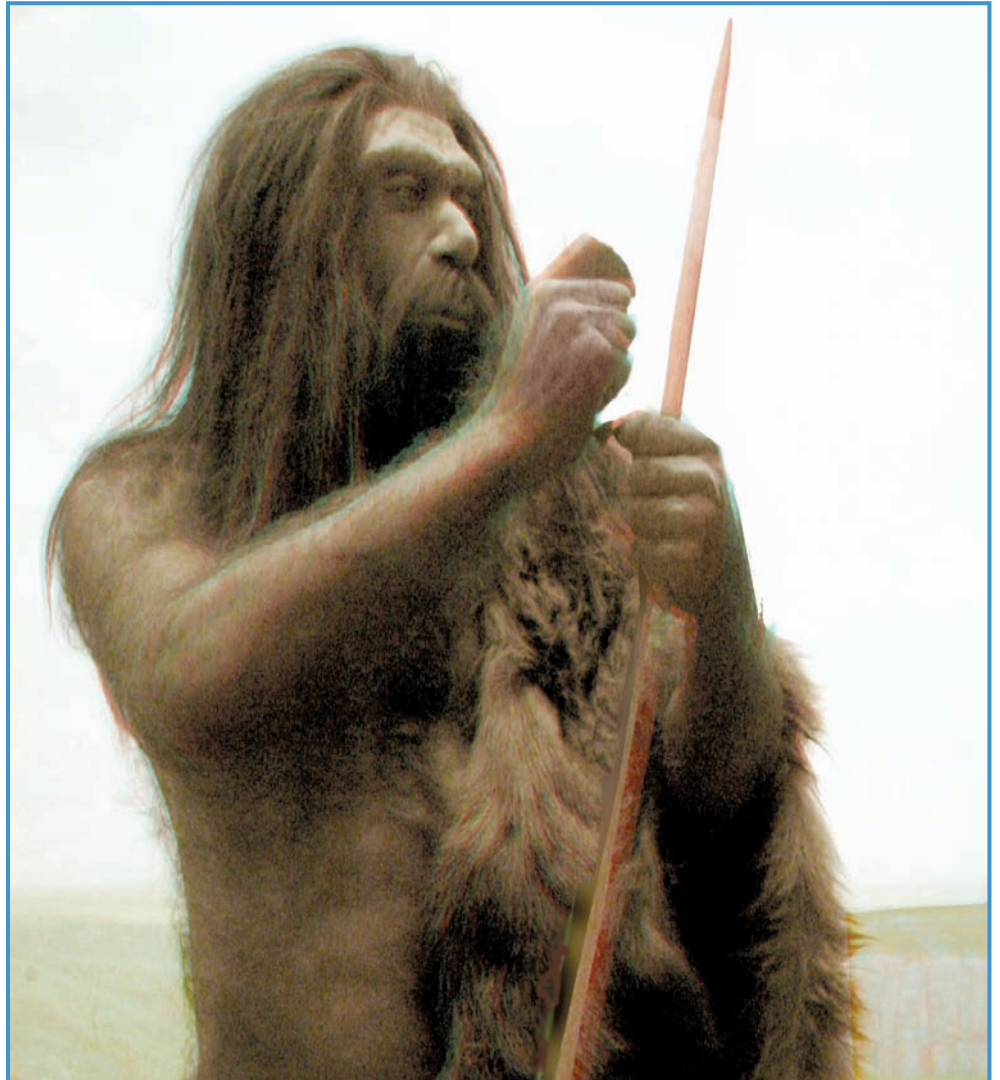
We believe that this is the only perfect form of Government, and we are confident that as the circle of the Ahmadiyya Movement widens and its membership increases, people will of their own free-will acknowledge the excellence of this form of Government, and even Sovereigns will renounce their hereditary rights in the interests of the welfare of their countries and will confine their privileges to those who they enjoy, and to which they are entitled as individuals.

As the Promised Messiah (on whom be peace and the blessings of God) was only a spiritual *Khalifa* his successors will also, so far as possible remain above politics, even at a time when Sovereigns and States have joined the Movement. They will perform the functions of a real League of Nations, and will endeavour, with the help and advice of the representatives of different countries, to regulate international relations. Their principal functions will, however, be to look after the religious, moral, social and intellectual welfare of the people, so as to avoid their attention being monopolized by political matters, and important religious and moral affairs being neglected as was the case in the past. I have said, that they will *so far as possible*, remain aloof from and above politics. I have made this reservation to meet exceptional cases where the people of a particular country in a time of difficulty or crisis may request the aid of the spiritual *Khilafat*, and it may become necessary to make temporary arrangements for the Government of that country. But such arrangements would be confined to the shortest possible period of time in each case. ♦

## Original Sin

By Zia H Shah, MD

The American population consists of 26.3% Evangelical Protestant Christians, 18.1% Mainline Protestant Christians, 23.9% Catholic Christians and 6.9% population belonging to historically Black Churches. These numbers imply that approximately 75% of the population is Christian. The rest of the 25% includes the largest share of unaffiliated, which makes 16.1% of the total population,<sup>1</sup> and second group of 9.9%, comprising of all the other religions, including Islam and Judaism. There are 66% Caucasians, 15% Hispanics, 12% African-Americans, 4% Asians and 3% others. These are the religious and racial breakdowns. But, the most revealing demographic information for Americans may be: "Forty-five percent of Americans believe that 'God created man pretty much in his present form at one time within the last 10,000 years.' Forty percent believe that 'man developed over millions of years from less advanced forms of life but God guided the process.' Ten percent believe that God had no part in the process."<sup>2 3</sup>



*Neanderthal Man provided the first clear indication that modern humans have a rich and complex family tree that includes now-extinct relatives. Neanderthals died out less than 30,000 years ago—not long after modern humans arrived in Europe. So after all, the Prophet Adam, who lived 6000 years ago according to the Biblical records, was not the first human.*

Sixty percent of Republicans are creationists while only 11 percent accept evolution, compared to 29 percent of Democrats who are creationists and 44 percent who accept evolution. Similarly, a 2005 Harris poll found that 63 percent of Democrats but only 3.7 percent of Republicans believe that humans and apes have a common ancestry.<sup>4</sup> Why 45% of population does continue to believe in young earth, despite overwhelming evidence for many aspects of the theory of evolution? For the answer to this mystery and riddle, let us turn to our ancient brethren Neanderthals:

The Neanderthals were a remarkable group. First appearing about 200,000 years ago, Neanderthals dominated Europe and parts of western Asia until their lineage died out less than 30,000 years ago.

According to Encyclopedia Britannica:

“Neanderthals are the most recent archaic humans, who emerged between 200,000 and 100,000 years ago and were replaced by early modern humans between 35,000 and 28,000 years ago. Neanderthals inhabited Eurasia from the Atlantic regions of Europe eastward to Central Asia and from as far north as present-day Belgium southward to the Mediterranean and southwest Asia. Similar human populations lived at the same time in eastern Asia and Africa. Because Neanderthals lived in a land of abundant limestone caves, which preserve bones well and where there has been a long history of prehistoric research, they are better known than any other archaic human group. Consequently, they have become the archetypal “cavemen.” The name Neanderthal (or Neandertal) derives from the Neander Valley near Düsseldorf, Germany, where quarrymen unearthed portions of a human skeleton from a cave in 1856.”<sup>5</sup>

Their discovery came about three years before Charles Darwin’s *On the Origin of Species* was published. The workers who recovered this material originally thought it to be the remains of a bear. They gave the material to amateur naturalist Johann Karl Fuhlrott, who turned the fossils over to anatomist Hermann Schaaffhausen. The discovery was jointly announced in 1857. The bones of over 400 Neanderthals have

been found since. These and other discoveries led to the idea that these remains were from ancient Europeans who had played an important role in modern human origins.

Neanderthal Man provided the first clear indication that modern humans have a rich and complex family tree that includes now-extinct relatives. Neanderthals died out less than 30,000 years ago—not long after modern humans arrived in Europe. So after all, the Prophet Adam, who lived 6000 years ago according to the Biblical records, was not the first human. So he could not have passed on the Original Sin to the whole of human race even if the rules of genetics allowed for such a phenomenon. So what was the Original Sin? It was an invention of medieval ages when the inventors could not foresee how their invention will be discredited.

Neanderthals were sophisticated tool-makers and even prepared animal hides, which they used as clothing. Indeed, Neanderthals were probably less brutish and more like modern humans than commonly portrayed. There is evidence that they cared for the elderly and the sick, for instance.

Fossil evidence indicates that modern humans first evolved in sub-Saharan Africa sometime prior to 100,000 years ago. Subsequently they spread northward after 40,000 years ago, displacing or absorbing local archaic human populations. As a result, the southwest Asian, Central Asian, and central European Neanderthals were absorbed to varying degrees into those spreading modern human population.<sup>6</sup>

To get the first Neanderthal DNA, researchers drilled into a piece of the first Neanderthal fossil find, an arm bone unearthed in 1856 in western Germany’s Neander Valley. Researchers handling ancient DNA take great care to avoid contaminating their samples with DNA from their own skin, saliva or hair. DNA is a delicate molecule—an animal carcass in a temperate climate might have no readable DNA after only 50 years. Yet in 1997, researchers extracted and sequenced 40,000-year-old DNA from a Neanderthal fossil. Since then, several other Neanderthal fossils have yielded DNA sequences. This Neanderthal DNA confirmed what many scholars already believed: Neanderthals and modern humans are two sepa-

rate species. By comparing Neanderthal and modern human DNA sequences, researchers estimated that the last common ancestor of the two species lived roughly 500,000 years ago.<sup>7</sup>

## ORIGINAL SIN

Did Neanderthals genome reveal the gene of ‘Original Sin’? Perhaps not! For they predated the Prophet Adam!

In the words of his holiness Mirza Tahir Ahmad, in his epic making book, *Christianity a Journey from Fact to Fiction*, “Mankind existed long before Adam and Eve came to be born. Western scientists themselves discovered the remains of many a prehistoric man and labeled them under different distinctive titles. Neanderthal man is perhaps the most widely known of them. They lived between 100,000 to 35,000 years ago, mostly in the regions of Europe, Near East and Central Asia. A carcass of a fully developed human being has been discovered, who happened to roam the earth about 29,000 years before Adam and Eve are known to have begun their short lived sojourn in paradise. At that time, human beings were physically just like us and lived in Europe, Africa and Asia, and later during the Ice Age they spread to the Americas as well. Again in Australia, the authentic cultural history of Aborigines is traceable up to 40,000 years ago.

Compared to these relatively recent times, a skeleton of a female from Hedar in Ethiopia has been discovered which is 2.9 million years old. **Now according to the Biblical chronology, Adam and Eve lived around six thousand years ago.** One may look back in wonderment at the reported history of human beings, or Homo Sapiens as they are titled in scientific jargon.”<sup>8</sup>

No wonder, Kierkegaard, who crossing the boundaries of philosophy, theology, psychology, and literature, had come to be regarded as a highly significant and influential figure in contemporary thought, had the nerve to suggest:

“It is not the business of any Christian writer or preacher to dilute Christianity to suit the general educated public. The doctrine of the incarnation was to the Jews a stumbling block and to the Greeks foolishness, and so will it always be, for the doctrine not only transcends reason; it the paradox par excellence; and



Augustine of Hippo

*The Western tradition, both Catholic and Protestant, concerning original sin is largely based on writings by Augustine of Hippo, who, in the belief that the only definitive destinations of souls are heaven and hell, concluded that unbaptized infants go to hell because of original sin.*

it can be affirmed only by faith, with passionate inwardness and interest. The substitution of reason for faith means the death of Christianity.”

But what Kierkegaard could not foresee is the information age with its millions of websites. It will be hard to hide behind the veil of ‘faith’ alone and run away from reason and rationality. It is self evident that faith cannot be divorced from reason. If man needed faith alone, any cult would be as good as any religion and all human affairs will completely collapse. Therefore, let us continue with our discussion of ‘Original Sin’ and ‘Evolution’.

Here is the exact quote, about ‘Original Sin’ from Encyclopedia Britannica:

“In Christian doctrine, the condition or state of sin into which each human being is born; also, the origin (i.e., the

cause, or source) of this state. Traditionally, the origin has been ascribed to the sin of the first man, Adam, who disobeyed God in eating the forbidden fruit (of knowledge of good and evil) and, in consequence, transmitted his sin and guilt by heredity to his descendants.

The doctrine has its basis in the Bible. Although the human condition (suffering, death, and a universal tendency toward sin) is accounted for by the story of the Fall of Adam in the early chapters of the book of Genesis, **the Hebrew Scriptures say nothing about the transmission of hereditary sin to the entire human race.** In the Gospels also there are no more than allusions to the notion of the Fall of Man and universal sin. The main scriptural affirmation of the doctrine is found in the writings of St. Paul and particularly in Romans 5:12–19, a difficult passage in which Paul establishes a parallelism between Adam and Christ, stating that whereas sin and death entered the world through Adam, grace and eternal life have come in greater abundance through Christ.

The doctrine is the prerequisite for the Christian understanding of the meaning of Jesus’ crucifixion and atonement. Despite its importance for understanding Jesus’ sacrifice, the doctrine of original sin has been minimized since the European Enlightenment.”

The biggest reason of minimizing it since the European Enlightenment may have to do with the theory of evolution. We applaud this positive attitude towards the truth, of minimizing this doctrine in this age and this article is about proposing the next logical and reasonable step. Here is another quote from Wikipedia on the subject with the exclusion of the references:

“The Western tradition, both Catholic and Protestant, concerning original sin is largely based on writings by Augustine of Hippo, who, in the belief that the only definitive destinations of souls are heaven and hell, concluded that unbaptized infants go to hell because of original sin. The Latin Church Fathers who followed Augustine adopted his position, and it became a point of reference for Latin theologians in the Middle Ages. In the later mediaeval period, some theologians continued to hold Augustine’s view, others held that unbaptized infants suffered no pain at all: unaware of being

deprived of the beatific vision, they enjoyed a state of natural, not supernatural happiness. Starting around 1300, unbaptized infants were often said to inhabit the ‘limbo of infants’. The Catechism of the Catholic Church, 1261 declares: “As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus’ tenderness toward children which caused him to say: ‘Let the children come to me, do not hinder them,’ allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church’s call not to prevent little children coming to Christ through the gift of holy Baptism.” But the theory of Limbo, while it ‘never entered into the dogmatic definitions of the Magisterium ... remains ... a possible theological hypothesis’. Augustine’s formulation of original sin was popular among Protestant reformers, such as Martin Luther and John Calvin, and also, within Roman Catholicism, in the Jansenist movement, but this movement was declared heretical by the Roman Catholic Church.”

## ATONEMENT

What is married to ‘Original Sin’ is the doctrine of ‘Atonement’.

Here is the exact quote about ‘atonement’ from Encyclopedia Britannica:

“The term atonement developed in the English language in the 16th century by the combination of “atonement,” meaning to “set at one,” or “to reconcile.” It was used in the various English translations of the Bible, including the King James Version (1611), to convey the idea of reconciliation and expiation, and it has been a favorite way for Christians to speak about the saving significance attributed to the death of Jesus Christ on the Cross. Various theories of the meaning of the Atonement of Christ have arisen: satisfaction for the sins of the world; redemption from the devil or from the wrath of God; a saving example of true, suffering love; the prime illustration of divine mercy; a divine victory over the forces of evil. In Christian orthodoxy there is no remission of sin without “the shedding of [Christ’s] blood” (Hebrews 9:26).”<sup>10</sup>

Atonement is a novel idea that does not find mention in any other religion and not even in Judaism, whose scripture makes a formal part of the Bible. Again in the words of Encyclopedia Britannica:

“In Judaism vicarious atonement has little importance. For a traditional Jew, atonement is expiation for his own sin in order to attain God’s forgiveness. He may achieve this in various ways, including repentance, payment for a wrong action, good works, suffering, and prayer.”<sup>11</sup>

What the figures of rejection of evolution tell us is that the nonscientific, demographic reasons for rejecting evolution, most notably the belief in ‘original sin’, are very strong and are the driving force. People do not reject evolution for a lack of evidence for theory but for their pre-ordained religious beliefs. In the recent years as fundamentalism has increased all over the world so has creationism found resurgence? It is, however, believed that this is a temporary phenomenon and eventually rationality will prevail in human affairs.

## POPES AND THEORY OF EVOLUTION

Before we get to the Popes a word about St. Augustine. Augustine, around the turn of the 4th century, presented Christianity as God’s answer to the fall of the Roman Empire, which the sin of humans was affecting.<sup>12</sup> At the age of thirty-two he converted to Christianity from Manichaeism, and the one time skeptic became an ardent proponent of Christianity. Michael H Hart in his famous book, *The 100: A ranking of the most influential persons in History*, calls St Augustine the 53<sup>rd</sup> most influential person in human history. He writes, “According to Augustine, all men are stained with Adam’s sin. Human beings are unable to attain salvation through their own efforts and good works: the grace of God is necessary for salvation. Similar ideas had been expressed previously; however, Augustine amplified the earlier statements, and his writings solidified the Church’s position on these points which thereafter became fixed.”<sup>13</sup> Pelagius, a contemporary of the saint, who had claimed, “We are each without the Original Sin, and are free to choose good or evil,” was excommunicated.

The ramifications of Original Sin were many. It was only in the last century that men were telling women they should not use anesthetics in childbirth because God had decreed that pain was Eve’s punishment for sin.<sup>14</sup> These historic facts and a lot more, are the baggage that the Popes are carrying on their weak human shoulders.

Pope Pius obviously knew about this and all the writings of the Church over the centuries. That made him very uncomfortable about the theory of evolution but it was gaining momentum and it could no longer be ignored. So he had to talk about it. Therefore, he directly addressed the issue of evolution in a 1950 encyclical, *Humani Generis*.<sup>15</sup> This was the Encyclical Letter, titled, *Concerning Some False Opinions Which Threaten to Undermine the Foundations of Catholic Doctrine*. The document makes plain the pope’s fervent hope that evolution will prove to be a passing scientific fad, and it attacks those persons who “imprudently and indiscreetly hold that evolution ...explains the origin of all things.”<sup>16</sup> Nonetheless, Pius XII states that nothing in Catholic doctrine is contradicted by a theory that suggests one species might evolve into another, even if that species is man. The clauses 35-37 are of special interest to us here. His discomfort with the subject of evolution can be judged

in the clause 35:

“It remains for Us now to speak about those questions which, although they pertain to the positive sciences, are nevertheless more or less connected with the truths of the Christian faith. In fact, not a few insistently demand that the Catholic religion take these sciences into account as much as possible. This certainly would be praiseworthy in the case of clearly proved facts; but caution must be used when there is rather question of hypotheses, having some sort of scientific foundation, in which the doctrine contained in Sacred Scripture or in Tradition is involved. If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.”

He is opening the door a little for negotiation with the theory of evolution; this is in the clause 36:

“The Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter — for the Catholic faith obliges us to hold that souls are immediately created by God. How-

*He recognized that science and Scripture sometimes have “apparent contradictions,” but said that when this is the case, a “solution” must be found because “truth cannot contradict truth.”<sup>18</sup> Pope is right in expressing this truism. But the catch is that Bible is not all truth. It is not even historically preserved. Many a documentaries on History channel and National Geographic have shed light on this. Moreover, Christian Church espouses many beliefs for example ‘Trinity’ and ‘Original Sin’ that are not even named in Bible.*



ever, this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith.[17] Some however, rashly transgress this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the facts which have been discovered up to now and by reasoning on those facts, and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.”<sup>17</sup>

In quoting the clause ‘17’ of the same document above he is reasserting the authority of Church over science. Pius XII cautioned, however, that he considered the jury still out on the question of evolution’s validity. It should not be accepted, without more evidence, “as though it were a certain proven doctrine.” It seems that Pope wants to have both sides of the issue; in the very next clause he takes an about turn, and effectively closing the door that he was reluctantly opening, by stating that no matter what the scientific facts may be he is keeping his “Original Sin”. Read the clause 37:

“When, however, there is question of another conjectural opinion, namely polygenism, the children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own.”

He insisted on a role for Adam, whom he believed committed a sin that mysteriously passed along through the doctrine of Original Sin; that has affected all subsequent generations. He is not going to al-

*Bravo! The Pope had offered a magical wand by which Christians will find some unconscious way of believing in both ‘Evolution’ and ‘Original Sin’ at the same time. The Catholics found some way of having their cake and eating it too, but the Evangelicals could not!*

low that there are any present day humans that are not the direct descendents of Adam from 6000 years ago; otherwise he loses his precious little doctrine of “Original Sin”. Either he is asking the question what the term human means or he intends to teach a new principle of genetics, wherein, the gene of ‘original sin’ is so pervasive and ubiquitous that all humans have inhaled or swallowed it whether or not they descended from Adam or not! The mysteries of Original sin, atonement and Trinity are indeed mysterious and beyond human conceptualization. These are indeed matters of blind faith and beyond reason! Kierkegaard was indeed very right, ‘the doctrine of the incarnation ..... transcends reason; it the paradox par excellence.’ Yet whenever critics like Dawkins accuse Christianity of irrationality the apologists of Christianity take offence to that.

Pope John Paul II revisited the question of evolution in a 1996 in a message to the Pontifical Academy of Sciences. Unlike Pius XII, John Paul is broadly read, and embraces science and reason. He won the respect of many scientists in 1993, when in April 1993 he formally acquitted Galileo, 360 years after his indictment, of heretical support for Copernicus’s heliocentrism. The pontiff began his statement with the hope that “we will all be able to profit from the fruitfulness of a trustful dialogue between the Church and science.” Evolution, he said, is “an essential subject which deeply interests the Church.” He recognized that science and Scripture sometimes have “apparent contradictions,” but said that when this is the case, a “solution” must be found because “truth cannot contradict truth.”<sup>18</sup> Pope is right in expressing this truism. But the catch is that Bible is not all truth. It is not even historically preserved. Many a documentaries on History channel and National Geographic have shed light on this. Moreover, Christian Church espouses many beliefs for example ‘Trinity’ and ‘Original

Sin’ that are not even named in Bible.

When the pope came to the subject of the scientific merits of evolution, it soon became clear how much things had changed since the Vatican last addressed the issue. Pope John Paul said:

“Taking into account the state of scientific research at the time as well as of the requirements of theology, the encyclical *Humani Generis* considered the doctrine of “evolutionism” a serious hypothesis, worthy of investigation and in-depth study equal to that of the opposing hypothesis. Pius XII added two methodological conditions: that this opinion should not be adopted as though it were a certain, proven doctrine and as though one could totally prescind from revelation with regard to the questions it raises. He also spelled out the condition on which this opinion would be compatible with the Christian faith, a point to which I will return. Today, almost half a century after the publication of the encyclical, new knowledge has led to the recognition of the theory of evolution as more than a hypothesis. .... It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a significant argument in favor of this theory.”<sup>19</sup>

Evolution, a doctrine that Pius XII only acknowledged as an unfortunate possibility, John Paul accepted forty-six years later “as an effectively proven fact.”<sup>20</sup>

In the above mentioned 1800 word declaration by Pope John Paul, evolution was now accepted as a fact. The declaration had the title ‘*Truth Cannot Contradict Truth*’, but any mention of the words ‘Adam’ and ‘original sin’ or even ‘sin’ was conveniently missing. Bravo! The Pope had offered a magical wand by which Christians will find some unconscious way of believing in both ‘Evolution’ and ‘Original Sin’ at

the same time. The Catholics found some way of having their cake and eating it too, but the Evangelicals could not! According to a 2005 Pew Research Center poll, 70 percent of evangelical Christians believe that living beings have always existed in their present form, compared to 32 percent of Protestants and 31 percent of Catholics. In other words whereas 70% of the Evangelicals are Creationists only 31% of the Catholics are.<sup>21</sup> Pope John Paul will be satisfied; his address *'Truth Cannot Contradict Truth'* had mysteriously served him well, by overlooking the elephant in the room.

## SOME OF THE EVIDENCE THAT CONVINCED POPE JOHN PAUL

The theory of evolution has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence of proofs coming from several different lines of investigations has convinced almost all research biologists that species have had a common origin. In this article we just want to briefly review two proofs from Biochemistry of molecular biology:

According to Encyclopedia Britannica: "The field of molecular biology provides the most detailed and convincing evidence available for biological evolution. In its unveiling of the nature of DNA and the workings of organisms at the level of enzymes and other protein molecules, it has shown that these molecules hold information about an organism's ancestry. This has made it possible to reconstruct evolutionary events that were previously unknown and to confirm and adjust the view of events already known. The precision with which these events can be reconstructed is one reason the evidence from molecular biology is so compelling. Another reason is that molecular evolution has shown all living organisms, from bacteria to humans, to be related by descent from common ancestors."<sup>22</sup>

The Human Genome Project has shown that human genome is made of 26000-50,000 genes that are made of DNA. The human DNA is 98% similar to our biological cousins chimpanzees, a strong pointer for their common origin. The similarity extends to other apes also to varying degrees.

Cytochromes are enzymes that are proteins and are subdivided into three classes

(a, b, c) depending on their light-absorption spectra. At least 30 different cytochromes have been identified; they are designated by letters or combinations of letters and numbers, such as cytochrome a3, cytochrome c, and cytochrome B562. Cytochrome c is the most stable and abundant member of the class, and it has been the most thoroughly studied. All proteins are made of molecular units called amino acids. Cytochrome c contains about one hundred of them, of twenty different varieties.

It has been discovered that cytochrome c are remarkable similar across most animals and even plants. By comparing the sequences of amino acids in cytochrome c taken from different species, we can make an estimate of the evolutionary distance they have traveled from each other. To give a concrete example, human cytochrome c is identical to that of rhesus monkeys save for a single amino acid, but there are forty-five differences between human and wheat cytochrome c. Everybody knows that humans are more closely related to monkeys than to wheat; this study shows by how much. The important point, though, is that even species as different as humans and wheat share enough structure in their respective cytochrome c molecules to confirm that we have a common ancestor, way back.<sup>23</sup>

## A DYNAMIC SITUATION: A SURVEY OF 35,000 AMERICANS

One generally assumes that most people do not change their religion. But that is only part of the story. The real situation is far more dynamic. In a recent article, in time magazine, titled, America's Unfaithful Faithful, it is suggested, "A major new survey presents perhaps the most detailed picture we've yet had of which religious groups Americans belong to. And its big message is: blink and they'll change. For the first time, a large-scale study has quantified what many experts suspect: there is a constant membership turnover among most American faiths."<sup>24</sup>

An extensive new survey by the Pew Forum on Religion & Public Life details the religious affiliation of the American public and explores the shifts taking place in the U.S. religious landscape. Based on interviews with more than 35,000 Americans age 18 and older, the U.S. Religious Landscape Survey finds

that religious affiliation in the U.S. is both very diverse and extremely fluid.

More than one-quarter of American adults (28%) have left the faith in which they were raised in favor of another religion - or no religion at all. If change in affiliation from one type of Protestantism to another is included, 44% of adults have either switched religious affiliation, moved from being unaffiliated with any religion to being affiliated with a particular faith, or dropped any connection to a specific religious tradition altogether.

The survey finds that the number of people who say they are unaffiliated with any particular faith today (16.1%) is more than double the number who say they were not affiliated with any particular religion as children. Among Americans ages 18-29, one-in-four say they are not currently affiliated with any particular religion.<sup>25</sup> This is mainly the Christian exodus. One thinks that these individuals are becoming atheists but that is far from true. The Pew Forum survey showed that the 16.1% unaffiliated can be broken down further into atheist 1.6%, agnostic 2.4%, and nothing in particular 12.1%. This again reflects that atheism is not an emotionally fulfilling paradigm as is examined in an article, longing for Consolation: A dilemma for Dawkins. Despite the tall claims by the atheistic science authors like Dawkins they have not had much influence in winning the minds and hearts of Americans.

It is expected that large numbers of Christians will be leaving the false doctrines of Christianity in a mass exodus in this century. As the facts displayed on Discovery channel, National Geographic and the History channel, sink in the common psyche, the space for the false doctrines of Trinity<sup>26</sup> and Original Sin<sup>27</sup> is squeezed. This mass exodus was not possible in the previous centuries because of lack of other choices. Now they have other choices, not only atheism and agnosticism but clearly the most rational choice of Islam.

While those Americans who are unaffiliated with any particular religion have seen the greatest growth in numbers as a result of changes in affiliation, Catholicism has experienced the greatest net losses as a result of affiliation changes. While nearly one-in-three

Americans (31%) were raised in the Catholic faith, today fewer than one-in-four (24%) describe themselves as Catholic.

The quarter of 18-29 year olds who are not currently affiliated with any particular religion are indeed the only rational ones, who have not buried their heads in sand. They do not find Christianity satisfying and they have had the wisdom not to fall for atheism either. They did not find the rationality of Christianity satisfying. They are the individuals who should be open to study other religions and their specific claims to rationality. The fact of the matter is that only two religious groups proselytize. So once they are not satisfied with Christianity the only other real option they need to research is Islam.

## CONCLUSION

The human condition is, as Plato would make Socrates say in the Republic (7.514a ff.), comparable to that of prisoners of an underground cave, whose unfortunate fate is to confuse reality with passing shadows created by a fire inside their miserable abode and kept in motion by clever manipulators, who in the name of politics, religion, science, and tradition control the human herd.

This is what the Church has done for the last two millennia, in controlling the thoughts of the innocent and the gullible masses. But, the Church cannot continue to do the same, in the age of information, in the era of the internet. The well informed and the well intentioned are awakening to the truths and finding that indeed, *'Truth Cannot Contradict Truth'*, and the presumptions that the whole of the Bible or all its interpretations are 'the truth' are no longer sustainable.

'Original Sin' and 'Evolution' are not compatible with each other as Pope Pius XII had suspected and all the Christian literature of last century and even the present day Encyclopedia Britannica will suggest. You cannot have your cake and eat it too. One has to choose between 'Original Sin' and 'Evolution'. The wise will choose, 'Evolution' and they are. Those with a college education, those between the ages of eighteen and fifty-four, and those from the Northeast and West are more likely to accept evolution, whereas those without a college degree,

aged fifty-five and older, and from the South are more likely to believe in creationism.<sup>28</sup>

President Jimmy Carter, Nobel Laureate, who has had such a positive impact on recent political human history, a great son of Abraham, who identifies himself as an evangelical Christian, has said, "As a Christian, a trained engineer and scientist, and a professor at Emory University, I am embarrassed by Superintendent Kathy Cox's attempt to censor and distort the education of Georgia's students," he wrote. "The existing and long-standing use of the word 'evolution' in our state's text-books has not adversely affected Georgians' belief in the omnipotence of God as creator of the universe. There can be no incompatibility between Christian faith and proven facts concerning geology, biology, and astronomy. There is no need to teach that stars can fall out of the sky and land on a flat Earth in order to defend our religious faith."<sup>29</sup>

Today, as the well informed Muslims, the scientists and the atheists keep pushing the facts about evolution and the natural ramifications and implications of the theory, the Christians will finally awaken to the fullest consequences of the facts of evolution, they will stop going unknowingly on their way. They will give up the irrational parts of their faith, namely, Trinity, Original Sin and Atonement. One can hope and expect a big exodus in this century of free information. One can hope and pray that as they find the fundamental beliefs of Christianity counter to their rationality they will increasingly become Muslims. The older Christians are too set in their ways and they cannot change. But the 18-29 year olds, who are presently religiously unaffiliated who are comfortable voting in political life across the racial and gender lines will be open to study Islam and will find that the linking of the faith of the Muslims to violence was after all only propaganda, the last ploy against Islam! The less fortunate ones will give up even the rational parts of their Christian faith, namely God the Father, His revelations over the millennia, their influence on human history, His Moral code and His consolation in the time of need and horror and slip into the atheistic camp. It is hoped that this will be the smaller of the two groups as suggested by the

above quoted fact, that only 10% of US citizens believe that God had no part in the process of life on the planet.

Once we clean, Christianity of the false doctrines of Trinity, Original Sin, Atonement, and Monasticism introduced by St. Paul and St. Augustine then what remains is purely a true subset of Islam. What wonderful news for bringing three billion people, Muslims and Christians, almost half the world population together! It is only for the, Divinely revealed,<sup>30 31</sup> historically preserved<sup>32</sup> and scientifically accurate<sup>33 34</sup> Quran that the compliment can be extended, *'Truth Cannot Contradict Truth'*! The Holy Quran says about itself that had it been from anyone other than Allah they would surely have found therein much contradiction.<sup>35</sup> It is only the precisely recorded and properly understood words of All Knowing God that are free of contradictions and misinformation and are fully in keeping with His 'works' which are studied in science.<sup>36</sup> ♦

### (Endnotes)

- <sup>1</sup> <http://religions.pewforum.org/affiliations>
- <sup>2</sup> Ian G Barbour. When science meets religion. Haper Collins Publisher, 2000. Page 1.
- <sup>3</sup> US data from Gallup poll, Nov, 1991, see US News and World Report, 23 Dec, 1991, p 59.
- <sup>4</sup> [http://www.harrisinteractive.com/harris\\_poll/index.asp?PID=581](http://www.harrisinteractive.com/harris_poll/index.asp?PID=581)
- <sup>5</sup> <http://www.britannica.com/eb/article-905126/Neanderthal>
- <sup>6</sup> <http://www.britannica.com/eb/article-250001/Neanderthal>
- <sup>7</sup> [www.amnh.org](http://www.amnh.org)
- <sup>8</sup> [http://www.alislam.org/library/books/christianity\\_facts\\_to\\_fiction/chapter\\_2.html#pgfid-1006090](http://www.alislam.org/library/books/christianity_facts_to_fiction/chapter_2.html#pgfid-1006090), emphasis added by the writer.
- <sup>9</sup> <http://www.britannica.com/eb/article-9057375/original-sin>, The emphasis added by the writer.
- <sup>10</sup> <http://www.britannica.com/eb/article-9010139/atonement>
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- <sup>12</sup> [http://en.wikipedia.org/wiki/Apologetics#Notable\\_apologists](http://en.wikipedia.org/wiki/Apologetics#Notable_apologists)
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- <sup>14</sup> Professor Michael Ruse introducing a book of Bertrand Russell. In Introduction to Religion and Science by Bertrand Russell, reprinted by Oxford University Press in 1997. Page xv.
- <sup>15</sup> [http://www.newadvent.org/library/docs\\_pi12hg.htm](http://www.newadvent.org/library/docs_pi12hg.htm)
- <sup>16</sup> <http://www.law.umkc.edu/faculty/projects/frtrial/conlaw/vaticanview.html>
- <sup>17</sup> [http://www.newadvent.org/library/docs\\_pi12hg.htm](http://www.newadvent.org/library/docs_pi12hg.htm)
- <sup>18</sup> (<http://www.law.umkc.edu/faculty/projects/frtrial/conlaw/vaticanview.html>)
- <sup>19</sup> [http://www.newadvent.org/library/docs\\_jp02c.htm](http://www.newadvent.org/library/docs_jp02c.htm)
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- <sup>21</sup> <http://people-press.org/reports/display.php3?PageID=988>
- <sup>22</sup> <http://www.britannica.com/eb/article-49850/evolution>
- <sup>23</sup> Paul Davies. The 5
- <sup>24</sup> Miracle. Page 81.
- <sup>25</sup> <http://www.time.com/time/nation/article/0,8599,1716987,00.html?xid=newsletter-weekly>
- <sup>26</sup> <http://religions.pewforum.org/reports>
- <sup>27</sup> <http://www.alislam.org/library/christ.html>
- <sup>28</sup> [http://www.alislam.org/library/books/christianity\\_facts\\_to\\_fiction/index.html](http://www.alislam.org/library/books/christianity_facts_to_fiction/index.html)
- <sup>29</sup> Michael Shermer. Why God matters. Times Books, 2006. Page 129.
- <sup>30</sup> Michael Shermer. Why God matters. Times Books, 2006. Pages 127-128.
- <sup>31</sup> <http://www.alislam.org/library/books/ISLAM-ItsMeaningForModernMan.pdf>
- <sup>32</sup> <http://www.alislam.org/quran/>
- <sup>33</sup> <http://www.alislam.org/egazette/eGazette-Feb2008.pdf>
- <sup>34</sup> <http://home.swipnet.se/islam/quran-bible.htm>
- <sup>35</sup> <http://www.alislam.org/library/books/revelation/index.html>
- <sup>36</sup> The Holy Quran 4:83.
- <sup>37</sup> The Holy Quran 30:31.

# Khilafat in the Holy Qur'an

By Waqas Malik

**A** state of deep fear and a sense of happiness eschews when a Prophet of Allah passes away. Fear is in the hearts of Prophet's followers – Happiness in the hearts of the Prophet's opponents. The followers of the Prophet feel the death was untimely. They do not know who will lead them and continue the mission of the Prophet. The opponents rejoice over their victory thinking that as the Prophet is dead, so is his mission. They have been successful in their plans. These two feelings run in parallel among these two circles; the followers and the opponents. However, these feelings are transient in nature and soon reversed into lasting and real feelings. This change happens due to a divine sign by Allah. This sign brings security and peace to those who were in fear, namely the followers, bringing them true lasting happiness. The same sign brings fear upon those who were happy, namely the opponents. This is mentioned in the Holy Qur'an where Allah says:

“Surely, they plan a plan. And I also plan a plan. So give respite to the disbelievers. Aye respite them for a little while.” (Chapter 86: Verses 16-18)

These verse mentions that in due time all the plans of the disbelievers are frustrated. They also explain that sometimes believers have to give respite to the disbelievers in apparent situations where they might be stronger or victorious. However, the assurance of Allah's support for His Prophets and believers comes with the triumph of Allah's plan. All apparent small victories of disbelievers are turned into disappointments and losses.

The time of fear for the believers is just a time of trial. It's a trial of steadfastness and patience. Trials of this nature are mentioned in the Holy Qur'an as:

“O ye who believe, seek help through perseverance and Prayer; surely, Allah is with those who patiently persevere.” (Chapter 2: Verse 154)

History has witnessed this many times. It is a time in which many a faithful turn away because of doubt and fear. When Moses died



short of his destination. His followers were enveloped in grief and fear. It is reported in Torah that they wept and wailed for 40 days. Similarly, at the time of Jesus when he was taken by his opponents, there was a state of fear and grief amongst his followers. The fear was so great that Peter, who was one of the closest companions of Jesus, renounced his faith in Jesus three times and then fled the scene.

This fear was also witnessed at the passing of the Noble Prophet Muhammad. When Prophet Muhammad died, his companions were in a state of extreme grief and fear. Umar wielded his sword and said that whoever says that the Prophet of Allah has passed away will be dealt with. This was Umar who was a mountain of faith, who later on became the second successor to the Prophet. Even he could not bear the grief and the fear of the loss of the Prophet. But it is in these times of fear that Allah manifests His signs and great miracles. These miracles are witnessed by those who are patient and steadfast. Those who show perseverance in the wake of an apparent loss are the ones who feel and see the Glory of Allah Almighty.

Just as the Holy Qur'an says:

“...that after fear we will establish them again...” (Chapter 24: Verse 56)

In this verse Allah Almighty says that whoever passes this time of trial and tribulation will be established again. Allah's power will manifest in their support. This is due to

the divine attribute of *Raheemiyat* (Mercy). Allah never leaves any sacrifice unrewarded, and the body of believers who pass through this great trial after the passing of a Prophet are bestowed this establishment. This establishment is the office of Khilafat. This is explained vividly in the following verse:

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

This verse is a promise by Allah Almighty to those who believe and do good works. He will grant them true peace and security. This verse mentions that Allah will create Successors. These successors will be established for those who persevere in adversity. The very foundation of Islam, worship of one God, is mentioned and associated with Khilafat in the above verse. The object of man's creation is to worship Allah; and to attain that goal Allah will establish Khilafat for the believers. This Khilafat is vital for bringing man closer to the goal of his creation. Khilafat will also dismiss any *shirk* (disbelief) among the believers. They

will be turned wholly to Allah alone. Khilafat will be a rope to which all those who believe will be tied--a rope extending towards the direction of Allah.

Peace and security are mentioned as the great rewards bestowed by Allah when Khilafat will be established. The followers of Khilafat will not fear any persecution, adversity, hardships, trials and tribulations because of their firm faith in Allah. The faith of believers will be multiplied many folds after witnessing the Glory and Succor of Allah in the form of Khilafat.

The Holy Qur'an mentions three types of Khilafat:

1. The Prophets of Allah who are termed His Khulafa, such as Adam. Allah says about Adam: "I am about to place a vicegerent [Khalifa] in the earth" (Chapter 2: Verse 31). They are called *Khulafa'ullah*, or Successors of Allah, who are commissioned to the office of Prophethood.

2. Prophets who are Successors of other greater Prophets are also mentioned as Khulafa in the Holy Qur'an, just as the Israelite Prophets were Khulafa of Prophet Moses. This is mentioned in the Holy Qur'an as:

"And verily We gave Moses the Book and caused Messengers to follow in his footsteps after him; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of Holiness. Will you, then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?" (Chapter 2: Verse 88)

While the above verse is addressed to the Israelites, it explains that the Prophets who follow a greater Prophet are to follow in the predecessor's footsteps, using the same teachings and the law. In this way, the Promised Messiah was a Khalifa of the Holy Prophet. Indeed he was bestowed the title of *Khatamul Khulafa*, or Seal of the Successors, by Allah Himself. Such Khulafa come to revive the teachings of the earlier Prophets. They do not bring any new law, but to bring back the people to the original teachings.

3. Non-Prophet Khulafa come after Prophets to continue their mission. They are a source of continued support by Allah for the mission of His Prophets. They uphold all values of the true religion and lead their followers to higher spiritual grounds. The Holy Qur'an mentions this type of Khilafat as:

"By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of

Allah, and because they were guardians over it." (Chapter 5: Verse 45)

This verse mentions that learned righteous and godly people are made successors to Prophets.

Khilafat is a divinely appointed station. In the verse "He will, surely, make them successors in the earth", the Holy Qur'an says that Allah Himself will make Successors. The hearts of believers, those who are persevering and in a state of fear will be inclined towards acceptance of Khilafat. Non-Prophet Khulafa appointed by Allah may be chosen by a body of righteous men, but are in actuality a completion of Allah's plan.

Khilafat is deeply associated with obedience in the Qur'an, as the ones who do not believe in it and termed as rebellious, "Then whoso disbelieves after that, they will be the rebellious". The four verses preceding the aforementioned verse about Khilafat all have the word obedience used in them. This indicates the importance of obedience in relation to Khilafat. Allah say is verse 52 of Chapter 24 Surah Al-Nur:

"All that the believers say, when they are called to Allah and His Messenger in order that he may judge between them, is that they say, 'We hear and we obey.' And it is they who will prosper." (Chapter 24: Verse 52)

One of the qualities of believers is to hear and obey in accordance with the above verse. The next verse says:

"And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful." (Chapter 24: Verse 53)

In this verse the key to success is tied to obedience. In the very next verse obedience is again mentioned as follows:

"And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; what is required of you is obedience to what is right. Surely Allah is aware of what you do.'" (Chapter 24: Verse 54)

In this verse, obedience to what is right is set as a requirement for the believers by Allah. Again the precedence is on obedience. The following verse yet again mentions obedience as:

"Say, 'Obey Allah, and obey the Messenger.' But if you turn away, he is responsible for what he is charged with and you are responsible for what you are charged with. And if you obey him, you will be rightly guided. And the Messenger is only responsible for the plain delivery of the Message." (Chapter 24: Verse 55)

In the above verse, obedience is being set as a condition for right guidance. Those who obey in the context of the above verse are termed as rightly guided. Obedience has been made fundamental to Khilafat by mentioning it in four consecutive verses before the verse of Khilafat. Moreover, those who do not believe in Khilafat are mentioned as rebellious and disobedient. The concept of Khilafat has been strongly knit with obedience. Those who believe in Khilafat must give unstinted support and obedience to Khulafa. This is fundamental to bring cohesion and solidarity among Muslims. Indeed the Muslims can only be united through the divine office of Khilafat.

The relationship between the Khalifa and his obedient followers is that of a spiritual father to his children. Ahmadi Muslims everywhere have witnessed how grown men will burst into tears of joy upon meeting the Khalifa; how confident men become speechless in the majesty of the Khalifa; how men will not raise their eyes in respect to the Khalifa; how a group of young men would stand in a long line in blistering heat for hours on end, just to greet and welcome the Khalifa to their country; How a woman carrying a child in her arms runs alongside his car so that her child can catch a glimpse of the Khalifa; how hundreds of people sit down on gravel roads upon hearing such instructions of the Khalifa; how thousands of people work tirelessly day and night without any compensation or recognition because of their love of Khilafat; how someone travels far and away to catch just a glimpse of the Khalifa; how a man cries, praying in the quiet dark of night, for the Khalifa. These are just a few personal experiences of members of the Ahmadiyya Muslim Jama'at, in relation to Khilafat. Words cannot do justice to the feeling one gets when one meets the Khalifa of the time. These feelings are the 'peace and security' mentioned in the verse above.

These feeling are met with the fervent prayer of the Khalifa for his followers. He prays for us as a father prays for his children.

Being Ahmadi, we have witnessed this great manifestation of Allah Almighty in the form of Khilafat. We extend our unconditional support and obedience to our Khalifa and stand united under the banner of Khilafat. Khilafat is truly one of the greatest blessings of Allah for mankind. It brings peace to a community of believers. This is the true and lasting inner peace, the like of which cannot be found anywhere in the world today. ♦

# In Their Own Words: On Khilafat

A compilation of selected commentary on the concept of Khilafat, or successorship, by the Promised Messiah and his successors.

## Khatamul Khulafa Mirza Ghulam Ahmad

*Prior to his passing, the Promised Messiah, upon whom Allah bestowed the title of Khatamul Khulafa, or Seal of the Successors, wrote the following on Khilafat.*

“The Sufis have said that the person who is to be the khalifa after a Shaikh or Messenger or Prophet is the first one who is inspired



Hadhrat Mirza Ghulam Ahmad, Qadiani

by God to accept the truth. The death of a Messenger or Shaikh is a severe earthquake and is a time of great danger. But God provides reassurance through a khalifa, and that khalifa revives and strengthens afresh the purpose of the advent of the deceased. Why did the Holy Prophet not appoint a khalifa to succeed him? It was because he knew well that Allah Himself would appoint a khalifa, for the appointment of a khalifa pertains to Him, and His choice is unexceptionable. Thus He made Abu Bakr khalifa, having inspired his heart as the first one to accept the truth.” (*Al Hakam* April 14, 1908)

“It is the practice of God Almighty, and since He created man on this earth, He has been demonstrating this practice, that He helps His messengers and grants them ascendancy. He has said: *kataballahu la'aghlebanna ana wa rusulee*

*Allah has decreed: Most surely I will prevail, I and My Messengers. Verily, Allah is Powerful, Mighty.* (58:22)

Here *prevail* means as it is the intention of messengers and prophets that God's word must be established on earth and no one should be able to fight it, thus God manifests their truth with His mighty signs. The truth which they want to disseminate in the

world, He sows its seeds with their hands. But He does not accomplish it through them. Rather He causes them to die at a time when there is the fear of their collapse. Thus He gives his enemies to laugh, jeer, ridicule and scorn. When they have done this, then He shows His hand of might and brings about grounds with which the goals that were a little unfinished reach their zenith. Thus He manifests two kinds of power:

1. He shows His hand of might through the prophets.

2. Secondly at the time of the demise of the prophet when difficulties mount and the enemy is in full might and thinks that they (the followers of the prophet) are in a disarray and is sure that now this community will be destroyed. Even some within the community become hesitant and their backs are broken and some unfortunates among them even apostatize, then God manifests His strong hand of might and sustains the collapsing community. Thus he who shows patience till the end, watches this divine miracle.

(*Al-Wassiyat*, pp. 6-7)

## Khalifatul Masih I Hakeem Nuruddin

*On being asked by the leading members of the Community to assume the office of First Successor to the Promised Messiah, Hakeem Nuruddin retorted with the names of several others he said were more than capable. After that he continued:*

“This is a heavy, a perilous responsibility, which can be carried only by a commissioned one of God, who has wonderful promises of divine support which sustain him against backbreaking burdens. At this time it is necessary that men and women should become united. To achieve this, pledge your allegiance to any of the revered personages I have named; I shall also do so along with you. I am feeble, do not keep good health and my temperament is not suited to the task, which is heavy and not easy to perform.

*Hadhoor* [literally “His Presence”; a term of endearment used here in reference to the Promised Messiah] performed four functions

(1) The discharge of his personal obligations as a servant of God. (2) Looking after his family, (3) Hospitality, (4) Propagation of Islam, which was his real purpose. Of these he



Hadhrat Hakeem Nuruddin

has carried the first with him. As he served here, so will he serve in the hereafter. Of this you may consider yourselves relieved. Of the remaining three, the propagation of Islam is most important and very difficult. Besides

atheism, Islam is beset with internal dissensions and differences. God has appointed our community for the removal of these dissensions and differences. You may consider this easy, but for him who may have to carry this burden it is most difficult. I promise you solemnly that if you choose any one of those I have named, I shall pledge my allegiance to him along with you.

But if you insist on pledging your allegiance to me then note carefully that this pledge means total commitment. On one occasion Hadhoor indicated to me indirectly to think no more of my home. From that moment all my honor and all my thinking became centered on him, and I never thought of home. Thus pledging allegiance is a solemn and grave matter. He who takes the pledge subordinates all his freedom and the flights of his fancy to the will of another, that is why Allah, the Exalted, has named man His servant. It is difficult for an individual to discharge the personal responsibilities entailed by this servitude, how and to what degree can he assume and discharge such responsibilities on behalf of another? Having regard to the diversity of temperaments a high resolve is needed to bring about accord. I always wondered at the works of Hadhoor. He enjoyed indifferent health and yet carried such a heavy burden comprising diverse types of activities. But he enjoyed continuous divine support, and I, almost of his age, find myself empty. It is Divine

bounty that had made us all brethren. Nothing can be achieved without His grace. I wish to draw your attention to a great event in the history of Islam. In the time of Abu Bakr the whole of Arabia, with the exception of Mecca, Medina and one or two other places, was carried away in a revolt. The Meccans also hovered over the edge, but he rallied them with the admonition: 'You were the last to believe, why do you wish to be the first to renege?' His daughter 'Aisha said: 'If the mountain that has fallen upon my father had fallen upon anyone else, he would have been crushed.' Twenty thousand able-bodied men were available in Medina, but as the Holy Prophet had intended to send an army to the north, Abu Bakr dispatched them accordingly. In that stark situation God Almighty manifested His power and demonstrated the fulfillment of His promise: He will surely establish for them their religion which He has chosen for them (24:56). We are today faced with a similar situation. I desire that before the burial of the body of the Promised Messiah accord may be established between us.

After the death of the Holy Prophet his companions had, under the direction of Abu Bakr, to carry into effect several great projects, of which the greatest was the compilation of the Holy Quran in book form. A parallel activity today would be to concentrate on putting it into practice. Then Abu Bakr organized the collection of Zakat. That is a grand project which calls for a high degree of obedience; and there are several other duties and obligations which have to be discharged. Now whatever may be your individual inclinations you will have to carry out my orders. If this is acceptable to you I shall undertake this responsibility willingly or unwillingly. The ten conditions of the pledge laid down by the Promised Messiah shall continue in force. I shall include among them and would emphasize the teaching of the Holy Quran, the collection of Zakat, the training of preachers and such other projects as Allah may be pleased to inspire me with. Religious instruction and the courses of study in the theological seminary will require my approval. I undertake this responsibility solely for the sake of Allah, Who has ordained: Let there be from among you a body of persons who should enjoy good and forbid evil (3:105).

Remember, all good proceeds from accord. A leaderless people are dead." (*Badr* June 2, 1908)

## Khalifatul Masih IV Mirza Tahir Ahmad

*In response to the question: "In this age, the world, especially the Muslim world, direly needs the Institution of Khilafat. What is its importance?"*

"The Muslims who should have been united and be in harmony, are divided in countless sects and divisions. It is not only in religious field but in politics too. When there is schism, they can achieve nothing in the world, which a united and harmonious people can do. By discord and disharmony the power of the Muslim world has not only disintegrated, but also they are using this broken strength against one another. When such are the conditions, the aggregate will be below zero.

The groups may be very powerful, but if they will oppose and counter-act each other in minor and major issues and remain busy in fighting, their power will be scattered and strength broken.

This is happening in every Muslim country. Unfortunately it is being named as *Jihad*. What will they gain from all this? What resources will remain for their own nation building, defense of Islam or fighting the enemy? Therefore, it is incumbent that Muslims should unite on the hand of One Imam. There should be one Imam of the Muslims of the whole world. But without Khilafat, it is just impossible. Khilafat is the successor after the prophet in the form of a person who is representing the deceased prophet and Khalifa is the vicegerent and his subordinate. He is the central authority. This is the basic principle of Khilafat.

Muslims do understand its need as well as importance. This need was felt after the sad demise of the Holy Prophet (peace and blessings of Allah be on him) also. In Islam this is quite clear like broad daylight and is a part of Islamic teaching that without unity and harmony you cannot rightly work on the teachings of Islam. When you go to the mosque for *Namaz* [prayer] five times a day, there must be an Imam. Standing behind an

Imam is a demonstration of unity among people. That is why the Holy Quran especially emphasizes the need of congregational prayer. Imam is given so much importance that if the Imam falters, the entire congregation must follow his mistake even if they know that a mistake has been committed. What better instance can be presented for the need of an Imam and unity in his following? If Imam is mandatory in a small mosque, then how can the whole of Muslims Ummah survive without an Imam.

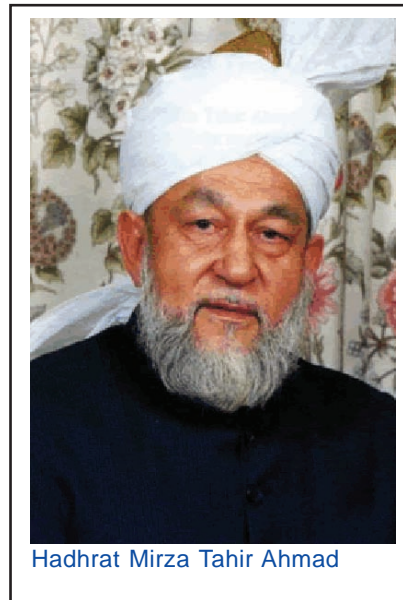
As far as the Ummah is concerned, there is commandment in the Holy Quran to turn their faces towards *Qiblah*. For the Muslims throughout the world, there is one and only one *Qiblah*. You may go anywhere in the world, the *Qiblah* remains the same. This is a pointer that it is incumbent for the Muslim Ummah that they should be united under one Imam. Had this not been the sole purpose, there would have been no Khilafat at all because the spiritual condition of Muslims in

the days of the Holy Prophet was a thousand times better than the Muslims of today. If they need to follow an Imam, how can we live without an Imam today when the condition of Muslims is crying for it. This is the answer why Khilafat is needed.

The issue is that once Khilafat is terminated, then it is not within the power of the people to introduce it again themselves. This is a dilemma, which the Muslim world is facing today. Khilafat starts af-

ter the passing away of the prophet and if unfortunately once it is destroyed, it is impossible that it restarts without a prophet. As far as Muslims are concerned, they are victims of dual issues. According to a large number of Muslims, the chain of Khilafat ended with the Khilafat of Hazrat Ali. After him, there was no Khilafat-e-Rashida. It was monarchy in the name of Khilafat and majority of Muslims agree that Khilafat-e-Rashida ended after Hazrat Ali. So how can you start this Khilafat once again?

As far as Shia Imams are concerned, there is no problem for them because majority of them believes that *Imamate* continued till the twelfth Imam. Some believe it up to the



Hadhrat Mirza Tahir Ahmad

sixth Imam. Some think that it is continuing till today. But majority of Muslims deprived of the blessings of Khilafat. Even if we accept the continuity of *Imamate* till today, they are unable to unite the whole Ummah on one hand. We are discussing the issue of uniting the whole Ummah on one hand and it cannot be achieved by partial or regional Khilafat. It can be achieved only by universal or global Khilafat, which will unite the whole Ummah.

Muslims believe that no prophet, of whatever category, can come now. This means that the single avenue to open the way of Khilafat has been barred. This is the big issue, which the Muslim Ummah is facing today.

The non-Ahmadi Ulema present the only solution of this problem and say that they also believe in the coming of a prophet. No doubt, he will be an old prophet, but they say that when he will come, he will be a prophet. Thus the lost Islamic Khilafat will once again be revived by Jesus Christ of Nazareth when he will descend with his old form and body. But the problem is that fourteen hundred years have passed, and there is no trace of second coming of that Jesus. There is no sign visible of his descent. World conditions have totally changed. Muslims have passed and are still passing through their worst phase of decline. But no Jesus has descended from the sky so far.

Now, the majority of Muslims are so much frustrated that they say that he has died or is living they are least interested. The scholars of al-Azhar University have repeatedly expressed their well thought and considered opinion that according to the Holy Quran, Jesus Christ has died and his second advent is absolutely impossible. It may be in their fancies, but practically, they have completely closed this door.

No one will ever descend from skies, and this is the big and difficult problem, which the Muslim world is facing today. With this they have not only destroyed the most important institution like Khilafat but they have also blocked the entrance of the beginning of Khilafat.” (*Ahmadiyya Gazette, Canada*. May 2001)

## Khalifatul Masih V Mirza Masroor Ahmad

*Excerpts from a series of sermons on the Ten Conditions of Bai'at established by the Promised Messiah.*

“Now, in this time and age, *Khilafat-e-Rashidah* (Righteous Khilafat) has been established after the passing away of the Promised Messiah. Therefore, go to the Khalifa and his decision will always be good, insha'Allah (God willing), and will be in accordance with the commandments of Allah and His Messenger. As I have said earlier: Rejoice! Now you shall always remain under directives that are based on goodness. Insha'Allah, there will not be any decision which is not based on goodness.” (*Conditions of Bai'at* p. 206)

“Thus, just as a Prophet does not deviate from the commandments of Allah the Almighty, his Khalifah—who is appointed by Allah the Almighty through a party of believers—also perpetuates the same teaching, the same commandments that Allah the Almighty has conveyed to us through the Holy Prophet. In this age, they have been explained to us by the Promised Messiah in accordance with the prophecies of the Holy Prophet. So now, this system of Khilafat has been established in the Jama'at through the Promised Messiah in accordance with the prophecies of the Holy Prophet, and it will last, insha'Allah, till the end of time. Through it, decisions have been made according to shari'ah (Islamic law) and wisdom and will continue to be this way, insha'Allah. These are the ‘good decisions’. If, at any time, the Khalifah of the time makes such a decision because of a mistake or misunderstanding, that carries the risk of causing some harm, then Allah the Almighty will bring about such means that will prevent bad consequences. In this regard, Hadrat Musleh-e-Mau'ud (i.e., Second Successor of the Promised Messiah) states:

It is possible that the Khalifah of the time makes a mistake in personal matters. But in such matters on which depends the

physical and spiritual progress, even if he commits an error, Allah the Almighty safeguards His Jama'at and somehow makes him aware of the error. In the terminology of sages, it is called ‘lesser sanctity’. That means, the Prophets enjoy a ‘greater sanctity’ but the *Khulafa'* have ‘lesser sanctity’ and Allah the Almighty does not permit any such major mistakes by them that may cause disaster for the Jama'at. Their decisions may have partial and minor mistakes, but in

the end, the result will be victory for Islam and defeat for its enemies.

Thus, because the *Khulafa'* enjoy ‘lesser sanctity’, their policy will emanate from Allah's. While it is true that they will be the one speaking, their tongues will be in motion, their hands will move, their minds will work, yet behind all of this will be the hand of Allah. They can make minor errors in finer details. Sometimes their advisors can give them wrong advice. But crossing these intermediary obstacles,

they will be the one who will be victorious. And when all the links are put together, the resulting chain will be good and it will be so strong that no power will be able to break it. (*Tafsir-e-Kabir*, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad, vol. 6, pp. 376–377)

From this, it is evident that ‘not good’ is that which is a blatant violation of commandments of Allah the Almighty and the instructions of the shari'ah. Hadrat 'Ali narrates that the Holy Prophet sent away an expedition and appointed a leader for it so people should listen to him and obey him. This leader had a fire set up and commanded his companions to jump into it. Some people did not obey him and said, ‘We have become Muslims to escape the fire.’ But some people were prepared to jump into the fire. When the Holy Prophet heard of this, he observed that, ‘If they had jumped into the fire, they would have stayed in it forever.’ He also said, ‘No obedience is obligatory if it involves disobedience to Allah. Obedience is necessary only in ‘good decisions’.’” (*Sunano Abi Dawud, Kitab-ul-Jihad, Babun fit-Ta'ati*) ♦



Hadhrat Mirza  
Masroor Ahmad



# The Split

## Anjuman Khilafat

The immediate cause for the split in the community was the question of leadership, occasioned by the death of Maulvi Hakim Nuruddin on March 13, 1914. The precedent set by the election of Hadhrat Khalifatul Masih I, at the time of the death of the Promised Messiah, clearly showed the path to be followed in the event of such extraordinary circumstances.

By Fazil Jamal

### ‘The darkest hour is before the dawn’.

**B**y most accounts, the second half of the Nineteenth Century was one of the darkest hours in Islamic history: a time characterized by the decline and fall of the Great Muslim powers in Asia and Europe and general spiritual stagnation in the Islamic world. It was also a time of transition, with most parts of the world coming under colonial subjugation at the hands of the new European empires. The spiritual shine and intellectual appeal of Islam came under relentless attack at the hands of an ascendant Christianity, glittering with the zeal of the missionaries and the material power of the European empires. It was at this moment of despair and doom in the Muslim world that Hadhrat Mirza Ghulam Ahmad rose on the religious horizon in defense of Islam, a religion that was under siege not just from unscrupulous enemies, but also from misguided adherents.

Hadhrat Ahmad claimed under divine guidance that he was indeed the Promised Messiah and Imam Mahdi and Divine Teacher as foretold in the traditions of many of the world’s great faiths, including Christianity and Islam. He expounded the profound beauty and deep meaning of the teachings of Islam, with incisive wisdom and consummate skill. Many prophesies of Hadhrat Muhammad regarding the revival of true spirituality and rejuvenation of the Islamic faith were fulfilled at the hands of Hadhrat Ahmad. The extraordinarily

powerful claims and compelling arguments of Hadhrat Ahmad, coupled with his magnetic personality and charisma, attracted the attention of many seekers after Truth and assembled in its wake, a galaxy of eminent disciples in his Jama’at. Indeed, the founding of the Ahmadiyya Muslim Community by Hadhrat Ahmad, in 1889, was one of the most remarkable events in the spiritual history of the Age.

In May 1908, the Ahmadiyya Community chose the illustrious Maulvi Hakim Nuruddin as Hadhrat Khalifatul Masih I to lead the Community out of the shattering impact of the death of the Promised Messiah. With his deep piety and profound learning, Hadhrat Hakim Nuruddin courageously led the Community at a time of transition and served it with distinction till his death in March 1914. The darkest hour in the history of the Community was yet to come: the split in its ranks following the death of Khalifatul Masih I shook the foundational beliefs and traditions of the community to its core.

This essay seeks to revisit this important event in the history of the Ahmadiyya Community with the objective of identifying the personalities involved and to understand the nature of debate on the central question of the authority of the Khalifa over the Anjuman, an issue that eventually led to the separation of ways. **Part B** of the essay provides a brief account of the main developments leading up to the split. **Part C** discusses the question of

supremacy and the authority of Khalifa over the Anjuman as it evolved within the community at the time of split. **Part D** contains some reflections on the event from the subjective view of the writer.

### The Split: A Moment Frozen in Time

The immediate cause for the split in the community was the question of leadership, occasioned by the death of Maulvi Hakim Nuruddin on March 13, 1914. The precedent set by the election of Hadhrat Khalifatul Masih I, at the time of the death of the Promised Messiah, clearly showed the path to be followed in the event of such extraordinary circumstances. Following in the noble tradition, the Ahmadiyya Community elected Mirza Basheeruddin Mahmud Ahmad to be the Second Successor to the Promised Messiah and stood solidly behind the leadership of the new Khalifa.

However, a party of believers led by Maulana Muhammad Ali, refused to endorse the decision of the bulk of the community, nor to take the oath of allegiance at the hands of the new Khalifa. They separated themselves from the main body of the Jama’at and created the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore (also known as the Lahore Ahmadiyya Movement). In a tract published in English in 1918, entitled *The Ahmadiyya Movement – IV: The Split* the Maulana claimed that the split was not due “to a desire to work separately” and accused the Second Successor to the Promised Messiah, of “drift(ing) away from the basic principles of the Islamic faith” and the “true doctrines of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad.”

Viewed in retrospect, the accusations and the vertical division in the ranks was a natural corollary to a series of developments which were taking place within the Ahmadiyya Community for almost close to a decade. Some of these issues concerned the nature of leadership and the status of Khalifa and his authority over the Anjuman. While the dissident group sought to create for themselves the ideological high ground of being the “real” defenders of the faith, they were essentially attempting to invent a new theology for the community. It is interesting to note that the intellectual revolt against the authority of the Khalifa was led by a bunch of professionally qualified lawyers who cared deeply for the scholarly receptivity and popular acceptance of the community’s doctrines and beliefs and

wanted to refashion it in their own line of thinking. It is not inconceivable that the dominant political ideas of the day, such as the notion of separation of powers between religious head and administrative bodies, parliamentary supremacy and legal accountability, seem to have a determining effect on their religious outlook as well. Indeed, Maulana Muhammad Ali wanted to dilute the doctrinal claims of the Promised Messiah, so as to conform to, what he perceived, the level of plausible general acceptance by the 'standards' of the Muslim orthodoxy of the day.

## Anjuman v. Khalifa: The Debate Within

We shall presently examine the guidance of the Promised Messiah on the issue of future direction of the Community and the practice of the Jama'at upon his death. With clear intimations from God of his impending mortality, Hadhrat Ahmad published a booklet in Urdu, entitled *Al-Wassiyat* in 1905. In this testamentary declaration, the Promised Messiah referred to the enduring character of the work of the Community and gave clear indication that God would help the Community after his death, with the Second Manifestation of His Power, as had happened at the death of Holy Prophet Muhammad. The historical reference was to the time when Allah had raised Abu Bakr to rally the Muslim community at a critical point in the history of Islam. Hadhrat Ahmad further gave guidance to the Community to sustain and expand the larger goals of his mission, the propagation of Islam as expounded by him.

Hadhrat Ahmad established the Sadr Anjuman Ahmadiyya with the task of administering the community's expanding range of affairs and appointed Maulawi Hakim Nuruddin its President. Apart from the President, among the prominent members of the Anjuman in the early days were Maulana Muhammad Ali, Bashiruddin Mahmud Ahmad, Maulawi Sayyid Muhammad Ahsan, Khawaja KamaludDin and Doctor Sayyid Muhammad Hussain. While there were clashes of personal views about the functioning and orientation of the Anjuman and associated matters between Maulana Muhammad Ali and Maulawi Hakim Nuruddin, they never took a larger ideological color during the lifetime of the Promised Messiah.

Upon the death of Hadhrat Ahmad,

Maulawi Hakim Nuruddin was elected to the office of Hadhrat Khalifatul Messiah. When the institution of Khilafat was in the contemplation of the Community, Maulana Muhammad Ali agreed to go along with the prevailing consensus: to enter the Bai'at of Hadhrat Khalifatul Messiah I. It is also instructive to note the Maulana was one of the original signatories to the Statement issued by Khwaja Kamaluddin, member and secretary of *Sadr Anjuman Ahmadiyya*, on the institution of Khilafat in the community, part of which is reproduced below: "Before the funeral prayer for the Promised Messiah all members of the community who were present in Qadian and whose number was twelve hundred, accepted Hadhrat Haji Hakim Nur-ud-Din, may Allah keep him, as his Successor and Khalifa, according to the directions set out in *Al-Wassiyat* and in conformity with the recommendation of the members of the *Sadr Anjuman Ahmadiyya* then in Qadian and the relatives of the Promised Messiah, and with the permission of Hadhrat Ummul Mu'minin; and took the pledge of allegiance to him".

While being a signatory to the new order of Khilafat, Maulana Muhammad Ali had his reservations on the issue. The Maulana later wrote: "The Promised Messiah died in Lahore. When his body arrived in Qadian, Khawaja Kamal-ud-Din told me in the garden that it was proposed that Hadhrat Maulawi Nur-ud-Din should be his Successor. Then he told me that it was also proposed that all *Ahmadis* should swear allegiance to him. On this I observed that this was not necessary. Only new members of the Movement had to take the oath of allegiance, and that was what was laid down in *Al-Wassiyat*. I am still of the view that those who had sworn allegiance to the Promised Messiah are under no obligation to swear allegiance to any one else. Yet I took the pledge in order to maintain accord in the Community."

This oath of allegiance at the hands of the Khalifa created a problem of complementarity for the Maulana with his own line of thinking. For the time being, he was forced by the prevailing circumstances to go along with the dominant view within the Community. The strategic calculations of the dissident group was apparent to keen observers of the scene. As Sir Zafrullah Khan astutely observed later: "Under the stunning impact of the sudden death of the Promised Messiah, they had committed themselves too far to leave room for a bare-faced volte-face. They had themselves tied their own hands too tightly. They soon realized that they had made a mistake, and

began to cast about for devices to help them pull back from a difficult situation with the minimum loss of face. A direct confrontation with the *Khalifa* would not be tolerated by the bulk of the community and would, therefore, be unwise".

It was this unedifying predicament that led the dissidents to rationalize their critique against Khilafat and legitimize their rejection of the system on grounds of doctrinal revision and purity of the faith. In course of time, the nature of power and authority wielded by the office of Khalifa began to be questioned by at least by a section of the influential members of the Anjuman. The idea that the office of the *Khalifa* was purely spiritual and that for the purpose of the regulation of the community and the administration of its affairs the *Sadr Anjuman* was the successor of the Promised Messiah began to gain some advocates such as Khwaja Kamaluddin. They maintained that "Promised Messiah had given the status of finality to the decision of the Board of Trustees of Sadr Anjuman Ahmadiyya."

Two developments helped to muddle the issues further. First, the fact that Hadhrat Khalifatul Messiah I was also the President of the Anjuman created an ambivalent situation and even confusion about the respective roles and responsibilities of both offices. For instance, as noted by Sir Zafrullah Khan, "in the minutes of the proceedings of the *Anjuman* the directions of Hadhrat Khalifatul Messiah were referred to as the directions of the President". Secondly, and more importantly, as per the existing rules of the Anjuman, it was a "self renewing body": "by its rules, which were approved on the recommendation of Khawaja Kamalud-Din, a vacancy among the members of the *Anjuman*, arising from the death or resignation of a member, was filled by nomination by a majority of the remaining members. So that, once as many as eight members, out of a total of fourteen, found themselves in accord with each other, they formed a majority which could perpetuate itself by filling every vacancy by nominating a like-minded person".

The self renewing character of the Anjuman made it susceptible to the perils of groupism and partisanship. The growing assertion of authority by the Anjuman created clouds of confusion on the question of supremacy of the Khalifa. The Khalifa called for a comprehensive meeting of the Community, which was duly con-

vened on 31<sup>st</sup> January 1909, when members and delegates from far and wide were present. The meeting gave everyone concerned the opportunity to freely and frankly air their views and test the legitimacy of their opinions against the standard of public acceptance. Reflecting on the question, in that historic setting, Hadhrat Khalifatul Masih I finally made it clear to the minority dissident group that created the confusion, in no uncertain terms: “You cannot derive any benefit from this controversy. No one will make you *Khalifa*, nor can anyone else become *Khalifa* in my lifetime. When I die only that one will arise whom God chooses, and God will Himself raise him.”

It is instructive to note that the greatest bulwark in the revolt against the authority of Khilafat at the time was the personal stature and authority of the then Khalifa himself. Furthermore, by consulting the bulk of the community on the matter, the Khalifa adhered not just to the Islamic principles of democratic deliberation and consultation, but also blunted the ‘parliamentary’ argument of the dissident group. While Hadhrat Khalifatul Masih I was alive, the dissidents could not directly confront the institution of Khilafat, primarily because of the personal reputation of piety and scholarship and the remarkable esteem in which he was looked up to by the rank and file of the community. In a way it was the great fortune of the Ahmadiyya Community to have been led by such an august figure in the spiritual world of the time.

### In Lieu of Conclusion

Test of character is a recurring theme in religious experience and spiritual history. Perhaps no other single event overwhelms a bunch of believers than the death of their prophet or spiritual master. The experiences of disciples at the time of Moses, Jesus and Muhammad point to the complex questions and forces at work at a time of crisis. For the Ahmadiyya Community, the Split was both a test of character and a blessing in disguise. While faith is a framework to look for directions at crossroads of conscience, it is important for believers to be constantly on the alert and to examine their own inner urges and external stimu-

*While Hadhrat Khalifatul Masih I was alive, the dissidents could not directly confront the institution of Khilafat, primarily because of the personal reputation of piety and scholarship and the remarkable esteem in which he was looked up to by the rank and file of the community. In a way it was the great fortune of the Ahmadiyya Community to have been led by such an august figure in the spiritual world of the time.*

lations. You never know which way channels of vanity and material interests may overcome pure belief and corrupt your faith in God. No wonder, one of the most poignant prayers that the Holy Qur’an teaches us, is as follows:

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; Surely, Thou Alone art the Bestower” (Surah Al Imran, v. 9).

Apart from fervent supplication of prayers, the believer must also distrust the human intellect and its vagaries or in any case, be critically aware of one’s own subjectivity. As Maulana Jalaluddin Rumi observed in *Mathnawi*: “Would he had been less full of borrowed knowledge! Then he would have accepted inspired knowledge from his father. When, with inspiration at hand, you seek book-learning, Your heart, as if inspired, loads you with reproach. Traditional knowledge, when inspiration is available, is like making ablutions in sand when water is near. Make yourself ignorant, be submissive, and then You will obtain release from your ignorance.”

This is especially relevant when one reflects on the stature of Maulana Muhammad Ali whose considerable grasp of religious subjects and the intellectual foundations of Islam, coupled with his command of English language made him an especially able ambassador of the community in its early days. His scholarship and learning was so much that the Promised Messiah himself advised him to write books in English to spread his ideas

in Europe and America. During his lifetime, Hadhrat Ahmad, however, also warned the community against the sin of arrogance and defined it in the following terms: “Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something” ( *Nuzulul Masih*, pp. 24-25 , quoted in *The Essence of Islam*, Volume II).

Instead of a deeper realization of the vagaries of the human nature and inducing humility, knowledge and scholarship made Maulana Muhammad Ali ambitious and power-thirsty. From the majestic tower of the Maulana’s learning and scholarship, the young Khalifa appeared to be a “mere sapling,” an object to be contemptuously dismissed and disregarded as inconsequential. It is instructive to observe that plants and trees appear in the Holy Qur’an as a metaphor of divine blessing. When “a sapling” grows up to be a big tree with deep roots in the land and its branches stretch out to the clouds, it testifies to the blessings of Allah in its own way. (Surah Ibrahim, v. 25-26)

The extraordinary progress that the mainstream Ahmadiyya Community has made since the Split and that too, under the “sapling,” is perhaps the single most important testimony to the blessings of Allah and the truth and vitality of a divinely inspired Khilafat system. The darkest hour is before the dawn. ♦

**E**ver since human beings decided to live under a structured society, debates have been taking place as to what is the best way to accomplish it. Human beings want to make sure that their basic needs for existence, security, continuity of their race and overall happiness is guaranteed under such a system.

Initially, human beings were scattered in various geographical areas and did not have much contact with each other's societies. Under those circumstances, a system of tribes and clans evolved. Each tribe came up with their own rules to live by, which provided them security and peace from each other as well as from the outsiders. Some societies are still ruled under this system such as in remote areas of Africa and Asia.

When human beings started to travel and tribes started to gather to make larger societies, it gave rise to a new system of kings taking over large areas. Eventually, it evolved into combining kingdoms into bigger political structures, and then emperors ruled over many kings.

Under all of these systems, the conversations and debates still took place as to what was the best system for the human race. The debates over Democracy, Communism, Socialism, separation of Church and State all relate to the same subject. The opinion of the general population needed to be heard under all these systems; the debate then started whether it is better under a Parliamentary system or a Republic, etc. The main clash of ideas in these discussions involved the public good versus the individual desires in a society. It is still debated which should take precedent and to what level.

# Paradise on Earth through Khilafat

By Falahud Din Shams

## God's System

According to the Holy Qur'an, God presented a plan for the human race for their betterment as a society. God declared that the system He proposed is the best system for them because He is the All-Knowing. God appointed Adam as his first Khalifa (successor) on earth and taught him knowledge directly.

The very first responsibility of the governing body was established to guarantee all human beings food, clothing, shelter and water. It is amazing that what God established as the basic and rudimentary responsibility for a government is what today's worldly governments consider as their ultimate goal. Along with the basic necessities of human beings, God also provided spiritual guidance through His Khalifa Adam because it was fundamental to the inner peace and happiness of the human beings.

As human beings developed physically and spiritually, God responded with series of His *Khulafa* (successors), which we refer to as the Prophets, to keep raising human understanding and achievement. Prophet Noah was taught to further the spiritual status of human beings. Prophet Abraham established the unity of God in an unprecedented manner, in

anticipation of uniting the human race in a single bonded society.

The Prophet Muhammad brought the final teachings in the shape of the Holy Qur'an through which God gave all of humanity a comprehensive, detailed and clear message to live by. It also established all the rules and regulations to structure a human society on a global basis and bring about the eventual peaceful society that humans wished for from time immemorial.

## Khulafa Of God & Khulafa of the Prophets

The Khulafa of God (Prophets) had a limitation. As human beings, they had a limited lifespan. Sometimes it was not enough time to accomplish all the objectives assigned to them. Therefore, a system of Khulafa of the Prophets evolved. In some cases the Prophets appointed their Khalifa in their own lifetime, and in other cases, the followers of the prophet elected one after his passing. The function of the Khulafa of the prophets was to continue the mission of the particular prophet and do their best in meeting the objectives set forth by the prophet under the guidance given by God.

Joshua, the first Khalifa of Prophet Moses, took over his mission and brought the Israelites to the Promised Land and thus accomplished the mission of Moses. St. Peter as the Khalifa of Jesus took his message to other lands where the Israelites had established themselves. The Khulafa of Prophet Muhammad, Abu Bakr, 'Umar, Uthman and 'Ali, expanded the Islamic way of life to the Persian Empire on the East and the Roman Empire towards the West.

The question that needed to be pondered over was why the system of Khilafat under one prophet succeeded and not under some others. For example, after Prophet Muhammad's first four Khulafa, the system changed into a kingdom and it was not a pure system of Khilafat as it had started out. On the other side, the system that started with St. Peter has existed for over two thousand years and has continued regardless of its weaknesses and problems on the way. The Holy Qur'an has pointed out the previous appointments of Khulafa so we can analyze and learn from the experiences of various societies that evolved under these systems.

## The Promised Messiah

Hadhrat Ahmad appeared as the Khalifa of Prophet Muhammad for the last one thousand years of the current cycle of human life. He also fulfilled the prophecies of the second coming of the Messiah. In all the prophecies of the Christian tradition as well as the Islamic tradition, it is clear that peace on earth and the establishment of paradise on earth will take place after the appearance of the Messiah in the Latter Days. Under the Islamic tradition, it will take place throughout the world as one family under one Prophet (Muhammad) and under the final Law given by God in the shape of the Holy Qur'an.

This mission is again of such magnitude that it could not be fulfilled in the lifetime of the Promised Messiah, but will take place under his Khulafa. A system of electing Khulafa was established to continue his mission throughout the world a hundred years ago, and we are currently living in the time of his fifth Khalifa. As

the Promised Messiah foretold, this system of Khilafat will stay with us for the rest of this cycle of the human race.

## System of Khilafat

The system of Khilafat under the Promised Messiah is based on the guidance from God. The person who is given this position is not obligated to anyone for his position. He is not desirous of that position and therefore does not run a campaign for election. One who votes for him at the election fulfils his duty and does not confer any favor on him and therefore, the Khalifa does not owe anything to him for his vote. This system was established by using the good things in the long running Catholic system of elections but in considering the Islamic principles as laid out in the Holy Qur'an.

Under this system of Khilafat, there are no taxes; it is run exclusively with voluntary contributions of the members of the community. This precludes outside influences. The members of the community are not forced by any law to share their wealth, unlike a system of government where the public is forced to pay and the individuals keep on striving to avoid payment. Under the Khilafat, members pay voluntarily and consider it a blessing.

The relationship of the Khalifa with his members is a combination of love and authority. The Khalifa is the ultimate authority under this system. However, the Khalifa has direct contact with all the members and there is a mutual feeling of love on both sides because there is no army that enforces allegiance to him--it comes from the hearts. Members know and feel that their Khalifa loves them and has their interest in mind at all times.

## System of Government

Alongside the system of Khilafat, there will always be a system of government. So the question arises, "Which system is better for human beings?" The Holy Qur'an gives preference to and promotes a system which is based on con-

sultation but does not rule out any other system, as long as it is based on true justice. There were kings such as David and Solomon whom God declared as Prophets (His Khulafa on earth) because they ruled with justice.

Islam also establishes that a vote in consultation or elections is a trust that needs to be discharged. It is not a right or a privilege that can be sold or bought. A person discharging his duty by voting is answerable to God alone as to why he voted in the manner that he did. He should not and cannot expect anything in return from the person that he voted for. There are not to be any negative campaigns but only good things can be said about a proposed person. It also rules out one voting for oneself (or speaking in their own favor) because a person desirous of a position should not be given that position. It declares that God's blessing will not be with such a person.

Regardless of the system, justice must prevail in exercising the duties of the government. Great power is given to judges in the Islamic system, under which they have the power of calling anyone, powerful or weak, to the witness stand. The second Khalifa of Prophet Muhammad established the salary system for the government employees. He assigned the highest wages to Justices to reduce the temptation of bribery in their decisionmaking process.

Alongside all these systems of government, the Khalifa is in an advisory position and not a ruler. This clarifies the Islamic stand on the relationship of church and state.

## Promised Messiah's Khulafa

It was a model city to be copied, until 1974, when the laws were changed and it was no longer under the full administration of the Community. However, it is an example of how a town can be established and run under the laws established by God for the betterment of society, even in a third world country where resources are scarce.

## Establishment of Paradise on Earth

The Promised Messiah announced a New World Order in his book *Al-Wasiyyat* (The Will) under the Divine guidance. Under the program outlined, human beings would accomplish tranquility, peace and paradise on earth under the system of Khilafat after him. The Khulafa are not the government and are only answerable to God. They do not belong to a political party, country, race or tribe. Their view of the world is based on one human race regardless of the color of the skin, creed or origin. They have no borders to protect, no taxation to enforce. They are also the international central location for intelligence, information and consultations because of their personal relationships with individuals in their worldwide community.

A New World Order can only be established when there are no borders nor political priorities, and the needs of people can be looked after regardless of selfish attitudes of individual communities. It can only be established through a single entity covering the globe without ambitions of power and glory. That entity has been designated as the Community of the Promised Messiah. Under his Khulafa and in accordance with his prophecies, it will one day, God Willing, establish Paradise on earth.

### Invitation to All

We invite people of all nations and in particular the Christians and the Muslims to accept the Promised One who has been sent in the spirit of Jesus. He is the way, the light and the path for salvation under the guidance of the Holy Prophet

Muhammad and the final Message of God, the Holy Qur'an. Jesus told his followers to judge the tree by its fruit. So it behooves all Christians to come and taste this fruit before passing judgment. The Holy Prophet had commanded his followers that when the Messiah appears, go to him and give him his greetings of peace, even if one must travel on their knees in snow. You will find that for today's problems, the only acceptable interpretation of religious principles is what the Promised Messiah has presented, because it came through the Holy Ghost. So come and see the fruits of the tree of the second Messiah through his Khulafa and join in the effort of bringing peace, tranquility and paradise on earth. This is the real pursuit of happiness for all mankind. If not you, your next generation or the one after that will accomplish this goal because, "It has been written and so shall be done". ♦

Narrated Um Salama:

**The Prophet said, "I am only a human being, and you people have disputes. May be someone can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If I give (by error) somebody something of his brother's right then he should not take it as I have only given him a piece of Fire."**

# Muslim Sunrise Interview

Dr. Ahsanullah Zafar, Ameer of the Ahmadiyya Muslim Community, USA

Please tell our readers a little about yourself.

I was born in Sarghoda, Pakistan. I moved to the United States in 1966. I did my medical school studies in Pakistan, and my residency and training in New Jersey. I reside with my family in Willingboro, New Jersey.

You are the *Ameer*, or President, of the US chapter of the Ahmadiyya Muslim Community. What is the role and responsibilities of the Ameer?

The “Ameer” serves as the president of the Ahmadiyya Muslim Community in America. This means that I oversee the organization and operations of approximately 68 chapters of the Ahmadiyya Muslim Community across America. In addition, I oversee the activities of the missionaries of the Ahmadiyya Muslim Community across America.

How does one become the Ameer and how long is the office’s term? Since when have you held this office?

Based on the recommendations of the Shura (electoral body) of the Ahmadiyya Muslim Community, USA, the “Khalifa” or Spiritual Head of the Worldwide Ahmadiyya Muslim Community appoints the Ameer. The Shura consists of representatives from all chapters of the Ahmadiyya Muslim Community across America. The current Khalifa of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad, appointed me as the Ameer in 2003.



The current Khalifa of the Ahmadiyya Muslim Community, Mirza Masroor Ahmad, appointed Dr. Ahsanullah Zafar (right) as the USA Ameer in 2003. (photo by Hasan Hakeem, Zion)

Khilafat is a distinctly spiritual office. In Islamic history, however, a Khalifa also served as the office of the head of state. So what does Islam say in regards to the notion of “separation of mosque and state”? And what role does Khilafat have in the world today?

The essence of Khilafat is spiritual leadership. This is the unique promise of Allah in the Qur’an – that He will surely establish successors in the Earth from among those who are righteous. It is true that in Islamic history the Khulafa after the advent of the Prophet of

Islam also served as heads of state. Secular rule, however, is incidental to Khilafat. The Prophet of Islam himself was a ruler for only a small part of his life. The important point to bear in mind is that Khilafat is designed to bring widespread benefits to society at large. With Khilafat as the divine manifestation, it brings about the spiritual rejuvenation of humanity. It carries with it widespread prosperity in spirit, inventions, discoveries, and Blessings for all mankind, not just the followers of the Khalifa.

The founder of the Ahmadiyya Muslim Community taught that a true Muslim must both be a righteous soul and a loyal citizen. Religion and secular rule thus both occupy important roles in Islam. While they are separate and distinct, secular rule must always be guided by what is just and proper.

Let us presume that the majority of Americans belonged to the Ahmadiyya Muslim Community. What relationship would the Khalifa have to the government?

In this scenario, the government will have to stay separate. It will be run by the principles of mutual consent, deliberation and representation as delineated in the Qur'an. Of course, the Khalifa will offer spiritual guidance to the government, but the government will run independently.

Would you discuss the issue of allegiance in Islam? Is a Muslim obliged to obey the government and its laws? The Qur'an and its laws? What about when they conflict?

The Prophet of Islam has said: "Loving one's country is a part of one's faith." Loyalty is very important in Islam. One must be loyal to one's faith, family, profession and government. In a situation where the laws of a country conflict with Qur'anic dictates, then one should not violently rebel against the government. Instead, one can migrate and leave that country. For example, many Ahmadi Muslims fled Pakistan to America on account of draconian and un-Islamic laws.

Critics of Islam charge it is a backward religion. They often cite the deplorable condition of women's rights in several Arab countries. How would you respond to the charge that Islam is a backward religion and why is it that so many so-called Muslim countries refuse women their God-given rights in the name of Islam? And where does Ahmadiyyat fit into this?

This is a deep, multi-faceted question. Suffice it to say, backwardness is a relative term. What is forward or modern by Western standards may not be so in the rest of the world. For example, the West may view sexual permissiveness as a byproduct of a forward and modern society, but the Islamic world would strongly disagree with such a



characterization. Islam is the last of the major religions. It attempts to incorporate the innumerable aspects of many religious traditions. It also continues to react and adapt to certain advancements in the West.

As far as the issue of women's rights in the Islamic world is concerned, I submit the issue is far more complex than the West makes it out to be. Islam champions equality of *all* people, including women and minorities. Unfortunately, certain puritanical interpretations of *shari'ah* law result in disparate treatment of Muslim women, particularly in the Arab world. By and large, however, Muslim women are afforded the same rights and privileges as all citizens, including the right to education and economic opportunity. For its part, the Ahmadiyya Muslim Community strives vigorously to empower Muslim women for the good of society.

How many Ahmadi Muslims are there in America?

Approximately 15,000.

How long has the Ahmadiyya Muslim Community existed in America?

Since 1921 – almost 90 years.

What contributions has the

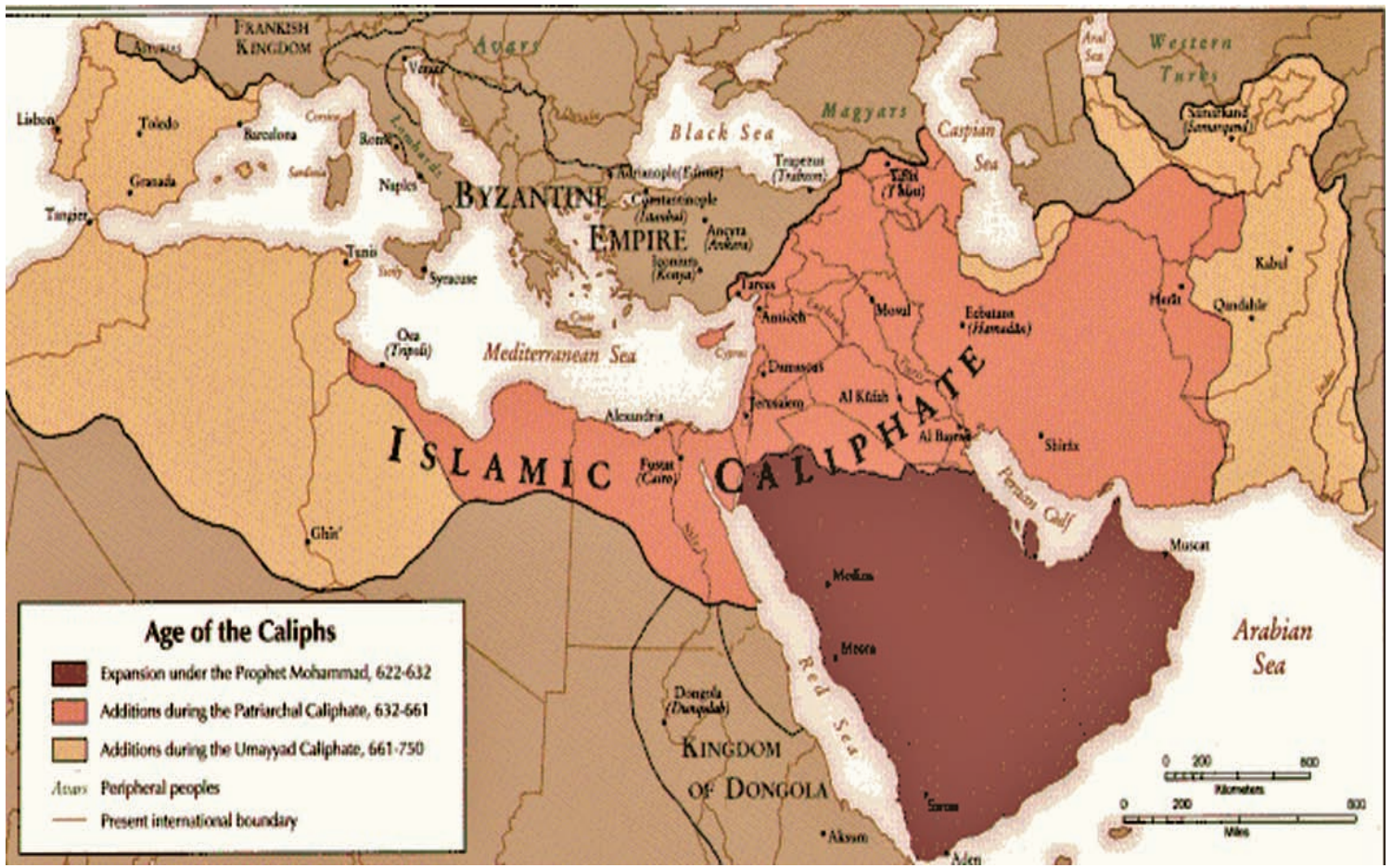
Community made to American society over this time?

The Ahmadiyya Muslim Community has made many contributions to this country. First, the early missionaries of the Ahmadiyya Muslim Community planted the seeds of Islam in America. Indeed, by many historical accounts, the Ahmadiyya Muslim Community is credited for spearheading the spread of Islam in this country, particularly among African-Americans. It instituted one of the oldest and longest running American-Muslim periodicals: *The Muslim Sunrise*.

Second, the Ahmadiyya Muslim Community laid the critical infrastructure necessary to facilitate the mass immigration of thousands of Muslims from abroad. These Muslims have become active and engaged United States citizens.

Third, the Ahmadiyya Muslim Community has given back to this country through many social services. For example, the Ahmadiyya Muslim Community routinely organizes blood, food and clothing drives for our fellow Americans most in need. Through its humanitarian wing, Humanity First, USA, the Ahmadiyya Muslim Community also has provided critical relief to the victims of Hurricane Katrina and Rita and other disaster-struck regions. Finally, the Ahmadiyya Muslim Community has been and continues to be a leading voice of moderation within Islam in America. ♦





# Selecting a Khalifa

Contrasting the Jewish and Islamic history of electing or appointing a leader  
**Naser-ud-Din Shams**

**D**ivinely appointed organizations are established by prophets, who are the elect of God. However, when a prophet passes away the community must select a successor, or *khalifa* in Arabic (pl. *khulafa*). This leadership is critical to the congregation’s unity, success and survival. The selection process for the

*khalifa* must be well established in accordance with religious precedents in order to mitigate the risk of dissension. These methods form the selection basis of leadership of all religious communities, including those of Moses and Muhammad. This is the foundation used in Ahmadiyyat when selecting a *khalifa*.

## Prophets Elected by God

The Holy Qur’an makes it clear that prophets are appointed by God. They are commanded to either establish religious communities, or sustain previously established communities. The community is a fundamental social structure for the progress of a faith, and is seen throughout nature to attain a common goal. The Holy Qur’an states, “There is not an animal *that moves about* in the earth, nor a bird that flies on its two wings, but *they are* communities like you...” [6:39].

The community’s ability to remain humbly united with a single leader mirrors God’s Majesty in relation to His subservient Kingdom. However, after the demise of a prophet, the “fire” of arrogance and disobedience carves

up the community into self-destructive sectarian differences. Addressing the messengers, God says in the Qur’an, “...*Know* that your community is one community, and I am your Lord. So take Me as *your* Protector. But the people have cut up their affair among themselves, forming themselves into sects, each group rejoicing in what is with them” [23:53-54].

The next chapter of the Holy Qur’an promises success and progress to those who obey, believe and do good works. Specifically, it states, “...*God* will surely make them successors in the earth, as He made successors *from among* those who were before them; and He will establish for them their religion which He has chosen for them; and He will surely give them in exchange security *and peace* after their fear...” [24:55-56].

## Successors among the Israelites

The Bible illustrates several examples of how successors were selected. In the case of Moses, God’s help was requested. Moses said, “Let the Lord...set a man over the congregation...who may lead them out and bring them in, *so* that the congregation of the

Lord may not be like sheep which have no shepherd" [Num 27:16-17].

Joshua the son of Nun was God's response to Moses. Moses was commanded to inaugurate Joshua in the presence of the community and the priest Eleazar, son of Aaron. Joshua was given some of Moses' authority to promote obedience while Moses was yet alive. However, when Joshua died, he did not appoint his successor and the people sought God's guidance for who should lead them against their enemy, the Canaanites.

In times of crisis, this divine guidance was sought from the chief priest's divination. The Bible tells us that the chief priest would use *Urim* (Hebrew: lights) and *Thummim* (Hebrew: perfection) to seek God's will. These were put in the "breastpiece of judgment" worn by the priest (Ex 28:30). Although there are various explanations, these items may have been gemstones which indicated a *yea* or *nay*, much like the divining arrows stored in the *Ka'aba* by the pre-Islamic Arabs. The outcome was considered God's will.

After Joshua's death circa 1,390 B.C., the chief priest, who at the time was either Eleazar or in the event of Eleazar's death, his son Phinehas (as Josephus the historian believed), performed this divination. The response was the tribe of Judah, as opposed to a single leader. Thus, the tribe of Judah led the Israelites to victory against the Canaanites.

The twelve tribes of Israel were governed by their respective elders until they were unified once again as a community. This occurred when the prophet Samuel was raised to spiritually lead the Israelites circa 1,100 B.C. He called on them to repent and renew their devotion to the Lord, and led them to victory over the Philistines. However, their elders requested Samuel to appoint a king over the tribes. Samuel was displeased by this request as it was a rejection of God's Kingship, but conceded when God later asked him to grant their request (1 Sam 8:4-9). Samuel anointed Saul as their king.

Saul gradually fell out of divine favor when he disobeyed the prophet Samuel's instructions. Ultimately, Saul was wounded in a battle against the Philistines and committed suicide in order to avoid capture. The reins of leadership were transferred to the great king prophets David (c. 1,010-970B.C.) and Solomon (c. 970-930B.C.). David was anointed by Samuel under divine direction, and Solomon was appointed by his father David, and then anointed by the prophet Nathan. Their rule was the golden age of the Israelite Kingdom.



Jewish high priest wearing the breastpiece of judgment with twelve sections - one for each tribe.

The kingdom split after Solomon's death. Ten tribes formed the Northern Kingdom called Israel, and the other two tribes, Judah and Benjamin, formed the Southern Kingdom called Judah. As the community spiritually decayed to the extent of idolatry and materiality, they deprived themselves of God's protection and were carved up with dissension. They became vulnerable to attack. The Assyrians defeated Israel in 722B.C. and exiled them, and the Babylonians defeated Judah and exiled 10,000 Jews to Babylon in 597B.C. The Jews were scattered as sheep without a shepherd.

### The Spiritual King & Shepherd

The Jews became lost both, spiritually and geographically. They were subjected to foreign powers and returned to their lowest material state, akin to when they were Egyptian slaves in the time of Moses. Similarly, God would respond to their suffering by re-establishing their kingdom. However, this was not a material kingdom. God would send them a spiritual king, Jesus Christ, and he would be the *Khatam-ul-Khulafa*, or *Seal of the Successors* for the Israelites.

Jesus' mission was to fulfill the Mosaic

Law. He stated, "Think not that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" [Matt 5:17 & Lk 16:17]. The Greek word *pleroo* means to fulfill, complete, perfect and/or bring to realization.

Jesus fulfilled the Mosaic Law in three ways. First, he fulfilled the prophecies of the Messiah documented by the earlier prophets. Second, as a rabbi, he perfected the Law by teaching its full essence and the true beauty, love and spirit that lay behind the letter. Third, he exemplified the Law in practice.

Jesus rebuked those whose actions were empty, only to be seen of men. He fought this hypocrisy and urged people to develop a loving relationship with God and His creation. We see this throughout the New Testament. For example, in Romans we read, "...the one who loves another has fulfilled the law" [Rom 13:8]. In this way the Israelites could experience spiritual rebirth and attain the ultimate fruit of the Law - Eternal Life.

The Holy Qur'an paints a metaphoric picture of Jesus' mission. He took clay, representing humble people, and metaphorically shaped them in the form of a bird with the Law of the Old Testament. Then, when he "breathed into" them the spirit behind the Law in the form of the New Testament, they came to life and soared into the heights of spirituality. Born again, the early Christians adorned the heavens and, like birds, sang hymns in praise of the Lord (5:111). They perched upon the tree of good news (i.e. the Gospel) planted by Jesus, and ate of its fruits. The Gospel became their tree of life.

### Islamic Parallels

The Holy Prophet had said that his community would mirror the history of the Israelites. In similar fashion, the Law and prophethood established the Muslim community, it was sustained by successors, deteriorated into materialistic dynasties, and was spiritually rejuvenated after 1,400 years. The Holy Prophet said, "Prophethood will remain among you as long as Allah wills. Then *khilafat* on the lines of prophethood shall commence and remain as long as Allah wills. Then corrupt monarchy would take place, and it will remain as long as Allah wills. After that, despotic kingship will emerge and remain as long as Allah wills. Then, the *khilafat* on the precept of prophethood shall return" [Musnad Ahmad bin Hanbal].

When the Holy Prophet passed away, he did not name a successor. Muslim elders gath-

ered together and, after a short dispute, elected Abu Bakr as the first *Successor to the Messenger* or *Khalifa-tur-Rasul*. Shortly after the Prophet's death, some Arab tribes revolted against established injunctions like *Zakat* (the poor tax). Abu Bakr defeated the rebel tribes and successfully kept the Muslim community united. When Abu Bakr neared his death, he sought counsel from leading Muslims about Umar, who he felt should be his successor. Although concerns were raised about Umar's harsh temperament, Abu Bakr trusted him and appointed him as his successor.

Umar became the second *khalifa* in Islam. His official title was *Khalifa-tul-Khalifa-tur-Rasul*, or *Successor to the Successor to the Messenger*. As this title was long, it was changed to *Amir-ul-Momineen*, or *Leader of the Faithful*, during the Umar's reign.

## The Assassination of Umar

Umar's caliphate witnessed amazing victories against the Roman and Persian empires. However, defeated populations harbored ill-will towards Muslims. Under the tribal system, prisoners of war were either ransomed or sold into slavery. For security reasons Umar disapproved of non-Muslim adult captives living in Medina, the Muslim capital. However, he made exceptions to this rule, as he did in the case of one Persian named Feroz (also called Abu Lulu), the slave of al-Mughirah bin Shu'bah.

Feroz was a craftsman and complained to Umar that his taxes to Mughirah were too high. Umar investigated with Mughirah and concluded that the taxes were reasonable. This festered Feroz's humiliation into rage. He planned to kill Umar.

According to one witness, Amr bin Maimun, Umar was checking the prayer lines to ensure they were straight. As soon as Umar began the prayer by reciting *takbir* saying *Allah-ho-Akbar* (God is Greatest), Amr said, "I heard Umar say, 'The dog has killed me or eaten me'."

Feroz had stabbed Umar six times. Feroz continued his rampage stabbing another thirteen Muslims, seven of whom died. Amidst the confusion, one Muslim realized what was going on and threw a cloak over Feroz. Realizing he was caught, Feroz committed suicide in desperation.

Meanwhile, Umar had fallen to the ground, profusely bleeding. He reached for the hand of Abdur-Rahman bin Auf and gestured him to complete the prayer. The multitude of Muslims in the mosque was confused. They no longer heard Umar's voice and suddenly heard Abdur-Rahman's. People were saying, "*Subhan-Allah! Subhan-Allah!*" (Holy is

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# Realizing these were Umar's final moments, the people urged him to nominate a successor. One account states that someone proposed his son Abdullah. Umar responded, "May God curse you for tempting me with nepotism...when I am about to meet my Maker!"

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Allah!), and Abdur-Rahman quickly led them through the rest of the prayer.

A bewildered Umar ordered, "O Ibn Abbas! Find out who attacked me."

Ibn Abbas searched around and returned to say, "The slave of al-Mughira."

Umar questioned, "The craftsman?"

Ibn Abbas said, "Yes."

Umar said, "May Allah curse him. I did not treat him unjustly." Then Umar praised God for the fact that his assailant was not a Muslim [*Sahih Bukhari, Book of the Companions of the Prophet, Hadith 50*].

## Umar's Successor

The ailing Umar was carried to his home. He drank some milk that was given him, but when it seeped forth from his abdominal wounds, the people realized his injuries were fatal. Umar asked his son, Abdullah bin Umar, to seek permission from Aisha, a widow of the Prophet, to be buried next to the Prophet and Abu Bakr (respectively, her husband and father). Abdullah rushed to Aisha and found her weeping. When Abdullah asked her permission on behalf of Umar, Aisha said that she was saving the spot for herself, but on this occasion she preferred Umar to herself. When the news of her permission reached Umar, he said, "All praise belongs to God! There was nothing more important to me than this."

Realizing these were Umar's final moments, the people urged him to nominate a successor. One account states that someone proposed his son Abdullah. Umar responded, "May God curse you for tempting me with nepotism...when I am about to meet my Maker! Khilafat impacts the entire Muslim community and I dislike it to become an inheritance to my family. I swear by God that I never coveted khilafat for myself. Thus, what I never desired for myself, I would not desire for my family."

Umar refocused on the issue of naming his successor. He addressed those around him saying, "If I appoint my successor, one better

than me (i.e. Abu Bakr) did so, and if I leave the matter undecided, one better than me (i.e. Muhammad) did so" [Bukhari, Book of Judgments, Hadith 325].

Eventually, Umar combined both situations into one. He nominated a committee of six candidates: Ali bin Abi Talib, Uthman bin Affan, az-Zubair bin Awam, Talha bin Ubaidullah, Sad bin Abi Waqas, and Abdur-Rahman bin Auf. Umar's son Abdullah would act as a witness but could not be a candidate.

Soon thereafter Umar died (*Inna lilaaha wa inna alaiha raajioon* – To Allah we belong and to Him we return) and was buried next to his two companions, the Prophet and Abu Bakr. The committee of delegates met to deliberate upon the next successor. Abdur-Rahman suggested they reduce the candidates to three. Az-Zubair gave up his right to Ali, Talha gave up his right to Uthman, and Sad gave up his right to Abdur-Rahman. Abdur-Rahman faced Uthman and Ali and asked if either was willing to relinquish his right, bearing in mind that God will be his Witness. Both remained silent. Abdur-Rahman then asked the two, "Will you both leave this decision to me, and I will take Allah as my Witness that I will select the better of you?"

Uthman and Ali agreed to abide by Abdur-Rahman's decision. Abdur-Rahman approached Ali, praised his merits, and asked him to promise that if selected he would rule with justice, but if not selected, he would obey the other. Ali agreed. Abdur-Rahman took Uthman aside and asked for the same oath. Uthman agreed. Then Abdur-Rahman selected Uthman by taking his hand and giving him the pledge of allegiance. Ali did the same and thereafter so did the community of Muslims. Uthman was the third *khalifa* after Muhammad.

## Spiritual Decay

Unfortunately, Uthman and his successor, Ali, were both assassinated by rebels claiming to be Muslims. The Muslim *khilafat* eventually

deteriorated into dynastic monarchies. Much like the Israelite community, as Muslims gravitated towards material pursuits, they suffered God's wrath. Muslims divided into two broad categories: Sunni and Shiia. Sunnis followed their *khulafa* and the Shiia their *imams*.

The Holy Prophet had prophesied eventual success of the community. He foretold the coming of reformers (Arabic: *Mujaddideen*, sing. *Mujaddid*) at the head of every century to revive the faith (Sunan Abu Dawood). These men would be spiritual *khulafa* who would guide the community in religious matters. They would culminate in the coming of the Promised Messiah in the 14<sup>th</sup> century, whose mission would be to kill the antichrist and sow the seeds for uniting the divided Muslim community. For these two roles he would be called the *Messiah* and *Imam Mahdi*, respectively.

### The Muslim Messiah

Hadhrat Mirza Ghulam Ahmad appeared at a time when Muslims found themselves subdued by foreign domination, just as the Jews found themselves when Christ appeared to them. Centuries of dynasties invading and being invaded took their toll. European powers took advantage of the vulnerable situation and carved up the Muslim empires for themselves.

As was the case for the Israelites, God sent a spiritual king to the Muslims to fulfill their Law. He would revive their faith and perfect their Law, the Quranic *Sharia*, as did Christ for the Jewish Law. Ahmad explained the true essence of Islam and taught the spirit behind concepts such as jihad, divinity and death of Jesus, and scriptural integrity of the Qur'an.

He also defended the moral character and superiority of the Holy Prophet against the allegations made by the Christian missionaries.

Unfortunately, Ahmad was rejected by the clergy of his day as was Christ. There were two primary reasons for this. First, the religious clergy interpreted the prophecies literally, whereas there were several metaphoric references. Second, the clergy misunderstood his claims. In the case of Jesus, they misrepresented his claims and falsely accused him of claiming to be God, whereas he never meant it in that context. Similarly, in the case of Ahmad, the Muslim clergy misunderstood his claim to prophethood as blasphemy.

### Khilafat in Ahmadiyyat

The opposition faced by Ahmad failed to hinder his progress. He established the Ahmadiyya Muslim Community. After his death, the khilafat on the pattern of prophethood flourished in accordance with the prophecy of the Holy Prophet.

The *First Khalifa*, Hadhrat Hakim Nur-ud-Din, was elected unanimously just as Abu Bakr was. He lived up to the age of the Promised Messiah, as Abu Bakr lived up to the age of the Holy Prophet. His official title was *Khalifat-ul-Masih* or Successor to the Messiah.

The *Second Khalifa*, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, was nominated by the *First Khalifa* when he felt he was going to die, just as Umar's name was proposed by Abu Bakr. However, when the time for selection arrived, the *Second Khalifa* was elected by an overwhelming majority of

Ahmadis. In his later years he was attacked by a knife-wielding man while he was leading prayers, just as Umar was.

The *Second Khalifa* set up an electoral college called *Majlis Intikhab*, similar to the committee that Umar set up to elect his successor. This electoral group was utilized to select the third, fourth and fifth successors to the Promised Messiah. The contemporary *khalifa* maintains the authority to modify the members and rules governing the *Majlis Intikhab*.

On May 1, 1908, the Promised Messiah said, "*Khilafat* has been extended by the Almighty until the Day of Judgment, and this is a special honor and distinction in Islam for its corroboration and revival, reformers (*Mujaddideen*) have been coming every century, and will continue into the future..." [Malfoozat, Vol. X, p. 262 (published Nov. 20, 1984)].

### Conclusion

The Jewish and Muslim communities parallel each other's history. They both have enjoyed the rich rewards of complying with God's Law, and the harsh defeats when straying towards materiality. Throughout Judeo-Muslim history, a leader selected his successor in one of three ways: 1) Remaining silent and allowing the community to elect their own leader after his death, 2) Nominating a leader prior to his death, or 3) Appointing a committee to elect a successor either before or after his death. These are the methods used by the Ahmadiyya Muslim Community to select *khulafa*, and *insh-Allah* (God willing), will continue to be used so long as we are favored with divine blessings. ♦

Narrated Abu Huraira:

**Allah's Apostle said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says, 'If I were given the same as he has been given, I would do what he does.' "**

# The Muslim Sunrise

## Q&A

**Q** What is the general viewpoint among the Islamic community regarding extremism and militancy? Are their viewpoints generally understood yet discouraged and why or why not?

**A** In general, Muslims are like any other community. You will have small extremist groups, either ultra-conservative or liberal, but the moderate majority mirrors the traditional values of people all over the world. In regard to militancy, the Holy Qur'an makes it clear that fighting is forbidden except in cases of self-defense or oppression. The Holy Qur'an also categorically forbids any kind of compulsion in matters of faith.

These views are generally understood, but areas in the world where Muslims are being exploited (e.g. Iraq, Palestine, Bosnia, and Kashmir) lend sympathy to insurgents who respond with militancy.

**Q** What is the role of women in Islam today? Is there a more modern regard toward equality for women being promoted and why or why not? Can education and advancement coexist with the tenets of Islam for women?

Islam defines the primary responsibility of women as raising children and maintaining a peaceful home environment. Whether she chooses to take on this role herself, or work and pay someone else to do it, is up to her.

Islam grants tremendous rights to women, and arguably, it can be recognized as the first organized women's rights movement. The example of the Prophet Muhammad supports this. Before their marriage, his wife Khadija

owned a caravan business and employed the Prophet. She was so impressed with his honesty and work ethic that *she* proposed to him, and he accepted. She was 40 and he was 25. She was twice married before with children, and he was a virgin.

In terms of education and women, the two have co-existed hand in hand since the inception of Islam. The Prophet stated that all Muslims, men and women, should seek knowledge even if they have to go to China. In addition, he said that God grants Paradise to a man who educates his daughters.

**Q** What avenues or resources are available for non-Muslims who wish to acquire a better comprehension and/or appreciation for the true Islamic faith and the Muslim community?

**A** Anyone interested in Islam may email us and request free literature. Our websites are MuslimSunrise.com and alislam.org.

**Q** Why are prayers recited five times a day?

**A** Interestingly, this question was posed to the Prophet himself. He responded with a question, "Who can call him dirty, who bathes five times a day?" In other words, prayer, which is the remembrance and worship of God, places one in constant state of spiritual purity throughout the day. The more one remembers God, the less one errs toward sin.

**Q** How would you explain the significance of the veil? Do more Muslim women today embrace its symbolism without resentment or shame?

**A** Head coverings predate Islam. Assyrian and Persian women before Islam wore veils to address the nuisance of gawking men. It was also Judeo-Christian tradition before Islam. The Bible states that women who pray without covering their heads, dishonor themselves (I Cor 11:5-6), and nuns still dress as Muslim women do. Note every depiction of Mother Mary.

More important is the essence of the veil – *modesty* – and it applies to both

men and women. People tend to scrutinize how Muslim women dress, but overlook how Muslim men dress in the same culture. They dress almost identical to one another.

The West tends to view the veil as a symbol of oppression, but conveniently ignores its own treatment of women. Western culture *enslaves* women in the bondage of objectification. We can't even air a car commercial without placing some bodacious woman in it, and pornography runs rampant in America. Much of a woman's success and self-esteem depends upon the very thing she has least control over: her looks. Women are victimized by these pressures to the point of self-inflicted eating disorders like anorexia and bulimia. Although it's a shame, it reveals how powerful these social pressures can be. Many others are victims of date rape and assaults by men they formerly trusted, or teenage mothers who were abandoned by men they thought were in love with them. Is this the sort of *freedom* you want for your daughters?

A Christian woman getting a breast augmentation jokingly asked one of our editors what Islam would say about this. His answer was "Islam is not concerned with the size of your chest, but rather the size of your heart."

The cover article for the March 2008 issue of *Christianity Today* is entitled, "Addicted to Sex" and describes the stranglehold pornography has over Christian men. Although this is a courageous attempt to address the problem, note the irony: The solution is the very practice they criticize so much – *the veil*.

Jesus stated, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart" [Matt 5:27 to 28]. Islamic teachings put this beautiful teaching in practice and prevent the objectification of women. This, in a nutshell, is the essence of the veil. ♦

(Adapted from a recent Q&A session held by the Zion chapter of the Ahmadiyya Muslim Community.)

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*ATLANTA JOURNAL-CONSTITUTION*

“PAKISTAN LOOKS TO DEMOCRACY”

By Qamar Ahmad,  
Duluth, Georgia

As a Pakistani immigrant in the United States, I keep tabs on the political scene in Pakistan. The political process is back on track. A democratically elected prime minister is in place. The judges are no longer under house arrest. Yet this is only a partial solution. To be a sustainable democracy, Pakistan will need to restore the constitution of 1973 as a start. This means doing away with dictatorial powers of the president of Pakistan, granting full citizen status to religious minorities and enforcing the law without religious, political or social discrimination.

Only then can we start marching toward fulfillment of the dream of founder Muhammad Ali Jinnah, who saw Pakistan as a secular and just democracy.

ORIGINALLY PRINTED IN THE 3/14/  
08 *CHRISTIAN SCIENCE MONITOR*

“REPRINTED CARTOONS REPRESENT  
HYPOCRISY”

By Sohail Husain,  
New Haven, Connecticut

Regarding the March 10 article, “Danish Cartoons: One Afghan’s peaceful protest”:

When I think about Denmark, usually the image of savory butter cookies comes to mind. But there is nothing sweet about Denmark these days. Several Danish newspapers last month reprinted cartoons that offensively depicted the holy founder of Islam, the prophet Muhammad. The editors of the originating newspaper, the *Jyllands-Posten*, justified reprinting the cartoons in response to an alleged plot to murder one of the cartoonists by a few Muslim extremists. As pointed out by Hadhrat Mirza Masroor Ahmad, head of the Ahmadiyya Muslim Community, “what was the need to reprint the cartoons when the police had already apprehended the three people who were alleged to be plotting against one of the cartoonists?”

What’s even more troubling is that the same newspaper in 2003 vetoed the publish-

ing of a cartoon relating to Jesus Christ, with the reasoning that caricatures of Jesus were offensive and not funny. We wish the same decency and forbearance were extended in the current situation. Instead, twisted revenge and double standards plague the decision to reprint the cartoons of the prophet of Islam. Sadly, perhaps Shakespeare’s Marcellus was right in saying, “Something is rotten in the state of Denmark.”

ORIGINALLY PRINTED IN THE 2/28/  
08 *OSHKOSH NORTHWESTERN*

“OBAMA CAN BE PROUD OF HIS  
MIDDLE NAME, HUSSEIN”

By Saad Mian  
Oshkosh, Wisconsin

What’s in a name? Hussein is the last name of a notorious dictator Saddam. It is also the middle name of the US presidential hopeful Barack Obama, and it is a favorite topic for conspiracy creators. Mr. Obama has been denying the frivolous allegation of him being a Muslim. But his opponents have consistently attacked his faith and his middle name.

So, what’s wrong with this name? To set the records straight, the name Hussein was

not invented by Saddam. The very first Hussein recorded in history was the grandson of Prophet Muhammad. About fifty years had passed since Prophet Muhammad’s demise and Muavia, a provincial governor, had set aside the democratic electoral process and assumed the control of Muslim Arabia. After Muavia, his son Yazid inherited the throne. This was not acceptable to one man, Hussein. He stood up against the dictator and decided to move to a remote province in search of like-minded friends. Yazid sent his thirty five thousand men strong army to stop Hussein and his hundred or so family members and friends from reaching their destination. The battle ensued near the place called Karbala, Iraq.

The forces of Yazid brutally killed Hussein and many of his family members including infants. Yazid delayed the inevitable for a few more years, but his rule was over soon. Muslims learned from the sacrifice of Hussein that dying fighting for freedom and choice is better than living without it.

I sincerely request Mr. Obama to read about the great sacrifice of Hussein and the courage he showed in the face of dictatorship and oppression. Mr. Obama will get valuable lessons from this man’s life and he would be proud to associate himself with this great man, even if only in name.



**Presidential candidate Barack Obama has been denying the frivolous allegation of him being a Muslim. But his opponents have consistently attacked his faith and his middle name.**

### “JUSTICE IN ISLAM”

ORIGINALLY PUBLISHED IN *THE OREGONIAN*, FEBRUARY 17, 2008

By Harris Zafar, Portland, Oregon

Imagine this scene: A group of colleagues enters Starbucks to use the wireless Internet. They order coffee, find a table and sit down with their laptops. They are then approached by a mob of men known as the “religious police,” who arrest the one woman in the group for sitting with men who are not related to her. In court, instead of being declared guilty or not guilty, she is called a sinner and thrown in jail.

How does this sound? Unrealistic? Well, believe it because this is exactly what happened recently to a U.S. businesswoman in Saudi Arabia who went to a Starbucks with an unrelated male colleague. Though wearing the traditional headscarf and long black coat, she was arrested, strip-searched, forced to sign false confessions and called a sinner.

This is an impractical attempt to force religious practices onto people. Saudi Arabia has become infamous for its religious police (known by the Arabic word “mutaween”), who have the power to arrest unrelated men and women caught socializing; seize products regarded as “un-Islamic”; and enforce Islamic dress codes and dietary laws.

In March 2002, these police forcibly barred schoolgirls from escaping a burning school in Mecca because the girls were not wearing headscarves and black coats. Consequently, 15 girls died and 50 were injured.



**Saudi Arabia has become infamous for its religious police (known by the Arabic word “mutaween”), who have the power to arrest unrelated men and women caught socializing; seize products regarded as “un-Islamic”; and enforce Islamic dress codes and dietary laws.**

Last summer, they also arrested and deported every member of the minority Ahmadiyya Muslim Community, who were praying in a private residence, simply because they disagreed with the sect’s moderate views.

As a Muslim who understands and follows true Islamic tenets, such cases sadden and infuriate me. The whole idea of “religious police” is absurd. Religion cannot be imposed on anyone. The Holy Quran openly declares in Chapter 2, verse 257: “There shall be no compulsion in religion.”

Islam finds its roots in Saudi Arabia. Yet women in that kingdom particularly face discrimination in matters like education, employment and the justice system. Although they make up 70 percent of university enrollment, women comprise just five percent of the Saudi work force. They cannot travel abroad, be admitted into a hospital, examined by a doctor or leave the house without permission or company of an immediate male relative.

Women also face discrimination in the Saudi legal system because of the country’s strict interpretation of Shariah law.

Recently, seven men abducted a teenage woman with an unrelated man from a mall in Saudi Arabia and raped her. In October, the seven men

were sentenced to two to nine years in prison, but the woman was also convicted of breaking the law by not having a male guardian with her and for being alone with an unrelated man. She was sentenced to six months in prison and 200 lashes.

Where is the justice in that? A victim of gang rape, she must face legal punishment?

Nowhere in Islamic jurisprudence will you find such a rule. This is not Islam. The Prophet Muhammad came to give more rights to women; not to take away their rights. This case drew international outrage, resulting in the woman’s pardon by Saudi Arabia’s king.

It is so sad to see the definition of justice so skewed in Saudi Arabia. I openly declare that these enemies of justice are not following any Islamic principles related to justice. Islam says that everyone is answerable for their actions to God only. The right to impose religiousness has not been granted to anyone, especially to those who do not even understand the religion. ♦

*Harris Zafar, a business analyst in the information technology industry, is president of the youth organization within his mosque in Southwest Portland.*



BY GEERT WILDERS

**Review by  
Sardar Anees Ahmad,  
Waterloo, NY**

After months of publicity and anticipation, Geert Wilders' short documentary, *Fitna*, can be summed up in even shorter words: totally disappointing.

"Fitna" lacks depth and is so haphazardly prepared that any filmmaker would do well to take Wilders' piece as a prime example of what *not* to do when making a documentary.

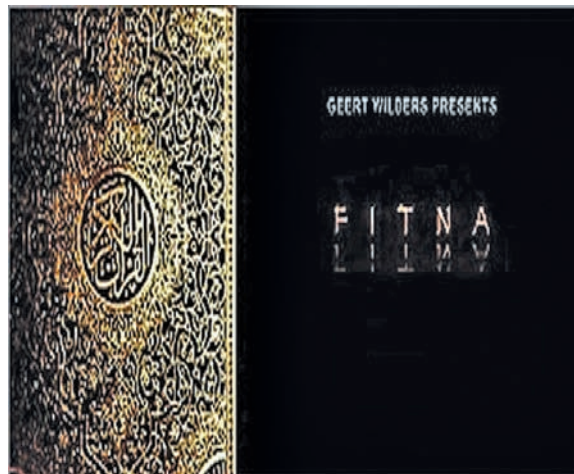
For starters, "Fitna" is only 16 minutes long. Wilders completely fails to acknowledge the complex issues that facilitate Islamic extremism. For a member of parliament who deals with complex issues on a daily basis, it is shocking to observe just how naive Wilders assumes the public to be.

No intellectual is interviewed and no effort is made to understand issues from a geo-political perspective – only through the convoluted lens of the "mullah." Context is simply not part of Wilders' vocabulary. In fact, Wilders perversely simple approach unveils his byzantine ways.

Wilders begins by citing Chapter 8, Verse 61 of the Qur'an – a detailed explanation of how Muslims should prepare for battle should the situation arise. What Wilders fails to mention is the verses preceding and following this verse stress arbitration, diplomacy and an undying inclination to peace. Only if the other party is unwilling to resolve matters through peaceful means is the verse Wilders cites applicable. In simpler terms, Muslims are commanded to live in peace

and resort to fighting only to preserve the state. Is this not the exact position of the US Department of Homeland Security? Wilders, somehow, also finds the following verse to promote terrorism: "*And fight them until there is no persecution and religion is wholly to Allah. But if they desist, then surely Allah is Watchful of what they do*" (8:40).

Then Wilders makes an even bolder move. Footage of churches being destroyed is accompanied by a mullahs roaring approval. Somehow Wilders overlooks Chapter 22, Verse 41 of the Qur'an, which not only commands Muslims to protect all houses of worship from attack, but orders Muslims to give priority to every other religions place of worship before a mosque.



Wilders also shows a mullah declaring that Allah will reject every religion other than Islam. What Wilders fails to note is the Qur'an specifically mentions that non-Muslims are fully capable of attaining salvation (2:63; 5:70).

Clips of mullahs calling for death sentences for adulterers, apostates and homosexuals are never accompanied by a single Quranic verse. That is because the Quran never gives man permission to kill an adulterer or even harm an apostate or homosexual. Perhaps Mr. Wilders forgot that it is the *Bible*, not the Quran, which prescribes death for an adulterer and homosexual (Leviticus 20:10, 13) as well as an apostate

(Deuteronomy 13:6-18). Moreover, as a Roman Catholic, Wilders should note that the Pilgrims cited (Psalms 2:8) and (Romans 13:2) to validate their conquering of the Native Americans. Should the Dutch then ban the Bible as well?

Showing mullahs maligning and calling for the death of Jews, Wilders attempts to blame the Qur'an for their behavior. What Wilders fails to acknowledge is the Qur'an does not categorically condemn the entire Jewish people. Only those who violate the sanctity of the Sabbath – that is, only those Jews who malign the message of Prophet Moses – fall into the category of "apes" (2:66; 7:167). Moreover, if Islam promotes anti-Semitism, why did the Jews find peace in Medina during Prophet Muhammad's reign or in Moorish Spain, where it was the Christians, not the Muslims, who persecuted and killed the Jewish people?

Every single verse dubbed "extreme" is followed by clips of extremist mullahs who comprise a very small party of the 1.2 billion Muslims worldwide. Not a single reference is made as to how Prophet Muhammad or his companions understood and practiced these teachings. Would it not behoove Mr. Wilders to present Islamic teaching through the lens those who knew it best?

Indeed, the same mullahs Wilders cites to validate his claim are the very same miscreants Prophet Muhammad completely dissociated himself from, declaring the clergy of the Latter Days to be "*the worst of creatures on earth ... fitna (disorder) will initiate from them and return to them...*" (*Mishkat Kitabul 'Ilm*). What a fitting title "Fitna" would have been for this documentary if only Wilders had identified the real culprit – the Mullah.

Totally failing to address the root cause of extremism, and offering no viable solution, "Fitna" literally does nothing to sway a Muslim, and just as equally fails to move any critic of Islam.

But hey, at least the graphics were impressive. ♦



# The simple life of the Prophet...

**Aishah** describes his (The Holy Prophet Muhammad) bedding as a sack of hide filled with leaves. She says: " We never ate bread made of wheat for three consecutive days. There were times when months would pass and we did not eat meat or bread, instead filled our bellies with dates and some milk, except for an odd present when someone would slaughter a sheep and send us a piece of meat."

**Umar narrates:** "I went into a small room which was occupied by the Holy Founder of Islam. He was lying on a straw bedding so rough in nature that on the side he was leaning, I saw straw marks all over his body. I scanned the room and it was empty, there was nothing except for a small bucket for water and one or two odd things. I knew him to be the most beloved of God, a person who had reached the summit of humanity. This contrast so overwhelmed me with sorrow that I started to cry." The Holy Prophet turned to me and said: "Umar, what has ailed thee?" I said: "O Messenger of God, God loves you so much, you are the best ever created by Him, yet I see you in this state of extreme austerity. You don't have proper bedding, you don't have any articles to decorate your house, there is nothing." The Holy Prophet smiled and said: "Umar, would you prefer worldly things of this life to what is in store for us by God in the life to come?" Umar replied: "Surely the things to come will be better".

# Khilafat & Caliphate

By Mubasher Ahmad, M.A., LL.B.  
Midwest Regional Missionary

The commonly used English words 'Caliph' and 'Caliphate' are both taken and transformed from the Arabic terms 'khalifa' and 'khilafat'. The term 'caliph' is in English use since 1393, and 'caliphate' since 1614. One of the reasons for the richness of English vocabulary is its ability to borrow and absorb foreign words and phrases in abundance. English speaking people use words taken from almost every other language in the world. For example, from Indo-Pakistani languages such as Urdu, Hindi and Sanskrit, English has obtained 'camphor', 'ginger', 'musk', 'sugar', 'punch', 'guru', 'nirvana', 'bungalow', 'jungle', 'cheetah', 'thug', 'pundit' and 'Aryan'. From Farsi are 'bazaar', 'caravan', 'dervish', 'jasmine', 'magazine', 'rook' and 'checkmate'. From Hebrew are the words 'Amen', 'jubilee', 'kosher', 'Satan' and 'messiah'. Similarly, numerous names, phrases and terms are taken from Arabic language. To mention only a few: Admiral (Amir-ul-bahr, or amir-ar-rahl), alchemy (al-kimiya), alcohol (al-kohl), algebra (al-gebro-wal-maqabilah), algorithm (al-Khowarazmi), arsenal (dar-as-sina'ah), assassin (hashishin), coffee (qawah), El Cid (al-Sayyid), elixir (al-iksir), emir (Amir), fakir (faqir), genie (jinn), minaret (minarah), Ottoman (Uthman), Saracen (sharqiyen), sherbet & syrup (sharbah, sharaab), sofa (suffah), talisman (talism), and zero (sifr).

## The Concept of Khilafat in the Holy Quran

**F**or our discussion, we would like to make a distinction between "khilafat" and "caliphate" for reasons other than mere etymological development of the words. In Arabic "khalifa" means "successor/deputy/vicegerent", and "khilafat" is the dominion of a khalifa, or the institution that runs under the leadership of a khalifa. In English, "caliph" is the chief civil and political Muslim ruler regarded as a successor of Prophet Muhammad (peace be on him). But in the Holy Quran, the words khalifa (in singular) and khulafa or khalaa'if (in plural) have wider connotations than "caliph" and "caliphs" in English. For example, the Holy Quran uses the title of "khalifa on the earth" for Prophet Adam as "God's deputy or vicegerent on the earth" (2:31). In Arabic we can call him Khalifa-tul-Allah, but we cannot call him as 'God's Caliph.' Similarly, David is called a "khalifa", a vicegerent of God in the Holy Quran: 'O David! We have made you a khalifa (vicegerent) in the earth; so judge between men with justice and follow not vain desires, lest it should lead you astray from the way of Allah.' (38:27). But we never say "Caliph David" in the English language; he is called "King David". Moreover, in the Holy Quran the words khalaa'if and khulafa (plural of khalifa) have been used for some nations or specific generations in the sense

*The Holy Quran specifically uses the term khulafa indicating a special favor of Allah to the people not only by granting them worldly power, but more specifically as a spiritual reward for their righteousness.*

that God did a great favor to them and made them dominant over the earth: "And remember the time when He made you as khulafa after the people of Noah, and increased you abundantly is constitution." (7:75). "And remember the time when He appointed you as khulafa after 'Ad, and assigned you an abode in the land." (7:75). But in English we do not refer to any nation or generation as "Caliphs."

The Holy Quran specifically uses the term khulafa indicating a special favor of Allah to the people not only by granting them worldly power, but more specifically as a spiritual reward for their righteousness. In this sense, to retain the blessing of khilafat, vigilance is required as it is a test and a trail for righteous people. "And He it is Who has made you khalaa'if (successors to win favors of God) on the earth, and then exalted some of you over the others in degrees of rank, so that He may try you by that which He has given you" (6:166). "Then We made you khalaa'if (successors) in the earth after them (i.e. the earlier generation), that We might see how you would act." (10:15). "Who answers the distressed

person when he calls upon Him, and removes the evil, and makes you khulafa (successors) in the earth?\_Is there a God besides Allah? Little it is that you reflect" (27:63). In this verse the blessing of khilafat is closely connected with God's answering prayer of the distressed, and removing a sorrowful state. Again, "Verily, Allah knows the secrets of the heavens and the earth. Verily, He knows full well all that lies hidden in the breasts. He it is Who made you khalaa'if (successors/vicegerents) in the earth. So he, who disbelieves, will himself suffer the consequences of his disbelief" (35:40).

In the above quoted verses, the Holy Quran lays emphasis on the moral, ethical and spiritual aspects as a requirement for the believers to receive the favor of khilafat from God. "Allah has promised to those among you who possess faith, and do good works, that He will surely make them Successors in the earth, as He had 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 He will surely give them

in exchange security (and peace) after their fear: They will worship Me alone, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be rebellious” (24:56).

God’s promise to establish *khilafat* as a blessing for mankind is firmly rooted in the moral and spiritual condition of sincere believers. In this specific sense, we make a distinction between *khilafat* and caliphate. Caliphate deals with civil and political domain of the rulers in Islamic history, but *khilafat* deals with moral, religious and spiritual leadership of mankind. *Khilafat* exerts to establish the worship of One God, to see that the people remain prayerful, do good works, live freely, and maintain peace. Therefore, a political ruler who might be called “Caliph” may not be a *Khalifa* in the true Quranic sense of the word.

### A Prophetic Hadith

In the famous book of Ahadith, *Musnad Ahmad* by Imam Ahmad bin Hambal, there is one prophetic Hadith narrated by Hadhrat Huzaifa (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be on him.) said: “Prophethood will remain among you as long as Allah wills. Then *khilafat* on the lines of Prophethood shall commence, and remain as long as Allah wills. Then corrupt/erosive monarchy would take place, and it will remain as long as Allah wills. After that, despotic kingship would emerge, and it will remain as long as Allah wills. Then, the *khilafat* shall come once again based on the precept of Prophethood.” In this Hadith, the promise of *khilafat* is connected with Prophethood on two separate occasions. In between the two eras of *khilafat*, the reference to “the corrupt/erosive monarchy” and “despotic kingship” is what we would like term as “Caliphate.” Most of the Muslim monarchs used the title “*khalifa*”, but they had in fact digressed from following the precept of Prophethood. The Arabic words showing the relationship between *khilafat* and Prophethood are “*khilafat -ala- minhaj-e-nabuwwat*”, that is, *khilafat* on the lines of Prophethood. This means that a Prophet’s true Successors (*Khulafa*) would continue to follow the example of the Prophet and lead the believers in the same way as the Prophet guided them. This elucidates the principle that *khilafat* in its essence is a continuation of the mission of the Prophet. The objectives of *khilafat* and Prophethood remain the same. The Holy Quran makes it clear that the main objective of Prophethood is the moral and spiritual development of mankind. With re-

gards to the Holy Prophet Muhammad (may peace and blessings of Allah be on him), the Holy Quran declares: “We have sent to you a Messenger from among you, who recites Our verses/signs (*ayaat*) to you, and purifies you, and teaches you the Book and wisdom, and teaches you that which you knew not” (2:152). This verse enumerates four functions of the Prophet:

1. **Recital of God’s verses/signs** (*ayaat*) to establish firmness of faith in the existence of One God and to worship Him alone.

2. **Purification** of souls by bringing a moral change in human conduct by creating mutual love, sympathy and unity among the believers, and by eradicating sinful inclination from the hearts of the believers.

3. **Teaching the Book**, that is, the Holy Quran which contains Law and commandments of God to establish a just and benevolent society.

4. **Teaching wisdom** that underlies natural and social laws to increase human knowledge.

Indeed, these four objectives — related to spiritual, moral, societal and intellectual enhancement of mankind — continued to be the main objectives of the righteous and “rightly guided” *khilafat* in the footsteps of the Prophet of Islam.

### The Rightly Guided Khilafat

After leading his followers for 23 years on ‘the straight path’ of Islam, the Prophet (peace and blessings of Allah be on him) passed away in 632 AD. His companions elected Hadhrat Abu Bakr (Allah be pleased with him) as his first *khalifa* by a majority of votes. Hadhrat Abu Bakr continued to uphold the unity among the Muslims, leading them in following the principles of Islamic teachings in full obedience to Allah and His Messenger. After him, the next three successive *khulafa* — namely, Hadhrat Umar ibn al-Khattab, Hadhrat Uthman bin Affan and Hadhrat Ali ibn Abi Talib (may Allah be pleased with them all) — were among the most devoted and the closest companions of the Prophet. They carried on his mission under very difficult and complex circumstances. Thus “*khilafat ala minhaj-e-nabuwwat*” was firmly established when the Prophet was no more among the believers. *Khalifa* would lead the prayers as *Imam-us-Salat*. He would impart religious and spiritual knowledge to the fellow Muslims; maintain

justice and piety in society, and remain above any party-politics. In addition, he administered all matters with mutual consultation (*Shura*) as was ordained in the Holy Quran. He was also the commander-in-chief as *Ameer-ul-Momineen*.

### The Text of the Holy Quran Preserved

One of the major tasks in the hands of the *Khulafa* of the Messenger of Allah was to preserve the text of the Holy Quran. When many *hufaa*z (those who commit the entire Quran to memory) were killed in a battle, on the advice of Hadhrat Umar, codification and compilation of the Holy Quran started under the directive of Hadhrat Abu Bakr. He entrusted the work to Hadhrat Zaid bin Sabit, a close companion of the Prophet who presented the Holy Quran in a complete Book form to Hadhrat Abu Bakr. At the death of Hadhrat Abu Bakr, the compiled Book passed into the hands of Hadhrat Umar who in turn bequeathed it to his daughter Hadhrat Hafsa the widow of the Holy Prophet (peace and blessings of Allah be on him.). It was the same text that later formed the basis of the copies distributed on a large scale by the third *Khalifa* Hadhrat Usman bin Affan to every part of the Islamic world.

In less than 30 years, from the deserts of Arabia, the Muslims reached Iraq, Syria, Palestine, Jerusalem, Egypt, Cyprus, and Tripoli in North Africa; Iran, Afghanistan, and Sindh in India. The powerful Byzantine Empire in the North West and the ancient Persian Empire in the East were defeated by Muslims. One of the standing orders of *khilafat* was that the conquered people were not to be forcibly converted to Islam. The Holy Quran clearly condemns compulsion in religion, and it specifically respects the Scriptures of the Jews and Christians, calling them *ahl al-kitab*, the People of the Book. They, along with Zoroastrians, Hindus and Buddhists were considered as *dhimmi*s (protected subjects). Muslims paid *Zakat* (an annual tax to assist the poor), but the non-Muslim *dhimmi*s were exempted to pay *zakat*. Instead, they paid a poll tax called *jizya*. In return, their lives, properties, honor and freedom of religious practice were safeguarded by the Islamic government under the system of *khilafat*.

### Dynastic Monarchies

The rapid expansion of Islamic domain created many challenges. There were mischief mongers who were busy creating discon-

tent and disunity among the Muslims. Unfortunately, they succeeded in creating a military rebellion against the third *khalifa*, Hadhrat Uthman. A group of soldiers came to Medina (in 656 AD) from Fustat, Egypt, and murdered him in his house while he was reciting the Holy Quran. Demands to punish Uthman's murderers were put to Hadhrat Ali who was elected as the fourth *khalifa*, and this situation subsequently led to civil wars. A close relative of Hadhrat Uthman, Muawiyya, who was at that time the governor of Syria, confronted Hadhrat Ali. After failed attempts at negotiations and arbitration, Muawiyya forcefully tried to depose Hadhrat Ali, declaring him-self to be the caliph.

Some extremists, known as *Kharijies* (seceders), rebelled against Muawiyya and Hadhrat Ali both. Hadhrat Ali dealt with them harshly and crushed their armed rebellion. Later, one of the *Kharijies* killed Hadhrat Ali in 661, thus ending the era of the rightly guided *Khulafa*. By then, Medina the capital of the Prophet was no more the power center. Muawiyya, who had taken power by force, was the first military and political leader to initiate Caliphate in the sense of hereditary monarchy. Damascus was the capital of his kingdom. According to Professor Hitti, Muawiyya was not only the first, but also one of the best of the Arab kings. He was shrewd, diplomatic, cool and calculating. In his life-time, not only he nominated his own son, Yazid, to be the next ruler, but also made the subject take "Ba'it" (an oath of allegiance) to Yazid in various parts of the empire. He himself went to the holy cities of Mecca and Medina for this purpose. The only persons who refused to make Ba'it were Hadhrat Hussain son of Hadhrat Ali, Abdullah son of Hadhrat Umar, Abdur Rahman son of Hadhrat Abu Bakr, and Abdullah son of Hadhrat Zubair. Their stand was that *Khilafat* could not be degenerated into a hereditary monarchy. Nevertheless, Yazid, who did not have the moral integrity for being a *Khalifa*, inherited the kingship from his father in 680 AD. Thus a new phase in the Islamic history started, leading to kingship to be run by members of Umayyad family. This phase is distinct from "*Khilafat*". The caliphs were successful political leaders, but not necessarily men of moral integrity with full religious knowledge anymore; thus, hereditary monarchy eroded the true nature of *Khilafat* and it transgressed into royal Caliphate.

In the words of historian Karen Armstrong, "The Umayyad caliphs would gradually transform the disparate regions conquered by the Muslim armies into a unified empire, with common ideology. This was a great achievement; but the court naturally began to develop a rich culture and luxurious lifestyle, and became indistinguishable in many respects from any other class." (*Islam: A Short History*, p.41.).

## The Caliphate

After the four "rightly guided" Successors to the Prophet, the "Caliphate" (or dynastic monarchies) started, and it remained among the Muslims for more than 1250 years. Muawiyya founded the Umayyad dynasty in 661, and his son, Yazid I, became caliph in 688. The House of Umayyad ruled the Muslim world for almost a century. In 749, the Abbasid (descendants of Prophet's uncle Hadhrat Abbas ibn Abdul Muttalib) overthrew the Umayyad and retained power for next five centuries. However, they suffered a great tragic setback when the Mongols attacked Baghdad in 1258, and the then Caliph al-Musta'sim was executed. Three years later, a surviving member of the Abbasid family was installed as Caliph at Cairo under the patronage of the Mamluk Sultanate; but this remained a "shadow"/titular Caliphate, and mostly limited to only ceremonial and religious matters.

## Turkish Sultans assume the Caliphate

The Turkish Ottoman Muslim rulers used the title "Sultan" for themselves, but the seventh Sultan of Ottoman dynasty, Mehmed II (1432-1481) and his son Selim I, claimed to be Caliphs to justify their conquest of Islamic heartland. In the beginning, they used the title "Caliph" symbolically, but it took a kind of permanency when the Ottoman Empire defeated the Mamluk Sultanate in 1517. The last Abbasid Caliph at Cairo, al-Mutawakkil III, was imprisoned and taken to Istanbul, where he reportedly surrendered the Caliphate to Selim I.

The Umayyad, Abbasid and Ottoman dynasties ruled in multifaceted forms of administrations. At times, multiple Caliphates were running parallel to each other. Internal conflicts, rebellions and rivalries leading to oppression and bloodshed were not uncommon. Thus slowly and gradually, the institution of Caliphate lost much of its legitimacy in the eyes of the Muslim *Umma*. Clearly, the caliphs were far-removed from the norms set by the

Prophet and the early *Khulafa* to be serious contenders to the leadership of Muslims. None of them could claim to be the spiritual and religious leader of the entire Muslim *Umma*. The objectives of Prophethood were mostly discarded. But in secular matters, cultural advancements were made in various sciences and arts creating a new and robust civilization. The moral and spiritual essence of *khilafat* survived to some extent through the religiosity of conservative Islamic Scholars (*Ulama*), but was mostly preserved and sustained by *Aulia* (Saints), *Imams* (spiritual and religious guides), *Mujjaddids* (religious reformers) and the *Sufis* (mystics).

## Khilafat & the Sufi Orders

The lavish lifestyle of the elite ruling class under the monarchical Caliphs had caused a reaction, and many pious Muslims were led towards mysticism. Many eminent Sufi leaders had emerged since the eighth century, and with the passage of time this trend was further heightened. The famous Sufi orders of Naqshbandiya, Qadriya, Yassaviyya, Suhrawardi, Shadilliyya, Badawiyya, Chishtiyya and Mawalawiyya were formed in the twelfth and thirteenth centuries. The use of the title of *khalifa* became customary among the successors and deputies of the founders of the Sufi orders. For example, Qutb-ud-Din Bakhtiar Kaki (d.1235 AD) was a contemporary saint and the principal *khalifa* (deputy) of Muin-ud-Din Chishti (d.1236) — the founder of the famous Chishtiyya order. Farid-ud-Din Masud Gand Shakar (d. 1265) was a *Khalifa* (successor) of Bakhtiar Kaki. And his *Khalifa* was Nizam-ud-Din Aulia (d.1325) of Delhi, India. The Sufi leaders and their *Khulafa* exercised spiritual power over the hearts and minds of the people by laying emphasis on attaining nearness to God through esoteric doctrines, piety, and resistance to worldly temptations. They were saintly persons with faith in the power of prayer. They performed miracles and experienced true dreams, visions and Divine revelations.

## End of the Caliphate

During the World War I (1914-1918), the Turkish Ottoman Empire fought against Britain and her Allies, and was defeated. By the end of World War I, the Turkish Ottoman Empire was occupied by European allies, and its territories were divided among them. Mehmed VI, the 36<sup>th</sup> Sultan was exiled, and after his death the Sultanate was abolished in 1922. However, his cousin, the Crown Prince Abdul

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**Hadhrat Mirza Ghulam Ahmad (1835-1908) -peace be on him - claimed to be the Imam of the Age, the Mahdi, and the awaited Messiah — a Prophet of God, but in full subordination to the Prophet of Islam, Muhammad (peace and blessings of Allah be on him). He initiated the Ahmadiyya Muslim Jama'at in 1889. Though he lived in a small village, Qadian, in the Punjab, India, he claimed that his mission was universal – to revive faith in One God, to remove the love for materialism, and to unify all mankind.**

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Majid II, was elected by the Turkish National Assembly in Ankara as 'Caliph'. Later, on March 3, 1924, he was deposed and expelled from Turkey along with the rest of his family. This was followed by Mustafa Kemal (Ataturk) formally abolishing Caliphate and the *shariah* court system. Abdul Majid II, therefore, is considered to be "Aakhir Khalifatul Muslimeen" – the last Caliph among the Muslims.

### The Khilafat Movement

When European allies decided to partition the Ottoman Empire territories, there was a strong reaction among the Muslims of the world. In late 1919, some Indian Muslim leaders started 'Khilafat Movement', to preserve the integrity of the Caliphate and the Ottoman Empire. A Khilafat Committee was formed with two goals to achieve: "First, to urge the retention of the temporal powers of the Sultan of Turkey as Caliph, and second to ensure his continued suzerainty over the Islamic holy places." *The Khilafat Movement was based on a non-factual premise that the Ottoman Caliph was the 'Universal Caliph' to whom all Muslims, everywhere in the world, owed allegiance.*

In 1920, a famous Indian Muslim scholar and leader, Maulana Abul Kalam Azad, published a book called *Masla-e-Khilafat* (The Issue of Caliphate), in which he stated: "Without the Caliphate, the existence of Islam is not possible, the Muslims of India with all their effort and power need to work for this." Surprisingly, the Muslim leaders of the Khilafat Movement then asked a Hindu leader, Mohandas Gandhi, to help them with what was purely an Islamic cause. To gain strength for his own political agenda, Gandhi willingly agreed to give his support to the Muslims in creating mass agitations and applying diplomatic pressure on British Government. However, the Muslim political leader Mohammad Ali Jinnah (who later became the founder of Pakistan) was opposed to Gandhi's political tactics, and the Khilafatists

used to jeer at him. However, when the Turkish Muslims under the leadership of Mustafa Kemal Ataturk abolished Caliphate in 1924, the Indian Muslims were deeply hurt and humiliated and the Khilafat Movement collapsed.

### Futile Attempts to Revive Caliphate

Presently there are more than 50 countries with predominantly Muslim population, but all are without a Caliph. In 1979, following what was an "Islamic Revolution" in Iran, indeed the secular kingdom of Shah Mohammad Reza Pahlavi was replaced by a religious based power structure. The Islamic Republic of Iran claims to run the affairs of the state on Shia Islamic principles; but the Iranian religious leaders are unable to call for a global Imamate or Caliphate. They are waiting for the appearance of the "hidden Imam" who is the constitutional Head of the Islamic Republic of Iran!

Muslims are coming to the realization that the root cause for their failure in reviving Caliphate is the decline in their observance of religious practices and lack of spirituality. Several Islamic political parties and groups (including the militant *al-Qaeda*) are calling the Muslims to get united for the restoration of a global Caliphate; but apparently there is no agreement on its methodology. US President George Bush seems to be perturbed about such calls coming from the terrorist groups. He wants to "open a new chapter in the fight against enemies of freedom, against those who in the beginning of 21<sup>st</sup> century call Muslims to restore Caliphate and to spread shariah." President Bush thinks that the so-called Jihadists/militants "hope to establish a violent political utopia across the Middle East, which they call Caliphate, where all would be ruled according to their hateful ideology...This Caliphate would be a totalitarian Islamic empire encompassing all current and former Muslim lands, stretching from Europe to North Africa, the Middle East and Southeast Asia." But the Ahmadi Muslims have full conviction that nothing like that shall ever emerge, and President Bush need not have any concerns about

a rising Caliphate of this nature. According to the Prophecy of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) the promised *Khilafat* on the precept of Prophethood (*ala minhaj-e-nabuwwat*), which is purely spiritual in nature, has already been established, since 1908, within the world of Islam under Divine Will. It is known as *Khilafat-e-Ahmadiyya*.

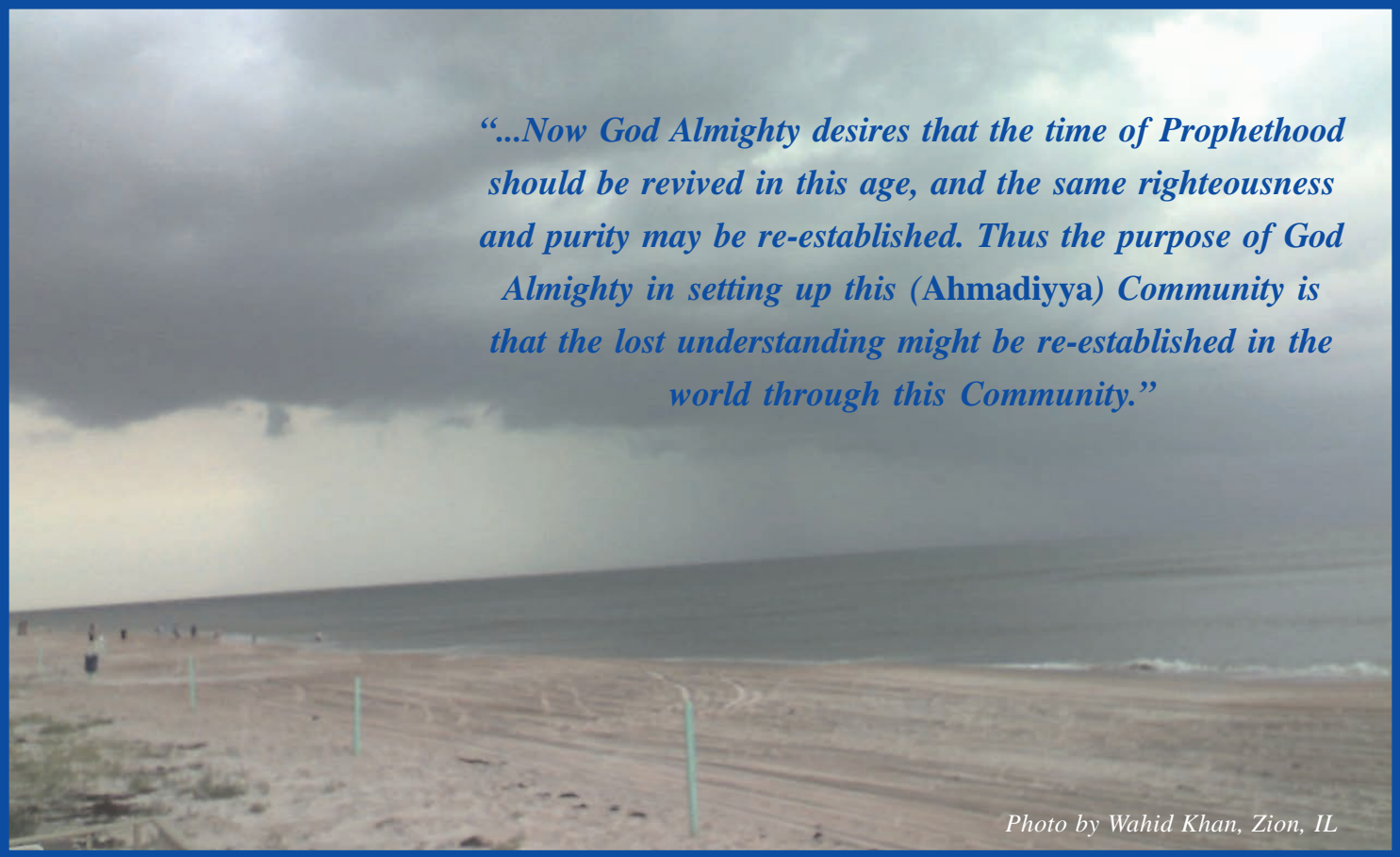
### The Ahmadiyya Khilafat

Hadhrat Mirza Ghulam Ahmad (1835-1908) -peace be on him - claimed to be the Imam of the Age, the Mahdi, and the awaited Messiah — a Prophet of God, but in full subordination to the Prophet of Islam, Muhammad (peace and blessings of Allah be on him). He initiated the Ahmadiyya Muslim Jama'at in 1889. Though he lived in a small village, Qadian, in the Punjab, India, he claimed that his mission was universal – to revive faith in One God, to remove the love for materialism, and to unify all mankind. He declared:

"I have been sent to strengthen faith in God by proving He exists and by making His Being manifest to the people. The condition of faith has become so weak that the Hereafter is now taken as a mere fantasy, and the actions of men clearly show that the degree of certainty with which they believe in this world, and the sort of trust which they put in worldly means, they do not possess such conviction about God and the Hereafter. They pay a lot of lip-service to God, but their hearts are dominated by the love of the world alone. Therefore, I have been sent so that Truth and Faith may again dominate, and fear of God may again be kindled in the hearts of men! These are the ends for which I have come!" (*Kitab al-Barriyya*, pp. 293-294.)

He admonished his followers:

"Be united, and give up all miserliness, rancor, jealousy and lack of compassion. There are two great Commandments of the Holy Quran. One is Unity, love and obedience of the Lord, hallowed be His name; and secondly, sympathy with your brethren and with the whole of mankind." (*Azala Auham*, pp.446-452.).



*“...Now God Almighty desires that the time of Prophethood should be revived in this age, and the same righteousness and purity may be re-established. Thus the purpose of God Almighty in setting up this (Ahmadiyya) Community is that the lost understanding might be re-established in the world through this Community.”*

*Photo by Wahid Khan, Zion, IL*

“This age has become empty of true righteousness and purity. The way of the Holy Prophet, which is the means of purification, has been discarded. Now God Almighty desires that the time of Prophethood should be revived in this age, and the same righteousness and purity may be re-established. Thus the purpose of God Almighty in setting up this (Ahmadiyya) Community is that the lost understanding might be re-established in the world through this Community.” (*Speeches*, pp.21-22.)

To achieve these objectives, his methodology was clearly defined:

“This humble one is appointed by the Omnipotent and Most Glorious God to work for the betterment of mankind in the manner of the Israeli prophet of Nazareth, the Messiah, with extreme humility, meekness, modesty, love and courtesy. To those who are unaware of the right way, I am to show them the straight path through which they can achieve true Salvation, and feel in this very world the signs of achieving heavenly life, and experience the enlightenment of being accepted and loved by God.” (*Tabligh Risalat*, Vol. 1, p.11.).

*Khilafat* on the Precept of Prophethood Revived

He successfully initiated his mission, and a vibrant Community of believers was firmly established in his lifetime. Upon his death, on May 27, 1908, his first successor, Hadhrat Maulana Nur-ud-Deen (May Allah be please with him) was unanimously elected. He was entitled *Khalifa-tul-Masih* to continue the mission of the Mahdi and the Promised Messiah. On his demise, Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad (1889-1965) was elected on March 13, 1914, to be the second *Khalifa* of the Ahmadiyya Jama’at. He constituted an Electoral College for *Khilafat* elections, which has conducted smooth elections in 1965, 1982 and 2003 of the successors at the demise of each preceding *Khalifa*. Presently, Hadhrat Mirza Masroor Ahmad (may Allah be his strength) is the 5<sup>th</sup> *Khalifa* of the Ahmadiyya Jama’at. Thus, *Khilafat* is once again firmly established on the precept of Prophethood.

### *Khilafat-e-Ahmadiyya and Caliphate*

*Khilafat-e-Ahmadiyya* is the bona-fide

institution that has set goals to lead mankind on the path of righteousness, to bring Unity among the nations of the world, and to establish peace and security by safeguarding freedom, life and honor of all human-beings! The Ahmadiyya *Khilafat* is distinct in many ways from the so-called “Caliphate” of the past monarchies. The *Khalifa* is elected by means of and with the help of prayers on the basis of piety and righteousness. As the Holy Quran guides: “Verily Allah commands you to entrust authority into the hands of those who are best fitted to discharge it” (4:59), *Khilafat* is a responsibility to be entrusted to the most deserving person who is capable of serving God and His servants, devoting his time and faculties under the authority of the Word of God and examples set by the Holy Prophet of Islam. The Ahmadiyya *Khilafat* believes in promoting peace and harmony by reforming human character from within on moral basis. It rejects the use of force and violence in matters of faith. According to the Ahmadiyya *Khilafat*, the methods to propagate one’s religious convictions should always remain peaceful; that is, encouraging mutual dialogue and gentle

persuasion among various faith traditions. It exhorts to establish fundamental human rights at all levels, and promotes human services.

The Institution of *Shura* in *Khilafat-e-Ahmadiyya*

The Holy Quran makes mutual consultation (*Shura*) incumbent upon the leadership to utilize in policy making and administrative matters (3:160). The Ahmadiyya *Khilafat*, therefore, gives utmost importance to consultation between elected leaders and competent representatives of the Community. *Shura* is a vitally important process under *Khilafat*. At the same time, the members of the Community are fully trained to listen and obey the final decisions made by the leadership in conjunction with obedience to the Commandments of God and those of the Prophet (may peace and blessings of Allah be on him).

### Essence of the Ahmadiyya *Khilafat*

The Ahmadiyya *Khilafat* differs significantly from the misplaced aspirations of some Muslim groups for political and militaristic dominance over

the entire world. The Ahmadiyya *Khilafat* is apolitical; spiritual and religious in nature. Thus, the Ahmadi do believe in the concept of “separation of the State and Church”. While respecting the will of the people to adopt varying political systems that may suit them for beneficial administration of their public affairs, it does not aspire for political authority. Though the ideal Islamic state calls for the head of the government to exercise both the secular and religious authority, the institution of *Khilafat* can and should remain focused on moral and spiritual matters only, providing necessary guidance to the political leaders to the maintenance of justice and social harmony.

While other Muslims wait for a Mahdi who would wage a “bloody” Jihad against the infidels, the Ahmadiyya *Khilafat* holds the motto of “Love for all, hatred for none.” Following the teachings of its founder, it believes and practices the Jihad which entails overcoming sinful and immoral temptations of one’s own self, remaining firm in faith, and improving the quality of social life. It abhors

terrorism, and strongly rejects violence. It teaches loyalty to one’s country, and to respect and obey the law of the land where one lives. Desired change in laws should be brought about through the legitimate legal process, and not through creating chaos and disorder in a country. The Ahmadiyya *Khilafat* is fighting the good fight against ignorance, disease, hunger and immorality. By doing so, it upholds the conviction that it will remain the recipient of the Divine support as long as it is working under God’s Commandments.

To conclude, the Ahmadiyya *Khilafat* has successfully emerged as the leading force among Muslims to follow the precepts set by the Holy Prophet of Islam. It is engaged in establishing faith in the Unity of God all over the world. It teaches the Holy Quran, and promotes knowledge and wisdom. It is exerting to bring uniformity among the people belonging to various races and ethnic groups. It is promoting moral reformation of individuals, teaching mutual love and respect. Above all, the Ahmadiyya *Khilafat* is helping man to establish a living and loving relationship with God. ♦

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Dear Humanity First supporters:

The situation: If you turned on the television or glanced at a newspaper in the last few days, you are fully aware of the devastating natural disasters in Myanmar and China.

In Myanmar, Cyclone Nargis, a Category III Cyclone has taken the lives of more than 125,000 victims, and millions of survivors are in dire need of medical help, food and shelter. China's magnitude 7.9 earthquake has resulted in more than 15,000 deaths and nearly 26,000 people remain buried under the rubble.

What Humanity First is doing: Humanity First (HF) has sprung into immediate action and has assembled teams of doctors and other staff volunteers to travel to both China and Myanmar to setup medical camps immediately. These teams consist of volunteers from the UK and several other countries where Humanity First has already been locally established. HF has provided these critical humanitarian services many times in the recent past (the Asian tsunami, Hurricane Katrina, the Pakistan earthquake, Guyanese floods, the Peru earthquake, and Bangladesh cyclone to name a few) and is ready to help victims through immediate disaster relief operations, as well as the subsequent rebuilding phases in affected communities.

How you can help: As always, supporters like yourself are stepping up and helping in disaster relief efforts through generous donations, and by volunteering for various roles in field operations.



# Perspectives

## “Apes and Angels”

### Where Did We Come From?

**D**on't get excited, I'm not going to talk about the stork or the birds and the bees. Fathers used to be embarrassed when they had to have a conversation with their sons about the birds and the bees. Times have changed. They get embarrassed now for a different reason. These days when a father tells his son that it's time they talked about the birds and the bees, the son answers, "Sure Dad, what do you want to know?"

Human beings have always been curious about their origin. Darwin came up with the theory that we came from apes. And while I've certainly known some people who could be classified as a generation away from the apes, that's no reason to classify the whole human race as monkeys or gorillas.



*For most people, a discussion about our origin takes them to Adam, Eve and Iblees (Lucifer of the Bible). That's a problem right there. The confusion comes in because we try to mix our origin with the appointment of Adam as the spiritual representative of God on earth.*

Our quest to find our origin and the process involved in getting us where we are has benefited many of us. If it weren't for this curiosity, the archaeology departments at colleges and universities would not exist. The "professional" who gets paid for digging in the dirt with tiny toy shovels and the \$1.99 paintbrush would be out of a job. Isn't it amazing what our government pays for under the endowment funds for educational purposes? I know we pay for all of that through our taxes, but I remind everyone what Will Rogers said: "Just be glad that you are not getting all the government you are paying for."

For most people, a discussion about our origin takes them to Adam, Eve and Iblees (Lucifer of the Bible). That's a problem right there. The confusion comes in because we try to mix our origin with the appointment of Adam as the spiritual representative of God on earth.

Let us just keep in focus here how the Holy Qur'an relates the story, in Sura Al Baqarah.

God created Adam as the Khalifa. God taught him certain names. The angels objected that Adam would create bloodshed. Allah said that He knew and that they do not. God told Adam to say the names, to see if he could do it. The Angels who did not know the names were surprised and admitted that they had limited knowledge. The Angels prostrated, except Iblees, because he was arrogant.

Our origin as the human species on this earth and what is being described about Adam are two totally different things from a time standpoint as well as the subject matter. Our problem in this discussion stems from the fact that we try to bring the two into one.

We really don't know how long ago the human species developed. It could be millions of years, or even billions. It's a long time no matter which guess you go along with. Adam was on the earth about six thousand years ago. So there's a lot of time difference right there. Millions of years or billions minus six thousand years equals...well, a whole lot of time difference.

I have heard the following comments at more than one gathering in reference to the quotation of the Holy Qur'an I mentioned above. The following points get raised:

■ **The Angels' reading was that man would shed blood.**

■ **Allah overruled the Angels.**

■ **It seems from what we see today that the angels were right and God was wrong (God forbid).**

■ **Iblees was an angel.**

■ **Adam committed a sin (God forbid) because he went along with Eve.**

**God created Adam as the Khalifa, God taught him the names. The angels objected that it would create bloodshed. Allah said that He knows and that they do not. God told Adam to say the names to see if he could do it. The Angels were surprised and admitted that they had limited knowledge. The Angels prostrated, except Iblees, because he was arrogant.**

Let me get the process of our evolution out of the way first. According to the Holy Qur'an, an evolution did take place. We started out in the water, with no gender. Then couples were made out of one cell, or specie. Then further developments took place and we were shaped to live openly on planet earth. The evolution could have taken millions of years and scientists will continue to figure out how long ago it was. There's certainly no question in anyone's mind that it was more than 6,000 years ago.

Now let's discuss the story of Adam. The verses in the Holy Qur'an do not relate to the creation of Adam. It says that Allah decided to make him His representative (Khalifa). So the discussion of the Angels and everything else mentioned is in that context. Let us see how it can be analyzed in view of this particular context:

1. Adam was taught by God. He proved in front of the angels that he could relate to others what he was taught. Signs were there of him being a good teacher.

2. The Angels were saying that by appointing Adam as God's Khalifa, there will be opposition and that could result in bloodshed. The angels were right because Iblees didn't waste any time in voicing the opposition.

3. Allah's response was that He knows what it will take for humans

to elevate themselves. His plan of teaching through revelation and prophets like Adam is the only way for them to succeed. The fact is that the spiritual, moral and secular progress of human beings has taken place at a much faster pace at the time of the advent of the prophets than at any other time in history.

4. Iblees was not an angel. Angels by definition cannot disobey God. He was the opposing force against God's decision of selecting Adam as His Khalifa.

5. There are angels to obey God and there those like Iblees who disobey because of their arrogance.

The arrogance of Iblees stemmed from the fact that he felt, if anyone, it should have been *him* to have the position given to Adam. He is made of fire. He makes things happen, full of energy. Adam is made of clay. You can mold him, reshape him and he is not strong enough to stand against the opposing forces (according to Iblees).

This story has been repeated throughout history many times. Change the name Adam to Moses and Iblees to Pharaoh: same story, different names. Pharaoh was the arrogant one who wanted to be the image of God on earth. There was no way he was going to accept a person like Moses. The same is true in the times of all the prophets (Allah's khalifas).

It's not really that important how many billions of years ago we started out. Let the scientists and archeologists continue to work on that. (Everyone's got to make a living, right?)

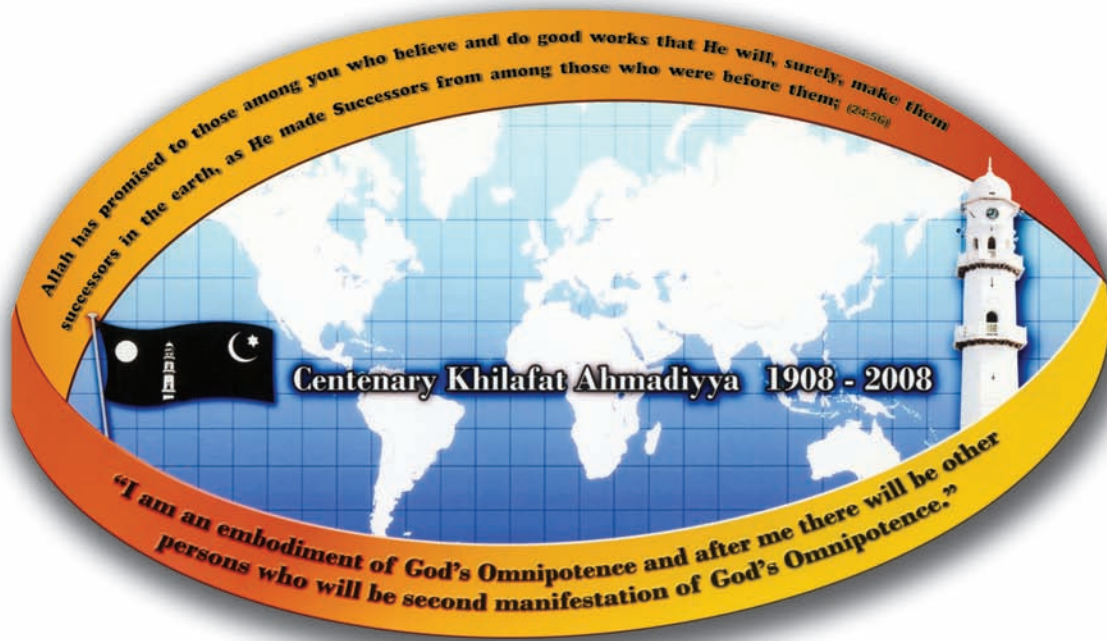
What's important is to understand what our part is in the story of Adam. Are we like the angels who bow down to the person whom Allah sends as His messenger and representative? Or are we the followers of Iblees to reject him because of our arrogance? It is a pattern in the Holy Qur'an, whenever it talks about the prophets of God, it repeats the lines: "Remember the time, We sent Adam."

As a side note, Eve got in that trouble because she was goodnatured, trusting and kind. The nature of woman is such--softhearted and trusting, which is crucial for raising her children. The Holy Qur'an says it was an oversight on Adam's part, not a sin.

You want to know about the "making of Eve from the rib" theory. It's just a metaphoric expression. Just like the rib, a woman protects a man's heart and the organs essential for his life. She is like a separate structure, as the ribs seem to be, yet still part of man's life. She is also flexible, like the ribs, but if you pressure her much, she can break. Man must care for her sensitivities.

Don't waste your time on whether we came from apes or not. Just make sure you don't act like them when God's Khalifa delivers His message.

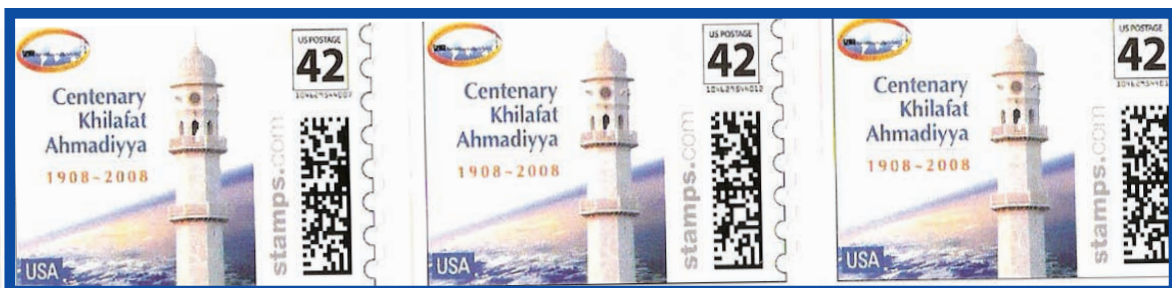
**Falahud Din Shams**



## Ahmadiyya Muslim Community

# KHILAFAT 1908 - 2008

**T**he word Khilafat means succession, and the Khalifa is a successor to a Prophet of Allah whose goal is to carry to completion the tasks of reformation and moral training that were seeded by the Prophet. The community of followers of a Prophet of Allah continues to nurture its faith and practices under the blessing of the institution of Khilafat for as long as Allah wishes.



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