



Majlis Atfalul Ahmadiyya

Tarbiyyati Class

NOOR GROUP

14 – 15 YEARS

NAME :

QIADAT :

AGE :

Khilafat

5 mins	Introduction to the Unit and Work
10 mins importance	Read the first four sections and discuss the need for Khilafat and its importance
10 mins	Discuss the characteristics and the responsibility of the community which is blessed with Khilafat
15 mins	Write a 200 words essay on your bond with Khilafat and responsibilities towards Khilafat based on what you have learned today
15 mins	Read the letter from our beloved Huzoor to the Jama'at and write a reply to Huzoor

Learning Objectives/Aims

- 1 Understand the need for Khilafat and its importance
- 2 Understand the duties and responsibility towards Khilafat
- 3 Develop the bond towards Khilafat

Khilafat according to Holy Quran

(The Holy Quran with English Translation and Commentary, Vol. 4, pp. 1869-1870.)

[24:56] وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

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: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious.

(Surah Al-Nur, Verse 56)

Khilafat – Ahadith

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood." The Holy Prophet said no more (Masnad Ahmad)

Khilafat - The Second Manifestation of God

(Al-Wassiyat, pp. 6-7, Hadrat Masih Maud(AS))

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

kataballaho la'aghlbanna ana wa rosolee

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 there 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.

You should therefore, neither grieve over what I have told you (that the hour of my demise is nigh) nor should you be heart-broken for it is mandatory that you see God's second manifestation. The coming of that manifestation is a lot better for you because it is eternal whose succession will not terminate till the end of days. When I go, Allah will send to you the second manifestation and it will stay with you forever.

How is Khalifatul Masih elected?

(from "Welcome to Ahmadiyyat", The True Islam)

The Ahmadiyya Khilafat is the second manifestation and Allah has assured Ahmadi Muslims that this Khilafat will endure to the end of time. Khilafat provides unity, security and progress for the Jama'at-i-Ahmadiyya. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers.

Election of Khalifatul Masih

Islamic teaching regarding appointment and status of a Khalifa is that the office of Khilafat can under no circumstances be inherited. Rather, Khilafat is a holy trust which is entrusted to a pious member of the Jama'at through election. Islam further teaches that although the Khalifa is appointed through elections, in fact, God Almighty is guiding the members towards election of a righteous and able person as Khalifa. This is such a subtle and spiritual system of appointment of a Khalifa that it might be difficult for worldly people

to understand. Once a person is elected as Khalifa, then according to Islamic teachings all members of the community are required to fully obey him. At the same time, it is required that the Khalifa carry out his duties as Khalifa through consultation and taking into consideration the views of the members. However, it is not incumbent upon him to always accept the views and recommendations of the members.

The Khalifatul Masih (successor to the Promised Messiah and Mahdia.s.) is elected to the office by voting by the members of the Electoral College, which was established for this purpose by Hadrat Musleh Maud Khalifatul Masih IIr.a. During the life of a Caliph, the Electoral College works under the supervision of the Caliph. However, after the demise of a Caliph, the Electoral College becomes completely independent and elects the next Caliph. During the election of the Caliph, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by raising their hands. (Q/A session with Hadrat Khalifatul Masih IVr.a, August 24-26, 2001, Mannheim, Germany)

Ahmadi Muslims firmly believe that it is Allah who selects the Khalifa as he did in the Khilafat-i-Rashida; for whenever an election of the Khalifa occurs, the hearts and minds of the electors are all turned towards the same person. This belief further increases the sense of peace and security that the Khalifa provides for the Jama'at. When a Khalifa has been elected, every man, woman, and child of the community must render complete and utter obedience to him, and reaffirm their Bai'at (allegiance) to him.

Status of Khalifatul Masih

The Khalifatul Masih (successor to the Promised Messiah and Mahdia.s.) is the worldwide Head of the Ahmadiyya Muslim Community. The presence of the Khalifa is a great blessing from Allah for the Jama'at. He is the spiritual leader of every Ahmadi, the beacon of light towards which every member looks for guidance. Whenever, a Khalifa makes a scheme or plan for the community, he does so with Divine guidance and assistance. He is concerned for the welfare of every member of the community. When faced with illness or problems, Ahmadi often write to the Khalifa for prayers, and immediately it seems that their burden becomes lighter.

A Message to Jamaat from Our Beloved Huzoor After His Election

Most precious friends of the Community,

Assalamoalaikum warahamatullahe wabarakatahou

The passing away of Hadhrat Khalifatul Masih IV was like a tremor that shook the entire Community. Indeed our eyes are tear-filled and our hearts grieving and distressed, yet we submit to the Will of our Lord and bow down to His decree. Our hearts resound to the cries of our souls, in that, Inna lillahi wa

inna alaihi raji'oon. We all are [consigned] trusts of God [on this earth] and accept this weighty trial that has come from Him.

How Dear is our Lord Who has sent the Promised Messiah (on whom be peace) in this era to reform the world and to establish the Shariah of the Holy Prophet (peace and blessings be on him) and in order for this great cause to prevail continually has promised a 'second manifestation' that is eternal and shall continue till the Day of Judgment and which transforms the state of fear of the believers at the passing away of each Khalifa into peace through a new Khalifa.

The Promised Messiah ﷺ (on whom be peace) wrote:

"So my dear ones! It has been the way of Allah from the beginning that He displays two 'manifestations' of His Power in that two false delights of the opponents are manifestly demolished. It is therefore not possible that God Almighty should now abandon this long established way. Therefore, do not grieve at what I have imparted to you and do not be heartbroken for you are destined to witness the 'second manifestation' which will be better for you because it is everlasting and its linkage will not be terminated till the Day of Judgment". (Al Wasiyyat. Roohani Khaza'een. Vol. 20 pages 305, 306)

It is a tremendous grace and favour of Allah the Exalted that He changed the state of fear generated at the passing away of Hazoor ﷺ into peace and set the 'second manifestation' in motion through Divine decree. Therefore assist me with prayers, because one individual alone cannot honour the magnificent task that Allah the Exalted has designated to us. Engage in prayers and make these prayers abundant and demonstrate that as ever, today too the 'second manifestation' and the Community is as one being and Inshallah will always remain so.

The 'second manifestation' is an immense gift from God with an objective to unite a nation and protect it from discord. It is that string in which the Community is threaded like pearls. If pearls are scattered about they are neither safe nor do they look beautiful. Indeed pearls threaded in a string alone are secure and at their loveliest. True faith cannot advance without a 'second manifestation'. Therefore keep a link of love, sincerity and devotion with it, make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Imam and this alone is a shield for you against all trouble and strife. Hence Hadhrat Khalifatul Masih II ﷺ (may Allah be pleased with him) said: 'Just as only that branch is fruit-bearing that is attached to a tree and a severed branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Imam. One who does not keep a bond with the Imam, despite having all the knowledge of the world, cannot be of any useful help.'

So, if you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilafat and to firmly hold onto this cord of Allah. All our advancements are inherently dependant

on a bond with Khilafat. May Allah help and support you and may He enable you to be inspired to a supreme sense of sincerity and devotion with the Khilafat e Ahmadiyya.

Wassalaam,
Khaksar
Mirza Masroor Ahmad
Khalifatul Masih V

London 11th May 2003

Salat

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|--------------------------------|---|
| 5 mins | Introduction to the Unit and Work |
| 5 mins | Discuss the importance of Sala'at |
| 15 Mins
رحمہ اللہ تعالیٰ IV | Read out from the section 'Prayer' by Hadrat Khaliftul Masih |
| 10 mins | Write Five Do's and Five Don't's which will make your Salat more acceptable to Allah |
| 15 mins | Write an essay of 200 words or less on Importance and benefits of congregational prayers (use the article "Prayer" by Hadrat Khaliftul Masih IV رحمہ اللہ تعالیٰ) |

Learning Objectives/Aims

- 1 Understand the benefits and importance of Salat
- 2 Understand the etiquettes of Salat and Mosque
- 3 Understand the Philosophy of Salat

Holy Quran on Salat :-

1.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝

Verily, prayer is enjoined on believers (to be performed) at fixed hours (4:104)

2.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

Surely, success does come to the believers, who are humble in their prayers (23:2-3)

3.

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٣١﴾

Surely those who follow the Book of Allah and observe Prayer and spend out of that which we have provided for them, secretly and openly, are pursuing a commerce that suffers no loss, for Allah will give them their full reward, and will add to them out of His bounty. He is surely, Most Forgiving, Most Appreciating. (35:30-31)

From Hadith we learn

1. The Holy Prophet ﷺ asked, "If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?" They replied, "No dirt would be left on him." The Holy Prophet ﷺ said : "This is the case with Salat (the five daily prayers). Allah Makes the Salat wipe out sins." (Sahih Bukhari)

2. I asked the Holy Prophet ﷺ: Which action is dearest to Allah? He answered: Performance of Salat (Prayer) at its proper time." (Sahih Bukhari)

3. Abu Hurairah relates that the Holy Prophet ﷺ said: The first item in respect of which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of honor and glory will say: Look, if among the voluntary acts of My servant there is anything that would make up his shortcoming in respect of his obligations. All his obligations would be checked up in that manner.

The Promised Messiah ﷺ says :-

I do not find adequate words to express the faith that I have in recovery of the sick through the prayer. The Physician goes up to a certain stage and he stops there and loses hope. Further to that, it is God who opens up the way through the prayers. The understanding of the prayers is the real comprehension of the Divine and trust in God the Almighty. One should go beyond the limits that the people have fixed and he should be full of hope. If one does not do that, his life is no better than that of a dead person. It is at this stage that a man begins to recognise God.

I like Maulvi Roomi's couplet to the effect that, "O you who have studied wisdom of the Greeks, you should also study the wisdom of the people who are full of faith."

When a common man thinks that the matter has reached the stage of despair, God the Almighty starts making some changes which are not ordinarily visible and the matter is cleared up (it results in success).

I receive quite a large number of letters for prayers and I pray for all those who write to me for this purpose, but most of the people do not comprehend the philosophy of the prayer. They do not know that great concentration is needed to get the prayers accepted. The fact is that to pray earnestly is no less than accepting a sort of death. (*Malfoozat Vol. 7, pg. 386*)

Etiquettes in a Mosque

A mosque is a place dedicated to the worship of God. Muslims are enjoined to observe the *Salat* in congregation. If one is unable to reach a mosque conveniently, or the journey to the mosque is unsafe, the *Salat* may be observed wherever convenient. The Holy Prophet^{saw} said that the whole earth had been sanctified and made a mosque for Muslims.

- ◆ As a mosque is a place of worship, it is forbidden to indulge in petty conversation or make any noise in it which could disturb others in their devotions.
- ◆ As the *Salat* involves prostration, it is necessary that the floor of the mosque be kept absolutely clean. It is therefore forbidden to enter a mosque (the portions reserved for Prayer) with shoes on.
- ◆ The mosque should be used only for worship and remembrance of Allah and related purposes. Purely worldly activities should not be carried on inside the mosque.
- ◆ As a mosque is a place of congregation for people from various backgrounds, care must be taken to maintain a high standard of personal cleanliness.
- ◆ As worship of Allah requires full concentration, a mosque should not contain pictures, paintings, images or any other object which might distract attention. No music is permitted in a mosque.

Etiquettes of Salat

- ◆ During *Salat* you must not look around, talk or answer anyone.
- ◆ If you join a congregation late i.e., when they have already finished some *raka`aat*, you should not finish your Prayers when they do. Instead you should stand up when they finish, without ending your Prayer and complete your Prayer by performing the *raka`aat* that you missed.
- ◆ You must try and reach the mosque in time for the Prayers, but if you happen to be late, don't run or push others to join the congregation, but walk briskly with dignity towards Mosque.
- ◆ You should fully concentrate on the Prayer rather than thinking of other things. During Prayer, pay full attention to Allah as if you are seeing Him, or at least, He is observing you.
- ◆ The head should be covered while praying.
- ◆ Do not walk or pass in front of those who are engaged in Prayer.
- ◆ A woman can lead *Salat* only in a women's congregation. She should stand in the middle of the first row among other women and not ahead of the first row.
- ◆ If the Imam forgets and commits a mistake while leading the Prayers, the followers could remind him by saying *Subhaan-Allah* (Glory to Allah) loudly, but if the Imam does not correct his mistake, the followers should still follow him. When a mistake is made in the Prayer, it should be rectified by two prostrations at the end of the Prayer.

THE PRAYER
From An Elementary Study of Islam
By
Hadrat Mirza Tahir Ahmad, Hadrat Khaliftul Masih IV رحمته تعالیٰ

Worship is common to all religions. What differs is only the manner and style of worship. That which is unique in Islamic mode of worship is that it contains features from the mode of prayers found in other religions. Some people pray to God in a standing posture and some in a sitting posture. In some religions people remember God by kneeling to Him, while others bow down to Him. Some stand before Him with folded arms, and others with arms hanging at their sides. In short there is no single mode of worship common to all religions as a whole. It is fascinating however to note that Islam instructs its followers concerning the manner of prayer so comprehensively, that all the postures of worship found in other religions are symbolically represented in the mode of Muslim prayer. Another step forward in the direction of ushering in an era of universal religion, it seems.

The institution of Islamic prayer is a most highly developed system, covering every human requirement. It should be remembered at the outset that the purpose of worship is not just bowing to a superior being and paying homage to His greatness, as if God created man only for satiating His egotistic desire of being praised. All the purposes mentioned in relation to the philosophy of worship and the manner in which a Muslim is required to conduct his prayer, makes it manifestly clear that the benefit of prayer is drawn by the worshipper himself and in no way can it be taken as a favour to God. The Holy Quran declares that God does not stand in need of mens' praises. He is so great in His nobility and so sublime in His character that the praises of His creatures do not add anything to His magnanimity and majesty. The Holy Prophet of Islam صلی اللہ علیہ وسلم once mentioned that if the entire mankind had turned away from God and committed the worst possible sins, one and all, they would not diminish His universal grandeur even as much as when someone dips a sharp needle into a vast ocean; the water one finds adhered to the surface of the needle would be far more than the sins of the entire mankind could take away from the glory of God.

So, worship in the Holy Quran is only prescribed for the sake of the worshipper himself. It is a vast subject, and we can only illustrate a few points in relation to this as mentioned in the Holy Quran and the traditions of the Holy Prophet of Islam صلی اللہ علیہ وسلم.

Remembrance of God and pondering over His attributes during the prayer helps man in refining his spirit, bringing it more into harmony with the nature of God. This is central to the Islamic prayer. Man was made in the image of his creator, and he must ever strive to gain closeness to Him. This is a lesson in nobility which is ultimate. Those who train themselves to think like God and to act like Him within the limitations of the human sphere, constantly improve in their relation to all other human beings and even other forms of life.

In human terms it can be better understood with respect to mother's attitude towards her children. For the one who truly gains nearness to a mother, all that is dear to the mother will naturally become dear to him as well. Acquiring the attitude of the creator is like acquiring the attitude of an artist to his works of art. It is impossible for one to be near God and distance himself from His creation. Again, the term used for worship in the Quran is derived from a word which is so significant and different from terms used in other religions. Ain, Be, Dael ('A', 'B', 'D') are the three root letters which have the basic meaning of slavery. Like a slave who loses everything to his master and follows him in all respects, the worshipper in Islam must do the same in his relation to God. The infinitive used for worship has the connotation of following in the footsteps of someone. That is the ultimate in the imitation of God's attributes.

The Quran also says:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily, Prayer prevents the worshipper from indulging in anything that is undignified or indecent. Surah Al-Ankabut (Ch. 29. V 46)

This verse has both positive and negative connotations, both highly essential for cultivating ideal human conduct. Thus in its negative connotation, it helps the worshipper by liberating him from sins of all types. In its positive connotation it educates man, fines his character and cultivates his qualities to such sublimity as he becomes worthy of communion with God.

Another area which is highly important in this regard is the role worship plays in developing one's soul. According to Islam, each human soul in relation to the carnal human body can be likened unto a child in the uterus of the mother. To give birth to a healthy child requires so many influences that are constantly transferred from the mother to the embryo and the child at a later stage. If the mother's influences on the embryo are unhealthy, the child is born as congenitally ill; if they are healthy then the child is born enjoying perfect health. Of all the influences that work towards the making and modification of the human soul, prayer is the most important single factor.

The institution of Islamic prayer is rich in so many profound lessons as are not found even fractionally in other religions. Islam admonishes both congregational and individual prayer. The congregational prayers are held in a manner which is amazingly well organised and meaningful.

There is one leader who leads the congregation in all such prayers. That leader is not an ordained priest; anyone whom the people consider worthy of this task is chosen as the 'Imam'. The assembly is admonished to be arrayed behind the Imam in perfectly straight lines, each worshipper standing close to the other, shoulder to shoulder, without any distance between the two worshippers. They follow the Imam perfectly in everything that he does. As he bows they bow, as he stands they stand. As he prostrates they prostrate. Even if the Imam commits a mistake and does not condone it even after a

reminder, all followers must repeat the same. To question the Imam during the prayer is not permitted. All face the same direction without exception, facing the first house of worship ever built for the benefit of mankind. No-one is permitted to reserve any special place behind the Imam. In this regard the rich and poor are treated with absolute equality, so also the old and the young. Whoever reaches the mosque ahead of others has the prior option to sit wherever he pleases. None has the right to remove others from the place that they occupy, except for reasons of security etc., in which case it becomes an administrative measure. Thus the Islamic system of prayer is rich not only in spiritual instruction, but also in communal and organisational instruction.

All mosques are frequented five times a day, a task which appears to be over-much demanding to a casual observer. This aspect should be further elaborated to build a more comprehensive picture of the role of congregational prayers in the Muslims' way of life. Of course in an ideal Muslim society, where mosques are provided within reach of almost every citizen, the five time congregational prayer becomes a routine way of all Muslims' life. The midday prayer, which ordinarily is more problematic, is performed in Muslim societies during the midday break from work. Thus it is not only a lunch break, but is slightly extended to accommodate the performance of prayer as well. The next prayer after the midday prayer is the afternoon prayer, which is performed almost immediately after return from an ordinary day's work. Then no prayer is permitted until after sunset. The time between the two is spent in outdoor activities like sports, shopping, walks, visits to friends and relatives etc. It is a period of relaxation in which prayers are practically forbidden, except for the quiet remembrance of God which becomes a constant feature with some believers. At sunset, the night of the believer begins with the sunset prayer, after which there is again a time for relaxation, dining, and so on. The night is capped before retirement with the last prayer which is called Isha. It is discouraged to stay awake after Isha in wasteful occupations of gossip and vain talk etc.

The Muslims are encouraged to acquire a habit of early to bed and early to rise. The day, next morning, begins routinely in the small hours before dawn. The prayer which is performed at the end of the night is called Tahajjud. It is not obligatory, but is a very highly emphasised optional prayer. The dawn ushers in the time for Morning Prayer, which is called Al-Fajar. Optional prayers are not recommended between Fajar and sunrise, for obvious reasons. Then till Zuhar, the midday prayer, only two optional prayers are mentioned; otherwise the pre-Zuhar period is expected to be spent in normal day to day activities.

Looking at the institution of prayer in Islam from another angle, it is intriguing to note how well organised, disciplined and comprehensive it is. There are certain prayers of congregation in which recitation of the Quran is done in a loud, audible voice, in a semi-singing tone, which does not exactly conform to the concept of singing, but which has a rhythmical tone that is deeply penetrating. The Holy Prophet (sa) also advised that there should be a shadow of sadness in the tone in which the Quran is recited; this makes it more touching, with the meaning of the verses sinking deeper into the

recesses of the heart. In some prayers, particularly the two afternoon prayers, there is no loud chanting; this goes well with the general mood of the time. Even the birds cease to sing during the early parts of the afternoon, and there is a general air of silence covering the hubbub of normal work. The morning prayer, the prayer after sunset and the prayer after the fall of night all include periods where chanting of verses is the routine practice.

The prayer can be further divided into two categories. As against congregational prayers, individual prayers are also highly emphasised. In congregational prayers, society pays homage to God collectively and openly. In individual prayers, emphasis is laid on privacy, and there should be no effort to display such prayers to anyone. Similarly the late night prayer is performed in perfect privacy. Members of the same house try to find their own niches, and even husband and wife try to say their prayers separately so that communion with God becomes a highly personal affair.

It has been observed that the institution of the five time congregational prayer has worked very well, for over fourteen hundred years or so, for the protection and preservation of this holy institution. The mosques have been the mainstay in keeping this noble institution alive. They also serve as education centres for young and old, and throughout history they have played the most prominent role in religious teachings and instruction.

The places of worship in Islam, whether congregational or private, are kept meticulously clean. Everyone is expected to take his shoes off before entering such places. Although in every prayer the worshipper has to touch the floor with his forehead, sometimes briefly and sometimes for longer periods, it is surprising that no skin diseases have been transferred from forehead to forehead in the Muslim society. Some may attribute this to the high standard of cleanliness and some to the blessings of God, but this is a well observed fact.

As far as the contents of the prayer go, they are of two types:

1. A formal routine recitation of verses of the Quran and other prayers which are done essentially in the language of the Quran, which is Arabic. All worshippers are expected to know the meaning of what they are reciting, otherwise they will deprive themselves of the immense benefit which they may draw from the meaningful recitation. It will make this discussion too lengthy if we were to go into the details of the contents, but such readers as are interested in further study can always consult the relevant literature.

2. To the second category belong the individual prayers in one's own language, in which one is free to beg as he pleases. This second category is controversial in the sense that many a school of jurisprudence disallow such practices and insist on the recitation of only the prescribed form, irrespective of whether the worshipper understands that or not. However, they do appreciate the need for private and personal prayers, so they suggest praying in one's own language after the formal prayer has ended and not during its course. We, the Ahmadi Muslims, recommend and practice the former option

of praying to God in one's own language as one pleases during the formal prayer.

As we have amply demonstrated above, the institution of Islamic prayer is a highly developed one, where the individual is required to pray five times a day, both individually and in congregation with others. Islamic prayer thus plays an important role in the life of a Muslim, and in the spiritual and moral upbringing of the individual

Waqfe Jadid

What is Waqfe Jadid?

On December 27th, 1957 Hazrat Khalifatul Masih II رضي الله تعالى عنه started the blessed project called The New Dedication (Tehrik e Waqfe Jadid). The primary objective of this project was to look after the spiritual upbringing of the members living in the rural communities. The secondary objective was to bring the message of Islam to Hindu population of the country.

What happened after it was launched?

Huzur رضي الله تعالى عنه planned to create a network of Mualimeen (teachers) who should be wholly devoted to the upbringing of the members throughout the length and breadth of Pakistan.

On February 1st, 1958 fourteen such Mualimeen (teachers) were dispatched to selected rural areas of the country. Now the number has reached into thousands by the grace and mercy of God Almighty. Huzur رضي الله تعالى عنه asked the members to donate six rupees each towards this project. However many members donated their farmland for this purpose. Huzur رضي الله تعالى عنه appointed Sahibzada Mirza Tahir Ahmad its first Director (Nazim Irshad)

Up to 1986 the project was intended mainly for the rural communities of Pakistan. However Hadhrat Khalifatul Masih IV رحمه الله تعالى broadened the scope of this project and now all the countries of the world are within the scope of this plan. Huzur رحمه الله تعالى issued a directive in 1984 whereby there is no prescribed amount of donation for this blessed initiative; members can donate as much as they want. Children can make financial contributions as well.

By the grace of God Almighty the scheme is operating very successfully. A lot of useful & productive work is carried out in the vast rural areas.

Waqfe Jadid was the last initiative Hazrat Khalifatul Masih II رضي الله تعالى عنه put forth before the Community.

Rates for Atfal

There are 3 special ranks for Atfal. These are as follows:

Saffe Awwal: £50, Saffe Dom-£25, Young Mujahid: £12.

However, **any** contribution is welcome. The year starts from 1st of Jan to 31st of December. Remember participation is the main thing.

Why should I take part in Waqfe Jadid?

Well let's look at what the Holy Quran says about giving money for such schemes:

“As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan — it will be increased manifold for them, and theirs will also be an honourable reward [\(57:19\)](#).”

What did our beloved Huzur أيده الله تعالى بنصره العزیز say?

Also our beloved Huzur أيده الله تعالى بنصره العزیز has mentioned specifically about children participating in this blessed scheme. In his Friday sermon on 4th January 2008, Huzur أيده الله تعالى بنصره العزیز said that Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ promoted Waqfe Jadid particularly among children. Awareness of the blessing of Waqfe Jadid should be raised among children. Those who will grow up with this awareness in this materialistic world will not only become an asset for the Community their personal lives will also be blessed due to this.

In his Friday sermon on 9th January 2009, Huzoor أيده الله تعالى بنصره العزیز said that efforts should be increased in encouraging children (by Jamaat and parents) and new converts to participate in these blessed financial schemes, even if they contribute a small amount.

So what now?

So there you have it. You should try and give towards this scheme from your own pocket. If you get any pocket money or are given any money as a gift, than you should always try and put a little aside specifically for Waqfe Jadid.

You don't have to pay straight away, make a promise today and try and fulfil it before the end of the year. May Allah bless you in every way.

Islam on Terrorism

Introduction

Terrorism has for millennia been used a tool for striking fear into the hearts of the innocent. The United Nations defines terrorism as:

'criminal acts, including against civilians, committed with the intent to cause death or serious bodily injury, or taking of hostages, with the purpose to provoke a state of terror in the general public or in a group of persons or particular persons, intimidate a population or compel a government or an international organization to do or to abstain from doing any act.' (UN Security Council Resolution 1566, 8th October 2004)

Over the past fifty years Islam has unjustly become synonymous with terrorism. Ruthless and fanatical individuals have attempted to use Islam as a means to justify the promotion of their own corrupt political interests. Terror may well be the reality of such individuals but it does not represent the true reality of Islam.

Islam on Terrorism

Islam is a path by which one finds peace and thus categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of terror, be it committed by an individual, a group or a government. In fact according to Islam, no religion can sanction violence and bloodshed of innocent men, women and children in the name of God, since all religions came from God Who sent His prophets to create peace.

The word Islam literally means peace which is the antonym of terror and it is the obligation of every Muslim to uphold peace. The Islamic doctrine is at its most excellent contained within the text of the Holy Qur'an and noble example of Muhammad ﷺ. The injunctions within the Holy Qur'an and the example of the Holy Prophet ﷺ represent the standards by which Muslims are obliged to conduct themselves. The Holy Qur'an describes true Muslims as those who:

...walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!' [Holy Qur'an Ch.25: V.64]

Regarding the sanctity of life, the Holy Qur'an states,

...whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso gave life to one , it shall be as if he had given life to all mankind. [Holy Qur'an Ch.5: V.33]

The same can be observed from the saying of Muhammad ﷺ:

'The biggest of great sins are (1) to join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement, or said, to give a false witness.' (Book of Bukhari)

Furthermore, in what is known as his farewell sermon, Muhammad ﷺ said,

'...to take anyone's life or his property or attack his honour is as unjust and as wrong as to violate the sacredness of this day, this month and this territory.'
(Six authentic books of Prophetic tradition)

This leaves no doubt in one's mind that in Islam there is no justification whatsoever for terrorism.

Creating Disorder on Earth

Terrorism is a brutal and cruel act used to destabilise and fragment societies and organisations. Fear has long been the chosen weapon of individuals whose hearts are filled with hate and corruption. Rather than being a cause of disunity, Islam passionately advocates peace, unity and respect between all mankind. As has been mentioned, Islam literally means peace and submission to the Will of God.

In submitting to the will of God Islam teaches that a person should try and inculcate God's attributes into his or her everyday life. Of God's beautiful attributes are the Compassionate, the Merciful One, the Source of Peace, the Shaper of Beauty and the Loving One to name but a glorious few. What is of particular interest is that according to Islamic tradition the attribute of, 'he who causes fear', is not attributed of God.

Since Islam's birth it was always the example of Muhammad ﷺ that he would only attempt to create peace and repel disorder and corruption. This was the example of Muhammad ﷺ and indeed a teaching championed in the Holy Qur'an:

[41:35] And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.

A true Muslim is he who comes to realise in his heart and soul that he was created by God for a greater purpose than to hate and instil fear. Rather, his good and righteous heart permeates through his limbs causing his every action and word to become a safe haven for all, this is the true meaning of the Arabic word 'mu'min' meaning to be a believer. Such a person is a just person and treats others with equity as stated in the Holy Qur'an:

[5:9] O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with

justice. Be *a/ways* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

Suicide Bombings

A common method of inflicting terror upon people is by means of suicide bombings. Such attacks are opposed the injunctions and very spirit of Islam. The Holy Qur'an clearly sets out the prohibition of the taking of one's own life ie suicide,

...And kill not yourselves. Surely Allah is Merciful to you. And whoso does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah. (Ch.4: V.30-31)

In accordance with the Islamic teachings, suicide is akin to murder and is thus strictly forbidden. As has already been stated, the Holy Qur'an forbids murder stating,

...whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso gave life to one , it shall be as if he had given life to all mankind." (Ch.5: V.33)

The forbidding of suicide is further observed in the saying of Muhammad ﷺ,

'... And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him.' (Book of Bukhari)

It should be clear from these statements that suicide is unconditionally forbidden. Furthermore, when it is used as a mechanism to murder innocent people it becomes an even greater sin. As a protest against intentional suicide

Muhammad ﷺ has forbidden Muslims to observe the funeral prayer of a person who commits suicide unless this act was as a result of the individuals mental incapacity.