

Ahmadiyya Muslim Community, USA

Khilafat-e-Ahmadiyya

1908 • 2008

Paradise on earth through Caliphate

Ever 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 society. Under those circumstances, a system of tribes and clans evolved. Each tribe came up with their own rules to live by that 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 some human beings started to travel and the tribes started to get together and make bigger societies, it gave rise to a new system of kings taking over larger areas. Eventually, it evolved into combining the kingdoms into bigger political structures and there were emperors who ruled over many kings.

Under all of these systems, the conversations and debates still take place as to what is the best system for the human



His Holiness Mirza Masroor Ahmad, Khalifatul Masih V meets dignitaries in Canada.

According to the Holy Quran, 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 Caliph on earth and taught him knowledge directly.

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 and the debate 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.

God's System

According to the Holy Quran, 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 Caliph 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 the spiritual guidance through

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His caliph Adam because it was fundamental to the inner peace and happiness of the human beings.

As the human beings developed themselves physically and spiritually, God responded to them with series of His Caliphs, which we refer to as the Prophets to keep up with the level of the human understanding and achievements. Prophet Noah was taught to further the spiritual status of human beings and Prophet Abraham established the unity of God in such a manner, which was unprecedented in anticipation of uniting the human race in a single bonded society.

Holy Prophet Muhammad^{saw} brought the final teachings in the shape of the Holy Quran through which God gave the human beings 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 since their beginning.

Caliphs Of God & Caliphs of Prophets

The Caliphs of God (Prophets) had a limitation. As human beings, they had a limited life span. Sometimes it was not enough time to accomplish all their goals and objectives assigned to them. Therefore, a system of Caliphs of the Prophets evolved. In some cases the Prophets ap-

pointed their caliph in their lifetime and in other cases, the followers of the prophet elected one after his passing away. The function of the caliphs 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 Caliph 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 caliph of Jesus took his message to other lands where the Israelites had established themselves. The caliphs of Prophet Muhammad^{saw}, Abu Bakr, Omar, Othman 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 caliphs under one prophet succeeded and not under some others. For example, after the first four caliphs under Prophet Muhammad, it changed into a kingdom and it was not a pure system of caliphs as it started out to be. 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 Quran has pointed out the previous appointments of caliphs so we can analyze and learn from the experiences of various societies that evolved under these systems.

The Promised Messiah

Hazrat Ahmad appeared as the Caliph 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 the peace on earth and the establishment of paradise on earth will take place at 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 Quran.

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 Caliphs. A system of electing Caliphs was established to continue his mission throughout the world a hundred years ago and currently we are living in the time of his fifth caliph. As the Promised Messiah foretold this system of caliphs will stay with us for the rest of this cycle of human race.

System of Caliphate

The system of Caliphate 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 posi-

tion and therefore does not run a campaign to run for elections. One who votes for him at the election fulfils his duty and does not do any favor to him and therefore, the caliph 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 Quran.

Under this system of Caliphate, there are no taxes; it is run exclusively with voluntary contributions of the members of the community. This keeps the outside influences impossible. 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 caliphate, members pay voluntarily and consider it a blessing.

The relationship of the Caliph with his members is a combination of love and authority. The caliph is the ultimate authority under this system. However, the caliph has a 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 Caliph loves them and has their interest in mind at all times.

System of Government

Alongside the system of caliphate, there always will be a system of government. So the question arises which system is better for human beings. The Holy Quran gives preference and promotes a system, which is based on consultation but does not rule out any other system as a bad one as long as it is based on true justice. There were kings such as David and Solomon whom God declared as Prophets (His Caliphs 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 answer-

able 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 because a person desirous of a position should not be given that position. It declares that God's blessing will not be with any such person.

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

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

Promised Messiah's Caliphs

The Promised Messiah's community has shown tremendous progress under his caliphs in the first one hundred years. There are missions in over 180 countries, mosques being built all over the world and literature being made available in almost all the known languages. It has established a system of religious administration following the Islamic principles exclusively.

Under this system, it is astonishing to see that no terrorism activities have taken place in this community. It is even more noticeable when we consider that it has members all over the world from all ethnic, geographical, racial and political lines. In such a wide variety of membership, it is miraculous that not a single incident of such unlawful and inhumane activity has taken place. Its members act under the instructions of its caliph as one unit. When the persecution takes place in Pakistan, India, Bangladesh or Indonesia

and they are told to show humility and humbleness, that is exactly what they do. They do not lose their tempers but show patience as they are instructed. On the other hand, this organization has produced the first Muslim winner of Noble Prize in Physics and one unprecedented personality of holding the office of Chief Justice of International Court of Justice and the Chairman of the United Nations General Assembly.

It is under this system that a town was established in Pakistan, named Rabwah, under the guidelines established by Islam. This is an important factor that needs to be looked at because it provides a practical proof how a town should run its affairs. In this town the basic needs of the people were taken care of. No one was homeless, the basic food was available to anyone, water sources were available to people free of charge and the system was in place to make sure that other needs of widows, orphans and poor were taken care of. In essence, the basic requirements established by God through Adam (His first Caliph) were fulfilled. At the same time, the religious and spiritual training of its citizens was looked after.

The streets, mosques, schools and hospital were built with the volunteer community based efforts. The rich and the poor hauled bricks and felt proud that they were part of building their own town. Education was made available to anyone male or female and was promoted constantly.

It was a model city to be copied until 1974 when the laws were changed and it was not 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 the society even in a third world country where the resources are scarce.

Establishment of Paradise on earth

The Promised Messiah announced a New World Order in his book Al-Wasiyyat (The

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The Bai'at

Initiation into the Ahmadiyya Muslim Community by Hazrat Mirza Ghulam Ahmad of Qadian, The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to

Conditions of Bai'at

SUMMARY OF FRIDAY SERMON

by the Head of the Ahmadiyya Muslim Community, August 29th, 2003

In this Friday Sermon, His Holiness Mirza Masroor Ahmad, Khalifatul Masih V picked up the remainder of the on going subject of the "Conditions of Bai'at" (Initiation) from Germany's 28th Jalsa address. Hazuraba began by elucidating Condition 7. It reads:

'That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.'

Ahmad said having first displayed his arrogance, it was from the beginning that Satan chose to mislead mankind from becoming servants of the Gracious God, entrapping them, above all, in the ensnare of arrogance. Therefore, he said, one must never underestimate the misdeed of arrogance. Unless arrogance is replaced with humility it is very likely that it will make an onslaught and resurface.

Ahmad cited two Quranic verses (17:38 and 31:19) explaining the iniquity of pride and arrogance. He said that at times as a consequence of arrogance men mete out brutal treatment to their families while maintaining an amiable exterior to the outside world, their retribution manifests itself when the children, in particular the sons, grow up and take retaliatory actions. Similarly powerful nations subjugate and humiliate under-developed countries. Today this is the main cause of disorder in the world. These nations seem oblivious to the fact that their obliteration can take place when it is Allah's will to shatter arrogance.

Relating many ahadith to illustrate the perils of arrogance Ahmad said that on the Day of Judgment the furthest from the Holy Prophet (peace and blessings be on him) would be the arrogant and those

who brag and that one whose heart has even a particle of arrogance would not enter Paradise, he explained that arrogance is rejection of truth and to have a contemptuous attitude towards people. The Holy Prophet (peace and blessings be on him) taught us that grandeur and greatness is the exclusive mantle of Allah and that those who try to, as if, seize it from Him shall be severely punished.

Ahmad said that the Promised Messiah (on whom be peace) enjoins that on the Day of Judgment next to shirk (associating partners with Allah) there will be no other evil like arrogance. He read extracts from the august writings of the Promised Messiah (on whom be peace) explaining ways and means to avoid the pitfall of arrogance. He further stressed the need to be humble and said that the most excellent way to purify oneself was to shun all manner of arrogance, be it of knowledge, one's lineage, wealth etc.

Referring to the ahadith and writings of the Promised Messiah (on whom be peace), Ahmad emphasised the need to replace arrogance with humility and meekness and to inculcate a state of lasting humbleness. He said that the Holy Prophet (peace and blessings be on him) would pray to Allah to be in a continual state of meekness and to pass away from this world in a similar state.

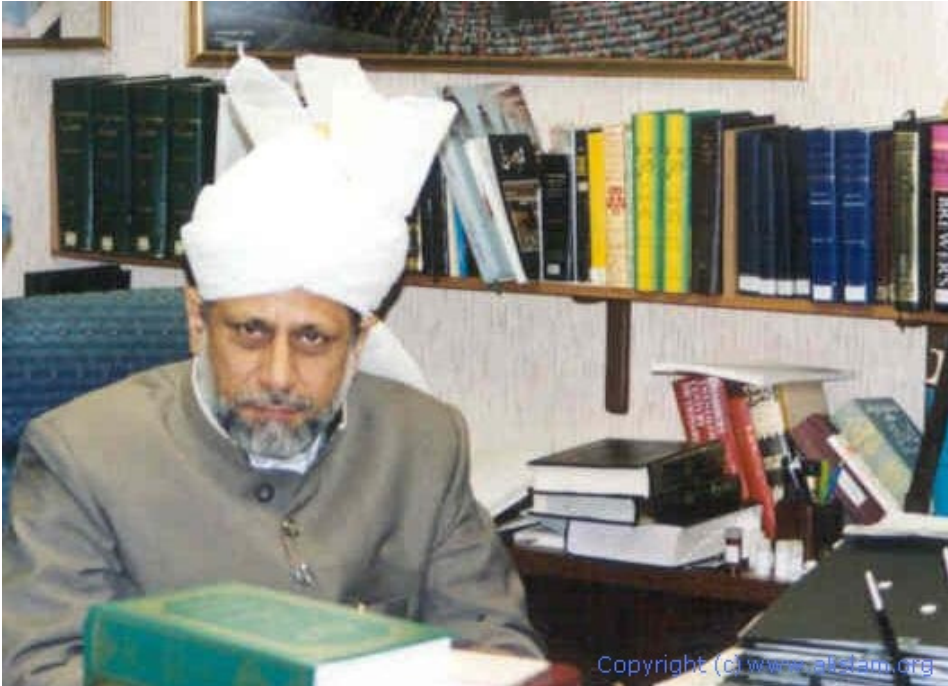
Next Ahmad delved into Condition eight of the Bai'at. It reads:

'That he shall hold faith, the honour of faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.'

Ahmad said this is a promise that we repeatedly make during our various gatherings of the Community and its significance is in the fact that one requires to continually work at and strive towards the objectives that one, who has taken the

Conditions of Bai'at

Responsibilities of an Ahmadi



His Holiness Mirza Masroor Ahmad, Khalifatul Masih V

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pledge of allegiance, aspires to. Ahmad cited some Quranic verses, including: 'And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend.' 4:125

Ahmad said that this verse contains a synopsis of Islam and explained that Allah immensely rewards those who work in His cause, their wealth and their children are never wasted and the Lord Himself always recompenses one who expends one's life in His way. Ahmad said the Holy Prophet

(peace and blessings be on him) enjoined that Islam equates to handing over one's entire being to Allah. The Promised Messiah (on whom be peace) said that salvation does not necessitate spilling of blood or penance, only sacrifice of the self. This is what Islam is; to submit one's soul with absolute and complete willingness at the Divine threshold. This is the perfection of divine love and divine knowledge.

In conclusion, Ahmad prayed that may Allah enable us to put all this into practice.

Synopsis of the Khalifa's Friday Sermon, courtesy of Alislam.org

The Bai'at

face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Translated from Ishtehar Takmeel-e-Tabligh, January 12, 1889)

The book: "Conditions of Bai'at: Responsibilities of an Ahmadi," can be accessed at www.alislam.org.

Responsibilities of an Ahmadi



Hazrat Mirza Ghulam Ahmad
Promised Messiah and Mahdi

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 Quran. 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.

Will) under the Divine guidance. Under the program outlined the human beings will accomplish tranquility, peace and paradise on earth under the system of Caliphate after him. The Caliphs 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 community worldwide.

A New World Order can only be established when there are no borders, nor political priorities and the needs of the human beings 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 Caliphs and in accordance with the 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 Quran. 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 to go to him and give him his greetings of peace even if they would have to travel on their knees in snow. You will find that for today's problem, 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

Caliphs 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".

Note:

Under the guidance of the Amir Jamaat USA, the above article is a summarized presentation of various aspects of the system of Caliphate especially as it relates to the Ahmadiyya Muslim Caliphate founded on the prophethood of the Promised Messiah. This is an invitation to all Ahmadi writers to expand on various aspects and points covered in this article. We would appreciate writers to take up ideas and sub-headings from these articles and submit them as we celebrate the one hundred years of our Caliphate (1908 to 2008).

Please send your articles to Khilafat Centenary Celebration Committee, Baitur Rahman Mosque, 15000 Good Hope Road, Silver Spring, MD 20905.

Falahud Din Shams
March 25, 2007

Al-Wasiyyat , Khilafat and Al-Jannah

Dr. Nasim Rehmatullah , Naib Amir, USA

Part 1 of a continuing series on Khilafat

The ultimate in Al Jannah on earth was the coming of The Holy Prophet (saw) .The advent of The Holy Prophet (saw) is described metaphorically as the appearance of God Almighty. He had attained the stage of Ruh ul Amin—The Spirit of Security, a state beyond the imagination of man; a state of getting together with God. A state of Perfect Unity – Dana Fa Ta Dalla (53:10). The Holy Prophet^{saw} became the mirror reflecting Divine Attributes. He was Al Abd. The Holy Quran calls him Abdullah (72:20)—The Servant of Allah; the Exemplar par excellence.

For the latter days God in His Mercy sent us the servant of The Servant — Ghulam Ahmad. It was revealed to the Promised Messiah (a.s) Inni Anzaltu Ma aka Al-Jannah : I have caused Paradise to descend with thee.

Although the presence of prophets of God amongst mankind is Paradise on earth, the revelation to The Promised Messiah (a.s) would indicate that God would through the The Promised Messiah (a.s) institute a dynamic system that would lead to God and Paradise for the coming generations.

The dynamic system consists of two components 1) Al Wasiyyat 2) Khilafat . Al Wasiyyat requires continued struggle, effort, sacrifice and righteous conduct and leads to the reward of Khilafat. Khilafat fosters unity, quality belief in The Unity of Allah and provides Divine Proximity. Al Wasiyyat and Khilafat are interdependent and lead to the reward of Al Jannah.

The Promised Messiah^{as} instituted the system of Al Wasiyyat in 1905 so the ensuing Divine Blessings of Khilafat will continue till the end of times.

The Promised Messiah^{as} came to revive this Ummah and foster a spiritually elite Ummah that would through its efforts and sacrifices and fortified by the prayers of The Promised Messiah^{as} and the Grace of God would evolve spiritually through the stages of Kafur (76:6) , Tafjir (76:7), Zanjabil (76:18) and Salsabil (76:19) and be the recipients of Ruh ul Qudus [Fe Hey Min Ruh Hey Na (6:13)] and become Al Sabiqun (56:11) and Al Muqarabun (56:12).

The Holy Quran says Khilafat is “ Promised to those amongst the believers (who have quality faith) and who do good works ...” (24:56) That means Khilafat is dependent on a minimum of a core group of believers who are truly righteous and who do good works and thereby benefit the rest of the mankind by their service and by ensuring that Khilafat continues.

This is what was envisioned in Al Wasiyyat by The Promised Messiah (a.s). The Promised Messiah (a.s) desired that most Ahmadis be that core group of people

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Al-Wasiyyat , Khilafat and Al-Jannah

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who are designated “Kuntum Khaira Ummatin- The best people raised for the good of mankind” (3 : 111) . That is, Ahmadis , by their sacrifice, their righteousness and their good deeds should ennoble the rest of mankind.

The Holy Quran clearly mentions the concept of Al Wasiyyat in the following words “Allah has purchased from the believers their lives and their wealth (for what price?) for the Paradise they shall have...” (9:111) This verse is amplified by the verse of The Holy Quran “ Never shall you attain quality righteousness unless you spend out of that which you love..” (3: 93) The word used in this verse for quality righteousness is Al-Birra which means goodness and righteousness of a high order. It means to acquire quality righteousness and quality faith in The Unity of God our efforts and sacrifices should be of a high order. We should sacrifice the things we love the most.

Al Wasiyyat encourages a practical manifestation of this verse and is a tangible indicator of a person’s sacrifice and his/her commitment to achieve quality righteousness and its ensuing benefits. Al Wasiyyat is the means to be counted and rewarded as the “ Shakireen” (3:145)

The Holy Quran says “Wa IZal Jannato uzlefath - When Paradise is brought near ..” (81: 14). Hadhrat Khalifatul

Masih II in a sermon delivered on August 26 1932 in explaining this verse noted “ Allah has blessed us with a great opportunity. Paradise has been made approachable. The system of Al Wasiyyat is our path to this...”

Hadhrat Khalifatul Masih Al Khamis in a series of discourses has advised the Jamaat to increase the quality and quantity of their salat and worship of Allah, and that they increase the quality and quantity of their material sacrifices and more and more of us should participate in Al Wasiyyat. Hazur said “ The Promised Messiah (a.s) has shown us the most comprehensive way of acquiring goodness and moving in the direction of progress and a good ending. That way is the system of Al Wasiyyat. We must commit to it and participate in it as best as we can so a time will come when Allah will say “ Fad Khuli Ibaadi Wad Khuli Jannati— So enter thou amongst my chosen servants and enter thou My Garden .” (89: 31-32)

The Promised Messiah (a.s) said : Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor. Every nation is busy loving the world and no one is paying attention to matters which please God. Now is the time to enter this door fulfilling all its requirements so you may become recipients of The Special Prize from God.”

Editor: Continued to the next issue of Khilafat-e-Ahmadiyya.

Khilafat Centenary Jubilee Celebration

A Letter from the Ameer

The need today is to remind ourselves of another opportunity of the time, namely Khilafat Centenary Celebrations and the commitment expected of the USA Jamat.

There is a need to collect \$5M this financial year and the next, so that we can conduct the entire program in an appropriate manner. Insha’Allah.

There are other programs which will be developed over this year 2007 so as to pay a befitting tribute to the Divine grandness of the occasion. However, we need to strengthen our financial underpinnings to help the rest of it.

It is appealed from every Ahmadi to respond to the drive by your respective missionaries and Naib Umara to make this successful.

Another aspect of today is to mingle with our fellow man without distinctions of ethnicity, financial discrepancies, or status. Let us visit our fellow man with gifts, as a family. Let us do it in a fashion that will embody the erasure of such distinctions. Insha’Allah.

This will gladden and bless your hearts and be a source of happiness to Hazrat Khalifatul Masieh Al-Khamis.

Wassalam, Khaksar
Ahsanullah Zafar, Ameer

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