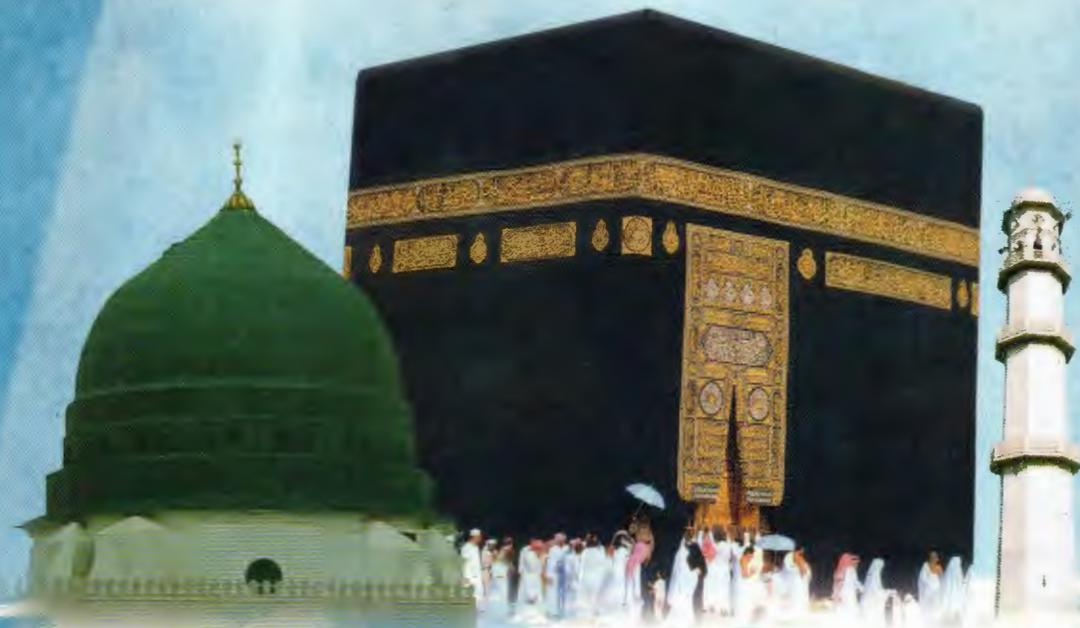


KHILAFAT

CENTENARY SOUVENIR

1908 - 2008



Celebrating 100 Years of Khilafate Ahmadiyya

Ahmadiyya Muslim Community, USA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

100 Years of Khilafat

1908-2008



Allah's divine power is manifested twice. I appeared from God as a manifestation; I am a personified power of God; and after me there shall come other persons who will be a second manifestation of God's power.

Hadhrat Mirza Ghulam Ahmad
Al-Wasiyyat



Ahmadiyya Muslim Community
USA

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Dr. Ahsanullah Zafar
Amir, USA

Editorial Team:

Imam Mubasher Ahmad
Dr. Khalil Malik
Dr. Fazal Ahmed
Mr. Hasan Hakeem
Dr. Manzurul A. Sikder
Mr. Nazir Ayaz

Cover Design:

Mrs. Shazia Khokar
Mrs. Saleema Ahmad

Review Team:

Imam Muhammad Zafarullah
Mrs. Bushra Salam Bajwa
Ms. Tahira Rahmatullah
Ms. Sofia Bajwa
Ms. Ismat Mangla
Ms. Saira Bajwa
Ms. Kanta Khalil
Ms. Ayesha Bajwa
Ms. Bushra Bajwa
Mr. Nauman Mangla

Translations:

Mr. Ismail K. Nayyer
Dr. Khalil Malik
Mr.s. Bushra Butt
Mr. Mubushar Chaudury

Image Contributions:

Dr. Kamaran Shaukat
Mrs. Bushra Butt
Dr. Fazal Ahmed
Mr. Kaleem Bhatti
Mr. Samee Kaliq
Mr. Zahir Ahmad
Dr. Karimullah Zirvi
Mr. Syed Sajid Ahmad
Mr. Habibullah Zirvi

Layout and Design

Mr. Nauman Mangla

Guide to Notations

For the ease of the reader, the notation “saw” is used after the term “Holy Prophet” or the name “Muhammad.” It stands for “sallallahu alaihi wasallam” or “peace and blessing of Allah be upon him.”

Likewise, the notation “as” is used after the name of the Promised Messiah. This stands for “alaihissalam” or simply “peace be upon him.”

The following notations are used for companions or followers of a Prophet:

“ra” stands for “radhi allaihu ‘anhu,” which means “may Allah be pleased with him/her.”

“rta” stands for “rahimahallahu ta’ala” and means “may Allah shower mercy on him/her.”

“aba” means “ayyada hullah ta’ala binasrihil aziz” and means “may Allah strengthen him with His mighty help.”

Throughout this publication, these notations will be used as superscripted letters, i.e. “Holy Prophet^{saw}.”

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Foreword



Khilafat has been promised as a reward to the righteous (*Sura Al-Nur, verse 56*). In a way, the righteousness is incomplete without Khilafat.

As Ahmadi Muslims we are blessed by Allah in having Khilafate Ahmadiyya. It is a reward given as the Second Manifestation of the Promised Messiah^{as}. It is for us to recognize and propagate that.

Let us come together in this centenary year to fully live out the shades of Khilafat and in the process insha'Allah enhance the Blessings of Allah. Ameen.

This souvenir is a part of the Khilafat Centenary program of the entire USA Jama'at. Nazir Ayaz Sahib and his team of listed authors and editors deserve our appreciation. Many Ahmadis have worked very diligently to put this together and to enhance it. May Allah bless their efforts, may this material illuminate our way. Ameen.

Dr. Ahsanullah Zafar
Amir Jama'at USA



MIRZA MASROOR AHMAD
HEAD OF THE AHMADIYYA COMMUNITY
IN ISLAM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّيْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ
وَعَلٰی عِبْدِهِ الْمَسِيْحِ الْمَوْعُوْدِ
خُدا کے فضل اور رُحْم کے ساتھ
هوالتاصر

March 8th 2008

Message for Centenary Khilafat Jubilee Souvenir Edition

O ye evergreen saplings of the Promised Messiah

السلام عليكم ورحمة الله وبركاته

Our belief in Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah عليه السلام, who truly adored his holy master the Holy Prophet Muhammad صلى الله عليه وسلم, imposes upon us the heavy responsibility of spreading the message of Islam and reforming ourselves in such a way that we can bring ourselves and the rest of mankind closer to its Creator.

The Promised Messiah عليه السلام was given the glad tiding that after his demise Allah would make Successors as He made Successors from among those who were before them and that in accordance with the prophecy of the Holy Prophet Muhammad صلى الله عليه وسلم such Khilafat would continue till the end. The first centenary of Khilafat (1908-2008) is a time for gratitude to Allah for blessing this community with the bounty of never-ending Khilafat, sincere prayers and a rededication to engage in good works in order to win the pleasure of Allah. Our success lies in holding fast to the rope of Allah and ensuring that we adhere to the institution of Khilafat and in our absolute obedience to it and to the Nizam Jama'at. Only by treading the narrow path of Taqwa and without any deviation from this path can he attain the pleasure of Allah. In this connection, the Promised Messiah reminds us that:

The believers are those whose actions testify their belief. Belief is registered in their hearts and they strive to attain the pleasure of Allah as their highest priority. They tread the fine and narrow path of Taqwa for the sake of God and are completely absorbed in His love. They keep their distance from everything that is a barrier between them and God, whether it is from their conduct or behaviour or because of their negligence and laxity. (Tabligh-e-Risalat, Vol. 10:p.103)

The extraordinary standards of sacrifice and complete transformation that occurred amongst the Companions of the Holy Prophet Muhammad ﷺ was on account of their love for Allah and His Prophet that sprouted from their increasing firmness in faith. Their love and care for each other and the standard of their sacrifice of life, wealth, and time for the sake of their faith was matchless. These are the people who serve as our role models because they fulfilled their pledges and became the recipients of Allah's bounties and His grace.

Today you are not being asked to use the sword nor march forward into a battlefield and confront guns and missiles. You are asked to fulfil the obligations to Allah and His creation. Inculcate the spirit of sacrifice in the old and the young. Set high standards in obedience to Nizam-i-Jama'at and Khilafat and instil similar high standards in your wife and children because obedience is the cornerstone of discipline and discipline is the foundation of a good structure. May Allah the Exalted enable us all to promulgate this spirit and passion so that we can see the promises of the victory of Islam being fulfilled in our own lives.

A vast majority write to me regularly and share with me their aspirations and moments of happiness and grief. As a result, the sentiments of affection and relation are greatly fostered. This is indeed a grace of God Almighty on the Jama'at whose parallel we cannot find anywhere else in the world. May Allah make these relations with Khilafat stronger and may the relations between the members also grow stronger and the bond with Allah and the true knowledge about Allah increase. Amin.

This Souvenir has pooled together a rich array of information about the institution of Khilafat that should benefit all readers and I pray that it strengthens your personal relations with the Khalifa of the time. Amin.



MIRZA MASROOR AHMAD
Khalifatul Masih V

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
 لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ (النور ٥٦)

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. (24:56)

عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 تَكُونُ النَّبُوَّةُ فِيكُمْ مَا شَاءَ اللهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللهُ
 تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوَّةِ مَا شَاءَ اللهُ
 أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاضًا
 فَتَكُونُ مَا شَاءَ اللهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللهُ تَعَالَى
 ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَيَكُونُ مَا شَاءَ اللهُ أَنْ يَكُونَ
 ثُمَّ يَرْفَعُهَا اللهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ
 النَّبُوَّةِ ثُمَّ سَكَتَ (مسند احمد صفحه 273)

O Muslim, this Prophethood will remain with you as long as Allah wishes it to remain. Then it would come to end, to be replaced with Khilafat which would be in the pattern of Prophethood (As it is supplement to it) and would remain as long as Allah wills. Then this khilafat would also come to an end. The rulers who cut (are cruel to people) will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that the khilafat on the pattern of prophethood would re-emerge. After saying this the Holy Prophet (SAW) did not add any further comments. (Musnad Ahmad, Awwal Musnad al Kufiyyin, Vol. 4 P 273)

Khilafat's Spiritual Mission as a Sign of Peace & Unity

Shamshad Ahmad Nasir, Muballigh, SouthWest Region USA

In August of 2007 it was reported in the Urdu-language newspaper the Daily Jang that tens of thousands of Muslims gathered in Jakarta, Indonesia vociferously calling for the establishment of a Khilafat among the Muslim Ummah. The article stated:

“There are signs that there is an awakening going on in the Muslim Ummah. On Sunday a crowd of some 100,000 Muslims gathered in the Indonesian capital of Jakarta and called for the rejuvenation and re-establishment of Khilafat in Islam...the crowd shouted in favor of the need for the establishment of an Islamic State and Khilafat... Local and international speakers made clear that for the establishment of unity among Muslims, Khilafat was a basic necessity. In order to be counted among the successful on the Day of Judgment, we have to speak up and work in favor of and spread the message of Khilafat in every nook and corner of the world and we will have to once again establish a Muslim State and the system of Khilafat the world over...”

But to whom are they making these demands? Who exactly is supposed to come and establish Khilafat among them? Do the world's Muslims actually think their salvation rests entirely within their own hands as a result of their own actions?

This call for Khilafat has been a frequent refrain among the Muslims of the world for well over a century. From the time of the mid to late 1800s, Muslim scholars, clerics and lay people have eagerly anticipated the fulfillment of prophecies in the Holy Qur'an and in the Hadith foretelling the advent of the Imam Mahdi, the rejuvenation of Islam and the re-establishment of a divinely-guided Khilafat. Among the saintly and well-educated Muslims, this was expected with the advent of a righteous Muslim who would experience Divine support and receive guidance and revelation from Almighty God to enable him to fulfill his mission. But sadly, among most of the Muslim Ummah, the focus of this

anticipation has rarely been for the treasures of the spiritual realm, but only a thirst for the return of the “glory days” of the Islamic Empires and an elevation of the Muslims from poverty and abasement to riches, political power and worldly domination.

It is no secret that many millions of Muslims have either lost faith in God or left their religion due to their perception that God has not answered their prayers or, even – God forbid – that He does not hear their prayers at all anymore. And into this desert of spiritual apathy, the only water that is expected and recognized by both the Western and Muslim worlds has been the raging torrent of anger, resentment and political unrest from Muslims.

This attitude is largely the product of the spiritual malaise and moral laxity of Muslims themselves, but there is ample evidence throughout the past 250 years of the involvement by non-Muslim governments to destabilize Middle Eastern and Muslim governments to gain access to and control of areas and resources deemed vital to Western political and business interests. The CIA's involvement in the political unrest in Iran in the 1950s is a textbook example of this, as is the support by the West of Saddam Hussein throughout the 1970's and 80's.

This has not been limited to Muslim countries, of course, but it is only Islam that has become synonymous with “terrorist” even long before 9/11. The added dimension of the perceived spiritual threat of Islamic practices and ideology to the way of life in most Western countries only serves to heighten the fear of Islam and Muslims by people in the West.

What has crystallized in the minds of both Muslims and non-Muslims alike is a view of the world as a polarity of opposites: the moderate Christian West vs. the radical Islamic East. But is this perception accurate? The facts themselves and history in general say “no.” But it is certainly obvious that the resulting

political unrest and instability reinforces the long-standing Western perception of Islam and Muslims as being violent, as well as directly benefiting the agenda of many Western nations who view Islam as not just a potential political adversary but as a threat to their religious or secular way of life. This has been termed by some Western scholars as a “clash of civilizations” doomed to end in a violent global conflict between Muslim and Christian nations. It is thus quite easy to see how this “Christian vs. Muslim” worldview is perpetuated and maintained by and for the benefit of the Western powers.

It is truly disheartening how quickly and easily the Muslim world and its leaders have fallen victim to and accepted this perspective as being valid. But is its inevitable, bloody conflict with the West the only door open to sincere but frustrated Muslims who desire the return of Khilafat? The answer from God Himself is, “No, of course not.” The answer to this dilemma comes only in the form of the fulfillment of God’s promise in the re-establishment of divinely-guided Khilafat founded on the precept of prophethood.

As Ahmadi Muslims, we acknowledge and rejoice in the fulfillment of this promise following the demise of the Promised Messiah, Mirza Ghulam Ahmad^{as}, and we have been guided, blessed and protected by it ever since. It is ironic that Muslims who claim to have firm faith that Allah hears their prayers and has all power to answer them, can still remain blind and refuse to acknowledge the fulfillment of that promise, even when it stands before them as a clear Sign for well over a hundred years.

The other Muslims have been speaking in favor of Khilafat and putting forth huge efforts to somehow establish Khilafat by worldly means among themselves for a very long time. Even today, despite the complete failure of all their own efforts, they still keep demanding that Khilafat be restored and re-established among them.

The important question the Muslim Ummah needs

to ask itself is: can Khilafat be established by the sole efforts of people? Can Khilafat be restored by oratory and crowds shouting at the top of their voices demanding its establishment?

In many Muslim countries, very substantial and high level conferences have been held on this topic. So why has Khilafat not been established among the non-Ahmadi Muslims? Can Khilafat truly be established in this way?

The answer plainly is that if it had been possible to establish Khilafat in this way then all the efforts by

MESSAGE FROM ALLAH

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.

Surah Al-Nur, Verse 56

millions upon millions of Muslims for centuries the world-over would by now have certainly resulted in Khilafat.

But the lack of such success is an emphatic rebuttal of this idea. The fact of the matter is that Khilafat cannot be established by human effort.

The Holy Qur’an tells us that it is God alone Who establishes the true, divinely-guided Khilafat, and that it is God alone Who bestows the mantle of Khilafat upon the one He chooses. This is how it has happened in the past and this is how it shall happen in the future.

Since Allah has Himself retained the making and setting up of Khilafat in His Hands, so it shall be He Who shall cause it to become established. Here are the words of Allah in this regard:

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.

24:56

Hadhrat Maulana Hakeem Nooruddin^{ra}, the first Khalifa in Ahmadiyyat, writes: *Khulafa came in the past and they shall be born in the future also. Whatever type of Khalifa it is, shall come into being at the behest of God alone...it is He alone Who can make a Khalifa.* **Haqaiqul Furqan, Vol. I, p.125**

At the demise of the Holy Prophet^{saw}, Khilafat was established when Hadhrat Abu Bakr^{ra} became the first Khalifa in Islam. He attained this position in fulfillment of the dictates of the above-referenced verse.

With regard to the future of Khilafat, the Holy Prophet^{saw} has given the good news contained in the following hadith:

Prophecy of the Holy Prophet Muhammad^{saw}

Hadhrat Huzaifa^{ra} narrates that the Holy Prophet^{saw} said: *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^{saw} said no more.

Masnad Ahmad

By abandoning the law of Khilafat so clearly laid out in the Holy Qur'an by Allah and paying no heed to the statements of the Holy Prophet^{saw}, how and wherefrom can Khilafat be attained through people's own self-invented ways and means?

The Ahmadiyya Muslim Community conveys the

good news to the world in general and the Muslims in particular that Allah has not deprived the world of the blessings of Khilafat. Those who are deprived of its blessing are simply those who have so chosen to remain deprived.

God Almighty had already bestowed the world with this Blessed Institution a hundred years ago when He established Khilafat on the pattern of prophethood just as the Holy Prophet^{saw} prophesized He would.

Blessed is the one who recognizes the truth and embraces this divine bounty and believes! Fortunate indeed is the one who accepts this blessed Khilafat and remains obedient to it. Wise and possessing of spiritual sight indeed is such a one.

It is worth mentioning here the statement of the fourth Khalifa in Ahmadiyyat, Hadhrat Mirza Tahir Ahmad^{ra}

Let the whole Muslim world put their full efforts into trying to bring about Khilafat by their own power... they will never be able to do it because Khilafat is the sole prerogative of Almighty God.

Friday Sermon, April 2, 1993

Conveying the good news related to the impending establishment of Khilafat by God upon his demise, Hadhrat Mirza Ghulam Ahmad^{as} states in his book, *The Will*:

"I appeared from God as a manifestation; I am personified power of God; and after me there shall come other persons who will be a manifestation of a second power of God. You should, therefore, all come together in prayer to wait for the second manifestation. All communities of the righteous people among my followers in every land should remain in prayer together, so that the second manifestation of power should descend from the heavens and show you how powerful is your God."

So as foretold by him, at his passing away, Al-Hajj Hadhrat Maulana Hakeem Nuruddin^{ra} became blessed by God with the mantle of Khilafat and since then the Ahmadiyya Muslim Community has continuously been blessed with this divine bounty, it being the centenary of this Blessed Institution that we are celebrating this year in 2008.

Alhamdulillah – all praise belongs to Allah alone!

Misunderstanding Removed

It would be appropriate at this point to remove a common misunderstanding. Many among the Muslims think that Khilafat shall involve simultaneous kingship; that whoever shall be Khalifa shall also be King in the worldly government sense. Also, the Muslim world has the rest of the world terrified of the concept that as soon as Khilafat is established, the whole Muslim world, united under such a Khalifa and King, shall set about wreaking havoc, death and destruction upon the entire non-Muslim populace the world over. [May God save us from such an abomination!] This is the horrible and utterly contemptible concept of Khilafat that the non-Ahmadi Muslim world has put the entire world in fear of.

Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, Khalifatul Masih II, has addressed this subject and rejected it in the following terms:

Yes, it should be remembered that a Khalifa (Successor) by definition comes to take care of and bring about the completion of the work of the one he comes to succeed. This is why the Khulafa (Successors) of the Holy Prophet^{saw} were appointed to take care of both the worldly and spiritual realms because Allah had made the Holy Prophet the King of both these realms. The Messiah, however, through whom the Spiritual Manifestation of the Holy Prophet was to be manifested would be granted the Kingship of the spiritual realm alone so this will be the role of his Khulafa also.

Anwarul Uloom, Vol II, p. 13

Now it is clear that no one denies the importance of Khilafat. The thing we must ask is, that since God has blessed the believers with this bounty, what would be the consequences for those who refuse to submit to it? The fact of the matter is that the consequences for those who have not submitted to the divinely set up Khalifa are there for all to see; would that they pay heed to the manifest signs there visible to all but the blind. The days of humiliation and degradation

continue to manifest themselves and the darkness and humiliation and misery continues to deepen day and night. All can see, except the hapless Muslims themselves. Even their response of trying to set up the kind of Khilafat they believe in, leads to nothing by way of success and only results in further uniting the world against them in condemnation of the terroristic overtones of their sought-after Khilafat! The world media makes clear to all, day and night, their concept and this brings them even more condemnation, opposition and failure.

“Khulafa (Successors) of the Holy Prophet^{saw} were appointed to take care of both the worldly and spiritual realms because Allah had made the Holy Prophet the King of both these realms.”

O Muslims! Learn from the century of your failed attempts to establish the type of Khilafat you believe in. Learn from the disunity that is rampant amongst yourselves and the futility of all your efforts and advance to the rope of Allah that has been

lowered by God from the heavens on the pattern of prophet-hood. In this alone is there hope for you, and this bounty cannot be benefitted from without the performance of good works because Allah has said in His Holy Book that Khilafat is promised to those who believe and do good deeds, so safeguard your righteousness and become one with the divinely-established Khilafat.

The Services of Khilafat in Furthering Peace and Establishing Order

Khilafat-e-Ahmadiyya is a spiritual Khilafat and, by the Grace and Mercy of God, those who are one with this Khilafat are established in 190 countries of the world. They are all like the pearls threaded on a single string and all of them are the green flourishing branches of the tree of the Promised Messiah^{as}. Despite differences of language, color, race or place of origin, Ahmadiis remain united as they present a unique demonstration of obedience and peacefulness to the world. Through the blessings of Khilafat, peace reigns among them and indeed, as the circle of their influence and numbers grows their unity provides greater and greater support to the establishment of unity in the Islamic world and the world in general. Indeed, the peace and unity of the entire world

is tied up with the progress being made by the Community, the only Jama'at of believers which is so strongly knit together by virtue of the blessings of divinely-established Khilafat.

The interests of the Islamic Ummah have repeatedly been defended and served to an unmatched extent again and again in the past by the efforts of Khilafat-e-Ahmadiyya. If only the general Muslim world would open their eyes and see, acknowledge and join in these efforts rather than oppose or behave heedlessly towards them.

How different would the world have been if the Muslims had paid heed, for example, to the advice of Hadhrat Khalifatul Masih II^{ra} when he addressed the world's Muslims when efforts were under way for the creation of Israel on lands owned and occupied by Muslims living in Palestine.

Then, at the time of the first Gulf War in 1991, when the whole Muslim world had apparently gone mute and lost its voice altogether, there was one, Hadhrat Khalifatul Masih IV^{ra} who laid bare the truth behind the events facing the Muslim world and the needed responses from them. In 17 Friday Sermons, he fearlessly attacked those who were set to wreak havoc upon the Muslim world and repeatedly advised the Muslims to adopt the teachings of the Holy Qur'an and the Holy Prophet^{saw} and try to resolve their disputes themselves rather than rely on outsiders. But the Muslim world refused to heed the Khalifa's advice and now we can all see the consequences being played out.

Today, again, we see Khilafat-e-Ahmadiyya taking on one and all who dare to attack Islam or its Holy Founder or its Holy Book, taking them on with the might of reason and argument and the written and spoken word, not with threats of violence and murder and mayhem.

Upon the publication of defamatory cartoons of the Holy Prophet Muhammad^{saw}, Hadhrat Mirza Masroor Ahmad^{aba} guided the Muslim world to what their response needed to be – recommending that all Muslims explain to the world the beautiful life history of the Holy Prophet^{saw} and explain to them these unmatched beauties, doing so widely and repeatedly, while avoiding completely any acts of aggression

and disorder which Islam neither benefits from nor sanctions.

Again, when the Pope stoked up controversy by labeling Islam's teachings and practices as being coercive and unacceptable Hadhrat Khalifatul Masih V^{aba} shed light on the true teachings of Islam and urged all Muslims to do the same, through verbal and written means, reminding everyone that this was the real answer and not violence and disorder.

Khilafat-e-Ahmadiyya has worked tirelessly and continues to do so today and is committed to doing so for all time to safeguard, enhance and establish the interests of unity and peace for Muslims in particular and the whole of humanity in general.

No other institution in the world except Jama'at-e-Ahmadiyya possesses the combination of organization, resources and spiritual guidance with which to best serve the interests of unity among the Muslim Ummah. How indeed could any other entity except a rightly-guided Khilafat possess such a combination of earthly and heavenly blessings? When Allah has blessed Ahmadis alone with the unifying force of Khilafat, it is they alone who are blessed with the ways and means to further these unifying tasks. And furthermore it is these same Ahmadis who are loyal to the God-appointed Khalifa and thus merit and receive the Divine help and guidance needed to achieve such daunting and otherwise unattainable goals, such as Muslim Television Ahmadiyya.

An Example of God's Divine Help and Power

Muslim Television Ahmadiyya (MTA), is the world's only 24-hour, 7-days-a-week Islamic satellite station reaching every continent on the Earth. Transmitting in multiple languages with both live and pre-recorded programming – including the weekly Friday sermons of the Khalifa from wherever he may be in the world – MTA has educated, amazed and confounded the Muslim world since its inception in 1995.

Opponents of Ahmadiyyat regularly decry the fact that the Saudis and other oil-rich Muslim nations with all their billions of dollars have been unable to do what a tiny, seemingly insignificant Islamic Community has been able to do.

The Live Televised International Bai'at Ceremony

The International Bai'at presents an annual display of unity and love unmatched by anything of a similar nature. Through this event the world sees a united Jama'at of Ahmadi Muslims obedient to one Khalifa, a Community that rises and sits at the indication of one hand. It is through these platforms that the world is beginning to see the emergence of a unified body of men and women dedicated to establishing peace and unity through service to God and His creation.

Through MTA, Ahmadi living in all parts of the world listen to their Khalifa's sermons and speeches every day and try to act upon his fresh and timely directions. In this way a worldwide Community is coming into being that is colored in the Attributes of Allah, all possessing similar natures because the source of their guidance is one and the rope to which they all hold strongly together is the rope of Allah and His Khilafat.

Without a doubt, there are many reasons for the lack of unity and peace in the world and especially among the Muslims; but I humbly submit that if the advice of the Khalifa established in the earth by God is heeded and acted upon, all these dangers can be easily avoided. This is not an empty claim. It is amply established by the evidence of the daily manifestation of God's support in all projects and plans undertaken by this Jama'at under the direction of the Khalifa. In contrast, much of what we see from the non-Ahmadi Muslims are mere demands and shouts for the rejuvenation of Khilafat.

The Need for Religious Tolerance

Religious tolerance is also needed for the establishment of peace and unity in the world. Again, by the Grace and Mercy of God and through the blessing of Khilafat and obedience to it, the members of the Ahmadiyya Muslim Community practice religious tolerance to an unmatched degree and champion this cause everywhere. In every country of the world where the Ahmadiyya Jama'at exists, whether in large numbers or small, the Community provides members of all religions with a common platform to come and present the beauties of their

faiths – not once or twice but all the time and at least once a year in a grand manner at the occasion of the now famous Religious Founders Day events. In this way, interfaith respect and communication is established and continued among religions and religious leaders throughout the world. The Ahmadiyya motto of “Love for All, Hatred for None” illustrates our commitment to peace and interfaith harmony and our ongoing jihad to eliminate all forms of coercion, intolerance, hate and prejudice.

It is only by virtue of Khilafat that all these values are being established and strengthened the world over, and it is only through such righteous leadership and virtuous living that people of all faiths are increasing their tolerance of each other and growing in their love and understanding for each other.

A Historical Perspective to Consider

In the early days of Islam, its enemies attacked Khilafat-e-Rashida (rightly guided successors) to destroy its unifying power. They sought to weaken the spread of peace made possible through the blessing of divinely-established Khilafat. Thus the enemies inside and outside of Islam succeeded in opening the door of disunity and discord in the Ummah. The members of Jama'at-e-Ahmadiyya need to pay close attention to these events of the past and they need to pray regularly that Allah bestow permanence to Khilafat-e-Ahmadiyya. The Holy Qur'an tells us that this permanence will be there so long as we are mindful of our righteousness, and that our good actions are there as well.

It is to this that Hadhrat Promised Messiah^{as} drew our attention in his book, *The Will*:

So become righteous and adopt the ways of righteousness that you may be saved.

The Will, page 5

Righteousness [taqwa] is a tree which one should plant in one's heart. The water which nourishes righteousness can indeed feed the entire field of life. Righteousness is a root and everything springs from it. If it is there, you get everything. But if it is not there, then everything becomes null and void. It does absolutely no good to man if he claims to seek God with his tongue but shows no steadfastness in this way.

The Will, page 9

The third duty of a true Khilafat is the establishment of righteousness and spirituality in the Jama'at, for without these two vitally important qualities in true believers, the believers themselves and their Khilafat

The Second Duty is to teach them their Holy Book.

The Third Duty is to teach them Wisdom.

The Fourth Duty is to purify them.

These are the four tasks assigned to the Messengers and in particular to the Holy Prophet Muhammad^{saw}.

Having understood the mission of the Prophet, the job or mission of his Successor becomes clear – it is to continue the work the Prophet was sent to execute, that is, to recount before them the signs of God, to teach them the meaning of God's Words and impart wisdom to them and to purify them. Thus, when we look at the

lives of the four rightly-guided Khulafa of the Holy Prophet^{saw}, we see they continued the mission of the Holy Prophet Muhammad^{saw} precisely.

In this age also the Khulafa of the Promised Messiah^{saw} have continued the work and mission of the Promised Messiah^{as} and shall continue to do so until the end of time, insha'Allah.

On April 12, 1924, Hadhrat Khalifatul Masih II, Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, the Promised Reformer, delivered a very important and extremely well argued discourse on this topic during the Majlis-e-Shura (advisory council meeting).

He recited verse 130 of Ch.2 Surah Al-Baqarah:

'And Our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise'.

2:130

The second Khalifa^{ra} then went on to say:

Hadhrat Ibrahim^{as} prayed in favor of a Messenger that was to be raised among his progeny, and in this prayer itself is expressed the reasons for which a Prophet is sent into the world. These are four duties. I have pondered

WORDS OF WISDOM

Righteousness [taqwa] is a tree which one should plant in one's heart. The water which nourishes righteousness can indeed feed the entire field of life. Righteousness is a root and everything springs from it. If it is there, you get everything. But if it is not there, then everything becomes null and void. It does absolutely no good to man if he claims to seek God with his tongue but shows no steadfastness in this way.

Promised Messiah^{as}

The Will, page 9

cannot be kept pure and safeguarded against moral decay and disunity.

The Holy Qur'an itself also establishes this point; that the mission of the Khalifa (Successor) is the same as that assigned by God to the prophets whom the Khulafa succeed.

When we consider the issue from this point of view and look at the Holy Qur'an, we come across the prayer of Hadhrat Ibrahim^{as} where he begs God to raise a Prophet from among his progeny. This prayer was fulfilled with the advent of the Holy Prophet Muhammad^{saw} and in this prayer were contained the great status that would belong to this Prophet.

'And, Our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise'.

2:130

In this verse the great work and mission assigned to the Messengers is laid out. These are the tasks that the Messengers come to execute for the benefit of their people:

The First Duty is to recite to them God's Signs.

on these at length and arrived at the conclusion that there is nothing that relates to the work of reformation of the people that is left out of these four duties. In short, everything that needs to be done to achieve a total reformation of mankind is included in these four tasks. Once one has understood the mission and duties of the Prophets it becomes easy to understand the duties or the work of the Khulafa because their mission is exactly the same, because the Khalifa who succeeds the Prophet, his job becomes the continuation of the work of the one who was before him. So the work of the Khalifa shall be the same as that of the Prophet. [pp. 23-24]

Hadhrat Khalifatul Masih II^{ra} further stated:

Allah says the Prophet's duty is to preach, to make the disbelievers into believers and not only this but further to establish the believers in the shariah. Even more than this, his duty is to inform them of the fine, subtle paths of advancement and then to purify their souls. These same responsibilities are the duties of the Khalifa. So remember well that these same are my duties now.

In the recitation of the signs of Allah is comprehended the work of presenting the proofs on the existence of God Almighty, proofs on the existence of the angels, the need of prophethood and proofs in support of the prophethood of Muhammad^{saw}, the truth of the Holy Qur'an, and need of revelation and proofs in favor of reward and punishment and the nature of divine decrees and arguments in support of the day of Judgment...all these duties are no easy matter. There is immense need for all these arguments in this day and age and this is an immense enterprise.

Then there is the second duty: to teach them the Book. This requires repeatedly drawing the attention of the people to the shariah and to remind them of their duty to comply with all commands and prohibitions of the shariah. Then wherever there may be laxity, [the Khalifa's duty is] to take care to remedy the situation. Now, you yourselves should ponder over this: Can all this be done by some number of clerks and the remaining work of the Khalifa becomes just the taking care of financial donations and to make sure that there is an office to take care of auditing and to see that monies come and some members together see to it that the funds are spent? There are many associations and societies in the world and there are many very large ones where hundreds of thousands of rupees are collected annually and they spend those monies

also, so do those become a Khalifa?

The work of a Khalifa is nothing ordinary or mean. Khilafat is a special divine bounty and distinction that is bestowed upon that person who is chosen by God for that purpose. You, yourselves should ponder on this. The duties I have laid out here are not assigned by me, they are assigned by God Himself. Can a secretary of any association or society or corporation discharge these duties? Would people accept the dictates of some corporate secretary in regard to the matters that relate to the duties of the Khalifa? Or has anyone seen this take place anywhere in history? Let us forget about the rest of the world, has any corporation carried any such work out here? Yes, I admit people have been reminded to make their donations.

This is certain, however, that to teach them the Book; a Khalifa is indeed needed, because where is there written that in order to become a corporate secretary one has to be pure and righteous and holy? It is quite possible that a Christian or a Hindu [could] be given the corporate secretary job because of his proficiency in the handling of office work, but how then could such a person be the Khalifa?

Teaching of the Book is a must for the Khalifa; this is one of his duties...read the requirements related to a corporate secretary and you will not find this duty listed there. Then there is the duty of the Khalifa that he make clear to the people the reasons and secrets underlying the commandments of God, gaining which knowledge develops in them greater zeal and enthusiasm to act on those commandments. Now tell me whether this duty is included in your corporate secretaries' duty roster? How many times were you taught one or another underlying wisdom and philosophy of any divine commandment by your corporate secretary? Can we find secretaries of this type or can corporations discharge this type of a responsibility? Absolutely not!

Corporations are there for the sole purpose of maintaining records and putting into action the commands of the Khalifa.

Then there is the work of purifying the people. Can a secretary attend to this task? Have you ever heard that a secretary said that he prays fervently, weeping before God so that the people may become purified?

I tell you truly that this is not the task of a corporate secretary, nor can any secretary claim that he prays fervently ... anyone who claims that the corporation can carry out these tasks is a liar! I swear in the name of God that no secretary can accomplish these tasks and there is no corporation that can carry out the work of a Prophet. If corporations could accomplish these tasks God would never have sent prophets into the world but would instead have established such corporations. But can you tell me of even one such corporation that claims to have been established by God?

Further expounding on these four duties, Hadhrat Khalifatul Masih II^{ra} goes on to say:

I interpret this verse further in another way, and thus pondering more on this verse, I learnt that there are further meanings hidden in this verse such that these four duties double and become in reality eight tasks.

‘He shall recite to them Thy Signs,’ I interpret to mean that he makes disbelievers into believers, meaning that he carries out the preaching of God’s message. But second, he recites to the believers the signs of God and in this way becomes responsible for the growth of their faith and for the correction of their beliefs. So this becomes a two-fold duty.

‘He shall teach them the Book’. The Holy Qur’an is there in the form of a written Book. So in the duty of teaching them the Book shall encompass the duty of having such schools where people are taught the Book, then there should be such schools where people are made to understand the Book and people learn the translation of the Holy Qur’an and are taught those fields of knowledge that serve them to achieve a higher understanding of the Book. So this involves the work of establishing such institutions and facilities where all these religious works are carried out. The second meaning of these words is to have the people act upon these teachings. Because teaching is of two types. One is the simple act of making someone read and understand a Book, but a second task is to make the person act upon the

Book’s teachings.

Teach them wisdom. To achieve this, there would be suggestions and plans because under this duty it is necessary to make people aware of the underlying secrets and reasons and philosophy.

Purify them. When I pondered on this, the first thing was what I have already said that try to purify them through prayers. Then Hadhrat Ibn-e-Abbas^{ra} has translated ‘yuzakkeehim’, ‘he will purify them,’ to mean to develop in the person the obedience to Allah, the Exalted and to develop sincerity. So one meaning is to safeguard the people from committing sins so it becomes incumbent on the Khalifa to strive to save the Jama’at members from committing sins and to make sure they do not fall into sin. And the second meaning is that not only should he save them from not becoming sinful but that he should also try to develop in them righteous conduct. In other words, the Khalifa must on the one hand set

“Teach them wisdom. To achieve this, there would be suggestions and plans because under this duty it is necessary to make people aware of the underlying secrets and reasons and philosophy.”

in motion such plans and efforts as safeguard the members from falling into sin and second he makes them beautiful, that is to say he takes them on to higher and higher stages and develops in their deeds obedience to God and sincerity. There is also a third meaning of purifying

and that is that he causes them to grow, to flourish. So it becomes the duty of the Khalifa to cause them to progress both in their worldly and their spiritual station and this growth and advancement needs to be of every type. If they are behind others in their knowledge of the world then he must act to take them forward. If they are few in number then he must cause their numbers to increase. If they are weak financially then he must work to improve their financial state of affairs. Needless to say that in whatever thing they are wanting he must work to improve their condition. So in this meaning the Prophet and then the Khalifa are responsible for the progress of every type of those under their care. So if cleansing the people of all dirt and arranging for their progress is the Khalifa’s duty then he becomes responsible for the welfare of the poor because the poor for lack of resources are almost always covered

in dirt and they need to be cleansed and purified. To fulfill this duty, Allah, the Exalted, has established the system of Zakat, because taking care of the poor and weak members of the Jama'at is also the duty of the Khalifa and funds are needed for this work. So Allah Himself made provision for the execution of this

He causes the prayers of such a one to be more accepted because if it were not so it would be a cause of disgrace of His own selection. You should pray for me that Allah bestow upon me more opportunities to pray for you and that Allah may cause every kind of laziness in me to change into vigor and activity. Whatever prayer I utter,

that [prayer], God willing, shall have far greater strength than the individual prayers of anyone. Someone has said something very fine in connection with 'yuzakeehim', he will purify them and that is that the result of these three things is that purification is achieved, in other words: recitation of the Holy Qur'an, and teach the Book and wisdom then after this purity of the souls will develop.

After having mentioned these things, Hadhrat Musleh Mau'ood^{ra} says:

I have pondered on the verse relating to Khilafat and I was blessed with very subtle meanings of this verse pondering on which I received

immense pleasure.

Allah the Exalted says:

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. [24:56]

"They shall worship Me and they will not associate anything with Me"; One meaning of these words I have explained in my tract entitled: Who is it that can stop the work of God? Allah has given me another understanding of these words and this meaning is as follows. Firstly, in this verse mention is made of the divine promise. Then the promise to bestow Khilafat is stressed by use of the stress emphasizing 'laam'; and further underlined by use of the stress emphasizing 'noon'. So as to say that God

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"They shall worship Me and they will not associate anything with Me;" One meaning of these words I have explained in my tract entitled: Who is it that can stop the work of God? Allah has given me another understanding of these words and this meaning is as follows. Firstly, in this verse mention is made of the divine promise. Then the promise to bestow Khilafat is stressed by use of the stress emphasizing 'laam'; and further underlined by use of the stress emphasizing 'noon'. So as to say that God will do this and will certainly do this. Then it is said that God will, of a sure certainty bless these Khulafa with power and establish them.

Hadhrat Musleh Mau'ood^{ra}

task and made Zakat incumbent upon the rich. So remember the meaning of 'yuzakeehim' is to purify them, to develop sincerity, and to cause increase of every type, and fourthly to arrange for donations and thus cause reformation to take place. Now the people of the Anjuman may speak because to arrange for these things calls for an Anjuman to be in existence but despite this, this work is not the work of the Anjuman it is the work of the Khalifa.

Further discussing the topic of purifying their souls Hadhrat Musleh Mau'ood, the Promised Reformer^{ra} states:

Thus the first requirement of purifying them calls for supplication. By the Grace of God, I pray frequently and much -- you should also make use of prayer. But remember there is a difference between my prayers and your prayers, just as there is a difference in the impact of a report received from an officer of a province as compared to the impact of the report presented by the Lieutenant Governor or the Viceroy. Similarly when God appoints someone to the lofty office of Khilafat,

will do this and will certainly do this. Then it is said that God will, of a sure certainty bless these Khulafa with power and establish them. And then it is said that God will of a sure certainty change their condition of fear into security and peace. So three times the use is made of the emphasizing of 'laam' and 'noon' to stress and underline and stress that such shall be caused to come about by God alone and by no one else. Then we are told why it shall be so. It shall be so because: They shall worship Me and they will not associate anything with Me; and so as a consequence they shall worship Me alone and shall not associate anyone with Me; in other words if a Khalifa is made through the efforts of human beings then such a Khalifa would be under the influence of such a group of people and he shall be beholden to them that they conferred this favor upon him. So Allah says We shall do it all Ourselves so that there should be no likelihood of any danger of the Khalifa associating anyone else with God in any way shape or form or extent. And when the Khalifa shall see the power of God in how He has established him as Khalifa, then not even a whim would occur in his thoughts of anyone having been involved in his being bestowed the mantle of Khilafat. So, in consequence the result will be: "They shall worship Me and they will not associate anything with Me." Allah has disclosed this meaning to me. Thus Allah appoints a Khalifa and there is none who can dislodge him.

Some people say that if there were no Khulafa, would Muslims not have any hope of being saved? When Khilafat had disappeared, then what was the fate of all those Muslims who had passed away in those times? Be aware that this is deceptive thinking. Look, it is written in the Holy Qur'an that to perform ablution you must wash your hands, but a person who loses his hands in some way will still have performed the ablution even though he has not washed his hands. So if someone presents such a person and asks whether this man has performed the ablution or not despite not having washed his hands and if we answer that of course he has done the ablution and he concludes that, well then, I also need not wash my hands as a part of my ablution, such a person would be told 'Look you have hands and that man does not' So the same is the answer for such as have the criticism just mentioned. There was a time when some rulers did not allow the rightly-guided Khilafat to remain established by use of the sword...and since things always disappear after a certain time, so when Khilafat was no longer there, there was no sin in people not doing Bai'at

at the hand of the Khalifa. But now there is no such sword that stops us from establishing Khilafat. Even now if some government stops the system of Khilafat by use of force then it will be an act of God and people will have to stop, but so long as there is no hindrance in the way of Khilafat till then who can stop Khilafat and so long as there is Khilafat and someone fails to submit to it then such a one will be in the same class of people as those who failed to submit to Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra} and Hadhrat Uthman^{ra}.

Concluding Remarks

I have tried to make clear the importance of Khilafat and the mission of Khilafat in the words of the Khulafa themselves and for this purpose have quoted from their powerful words extensively. It is not at all difficult for an Ahmadi to understand the subject. By the Grace of God and as stated by Hadhrat Khalifatul Masih IV^{ra} the Jama'at has now matured and there is no one who can now harm Khilafat-e-Ahmadiyya in any way shape or form, insha'Allah!

This, in fact, should be the feeling of every Ahmadi.

Indeed, all Ahmadi Muslims bear witness today that the mission of Khilafat-e-Ahmadiyya is well established and operating and we are witnesses to the fact that the Khulafa have discharged every responsibility in the most excellent manner and at every step of the way, both individually and at the Community level, provided all the needed spiritual and moral guidance and prayers that were needed, and their work continues day and night and their work is ongoing by the Grace and Mercy of God Almighty.

An Ahmadi's Great Responsibility

As we celebrate the 100th anniversary of the establishment of Khilafat-e-Ahmadiyya, it becomes the duty and responsibility of every Ahmadi to make an oath to ensure that not only we, ourselves, but also all our future generations will never forget this oath of ours, namely, to offer every sacrifice for the establishment of Khilafat and to remain forever loyal and obedient to the Khalifa of the time, insha'Allah. May Allah bless us with the strength and ability to so do. Ameen! And our last word is that all praise belongs to Allah alone, Lord of all the worlds.



Khatamal Khulafa

—Daud Hanif, Naib Amir, Missionary-in-Charge USA

The title Khatamal Khulafa means the chief of the Khulafa. The word Khulafa is plural of Khalifa, which means a vicegerent, a successor; and in Islamic terminology it means head of the system, which provides guidance and manages affairs of the believers. This was introduced by God for the benefit of mankind from the very beginning of the world, and later revised, upgraded and perfected by Him according to needs of human evolution till its full maturity.

Islam proclaims that Allah the Almighty has created the universe and everything that it encompasses with a specific purpose. For achieving the goals and proper functioning of every creation, man

has been made its chief trustee, everything else being subservient to him. Man has been endowed with appropriate faculties to achieve the purpose of his life. From among men, God raises His Prophets as their guides. He discloses His will through them and provides guidance through such teachings that fulfill the needs of the time.

The purpose underlying the creation of man, stated in very clear words in the Holy Qur'an, is recognition of the Creator and immersing in Him through worship. All other purposes that men choose or adopt are mundane, and hence secondary in nature. Those who reflect on the creation of the universe invariably

find this exhibited throughout the ages in the annals of human history.

We find Hadhrat Adam^{as} as the first Khalifa or the Prophet appointed by God for the guidance of mankind. Through him, basic principles of communal life were introduced for the first time. The best way of governing human society was taught and implemented through Hadhrat Adam^{as}. Thereafter, a progressive set of guidance has been provided befitting human evolution in the ever-dynamic world throughout history up to its full maturity.

Anyone who critically reads the history of religion cannot deny that there has been a very wise and

conscious progression from the teachings of Hadhrat Adam^{as}, to Hadhrat Noah^{as}, Hadhrat Abraham^{as}, Hadhrat Moses^{as} to Hadhrat Muhammad^{saw}.

The will of God mentioned above is manifested through His chosen ones, who, in terms of the Holy Qur'an, are called Khulafa or Prophets. History tells us that after some Prophets their mission was carried out by their successors. These successors were either Prophets themselves or simply served as Khulafa to their respective Prophets.

Three Types of Khulafa

The Holy Qur'an mentions the following types of Khulafa (successors).

Khulafa who are Prophets such as Adam and David. About Adam, God says in the Qur'an, "I am about to place a vicegerent in the earth," (2: 31) and about David He says: "O David, We have made thee a vicegerent in the earth." (38: 27)

Prophets who are the Khulafa of another (greater) Prophet such as the Israelite Prophets, who were the Khulafa of Moses. About them the Holy Qur'an says: "We have sent down the Torah, wherein was guidance and light. By it did the Prophets who were obedient to Us judge for the Jews." (5:45)

Non-Prophet Khulafa of a Prophet, with or without temporal powers, such as godly people, learned in the Law. Their mission is to protect and preserve the law. "Surely, We sent down the Torah wherein was guidance and light. 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." (5:45)

Briefly, verse 5:45 covers all categories of Khulafa, viz., the Holy Prophet's^{saw} rightly guided Khulafa, the Promised Messiah^{as} and his Successors, and the spiritual Reformers or Mujaddids. Their mission, according to the above verse is to protect the law and to bring back the erring flock into the Master's fold.

To make the subject crystal clear I would like to

quote from late Hadhrat Mirza Bashir Ahmad^{ra}. He writes:

God Almighty does everything through wisdom and foresight, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of Prophethood. The Khalifa continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifa till it becomes a strong and sturdy tree. It shows that in fact Khilafat is an offshoot or branch of the system of Prophet hood; that is why the Holy Prophet^{saw} says that after every Prophet, the system of Khilafat is established.

“This day have I perfected your religion for you and completed My favors upon you and have chosen for you Islam as your religion.”

Appointment of Khalifa

Just as Allah appoints a Prophet, it is He who appoints a Khalifa as well. He chooses the person who is most eligible to become a Khalifa, and guides a group of pious believers into manifesting His will through a process of selecting the Khalifa. Thus, it may apparently seem that the Khalifa is chosen by a group of pious people; it is in fact the will of Allah that guides their faculties into choosing the Khalifa of His choice. Once a Khalifa is selected, he remains a Khalifa for the rest of his life as a living testament to the Divine Will.

Khilafat establishes Allah's authority on earth, and the Khalifa strives to uphold that authority within the community of followers. For the believers, Khilafat is an embodiment of Allah's Unity, as they choose to take Divine authority through the Khalifa. The believers partake of the blessings of Khilafat by holding firm to their faith and by remaining united behind him. The guidance that commenced through Adam reached its zenith through Hadhrat Muhammad^{saw} in the form of the Holy Qur'an.

Holy Qur'an: The Last Divine Law

The Holy Qur'an is a compendium of all that is good; lasting and imperishable in its teachings and with a

good deal more, consisting of that which the earlier scriptures lacked but which mankind sorely needed for its moral and spiritual development. All the right ideals, principles, ordinances and commandments which are of permanent utility to man have been incorporated in it. The Holy Qur'an stands, as it were, a guardian over previous Books and has steered clear of all those defects and impurities that were found in them. It claims that it lacks nothing (6:39) and is complete and perfect in every respect. Here I quote from the Holy Qur'an. God says: "This day have I perfected your religion for you and completed My favors upon you and have chosen for you Islam as your religion." (5:4)

It should be noted that although the Qur'an is a magnificent miracle, it needs a perfect person who is aware of its miraculous treasures. The parable is that of a unique sword which in order to exhibit its hidden potentials needs a unique swordsman. This is proven by the verse of the Holy Qur'an: "la yamassohu illal mutahharoon," meaning, no one but only the pure-hearted will be able to comprehend it. (56:80) It would, however, not be able to miraculously influence hearts of the impure effectively without the presence of an effector in the nation. And he would be one who has been granted direct communication and dialogue with Almighty Allah like unto the Prophets. (Nazoolul Masih [The descent of the Messiah], page 108)

The inner truths and the profound meanings of the Qur'an are disclosed only to those whose hearts have been purified. Thus, it is understood on the basis of these verses, that in order to clearly comprehend the Qur'an, there is a need for such a teacher who is purified by Almighty Allah. If there were no need for a teacher to learn the Qur'an, then there would have been none in the earlier period either. (Shahadatul Qur'an [Testimony of the Holy Qur'an], page 52)

Khilafat After The Holy Prophet of Islam^{saw}

The promise of establishment of Khilafat among Muslims in the Holy Qur'an (24: 56) is clear and unmistakable. The Holy Prophet^{saw} is the chief of all

the Prophets and the sole guide of mankind for all times, and his Khilafat must continue in the world in one form or other till the end of time. All other Khilafat had ceased to exist.

Hadhrat Abu Hurairah^{ra} narrates that the Holy Prophet^{saw} said that Prophets have been appearing among the Israelites for their reformation. Whenever one Prophet passed away another appeared as his Khalifa (successor). But there will be no Prophet after me, rather, immediately there will be Khulafa only and on certain occasions there will be more than one claimant to Khilafat at a time. The Companions enquired as to what they should do under those circumstances. He replied, "Fulfill the conditions of your pledge to the one whom you have given your allegiance first, and discharge your obligations to them. The Almighty Allah will question them about the discharge of their obligations." (Bukhari Kitabul Ambiyya, Bab ma Zakara un Bani Israel [the book on Prophets, chapter about children of Israel])

“What will be your condition when the son of Mary is raised among you while he will be your Imam from among yourselves?”

So, in exact accord with this Prophecy of the Prophet^{saw} Khilafat-e-Rashida continued with Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, Hadhrat Uthman^{ra} and Hadhrat Ali^{ra} who were not Prophets. When Hadhrat Ali^{ra} passed away, Khilafat took the shape of Mujaddidiyyat

or Reformation. There were Reformers in every century until such time that Khilafat on the precepts of Prophet hood was re-established by God Himself. God did this through Khatamul Khulafa Hadhrat Mirza Ghulam Ahmad Qadiani^{as} - a spiritual son and a great disciple of Hadhrat Muhammad^{saw}. And this was yet another fulfillment of a prophecy of the Holy Prophet^{saw}. (Musnad Ahmad)

The Holy Prophet^{saw} has spoken at length about the person through whom Khilafat on the precepts of Prophet hood would be re-established in the latter days. He has called him a Prophet of God, the Messiah bin Maryam, Al Imamul Mahdi, and Khalifatullah al-Mahdi. Since he was to become Khatamal Khulafa, mention of some details about him is appropriate here.

The Promised One^{as} is to Appear as 'Isa Ibn Maryam'

There are several visions and dreams of the Holy Prophet^{saw} recorded in books of Ahadith about future

Hadhrat Abdullah bin Umar^{ra} narrates that the Holy Prophet^{saw} said:

I saw in a dream, while I was standing by the Ka'aba, a fair colored beautiful man with shoulder-long, straight hair from which water dripped. He had his two hands on the shoulders of two men, and was making circuit rounds of the Ka'aba. I inquired as to who he was. They replied, "He is Al-Messiah Ibn-Maryam.

Bukhari Kitabul Ambiya Bab Wazkur Filkitaab Maryam Izzintabazat Min Ahliha; Musnad Ahmad Vol 2 Page 39

WORDS OF WISDOM

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Holy Prophet^{saw}

Bukhari Kitabul Ambiya Bab Wazkur Filkitaab Maryam Izzintabazat Min Ahliha; Musnad Ahmad Vol 2 Page 39

Although the name Isa bin Maryam has been mentioned in these two visions of the Holy Prophet^{saw} yet the description of the person bearing that name in

events. Hadhrat Abu Huraira^{ra} narrates the Holy Prophet^{saw} said, "What will be your condition when the son of Mary is raised among you while he will be your Imam from among yourselves?" (Bukhari, Kitabul Ambiya Bab Nozool Isa bin Maryam [book on Prophets, chapter on descent of Jesus son of Mary])

This hadith mentions the Promised Messiah^{as} as the son of Mary but tells us in a very subtle way that he is not the Israelite Prophet son of Mary; rather he would be an Imam from among you, meaning from among the followers of the Holy Prophet^{saw}, and shall not be an outsider. To dispel any doubts that some people may still entertain about the identity of the Promised Messiah,^(as) the following two Hadith should suffice:

Hadhrat Ibn Umar^{ra} narrates that the Holy Prophet^{saw} said:

I saw Isa, Musa and Ibrahim in a vision. Isa had a reddish complexion with curly hair and wide chest, but Musa was of a heavy built with fair complexion and straight hair like the people of the Zut tribe.

Bukhari Kitabul Ambiya Bab Nozool Isa Bin Maryam; Muslim; Musnad Ahmad bin Humal Vol 2 Page 336

each case is completely different. The first narration describes Isa bin Maryam who appeared fourteen hundred years after Moses as a man with reddish complexion, curly hair and expanded chest - an exact picture of an Israelite Prophet, while the latter gives a full description of the Promised Messiah^{as} - a beautiful man with fair complexion, long and straight hair - distinguishing him vividly from the Israelite, Isa bin Maryam so that every one can recognize the Promised One easily.

Importance of the Mahdi^{as}

It has been narrated by Hadhrat Abdullah^{ra}, that the Holy Prophet^{saw} said that even if one day were left from the end of the world, Almighty Allah would stretch it to such a length so as to raise a person from my Ahl-e-Bait (household) or me. His name would be my name and his father's name would be my father's name. He would fill the earth with justice and fairness in the same measure as it had been filled with oppression and inequity. (Abu Dawood, Kitabul Mahdi)

This hadith has also been mentioned in Tirmidhi, Musnad Ahmad, and Ibn Majah. However, Musnad Ahmad bin Hanbal and Tirmidhi have mentioned "Ismuhu Ismi," meaning that his name would be my name only and the words Ismu Abeehi Ismu Abi -

meaning that his father's name would be my father's name – have not been mentioned by them. (Musnad Ahmad Vol 1 P.367 Darul fikr Beirut)

The words “rajulam minni” in this Hadith categorically state that coming of a spiritual son of the Holy Prophet^{saw} – a perfect, obedient and subordinate follower of the Holy Prophet^{saw}, who would be fully immersed in love of the Holy Prophet^{saw}. It is inevitable before the end of the world. Through him the world will get rid of all inequities, and in due course will be filled with justice. Hadhrat Mulla Ali Qaari has written that the attributes of the Mahdi would resemble those of the Holy Prophet^{saw} and that he would guide people in accordance with the character of the Holy Prophet^{saw} (Mirqaatul Mafateh Sharha Mishkattul Masabeh, vol 5 page 179).

With references to the coming of the Messiah and Mahdi, the Holy Prophet^{saw} has also said that he will be buried in his tomb and his name will be his name. This shows that Mahdi and the Messiah would be completely immersed in love of Holy Prophet^{saw}.

Hadhrat Shah Wali Ullah Muhaddis Dehlavi has said that the coming Mahdi would be a buruz (shadow) of the Holy Prophet^{saw} (Al Tafheemati Ilaahiya Vol 2 P238).

Allama Abdur-Razzaq Qashani made this matter crystal clear when he wrote that, “The Mahdi of the latter days would be subordinate to the Holy Prophet^{saw} and all other Prophets and friends of Allah would be subordinate to him with regard to knowledge of spiritual affairs and verities because his inner-self would be the inner-self of the Holy Prophet^{saw}” (Sherha Fasmusul Hakam by Allama Sheikh Abdurrazzaq Qashani).

The Holy Prophet's^{saw} Salaam to the Mahdi^{as}

Hadhrat Anas^{ra} narrates that the Holy Prophet Muhammad^{saw} said that “Whoever meets Isa Bin Maryam should convey my salaam to him. (Mustadrik Hakim, Kitabul Fitan, Bab Zikro Nafkhissur)

On the same subject we have another Hadith as follows. The Holy Prophet^{saw} said, “The Promised Messiah^{as} will be my Khalifa in my Ummah. So whoever from among you meets him should convey my salaam to him.” (Al-Mo'jimul Ussagheer by Allama Tibrani, Juz Awwal, Page 257, published by Darul Fikr, Beirut).

In yet another narration the Holy Prophet^{saw} said that when you see this Mahdi, you should pay allegiance to him even if you have to crawl on your knees over icebergs, as he is surely Allah's appointed Khalifa, the Mahdi. In another narration of Bin Majah, extensions of help and support to the Messiah and the Mahdi have been made obligatory upon believers by the Holy Prophet^{saw}. Moreover, all Sunni and Shi'ite Muslims accept the Hadith “whoever did not recognize the Imam of the age will die a death of ignorance”

“when you see this Mahdi, you should pay allegiance to him even if you have to crawl on your knees over icebergs, as he is surely Allah's appointed Khalifa, the Mahdi.”

(Muslim Kitabul Amarat, Babul aMr. bi lazoomul Jamat; Biharul Anwar vol 51 page 160).

The Promised Messiah and Mahdi, according to Hadith, will be a great Imam who will also be a Caliph in the Muslim Ummah, his status being higher than Hadhrat Abu Bakr^{ra} and Hadhrat Umar^{ra}. Imam Muhammad bin Sireen Tabiee proclaims that the Mahdi would be of a higher status than Abu Bakr and Umar, and would be higher in status than some Prophets (Ibn Maja Kitabul Fitan, Bab Khuroojul Mahdi).

Appearance of the Khatamal Khulafa in the 14th Century

In complete accord with the above-mentioned prophecies of the Holy Prophet^{saw} Hadhrat Mirza Ghulam Ahmad^{as} was raised by God as the Promised Messiah and Mahdi, the World Reformer and Khatamal Khulafa at the turn of the fourteenth century of the Muslim era. Under express divine guidance he laid the foundation of World wide Ahmadiyya Muslim Community on March 23, 1889 in Qadian, India and with peaceful means embarked on the colossal task of unification of mankind by rejuvenation of Islam as well as reformation of

doctrinal wrongs that had crept in all faiths and religions and had disfigured them.

He proclaimed that there is only one God and all human beings are His creation. Religion of Islam is submission to God. It does not impose compulsion on any one. All people are free to choose whatever pleases them. Not only does it condemn racism and violence, it condemns all forms of violence and terrorism in any form and for any purpose. It promotes tolerance and enjoins respect for all others, repelling of evil with good and even foregoing of one's legitimate rights for the establishment of peace and harmony, and makes a complete truce between all religions and people.

Islam teaches that religions of the world have emanated from God alone. Their teachings at the source were all true but being limited for specific people and time and after fulfilling their purpose were replaced by God with better teachings which were in accordance with the developed human needs throughout the ages around the globe. On the complete maturity of humanity and means of communications the Wise God had raised Hadhrat Muhammad^{saw} as Universal Prophet. After upgrading and finalizing all previous revelations in to a perfect form God revealed His perfect, universal and final law in the form of Holy Qur'an for the unification of all religions and mankind.

Hadhrat Mirza Ghulam Ahmad^{as} being a spiritual son and deputy of Hadhrat Muhammad^{saw} carried out the peaceful mission through peaceful means up to his demise on May 26, 1908. He delivered speeches and wrote over eighty books in Arabic, Persian and Urdu languages expounding the teachings of the Holy Qur'an.

The Khulafa of the Promised Messiah^{as}

The uphill task of winning the hearts of diverse mankind belonging to all countries of the world continues under the guidance of his holy Khalifas after him. Besides publishing dynamic books and other literature in 52 languages, there is a network of life devotees and volunteers, an international satellite television (Muslim Television Ahmadiyya), a humanitarian organization (Humanity First) whose sole purpose is to better the lives of affected persons,

all of which have already won over millions of hearts belonging to citizens of all walks of life in 189 countries within just one century. A complete victory of peace in all countries of the world had been prophesied in forth coming century or two.

I would now like to conclude this by quoting the prophecy in the very words of the Promised Messiah^{as} about future of mankind. It reads:

O ye people, hearken to my call! Remember that this is a prophecy from Him Who created the earth and the heaven. We will cause this, His Own Movement, to spread in all countries and shall cause them to triumph over all others through reasoning and argument. The days are approaching; nay they are near at hand, when only this religion shall be spoken of with honor and respect. God shall grant this religion and this Movement His choicest blessings and unprecedented success, and frustrate the designs of all those who seek to destroy them and shall perpetuate their ascendancy till the time the world comes to its end. Remember very well that no one will descend from heaven. All our opponents who live today shall die and none of them shall ever see Jesus son of Mary coming down from heaven. Then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their hearts, yet the son of Mary will not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder its growth.

Tazkiratush Shahadatain, page 64

The time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for Whom nothing is impossible.

Tohfah Golarviah [Gift to the Golarvi] page 90

Is Khilafat Islamia Eternal?

Abdul Hadi Nasir

God, who is the Creator of this universe, has arranged every resource to manage its system to perfection. This system was not created to last for a few centuries; rather it has been designed to operate until the Day of Judgment. Similarly, God Almighty has set up a system to keep the spiritual world intact as well. For this purpose, God sends His Prophets to the people in order to establish the spiritual world. Prophets are sent so that the people can develop a relationship with God. When these Prophets depart from this world, their successors carry on their mission and the system carries on till the Day of Judgment.

Allah explains this system in the Holy Qur'an in the following words:

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 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 rebellious.

24:56

The promise of the establishment of Khilafat (line of succession after a prophet succession) is clear and unmistakable. As the Holy Prophet^{saw} is humanity's sole guide for all times, his Khilafat must continue to exist in one form or another in the world till the end of time. This, among many others things, constitutes the Holy Prophet's^{saw} distinct superiority above all other Prophets and Messengers of God.

Sadly, there are some who argue that the word *minkum*, meaning "from among you," in the verse quoted above, is a promise to the Holy Prophet's^{saw} companions, implying, that the Holy Prophet's^{saw} Khilafat will exist for only thirty years after his death. (thirty is the total number of years of the era of his

successors) The same people say that there was no need for Khilafat after the Khulafa-e-Rashideen (rightly guided successors of the Holy Prophet^{saw}).

The Promised Messiah^{as} clarifies the above confusion in *Shahadatul-Qur'an* (Testimony of the Holy Qur'an), citing that the word *minkum*, "from among you" appears in the Holy Qur'an eighty-two times. By using this phrase, Allah is clearly addressing all believers and whosoever comes until the end of time. For example, in the following verse of the Holy Qur'an, Allah says:

Whosoever of you is sick or is on journey, shall fast the same number of other days.

2:185 & 186

“No God-fearing person can reasonably believe that these commandments are not meant for him or her.”

The question arises whether this injunction applied only for the companions of the Holy Prophet^{saw} or for every Muslim who came until the end of time? Every disobedient believer can make excuses, namely, that all the injunctions which are mentioned in the Holy Qur'an regarding Salat (prayer), Fasting, Zakat (alms), Hajj (pilgrimage), and all other commandments pertaining to taqwa (righteousness), were addressed only to the companions of the Holy Prophet^{saw} which, to these disobedient ones, indicates that they do not have to observe any of the commandments of the Qur'an.

It is clear from this example that no God-fearing person can reasonably believe that these commandments are not meant for him or her. It must be deduced, then, that the word *minkum*, cannot and does not apply solely to the companions of the Holy Prophet^{saw}; it applies to the entire Umma (nation/followers) past, present and future.

Again, those who do not believe in Khilafat raise another objection. They say that Allah has stated in the Holy Qur'an:

"This day I have perfected your religion for you."
(5:4)

Based on this verse, they argue that since they have already been given the Holy Qur'an, there is no need for a reformer or a spiritual leader. The Promised Messiah^{as} has elaborated upon this misunderstanding in his book *Shahadatul-Qur'an*. Huzur^{as} states that there is a definite need for reformers, and spiritual Khulafa (*plural* of khalifa), for this Umma, just as there was a need for Prophets in ancient days. No one can deny the fact that the Prophet Moses^{as} was a Prophet and that his Torah was sufficient and perfect for his Umma, the Bani Israel (children of Israel). As stated before, we read in the Holy Qur'an:

This day I have perfected your religion for you.
(5:4)

And again:

Then We sent our messengers one after the other.
23:45

It is apparent from the verses above that Allah's method for continuity is to send a divine Book and then to send Prophets to support the Book. As mentioned before, for the support of the Torah, Allah had sent four hundred Prophets at a time for the Bani Israel, a fact which is borne out in the Bible.

The Promised Messiah^{as} says that the perfection of religion does not mean that one should withdraw oneself from taking care of the religion. It is an ongoing process for the true believer. For example, one builds a house and prepares all its rooms with dexterity and carefully fulfills all structural requirements needed for the building. One hopes that the house remains as beautiful as it was the day it was fully completed. However, it is often the case that no matter how much one is diligent about safeguarding the built treasure, over time, dust begins to accumulate, the exterior begins to fade and wither away and its beauty no longer remains luminescent. When one inherits the house in this decrepit condition, one desires to bring it back to its old glory. It would be

foolish to stop this heir or successor from cleaning it up simply because "the house is already complete." The new occupant only wishes to bring it back to its former glory.

It is disheartening that those who object and criticize do not comprehend that to complete something is one thing, while cleansing and beautifying it is something else altogether. Mujaddideens (*plural* of Mmujaddid, a reformer) do not come to alter the teachings of a religion; they come to reaffirm the religion in the hearts of people who may have gone astray.

From Moses^{as} to Jesus^{as}, within 1400 years, thousands of Prophets and Khulafa (*plural* of Khalifa) were

WORDS OF WISDOM

O, Muslims, this Prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end, to be replaced with Khilafat which will be in the pattern of Prophethood and will remain as long as Allah wills. Then this Khilafat will also come to an end. The rulers who are cruel to people will replace them for as long as Allah wills.

Holy Prophet^{saw}

Similarly, we find many verses in the Torah which indicate that the Bani Israel had been given a majestic and perfect book called the Torah. Allah mentions the Torah in the Holy Qur'an as a light and a guide. Even though the Bani Israel were given such clear guidance in the Torah, hundreds of Prophets were still sent to them who did not bring any new books or new teachings. Instead, their mission and objective was only to re-awaken those believers who had strayed from the teachings of the Torah and to rekindle the faith back into their hearts. Allah says in the Holy Qur'an:

"And verily We gave Moses the Book and caused messengers to follow in his footsteps.

2:88

born among the Bani Israel, who spent their lives in the service of the Torah as sincere devotees. It should be remembered that Moses^{as} was sent with a limited sharia' (law), which was not to survive up to the Day of Judgment. Neither was it meant for the entire world. God took precautions for this sharia' by bestowing thousands of Prophets for its support, at times hundreds at a time. What about the Umma of the Holy Prophet^{saw}, which is considered the best among all the Ummas? How could that Umma, which is under the protection of the one who is called the 'Chief of the Prophets' be so unfortunate, that God would turn His back on it by blessing it for only thirty years subsequent to the departure of the Holy Prophet^{saw}?

Many centuries have elapsed since the demise of the Holy Prophet^{saw}, and many trials, tribulations and hardships appeared for his Umma. His Umma was shattered, and all nations attacked it. Even then, did God not look upon his Umma? Did He not have mercy upon it? Did He ever consider that it may be as weak as the Bani Israel, and like that nation, did not the seeds and plants of Islam also need heavenly water to grow and flourish?

Is it possible that our Gracious God would allow that to happen to us? Is it imaginable that God had mercy over previous Ummas, whereas the Umma of the Holy Prophet^{saw} incurred His displeasure? Is it imaginable that he sent the Holy Qur'an and then completely abandoned His Umma, at the mercy of the so-called scholars? No, our merciful God has promised us a permanent Khilafat, a Khilafat for eternity, a guide to follow until the Day of Judgment.

The Promised Messiah^{as} says:

If any man casts a glance on these verses, then, how could he not follow that God the Exalted has made a clear promise of permanent Khilafat for this Umma? If the Khilafat were not a lasting one then what does it connote to assimilate it with the Khilafat of Moses^{as}?

Shahadatul Qur'an, p. 57

The Holy Prophet^{saw} said that after him, there will be Khilafat for thirty years. After Khilafat-e-Rashida (rightly guided successors) many rulers were tyrants, and the word Khalifa is so sacred that the Holy Prophet^{saw} did not want this word associated with those tyrants. The Promised Messiah^{as} says:

Khalifa means successor, and the successors of Messengers in real meaning can only be he who reflects in himself excellences of the Messenger.

That is why the Holy Prophet^{saw} did not wish that the word Khalifa be applied to the cruel kings.

God did not leave Ummat-e-Musalman (the Muslim nation) without Khilafat. Allah gave tidings of the advent of mujaddideen. The Holy Prophet^{saw} said:

Verily God will appoint a reformer for this Umma in the beginning of every century, one who will restore its faith.
Abu Dawood, Kitabul Fitan

The followers of the Holy Prophet^{saw} have been promised that God will appoint for them a mujaddid at the beginning of every century, one who will restore the faith. Consequently, this promise has been fulfilled in the past thirteen centuries with the advent of mujaddideen who were distinguished personifications of Islamic teachings and played a very important role in spreading and establishing Islam. The table to the right displays the names of mujaddideen chronologically over the last thirteen centuries.

The mission of the Holy Prophet^{saw} rightly guided Khulafa, the mujaddideen, and the Promised Messiah^{as}, and his successors is to protect the law and to bring back "the erring flock into the master's fold."

The Holy Qur'an also alludes to this point:

By the heaven having mansions of stars.

“The mission of the Holy Prophet's^{saw} rightly guided Khulafa, the mujaddideen, and the Promised Messiah^{as}, and his successors is to protect the law and to bring back 'the erring flock into the master's fold.'”

Just as there are twelve instances of stars mentioned in the physical heaven, similarly there will be twelve divine reformers or twelve stars in the spiritual

firmament of Islam who will keep its light burning after the sun has set. After the first three best centuries of Islam will have passed, resulting in a spread of spiritual darkness over the whole world, these reformers will bear witness to the truth of Islam, the Holy Qur'an and the Holy Prophet^{saw}.

1st Century	Umar Bin Abdul Aziz
2nd Century	Imam Shafi Ahmad Bin Humbal
3rd Century	Abu Sarah Abdul Hassan Al Ashari
4th Century	Abu Abdaidullah of Neshapur Qazi Abu Bakr Bagilani
5th Century	Imam Al-Ghazali
6th Century	Al-Sayyad Abdul Qadir Jilani
7th Century	Imam Ibn Taimiyya Khwaja Mueenuddin Chishti
8th Century	Ibn Hajar Asqalani Seleh Bin Umar
9th Century	Imam Suyuti
10th Century	Muhammad Tahir Gujirati
11th Century	Al-Sheikh Ahmad of Sirhand Mujaddid Alif Thani
12th Century	Shah Wali Ullah Muhaddath Dehlvi
13th Century	Syed Ahmad Barelvi
14th Century	Hadhrat Mirza Ghulam Ahmad ^{as}

The question that naturally arises is was Islam unprotected after Khilafat-e-Rashida? It has previously been proved that, after the death of the Prophets, their successors came to safeguard their books and teachings. In the same way, Allah Almighty managed to safeguard the teaching of the Holy Qur'an through His mujaddideen. In addition, Allah gave glad tidings of the appearance of the Promised Messiah and Mahdi^{as}. In the following Hadith, the Holy Prophet^{saw} has prophesized about Khilafat in the pattern of Prophethood:

“O, Muslims, this Prophethood will remain with you as long as Allah wishes it to remain. Then it will come to an end, to be replaced with Khilafat which will be in the pattern of Prophethood and will remain as long as Allah wills. Then this Khilafat will also come to an end. The rulers who are cruel to people will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period, too, will come to an end. After that, Khilafat on the pattern of Prophethood will re-emerge.” After saying this, the Holy Prophet^{saw} did not make any further comments. (Musnad Ahmad quoted by *Mishkat* in Chapter *Inzar-wa-Tahzir*)

The Promised Messiah^{as} also

received many revelations wherein he was addressed as Nabi (prophet) so it was destined that his Khilafat would be established after him, as the Holy Prophet^{saw} had said, "There has been no Prophet who has not been followed by Khilafat." (*Khasa Isukura* part II 115)

The Holy Prophet^{saw} says:

How can those followers go to perdition whose beginning is marked with my appearance and after me, twelve radiant and wise (khulafa), and the end is marked with the Messiah, son of Mary? Nevertheless, between the two periods, there will occur a thrust of commotion and its perpetrators have nothing with me nor have I any connection with them.

was hanging from heaven. You were weighed with Abu Bakr, your scale was heavier; then Abu Bakr was weighed with Umar. The scale of Abu Bakr was heavier. Then Umar was weighed with Uthman; the scale of Umar was heavier. Then the scale was taken back. The Holy Prophet^{saw} interpreted this dream. He said that Khilafat points towards Prophethood. After this, Allah will bestow the kingdom to whom He pleases. (*Musnad Ahmad* Vol. 5 p. 220)

This shows that God does not abandon His Prophets. He appoints successors to safeguard the revealed Book and its laws. Allah the Almighty had appointed thousands of successors for the safety of the Torah and its laws, up until the last Prophet in the dispensation of Moses. This Prophet was Hadhrat Isa^{as} (Jesus^{as}).

Similarly, Allah bestowed His blessing upon the Holy Prophet^{saw}, the best Prophet among all, and his tenure is until the Day of Judgment. The Promised Messiah^{as} gave us the glad tidings of the eternity of the Khilafat of Muhammad^{saw}, which was restored through him. In his book, *Al Wasiyyat*, (p.7 2004 edition), he writes:

Do not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for

you to see Quadrat-i-Thaniyya - the second manifestation of divine power. Its coming is better for you, for it is permanent and will not be cut off until the Day of Judgment. The second manifestation will not happen until after my departure.

It is clear then, that the Promised Messiah's^{as} successors will come to safeguard the Holy Qur'an and the sharia' according to the promise of Allah made in Ayatul Istikhlaf (verse of Al-Nur Ch.24,v. 56 which deals with succession). It is also a certainty that Khilafat-e-Haqqa Islamia (true succession in Islam on the pattern of prophethood) will indeed remain as long as this world remains. *Insha'Allah.*

WORDS OF WISDOM

How can those followers go to perdition whose beginning is marked with my appearance and after me, twelve radiant and wise (khulafa), and the end is marked with the Messiah, son of Mary? Nevertheless, between the two periods, there will occur a thrust of commotion and its perpetrators have nothing with me nor have I any connection with them.

Holy Prophet^{saw}

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Ikmalud Din page 157

It is clear from this Hadith that the Messiah would be a Prophet and then his successors would come thereafter; that Khilafat would be called Khilafat-ala-Minhajunnabuwwa, (Khilafat in the pattern of Prophethood). The following Hadith indicates that Khilafat is related with Prophethood. Hadhrat Abdur Rehman bin Abu Bakr relates:

The Holy Prophet^{saw} liked true dreams. One day the Holy Prophet^{saw} asked his companions: "Has any one of you seen any dreams?" Among them, one of the companions said:

"O Prophet of God I saw in a dream that a scale

The Coming of the Promised Messiah: Prophecies from the Scriptures

An exploration of the prophecies provided in Holy Scriptures highlighting the Coming of the Promised Messiah

Dr. Markus Ehsan Boullion

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it

The Holy Qur'an, 61:10

The scriptures of the different religions all predict the coming of a great, divine reformer in the latter days. Without exception, all the faiths expect, foretell and indeed, await, such a reformer, though he is known under various titles and names: Messiah, Mahdi, Krishna, and other, similar titles. Yet, despite the fact that he may be known under different names, all religions do eagerly await the coming of that reformer. In addition, the various scriptures, in their references to that reformer, all predict certain signs to be in place for the reformer to come. Not least for that reason, it appears quite clearly that all the scriptures talk about one and the same person.

Jews, Christians and Muslims alike await the (second) coming of the Messiah. Hindus anticipate the coming of the Lord Krishna; Sikhs wait for the Guru. In all relevant scriptures, there are detailed prophecies pertaining to this coming of the awaited reformer. In the Bible, in the Torah and in the Gospels, there are

frequent references. In Hindu and Sikh scriptures, there are similar predictions for and expectations of such a latter-day reformer. Christians, of course, believe that the Messiah is Jesus of Nazareth, who will return one day, and thus await this second advent. Jews, who never accepted Jesus of Nazareth as the Messiah that Jews expect, continue to await the coming of the foretold Messiah.

In what follows, we will investigate more closely what the various scriptures predict and prophesize. In truth, these prophecies are all part of one and the same jigsaw puzzle: we just need to put the pieces together wisely, and we obtain a detailed picture of when and how to expect the reformer foretold. This will still not convince everyone, as is human nature. As the Holy Qur'an says:

Alas for my servants! There comes not a Messenger to them but they mock at him.

Holy Qur'an 36:31

For most, however, it will give quite a precise indication of the time and nature of the coming of the Messiah and Mahdi.

Prophecies in the Bible

When we study the Bible, there are many prophecies pertaining to the issue of the Messiah. These prophecies not only provide details of the signs related to the appearance of the Messiah but also pinpoint the time of his appearance. In the Gospel of Matthew, for example, it is written:

Nation will rise against nation and kingdom against kingdom. (Matthew, 24:17) This is a powerful and visible sign, such that it is difficult to deny this sign has been fulfilled. True, wars are not a modern phenomenon, and have always taken place. There has always been bloodshed since the appearance of Adam. But it is undeniable that the wars that have taken place over the last hundred years have no parallel in the history of mankind. With two major wars known as 'world wars,' the Imperial struggles that surrounded them, the wars of liberation and national independence, the total number of wars in the last century has exceeded 200, and more than 50 million people died in them. During this period, on any given day, there have been, on average, ten wars going on somewhere in the world. And there is the continual threat of another war, every moment, anywhere. Never before have wars taken place at such a scale, at such intensity, with such reach:

And the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Peter, 3:10

There are further, similarly detailed predictions in the Gospels:

And there shall be famines (food shortages). (Matthew, 24:17) This sign has also been fulfilled, and there cannot even be one iota of doubt about its appearance. Approximately one fourth of the total population of the world does not obtain enough food. Even in places where food is plentiful, many people are too poor to buy it. Millions of peoples die of hunger alone in Africa every year. And if we are not mistaken, billions of people are suffering with starvation all over the world. Again, even though famines have always haunted humankind, the explosion of global population growth, combined with industrialization and mass poverty, has meant a new scale to famine and food

shortage around the world.

There will be pestilences in diverse places. (Luke, 21:11) This sign also appeared in a very clear way in different parts of the world, within the last hundred years. Although illnesses and epidemics haunted many places throughout history, they, too, reached another scale in the past century. Millions of people died of plague at the end of the nineteenth century, in India alone. In the years following World War I, more than twenty million people died of Spanish flu. Millions of people died from smallpox in India alone after World War II. Tuberculosis, malaria, AIDS, continue to exact a heavy toll.

There will be earthquakes in one place after another. (Matthew, 24:7) In the last hundred years, more than fifty major earthquakes have taken place. Over five million people died in these earthquakes; the property of trillions of dollars was destroyed during these disasters. These signs have appeared in China, India, Japan, Turkey, Europe, Australia and America.

The sea and the waves roaring (Luke, 21:26) Hurricanes are another type of disaster. Every year, thousands of people become the victim of such events, and property worth of billions of dollars is destroyed. Only three years ago, about half a million people died in the disaster of the South East Asian tsunami alone. Property worth trillions of dollars was destroyed. Hurricane Katrina was another disaster, unique in its nature, with property value of about half a trillion dollars destroyed or damaged. Such hurricanes appear every year in India, Bangladesh, and Sri Lanka, Europe and America. Under the impact of what we now know as climate change, such events are also increasing in intensity and frequency.

Corruption and distortion of the faith (Luke, 18:8) It is also one of the signs of the coming of Messiah, that there would not be much faith and religiosity left around the world. Considering this angle, we see that most people like to be free from the responsibilities of the religion. Many people have adopted their own ways, different from and more often than not, indifferent to their religion. Most people's everyday practice is no longer guided by religious teaching. And the waning of religiosity is not confined to one creed alone. It is not just a

Christian problem: Muslims, Jews, Hindus, Sikhs, all behave in the same way. Indeed, it is for this reason that thousands of denominations emerge and establish themselves, because the increasing distance from the original and core teachings of a faith allows for the space and freedom to interpret these elements in different ways. And so faith erodes over time, and people grow indifferent to their religion. Against this background, it is clear that this sign has been fulfilled. The prophecy indicates that the Messiah would appear:

A time would come when nothing would be left of Islam except its name and nothing would be left of the Qur'an except its word.

The gospel would be preached in the whole world. (Matthew 24:14) These are powerful predictions of the coming of Messiah, especially when considered together. The Gospel is clearly preached all over the world. Over the last century, the Bible has been translated into thousands of languages and has reached the people of the entire world. In this age, there are few who have no knowledge of the Biblical teachings. So by preaching the gospels in the whole world, in all nations, the prophecy of the coming of Christ has been fulfilled.

Biblical Prophecies on the Timing of the Appearance of the Messiah

Behold I am coming as a thief (Revelation 16:15) Coming as a thief entails secrecy: when a thief enters, nobody is supposed to know. In the same way, therefore, the Messiah is prophesied to come unexpectedly, with people, as a result, rejecting him ignorantly. Only those few who would remain alert, and watch carefully, would recognize him through the various signs foretold.

Christian Scholars calculated the time of the appearance of the Messiah on the basis of the guidelines given in the Bible. A majority of scholars agreed that the Messiah would appear towards the end of the 19th century. At the time, many books and articles were written and published on this subject, announcing that the appointed time had come. It was for this reason that many people laid claim to being the Messiah at the end of the 19th century, including Pigott in England, who managed to gather thousands

of people around him. Similarly in the United States, John Alexander Dowie, of Zion, claimed to be the Elijah of this age, citing the Biblical prophecies and the various signs that indicated the coming of the Messiah.

But this was also the time about which the Gospel speaks in the words of Jesus Christ:

Lo, here is Christ, or, Lo, he is there, believe him not
Mark 13:21

This biblical reference highlights that at the appointed time for the coming of the Messiah, there would also be many false prophets laying claim to being the Messiah. Despite these appearances, the Bible had foretold that the Messiah would appear around this time. Indeed, scholars declared that on the basis of

WORDS OF WISDOM

In 1290, according to the Hijrah calendar, this humble one had been blessed with the Divine revelation.

...That was the time for the coming of the Messiah; if I had not appeared, someone would have definitely appeared.

Promised Messiah^{as}
Haqiqat-ul-wahi

the Biblical evidence, by 1914, the time for the coming of the Messiah had expired.

The basis for that assertion was a prediction by the Prophet Daniel^{as}:

And from the time that the continual burnt-offering shall be taken away, and the abomination that makes desolate set up, there shall be a thousand and two hundred and ninety days.

Daniel 12:11

Accordingly, this was exactly the time when the Promised Messiah^{as} appeared on the scene. The

Promised Messiah^{as} himself said:

In 1290, according to the Hijrah calendar, this humble one had been blessed with the Divine revelation.

Haqiqat-ul-wahi, p. 199

The Promised Messiah^{as} further said, “That was the time for the coming of the Messiah; if I had not appeared, someone would have definitely appeared.”

Parable of the Fig Tree In the Gospel of Matthew, the parable of the fig tree makes further predictions about the time of the coming of the Messiah:

Now learn a parable of the fig tree; when his branches become tender, and the leaves come out, you know that summer is near; so likewise when you see all these things, know that it is near, even at the doors.

Matthew 24:32-33

The parable makes it clear that when those signs start appearing, Jesus^{as} will be ‘at the door’. But how does one interpret the references to the timing of his appearance? – When the branches of the fig tree become tender, it is a sign that summer has arrived. Similarly, if the various signs foretold in the Gospels are fulfilled, then it means Jesus^{as} has already appeared. But many people would not necessarily recognize his second advent, as people had not recognized his first advent, either.

Sun shall be darkened, and the Moon shall not give its light. (Matthew 24:29)

This specific reference is one of the most important ones contained in the Bible. It was predicted by different prophets, including Joel^{as}, Isaiah^{as}, and Jesus^{as}. And it was not just in the Christian scriptures that such a sign had been foretold. Similarly, the Hindu, Sikh, Jewish and Islamic literatures also make this prophesy. Solar and lunar eclipses are divine signs, often mentioned in the religious literature, and which no human has the power to produce.

At the same time, the reference

here must not be taken as an ordinary one: solar and lunar eclipse occur frequently. Every year, eclipses of the sun and the moon occur in different parts of the world. Therefore, the sign predicted by all major religions must be unique in nature.

The Islamic literature has specified further details regarding the prophecy. With these details in mind, the sign indeed becomes unique – it had never before occurred in human history. The Holy Prophet^{saw} had predicted:

For our Mahdi (the Messiah), there are two signs which have never appeared before, since the creation of the heaven and the earth, namely, the moon will be eclipsed on the first night in Ramadan (on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed in the middle of it (on the middle one of the days on which a solar eclipse can occur). And these signs have not appeared since God created heaven and earth.

Daar Qutni

The above prophecy is the same that is provided by all other prophets, with one important difference: there is much more detail provided here. According to it, the solar and lunar eclipse would occur in the same month of Ramadan, on specified dates (13 and 28 Ramadan, respectively). This very specific and unique sign did indeed take place in 1894, in the Eastern hemisphere, followed in the Western hemisphere in 1895. Accordingly, a little more than 100 years ago, this grand prophecy of the Bible, of all major religions, and as made by the Holy Prophet^{saw}

WORDS OF WISDOM

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Holy Prophet^{saw}

Daar Qutni

of Islam was fulfilled. An additional prophecy made by the Prophet Isaiah^{as} also predicted the time of the solar eclipse. And when the solar eclipse took place on April 6, 1894, it occurred at exactly the very time predicted by Isaiah^{as}:

The sun will be dark at its rising, and the moon will not shed its light.

Isaiah 13:10

In accordance with Isaiah's^{as} words, the solar eclipse started in the morning. The sun remained completely dark between 7 and 9am – it was, as Isaiah^{as} had said, dark at its rising.

The Promised Messiah^{as} said “The heavens appeared as witness for me and the moon and sun were darkened for my sake.”

‘Days of Noah’ as witness to the appearance of Christ According to the Bible, it is further very clear that all sorts of disasters and tribulations would appear after the appearance of Messiah, the Christ, as a punishment to disbelievers. In support of this belief, we see a very nice example and prediction made by Jesus^{as} about his second appearance:

But as the days of Noah were, so shall also be the coming of the son of man. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark. And knew not until the flood came, and took them all away, so shall also the coming of the son of man be.

Matthew 24:37-39

Hence, this is a very clear guideline for us to recognize Jesus^{as} at the time of his second advent. The people of Noah^{as} were not destroyed until Noah^{as} had preached the word of God to them and they had rejected the divine call. The prophet had then warned them about God's wrath, and when they still did not espouse a positive response, they were finally destroyed. Noah's people were obliterated from the face of the earth with the greatest flood in the history of mankind. Similar conditions were to prevail at the time that Jesus^{as} would appear and preach the word of God. He would be rejected, and due to their disobedience to God's messenger, the people would face terrible days, similar those of Noah's

time. It would not make much sense to punish and destroy the innocent, without first sending them an appropriate warning, as the Holy Qur'an says:

And We shall never punish until We have sent a Messenger.

Holy Qur'an 17:16

The Promised Messiah^{as} said, “Ask me, O, ignorant, why the anger of God is kindled? The reason of it is

MESSAGE FROM ALLAH

But as the days of Noah were, so shall also be the coming of the son of man. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark. And knew not until the flood came, and took them all away, so shall also the coming of the son of man be.

Matthew 24:37-39

mine denial and refusal.”

The Age of Jesus' Second Advent: Why did He not Appear? If Appeared, Where? When? And Who did Appear?

In order to answer all these questions, and to have a better understanding regarding the answers, it is necessary to have a look at history: we can glean much knowledge from the divine reformers, especially Adam^{as}, Abraham^{as}, Moses^{as}, Jesus^{as} and the prophet^{saw} of Islam. They all made their claims, and they all were treated in a certain way by their people: from their historical experience, we learn that there was not a single prophet on this earth who was initially welcome by his people. Whenever prophets did not fulfill the conditions and criteria that the people themselves imposed, they found rejection. More often than not, too, they were persecuted, often severely, by their own people. People rejected them because they had developed expectations of a certain time, of a certain land, of imaginary signs that the prophets

would have to meet. And when prophets appeared at other times, in other lands, and did not fulfill some of those imaginary signs, then the people judged that the reformers and their teachings were not to their own standard. But what they missed was that it was not they who made the rules: it was God who had laid down the conditions, the signs, in His scriptures.

The people merely relied on convenient pretexts to reject those who were real prophets and messengers of God. That is why Noah^{as}, Abraham^{as}, Moses^{as}, Jesus^{as}, and the Holy Prophet^{saw} of Islam were persecuted and suffered at the hands of their own people. Abraham^{as} was thrown into the fire; Moses^{as} was forced to leave Egypt; Jesus^{as} was hanged on the cross. The Holy Prophet^{saw} of Islam had to migrate from his motherland with tears in his eyes.

To this day, Jews do not believe in Jesus^{as}, and do not accept him as Messiah and Christ. And both Jews and Christians do not believe in the Holy Prophet^{saw} of Islam. And why? Because these prophets could not satisfy them and could not fulfill the conditions they had established to assess their truthfulness.

In consequence, we must take care that a similar situation does not arise with the second advent of Jesus^{as}: that his coming is missed, or ridiculed and rejected. But that may be exactly what has happened. Let us take a closer look at what the Gospels say.

Would Jesus^{as} descend from heaven?

According to the traditional belief of Christendom, Jesus^{as} ascended to heaven, and he is expected to descend from heaven at his second advent. But the issue becomes clear in light of the Biblical teachings, in particular when considering a similar debate between Jews and Christians on the coming of the prophet Elijah^{as}.

See, I will send you the prophet Elijah before the great and dreadful days of the lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers.

Malachi 4:5

In accordance with this verse, Jews continue to await the coming of Elijah, as they have been waiting for thousands of years. Even when Jesus^{as} appeared two thousand years ago, Jews rejected him, because they

believed that Elijah would have needed to appear before him, if he was to be the Messiah. Indeed, they ignored Jesus^{as}' very clear and beautiful explanation to them, as follows:

From the days of John the Baptist until now, the kingdom of heaven has been suffering with violence. For all the prophets and the law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.

Matthew 11:12-15

With this statement, Jesus^{as} addressed the main issue that Jews had with his claim to being the Messiah, and yet they could still not accept him.

But there is also an important analogy here. Jesus^{as}' statement illuminates that it was the *likeness* of Elijah that appeared, in the person of John the Baptist. And so, similarly, at the second advent of Jesus^{as}, it would not necessarily be the same person who would descend from heaven, but a *likeness* of Jesus^{as} would appear.

This likeness of course, was embodied in Hadhrat Mirza Ghulam Ahmad of Qadian^{as}, India. He claimed to be the Messiah of this age in the year 1889, and said that he had appeared instead of Jesus^{as}, in the same way as John the Baptist had appeared instead of Elijah^{as}. All this had occurred in full accordance with Jesus^{as}' own words:

For I tell you, you will not see me again until you say, blessed is he who comes in the name of the Lord.

Matthew 23:39

This passage makes clear that someone would come in the name of the Lord Jesus Christ, not Jesus^{as} himself, and that people should recognize Jesus^{as} in the form of another person.

If Mirza Ghulam Ahmad^{as} is the Messiah of this age, then why he is a Muslim, and not Christian? The fact that the Messiah came from among the Muslims, instead of from among Christians, was also foretold by Jesus^{as}. Jesus^{as} had warned his followers:

Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

And whoever falls on this stone will be broken, but on whomever it falls, it will grind him to powder.

Matthew 21:43, 44

What this prediction refers to is that the kingdom of God was to be taken from Christianity and given to someone else. And in accordance with this premonition, the kingdom of God was taken away from Christians, and given to a new community: the Muslim community. Consequently, the second advent of Jesus^{as} took place within Islam, in the person of Mirza Ghulam Ahmad of Qadian^{as}.

Why did Mirza Ghulam Ahmad^{as} not appear in the Holy Land, where all other prophets had appeared?

This question is actually based on a misunderstanding: it is simply not correct that all the prophets appeared in Palestine. Prophets have appeared all over the world. But as a better indication, there is also a prophecy indicating that Jesus^{as}, at his second advent, would come from the East:

For as the lightning comes out of the east, and shines even unto the west, so shall also the coming of the son of man be.

Matthew 24:27

In accordance with these words, the Messiah was foretold to appear in the East, and that his message would then move to the West. Hadhrat Mirza Ghulam Ahmad^{as} did indeed appear in the East, in India, which lies to the east of Palestine, exactly as Jesus^{as} had predicted. The joyous news, and his message, subsequently moved westwards, thus eventually reaching more than 135 countries around the globe.

There is not only a similar prediction made by the prophet Isaiah^{as}, but also a Hadith (saying of the Holy Prophet^{sa}) which mentions that the Messiah and Mahdi would appear to the East of Damascus:

He would descend near a white minaret, on the east of Damascus.

Moreover, the Sikh literature also makes a prediction, forecasting that the Great Reformer would appear in India. Indeed, this literature details quite specifically the geographical location where the reformer would appear:

Then Mardana asked to Guru Nanak, whether anyone appeared like Baghat Kabeer? Then Guru Nanak replied o, Mardana, one from the land lords (formers) will be, but a hundred years after us. Then Mardana asked, in which place and country? And Guru replied in the area of Batala.

In accordance with a further detail of this prediction, the Promised Messiah, Mirza Ghulam Ahmad^{as}, appeared exactly one hundred years after the last guru of the Sikhs, Guru Gobind Singh.

The Sikh literature also mentions the time of the appearance of that reformer:

When the year 78 will approach and the year 97 will end, that will be the time when the servant of the great man will appear.

This prophecy was fulfilled in the person of Mirza Ghulam Ahmad as the Promised Messiah^{as}.

In the Ather Vedas, the Hindu literature even mentions the name of the birthplace of a Great Reformer, calling it Qudoon. In the present-day era, this is Qadian, in the Indian Punjab.

But we know even more, since the Islamic literature has told us:

The Holy Prophet^{sa} said: The Mahdi will appear in a village, which is called Qadia.

This Qadia is, of course, the present-day Qadian. In a similar way that his birthplace is foretold, the Ather Vedas predicted that his name would be Ahmad.

It is also mentioned in the Bible that the reformer would appear, and would not be an Arab, or from Palestine, but rather, from a foreign land. As prophet Isaiah^{as} said:

For precept must be upon precept, precept upon precept. Line upon line, line upon line, here a little, there with stammering lips and another tongue, he will people.

Isaiah 28:10-11

This prophecy was fulfilled, in two of its parts, in the person of Hadhrat Mirza Ghulam Ahmad of Qadian^{as}.

He would speak with stammering lips.

Hadhrat Mirza Ghulam Ahmad^{as} used to feel an occasional hindrance in his tongue during speech. It was sometimes difficult for him to utter syllables and words. This was, of course, in fulfillment of the prophecy made by Isaiah^{as}.

It was also a feature that had been foretold by a number of Muslim saints, as recorded in the literature:

He would feel hindrance in talking, and in that situation of impediment, he would strike his thighs. This is what he used to do during such situations.

He would speak in another tongue:

This part of the prophecy was also fulfilled, because Mirza Ghulam Ahmad^{as} spoke neither Hebrew nor Arabic, and so he conveyed his message in a different tongue.

WORDS OF WISDOM

O Krishna, the reformer, appear, you are the leader of both the worlds, we are eagerly waiting for you, when you will appear? You are Mahdi for the Muslims and for the Christians, you are the Messiah. You are the king for the low and the high.

Bhai Praitam Ziai

How it is possible that one single man could be the reformer awaited by some different faiths? The fact that there would be a single reformer is a belief not only of the Ahmadiyya Muslim Community. Indeed, others share it, too. Thus, Hindu poet, Bhai Praitam Ziai wrote a poem about Krishna in 1937, which was published in the Magazine “Veer Bharat” in Lahore, Pakistan, in which he said:

O Krishna, the reformer, appear, you are the leader of both the worlds, we are eagerly waiting for you, when you will appear? You are Mahdi for the Muslims and for the

Christians, you are the Messiah. You are the king for the low and the high.

The physical appearance of Jesus^{as} in light of Biblical teachings It is a Christian belief that with the second coming of Jesus^{as}, the time of the physical body ends, and that a purely spiritual era begins. This may be a satisfying belief for some, but it actually contradicts the teachings of the Bible, which refers to the bodily appearance of Jesus^{as}. John has called those who believe that Jesus would not return physically ‘deceivers’ and worse:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. That is a deceiver and an Antichrist.

2 John:7

And so at the appointed time, the physical appearance of the Messiah of this age did occur. It was the Messiah of Jews, Christians and Muslims, Krishna for the Hindus, and a great Guru for the Sikhs:

I am the water that came from heaven at an appointed time. I am the Divinely light that has illuminated the day.

Promised Messiah Mirza Ghulam Ahmad^{as}

Then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all the nations for my name’s sake.

Matthew 24:9

In the above verse, from the Gospel of Matthew, Jesus^{as} is not talking about present-day Christians. In this age, Christians are no longer persecuted in the name of Christ.

It is the followers of Hadhrat Mirza Ghulam Ahmad^{as}, the Messiah of this age, who have been suffering hardship and persecution in different parts of the world, for over one hundred years now. In this sense, even the suffering and hardship that Ahmadi Muslims have experienced is a manifestation of the truthfulness of Hadhrat Mirza Ghulam Ahmad^{as}, and yet another prophecy fulfilled.

The Rightly Guided Successors and their Legacies

Shoeb Abulkalam

Islamic history started in Arabia with the Holy Prophet Muhammad^{saw} through the Holy Qur'an, which is the compilation of direct revelations to him from God during the 7th century. Islam's historical development has affected economic, political, and also military trends both inside and outside the Islamic Nations.

One of history's most striking facts is that Islam spread over such a vast area within three centuries. Most striking of all, within 50 years after the Hijra, all of North Africa (from Egypt to Morocco) and the Middle East (from Yemen to Caucasia, and from Egypt to Transoxiana) had come under the fold of Islam. The four Khulafa of the Holy Prophet^{saw}, are known as the Khulafa-e-Rashideen, or the rightly guided successors. During the Khilafat of Uthman^{ra}, Muslim envoys reached the Chinese royal court and were welcomed enthusiastically. According to historians, this important event marks the beginning of Islam's presence in China.

During the tenth century, Islam was the predominant religion of an area covering more than half of the then known world. Its adherents inhabited three continents: from the Pyrenees and Siberia up to China and New Guinea, and from Morocco to the southern tip of Africa.

This article briefly illustrates the lives and achievements of the four Khulafa-e-Rashideen.

Hadhrat Abu Bakr^{ra} was named Abdullah, but in respect of his fatherhood he was mainly known as Abu Bakr. He was born to a sub-tribe of Quraish, in 572 AD in Mecca and was raised there. His lineage can be traced back to the Holy Prophet^{saw}, in the sixth generation before him. After the demise of the Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra}, was elected as the first Khalifa. He loved the Holy Prophet^{saw} so dearly that even after the demise of the Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra} took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet^{saw} had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in

Madinah when the Holy Prophet^{saw}, passed away. As Hadhrat Abu Bakr^{ra}, became the Khalifa, the law and order situation within and outside Madinah became very delicate. In view of this grave danger, many Companions of the Holy Prophet^{saw}, advised him not to send the army against the Romans. But Hadhrat Abu Bakr^{ra} replied forcefully, "What authority has the son of Abu Qahaafa, to stop that which was started by the Holy Prophet^{saw}?"

The second major problem Hadhrat Abu Bakr^{ra} faced was that some of the tribes renounced Islam, simply because their tribal chiefs did not feel it was necessary to remain loyal to the successor of the Holy Prophet^{saw}. They also started preparing to attack Madinah to end the newly established institution of Khilafat. Hadhrat Abu Bakr^{ra}, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

Another major problem faced by Hadhrat Abu Bakr^{ra}, was that many people refused to pay the Zakat, which was essential for fulfilling the needs of the Islamic state and care for the poor. Under these circumstances, many Companions of the Prophet, including Hadhrat Umar^{ra}, advised Hadhrat Abu Bakr^{ra} to make concessions to the Zakat evaders, at least for a time. The new Khalifa disagreed. He insisted that the Divine Law cannot be divided, that there is no distinction between the obligations of Zakat and Salat (prayer), and that any compromise with the injunctions of God would eventually erode the foundations of Islam. Hadhrat Umar^{ra} and others were quick to realize their error of judgment. The rebellious and subversive tribes attacked Madinah but the Muslims were prepared. Abu Bakr^{ra} himself led the charge, forcing them to retreat.

Perhaps the very critical situation Hadhrat Abu Bakr^{ra} had faced was that a number of ruthless persons imitated to be prophets, and began instigating against the Islamic state. Musalmah and Aswad Ansi were among them and both of them gathered large armies and confined some of the Muslim territories. Hadhrat Abu Bakr^{ra} then made a relentless war on these false

claimants to prophethood, most of who submitted and again professed Islam.

After successfully dealing with the internal disorder, Hadhrat Abu Bakr^{ra}, turned to the external enemies threatening the security of the Islamic State. The Muslim army, under the leadership of Khalid Bin Waleed^{ra}, crushed a rebellion in Bahrain. Then the Persians, who had supported the rebels of Bahrain, were defeated. The Muslim army also defeated the Roman army in the battles of Ajnadan and Yarmuk, and thus the whole of Syria fell under the control of the Islamic state.

Another great achievement of his Khilafat was the collection of the Holy Qur'an in one place. Although the writing and arrangement of the Holy Qur'an was done under the supervision of the Holy Prophet^{saw}, himself, yet it was written on various pieces of skin, leaves and slate. Hadhrat Abu Bakr^{ra}, collected all these pieces of writing in one place, and re-organized the Hufaaz (*plural* of hafiz), or those who committed it to memory, in a systematic way, for the preservation of the Qur'an.

Hadhrt Abu Bakr^{ra}, passed away on August 23, 634 AD, after remaining ill for fifteen days. He remained Khalifa for a little over two years. During his Khilafat, Hadhrt Abu Bakr^{ra}, successfully secured the integrity of the Islamic state against all internal disorders and external enemies. Also, he successfully united the Muslims under the system of Khilafat.

The final instructions he gave to Usama prescribed a code of conduct in war which remains unsurpassed to this day. Part of his instructions to the Muslim army were:

Do not be deserters, nor be guilty of disobedience. Do not kill an old man, a woman or a child. Do not injure date palms and do not cut down fruit trees. Do not slaughter any sheep or cows or camels except for food. You will encounter persons who spend their lives in monasteries. Leave them alone and do not molest them.

Hadhrt Umar bin Khattab^{ra} was the second successor of the Holy Prophet^{saw}. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state. He was born in 581 AD in Mecca, and belonged to a noble family of the Quraish. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

Hadhrt Umar^{ra}, was a pious, kind and farsighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Madinah at night, to see for himself if anyone was in need of help.

During the period of his Khilafat, the Muslims fought a number of battles against Iran, Iraq, Syria and Egypt. Immense areas of these countries came under the Muslim rule, as a result. When the city of Jerusalem in Palestine was conquered by the Muslims in 640 AD, Hadhrt Umar^{ra} himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem. He was able to establish a splendid system of administration for the Islamic State and his Khilafat marked a golden period in the history of Islam. Some of his main achievements in this field are: establishment of Baitul Mal or public treasury; establishment of Majlis-e-Shura, a consultative body of advisors to the Khalifa; establishment of courts of justice and appointment of judges; the determination of the Hijra calendar which continues to this day; building of canals; organization of the War Department; division of conquered countries into provinces; the ruling that Arabs, whether Muslims or non-Muslims, could not be made slaves; establishment of a finance department, and building of schools and mosques in different parts of the state; establishment of the Land Revenue Department; establishment of Census; stipends for the poor among the Jews and the Christians; persuading Hadhrt Abu Bakr^{ra} to collect the Holy Qur'an and execution of the work under his own care; and founding of the cities of Kufa, Basra, al-Jazira, Fustat, and Musal.

Hadhrt Umar^{ra} passed away in 644 AD. He truly was a great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.

Hadhrt Uthman Ghani^{ra}, was elected as the third Khalifa by the council appointed by Hadhrt Umar^{ra}, shortly before his death. He belonged to the renowned family, Banu Umayya of the Quraish. During the Khilafat of Hadhrt Uthman^{ra}, the characteristics of Hadhrt Abu Bakr^{ra}'s and Hadhrt Umar^{ra}'s Khilafat - impartial justice for all, mild and humane policies, striving in the path of God, and the expansion of Islam - continued. The territorial expansion during Hadhrt Uthman^{ra}'s khilafat extended in the west to Morocco, in the east to Afghanistan, and in the north to Armenia

and Azerbaijan. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadhrat Amir Muawiah. Then the Romans came by sea to invade Egypt, but were once again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under Muslim control. During his time, a navy was organized and an Islamic fleet was established, administrative divisions of the state were revised, and many public projects were expanded and completed. Hadhrat Uthman^{ra} sent prominent Companions of the Holy Prophet^{saw} as his personal deputies to various provinces to examine the conduct of officials and the condition of the people.

One of the most notable contributions by Hadhrat Uthman^{ra} to the religion of God was the compilation of a complete and authoritative text of the Holy Qur'an. A large number of copies of the Holy Qur'an were made and distributed to all over the Muslim world.

Hadhrat Uthman^{ra} ruled for twelve years. The first six years were marked by internal peace and tranquility, but during the second half of his khilafat, a rebellion arose. The Jews and the Magians, taking advantage of dissatisfaction among the people, began conspiring against Hadhrat Uthman^{ra}, and by publicly airing their complaints and grievances, gained so much sympathy that it became difficult to distinguish friend from foe.

It may seem surprising that a ruler of such vast territories, whose armies were matchless, was unable to deal with these rebels. If Hadhrat Uthman^{ra} had wished, the rebellion could have been crushed at the very moment it began. But he was reluctant to be the first to shed the blood of Muslims, however rebellious they might be. He preferred to reason with them, to persuade them with kindness and generosity. He remembered hearing the Holy Prophet^{saw} say, "Once the sword is unsheathed among my followers, it will not be sheathed until the Last Day."

Hadhrat Uthman^{ra}, was martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Qur'an. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam. Hadhrat Uthman^{ra} was reciting the following verse, "Verily, Allah will suffice you against them; He is the All-Hearing, the All-Knowing". (2:138)

Hadhrat Ali^{ra}, was appointed the fourth Khalifa. He was the son of Abu Talib, the uncle of the Holy Prophet^{saw}. When the Holy Prophet^{saw} went to the

expedition of Tabuk, he left Hadhrat Ali^{ra} in charge of Madinah. Hadhrat Ali^{ra} was a very brave man. He participated in almost all the battles during the time of the Holy Prophet^{saw}. The stories of his bravery are famous in history. He was not only a great warrior but a great scholar as well. The Holy Prophet^{saw} said about him, "I am the city of knowledge and Ali is its gate." He was one of the great jurists among the Companions. The Holy Prophet^{saw} appointed him as the Qadi (Judge) of Yemen during his life time. He was a master of the Arabic language and his writings were as effective as his speech.

Hadhrat Ali^{ra} was extremely honest and trustworthy and a very straight-forward person who considered the khilafat as a great trust. His aim was to establish peace in the State which should be the first aim of every good ruler in such a place where certain elements try to destroy the order. He did not have a desire for the Khilafat after the martyrdom of Hadhrat Uthman^{ra} but when he was elected, he tried his best to carry out his responsibility. He did not abandon his life of simplicity even though he was the Khalifa and the ruler of a vast state. Once a person named 'Abdullah ibn Zarir had an opportunity to take meals with him. The meal was very simple. 'Abdullah asked, "O Amirul Mu'minin, don't you like the meat of birds?" Hadhrat Ali replied, "The Khalifa has a right in Muslim (public) property only to the extent sufficient for him and his family." Hadhrat Ali^{ra} was a very generous Muslim. He never refused a beggar. Sometimes he gave all of his property to the poor and sold his arms to get food.

Even though the era of Hadhrat Ali's^{ra} khilafat was marred by civil strife, he nevertheless introduced a number of reforms, particularly in the levying and collecting of revenues. Hadhrat Ali^{ra} passed away on the 21st of Ramadan in the city of Kufa in 661 AD.

The four righteous and rightly guided Khulafa practiced and carried out their responsibilities till their last breath with dignity and honor. Their legacy built the foundation of Islam and sowed the seed of righteousness and purity among the Muslims who practiced Islam the way it is guided in the Holy Qur'an. With the persistent effort to integrate faith with reason and the spiritual with the material, Islam and the Muslim civilization of the Golden Age constructed a tenacious bond between science and spirituality in the East and West. This reform could not have been successful if it had not been for the vehicle of Islam that swept the world with its wisdom.

The Rightly Guided Khulafa and Human Rights

Lutfur Rahman Mahmood

The Rightly Guided Khulafa

The Khilafat of the first four successors to the Holy Prophet Muhammad^{saw} is termed Khilafat-e-Rashida and these Khulafa are known as Khulafa-e-Rashideen, that is the Rightly Guided Khulafa. The traditions of the Holy Prophet^{saw} point out that the reign of the Rightly Guided Khulafa would continue for about 30 years. He further said that it would be followed by the advent of monarchs, tyrant dynastic rulers and finally the resurgence of *Khilafat-ala min hagnu Nabuwah*, the Khilafat embodying the blessings of the Prophethood. The above prophecy was fulfilled in the Khilafat of the following four prominent companions of the Holy Prophet^{saw}:

1. Hadhrat Abu Bakr^{ra} bin Abi Quhafa (632 – 634 C.E.)
2. Hadhrat Umar^{ra} bin Al-Khattab (634 – 644 C.E.)
3. Hadhrat Uthman^{ra} bin Affan (644 – 656 C.E.)
4. Hadhrat Ali^{ra} bin Abi Talib (656 – 661 C.E.)

Chronologically, the blessed Khilafat lasted for twenty nine and half years. Some historians have included Hadhrat Hasan's^{ra} six month rule in this period with the view of fulfilling the Holy Prophets^{saw} prophecy literally.

Distinctive Position of the Rightly Guided Khulafa

The Khulafa-e-Rashideen were the best representation of the class of early converts. They were not only the first recipients of the Qur'anic message, but also their character was molded by the Holy Prophet Muhammad^{saw}. All of them served as the scribes of the Qur'anic revelations and belonged to the group of the Ashrah Mubasharah (top ten companions) who were given the glad tidings by the Holy Prophet^{saw} in their earthly lives that they would inherit paradise. All of them were fortunate to be by the side of the Holy Prophet^{saw} in peace, persecution and state of war. All

four were also related to him by marriage, with the first two being his father-in-laws and the remaining two his son-in-laws. The blessed quartet served the Holy Prophet^{saw} as close advisors and trusted consultants and faithfully imitated his way of life. That privilege enabled them to implement Islamic teachings, in letter and spirit, during the Khilafat era.

Islam and Human Rights

Maddex defines human rights as “those rights that an individual acquires by reason of being a human being” (Maddex, p. 168). Islam has laid more stress on human rights as compared to all other religions put together. Without exaggeration, we can call the Holy Prophet Muhammad^{saw} the greatest champion of human rights. The following opening words of the Preamble of the Universal Declaration of Human Rights can be regarded as the gist of the Qur'anic teachings on humanity:

“The inherent dignity, the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

It is noteworthy that Islam was the pioneer in the seventh century. Magna Carta (1215 C.E.) Declaration of Rights of Man and of the Citizen adopted during the French Revolution (1789), the US Bill of Rights (1791) came into existence centuries afterwards. Islam not only recognizes human rights, but emphasizes their application and promulgation. Islam has based these rights on the belief of equality of human beings, which have been created by one and the same universal God. The U.N. Charter of Human Rights was launched on December 10th, 1948, but the Charter of Medina, the first written constitution mankind has known, was drafted in 622 C.E. The following few clauses have been taken as an example from that Charter and will appear to the readers as belonging to modern times:

- I. Equal status as citizens of all residents of the commonwealth of Medina
- II. Freedom of belief, expression, practice, and association
- III. Assurance of justice and fair trial
- IV. Protection of life, property, and honor

Cooperation in peace and war, and joint defense against external threats the western world is the outcome of the Judo-Christian thought and civilization. Whatever has been achieved and proclaimed in the name of human rights has not been derived from their religious sources. Marshal has correctly noted:

Historically Christian churches have been cautious, if not overtly hostile, to any assertion of the 'natural rights' or 'the rights of man', fearing its non-theistic tone and its potential to weaken the traditional emphasis on obligation. But over the twentieth century, and especially since World War II, most major Christian traditions have issued official statements on human rights. Whereas commentators once commonly noted that the terms rights did not even appear in the Bible, much less human right, the New Revised Standard Version uses the term on at least fourteen occasions.

Marshal, page 26

This is how the work on human rights was tactfully baptized. That is not the case with Islam. The text of the Holy Qur'an has not suffered human interpolation since its revelation. The Holy Prophet^{saw} himself repeatedly preached and practically demonstrated respect for human life and other human rights. The Rightly Guided Khulafa continued the sacred mission of their beloved master. They accomplished that job with such perfection that it became the legacy of that noble religion. I would like to cite a few examples from the Khilafat era.

Hadhrat Abu Bakr^{ra} bin Abi Quhafa

1. Good Governance based on Human Rights

Being the first adult convert, Hadhrat Abu Bakr^{ra} witnessed the history of Islam since its inception. He fully understood the significance of human dignity and fundamental rights and defended them wholeheartedly, even during an initial difficult phase.

He bought the freedom of eight slaves, four men and four women, who were being persecuted by the Meccan aristocrats for accepting Islam. Hussain gives an excerpt from Abu Bakr's^{ra} assumption speech soon after his election, highlighting the principle of good governance:

I am not the best among you; I need all your advice and all your help. If I do well support me; if I make a mistake, counsel me. To tell the truth to a person commissioned to rule is faithful allegiance; to conceal it, is treason. In my sight, the powerful and the weak are alike; and to both I wish to render justice.

Hussain, p. 19

Good governance resulted in peace, justice, and tranquility. Farooqi records this fact with amazement that every month, not more than two cases were reported for hearing in the court of Medina.

Farooqi, p. 63

2. The Issue of Zakat (Alms) Collection

Zakat, being an important pillar of Islam, is closely connected with the welfare of the less fortunate of society. The Holy Qur'an declares that the poor and the needy have a lawful share in the wealth of the rich (The Holy Qur'an, 51:20), and commands the Holy Prophet Muhammad^{saw} to collect Zakat from the wealthy and distribute the proceeds among the eight categories of recipients (The Holy Qur'an, 9:60). Out of these eight expenditure-heads, seven deal directly with the welfare of the poor, the needy, the stranded travelers, the captives (prisoners of war), those in debt as a result of business or some other natural disaster and new converts who have suffered in numerous ways as prisoners of conscience. The Holy Prophet^{saw} was the chief supervisor of Zakat collection and divinely appointed custodian of its disbursement. After his death, the responsibility fell on Hadhrat Abu Bakr's^{ra} shoulders, and he pursued it with remarkable zeal and sincerity. He had to quell the rebellions fomented by imposters, like Mussailmah, Sajah, Tulaiha and some tribes who were reluctant to pay Zakat. These military encounters have been wrongly dubbed as Ridda, Apostasy Wars. Hadhrat Abu Bakr^{ra} had to take military action for the restoration of the central authority, which enabled him to collect Zakat in full measure for the welfare of the Zakat

recipients.

3. Rules of Engagement in Military Action

The code of conduct prescribed for commanding officers, also reveals Hadhrrat Abu Bakr's^{ra} great concern for life and other aspects of social welfare. The following standing instructions to Usama bin-Zaid^{ra} are quoted by Najibabadi:

Women, children and the aged should not be attacked plantations, crops and vegetation should not be destroyed Christian monks or Jewish Rabbis should not be killed or uprooted the Dhimmis (see definition below) should be treated in accordance with the existing Islamic traditions (Najibabadi, p. 228)

The term 'Dhimmis' refers to those non-Muslims who willingly accept the protection from Islamic authorities in lieu of a nominal tax known as Jiziyah. The Dhimmis enjoy full religious protection and social justice. Another clause is mentioned by Professor Majeed: "Do not mutilate the enemy dead." (Majeed, p. 108)

4. Criterion of Faith

Hadhrrat Abu Bakr^{ra} gave a very clear directive to his generals on the issue of their dealing with so-called rebels and apostates. Najibabadi reports: "Oral submission of an individual would be deemed sufficient. Whatever belief thereafter, he cherishes in his heart, is a matter that falls in the domain of God." (Najibabadi, p. 234)

Hadhrrat Abu Bakr's^{ra} opinion was based on the practice of the Holy Prophet^{saw}. A subdued warrior in a military encounter recited the Islamic creed

(Shahada), but Usama bin Zaid^{ra} killed him, rejecting his last minute confession as pretext to save his skin. The Holy Prophet Muhammad^{saw} condemned Usama's^{ra} action in strong terms: "Did you tear his heart to confirm that he was pretending?" Hadhrrat Abu Bakr^{ra} was simply reminding his generals to adhere to the spirit of that code of conduct.

5. Inheritance Right of an Unborn Baby

Another episode throws a flood of light on Abu Bakr's^{ra} profound righteousness, respect for Islamic Sharia' and concern for financial rights of individuals. Hadhrrat Abu Bakr's^{ra} last marriage was with an Ansari woman, Habiba bint Kharja of the Khazraj tribe, who was pregnant at the time of his death. In his testamentary will, Hadhrrat Abu Bakr^{ra} advised his daughter, Umm-ul-Momineen, Hadhrrat Ayesha^{ra} to be mindful about the share in the inheritance for her unborn sibling. That fortunate baby was Umme Kulthoom, who was given the rightful share from Hadhrrat Abu Bakr's^{ra} inheritance. Thus Hadhrrat Abu Bakr established the tradition of safeguarding the rights of even unborn babies.

Hadhrrat Umar^{ra} bin al-Khattab

1. Independence and Supremacy of Judiciary

Hadhrrat Umar's^{ra} reign constitutes the most glorious part of the Khilafat-e-Rashida. Hart, in his book about most influential persons in history, has preferred Hadhrrat Umar^{ra} over famous conquerors like Julius Caesar and Charlemagne, and refers to him as the "greatest of the Moslem caliphs" (Hart, p. 271). It is also the best as far as the human rights record is concerned. With his personal example, he demonstrated impartiality and integrity of the judicial system. Throughout the Islamic empire, he separated the judiciary from the executive, which is a modern concept. Once he was summoned to the court of law in a legal dispute with Hadhrrat Ubayy bin Ka'ab^{ra}. Shibli reports that on Hadhrrat Umar's^{ra} arrival in the court, the Qadi (Chief Justice) of Medina, Hadhrrat Zaid bin Thabit^{ra}, stood in respect and offered him a seat, but Hadhrrat Umar^{ra} declined and sat adjacent to Hadhrrat Ubayy bin Ka'ab^{ra} telling the Qadi: "This is the first injustice that you have committed in this case" (Shibli, p. 274). He thus emphasized in practice that even the head of state was not above the law and should be treated equally.

2. Kind Treatment of the Dhimmis

Hadhrrat Umar^{ra} has earned copious praise even from non-Muslim critics for generous treatment of the Dhimmi population of his vast empire. He personally ensured that his governors and other officials treated Dhimmis with dignity and justice. Every Dhimmi's life,

property, honor and other rights were duly protected. A Muslim citizen, guilty of the murder of a Dhimmi, was put to death without hesitation in Qissas (judicial retaliation). Shibli has given the details of a similar case on the authority of Imam Shafie (Shibli, p. 253). The Dhimmis enjoyed complete religious freedom and their places of worship were protected. The Dhimmi traders were allowed to bring their merchandise to the Muslim population without discrimination. The old and infirm Dhimmis were entitled to state stipends and allowances for their maintenance just as Muslims were. Hasan records the following words of Hadhrat Umar's^{ra} will, which confirm that Hadhrat Umar^{ra} did not forget the Dhimmis on his deathbed:

My bequest to my successor is that covenants with the Dhimmis should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They should be treated as full fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear.

Hasan, p. 148

3. Jizya – A Benign Tax

Unfortunately Jiziyah has been presented in the west by some critics as an 'inhuman tax'. It was a compensation tax much lighter than Zakat, which was levied on non-Muslims, in lieu of military service. Not all non-Muslims were required to pay this tax. Asad gives the list of categories who were exempt from Jiziyah, for example, women, minors, old men, the sick and the crippled, the destitute, and all those who choose to render military service (Asad, p. 75). Muslim rulers were very fair in the matter of Jiziyah. Ahmed notes that during the reign of Hadhrat Umar^{ra}, when the Muslim army was not in a position to defend the city of Hims, all the collected Jiziyah was returned to its inhabitants. This happened when the Muslim army had to leave Hims for the battle of Yarmuk against the Byzantine forces. The Christian Dhimmis, who could not believe their eyes, fervently prayed for the return of the occupiers (Ahmed, pp.

99, 100). Armstrong holds the same view:

Dhimmis paid pole tax in return for military protection and were protected to practice their own faith, as the Qur'an enjoined. Indeed some of the Roman Christians who had been persecuted by the Greek Orthodox for their heretical opinions, greatly preferred Muslim to Byzantine rule.

Armstrong, p. 31

WORDS OF WISDOM

My bequest to my successor is that covenants with the Dhimmis should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They should be treated as full fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear.

Hadhrat Umar^{ra}

Hasan, page 148

4. Conquest of Damascus

Four regiments besieged Damascus, at different positions, under the command of four generals. One section of the city negotiated peaceful surrender with Khalid bin Waleed^{ra} without the knowledge of the other three armies, who entered the city by force and met in the center of the city. Although three-fourths of the city was captured by force, the Muslim generals decided to apply the condition of peaceful surrender to the remaining three sectors too. That was a wonderful example of magnanimity because the existing laws of military capture would have led to a lot of booty and other benefits.

5. Relocation of Jews and Christians

Some non-Muslim authors criticize Hadhrat Umar^{ra} for expelling the Jews and Christians from Khyber and Najran respectively. These non-Muslims had signed treaties with Muslims in the life of the Holy Prophet^{saw} and it was made clear to them that they would be relocated at a suitable time. Both

communities were guilty of anti-state intrigues and violation of their undertakings. The Jews were settled in Syria in 638 C.E. They were allowed to carry all their movable possessions and were given better and more spacious land. The Christians were transferred to Iraq. Hasan, in his book on Hadhrat Umar^{ra}, refers to the following conditions which governed their transfer:

- i. They were allowed to carry all movable items
- ii. Their immovable property was acquired by the state on payment
- iii. They were exempted from payment of Jiziyah for the first two years (Hasan, p. 126)

6. Relief Measures during Famine

A severe famine struck the Arabian Peninsula in 639 C.E. Hadhrat Umar^{ra} personally organized and supervised effective relief measures. He imported grain and other food substances from far flung provinces and distributed it in the affected areas. Shah mentions that throughout the famine Hadhrat Umar^{ra} stopped eating meat, oil, and other rich nutrients, which told upon his health and even the appearance of his skin (Shah, p. 164). Moreover, he is credited for the opening of many public kitchens, shelters for travelers, and orphanages (Shah, p. 165). According to Asad, Hadhrat Umar^{ra} tried to implement his vision of a Welfare State. He conducted a census and the office of Diwan (Finance) paid allowances to the poor, needy, the disabled and the aged, who also received an adequate quantity of wheat or flour (Shah, p. 92). Hadhrat Umar^{ra} was the Umma's greatest jurist among the Holy Prophet's^{saw} companions. As a result of famine, some people were compelled by hunger to resort to petty stealing. Hadhrat Umar^{ra} suspended the punishment of amputation of the hand for that crime. No other person would have the nerve to do that.

7. An Unmatched Conqueror

Muslims conquered Palestine in 638 C.E. Hadhrat Umar^{ra} traveled to Jerusalem to accept the city's surrender from Patriarch Sophronius, and granted the people a comprehensive protection, which is preserved in the document known as Umar's Pact.

The Christians were assured that their lives, property, churches, and crosses would be safeguarded. The Jews who had suffered immensely at the hands of Romans, Persians, and Byzantines breathed a sigh of relief and tasted freedom for the first time. Commending the great change, Shahin writes:

Jews were allowed to return to Jerusalem after a 500-year ban stipulated by the Romans and maintained by the Christian rulers.

Shahin, page 8

Martin has paid tribute to Hadhrat Umar's^{ra} farsightedness with reference to his stay in Jerusalem:

In an unprecedented display of tolerance, Umar granted the Christians protection of their religious sites and vouchsafed for their safety. He even refused the Patriarch's offer to perform the midday prayer in a Christian shrine, recognizing the significance of the prayer in the appropriation and sanctification of space. He explained his reasons for refusing, saying that he did not want to create a pretense for future generations that they may find justification for the confiscation of this Christian shrine and turn it into a place of Islamic worship.

Martin, page 314

Trifkovic, a pungent critic of Islam, praises not only Hadhrat Umar's^{ra} graceful attitude at the triumphant entry into Jerusalem, but also its far-reaching effect on succeeding generations:

"Admittedly Umar ended the ban preventing Jews from living in Jerusalem, and Saladin, after conquering the city from Crusaders, told the Jews that they could come back; but at all times there was a position of natural inequality" (Trifkovic, p. 184).

The author should be excused for giving vent to his anger in the concluding words!

Hadhrat Uthman^{ra} bin Affan

Hadhrat Uthman^{ra} had been known as a pious, wealthy and benevolent business man prior to his election as a Khalifa. According to Khan, soon

Jews were allowed to return to Jerusalem after a 500-year ban stipulated by the Romans and maintained by the Christian rulers.

after his migration to Yathrib (Medina), Hadhrat Uthman^{ra} bought 'Bi'r-i-Rumah' a well of sweet water for twenty-thousand Dihrams and gifted it to the Muslims. He says "That was the first trust ever made in the history of Islam" (Khan, pp. 129, 130). Najibabadi reports that during a famine in the reign of Hadhrat Abu Bakr^{ra}, Hadhrat Uthman^{ra} imported grain equivalent to the cargo of a thousand camels and distributed it freely among the afflicted people. The traders of the area offered him an attractive price for all consignment, but he did not change his mind (Najibabadi, p. 363). As a Khalifa, Hadhrat Uthman^{ra} not only presided over a vast empire, he did so for the longest period among the Rightly Guided Khulafa. He supervised many projects of public good, for example, setting up of alms houses, sinking of wells, digging of canals for agricultural activities, provision of grazing grounds for pasture, including safety measures for preventing flooding of Medina. Unfortunately, the peace and tranquility of his reign was shattered by a campaign of vilification, fomented by a band of disgruntled miscreants who were led by Abdullah bin Saba, a cunning hypocrite in the guise of a new convert. The Khalifa's enemies and political opponents tried to tarnish his image, but it is gratifying to note that genuine history has preserved the real Uthman^{ra}.

1. Human Rights in his Khilafat

Like his predecessors, Hadhrat Uthman^{ra} issued standing orders to his governors who were deputizing him in the vast empire from Morocco to Afghanistan, to maintain a good record of human rights and other principles of good governance. It is understandable that we cannot expect the efficiency of the present day bureaucracy and civil service. However, he launched effective measures to monitor the role of his officials. On his orders, an inspection team, comprised of the Holy Prophet's^{saw} companions, visited far flung regions. The Annual Pilgrimage was another important avenue where individuals were encouraged to report their grievances for redress. Najibabadi has referred to a similar circular which Hadhrat Uthman^{ra} sent to all major cities and towns in 655 C.E:

It has been brought to my notice that some governors and officials have usurped the people's rights and have treated them unfairly. I have summoned all the governors to the

annual Hajj. Any individual who has been wronged by any governor or state official should present his case to me at that time. He will be compensated adequately, there and then, after a thorough hearing.

Najibabadi, page 347

It is noteworthy that not a single complaint was filed at that occasion.

2. Treatment of the Dhimmis

Hadhral Uthman^{ra} was very particular about the Dhimmis of his empire. An incident from the province of Egypt is worth mentioning. Constantine, who succeeded Heracleus, launched a naval attack on Egypt with three hundred ships, in order to recapture Alexandria and its suburbs. Muslims put up gallant resistance and expelled the Byzantine forces. Amar bin al-As, the Uthmanic governor, meticulously estimated all the monetary and material losses of the Dhimmis (Christians) and made adequate compensation. That benign policy naturally won the hearts of the Dhimmis. Lippman has correctly assessed that situation:

These superannuated powers were unable to command the loyalty of the people who lived under their dominion, such as Egyptians, who actually welcomed the Arabs as liberators.

Lippman, p. 108

He further writes:

But probably the most important reason is that the Arabs left in place the infrastructure and administrative systems of the communities they conquered, and they refrained from imposing their habits or their faith on reluctant subjects. They occupied but did not destroy; they subdued, but did not crush. Their rule was therefore tolerated and even welcomed, not resisted.

Lippman, pages 109, 110

3. Dislike of the use of force

Hadhral Uthman^{ra} was a man of soft and clement heart, who abhorred bloodshed. Rebels and miscreants instigated by Ibn-e-Saba besieged his residence in Medina. Many Medinite elders had gone to Mecca for Hajj. Abdullah bin Zubair^{ra}, Abu Hurairah^{ra}, and other companions begged him to use

force to deal with the rebels but he refused to comply with their requests, and sent them instead to protect their own houses. Earlier, his powerful governor and relative, Muawiya bin Abu-Sufian, had invited him to shift to Damascus, but he was not prepared to leave Medina. He laid down his life but did not allow the use of force. Commenting on Hadhrat Uthman's^{ra} policy, Madelung writes:

The numerous reports stressing Uthman's opposition to armed initiative to violence, even in defense against the besiegers are basically reliable. Fully conscious and respectful of the still recognized sanctity of the life of Muslims, he wishes that no blood be shed in resistance to rebels, and that they should not be provoked to violence.

Madelung, p. 131

Hasan, in his book on the third Khalifa, has given the funeral oration of Hadhrat Uthman's^{ra} daughter, Ayesha^{ra}. Among other things, she said:

“He was against any bloodshed. He preferred to give up his own life rather than resort to measures which were likely to promote civil war” (Hasan, p. 204).

Hadhrat Ali^{ra} bin Abi Talib

Hadhral Ali^{ra} was the fourth Khalifa whose brief reign is identified with a protracted civil war and its attendant problems, but contrary to the following picture painted by Kennedy, Hadhral Ali^{ra} succeeded in maintaining a good record of human rights:

“But for the first time there had been civil war among the Muslims, the gate of fitna (a strife) had been opened, and like Pandora's box, once opened, it was impossible to close” (Kennedy, p. 76).

The secret of his success was his adherence to principles. Hasan writes that Hadhral Ali's^{ra} rival, Mu'awiya, embarked upon the policy of mounting raids on the border of Iraq with a view to stirring trouble in those areas. Hadhral Ali^{ra} was advised to do the same in retaliation along the Syrian border, but he rejected the proposal simply for the reason that that policy

would disturb the innocent people. He was very strict in the matter of Baitul Mal (the public treasury) and expected all governors to live up to his expectations. Nadvi reproduces Hadhral Ali's^{ra} instruction to Ka'ab bin Malik^{ra} who was sent as the head of an inspection team to look into the situation in the provinces:

“You proceed with your team and investigate the high officials of every district of Iraq and keep a vigilant eye on their acts” (Nadvi, p. 98).

“You proceed with your team and investigate the high officials of every district of Iraq and keep a vigilant eye on their acts.”

According to Hasan, this is what the Caliph wrote to his cousin, Abdullah bin Abbas^{ra}, the governor of Basra:

“You are my nominee and I am responsible for your actions. I repose confidence in you; see that this confidence is not betrayed” (Hasan, p. 353).

On the receipt of some reports, Hadhral Ali^{ra} demanded that Abdullah bin Abbas^{ra} should submit a detailed record of income and expenditure along with payment vouchers. Abdullah, notwithstanding that pressure, resigned his post and left for Mecca. In the era of political crisis, it was a profound shock and huge loss, but Hadhral Ali^{ra} remained firm.

1. Khalifa in the Court of Law

Hadhral Umar^{ra} used to refer to Hadhral Ali^{ra} as the Umma's best judge. He was able to deliver good judgment in very difficult cases. He can be called the Solomon of his times. He was a staunch believer of the independence of Judiciary. Rauf has reported an interesting incident. The Khalifa's armor was lost when a bag fell from a camel during Siffin encounter. Later on it was found with a Christian. Hadhral Ali^{ra} made a claim in the court of Qadi Sharaih (Judge), who dismissed the case against the head of state for lack of a supporting witness and Hadhral Ali had to accept the verdict (Rauf, p. 102). The Christian defendant was moved by the supremacy of Islamic Judiciary and accepted Islam.

2. Protection of Non-Muslims

The Holy Qur'an has referred to the followers of early scriptures as the 'People of the Book', a class distinguished from polytheists. Hadhrat Ali^{ra} was consulted by his generals and civil administrators regarding the Zoroastrians of the conquered lands. They were advised by the Khalifa to treat them like the 'People of the Book'. Similar views, decades later, were expressed by Muhammad bin Qasim, about the people of Sind who believed in their scriptures. Shah has rightly said that the Persians fondly loved Hadhrat Ali^{ra} for these gestures and called him the 'Arab Noshervan' (Shah, p. 299).

Iraq has been the home of the Christians centuries prior to the advent of Islam. A sizable community lived in Erbil (present day Kurdistan). Hadhrat Ali^{ra} granted them religious freedom and decreed that they would be entitled to build new churches. The only restriction was that the agricultural land would not be used for that purpose. That, too, was in the best interests of the masses. Spiritual food is important but it should not jeopardize the material food which can be planted only on crop-raising land.

3. Hospitality Extended to Assassin

Another incident is worth mentioning, which reveals Hadhrat Ali^s^{ra} greatness as a Jurist and his profound respect for life and the rule of law, and his inherent concern for human dignity. Abdul Rahman bin Muljam, a Kharjite fanatic, fatally wounded him when he was entering the Kufa Mosque for Fajr prayers, on 17th Ramadan, A.H. 40 (January, 661 C.E.). The culprit was apprehended on the spot and presented to Hadhrat Ali^{ra}. The Caliph advised his son, Hasan^{ra}, to provide the prisoner food, shelter, and other comforts. He further said that after recovering from his wounds, he would deal with Ibne-Muljam. However, he made it clear:

If I die, only then should he be killed in Qissas (legal retribution prescribed in the Qur'an) but he should not be subjected to muthla (mutilation and torture). No other person or associate should be killed (Shah, pp. 327, 328).

It is reported that there was another accomplice who escaped, but he did not want to punish any other individual on mere suspicion. Likewise he did not wish to initiate a witch hunt.

5. Regard for Animal Rights

Syedna Ali^{ra}, like Hadhrat Umar^{ra} was sensitive to the rights of the animals. Umar^{ra}, the Great, is reported to have once remarked:

"If a goat or a dog is killed unjustifiably on the banks of Euphrates (a river in Iraq), God would question Umar for that"

Hasan has noted the following instruction of Hadhrat Ali^{ra} regarding animals donated as Zakat tribute:

The animal should be fed with sufficient fodder and water and their young ones should not be deprived of their milk (Hasan, p. 354).

Hadhrt Ali^{ra} had learned that way of life from the Holy Prophet, Muhammad^{saw}, who once told the owner of a neglected camel that the animal was protesting against his maltreatment.

The Message of a Dream

In the end, I would like to narrate a dream which I had in Sierra Leone (West Africa). I saw the Rightly Guided Khulafa sitting together on a bench. Their countenance revealed anguish and disapproval. At that time, Hadhrt Khalifatul Masih, III^{ra}, had been invited to Parliament House, in Islamabad, Pakistan, to explain the Jama'at's position in the light of a questionnaire issued by the government (August, 1974). On awakening, I understood the message of the dream. The blessed souls of the Rightly Guided Khulafa were grieved with the high handedness of the then, Bhutto regime, which was bent upon declaring Ahmadis to be non-Muslims. I interpreted it as an expression of spiritual solidarity with the institution of Khilafat and reassurance to the Ahmadis who were going to be excommunicated en masse. I believe it was a Divine condemnation of the sheer violation of the human rights of millions of Ahmadis and pray that, one blessed day, that draconian amendment, which was passed on September 7, 1974, will be deleted from the country's constitution. It is not only a slur on the fair face of Islam and democracy, but is also a crude violation of the U.N. Charter of Human Rights.

Comparison of the Concepts of Democracy and Khilafat

Rabia Chaudhry

Most individuals rarely, if ever, reflect on the form of government under whose rule they reside. Rather, discussions about political ideology are dispassionately and hastily studied at the secondary education level or are referred to the theatrics of the political arena for elaboration and analysis. This disconnection from personal reflection on whether or not the system of government within which one resides is actually meeting its stated objectives is largely due to the seemingly wildfire spread of democracy around the world and the hegemonic perception that democracy is the apex of political governance. Before one surrenders to this belief, it is imperative to understand this ideology's generally accepted definitions, analyze its major goals and evaluate the desirability and attainability of these objectives.

This discourse intends to fully examine the concept of democracy alongside an ideology of spiritual background, that is, the concept of khilafat in Islam. Since Islam, too, claims to offer guidelines toward the establishment of a universal order for mankind as does democracy, the comparison becomes highly significant and deeply relevant to the future of mankind.

Democracy

The concept of democracy has been practiced in one form or the other in the world since the evolution of communal life among people. Yet it has been almost impossible to define it. Is it a purely political ideology? Or, does it also imply a certain social or economic structure? Obviously, without specifying a definitive base and some reasonable boundaries, it will not be possible to make a meaningful comparison of democracy with khilafat. However, in spite of the extensive use of the slogan, democracy has hitherto defied any universally acceptable definition. In fact, as Gyorgy and Blackwood point out, it is incapable of definition "because it has almost as many definitions as the socio-political contexts in which the term is used. Ironically, the apparent foe of democracy,

communism, has often borrowed the term "democratic" in self-describing their membership nations. As Gyorgy and Blackwood state:

"Marxists, for instance, frequently speak of Communist countries as 'People's Democracies' and suggest that Western countries that use the term in a different context are actually not democratic at all ... In fact, Democratic Socialism ... is not only viable but thriving in some parts of the world."

Among the various contexts of the term "democracy" are the political, social and economic ones. While political democracy may indicate a type of governing system, the socio-economic aspects pre-suppose equality of various kinds. In a definition of social and economic democracy, for example, equality is considered as one of the necessary ingredients. But, what is equality? It can have a variety of dimensions. It can mean, for example, political equality in the sense of equality at the ballot box through each person's access to the place of voting, freedom to cast his or her vote as he or she wishes and that each vote is given equal weight. On the other hand, political equality could also mean equality in the ability to be elected to public office.

Other perceptions of equality may include equality before the law, equality of opportunity, economic equality, social equality and equality of respect. Even this rather broad classification cannot cover various aspects comprehensively. In addition, there are several informal avenues of inequality. Racial and sexual discrimination may perhaps be considered the most common.

It may also be noted that economic and social inequality can consequently impair and limit political equality as well. For example, a poorer person cannot usually enjoy the same facilities to participate in the selection of candidates. Conversely, substantial financial support by the wealthy to a candidate's campaign can often effectively reverse the outcomes

of an election. Other aspects of political inequality may include difficulties faced by the older voters to the polling place or lack of access to complete information by the less privileged class.

Similarly, inequality of opportunity can retard an individual's ability to move up or down in the social system. Artificial barriers are often raised by the elite in power against the poor to make it impossible for him to enjoy the fruits of his ability and hard work.

It is rather ironic to note that various aspects of equality, which democracy aims to achieve, are inherently opposite to each other. For example, while economic equality pre-supposes that all members of the society should enjoy equal standards of living, equality of opportunity gives free hand to the rich capitalist to exercise the freedom of exploiting the poor. In other words, equality of opportunity is bound to create economic inequality.

The second major goal of democracy is considered to be liberty and freedom. However, just as absolute equality is repudiated by the advocates of democracy, absolute liberty is also generally rejected. It is argued that, in their ideal form, both are deemed as neither desirable nor achievable.

Among the various aspects of democracy, the most extensively discussed is, of course, political democracy although it is just as difficult to define it as social or economic democracy. Of course, in spite of the ambiguities of its definition, it is generally assumed that equality and liberty are the intended fruits of political democracy. However, since absolute equality and total liberty are neither attainable nor desirable, only a certain degree of these two goals may be achievable. Scholars in the field have been engaged in an unending discussion in regards to the exact extent to which these goals should be realistically pursued.

Among the various definitions of "political" democracy, one is given by Waltzer as: "Democracy is a political system in which the people or citizenry consent to and are major participants in their governance." Ranney states that democracy is a form "in which government decisions are ultimately controlled by all the adult members of the society."

Obviously, it is virtually impossible to receive total

unanimity of all citizens on all issues, therefore, it is generally agreed that, in democracy, the will of the majority prevails. It is also clear that it is logistically impossible to seek the opinions of all citizens on all issues directly. Therefore, it is already agreed that direct democracy, otherwise known as "pure democracy," is impossible to be practiced. It does not exist anywhere in the governmental process of our times. To some degree it was applied in the small city-states of ancient Greek period but it has become increasingly impracticable since then. The only practical way to implement it has been through elected legislatures.

The question often raised, however, is in regards to the desirability of leaving the decision-making power in the hands of the usually uninformed, inadequately educated citizens. This issue becomes all the more crucial when it is realized that with the complexities of international affairs, the application of highly advanced technologies and the sophisticated principles of international economies and commerce, decision-making process is already far beyond the ability of the common man. Consequently he depends heavily upon the knowledge fed to him by the authorities holding power. Invariably he is swayed by propagandists, slogans, Madison Avenue selling techniques, image-makers, and emotional appeals. Election campaigns, are, therefore, becoming a complex art, practiced by huge public relations firms and financed by millions of dollars of campaign funds. Representatives are elected much more on the basis of the amount of money spent in the campaigns by the image-making agencies rather than their qualifications and convictions. In today's presidential candidates discourse in the United States, where the difference in the candidates' positions within the two predominant political philosophies (democracy and republicanism) are virtually indiscernible, the electorate will more so rely on being fed information rather than seeking to find the answers themselves.

The result very often of this kind of election, of course, is that those legislatures of democracies are filled with oligarchic elite. While the subtleties of government remain beyond the interest, grasp or understanding of ordinary people, those who can spend enormous wealth, either their own or accumulated through campaign funds, take over the control of the system.

Critics of democracy also argue that, since the majority of people have only average intelligence, therefore a government controlled by the majority, at its best, can only be average or mediocre.

In a system where money controls the process of election and subsequently entire government structure, the outstanding intellectuals shy away from participation in the political institutions. The power is transferred to the politicians who pass laws on the basis of what will gain most popularity with the majority. The government, therefore, becomes biased in favor of the lowest common denominator. Or, as the voice of American Conservatism, Professor Russell Kirk, comments:

“Aye, men are created different; and a government which ignores this law becomes an unjust government, for it sacrifices nobility for mediocrity, it pulls down the aspiring natures to gratify the inferior natures.”

It is also argued that the mechanism for decision making in democracy, due to the constant concern of the politicians to determine what is most popular with the masses, becomes slow, sluggish, retarded and inefficient. This basic weakness of the system becomes even more pronounced in today’s electronically powered society where immediate, prompt and speedy decisions have increasingly become an absolute necessity. As the critics often point out, democracy is a hopelessly visionary idea based on a number of impossible principles that can never really work because they are too idealistic.

Even in the ancient period of Greek civilization when democracy was practiced relatively less indirectly, the great philosophers like Aristotle considered that democracy is a bad form of government because in this system a segment of the community rules only in its own selfish interests.

Khilafat

The institution of khilafat is uniquely different from the system just described. Based upon spiritual foundations, it derives its strength from divine guidance. It finds that its inspiration, as well as its distinctive character, stem from divine revelation to God’s messengers and prophets. Since the advent of Muhammad^{sa} as the last law-bearing prophet,

Khilafat has been identified only with Islam, although there were Khulalfah of the Biblical prophets also.

The word khilafat literally means “succession”. In Islamic terminology, it has meant succession after a prophet or a messenger of God. Before the Holy Prophet Muhammad^{sa}, we find examples of personal successors to other prophets, such as Moses^{as} and Jesus^{as}. Within Islam, it has been an elective institution. However, the very fact that a person is elected a Khalifa, a successor to a messenger of God, implies that he is considered as the bearer of the traits and characteristics of the prophet. As Hadhrat Mirza Ghulam Ahmad^{as}, Founder of the Ahmadiyya Movement wrote:

Khalifa means successor, and a Messenger’s successor in real terms is he who possesses the Messenger’s virtues by way of reflection...the Holy Prophet, may peace and blessings of Allah be upon him, did not wish to apply the title of Khalifa to wayward monarchs because Khalifa is in fact a reflection of the Messenger. Since it is not possible for any man to live forever, God willed to keep alive until the Day of Judgment the reflection of Messengers, who are the noblest and highest among mankind. He therefore designed Khilafat so that the world may never remain devoid of the blessings of Messengership.

According to the Islamic concept, therefore, the purpose of the institution of Khilafat is to carry forth and fulfill further the goals of prophethood. As Hadhrat Ahmad^{as}, the Founder of the Ahmadiyya Movement, explained, God has destined that His messengers should ultimately prevail.

In the Holy Qur’an, the mission of the advent of a prophet has been described in the form of a supplication offered by Prophet Abraham^{as} and his son Ishmael^{as} as the foundations of Ka’aba were raised. It says:

Our Lord, raise up from among them a Messenger who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them. Surely, Thou are the Mighty, the Wise.”

In light of the above, if the purpose of the Khilafat is to promote and expand the goals of prophethood, then an understanding of these goals becomes extremely relevant. Hadhrat Ahmad^{as} explained these

objectives as follows:

The first duty of a prophet is to preach his mission to the people and to invite them to the path of truth and rectitude. That is to say, he calls on people to the acceptance of his claims and teachings and reinforces his preaching by reasons and arguments and by the heavenly signs, which God manifests, at his hands. His second duty is to train and educate those who have accepted him as God's messenger into the laws and teachings that have been revealed to him. The third great responsibility which God imposes upon him is to teach his followers the significance and inwardness of the ordinances, precepts and the rituals of the religion; And, his fourth duty which is at once the aim and object of all religions is to bring about in his followers a great spiritual and moral transformation with all the resources at his command and to raise them from the lowest depths of moral turpitude to the highest pinnacles of spiritual glory.

According to the Islamic concept, the mission of a prophet is so vast, awesome and colossal that it is beyond the power of a human being to complete it in a lifetime. It is, therefore, absolutely imperative that he should be succeeded by his Khulafa who would continue and bring his mission to fulfillment.

A Khalifa, therefore becomes the spiritual leader of a community destined to establish a divinely inspired social and economic order.

His responsibilities are vastly different from those of the president of a State or the secular head of a government. Islamic tradition, therefore, provides a unique procedure of his appointment. Almost immediately after the death of a prophet or a Khalifa at a time when the believers are still deeply grief-stricken, when there is hardly any opportunity to harbor any partisan feelings, a successor Khalifa is elected. It is believed that at this moment of extreme emotional turmoil, the election procedure takes place with extraordinary spontaneity. Thus, the Divine Will guides the outward procedure of election by the believers. As the Holy Qur'an says,

“And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the Day of Qiyamah, and that second manifestation cannot come except after I am gone.”

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 after their state of fear He will grant them peace and security. They will worship Me, and they will not associate anything with Me. Then who disbelieve thereafter, they will be the rebellious ones. ¹⁷

The foregoing passage indicates, on the one hand, the enormity of the mission associated in the divine design with the institution of Khilafat. On the other hand, it also explains that behind the electoral procedure of a Khalifa, it is the Hand of the Almighty, which picks the Successor for this tremendous task. Obviously, there is no possibility, therefore, that a person thus divinely appointed can be deposed by any human procedural action.

In the Holy Qur'an, it is also prophesied that, in the latter days, Islam will experience a final and enduring renaissance with the coming of the Messiah. The institution of Khilafat, therefore, established after him, would logically continue until the Day of Judgment. As Hadhrat Ahmad^{as} wrote:

So, therefore, my dear friends, when this has always been the way the Will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established Divine practice. You should not therefore grieve over this that I have told you, nor should you let yourself be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the Day of Qiyamah, and that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as has gone Allah's promise in Baraaheen-e-Ahmadiyyah, a promise which is not for me personally, but for you. For has not Allah said that to my followers he would vouchsafe power and dominance? It is necessary that the

day of my separation from you should come, so that after that should come the day which is the day of the promise that shall stand forever. The Almighty God Who is our God is true and faithful to His pledged word: He would show you all those things He has promised.

In Islamic history, the Khilafat was first instituted on the death of the Holy Prophet Muhammad ^{saw}. Four khulafa, Abu Bakr,^{ra} Umar^{ra}, Uthman^{ra} and Ali^{ra}, succeeded him in a period of about thirty years. In these three decades the sapling of Islam became firmly rooted and its branches spread far and wide. Nation after nation beyond the borders of Arabia came under its sway and large numbers embraced its message. The soundness of this spiritual order was thus successfully tested.

A Comparative Evaluation

The foregoing discussion leads us to several major aspects of comparison and contrast of the institution of Khilafat with the secular system of democracy.

The concept of democracy has hitherto not received a universally accepted and reasonably well-spelled-out definition. The exact meaning depends upon the context in which it may be used. Khilafat, to the contrary, has been specifically defined in the Islamic tradition. The process of the election of the Khalifa, the role of the Divine Hand in his appointment and the purpose of instituting this unique system have been correctly articulated.

Democracy has proven to be a utopian dream. While “pure” or “direct” democracy was to some extent practiced in small ancient communities, it has, since then, become non-existent. Also, it presumably advocates equality and liberty as its basic goals. However, it has also been conceded that absolute equality and total liberty are neither desirable nor realistically attainable. Not only are these two major goals often in contradiction of each other, but there is also deep-rooted disagreement on the degree to which the goals of equality and liberty can be, and should be, accomplished.

Democracy has given birth to new and rather widespread abuses. Because of its foundation of capitalistic economic concepts, democracy has been charged with the grievous sin of perpetual exploitation of the poor.

Above all, democracy does not necessarily address the issue of morality. Any discussions of “what is moral?” and, “what is the responsibility of democracy toward the implementation of morality?” has been considered largely outside of the focus. In any case, any possible answers have been strictly unilateral and arbitrary.

The very concept of Khilafat is spiritual in nature. It requires the believers to strive for the highest standards of morality and beneficence and to reflect them in their lives under the divinely inspired leadership of a Khalifa.

Khilafat in Ahmadiyyat

On June 10, 1982, Khilafat assumed a new significance in the Ahmadiyya Movement in Islam. With the election of the fourth Khalifa, Hadhrat Mirza Tahir Ahmad^{ra}, it reached the number of successions as in the Khilafat after the Holy Prophet Muhammad ^{saw}. Its vast global accomplishments in nearly one hundred years of existence have already proven the worth as well as the durability and endurance of this institution. This point was only further amplified April 22, 2003 when the Ahmadiyya Jama’at and the world bore witness yet again to the Mercy and Blessings of Our Lord with the election of our present day Khalifa, Hadhrat Mirza Masroor Ahmad^{aba}. Upon election of Hadhrat Khalifatul Masih al Khamis^{aba}, it was stated,

Our Merciful and Gracious God! O our Noble and Loving Lord, we are grateful to You that You have bestowed us with Your Grace and the Second Manifestation and have once again changed our state of fear to that of peace. O our Possessor of Power and Authority and Self-Subsisting and All-Sustaining God, we bear witness that once again Your Messiah and Mahdi’s prophecy as stated in the journal Al-Wasiyyat has materialised with full glory and magnificence.

In fulfillment of the prophecies of Hadhrat Ahmad^{as}, the Founder of the Ahmadiyya Movement, every sign indicates that the institution of Khilafat in Ahmadiyyat as the second Divine manifestation is destined to overcome all ordeals of the future. According to the Divine prophecies it will be with us for all times to come, insha’Allah. Ameen.

Hadhrat Hakeem Maulvi Nooruddin, Khalifatul Masih I^{ra}

Naeem Ahmad

How good it would be if every member of the Community were a Nooruddin;

So would it be if every heart were filled with the light of the certainty of faith!

Amongst the followers of the Promised Messiah^{as}, one person occupies a unique position, being an indefatigable soldier in the cause of Allah and the most sincere servant of Islam. He was a physician of international repute and an ardent social and educational reformer for the underprivileged Muslims of India. He was an accepted scholar of Islamic theology with a penchant for finding new vignettes in the meanings of the Holy Qur'an, and a view to applying them for modern times. He was widely recognized as an educated man, whose opinion was sought by leaders of civil society. All this even before he came in contact with the Imam of the Age!

Birth and Education

Hadhrat Maulvi Haji Hafiz Hakeem Nooruddin, Khalifatul Masih I^{ra}, was born in 1841 in Bhera, a large town in the Punjab, India. He was the youngest of seven brothers and two sisters. His family traced its origins to Hadhrat Umar^{ra} and for generations past had been well regarded as God-fearing and educated people. His father and older brothers were small business owners. After learning to read Arabic and Persian with tutors at home and at the local mosque, he enrolled in school. Graduating at the head of his class, he became a teacher, and within a year, the headmaster of a primary school.

He then embarked upon his lifelong quest for knowledge in all its forms, especially the science of religion and the science of medicine. This epic journey, parts of which he himself dictated and are recorded in many books (these at times resemble metaphysical or mythological tales), took him to many parts of India and Arabia over the course

of several years. There are repeated instances of his absolute faith and trust in Allah and of Allah's gracious interventions for his welfare. He survived several attempts on his life, was triumphant in many debates and arguments, and left a lasting impression on all he met. His diagnoses and treatments resulted in extraordinary healing of the sick. His personal library rivaled those of state institutions. At the age of forty-two, he found himself appointed as Royal Physician to the Maharaja of Kashmir.

News of the Promised Messiah^{as}

While in Kashmir, a Hindu friend argued with Maulvi Nooruddin^{ra} that the stories about revelation from God to the ancients were fine and good, but now that time is past and there is no more communication with the Divine in this day and age. No one lays a claim to experiencing the power of God firsthand. It was a special favor of Allah to Hakeem Nooruddin that he found out, from a pamphlet being used as a wrapper, about the claims of Mirza Ghulam Ahmad of Qadian, who claimed to be a recipient of wahi (divine revelation) and to have personally experienced the majesty and mercy of Allah. He immediately wrote to Mirza Ghulam Ahmad^{as}, and found the answer to his prayers for a muzaqqi (one who purifies), and a religious preceptor who was divinely ordained to bring about the revival of Islam.

This was the final turning point in Hakeem Nooruddin's life. He had come to the end of his quest. He became a disciple of the Promised Messiah^{as} foremost in his service and in financial sacrifice. He wrote books in defense of Islam and in support of the claims of the Promised Messiah^{as}, and was the first to swear allegiance to him on March 23rd, 1889. When asked what benefit he received by offering bai'at (taking the sacred oath of allegiance) to the Promised Messiah^{as}, he answered: "There

was a personal weakness that I could not get rid of. My bai'at cured me of that." Maulvi Nooruddin^{ra} migrated to Qadian and never left the presence of the Promised Messiah^{as} except by his command. His family, friends and medical practice, too, followed him to Qadian.

He accompanied the Promised Messiah^{as} on all his journeys and was present during all debates and court appearances. He was designated the first President of Anjuman Ahmadiyya (administrative branch of the organization) by the Promised Messiah^{as}.

WORDS OF WISDOM

WORDS

I say to you again that even if someone comes in the garb of an angel and criticizes my Khilafat, Allah's grace will bring him to prostrate before Adam, and if he is Iblis, he will be expelled from this court. I swear upon God that He has made me the Khalifa.

Hadhrat Khalifatul Masih I^{ra}

The Promised Messiah^{as} appreciated the stature and sacrifice of his disciple.

The Promised Messiah^{as} has memorialized Maulvi Nooruddin^{ra} in many of his writings. For instance, we read:

I render humble thanks to Allah the Exalted that He has bestowed upon me such an excellent faithful friend who is righteous and possesses learning of the highest degree. He is far-sighted and keenly discerning. He strives in the cause of Allah, and has outstripped his contemporaries in his devoted love of Him. He is in such complete accord with me as the pulse is in accord with the breath.

Hadhrat Maulvi Nuruddin by Muhammad Zafarullah Khan p.67

Hadhrat Maulvi Nooruddin^{ra} called on the Promised Messiah^{ra} several times a day, and carried out Huzur's smallest request as well as the most difficult assignment without a murmur. His other services in Qadian included the daily dars (reading and commentary) of the Holy Qur'an, leading the Friday prayers, and tutoring Mirza Bashiruddin Mahmud Ahmad^{ra}, son of the Promised Messiah^{as} and others. In addition, he attended to his patients, students, and visitors, most of whom also stayed with him.

Khalifatul Masih I

Maulvi Nooruddin^{ra} had accompanied the Promised Messiah^{as} on his last journey to Lahore and returned with his master's body to Qadian on May 27, 1908. By consensus of all present he was elected the first successor to the Promised Messiah^{as}. Hadhrat Maulvi Nooruddin^{ra}, who was then 68 years old, affirmed that he would be ready to swear allegiance to any member of the Promised

Messiah's^{as} family, and sought the acquiescence of Hadhrat Amma Jan (wife of the Promised Messiah^{as}) before accepting the office. His address at this occasion is a memorable commentary on the office of Khilafat and is available in several books.

During the tenure of Hadhrat Khalifatul Masih I^{ra}, the Madrassa Ahmadiyya was enlarged and a library was added, containing mostly books donated by him. Later a public library was also established in Qadian. A public health dispensary, which later became the Noor Hospital, was founded. Hadhrat Khalifatul Masih I^{ra} himself undertook training of missionaries to be sent to various places in India and abroad. Religious debates and lectures were continued. Masjid Aqsa was enlarged and other building projects were started.

He maintained a very personal and benevolent contact with all Ahmadis through audiences, answering letters and promoting amity and brotherly love among all members. With the grace and mercy of Allah, he brought a sense of security and safety to the nascent Community and his supplications to Allah the Exalted were its best shield against all dangers. He was its greatest resource of in-depth knowledge of the Holy Qur'an, Ahadith, and the



teachings of the Promised Messiah^{as}.

A typical day for Hadhrat Khalifatul

Masih I^{ra}: Huzur^{ra} led all the five daily prayers himself. After the Fajr prayer, he would first deliver a separate dars-e-Qur'an to women, followed by another dars, with individual attention to Mirza Bashiruddin Mahmud Ahmad and his fellow students. An hour or so would then be spent in examining his patients. Later there would be the general dars of the Holy Qur'an and Ahadith. The mail would be read, and Hadhrat Khalifatul Masih I^{ra} would provide directions on the response to each letter. Every letter was answered and he prayed for all those who requested so. The rest of the day would be taken up by attending to his other patients, and meeting with officials of the Anjuman, missionaries and teachers. There was an evening dars-e-Qur'an as well.

The legacy of Hadhrat Khalifatul Masih

I^{ra}: The greatest legacy of Hadhrat Khalifatul Masih

I^{ra} is the evergreen tree of Khilafat-e- Ahmadiyya. He is the great rock, the foundation stone, upon which the edifice of our Khilafat, now in its fifth course, has been, and is being, built. He clearly recognized the need for continuing with the mission of the Promised Messiah^{as} and understood that this could only be done by strengthening the 'Second Manifestation' of Allah's Will. Throughout his Khilafat there was a dishonest effort to assimilate the Community with the rest of the Muslims, to restrict the capacity of the Khalifa as only a titular head, and to have Sadr Anjuman Ahmadiyya run the Movement solely as a missionary society with emphasis on inter-religious debates and publishing books. Hadhrat Khalifatul Masih I^{ra}, on the other hand, insisted that nothing could be accomplished in the propagation of Islam and moral training of the members without infusing in them a spirit of holiness, and uniting them under the Khalifa, for whom Allah Himself has promised to be the guide. All his writings and sermons as Khalifa bear witness to this. He stayed firmly on this message till the day of his demise.

He has left for all of us a great tradition of total obedience and dedication to the cause of Islam. He was a paragon of virtue to be emulated for his absolute faith in Allah and His grace. His example as a lifelong physician who never asked for a fee, and who worked till the end of his life, is also one worthy of being followed closely.

His other legacy is his great love for the Holy Qur'an. At one time, nearly all Muslim translators of the Holy Qur'an were his students, including Mirza Bashiruddin Mahmud Ahmad^{ra}, Maulvi Muhammad Ali^{ra}, Maulvi Sher Ali^{ra}, Muhammad Zafrullah Khan^{ra}, Malik Ghulam Farid^{ra}, among others. Throughout his life he continued with the commentary of the Holy Qur'an on a daily basis. Some of these sessions were recorded and were published as supplements to the daily newspapers of Qadian; they are now available under the title *Haqaiq-ul-Furqan*.

Conclusion

For further reading, there are many books on the life of Hadhrat Maulvi Nooruddin^{ra}. The first, *Mirqat-ul- Yaqeen*, by Akbar Shah Khan, also contains a dictated narrative. The biography published by

the Lahori Jama'at, *Nooruddin Azam*, is out of print. *Hayat-e-Noor* by Shaikh Abdul Qadir Sahib is the most comprehensive treatise on his life and works. *Hadhrat Maulvi Nooruddin* is an abridged English translation of this book that was completed by Hadhrat Muhammad Zafrullah Khan^{ra}. The most recent addition is *The Way of the Righteous*, by Syed Hasnat Ahmad, published in Canada.

All references are from the Holy Qur'an.

Abbreviations for other references are as follows:

HF - Haqaiq-ul- Furqan by Hadhrat Khalifatul Masih I^{ra}

KN - Khutbat-e-Noor by Hadhrat Khalifatul Masih I^{ra}

MY - Mirqat-ul- Yaqeen by Akbar Shah Khan

HMN - Hadhrat Maulvi Nooruddin by Muhammad Zafrullah Khan^{ra}

In the following appendices, selections from Hadhrat Maulvi Nooruddin's^{ra} published writings are rendered in English.

1. Excerpts from Khutbat-e-Noor
2. A Guide to the Study of the Holy Qur'an.
3. Treatments from the Holy Qur'an

Khutabat-e-Noor

Khutba Jumua August 20, 1909: I am a physician and some of my patients tell me that my treatment was beneficial to them, while some others say that it has made them worse. I am neither happy at the first kind of news nor sad at the second, as I understand my mission to be that of sympathy and compassion. All medications are created by God. I prescribe these according to my judgment. It is He who grants healing to some and allows others to suffer. He can cure a terminally ill patient in a day, and also make an ordinary injury fatal. I have no share in any of this.

“You have a commitment to me that you will not associate anyone with Allah. Know then that shirk has subtle ways.”

This experience has made me courageous and patiently persevering in my other work of spiritual healing. I have been talking about the ways to overcome some weaknesses that I have observed. Those whom God had desired to benefit from my advice did so, while others did not. In other words, those who had not prepared themselves to absorb the grace of God, had not given up on their excesses, and did not follow the direction of the prescription, found no benefit.

Address after Khutba (sermon) Eid-ul-Fitr September 25, 1911: Mian Sahib (Mirza Bashiruddin Mahmud Ahmad) delivered the Khutba Eid-ul-Fitr today. He spoke with great sublimity. If you had listened carefully, you would have enjoyed it. I value his address greatly and so, I am sure, do other good-natured people. But there are always some evil spirits. I was still enrapt in Mian Sahib's Khutba, when someone placed before me a long list of complaints and back-biting information about others. Alas, all of these beneficial admonishments did nothing for him!

You have a commitment to me that you will not associate anyone with Allah (*shirk*). Know then that shirk has subtle ways. Some of you ask me to pray for you, believing that I am an “agent” of the Almighty, and I must be able to get your work done. Remember always that I am nothing but a helpless servant of Him. My mother was an “*Awan*” and Allah had granted her some knowledge. My father was a working-class man who was content to make a living out of a small business. So know that I am no

“agent” of the Almighty. Yes, I do worship Allah with great humility and He has shown me how to pray to Him in diverse ways. I have been taught to supplicate to Him in an efficacious manner, using words learned from the Holy Prophet (may peace and blessings of Allah be

upon him). And, yes, I do sometimes see the signs of the acceptance of these prayers. But some members of the Community reach the limits of shirk in asking for prayers.

Remember: None is worthy of worship except Allah. No other being can do aught for you. I have no knowledge of the unseen. I am neither an angel nor does an angel speak through me. It is Allah who is your Lord. All of us are in need of His assistance, either overt or in a hidden way. His capability is vast, and His command is great. He does what He pleases. A manifestation of His power is the fact that you and I are all followers of the Promised Messiah^{as}. But He has made you subservient to me. This was neither a thing that I desired, nor am I indebted to any man for this honor...

My task is tabligh (propagation of Islam), and I find a great fervor for it in my heart. I very much want for your dissensions to be resolved. Leave all quarrels aside. Otherwise, remember that you will not leave this world without suffering. Do not fight amongst yourselves, and repent. All of you present should pay heed and convey it to all others who are not here. He who follows the guidance will fare well. And I commit to Allah those who will not. And upon all of you be peace!

Khutba Nikah (sermon on marriage)

October 28, 1912: Allah has made seven aims and purposes in marriage:

That you may find peace of mind in them

The Holy Qur'an, 30:22

After marriage, man has, God willing, some ease and comfort. His eyes, his nose and his ears are not receptive to evil. He gets peace of mind. I have married several times and all of these were a source of comfort to me.

And He has put love and tenderness between you

The Holy Qur'an, 30:22

People do not educate women in our country, neither are they allowed to go out and enjoy nature. This is not wholesome. And then men want their women to be fully understanding and capable. How will this be possible without education? Women are delicate and their safety and security requires not only education and prayers but also love and tenderness.

And consort with them in kindness

The Holy Qur'an, 4:20

Deal with women with compassion and love.

And if you dislike them, it may be that you dislike a thing wherein Allah has placed much good

The Holy Qur'an, 4:20

“And if you dislike anything of theirs, even so, accept Our recommendation and bear in mind that We are capable of all that We will, and We will give you the best reward for it.”

A young man of my acquaintance was known to be rude to his wife. I ran into him during my travel to his town and said to him that I have written a prescription for him. And it was this verse of the Holy Qur'an. This had an electrifying effect on him. He rushed to his home and said to his wife: “You know that I dislike you exceedingly”. She replied that she was well aware of it. He continued, “To test Nooruddin’s prescription, I will truly love you from this day forward.” Allah granted them a son, then another son, and then another son.

And they (the women) have rights similar to those (of men) over them in equity

The Holy Qur'an, 2:229

Women, too, have rights. “The best amongst you is he who is best to his family.”

A woman is like a rib. Men must accept that and deal with her nature as it is. If you will try to straighten it, it might snap and break.

And fear Allah in Whose name you appeal to one another and fear Him particularly respecting ties of relationships.

The Holy Qur'an, 4:2

After marriage, all of the bride’s relatives become your kin and your relatives become hers. When the Muslims conquered Khyber, The Holy Prophet^{saw} married Safiyyah, the daughter of their chief. The historian Muir has objected to it, but he was unaware that in Arabia to this day, marriages were affected between families of warring tribes to promote peace and harmony amongst the population. So as a result of this marriage, the Jews of Khyber preferred to stay on.

Hadhrat Mirza Bashiruddin

Mahmud Ahmad, Khalifatul Masih II^{ra}

Syed Sajid Ahmad

Collected verbatim from THE RENAISSANCE OF ISLAM, Muhammad Zafrullah Khan, 1978, pp. 35-336. [Notes in brackets are added by the summarizer, Syed Sajid Ahmad.]

Hadhrat Mirza Ghulam Ahmad^{as} received a revelation in 1881 in Arabic: 'We give thee glad tidings of a handsome son.'...

...Hadhrat Mirza Ghulam Ahmad^{as} had had in mind that he should go into retreat at some solitary place for 40 days and devote himself entirely in solitude to Divine Worship and supplication. In 1884 he decided to go to Sujampur, in the district of Gurdaspur, for the purpose of this retreat; but he received a revelation (Urdu): 'Your purpose will be achieved in Hoshiarpur.' Eventually in January 1886 he went to Hoshiarpur...

...he published an announcement on 20 February 1886, from Hoshiarpur, to say that during his retreat he had been honoured by God Almighty with the disclosure of many matters with regard to the unknown... Out of them he mentioned in the announcement one particular prophecy:

...Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. ... He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. ... He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him.

On Saturday, January 12, 1889, Hadhrat Mirza Ghulam Ahmad^{as} was blessed with a son whom he named Mahmud... Later, at different times, he declared in his books definitely that Mahmud was the promised son whose birth had been predicted in the announcement of 20 February 1886.

At the time of his election as Khalifatul Masih II,

Hadhrat Sahibzada Mirza Bashirud Din Mahmud Ahmad^{ra} was 25 years of age...

While he was still at school he received the revelation: 'I shall place those who follow thee above those who reject thee, unto the Day of Judgment.' This was a clear indication that he would one day be called to a position of spiritual authority in which he would be supported by many and would be rejected by others, and that those who accept him would be always upheld above those who reject him... Within a few weeks of his election as Khalifa, more than 95 per cent of the community swore allegiance to him...

In the spiritual sphere he was bestowed deep and profound knowledge of the Holy Qur'an which was manifested continuously in his speeches and writings and more particularly in his two commentaries on the Holy Qur'an, Tafseer -e-Sagheer and Tafseer-e-Kabeer.

He was also greatly favored by God Almighty through the acceptance of his prayers, which helped considerably to strengthen his relationship of affection and devotion with the members of the Community and contributed greatly to the spread of the Movement and the expansion of its influence. Numerous prophecies of his relating to national and international events helped to impress the minds of large numbers of people in positions of authority and influence, by their striking fulfillment.

By Divine grace the period of the second Khilafat extended over more than half a century... Some idea of the progress made by the Movement under the fostering care and wise leadership and guidance of Hadhrat Khalifatul Masih II^{ra} might be formed on the basis of the attendance in the Annual Conferences of the Movement. In the last conference under Hadhrat Khalifatul Masih I^{ra} in 1913, the attendance was approximately three thousand. In the convention of 1964, the last one during the second Khilafat, the attendance was over seventy-five thousand.

Mr. Muhammad Ali Jinnah was one of the Muslim representatives in the First and Second Round Table Conferences, but he was so disgusted with what he considered the lack of reality in the discussions of the Conferences that, at the end of the Second Conference, he decided to withdraw from politics and settle down in London with the intention of carrying on his practice as an advocate before the Judicial Committee of the Privy Council...By 1933, Hadhrat Khalifatul Masih^{ra} was so distressed at the prospect that faced the Muslims in India that he felt very strongly that a person of the political sagacity and iron nerve of Mr. Jinnah was needed to secure for the Muslims a decent political future in India. He, therefore, directed Mr. A.R. Dard, Imam of the London Mosque, to get in touch with Mr. Jinnah and try to persuade him to return to India and take up, and fight for, the cause of the Muslims...Mr. Jinnah was approached from time to time by certain leading figures among the Muslims of India who also urged him to return to India. But there can be no doubt that what prevailed with him in the end was the persistence of Mr. Dard under the directions of the Khalifatul Masih II^{ra}. When Mr. Jinnah intimated his willingness to return to India, Mr. Dard held a reception in his honour at the London Mosque which was very well attended. Mr. Jinnah addressed the gathering on India of the Future. He started with the announcement that Mr. Dard's persuasion had compelled him to enter the political field again from which he had withdrawn some time back. He said: 'The eloquent persuasion of the Imam left me no way of escape.' His speech was widely reported.

Mr. Jinnah returned to India and put himself at the head of the Muslim League into which he infused a new life. He was elected a member of the Indian Legislative Assembly...

On 20 February 1947 Prime Minister Attlee announced that His Majesty's Government had decided to transfer power into Indian hands at the latest by the end of June 1948, and that a scheme would be worked out under which power might be transferred to the Central Government of India and that if this did not prove feasible all over, power might be vested in some cases in the Provincial Governments. This created a very embarrassing situation for the Muslim League in respect of the Punjab where the Unionist Party, and not the Muslim League, was in power. Fortunately, under Ahmadi

advice, Malik Sir Khizar Hayat Khan was convinced of the wisdom of resigning his office of chief Minister of Punjab so as to open the way for the formation of a Muslim League Government in the Punjab and failing that for Governor's rule.

In the western districts of the United Provinces of India, a large section of the rural population which had at one time accepted Islam was Muslim in name, but was not distinguishable from the Hindus in the cultural pattern of their lives. ... They were Rajputs by caste and were known as Malkanas. The Arya Samaj which was a militant arm of the Hindus and favoured, contrary to the thinking of the mass of orthodox Hindus, the conversion of non-Hindus to Hinduism, devised a large-scale plan in 1922 for the reconversion of the Malkanas to Hinduism. ... As soon as the Khalifatul Masih^{ra} came to know of this development he organized and launched a counter campaign designed to safeguard the Malkanas against the proselytizing activities of the Arya Samaj. ... he made a moving and stirring appeal to the Community to provide the needed number of volunteers who should proceed immediately to the affected areas in batches and carry out whatever duties might be assigned to them over a period of three months, at the expiry of which they would be replaced by fresh batches of volunteers. ... The Community's response to the call was eager and enthusiastic, and at no time, while the campaign lasted, was there any dearth of suitable volunteers. ... It became apparent soon, and was freely acknowledged, that the campaign organized and set in motion by the Khalifatul Masih^{ra} was alone proving effective against the activities of the Arya Samaj which were well supported with men and money.

...the Khalifatul Masih^{ra} instituted the observance of... day in every year for speeches and addresses on the lives of the Founders of all the great religions. This was a natural and necessary sequel to the institution of the Holy Prophet's Day, and carried the purpose of interfaith understanding and appreciation still further. This Day has become known as All-Prophets' Day, later, Religious Founder's Day.

...by the Treaty of Amritsar of 1846 between His Excellency Lord Lawrence, Governor General of India, and Raja Gulab Singh, ... Dogra rule was established over Kashmir which comprised the famous valley of that name and the mountainous

territories of Ladakh, Poonch, Gilgit and Hunza.

...This was the beginning of a century of the most savage tyranny of which history furnishes a record anywhere. ... The valley had a population of roughly four million, more than 90 per cent of whom were Muslims...The people of Kashmir, as is well known by now, are part of the lost tribes of Israel.

From the very beginning of his rule, Maharaja Gulab Singh imposed a body of the harshest regulations upon the people of Kashmir and reduced them in effect to a state of humiliating bondage. ... Within a year of the treaty of 1846, Lord Lawrence was compelled to address a severe remonstrance to the Maharaja on the harshness and severity of his regime, warning him that if he persisted in the course that he had adopted, the Paramount Power would refuse to lend him support against any uprising of his subjects against his tyranny. The remonstrance had little effect upon the Maharaja.

...By the mid-1920s demonstrations were made and processions were taken out in protest against measures of the government which bore harshly upon the people. ... Matters came to a head by 1930 when a series of riots took place which were mercilessly suppressed entailing considerable loss of life. ...

Hadhrat Khalifatul Masih II^{ra} had started taking a keen interest in the welfare of the people of Kashmir in early 1931 and wrote several articles in the *Al-Fazl* in April, June and July of that year, drawing attention to the pitiable condition of the Kashmir Muslims and inviting the Muslims of the Punjab to take some practical step towards providing relief for the Muslims of Kashmir and designed to persuade the government of Kashmir to introduce practical and effective reforms in its policies and in the administration of the State with the view of securing substantial improvement in the condition of the Muslims of the valley.

In the meantime, the situation in the valley deteriorated rapidly and on 13 July it became so critical, that it was sought to be resolved by the use of massive force, in consequence of which seventy-two people were killed and a large number were wounded. When the Khalifatul Masih^{ra} learnt the details of the tragic events, he invited a dozen or so leading Muslims who were deeply interested in the situation in Kashmir to meet him at Simla on 25 July

1931 for consultation over the situation in Kashmir. When they got together the Khalifatul Masih^{ra} felt that there was a general air of despondence, mainly due to the fact that there was little hope of anything effective being achieved as the Viceroy of India, as the representative of the King Emperor, was bound to shield and support the Maharaja by virtue of the treaty relationship between the Maharaja and the Paramount Power. The Khalifatul Masih^{ra} felt that despite all this some practical step must be taken which should convince the people of Kashmir that a body in British India was taking sympathetic interest in their affairs, and the Maharaja and his advisers should be compelled to recognize that the people of Kashmir in their struggle for securing their basic human rights had the support of a strong and active organization across the borders of the State. Finally it was decided that an All India Kashmir Committee should be formed which should take all appropriate and feasible steps to secure their basic rights for the people of Kashmir, and that the Committee's activities should not cease till the full achievement of this purpose. ... Dr Sir Muhammad Iqbal, who was himself an eminent Kashmiri, proposed that the Head of the Ahmadiyya Movement should be elected President of the Committee. His proposal was seconded by Khawaja Hasan Nizami Sahib and everyone present acclaimed it. ... The Khalifatul Masih^{ra} was most reluctant to assume a position which in several respects would be inconsistent with his position as Spiritual Head of the Ahmadiyya Movement, but in view of the insistence of the members of the Committee and the strong urge towards going to the rescue of a people held in bondage, he overcame his reluctance and signified his assent to the proposal of Sir Muhammad Iqbal.

...Judged by the almost revolutionary results that were achieved by the committee and its devoted workers over the short period of two years its performance was nothing short of miraculous, the greater part of the credit for which must go to the Khalifatul Masih^{ra}.

In his three Friday addresses on 23 and 30 November and 7 December 1934, the Khalifatul Masih^{ra} set forth a scheme before the Community with regard to which he had already alerted it, which made nineteen demands from the members of the Movement. He named the scheme Tahrike-Jadeed (New Scheme). To finance the scheme, he appealed to the Community to provide Rs 27,500 for the expenses of the

first year. The Community made a splendid response to his appeal and in addition to all other contributions provided Rs 107,000 for Tahrik-e-Jadeed which was nearly four times the amount for which he had appealed.

His nineteen demands, which were subsequently raised to twenty-four, were aimed mainly at rousing the spirit of sacrifice in the Community, stimulating their moral and spiritual qualities and broadening the base of the Movement by carrying its message far and wide.

The most striking activity of the Tahrik was the network of foreign missions that was progressively spread into many countries of the world, so that there is scarcely a region in which missions have not been established by now, or at least into which the literature of the Movement has not penetrated. Some idea of the progress made so far in the achievement of the purposes of the Tahrik may be formed from the fact that the budget of the Tahrik has risen from the original Rs 27,500 to a million and a half rupees today [1978]. As time has passed the Tahrik has added to its original objectives diverse types of beneficent projects; schools, dispensaries and hospitals have been opened in widely separated regions of the earth. Mosques have been built in all the continents. For all these projects finance has had to be provided through special funds running into thousands, and on occasions into hundreds of thousands, of pounds sterling. There are flourishing branches of the Movement in more than forty countries, while individual members and small groups are scattered all round the globe.

He laboured constantly to build up the organization of the Community so as to fashion it as an effective instrument for the achievement of the purposes of the Movement. For instance, in 1922 he established the Advisory Consultative Council of the Movement [Majlis Shura] which is normally convened once a year to submit its advice to the Khalifa of the time on such matters as might be committed to it for advice. It is composed of elected representatives of every branch of the Movement in the country. Practical considerations have imposed the limitation of representation in the Council to branches of the Movement in the country, but it is visualized that on the needed facilities becoming available representation would be extended to branches of the

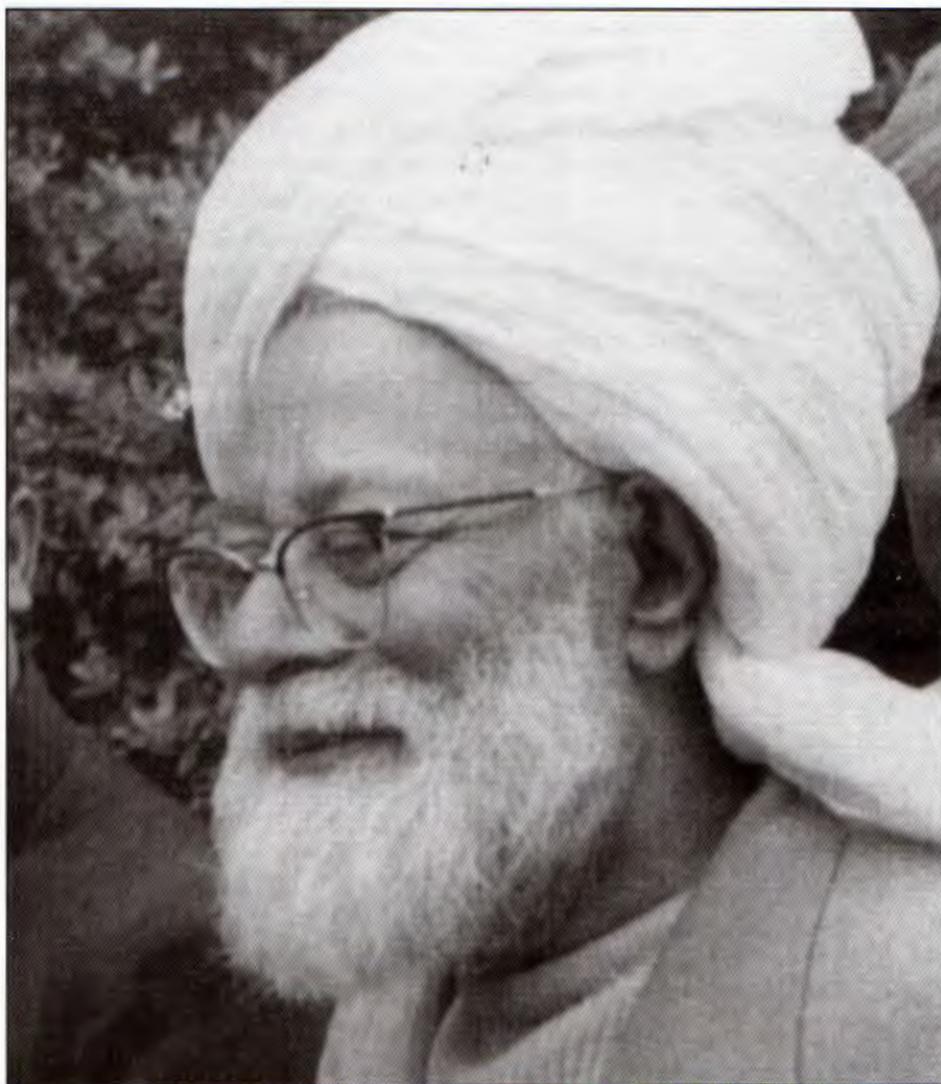
Movement outside the country also.

The Council also discusses the Annual Budget of the Movement and submits its recommendations on it.

Every section of the Community is organized in an Association for the purpose of proper training in the exercise of moral and spiritual values and marching forward towards the achievement of the purposes of the Movement.

The Majlis Ansarullah (Association of the Helpers of God), is composed of all male members of the Movement over the age of 40 years. The Majlis Khuddamul Ahmadiyya (Association of the Servants of Ahmadiyyat), is composed of all male members of the Movement between the ages of 15 and 40 years. Atfalul Ahmadiyya (Children of Ahmadiyyat) is composed of male children between the ages of 7 and 15 years. Lajnah Imai Allah (Association of the Handmaidens of God) includes all female members of the Movement above the age of 15 years. Nasiratul Ahmadiyya (Female Helpers of God) comprises all female children between the ages of 7 and 15 years. Each of these associations has its own office bearers and is constantly active in promoting the moral and spiritual values inculcated by Islam. One feature of the training of all sections of the Community, which is thus bound together in affectionate ties of brotherhood and sisterhood, is that all members under the auspices of their particular association carry out without discrimination programmes of manual labour, designed to uphold the dignity of labour. The female sections also carry out programmes designed to stimulate their artistic faculties and to train them in the various branches of domestic science and household duties.

From the very beginning of his Khilafat, Khalifatul Masih II^{ra} was very keen on promoting literacy and education in all sections of the Community. He paid special attention to the education of women. As the result of his directions and the methods that he adopted for the achievement of his purpose in this regard, the average standard of education among the men and women of the Movement is today considerably higher than that prevailing among the sister communities in each region. This is true not only in respect of the branches of the Community in Pakistan, Bangladesh and India but also in the case of the branches of the community in other backward



however, progressively become more insistent and eventually the Talimul Islam College was restarted on 4 June 1944, but this time the College was not limited to Intermediate classes. It was designed as a Degree College.

The College continued at Qadian for 3 years and had then, on partition of the country, to be transferred to Lahore pending the construction of the necessary buildings for its accommodation at Rabwah, the new Headquarters of the Movement.

In the course of time, the College started postgraduate classes in higher physics and became the only institution in the Province, apart from the Punjab University itself, which provided instruction in higher physics at the Master's level.

The last phase of the struggle for the independence of India began in London in the spring of 1945. In the Commonwealth Relations Conference in Chatham House, St James's Square, the Indian delegation was led by the President

regions, more particularly in Africa.

The Madrissah Ahmadiyyah which had been established for religious instruction was raised to the status of Jamiyah (Higher Seminary) designed to train scholars to serve as missionaries of Islam in different parts of the world.

An Islamic solar calendar was introduced supplementing the current lunar calendar, for facilitating the comparative study of the history and progress of Islam.

During the lifetime of the Promised Messiah^{as} the Talimul Islam High School had been raised to an Intermediate College, but in consequence of a set of new regulations of the University of the Punjab, compliance with which was beyond the resources of the Community, the College classes had to be closed in 1905. The need of a college had,

of the Indian Institute of International Relations, who was a zealous member of the Ahmadiyya Movement. In his two speeches on the opening day of the Conference, 17 February, he put forward so strong and well reasoned a plea urging Britain to move forward realistically towards the independence of India... The immediate reaction of His Majesty's Government was to invite the Governor General of India, Lord Wavell, to London for consultations. Lord Wavell returned to India armed with a formula for the independence of India. He announced his scheme over the All-India Radio on 14 June 1945. On 22 June 1945 Khalifatul Masih II^{ra}, in his Friday sermon, urged Indian political leaders to take full advantage of the British offer. He concluded his address with a strong plea that Indian political leaders should arrive speedily at an understanding among themselves which should enable India to achieve independence

without much delay.

The aftermath of the partition of the Punjab proved to be a gruesome tragedy for all the three principal communities in the Punjab, Muslims (including the Ahmadiyya Community), non-Muslims and Sikhs. A terrible holocaust involving extreme human suffering and misery was let loose on both sides of the newly determined border. An irresistible wave of horror raged unchecked over the greater part of the province. The general populace, with rare exceptions, exhibited a lack of moral and spiritual values that was heartrending...

...For the Ahmadiyya Community it is a matter of satisfaction that both as individuals and as a Community, they came out of this terrible trial with loss of numerous precious lives and an enormous amount of property, but with their honour bright and unsullied. The Community as a whole, and its individual members, rendered aid and assistance to their suffering fellow beings without distinction of caste or creed, in every situation in which they were capable of rendering assistance, at the risk, and sometimes even at the cost, of their own lives, security and property. This was freely acknowledged on all hands. So long as the Ahmadis were not expelled from the greater part of Qadian, under police and military action, Qadian continued to serve as an asylum for Muslim refugees who were being driven out of the areas which had been allotted to India and were fleeing to Pakistan. When the turn of Qadian itself came, and the greater part of it had to be evacuated, the Community exhibited an extraordinary spectacle of discipline, orderliness, steadfastness and courage. Despite all the adverse developments that took place hourly after the announcement of the Boundary Award, the Khalifatul Masih^{ra} himself remained in Qadian, while the steady evacuation of sections of the population of Qadian and of the records and valuables belonging to the institutions of the Community proceeded in an orderly manner...

As soon as the Khalifatul Masih^{ra} arrived in Lahore, he issued directions that it was an obligation upon every member of the Community to render every assistance to such non-Muslims as were still in Pakistan. Many of them were exposed to danger at the hands of Muslims who were incensed at the brutalities and horrors to which Muslims in East

Punjab had been subjected at the hands of the non-Muslims. ... It is not surprising, though utterly illogical, that under the impact of these horrors large numbers of Muslims in Pakistan turned upon their unfortunate non-Muslim neighbours and sought to wreak vengeance upon them for the misdeeds of non-Muslims of East Punjab. Here again, under the clear directions of the Khalifatul Masih^{ra}, not only did the members of the Community in Pakistan hold their emotions under complete control, but went to the assistance of non-Muslims, extended their protection to them, provided relief for them and speeded such of them as were moving towards India on their way, often at the gravest risk of their own lives and security. There has not been known a single instance in which an Ahmadi in Pakistan killed or caused any hurt or injury to a non-Muslim in those dreadful days, or was guilty of appropriating any moveable belonging of a non-Muslim...

It is worthy of reflection: How was it that at a time when all moral and spiritual values had suffered such large-scale stultification over large areas on both sides of the border, every member of the Ahmadiyya Movement was enabled to uphold them in situations of the gravest peril and provocation? It is true that this could only be done by the grace and mercy of God, but the question remains: How is it that such grace and mercy were bestowed in such large and perfect measure not only, as in the case of other communities also, upon outstanding individuals, but upon every member of the Ahmadiyya Movement?

On 18 September 1894, the Promised Messiah had received the revelation (Urdu): 'The stigma of migration.' He himself and Khalifatul Masih II^{ra} had seen dreams and visions that revealed some of the aspects of the migration with which the Community would be confronted.

The two principal educational institutions, the Talimul Islam High School and the Talimul Islam College could not start functioning in Pakistan till more than six months after the move to Lahore, and even then only temporary make-shift arrangements were possible. After a few months the High School was allotted temporary accommodation at Chiniot, and sometime later the College was housed in the Dayanand Anglo-Vedic College buildings in Lahore.

In the meantime, a diligent search was being made

for a suitable site for establishing the Centre of the Movement. The choice of a site was soon made and an application was made to government for the sale to the Community of an area of just over one thousand acres of barren, uncultivable land across the River Chenab from Chiniot. This area was 95 miles west of Lahore and was served by the Lahore-Sargodha Road. The railway line from Lyallpur to Sargodha also passed through the area and there was every reason to expect that the Railway Administration could be persuaded to establish a railway station within the area. Such water as was available within the area was brackish but it was hoped that a supply of sweet water might be arranged.

The application for the sale of the land was diligently pursued and despite red-tape and official delays the price demanded by the government for the area to be sold to the Movement was paid into the Government Treasury on 27 June 1948, and the necessary official formalities were completed within a few days. Possession of the site, however, could not be obtained till 5 August...

The proposed town to be constructed on the barren, treeless site on which not a blade of grass had ever sprouted, was named Rabwah, which is the name ascribed in the Holy Qur'an to the region where Jesus eventually found shelter. A survey party soon prepared a plan of the site and in due course a plan of the town was drawn up...

As soon as official formalities had been complied with, temporary accommodation was erected at Rabwah to enable the Khalifatul Masih^{ra}, his immediate entourage and the offices of the principal institutions of the Movement to establish themselves at Rabwah. There were few facilities and amenities available at that time at Rabwah and life there, particularly in the trying heat of the summer, was most uncomfortable and stark. But the enthusiasm and eagerness of the Khalifatul Masih^{ra} and his own shining example, in the face of all the hardships to which life at Rabwah was subject, served to inspire everyone to put forth his best in every situation. In due course, better accommodation was provided for all the institutions of the Movement, a plentiful supply of sweet water became available, electricity was supplied from the grid, a telephone connection was established, trees were planted and began to

grow and in due course to afford shade along the principal streets, and most of the amenities pertaining to a town of the size of Rabwah were provided. The population of Rabwah exceeds fifteen thousand [1978], and though simplicity and even austerity are still the rule of life in Rabwah, more than a hundred thousand men and women from far and near are accommodated at Rabwah on the occasion of the Annual Conference of the Movement in the last week of December. Rabwah is still a comparatively small town but it is known all over the world as the headquarters of the Ahmadiyya Movement, whose membership already exceeds ten million. It is undoubtedly the most dynamic religious Movement in the world. All this has been consummated and has grown out of the seed sown by the Promised Messiah^{as} and nurtured and guarded by his Successors more particularly by Khalifatul Masih II^{ra} during more than half a century of his Khilafat.

Hadhrat Khalifatul Masih II^{ra} moved from his temporary residence in Lahore to his permanent residence at Rabwah on 19 September 1949 and was now able to devote his full attention to the establishment of the new World Headquarters of the Movement, pulling together all the threads that bound the Community together and restarting the forward march of the Movement which had been so grievously interrupted by the tragic events that followed upon the partition of the country...In April 1949, the Annual Conference of the Movement had already been held in Rabwah, and most of the institutions of the Movement were re-established in Rabwah in the course of the year. Of the principal institutions, only the Talimul Islam College continued in the D.A.V. College building in Lahore, awaiting the construction of its own building at Rabwah. This took another five years...

The Movement had established footholds in British East Africa, as it then was, in the time of the Promised Messiah^{as}. The footholds became linked together in the course of time, and during the Second Khilafat, burgeoned into a network of active branches.

In the early years of the Second Khilafat, branches of the Movement had been established in the British colonies of West Africa and were doing very good work. Indeed, they were making such rapid progress that Christian missionaries in West Africa, and those interested in the spread of Christianity in the West

African states, began to be apprehensive that their dream of Christianizing the whole of West Africa was likely to be frustrated in consequence of the advent of Ahmadiyyat in some of the West African countries.

Ahmadiyya missions had also been opened in some of the countries of South East Asia and were making good progress, particularly in Indonesia. Active branches had been established as far afield as Palestine, Fiji and Mauritius.

An Ahmadiyya centre had been established in Chicago, Illinois, and branches were springing up in some of the mid-western and eastern states of America...So far the only notable mission established in Europe was the one in London which had come into being simultaneously with the Second Khilafat.

A mission had, at one time, been opened in Paris but was not able to gain a firm foothold in that city, or outside it, and was closed a few years later. The persistence and steadfastness of the missionary assigned to Madrid began slowly to yield fruit and within a few years a small Spanish group of adherents of the Movement emerged in Madrid. A mission was opened in Rome...A beginning was made in Poland and later in Hungary and also in Albania, but political developments in those countries blocked further progress.

...Under the dynamic direction of Khalifatul Masih II^{ra} missions were established also in Switzerland, Germany, the Netherlands, Denmark and Sweden. These missions made such good progress that mosques were built during the Rabwah period of the Second Khilafat in Zurich, Frankfurt, the Hague and Hamburg.

All this activity has stemmed from the initiation of the Tahrik-e-Jadeed by Khalifatul Masih II^{ra} in 1934.

With regard to the activities of the Movement inside Pakistan the Khalifatul Masih^{ra} felt the need of strengthening the machinery for propagation in the rural areas. For this purpose he instituted the scheme which was given the name of Waqf-e-Jadeed (New Dedication)...The purpose of the scheme was to infuse fresh spirit and vigour into the rural sections of the Community, to urge them to greater and more eager conformity to the moral and spiritual values inculcated by Islam, and to convey the message of the Movement to wider and wider circles, both

by precept and by example...The activities of its workers achieved a remarkable measure of success among a community of non-Muslims that formed an enclave in the Province of Sindh close to the border of Rajputana. By now [1978] a large section of them have accepted Islam and within a short period most of them have carried out an appreciable cultural, moral and spiritual transformation...

In 1953, the orthodox Muslim divines made a tremendous effort to incite the masses to wipe out the Movement by violence. While no great harm was done in Karachi, which was still the seat of government, murder, grievous hurt, arson and large-scale destruction of property were let loose against the members of the Movement. Yet again, the grace and mercy of Allah enabled the Community to weather the storm.

One day in March 1954 a young man...managed to take his stand in the first line of worshippers immediately behind Hadhrat Khalifatul Masih II^{ra}, while he was leading the afternoon service in the principal mosque at Rabwah. In the middle of the service he suddenly advanced upon Huzur^{ra} from his rear and drove the blade of a long sharp knife into his neck with murderous force.

The injury inflicted upon the Khalifatul Masih^{ra} was deep and grievous and had a serious effect on his nervous system.

The health of Khalifatul Masih II^{ra} entered upon a prolonged process of slow but progressive decline and the end came on November 8, 1965.

The fulfilment of every aspect of the grand prophecy of the Promised Messiah^{as} set out in the announcement of 20 February 1886, in the person of Hadhrat Khalifatul Masih II^{ra}, furnishes irrefutable proof of the truth of the Promised Messiah^{as}. From whatever point of view it is approached, the impossibility of the prophecy having been the product of the workings of a human mind becomes patent.

His outstanding qualities and his astonishing record of high achievement in so many fields of human endeavour, all related to the revival of the faith and the supremacy of Islam over all other religions, marked him out as a great and shining figure in the annals of the Renaissance of Islam in the latter days.

Hadhrat Mirza Nasir Ahmad

Khalifatul Masih III^{ra}

Dr. Karimullah Zirvi

“Love for All, Hatred for None”

Written above is an Ahmadiyya slogan, which is always associated with Hadhrat Mirza Nasir Ahmad^{ra}, the third Khalifa of the Promised Messiah and Mahdi^{as}. Hadhrat Mirza Nasir Ahmad^{ra}, who coined this famous slogan at the occasion of laying the foundation of the Basharat Mosque in Spain, was himself a true personification of the saying. Whomever he encountered always found him kind-hearted and with a delightful smile on his face. Hearing this slogan makes most Ahmadi instantly think about Hadhrat Khalifatul Masih III^{ra} and remember his extraordinarily pleasant and loving personality.

Regarding the slogan, he himself stated:

I have studied the Holy Qur’an countless times with extreme prudence and thoughtfulness and did not find a single verse, which teaches of differentiation between a Muslim and a non-Muslim in worldly matters. The Holy Prophet^{saw} and his companions won the hearts of the people with love, affection and sympathy. If we also want to win the hearts of the people, then we have to follow his way. The gist of the teachings of the Holy Qur’an is:

“Love for all, hatred for none”

Address at the Annual Convention, UK, October 5, 1980

He loved his Jama’at and often expressed his love for it in these words:

“Jama’at and Khalifa are two names of one and the same thing”.

Friday Sermon, February 5, 1982

Hadhrat Mirza Nasir Ahmad^{ra}, the eldest son of Hadhrat Musleh Mau’ood^{ra}, was born on November 16, 1909 to Hadhrat Mahmooda Begum^{ra}, who, after

the birth of Hadhrat Mirza Nasir Ahmad^{ra} came to be known as ‘Umm-e-Nasir’ (Mother of Nasir). Hadhrat Mirza Nasir Ahmad^{sra} birth was foretold by God Almighty. The Promised Messiah and Mahdi^{as} received several revelations regarding his birth.

You will see your distant progeny. We give you glad tidings of a son with whom truth will descend as if God has descended from the heaven. We give you glad tidings of a son who will be your grandson. **(Tadhkira 4th Edition, p 651: From Haqiqatul Wahi, p. 218-219)**

The Promised Messiah^{as} states, “The 42nd sign is that God Almighty had promised a fifth son as a grandson and this glad tidings has been stated on page 139 in the book, ‘Muwahibur Rahman’:

‘That is, God Almighty gave me the glad tidings that the fifth boy, which will be besides the four sons, shall be born one day.’

Regarding the boy, there was another revelation which had been published many years ago in newspapers. It stated:

‘We give you glad tidings of another son who will be a grandson, that is, son of a son. This grandson will be from Me.’ ”

Haqiqatul Wahi, p. 218-219, 1st Edition

The other revelations received by the Promised Messiah^{as} regarding the birth of Hadhrat Mirza Nasir Ahmad^{ra} were:

When the youngest son of the Promised Messiah^{as}, Mubarak Ahmad, passed away on September 16, 1907 at the age of 8 years, that day in the evening, God Almighty revealed to the Promised Messiah^{as}:

I shall give you a boy who will be your grandson. **Tadhkira 4th Edition, p 720: From Badr,**

September 19, 1907 and Al-Hakam, September 17, 1907

Again in October 1907, God Almighty revealed to him:

I give you the glad tidings of an affable son who will be in the image of Mubarak Ahmad.

Tadhkira 4th Edition, p 735: From Badr and Al-Hakam, October 31, 1907

Then on November 6-7, 1907 he received the revelation:

I give you the glad tidings of a pure and pious son. O my God! Grant me pure and pious children. I give you glad tidings of a son whose name is Yahya.

Tadhkira 4th Edition, p 740, 741: From Badr, and Al-Hakam, November 10, 1907

Thus, it is a no coincidence that it was only Hadhrat Mirza Nasir^{ra} amongst all the grandchildren whose upbringing and moral training was done by Hadhrat Amma Jan (wife of the Promised Messiah^{as}) as if he were her own son.

Basharat-e-Rabbaniyya, Maulana Jalaluddin Shams, p23

Hadhrat Musleh Mau'ood^{ra} also stated in a letter written to an Ahmadi on September 26, 1909 that God Almighty had told him, "He will give me a son who will be Nasir-e-Deen (helper of the religion) and who will be always ready to serve Islam".

Al-Fazl, April 8, 1915

Education

Hadhrat Mirza Nasir Ahmad^{ra} became a Hafiz on April 17, 1922 at the age of thirteen, when he completed the memorization of the Holy Qur'an. While he was in the process of becoming a Hafiz-e-Qur'an, he recited the Holy Qur'an at the occasion of the Annual Convention, Qadian, on December 27, 1921. In 1922, during the month of Ramadan, he led Taraveeh Prayers (congregational prayer unique to Ramadan) and completed one full reading of the Holy Qur'an during those prayers. This event was reported in the Muslim Sunrise, USA in which his photo was also published, with the caption reading:

"Nasir Ahmad, (about 12 years old), the eldest son of our present leader, is now a Hafiz. He recited the whole Qur'an during the last fasting month to the congregation in the Mosque, reciting a part every evening. The above photo of the promised lad was taken when he was saying his prayers in the Mosque. May Allah bless Nasir and all his relatives."

Muslim Sunrise, July 1922

In July 1929, he obtained the degree of Maulvi Fazil (Religious Scholar) from Punjab University and secured third place in the University. In 1934, he graduated from Government College, Lahore.

He was married in August 1934 to Hadhrat Mansoorah Begum, daughter of Hadhrat Nawab Muhammad Ali and Hadhrat Nawab Mubarakah Begum. One month after the marriage, he left Qadian for England for higher studies. On November 9, 1938, he came back to Qadian after obtaining his Masters degree in Philosophy from Balliol College, Oxford University.

Serving Islam Before Becoming Khalifatul Masih

From early childhood, Hadhrat Mirza Nasir Ahmad^{ra} had a deep desire to serve Islam, which increased during his youth. While studying in England, he started a magazine to spread the message of Islam, naming it Al-Islam. Soon after his return from his studies in England, he started serving Ahmadiyyat as a devotee. He served first as a teacher and then, from 1939 to 1944, as Principal of Jami'a Ahmadiyya, Qadian. During this period he also served for some time as Headmaster of Talimul Islam High School, Qadian. He later became the first Principal of Ta'limul Islam College, first in Qadian and then in Lahore and Rabwah, serving from May 1944 to November 1965. As Principal of Talimul Islam College, he had many great achievements, which included construction of a beautiful college building in Rabwah and introducing postgraduate classes (M.A. in Arabic and M. Sc. in Physics).

Hadhrat Mirza Nasir Ahmad^{ra} also served as Sadr Majlis Khuddamul Ahmadiyya from 1939 to 1949. From the year 1949, when Hadhrat Khalifatul Masih II^{ra} took charge of Majlis Khuddamul Ahmadiyya as its President, Hadhrat Mirza Nasir Ahmad^{ra} acted as Vice President until November 1954. That same year,

he was appointed Sadr Majlis Ansarullah.

At the time of the partition of Pakistan from India and migration of the Jama'at's headquarters to Pakistan, he remained in Qadian until November 15, 1947, in order to protect Qadian and its inhabitants from attacks by Hindus and Sikhs. From June 1948 to June 1950, he played an important role in the Furqan Force Battalion, an Ahmadi volunteer force for the cause of Muslim freedom-fighters of Kashmir, who offered its services to the government of Pakistan. In 1953, during agitation against Ahmadis, Hadhrat Mirza Nasir Ahmad^{ra} was arrested on an undeniably flimsy accusation. Thus, like Hadhrat Yusufas, he had to bear the hardships of prison where he was detained for nearly two months (from April 1 to May 28, 1953). He bore the hardships of the prison courageously.

In May 1955, he was appointed Sadr of Anjuman Ahmadiyya (the main administrative body of the Jama'at) by Hadhrat Khalifatul Masih II^{ra}. He held this post until his election as Khalifatul Masih in 1965. He also served as Afsar Jalsa Salana (Head Officer, Annual Convention) from 1959 to 1965 until his election as Khalifatul Masih.

Elected as Khalifatul Masih

Upon the passing of Hadhrat Khalifatul Masih II^{ra}, Hadhrat Mirza Nasir Ahmad^{ra} was elected as the third Khalifa of the Promised Messiah^{as} on November 8, 1965. He was highly educated and well-versed in religious knowledge when he became Khalifatul Masih III^{ra}, fulfilling the glad tidings mentioned in earlier religious books. It is written in Talmood, a book of traditions of Judaism:

“It is said that he (the Messiah) shall die and his kingdom descend to his son and grandson.”

Talmood, Joseph Barkley, Chapter 5, Printed in London

Various Schemes Launched During Hadhrat Khalifatul Masih III's^{ra} Khilafat

During his Khilafat, Hadhrat Khalifatul Masih III^{ra} launched many initiatives, some of which were:

Feeding the Hungry: During the Friday Sermon of December 17, 1965, he launched the “Feeding the

Hungry” project, announcing that no Ahmadi should go to bed with an empty stomach. The responsibility for this lay upon each individual Ahmadi, and then upon the various Jama'at organizations.

The Fazl-e-Umar Foundation: This proposal was launched in December 1965, where Huzur^{ra} asked for Rupees 2,500,000 towards the Foundation. 3,750,000 rupees were collected. This Foundation funded the continuation of the projects began by Hadhrat Musleh Mau'ood^{ra}, which included literary writing competitions, construction of the Fazl-e-Umar Foundation Office, the Khilafat Library and a modern guest house. He performed the opening ceremony of the Khilafat Library in Rabwah on October 3, 1971.

Talimul Qur'an: In 1966, in order to spread Talimul Qur'an, Huzur^{ra} established a new office of 'Nazarat Islahu Irshad, Talimul Qur'an' (Office of Education of the Holy Qur'an). He paid special attention towards publication of the Holy Qur'an. Huzur^{ra} once said that he had been told that during his Khilafat, extraordinary Holy Qur'an publication work would take place which will be more than what has been done during the previous two periods of Khilafat. Accordingly, more than two times the number of the Holy Qur'an were published during his Khilafat. In order to print the Holy Qur'an in large numbers, on February 18, 1970, he laid the foundation of a modern printing press in Rabwah which was named by him 'Nusrat Printers and Publications'. During his Khilafat, copies of the Holy Qur'an were placed in the rooms of various famous hotels of the world. He also initiated a plan for a large number of Ahmadis to become Hafz-e-Qur'an (those who memorise the entire Qur'an). In this regard, he asked Khuddam to memorize initially, the first Chapter of the Holy Qur'an. When this goal was achieved, they were then instructed to start memorizing the second chapter, and so on.

Waqf-e-Ardi: Waqf-e-Ardi means donation of an individual's time for a short period. Hadhrat Khalifatul Masih III^{ra} instituted this idea on March 18, 1966 under which Ahmadi Muslims would spend at least two weeks of their time at a designated place in the country and teach the local community the Holy Qur'an and explain to them the religion of Islam.

In 1969, he established Majalis-e-Moosian

(Organizations of Moosian; moosian is plural of moosi which means one who participates in the system of the Will) for the moral and spiritual development and progress of the Moosian. He assigned Moosian the job of carrying out the Ta'limul Qur'an and Waqf-e-Ardi agendas.

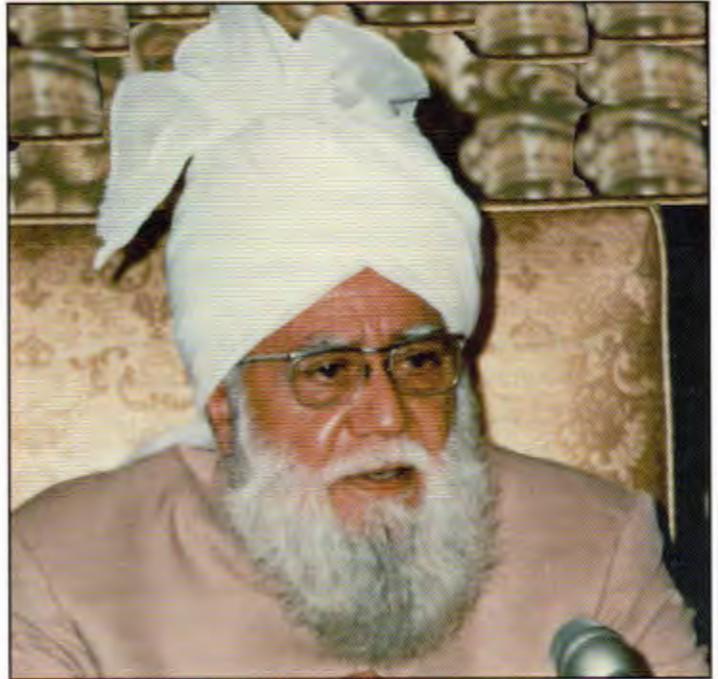
The Nusrat Jahan Reserve Fund: In 1967, Hadhrat Khalifatul Masih III^{ra} visited several European countries and announced in Copenhagen, Denmark the idea of the "Nusrat Jahan Reserve Fund". The funds collected under the scheme were to be used in establishing medical centers and educational institutions in Africa. After touring West African countries in 1970, Hadhrat Khalifatul Masih III^{ra} announced in Gambia a plan to expand the activities of the movement in West Africa through the establishment of a number of schools and hospitals. On May 24, 1970, at the Fazal Mosque, London, UK, Hadhrat Khalifatul Masih III^{ra} announced the Nusrat Jahan Scheme in these words:

"In Gambia, God Almighty forcefully inspired me that this is the time when I should spend at least 100,000 Pounds in West African countries. If I do so, God Almighty will bless the scheme and will produce excellent results."

Al-Fazl, July 15, 1970, p 7

The new scheme was named 'Nusrat Jahan Scheme' and Hadhrat Khalifatul Masih III^{ra} requested the community to raise £100,000 over the next three years. Furthermore, he urged Ahmadi teachers and doctors to volunteer themselves for service in these African countries. The response of the community in making financial donations as well as volunteering their services was overwhelming. By the grace of God, the members donated £200,000 towards the scheme. Soon after, schools and hospitals started to be established in Nigeria, Ghana, Liberia, Gambia and Sierra Leone. Just six months after the announcement of the scheme in September 1970, the Nusrat Jahan Academy was established in Ghana. On November 1, 1970, the first hospital under this scheme was established at Kokofu in Ghana. In just two years from the beginning of the scheme, by the grace of God, 14 Hospitals and 9 Higher Secondary Schools were established in West Africa. By the end of the third Khilafat there were 21 Hospitals, 35

Secondary Schools, and more than 100 Primary and Middle Schools established in these countries. Under the Nusrat Jahan Scheme, 18 Hospitals and 23 schools were operational by 1982 and the total budget of the scheme was more than rupees 4 million. Thus, the results of this scheme were most gratifying. The effort of the movement had 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 had forged strong bonds of international brotherhood.



Memorization of the First Seventeen

Verse of Surah Al-Baqarah: In September, 1969, Huzur^{ra} asked every member, young or old, to memorize verses of the Holy Qur'an. Later, Huzur^{ra} asked the members to recite several other Qu'ranic prayers daily.

Educational Advancement Scheme: On March 7, 1980, Hadhrat Khalifatul Masih III^{ra} announced a grand Educational Advancement Scheme. He said that there should be no child left behind due to lack of funds for education. Huzur^{ra} said that the Jama'at would bear all the educational expenses of talented students and established a fund for this purpose, which he named "Fulfilling the Obligations Towards Education of the Students". He

WORDS OF WISDOM

It is erroneous to think that any human being or scheme can thwart the selection by Allah of a person to do His work, because it is Allah who is the Giver. Where else but from His doorstep can you get anything? Allah says in the Qur'an (remember this, especially the new generation) that elections takes place, but the Khalifa is appointed by Allah.

Hadhrat Khalifatul Masih III^{ra}
Friday Sermon, August 25, 1978, London

encouraged students to pursue higher education and established various awards to be given to outstanding students. An important aspect of this scheme was the award of gold medals to students achieving the top three positions in various University programs. Forty-eight medals were given under this program to both male and female students who achieved top positions. Six such award ceremonies were held during the life of Khalifatul Masih III^{ra}. Huzur^{ra} sent personally signed books to other high achieving students,.

Centenary Jubilee Scheme: On the last day of Jalsa Salana (annual convention) of December 28, 1973, Hadhrat Khalifatul Masih III^{ra} announced this grand scheme not only to mark the 100 years of existence of Ahmadiyya Muslim Jama'at on March 23, 1989, but also to plan an intensive program to be undertaken during the next century for spreading Islam. For the success of this program, Huzur^{ra} asked members of the Jama'at to follow a spiritual program which included fasting once a month, offering two Nafil (voluntary prayers) prayer daily, invoking Durud (blessings of Allah) upon the Holy Prophet^{saw}, reciting Surah Al-Fatihah seven times daily and reciting certain other prayers at least eleven times daily until the completion of the first century of Ahmadiyyat in 1989.

Under this scheme, Hadhrat Khalifatul Masih III^{ra} initiated a fund-raising program to collect Rupees 25 million in sixteen years (1974-1989) to expand projects of foreign missions, to fund translations of the Holy Qur'an, and to install printing presses and broadcasting systems. During his Khilafat, more than rupees 100 million were collected.

By the grace of God Almighty, as a result of this scheme, mosques were constructed in Berg, Oslo, Norway and Spain and five new centers were opened in the UK. Besides these, several administrative buildings, guest houses and mosques were built in Rabwah. These included the following: Masjid 'Aqsa, Qasr-e-Khilafat (Darus Salam Al-Nusrat), Private Secretary's Office, Fazl-e-Umar Foundation Office, Khilafat Library, Guest Houses (Sara-e-Fazle Umar, Sara-e-Muhabbat #1,

Sara-e-Muhabbat #2, Guest House Ansarullah, Guest House Khuddamul Ahmadiyya and Guest Houses for ladies and for men for use at the occasion of Jalsa Salana), and Ahmadiyya Book Depot. On March 23, 1982 he laid foundation of the Ahmadiyya Centenary Office, which was the last foundation ceremony he performed. He carried out the opening ceremony of Masjid Aqsa, Rabwah on March 31, 1972.

One hundred and twenty-two mosques and twenty-six other buildings were constructed in Pakistan. Outside Pakistan, 425 Mosques were constructed in America, Canada, Europe and Africa.

Prophecies of the Promised Messiah^{as} Fulfilled During the Third Khilafat

With the award of the Nobel Prize in Physics to Professor Dr. Abdus Salam in 1979, the following prophecy of the Promised Messiah^{as} was fulfilled:

“Members of my community will excel so greatly in knowledge and understanding that, with the light of truth and with powerful reasoning, they will render the others speechless.”

Tajalliyyat-e-Ilahiyya

There is a prophecy of the Promised Messiah^{as}:

I shall bless you so much that Kings will look for blessings from your garments.

Barkatud Du'a, p 30

This prophecy was fulfilled on the occasion of the independence of Gambia, when the President of

Jama'at Ahmadiyya of Gambia, Al-Hajj F. M. Sanghate, was appointed the first Governor General (considered the equivalent of a king) of the country and, as an Ahmadi, had received the honor of receiving blessings from the garments of the Promised Messiah^{as}.

Turmoil of 1974 and Presentation in the National Assembly of Pakistan

1974 was a year of significant trials and tribulations for the Jama'at in Pakistan and thus of great anxiety for the Khalifa of the time. According to a planned scheme, enemies of Ahmadiyyat who were in collusion with the Government of Pakistan were determined to annihilate Ahmadiyyat in Pakistan. Huzur^{ra} steered the Jama'at out of this turmoil with prayers, courage and skill. The Government of Pakistan asked him to appear in front of the Pakistan National Assembly to present the case of Ahmadiyyat, the true Islam. During July and August of 1974, for 52 hours Huzur^{ra} presented the Ahmadiyya point of view to the Pakistan National Assembly and explained it in detail. With the help of God Almighty, he responded to all the criticism and objections raised against the Ahmadiyya point of view by the members of the National Assembly courageously and with full confidence.

Foreign Trips

During his Khilafat, Huzur^{ra} travelled outside Pakistan to supervise and enhance the activities of the Jama'at throughout

the world. These included the following:

First Trip:

Huzur^{ra} made the first trip outside Pakistan in 1967. The trip started on July 6, 1967 and ended on August 24, 1967. In this trip, he visited West Germany, Switzerland, Holland, Denmark, England and certain other West European countries. During this trip on July 21, 1967, he performed the opening ceremony of the Nusrat Jahan Mosque in Copenhagen, Denmark which was built solely from the contributions of Ahmadi women.

Second Trip:

In the middle of 1970, Huzur^{ra} visited six West African countries which included Nigeria, Ghana, Sierra Leone, Ivory Coast, The Gambia and Liberia, and certain West European countries. This was the first trip made by any Khalifa to Africa. The trip started on April 4, 1970 and ended on June 8, 1970. During this trip Huzur^{ra} launched the Nusrat Jahan Scheme.

Third Trip:

In July 1973, Huzur^{ra} visited Western Europe for the third time. Huzur^{ra}'s trip was specifically focused on the moral and spiritual training of Ahmadis and enhancing tabligh activities. Many press conferences were held during this trip, allowing the message of Islam and Ahmadiyyat to be conveyed to millions of Europeans.

Fourth Trip:

Huzur^{ra} took this trip to Europe for

some personal treatment. Huzur^{ra} stayed in Europe from August 15 to October 29 and visited West Germany, Denmark, Norway, Holland and Switzerland. On September 27, 1975, Huzur^{ra} laid the foundation of the first mosque at Goetenberg, Sweden. During this trip Huzur^{ra} also addressed the participants of the 11th Annual Convention, UK.

Fifth Trip:

In 1976, Huzur^{ra} toured Canada, America and Europe. In Europe, he visited England, Sweden, Norway, Denmark, West Germany, Switzerland and Holland. The trip started on July 20, 1976 and ended on October 20, 1976. During this trip, Huzur^{ra} performed the opening ceremony of the first mosque built in Goetenberg, Sweden. In the USA, Huzur^{ra} visited, Washington, DC, Dayton, Ohio, New York, and New Jersey. In New Jersey, Huzur^{ra} addressed the Annual Convention, USA which was held in Madison, NJ.

Sixth Trip:

In 1978, Huzur^{ra} visited England, West Germany, Switzerland, Holland, Norway, Sweden and Denmark. The trip started on May 8, 1978 and ended on October 10, 1978. During this trip, Huzur^{ra} addressed the "International Breaking of the Cross" Conference which was held from June 2 to June 4, 1978 in London. As a result of this trip of Huzur^{ra}, it is estimated that the message of Ahmadiyyat, the True Islam reached 15 million people.

Seventh Trip:

This was Huzur's^{ra} last trip outside Pakistan, during which he visited the following countries: England, West Germany, Switzerland, Austria, Denmark, Sweden, Norway, Holland, England, Spain, Nigeria, Ghana, Canada and USA, in three Continents. The trip started on June 26, 1980 and ended on October 28, 1980.

Part of the European trip included 14 press conferences in which Huzur^{ra} addressed media representatives and dignitaries. On August 1, 1980, Huzur^{ra} performed the opening ceremony of the first Mission House in Norway. On October 9, 1980, Huzur^{ra} laid the foundation of the first Mosque in Spain.

After visiting seven countries of Europe and two countries of West Africa, Huzur^{ra} arrived in Canada on September 4, 1980. In Canada, Huzur^{ra} stayed for 10 days in Toronto and Calgary. Upon Huzur's^{ra} arrival in Canada, the following members of the USA Jama'at went to the Airport to receive Huzur^{ra}: Muzaffar Ahmad Zafr, Mian Muhammad Ibrahim, Haji Ameenullah and some other members of the Detroit, Troy and Dayton Jama'ats. Members of Lajna Imaillah, USA also welcomed Huzur^{ra} and Begum Sahiba (his wife) at the airport and presented a bouquet of flowers to Hadhrat Begum Sahiba. When Huzur^{ra} left Toronto for Calgary, Mian Muhammad Ibrahim, Missionary, Mid-West region of the USA accompanied Huzur^{ra} in the airplane. On September 11, 1980, Huzur^{ra} left Calgary by air for San Francisco where the following members received him and Begum

Sahiba: Maulana Ataullah Kaleem, Syed Mir Mahmood Ahmad Nasir, Muzaffar Ahmad Zafr, Haji Ameenullah of Dayton, Abdur Rab Anwar and Rifaqat Ahmad of Los Angeles, Dr. Karimullah Zirvi of San Diego, Syed Sajid Ahmad, Lieutenant Intisar Ahmad Abbasi and Syed Anwar Husain Shah of San Francisco. Huzur^{ra} shook hands with all and then left for

the sermon in Urdu, and at the same time himself gave sentence-by-sentence translation of the sermon in English for the benefit of the English speaking audience. The San Francisco Jama'at had arranged lunch. All male members ate lunch in the company of Huzur^{ra} while the Lajna members ate in the company of Hadhrat Begum Sahiba. Huzur^{ra} went



Hotel Amfac, where his entourage was staying. At the hotel, flowers were presented by a Tifl and a Nasira to Huzur^{ra} and Begum Sahiba.

The next day, Huzur^{ra} delivered the Friday Sermon at the Ahmadiyya Mission House in the Walnut Creek area. Along with San Francisco Jama'at members, members from the Los Angeles, San Diego, Merced, Sacramento, Tuscon, Portland and Seattle Jama'ats were also present to listen Huzur's^{ra} Friday Sermon and to have family mulaqaats with Huzur^{ra}. Huzur^{ra} delivered

sightseeing on one day of his visit. On the last day of his stay in San Francisco, Huzur^{ra} had invited all the members who had come to San Francisco for lunch. This special event was held in the Hyatt Hotel where two large halls had been reserved. After lunch, Huzur^{ra} shook hands with all Ahmadi and non-Ahmadi guests. In the evening, at the Hotel Amfac, a Majlis-e-Irfan (meeting of knowledge, traditionally a question and answer session) was held. Huzur^{ra} inquired from members about organizational and

(Continued on page 79)

Grandson of the Promised One Terms Islam The Only Way

By John Mueller

MADISON—Some of the men were moved to tears praying with the solemn, grandfatherly figure. Most of the women delegates never got to see the man, who looked sort of Like Burl Ives, though they could hear his voice through a partition in the college gymnasium.

The man was Hadhrat Mirza Nasir Ahmad, grandson and third successor of The Promised One. His message to 600 of his 10 million Ahmadi followers was that there is no hope for humanity outside Islam.

Dressed in flowing robes, saris, or dashikis, with many of the women veiled, the listening believers were delegates to the 29th Annual Convention of the North American Communities in the Ahmadi Movement over the weekend at Drew University.

Rubbing elbows with weekend joggers, tennis players and Shakespeare festival stagehands, I gathered Friday and Saturday to pray and exchange ideas about their Islamic evangelical sect in what was described as “a true Islamic society in the midst of an overwhelming materialistic environment.” “The reality is that Christianity has failed to solve the problems of the world,” Ahmad said. His grandfather, the Promised Mahdi (Restorer of the Faith), promised he could solve all the problems of the world through Islam, he said.

In a short address, Ahmad said Islam is the only remedy to America’s problems, droned some melodic incantations for peace, and led the delegates in silent prayer which was punctuated by sobs from members of the audience. To the uninitiated Judeo-Christian it was unclear whether the men were crying with joy on seeing their spiritual leader in the flesh, or regretting his imminent departure.

Ahmad’s grandfather, Hadhrat Mirza Ghulam Ahmad of Qadian, the Punjab, founded the evangelical sect in 1889, apparently trying to combine the thrust of major world religions under a universal Islam. Besides the Promised Mahdi, he claimed to be the second advent of Christ, an incarnation of Hindu Krishna and a buruz, or reincarnation, of Muhammad.

Missionary for the Midwest, Mian Muhammad Ibrahim, explained: “What separates Ahmadi from not only the Muslims but from all other religions is a belief in ongoing revelation. If God spoke yesterday, he certainly can speak today. There is also the belief in the universality of prophets. It brings us closer together, closer to world unity.”

Another key belief, he said, is Ahmad’s reinterpretation of the Islamic precept of jihad or holy war to mean persuasion by the pen rather than the sword, and a submission to temporal authority in temporal matters approximating the Christian “rendering unto Caesar.”

Ahmadiyyat is disowned by orthodox Muslims because Ahmad claimed to be an inspired prophet, while in Islam Muhammad is supposed to have been the final prophet.

Ahmad’s liberalization of Islam, especially its principles of social justice and egalitarianism, appealed originally to the middle class Muslims, and while decidedly nonracist, is fairly close to the American Black Muslim social and political outlook.

Men and women entered the auditorium/gymnasium by separate doors and were blocked from each others’ view by a partition, although squalling children and an occasional crash were audible from the other section. Speakers, including Ahmad, stood on the men’s side of the floor, unseen to the women. A women’s exclusive session was scheduled “to deliberate on problems peculiar to the female society.”

“A basic tenet of Ahmadiyya Islam is that each person should develop his physical, moral, spiritual and mental faculties to their fullest. This of course necessitates equality of the sexes, said the prophet, who added that in the Qur’an, men are commanded to up hold the rights of women,” a press handout said. It pointed to a 100 per cent literacy rate in Rabwah, Pakistan, the sect’s center, compared to 1 per cent in the rest of the country.

The Daily Record
Morris County, NJ
8 August, 1976



tabligh (preaching) activities in their Jama'ats and emphasized that they should place copies of the Holy Qur'an in various libraries. Huzur^{ra} said that there should be no library in the USA where copies of the Holy Qur'an are not available for the readers.

After staying for four days in the West Coast region, on September 15, 1980, Huzur^{ra} left for Washington, DC. Mir Mahmood Ahmad Nasir and Maulana Ataullah Kaleem accompanied Huzur^{ra} in the airplane. Upon arrival in Washington, DC, Sahibzada Mirza Muzaffar Ahmad, Missionaries, Mian Muhammad Ibrahim, Major Abdul Hamid, Abdul Rashid Yahya, Muzaffar Ahmad Zafar, National President, and Haji Ameenullah welcomed Huzur^{ra} at the Airport. Sahibzadi Sayyada Amatul Qayyum and some other Lajna members welcomed Hadhrat Begum Sahiba. Huzur^{ra} came out of the airport in the area where a large number of Ahmadis were waiting to receive Huzur^{ra} and he shook hands with all of them. Huzur^{ra} and Begum Sahiba stayed at

the house of Sahibzada Mirza Muzaffar Ahmad. During his stay in Washington, DC, Huzur^{ra} met more than 1,000 members of the East Coast and Mid-West regions. He led Friday Prayers, and had meetings with Missionaries and Presidents of all the Jama'ats in the USA. He also addressed a large gathering of Lajna Imaillah who had come from different areas to meet and to listen to Huzur^{ra}. In addition to the Missionaries, Mir Mahmood Ahmad Nasir, Maulana Ataullah Kaleem, Mian Muhammad Ibrahim and Abdur Rashid Yahya, the following Presidents were also present for a combined meeting with Huzur^{ra}: Abid Hanif (Boston), Abdul Kabir (Chicago), Umar B. Ibrahim (New York), Yahya Sharif (York), Munir Hamid (Philadelphia), Jamuilor Rahman (Pittsburgh), Nasir Mahmood Malik (Detroit), Munir Ahmad (St. Louis), Allah Bukhsh Chaudhary (Washington, DC), Abu Bakar (Racion), Abdul L. Malik (Willingboro) Muhammad Sadiq (New Jersey), Latif Ahmad Malik (San Francisco) Basharat Munir (Athens, OH), Abdul Hafiz (Baltimore), Dr. Usama

(Cleveland), Muzaffar A. Zafr (Dayton), Ali Raza (Vaukegan), Rashid Ahmad (Milwaukee), Dr. Laeeq Ahmad (Virginia). Mubashar Ahmad, National Finance Secretary and Munawar A. Saeed, Auditor, also attended the meeting.

Huzur^{ra} emphasized to all of them the importance of buying land to use as Eidgah(s) (place to offer Eid prayer) outside the populated areas. He said that 4 to 5 acres of land should be purchased in various outlying areas for open air mosques and community centers which could be used for Eid Prayers, training of the children and picnics, and other large-scale functions. Huzur^{ra} also asked about the progress made in the project of distributing 40,000 copies of the Holy Qur'an. He pointed out that millions of foreign tourists come to the United States. To introduce them to Ahmadiyyat, pamphlets should be printed in the native languages of these tourists. He instructed that Jama'at USA should print 50,000 such pamphlets and distribute these.

Huzur^{ra} went to sightseeing in Longwood Gardens on one of the days he visited Philadelphia. On September, 18, 1980, Huzur^{ra} attended a dinner arranged by Sahibzada Mirza Muzaffar Ahmad at the World Bank Building. Several World Bank workers and high-ranking officers attended the function. Huzur^{ra} discussed the world economic system with the World Bank Economic Officials.

On September 19, 1980, Huzur^{ra} delivered the Friday Sermon at the Fazal Mosque. A large number

of members from various East Coast Jama'ats came to offer Friday Prayer and to listen to Huzur's^{ra} sermon, which he delivered in English. Huzurra emphasized that Ahmadis should act upon the commandments of the Holy Qur'an, become true Muslims and an example for others. This way they can introduce others to the life which they have embraced by accepting the Promised Messiah^{as}. After the Friday Prayers, Huzur^{ra} held a long session of individual and family Mulaqats (audiences) lasting over than five hours.

On September 20, 1980, a reception was held in honor of Huzur^{ra} at the Washington Hilton. A large number of University professors, reporters and intellectuals attended the reception. Huzur^{ra} exchanged thoughts about economics and other important topics with them and they were very impressed with Huzur's^{ra} personality and knowledge. A representative of the Mayor of Washington, DC also attended the reception and gave a beautiful present to Huzur^{ra} on behalf of the Mayor. A retired Army general, General Roland Delmar also attended the reception and was impressed with Huzur's^{ra} conversation on the subject of "World Peace."

The same day, a reception was given by Lajna Imaillah in honor of Hadhrrat Mansoorah Begum on the second floor of the Fazal Mosque. The reception was attended by a

large number of the female members of the family of the Promised Messiah^{as} and local American Ahmadi women.

A farewell reception was held at the Shoreham Americana Hotel. This function was attended by 400 men and almost the same number of women, who were sitting in an adjacent hall and could hear Huzur's^{ra} address. Huzur^{ra} spoke in English. A brief summary of what Huzur^{ra} said is as follows:

"After reciting Tashahhud, Ta'awudh and Surah Al-Fatihah, Huzur^{ra} recited the last ruku of Surah Al-Hashr. Then he explained that the basic foundation of this universe is the Unity of God Almighty. The fact of life is this basic foundation. If one loses connection with this basic reality, then one moves far away from the true purpose of life, It is essential for us to acquire knowledge about the limitless attributes of God Almighty, so that we can live a successful life. To establish this basic truth, and to establish the strong relationship of humanity with God Almighty, the Holy Prophet^{saw} was sent as a Prophet for the whole of mankind. Huzur^{ra} explained the true meaning of how the Holy Prophet^{saw} was a mercy for all mankind. He also explained the real purpose of the universe and of life in the universe. He further said that one must avoid copying blindly what others are doing, and urged everyone to avoid following the morally

bankrupt Western society and values. Huzur^{ra} left Washington for England on the evening of September 24, 1980.

(The above material regarding Huzur's^{ra} tour of America in 1980 has been taken from a book in Urdu entitled, "Daurah-e-Maghrib" (Tour of the West), published by Nazarat Isha'at wa Tasneef, Rabwah, Pakistan, 1980)

Demise of Hadhrrat Mansoorah Begum and Huzur's Second Marriage

On December 3, 1981, Hadhrrat Mansoorah Begum, the first wife of Hadhrrat Khalifatul Masih III^{ra} passed away after a brief illness. On April 11, 1982, Huzur^{ra} performed his second Nikah with Sayyeda Tahira Siddiqua.

Demise of Huzur^{ra}

Hadhrrat Khalifatul Masih III^{ra} delivered his last Friday Sermon on May 21, 1982 at Rabwah. On May 23, he left for Islamabad. He fell ill on May 26, and passed away during the night of June 8 and 9, 1982 at 12:45 am. His body was brought from Islamabad to Rabwah on June 9th, and on June 10th, Hadhrrat Mirza Tahir Ahmad, Khalifatul Masih IV^{ra} led his funeral prayer in the grounds of Bahishti Maqbarah (Heavenly Graveyard). He was buried in Bahishti Maqbarah next to Hadhrrat Khalifatul Masih II^{ra}. More than 100,000 Ahmadis took part in the funeral prayer.

Hadhrat Mirza Tahir Ahmad

Khalifatul Masih IV^{ra}

Dr. Ahsan M. Khan

POETIC VERSES

POETIC

“Short is the time, enormous is the task—move on.
The evening is turning fast into dusky grey—move on.
Let life not see such an end, as works should remain incomplete—move on.
The gait of the swift breeze is beckoning us, as long as the breath blows—move on.
The destinations are calling aloud, tread the paths in the mornings and evenings—move on.
Come O friends, walk close to me, as the symbol of nearness—move on.”

**English translation of an excerpt from a poem by
Hadhrat Mirza Tahir Ahmad^{ra}**

Kalam-e-Tahir, page 62

London, UK, 9:30 am, Saturday, April 19, 2003. Both time and space seemed frozen. Most of us can recall where we were and exactly what we were doing when the painful news of the passing of Hadhrat Khalifatul Masih IV^{ra} reached us. In New York, hundreds of Khuddam and Atfal were waiting patiently for the closing session of the Northeast Regional Ijtema, when Maulana Daud Hanif, in a somber voice filled with love and fear of Almighty Allah, presented the devastating news to the shocked audience. In Chicago, many of us were waking up to calls from loved ones, the tragedy in their voices echoing through the phone lines. In Los Angeles, the news arrived for many shortly before Fajr prayers, tears flowing from their eyes and agony gripping their inner core. Allah Almighty had taken back one of His own, after

blessing all of us with his presence, his guidance and his comforting voice for so many years. To this day, over four years later, the tears still seem fresh, but the void left in our hearts is now replaced with a rich reservoir of cherished memories and reflections of our beloved Huzur^{ra}.

This essay is but a mere humble attempt to provide glimpses of the magnanimous and illustrious life of a true saint of Almighty Allah, our dear Huzur Aqdas, Khalifatul Masih IV^{ra}. On the blessed occasion of the centenary of Khilafat-e-Ahmadiyya, we celebrate the life and accomplishments of that Khalifa who incurred a spiritual revolution in America; who brought the message of the Promised Messiah^{as} directly into our living rooms; who planted the seeds of Taqwa, and foundation-stones of mosques,

from the Atlantic seaboard to the Pacific Coast; and who, with his genuine love for our Jama'at and painstaking efforts to better our cause, interlaced the spirit of Khilafat into the fabric of Ahmadi-American culture.

This illustrious son of the Promised Son, Hadhrat Musleh Mau'ood^{ra}, was born in Qadian, India in December of 1928. His intellect and zeal for religious knowledge became readily apparent at an early age. After studying for two years at Government College in Lahore, Pakistan, Huzur^{ra} pursued further education at the University of Punjab. His mother, Hadhrat Syedah Maryam Begum, passed away while he was taking matriculation examinations in 1944. He obtained the Shahid Degree from Jamia'a Ahmadiyya Rabwah in 1953 and traveled to Europe two years later with

his father, Khalifatul Masih II^{ra}. During this time he obtained further post-graduate education attending the School of Oriental and African Studies, at the University of London. He then returned to Rabwah in 1957, where he was appointed secretary, and later Nazim Irshad, (officer of communications) of Waqf-e-Jadid. That same year he married Hadhrat Syeda Asifa Begum. Other high positions to his credit were Sadr Majlis Khuddamul Ahmadiyya Markazia (Central), Director of the Fazle Umar Foundation, and Sadr Majlis Ansarullah Markazia (Central) which he held until he was elected Khalifa in 1982.

Time of Khalifat

Hadhrat Mirza Tahir Ahmad^{ra} was elected the fourth successor to the Promised Messiah^{as} on June 10, 1982, after the sad passing of the beloved Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III^{ra}. Within months of becoming Khalifa, Huzur initiated the Baiyootul Hamd Scheme to provide construction of suitable homes for the needy in Rabwah. He also traveled to Europe to inaugurate the first mosque in Spain, joined by Sir Chaudhry Zafrullah Khan and Professor Dr. Abdus Salam. He would also travel to Singapore, Fiji and Australia the following year.

In 1984, persecution against Ahmadis in Pakistan reached a fever pitch and the government under General Zia ul Haq passed an ordinance, declaring Ahmadis as non-Muslim. In what proved to be perhaps the most

dramatic sequence of events in Huzur's Khilafat, he was able to successfully migrate to London from Rabwah under the Divine cloak despite government orders that Huzur^{ra} was not to leave the country. On the sixth anniversary of his Khilafat, Huzur^{ra} would go on to challenge General Zia ul Haq to a Mubahala, or prayer duel. This was a manifestation of the fulfillment of the Promised Messiah's^{as} revelation "*Ba'd gyyarah, Insha'Allah*", meaning "After eleven, if God wills." Allah brought a sudden end to General Zia's 11 year reign, as we were all witnesses on that blessed August morning in 1988 when the president of Pakistan perished in an aircraft explosion within 2 months of the challenge. Investigations into the cause of the mysterious crash, which also involved two American officials, were inconclusive, and to this day the entire event remains a mystery.

Missionary Achievements

During Huzur's^{ra} Khilafat, the number of constructed mosques in the world grew at an astonishing pace, from 1000 worldwide in 1984, to 3000 by 1994 and over 13,000 mosques by 2003. In 1984, Huzur^{ra} invited members of the Jama'at to contribute funds for the establishment of various mosques and mission houses in Europe and America. Specifically, he called for the construction of five mosques in the United States – Detroit, Chicago, New York, Los Angeles and Washington DC, where he inaugurated Baitul Rahman Mosque in 1994.

Baitul Hamid Mosque in Los Angeles will forever have a special

connection with our beloved Huzur^{ra}. He laid the foundation stone for the mosque in 1987, and made a return visit in 1989 to inaugurate the mosque. During the inauguration, he stated, "Our life is tied up with mosques alone." In 2003, within hours of Huzur's^{ra} sad demise, the mosque sustained a structural fire as mourners gathered to grieve Huzur's passing. The very mosque that Huzur^{ra} founded had gone up in flames the same day he left this world and returned to Allah Almighty. But today, by Allah's sheer Grace and Mercy, under the direction of our beloved Hadhrat Khalifatul Masih V^{aba}, Baitul Hamid Mosque is under new construction and expansion, Alhamdulillah.

In 1987, Huzur^{ra} launched the Waqf-e-Nau Scheme. To date, there have been over 34,000 boys and girls who have devoted their lives for the cause of Ahmadiyyat.

Huzur's wife passed away on April 3, 1992. Four months later, the first transmission of Muslim Television Ahmadiyya (MTA) was launched and, in the process, a new chapter in the storied Khilafat of Hadhrat Mirza Tahir Ahmad^{ra} was scripted. Today, millions of Ahmadis worldwide can watch Huzur's Program, Darsul Qur'an and a wide variety of educational and spiritual programs from the comfort of their homes 24 hours a day. MTA, the original brainchild of Huzur^{ra} and run entirely by thousands of tireless volunteers, has become a powerful source of knowledge for young and old, and a highly effective means of propagation. The International Bai'at, now an annual feature in



the U.K. Jalsa Salana, first took place in 1993 and saw over two hundred thousand people perform the Bai'at. Only seven years later, the faith-inspiring spectacle saw over 40 million join the fold.

A glorious moment in the history of MTA took place in the summer of 1994. During the closing session of the U.K. Jalsa Salana, Huzur^{ra} announced the names of countries that were participating in the Jalsa via MTA. As Huzur was announcing this, phone calls started coming through one after another from countries whose name had not been mentioned. Jama'at America was also a part of this unforgettable spectacle that was broadcast live throughout the world. Huzur^{ra} remarked, "A miracle of the Holy Prophet Muhammad^{saw} is being witnessed here."

That same year, Huzur^{ra} inaugurated the Earth Station in Washington DC during his visit to inaugurate Baitur Rahman Mosque. For the first time, MTA programs were now being telecast

directly from America.

Of all the numerous schemes set forth by Hadhrat Khalifatul Masih IV^{ra}, the one that in many ways characterized his Khilafat was the Dai'Ilallah Scheme, launched on January 3, 1983. Huzur^{ra} emphasized the need for propagation by all Ahmadis to establish the supremacy of Islam over all other religions. He reminded us that tabligh (propagation) was a responsibility that should be exercised on a one-to-one basis, and he laid out specific advice for proper and effective means of spreading the message of Islam to others. Huzur^{ra} always stressed that the intent of tabligh was to call others to Allah, not simply to covert people to Islam. He himself was a Da'een par excellence, and observing the manner in which Huzur^{ra} preached to others was the ultimate source of inspiration. This scheme ushered in a revolution in propagation, as we witnessed the largest pace of conversion in the history of Ahmadiyyat with over 200 million

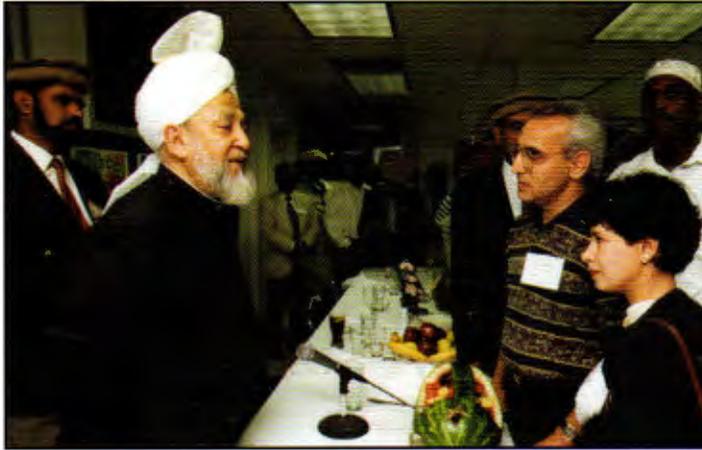
people entering the fold of the Jama'at during his Khilafat.

The list of achievements during Hadhrat Mirza Tahir's Ahmad's^{ra} tutelage seems endless. The Holy Qur'an was translated into over four-dozen languages, hospitals and clinics were built throughout Africa and Asia, and Humanity First was created and in a short period of time became an effective and globally recognized humanitarian relief organization. In addition, the International Al-Fazl was launched and the Review of Religions was redesigned. The financial budget of the Jama'at grew exponentially. In the United States, Huzur^{ra} oversaw a radical change in the attitudes of Ahmadi Americans. Financial sacrifices reached unprecedented figures, particularly in Tahrik-e-Jadid and Waqf-e-Jadid. Huzur^{ra} recognized the zeal for financial sacrifice numerous times in his Friday sermons and during his inauguration addresses in the United States.

Huzur^{ra} was indeed a remarkable human being with multifarious talents. He had an incredible command of the English language and was masterful in his conversations with western scholars and statesman on topics ranging from ethics to socio-economics. He also had a love for science and nature, and would elegantly weave analogies and references to God's natural creations into his logical descriptions of religious and philosophical principles. During his tours to America, guests would be mesmerized by his responses during question-and-answer

sessions time and time again.

Mirza Tahir Ahmad^{rtā} was a pre-eminent writer who authored over 20 books and lecture compilations, including the scholarly masterpieces *Murder in the Name of Allah, Gulf Crisis and the New World Order, Christianity—A Journey from Facts to Fiction, Islam's Response to Contemporary Issues*, and the critically acclaimed *Revelation, Rationality, Knowledge and Truth*, completed in 1998. Commenting on this book, a prominent member of the British Parliament, Mr. Tom Cox, stated: "This sort



of knowledge of the scriptures cannot be acquired by just simple studies. This is a gift from God that is granted to a few and it is a gift to be called revelation. I have no hesitation in asserting that you are the recipient of that revelation that is given to few—very few whom He chooses. I can safely say that you are indeed the prince of the learned of the world of Islam today and I salute you." Many of Huzur's^{rtā} books now occupy shelves in libraries and bookstores and are the subjects of university syllabi throughout America.

Like his grandfather and father, Huzur^{rtā} was also a gifted poet. He is credited with numerous Urdu poems on a variety of emotional subjects including his love for Allah, the Holy Prophet Muhammad^{saw}, and the Aseeran-e-Rahe Maula (Ahmadis unjustly imprisoned for professing their faith), a topic Huzur felt very deeply about. Lajna Imaillah

Karachi first published a compilation of his poems, *Kalam-e-Tahir*, in 1995, with subsequent revisions in 1997, 1998 and 2001.

Huzur^{rtā} had an insatiable love for the Holy Qur'an and would

preface responses to the most complicated philosophical questions with excerpts from the Holy verses. He based his commentary on his own extraordinary knowledge of the Qur'an as well as modern scientific knowledge and research. During his 21 year Khilafat, the Qur'an was translated into 57 different languages and selected verses were presented in 117 languages of the world. Huzur^{rtā} also personally translated the entire Qur'an into the Urdu language during his Khilafat.

Hadhrat Mirza Tahir Ahmad^{rtā} was blessed by Almighty Allah with shifa'a (the power of healing). He was an astute scholar in homeopathic medicine. His love for homeopathy stemmed from his father, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}. For the majority of his life, and even in his final months, Huzur^{rtā} helped hundreds of thousands

of the sick and suffering with various remedies, some well known in the homeopathic literature, and others concocted from years of experience treating such a uniquely vast population of patients. A compilation of his homeopathy lectures on MTA were printed in book form and translated into English.

Huzur^{rtā} always had a special interest in treatment of the sick. It was Huzur's ardent desire to construct a heart hospital in Rabwah. The Tahir Heart Institute, nearing completion, was the

fruition of this dream and will provide advanced medical and surgical cardiac care to thousands of patients in the region. This hospital, along with his homeopathic books, lectures, dispensaries and training of practitioners, will perpetuate Huzur's legacy as a skilled and selfless healer, Insha'Allah.

On February 21, 2003, Huzur^{rtā} announced the Maryam Shadi Fund for the purposes of financial support of brides from less well-to-do families. The scheme was named in memory of his beloved mother who taught him, as Huzur explained, to be especially caring and supportive of the needy.

Two months later, on the evening of Friday April 18, 2003, as always, Huzur^{rtā} attended the Majlis-e-Irfan, his regular question and answer session in the Fazl Mosque. As the Amir of the U.K. Jama'at, Rafiq Ahmad Hayat

recalls, Huzur^{ra} was in his usual good spirits, answering questions cheerfully as he always did. The next morning, this blessed saint of Almighty Allah, who served Islam and Ahmadiyyat tirelessly during a Khilafat that spanned 21 triumphant years, breathed his last.

Personal memories of Huzur^{ra} from those who were blessed to live close to him and associate with him regularly have been beautifully recorded in the commemorative Syedna Tahir Souvenir from the Ahmadiyya Muslim Association U.K. Perusing through these anecdotes and stories, one can get a true glimpse into the unique personality of Mirza Tahir Ahmad^{ra}. Despite his lofty status, Huzur^{ra} was meek and humble in his presentation. But when his religion was being attacked, he would defend the name of Islam with the utmost of pride and conviction. Huzur^{ra} had a dynamic personality, and would punctuate serious discourses with light-hearted jokes. Indeed his glowing smile, sharp wit and candid humor have left an indelible imprint in our memory. Huzur^{ra} was fond of sports (particularly squash, hockey and cricket), cooking (he was able to identify the main ingredients of any dish that he ate) and brisk walks, maintaining excellent health during the prime of his Khilafat. He had a unique relationship with children and served as both a teacher and father figure to millions of boys and girls around the world through MTA telecasts of children's classes and personal dialogue.

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"I give you the glad tidings that God willing, no danger will confront the Khilafat-e-Ahmadiyya. The Jama'at has matured in the eyes of Allah and no enemy eye, no enemy heart, no enemy will be able to inflict even the slightest harm upon this Jama'at. The Khilafat-e-Ahmadiyya will, God willing, grow and flourish with the grandeur that was promised by Allah to the Promised Messiah. This Jama'at will live for at least one thousand years. Pray, therefore, sing songs of praise to Allah, and renew your pledges of faith again."

Hadhrat Khalifatul Masih IV^{ra}
Al-Fazl, June 28, 1982

In the annals of history, Huzur^{ra} will be described as the triumphant leader of a global religious movement that underwent unprecedented growth and achievement in a relatively short period of time. But ultimately, when we reflect on the personality that was Mirza Tahir Ahmad^{ra}, what stands out most was Huzur's^{ra} unfathomable love for Allah and His Holy Prophet^{saw} and his unwavering conviction in the power of prayer.

During the final stop in his journey to the United States in 1998, Huzur^{ra} delivered a Friday Sermon from Baitul Baseer in San Jose, California. In that memorable Khutba, Huzur^{ra} pointed out specific areas of concern he had towards the American Jama'at. He admonished parents to look after their children as they grow up in the harsh social climate that surrounded them. He also addressed issues of financial sacrifice and emphasized the need to place spiritual matters over worldly affairs.

Unbeknownst to those in the audience at the time, this would be the final sermon Huzur^{ra} ever gave on American soil. Huzur^{ra} ended his sermon, thus:

"Within a day or two I will be heading off from America, back to England. I request that you remember me in your prayers, and the objectives for which I had undertaken this journey. May Allah fulfill those objectives, and even after my departure, my talks and discourses may remain here. May they have a grip over your hearts, so it would not make any difference if I am living or not. May Allah be with you. May He always guard you. After this I take leave of you."

O dear Huzur^{ra}, the words you left us with are forever etched in our minds, and indeed your presence in America has had an eternal grip on our hearts.

May Allah the Merciful shower Huzur^{ra} with His choicest blessings, Ameen.

Hadhrat Mirza Masroor Ahmad

Khalifatul Masih V^{aba}

Zahid Mian

All Ahmadis remember where they were when they learned of the death of Hadhrat Khalifatul Masih IV^{ra}. After coming to terms with that loss, the immediate reaction was to pray for the success of khilafat (line of succession to the Promised Messiah^{as}), for it is through this divine institution that our bond with Allah remains strong. Every moment was consumed with prayers beseeching Allah for a divinely-appointed khalifa who would lead us through the turbulent times ahead, especially in wake of the discord between Muslims and the secular West that was already underway. On April 22, 2003, those prayers were answered with the announcement that Sahibzada Mirza Masroor Ahmad had been elected as the fifth khalifa (successor) of the Promised Messiah^{as}. Immediately after hearing the announcement, the community pledged its allegiance at his hands, ushering in a new era under the leadership of Hadhrat Khalifatul Masih V^{aba}.

A Brief Biography

Huzur^{aba} was born on September 15, 1950, in Rabwah, Pakistan, to the pious family of Hadhrat Sahibzada Mirza Mansoor Ahmad and Hadhrat Sahibzadi Nasira Begum. He is the great-grandson of the Promised Messiah^{as} and a grandson of Hadhrat Mirza Sharif Ahmad^{ra}, the youngest son of the



Promised Messiah^{as}. He attended Taleem-ul-Islam High School and Taleem-ul-Islam College in Rabwah, Pakistan. In 1976, he earned his master's of science degree in agricultural economics from Agriculture University in Faisalabad, Pakistan.

Shortly after completing his studies, he dedicated his life to the Jama'at (Waqf-e-Zindagi) and under the Nusrat Jahan scheme, was sent to the Republic of Ghana by Hadhrat Khalifatul Masih III^{ra}. He stayed

in the western African nation until 1985. During that period he held several positions, from headmaster of Ahmadiyya schools to manager of the Ahmadiyya Agricultural Farm in Depali. His educational background served him well as he was able to work with a team of agriculturalists to develop wheat as an economic crop. National leaders have commended the Ahmadiyya Community for its efforts, in large part due to the personal efforts of Huzur^{aba}. Upon his return to Pakistan in 1985, he

was appointed Wakilul Mal II (Head of Finance Department II of Ahmadiyya Jama'at). In 1994 he was appointed Nazir Ta'lim (Director of Education). Finally, in 1997, he was appointed Nazir-e-A'la (Chief Executive Director) and local Amir (President). He served in that role until he was elected Khalifa in 2003. During this time in Pakistan, he also served on the national executive bodies of Majlis Khuddam-ul-Ahmadiyya (Muhtatmim Sehat-e-Jismani (Officer Physical Health) , Muhtamim Tajneed (Officer Census), Muhtamim Majalis Bairoon (Officer Foreign Chapters) and Na'ib Sadr (vice-President) and Majlis Ansarullah (Qa'id Zahanat wa Sehat-e-Jismani (Officer Intellectual and Physical Health) and Qa'id Ta'lim-ul-Qur'an (Officer Education of the Holy Qur'an). In addition to these he presided over several other offices and committees, which allowed him to shoulder many administrative tasks. He even had the honor of being an Aseer Rahe Maula (prisoner in the cause of Allah) for a few days in 1999. Despite holding such venerable and demanding offices, he showed humility throughout his life. Immediately after being elected as Khalifa, he was overcome with emotion, realizing the enormous responsibility that had been laid on him. In his first public address as Khalifatul Masih V^{aba}, all he asked of members was to offer prayers: "I only have one request for the Jama'at members that these days they should pay particular attention to prayers, pay particular attention to prayers, pay particular attention to prayers. Offer many prayers, offer many prayers, offer

many prayers. May Allah grant us support and victory. And may this caravan of Ahmadiyyat rapidly progress towards success. Ameen."



The Responsibilities of Khilafat

Though humble, Huzur^{aba} has been firm. In addresses and sermons he has consistently reminded members of their responsibilities to khilafat. He has delivered sermons on the subject of the attributes of God in relation to worldly affairs. In his travels throughout the world, he delivers pointed speeches relevant to both the local Jama'ats and applicable to the rest of the community. He has already blessed nations on five continents with his visits and prayers. And despite the busy schedule and the hardening demands of his office, he has also found time to interact with members in other venues; he has hosted children's classes on Muslim Television Ahmadiyya (MTA) and has overseen projects such as the Tahir Heart Institute

and UK Jalsa Gah (Convention) site.

In a series of speeches and sermons shortly after becoming Khalifa, he addressed the community on what it means to accept the bai'at of the Promised Messiah^{as}. These were later published as a book entitled *Conditions of Bai'at & Responsibilities of an Ahmadi*. He gave a detailed analysis of each condition along with references from the Holy Qur'an, Ahadith and the writings of the Promised Messiah^{as}. In addition to explaining the conditions of bai'at, he gave practical examples from the traditions recorded about the exemplary lives of the companions of the Holy Prophet^{saw} and the Promised Messiah^{as}. This compilation is a treasure for every Ahmadi who aspires to uphold the cause of khilafat, and for those who desire to study the Islamic concept of khilafat. Huzur^{aba} concluded his Friday sermon on September 19, 2003, with the following prayers: "May Allah the Almighty enable us all to fulfill all our pledges made with the Promised Messiah^{as}; may we remain firmly established upon all the conditions of his bai'at; may we, by acting upon his teachings, make our lives like paradise; and may we be judged to be the inheritors of the paradises of the next world. May Allah the Almighty help us. Ameen."

A Call to Righteousness

In the concluding address of the 2004 UK Jalsa Salana (annual convention), Huzur^{aba} drew the attention of the Jama'at to the system of wasiyyat (will). He



Huzur^{aba} prays at the Heavenly Graveyard in Qadian

reminded members that the year 2005 would mark the centennial anniversary of the Promised Messiah's^{as} original appeal. He explained that becoming a Moosi (one who participates in the system of wasiyyat) was a great source of purification and then expressed his desire to see an addition of 15,000 Moosian (*plural* of Moosi) within the year, so there could be 50,000 participants of this noble and purifying scheme. He set a target for the Jama'at that up to 50 percent of chanda-paying members (dues paying members) should become Moosian by 2008. He added, "This would be a modest offer to Allah the Almighty in thankfulness, which the Jama'at would be offering on the occasion of the centenary of khilafat." In the following Friday sermon, he explained, "Those who sign up for wasiyyat not only particularly express their gratitude and increase themselves in taqwa (righteousness), they

also become a source of strength for the Jama'at." In a letter sent for a special issue of Al-Noor (Ahmadiyya Gazette, USA), he expressed his gratitude for the efforts of the American Jama'at: "Allah be praised for providing this opportunity to the U.S. Jama'at. I pray to Allah to bless this publication in every respect and may the contents of the special issue enhance the knowledge and faith of many people." The American Jama'at has responded admirably.

Muslim Passions Trounced

In late 2005, the Muslim Ummah (the community, nation of the Holy Prophet^{saw}) once again found itself in the middle of a political firestorm that would further cement the perception of Muslims as intolerant and fanatical. Europe and America were already active in portraying Islam as medieval, but the

events of 9/11 in America and political strife in Europe came to an ugly confrontation with the publication of what became known as the Danish Cartoons. The Muslim response—flag burnings, kidnapping, killings, —to these repugnant images gave the West more artillery with which to strike Islam. Many in the Ummah did not realize the negative impact of their reaction to these cartoons or perhaps simply did not care, but Huzur^{aba} delivered insightful sermons on this topic defending the character of the Holy Prophet Muhammad^{saw}. While he pointed out the hypocrisy of the freedom of speech banner under which the West disguises its attack on Islam, he also criticized the Muslim reaction to the cartoons. In a series of sermons that would later be published under the title *The Blessed Model of the Holy Prophet Muhammad^{saw} and the Caricatures*, he defended our Holy Prophet^{saw} by giving

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Thus, if you are to progress and gain dominance in the world, my advice and my message to you is to associate yourselves with Khilafat. Grasp this strong rope of God firmly. All our progress is dependent upon and contained within our association with Khilafat. May Allah be your Protector and Helper, and may He grant you guidance to forge an association with Khilafat-e-Ahmadiyya based on perfect fidelity.

Hadhrat Khalifatul Masih V^{aba}
Al-Fazl International, May 23, 2003

examples from his life that clearly showed his love for mankind and his benevolence, even toward his staunch enemies. He instructed Ahmadis to respond in a manner consistent with the Promised Messiah^{as} and his successors. He said, “These are the ways the Promised Messiah^{as} has taught us; to counsel those who act improperly, to relate the virtues of the Holy Prophet^{saw}, to make the world aware of these beautiful and luminous aspects that are unknown to the world. Pray to Allah that He keeps them away from these improprieties or that He chastises them.” He instructed members to send Darud (invoke God’s blessings) on the Holy Prophet^{saw} and to defend his honor by promoting his high moral qualities.

Relationship with the American Jama’at

One of the greatest thrills for an American Ahmadi is to listen to Huzur^{aba} announce the financial results of the Tehrik-e-Jadid scheme. In what has become a

perennial accomplishment, the US Jama’at has had the honor of finishing first in Tehrik-e-Jadid and second in Waqf-e-Jadid over the past several years. Additionally, members of the American Jama’at have responded with great enthusiasm to every financial scheme. Huzur^{aba} has addressed these accomplishments in his sermons and speeches and offered prayers for the participants. In his Friday sermon of March 31, 2006, he specifically mentioned the financial sacrifice of doctors in the US for taking on the bulk of the expenses for the Tahir Heart Institute in Rabwah, Pakistan.

In the summer of 2006, US Jama’at officials made great efforts to host Huzur’s^{aba} first visit to the US. Jama’at officials and members across the country worked tirelessly to plan Huzur’s visit and make sure it was enjoyable. When, due to circumstances beyond our control, Huzur’s trip was canceled, the pain was felt by all members. Huzur^{aba} expressed

his sorrow in a live broadcast during the 2006 US Jalsa Salana: “Hadhrat Khalifatul Masih III^{ra} used to say that the khalifa of the time and the Jama’at are but one entity. Then how can it be that I would not have felt the pain of the members of the American Jama’at...the fact that many members of the US Jama’at had expressed their anguish due to the last-minute cancellation of my trip, prompted me to address the US Jalsa in this manner so that it can provide a little sense of consolation to both the Jama’at and myself.” These words express the reciprocal connection that all Ahmadis have with the khalifa.

American Ahmadis Addressed

In that historic address which was broadcast live from London, Huzur^{aba} expressed his affection for the American Jama’at but also gave specific guidance on how to improve life in United States and throughout the world. He reminded the audience that they needed to take every opportunity and defend Islam from the misconceptions that are held by a large portion of the citizens of this country. He said, “An Ahmadi should be the hardest worker, should be the most truthful, should be the most mindful of the rights of others, should be the most forgiving, should be the least interested in worldly pleasures.” He asked the Jama’at to propagate the message of Islam by forming teams led by African American members who would focus the tabligh (propagation) efforts among the African American communities. He added, “Even though African

Americans are generally more inclined toward religion, the message of true Islam is not reaching them.” He also addressed specific segments of the Jama’at. To the converts: “After coming into the fold of Ahmadiyyat there should be a visible, positive change in you ... I also exhort the newcomers that they should bring about such a change in themselves that will make them stand out among their peers.” To those members of Pakistani origin who pride themselves on their education and refuse to integrate the African brothers, he said: “They should come out of their shells and act upon the commandment that believers are like brothers.” To the women: “They are representing that part of the Jama’at with whom the lives of our future generations are linked ... therefore, every Ahmadi woman should bear in mind that each and every action of hers should be a true picture of righteousness ... when you raise your standard of worship your generations will be drawn toward the worship of One God.” To the Waqifeen-e-Nau (new devotees): “You must be mindful of the fact that you have to fulfill the promise that your parents have made with Allah. You have to safeguard yourselves against the so-called freedoms of the West. You have to become shining examples while preserving your individualities. You have to renew the pledge that your parents had made and that you will try, with all your faculties, to honor ... I urge that more of you join this field [missionary work].” On the topic of sincerity of the American Jama’at, Huzur^{aba} said, “The progress that has been made by the American Jama’at in financial sacrifices, and the way they have answered the call of the khalifa of the time, surely reflect the fact that, despite being surrounded by an atmosphere of worldly pursuits, the spirit to step forward in the cause of Allah is alive and well in the American Jama’at ... When I mentioned the Tahir Heart Institute, the faithful of America stepped forward and exceeded all my expectations. This clearly points to their sincerity and faithfulness.” He concluded his address with prayers: “May you be the beneficiaries of Hadhrat Masih-e-Maud’s^{as} prayers. May you be the recipients of Allah’s blessings and mercy. May Allah create the conditions when we can see and hear each other face

“Khilafat is a blessing that descends directly from God, and it will remain a source of Divine guidance as long as we remain true to it.”

to face. May Allah be your protector and helper, Ameen.”

Our Success is Tied to Khilafat

Each khalifa has to deal with unique circumstances and it is a testament to the truth of this khilafat that

our khulafa (*plural* of khalifa) have always dealt honorably and justly with the situations presented. During the time of Hadhrat Khalifatul Masih V^{aba}, the political and military pressures of the West on the Muslims are great, but with each incident Huzur^{aba} has responded by providing all parties with a message that can

easily lead to peace. It is a shame that people in this time would rather tune into vulgar propaganda than listen to reasoned advice. The sad reality is that these clashes will only grow, but it is with great pride that Ahmadi Muslims espouse the message of peace as given by the Holy Prophet^{saw} and then later repeated by the Promised Messiah^{as} and his khulafa.

The institution of khilafat is a blessing that descends directly from God, and it will remain a source of divine guidance as long as we remain true to it. The blessings of khilafat are tremendous, especially in this day and age when other Muslims have languished among political mangling and reckless actions. Those without the blessings of khilafat are doomed to failure because they have rejected the Promised Messiah^{as} and his divinely guided successors. We should pray that Allah keep us firmly attached to this khilafat, and may He open the hearts of those who have not yet recognized the truth of this khilafat. Today it is our utmost responsibility to uphold the cause of khilafat because future generations will hold us accountable for our actions and efforts, or, God forbid, lack thereof. In this regard we should always keep in touch with the Khalifa of the time by listening to his advice and acting on it. May Allah grant Huzur^{aba} a long, healthy life and may we always remain loyal to him. Ameen.

Service to Humanity Under Ahmadi Khulafa

Falahud Din Shams

“And for the love of Him, they feed the poor, the orphan and the prisoner...”

The ninth condition of bai'at laid down by the Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as}, states: “That s/he (the initiate) shall keep themselves 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.”

The Promised Messiah^{as} established this condition in accordance with the teachings of the Holy Qur’an and the Tradition—comprised of the Sunnah and Hadith—of the Holy Prophet Muhammad^{saw}, who was himself a mercy for all of mankind. His service to orphans, widows, the sick, the elderly, the needy and the helpless is unmatched in history and began well before he even claimed to be a prophet.

The Holy Qur’an commands Muslims to help the needy only for the sake of God. It says:

“And for the love of Him, they feed the poor, the orphan and the prisoner, saying, ‘We feed you for Allah’s pleasure only. We desire no reward or thanks from you’.” (76:9-10)

Khulafa of the Promised Messiah^{as} fulfilled this Qur’anic commandment by following the example of the Holy Prophet Muhammad^{saw} and the instructions of the Promised Messiah^{as}. In their own capacities, and as prevailing conditions allowed, they served all sections of humanity, without regard to race, religion or creed.

One institution that the Promised Messiah started was the Langar Khana (food kitchen open to all). All Khulafa have kept that tradition of establishing the Langar Khana, not only at the central location, but also in countries throughout the world. It is a unique establishment where anyone can go and have food and shelter.

The following are but a few examples of services the Khulafa have rendered to humanity. By no means is it an exhaustive list. Everything presented here has been taken from well-known and widely published material, such as the *History of Ahmadiyyat*. Under the instruction

of the Holy Qur’an,¹ only Allah can know how much service they truly rendered to humanity, without announcement and publicity.

Hadhrat Khalifatul Masih I^{ra} (1908-1914)

Medical Service – Qadian, being a remote village in the Punjab, did not have a hospital. Moreover, its residents were generally poor and unable to afford private medical services. Khalifatul Masih I, Hadhrat Hakeem Nooruddin^{ra}, who was a physician by profession, was employed in the service of humanity well before he even moved to Qadian. Throughout his life he relentlessly tended to the health of the poor and needy. He established a practice in Qadian, which was like a clinic or a mini-hospital, and was open to everyone. He himself diagnosed patients and provided them medicine, along with his special prayers. He was the only person providing for the medical needs of a large number of people in Qadian.

Education – At the time, there was no formal system of education for the general public in Qadian and a large segment of its population was illiterate. Hadhrat Khalifatul Masih I^{ra} was very concerned with providing basic education to the community in general, and Ahmadis in particular. While the Talim ul Islam High School had been established in 1898, during his Khilafat, it was relocated to better facilities and expanded. This move marked the beginning of Qadian’s formal education system, which now benefitted the general public.

Individual cases of the poor and needy would continuously come to the attention of Hadhrat Khalifatul Masih I^{ra}. Despite the small size of the Jama’at then, and its meager resources, he always responded by awarding education grants and providing cost-of-living allowances.

¹ The Qur’an states, “If you give alms openly, it is well and good; but if you hide them and give them to the poor, it is better for you, and He will remit from you many of your evil deeds. And Allah is Aware of what you do” (2:272).

Hadhrat Khalifatul Masih II^{ra} (1914-1965)

It is the variety of programs undertaken over the 51-year period of the second Khilafat, that of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, which reflects the true spirit of establishing formal systems of service to humanity.

Noor Hospital – Not a single licensed physician, let alone a hospital, existed near Qadian at the onset of the second Khilafat. Thus, on June 21, 1917, Khalifatul Masih II^{ra} laid the foundation for Noor Hospital, which was completed in September 1917. On February 2, 1919, Dr. Hashmatullah arrived from Patyala to serve at the hospital full-time. He subsequently added a women’s ward to the hospital. Noor Hospital became the only hospital serving the general public in the area without regard to race, religion or creed.

Orphans of war – Scores of children had been orphaned as a result of World War I (1914-1918). Thus, in 1918, Hadhrat Khalifatul Masih II^{ra} provided 5000 rupees for the education of Muslim children who had become orphans because of the war. The Jama’at already had a system and many programs in place for orphans, but this was a special and noteworthy contribution, especially when one considers the size and financial limitations of the Jama’at in 1918.

Girls’ School – In rural India, then and now, girls had far less access to education than boys.² Thus, on March 17, 1925, Hadhrat Khalifatul Masih II^{ra} established a school specifically for the education of girls. Huzur^{ra} taught the Arabic language himself due to the shortage of teachers. Male teachers would teach the girls from behind a curtain due to the lack of female teachers. His three wives and daughter attended the first class. Maulana Sher Ali^{ra} taught English and Muhammad Tufail^{ra} taught geography.

Riot Relief – In May 1927, riots broke out in Lahore and Muslims were killed over a span of two to three days. Huzur^{ra} immediately dispatched the Nazir Aala (head of administrative affairs), Zulfaqar Khan and the Nazir Amoor-e-Aama (head of social services), Hadhrat Mufti Muhammad Sadiq^{ra}, to assess the situation. Maulvi Fazluddin was sent to serve as legal counsel for victims. They established an “Information Bureau” and interviewed the injured and relatives of the martyred. Ahmadi physicians arrived to provide free medical assistance and treatment.

2 UNICEF: State of the World’s Children 2007 – Women and Children: The Double Dividend and Gender Equality.

On June 6, 1927, *Tarjuman*, a non-Ahmadi weekly magazine, summed up the effectiveness of this service:

“Mirzai [Ahmadi] Muslims helped the Muslims affected by the riots on a large scale in every way, meaning legal help as well as provided cash to help them.”

Assistance to Kashmiris: The Muslims of Kashmir, then and now, suffered terribly at the hands of their non-Muslim rulers. Hadhrat Khalifatul Masih II^{ra}, out of grave concern for their plight, suggested the establishment of a national committee of influential Muslims to advocate for their cause and provide them aid. This non-Ahmadi majority then unanimously elected him president of what came to be known as the All-India Kashmir Committee. My father, Maulana Jalaluddin Shams, also served on this committee as the assistant secretary of the committee under Huzur. Hadhrat Khalifatul Masih II^{ra} also established the Kashmir Fund to aid the oppressed people of Kashmir.

The history of India and Kashmir notes this undertaking as a remarkable service to relieve the plight of Kashmiris and aid in their early struggle for freedom.

General Education – In 1947, after the partition of British India, the Jama’at established the town of Rabwah in Pakistan. Even before the formal establishment of Talimul Islam High School, Nusrat Girls School, Talimul Islam College and College for Girls and Jami’a Nusrat, temporary schools were established in Lahore and Ahmad Nagar to assure the continuation of education of the community. These institutions in Rabwah provided high quality education to members of the community as well as the non-Ahmadi Muslims who came from all over Pakistan. The institutions’ high academic and disciplinary standards also attracted many non-Ahmadis, despite their different religious beliefs. Huzur’s^{ra} instructions were very clear to the principal of the college (who later became the 3rd Khalifa): The Jama’at should not use these institutions as means of conversion to Ahmadiyyat but only to provide the best education to any student who attended.

It was under the guidance of the Khalifatul Masih II^{ra} that schools were also established outside of Pakistan. Schools were established for the benefit of the general public in Trinidad, British Guiana, Nigeria, Palestine, Ghana, Sierra Leone, Kenya, Uganda, Mauritius, Fiji and Indonesia. During the second Khilafat, more

than 50 schools were opened in the aforementioned countries.

Fazal-e-Umar Hospital – Like Qadian before it, Rabwah also did not have a hospital, which was no surprise as the Jama'at had built the city from the ground up. On February 20, 1956, Hadhrat Khalifatul Masih II^{ra} laid the foundation of Fazal-e-Umar Hospital, which was inaugurated on March 21, 1958. He set up this hospital in the early years in Rabwah to provide medical services to the residents of Rabwah and surrounding villages. It started out as a simple hospital with basic medical services, but has since evolved into one of the most modern medical facilities in Pakistan. Today it is organized and structured as a full service hospital with departments of ICCU (intensive and critical care unit), Surgery, E.N.T. (ear, nose and throat), Gynecology, Dentistry, Children's Hospital, Emergency and General Medicine. The hospital also maintains radiology and ultrasound equipment.

In addition to the hospital in Rabwah, over seventeen hospitals were established across the subcontinent and in African countries during the second Khilafat.

Disaster Relief – The Indian subcontinent was and is consistently victimized by natural disasters and the poor are most adversely affected. Hadhrat Khalifatul Masih II^{ra} organized Majlis Khuddamul Ahmadiyya in such a way that they were always ready to serve humanity, whether by helping flood victims around Rabwah or victims of an earthquake anywhere in Pakistan. This tradition of course is still being followed and the Jama'at provides medical, financial and other help to victims of all types of disasters all over the world.

Hadhrat Khalifatul Masih III^{ra} (1965-1982)

Nusrat Jehan Scheme: Through reports from its missionaries abroad, Jama'at Ahmadiyya had come to learn of the abject poverty and widespread illiteracy in Africa, and longed to help its people. Khalifatul Masih III, Hadhrat Mirza Nasir Ahmad^{ra}, thus launched the Nusrat Jehan Scheme in 1970, a major social, educational and economic development initiative that would support a large number of hospitals and schools in West Africa.

In 1970, both the first school and hospital of this scheme were established in Ghana. Within two years, there were 14 hospitals and 9 Higher Secondary Schools operating in West African countries. Under this

scheme, about 41 hospitals and about 500 schools have been established in 12 different countries serving the general public.

Hadhrat Khalifatul Masih IV^{ra} (1982-2003)

Homeopathy: Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad^{ra}, had been doctoring the public with homeopathic medicine for many years before his Khilafat. He increased this service through training community members during his Khilafat at a much higher level. In 1994, he started a series of lectures in homeopathy on MTA, whereby thousands were able to learn and then administer aid to the infirm. He also published a book, *Like Cures Like*, on the subject as reference material. It was under his guidance that more than 600 clinics in 55 countries were established to help the general public free of charge. These clinics provided medical aid using the homeopathic system to patients who were unable to obtain medical relief from other sources. A special department had also been added to the Fazal-e-Umar Hospital in Rabwah to promote research on homeopathy.

Housing for the needy: Huzur^{ra} felt that proper housing was needed in Rabwah for the needy, so he launched a program to build houses for their benefit. By 2001, 95 houses were built in the Rabwah neighborhood of Buyutul Hamd. Under this program, 37 houses were also built in Qadian for the exclusive use of the needy.

Humanity First: Hadhrat Khalifatul Masih IV^{ra} launched many programs and schemes throughout his Khilafat. However, to combine such efforts in the service of humanity, he set up an organization called Humanity First. The mission of this organization is to serve disaster-struck and socially disadvantaged individuals and families in poorer communities around the world. Drawing strength from its global diversity, resources and experience, Humanity First aims to:

Relieve suffering caused by natural disaster and human conflict

Promote peace and understanding based on mutual tolerance and respect

Strengthen people's capacity to help themselves

Since its founding in 1992, Humanity First has expanded to 20 countries on five continents and carries out not just disaster relief but also sustainable

development programs.

Humanity First was constituted as a non-religious charitable organization so it would easily be able to assist wherever there was a need, without receiving objections that it was a religious organization trying to propagate or take credit.

Under this organization, programs were structured such as Orphans' Care, under which an orphanage was set up in Sierra Leone. Information Technology training centers have been set up to provide training to individuals who are then able to get jobs and support their families. Twenty-five such centers have been set up in Sierra Leone, Gambia, Burkina Faso, Ghana, Liberia, Benin, Mali, Bosnia and Guyana. Over 13,000 people have taken advantage of this program so far. A Darul-Yatama (Home for orphans) was also established in Rabwah.

Between 1993 and 1997 alone, Humanity First provided over 300 tons of humanitarian aid to victims in the war zones of Bosnia. They accomplished this feat with just volunteer support provided by Ahmadis who collected, transported and directly distributed the aid. Similar assistance was provided during the Kosovo crises. In 1995, relief supplies were sent along with volunteers to the earthquake-hit areas of Japan, as well as to Turkey in 1999.

The type of service Humanity First has performed can be illustrated by an example in India, where an earthquake hit in the area of Gujrat in 2001. 57 volunteers helped 20,000 villagers from 56 different villages and distributed relief supplies worth 3.5 million rupees. In the affected areas, Humanity First volunteers fed 14,000 people and their physicians assisted 29,000 patients. The work of Humanity First was so visible that many Parliament members of India and other political leaders came to its camps and thanked them. It was a result of the input from the recipients of the aid who acknowledged that this organization was at the forefront of helping them. Most of the supplies and personnel were provided from Humanity First UK.

In 1999, under the direction of Hadhrat Khalifatul Masih IV^{ra}, Humanity First implemented the Gift of Sight program in West African countries, where doctors began performing eye operations and treating the partially blind.

Hadhrat Khalifatul Masih V^{aba} (2003-Present)

Service in Africa: Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad^{aba} was also dedicated in service to the needy, prior to his Khilafat. In 1977, Khalifatul Masih III^{ra} sent him to serve in Ghana. He became the founding principal of an Ahmadiyya Secondary School in Salaga, in northern Ghana, where he spent two years. To this day the school is progressing successfully. He spent another four years as principal of another Ahmadiyya Secondary School, this one in Essarkyir, which is in central Ghana.

Huzur^{aba} was then appointed manager of the Ahmadiyya Agricultural Farm in Depali. Ghana was very dependent on imports for its agricultural products and at the time, it was widely believed that wheat simply could not grow in the country. An agricultural scientist by profession, Huzur^{aba} conducted groundbreaking studies during the 1980s in wheat growing, which were presented to the Ministry of Agriculture in Ghana. Successive Ghanaian presidents have thanked the Community for their relentless efforts in helping the country towards self-sufficiency.

Tahir Heart Institute: As noted earlier, Fazl-e-Umar Hospital in Rabwah has become one of the most state-of-the-art facilities in all of Pakistan. Huzur^{aba}, seeking to build on its success, directed the establishment of the Tahir Heart Institute (originally envisioned by the fourth Khalifa) which is one of the world's most modern facilities for the treatment of heart diseases. The USA Jama'at contributed over \$3 million to purchase the equipment needed to operate the Institute.

Humanity First International: Huzur^{aba} has also further strengthened the efforts of Humanity First and challenged them with new programs, especially to help the distressed people of Africa. Both fund-raising and programming have increased significantly under his guidance.

Disaster Relief: Humanity First tirelessly served in the areas affected by the Asian tsunami in 2004 and the Kashmir earthquake and Louisiana hurricanes in 2005. Over 40 tons of aid was dispatched and over one million dollars was donated to the victims. President Musharraf of Pakistan visited a Humanity First medical camp in Pakistan to learn about its efforts and to thank the volunteers for their much-needed assistance.

Water for Life: Humanity First has also launched a



program called Water for Life, which is providing wells and hand pumps for water in African countries. By the end of 2007, Humanity First will have completed 40 water wells serving 120,000 people.

Guyana Floods: Humanity First USA provided assistance to areas affected by disastrous floods in 2005 in the country of Guyana in South America.

Humanity First has established many other programs, such as Student Sponsorship, Skills Training, Feed a Family and has set up medical camps in many disaster-stricken areas, such as New Orleans. Humanity First's U.S. chapter has provided assistance in Philadelphia where a soup kitchen has been set up to provide meals on a weekly basis. It has helped Leland and Armstrong Elementary Schools in the Chicago School District in improving literacy rates through the Our Kids, Our Future program. The U.S. chapter has helped overseas as well. It helped carry out rebuilding efforts following the tsunami in Indonesia. It installed over 15 water wells around Banda Aceh, helped in rebuilding two schools in Krueng Taya, provided classroom furniture, books, computers, other school supplies and promoted self-sustenance by providing three villages with *Begans*, fisherman's netting, which is a basic necessity for their livelihood to catch fish and shrimp.

As is the case with all Jama'at activities, Humanity First rendered all this service without regard to race, religion

or creed. It is worth noting that it served even in countries where the Ahmadiyya Muslim Jama'at is heavily persecuted—Indonesia and Pakistan are two which have been mentioned.

Summary

“A religion that does not inculcate universal compassion is no religion at all...”

Literally thousands of cases can be cited where Khulafa have served and prayed for humanity. We can only highlight the obvious ones as a sample of what has already taken place and continues to take place. Insha'Allah, with the grace of Allah, service for humanity will keep on growing at a much larger scale under the guidance of the present

and future Khulafa. The Jama'at has progressed a great deal in its service to humanity. From the little hospital in Qadian that provided only basic medical treatment to the public, we have now arrived at a stage where we are providing relief all over the world without the assistance of any government or aid from any other self-interest groups. Allah has made it a part of our faith that, without the service of humanity, it is impossible to create a bond with Him. Indeed the Promised Messiah^{as} has stated, “A religion that does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all” (*A Message of Peace*, p. 7).

He further clarified how the service of humanity should take place without regard to their religious beliefs. He stated: “Our principal is that you should show kindness to all human beings. If a person looks at his Hindu neighbor whose house has caught fire and does not get up to help him put it out, I say to you truthfully that he is not from me. If a person among my followers sees that someone is trying to murder a Christian and does not help him escape then I say to you as a matter of fact that he is not one of us” (*Siraji Munir* p. 28).

We thank Allah for giving us the opportunity under the system of Khilafat to be part of the group of people who help others solely in the hope of gaining Allah's pleasure.

US Contributions to the Divine Scheme of Tahrik-e-Jadid

—Anwar Mahmood Khan, National Secretary of Tahrik-e-Jadid, USA

Secular leaders try hard to please their subjects and often go to great lengths to conform to their wishes. Spiritual leaders, on the other hand, such as prophets of God, usually have humble beginnings and present ideologies that are in direct contrast to the wishes of their people. As such, they usually attract great opposition. As these elects of God move forward with their assigned tasks, the intensity of opposition reaches a fever pitch to the point that their very lives are threatened. In such a dismal state of affairs, God Almighty assures them of His great support and reassures them with glad tidings of imminent success. Thus, in the Holy Qur'an we read:

'Allah has decreed that He and His Messengers would be triumphant and attain dominion. Verily Allah Is Almighty and prevails' 58:21

The Holy Qur'an further guides us as to how this dominion will be realized by stating:

'They made plans (to destroy you), and Allah also make plans and the best of Planners is Allah.' 3:54

According to these verses, the plans designed by Allah to protect and safeguard His chosen ones are amazingly simple, and seemingly insignificant means are deployed to undo the plots of the opposition. Thus, we find that a spider's web saved Prophet Muhammad^{saw} from being discovered in a cave hideout by his enemies, a whale rescued Prophet Jonah^{as} in order to further his mission and the parting of the Red Sea protected Prophet Moses^{as} and his people. These examples, along with numerous other ignominious deaths of enemies and victorious triumphs of prophets, are testimonies of how Allah's support was demonstrated for these noble men of God.

In our recent past, the decade of the 1930s was an era where the opposition towards our Jama'at knew no bounds and its very survival was in question. Leading

those in this opposition was the Majlis-e-Ahrar-e-Islam ("Ahrar"), a Muslim separatist movement. Attaullah Shah Bokhari, the then leader of the Ahrar, asserted that his organization would annihilate the Jama'at and its members. He even proclaimed that not a single person would be left who would even remember the name of the Jama'at's founder, Mirza Ghulam Ahmad^{as}.

While these venomous attacks were being laid against the Jama'at, the Khalifa of the time, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, was deeply engaged in seeking Allah's guidance and help. These prayers were not only accepted by Allah, the Merciful, but He bestowed upon our Imam the glad tidings of success and inspired a great strategy to navigate the caravan of Islam out of these tumultuous waters. Hadhrat Khalifatul Masih II^{ra} delivered a sermon in which he comforted the Jama'at by saying that he was seeing Allah's hand moving and that the Ahrar were losing ground. These were not mere words of comfort for the time; they soon came true. Hardly a year had passed from the time of this prediction when the Ahrar committed a serious error in handling the case of Shahidganj Mosque and consequently forfeited the confidence of other Muslims around them. This brought their dreams of Muslim leadership to an ignominious end. The Ahrar were banned within their first year of operation, and once again, Allah's decree was fulfilled:

'They wanted to steal the peace and tranquility of the helpless ones, their own peace, tranquility and even life were destroyed instead.'

Under these circumstances, a new divine scheme known as Tahrik-e-Jadid was initiated by Hadhrat Khalifatul Masih II^{ra}. The scheme consisted of 19 demands in all. Its main features are:

1. Simple living and observance of thrift in every walk of life.

2. Subscriptions towards the permanent fund of the Scheme.

3. Participation in missionary ventures of the Movement by dedicating one's life for a period that suits one's circumstances.

The scheme enjoined Ahmadis to maximize their financial savings by adopting a frugal lifestyle and sacrificing in the way of Allah. This scheme gave rise to a full branch of the Jama'at's service system, and is presently responsible for all the foreign missions throughout the world.

The founder of this noble scheme gave us the following glad tidings:

The matter that Allah has explained to me is destined to transpire. Surely navigating through perilous rocky waters, the captain of the boat of Ahmadiyyat will guide this sacred vessel to the shore.

He further said:

I hold a belief . . . nay, not just an empty belief, but a belief that is supported by proofs, and my mind clearly grasps each facet of this belief. Based on this belief, I state that, though some overzealous may not like this scheme, if the friends of our Jama'at truly follow this scheme, they will surely and undoubtedly be triumphant.
(Friday Sermon, January 4, 1935, published in Al-Fazl, January 17, 1935, column 3)

Again:

Even if all of you abandon me, Allah will provide the necessary arrangements from His Divine sources. It is utterly impossible that Allah, having told me of a matter and explained to me its details, shall not make that matter come to pass. That matter will surely come to pass. Though both my friends and foes leave my side; Allah will descend from heaven and will leave only after completing the construction of this house.
(Al Fazal, November 7, 1935)

Every year, Hadhrat Khalifatul Masih^{aba}, in his second day's address at Jalsa Salana (annual convention) United Kingdom, describes the immense progress of Jama'at A'alamgeer (the Jama'at worldwide) during the preceding year. This year, our beloved Imam again described the salient statistics of the Jama'at's

progress. As always, the inspiring remarks of our beloved Imam reinvigorate our faith and belief in Allah's blessed treatment of the Jama'at.

Summary of Hadhrat Khalifatul Masih V's^{aba} second day speech at UK Jalsa Salana 2007:

- Jama'at is now established in 189 countries.
- Jama'at was introduced in four new countries this year: Guadeloupe, St. Martin, French Guyana, and Haiti.
- Ties have been renewed in Jama'ats in 33 countries this year.
- The number of new Jama'ats created last year totaled 653.
- Ahmadiyyat was introduced for the first time in 631 locations.
- Hadhrat Khalifatul Masih^{aba} set a target to rejuvenate contacts with new converts of the past and achieve 70% success by 2008. To this end, extensive work has been done, and 301,606 contacts were rejuvenated.
- Mosques: 299 were added this year (raising the total to 14,434).
- Mission Houses: 186 new mission houses were added. The total number of mission houses now is 1,879 in 97 countries of the world.
- Eight printing presses are working in Ghana, Tanzania, Nigeria, Burkina Faso, Ivory Coast, Sierra Leone, Gambia and Kenya.
- 64 translations of the Holy Qur'an have been published, 18 additional translations are complete and 11 are underway.
- Al-Wasiyyat (the Will) has now been translated into 10 languages.
- The English translations of the following books of Hadhrat Mirza Ghulam Ahmad^{as} have been newly completed: Lecture Sialkot, Zarooratul Imam, Eik Ghalati Ka Izala, Mayarul Mazahib, Barakatud Dua, and Paighame
- 273 Exhibitions were viewed by over 300,000 observers.
- 2861 bookstalls and 55 book fairs were arranged last year.
- A third channel for MTA, entitled MTA 'Al-Arabiyya', has now begun.
- Two additional radio stations in Burkina Faso at Leo and Dori have been established. A new radio

station in Sierra Leone has also been started.

- So far, 55 solar stations have been installed, and a target of 100 solar stations by 2008 is being actively pursued.
- An additional 1,621 Waqifeen-e-Nau (new devotees) have been added, making a new total of 34,811, with 22,577 boys and 12,234 girls.
- 36 hospitals are in operation in 12 countries, and a new hospital is being built in Kenya.
- 505 schools are in operation in African countries.

Jama'at Ahmadiyya USA has continued to progress in Tahrik-e-Jadid contributions. This year US Jama'at was placed second overall in the world (second only to Pakistan). In terms of per capita collections, Jama'at Ahmadiyya USA stood first in the world. In 2006, the per capita figure was 91 British pounds (or \$171). Describing this achievement, Huzur^{aba} said thus:

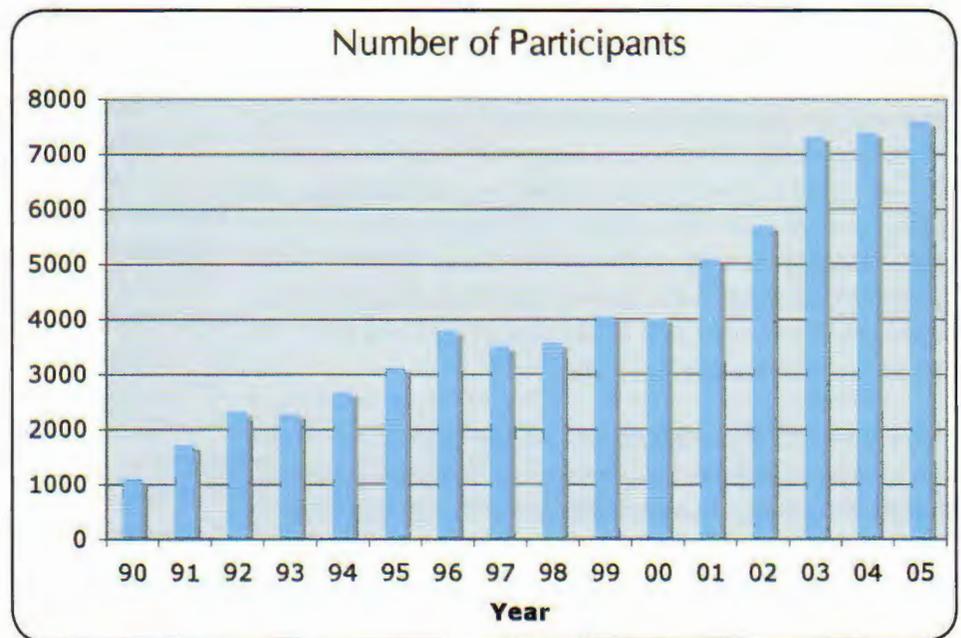
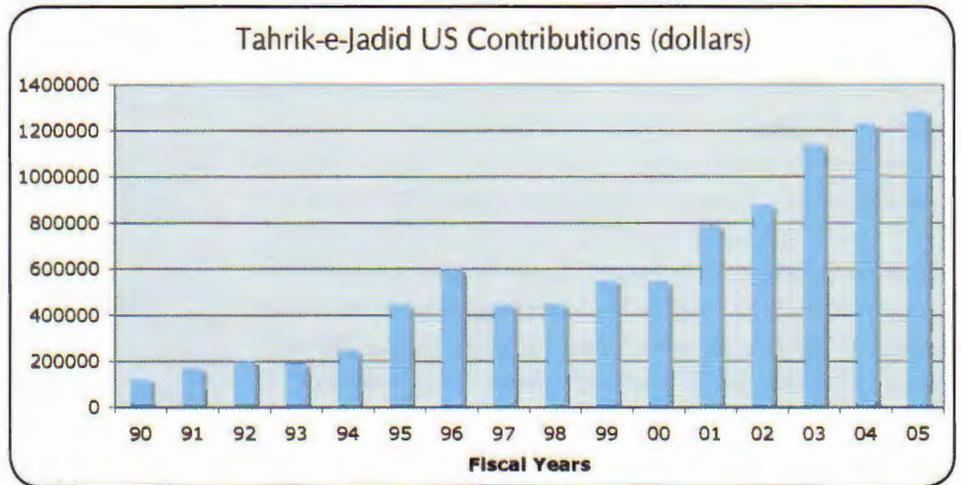
“I have surveyed the countries of the world to ascertain as to which country has excelled in per capita contribution in this scheme. As such, per capita contribution of USA is 91 Pounds and UK stands at 45.8 Pounds. With respect to the building of mosques, there is a great inclination to build mosques in America; they have built many and many are in the process of being built; they are also buying land to build mosques. Surely they have many people who are well-off and affluent but their level of sacrifices is also commensurate to their earnings. For my scheme of the Tahir Heart Institute, they collected a large sum. May Allah bless these donors and increase their sincerity and provisions likewise. So UK is half that of USA in per capita contributions, with a level of 45 Pounds, while the dollar is half that of the British pound in monetary terms; that means it requires two dollars for each British Pound. Per capita of Canada stands at 26 Pounds and

there is great room for growth. The Canadians also claim that they are occupied in building mosques and also purchased a place to hold Jalsa Salana. Still, there is a room for growth. Germany's contribution stands at 18 pounds. Here also there is ample room for growth.” (International Al-Fazl November 24, 2006)

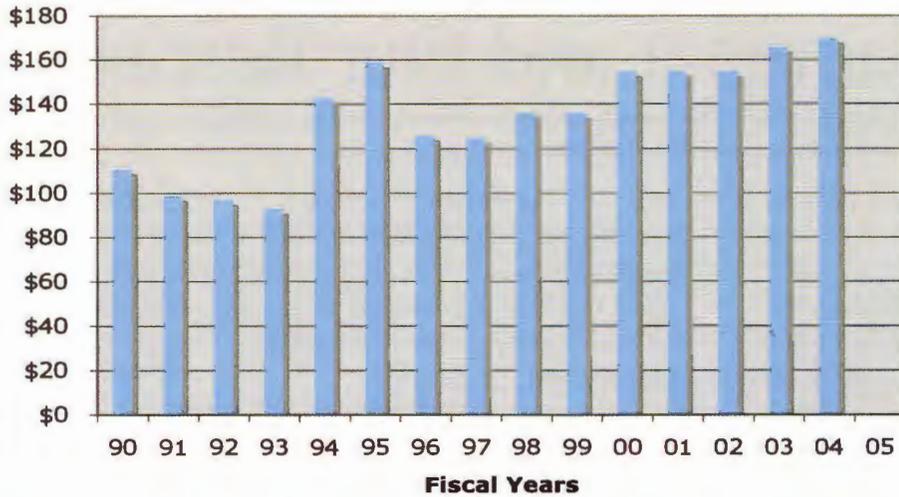
Below is a summary of Tahrik-e-Jadid collections in the United States for the past 15 years. Alhumdholillah, the Jama'at is steadily improving in total collection, per capita collection and total participation.

Salient activities in the Department of Tahrik-e-Jadid USA include:

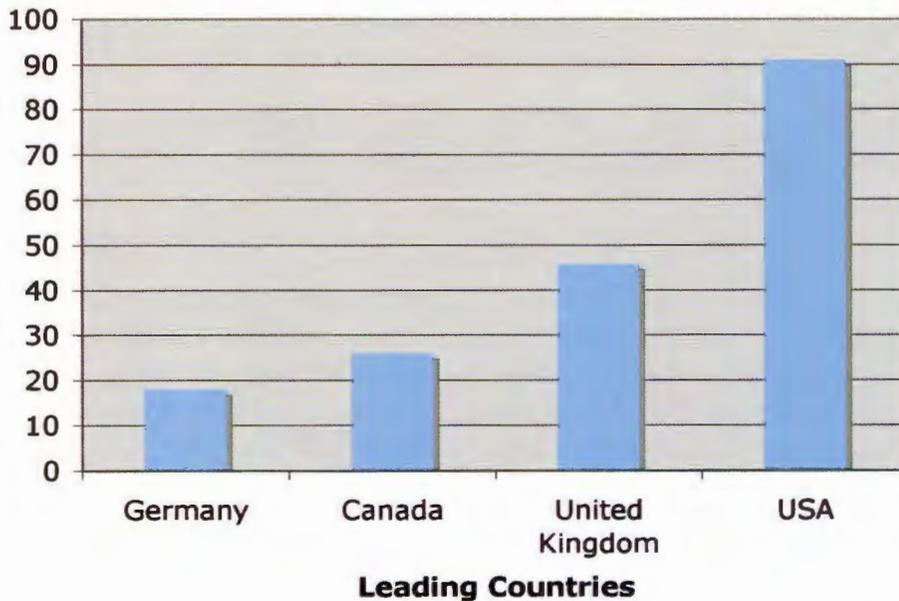
In the mid 1990s, two small booklets in Urdu and



Per capita Donation



Per capita Donation in British Pounds



Allah bestowed over 40 million conversions.

In 2003-2004, the Jama'at prepared a CD and a pictorial presentation of the future of Ahmadiyyat in the eyes of the Promised Messiahas and the Khulafa of the Jama'at. These were the revelations and visions about different countries that were shown to these Divine elects. A twenty foot poster of the world was displayed at the occasion of the USA Jalsa Salana.

Every year, the department made a summary of the Second Day's address of Hadhrat Khalifatul Masih^{aba} and circulated it throughout the Jama'at.

For Daftar Awwal (First Register), special efforts were made and accounts of over 300 Mujahideen (plural of mujahid, meaning one who strives) were rejuvenated.

In Surah Al Duha Ch. 93v.5, Allah promised the Prophet Muhammad^{saw} thus:

Wa Lalaakhirato Khairun Laka Minaloola

This means that the coming day that dawns upon you is always better than the previous day.

We find this great promise is

being continually fulfilled for Jama'at Ahmadiyya Aalmageer. There are a total of 219 countries and 19 territories in the world, and the Jama'at has spread into 189 of these countries. In the year 2001, as the new millennium dawned, Ahmadiyyat was already established in all the 54 countries of Africa, as was stated by Hadhrat Khalifatul Masih IV^{ra}. Very soon we shall be able to say that, by the Grace of Allah, Jama'at Ahmadiyya is established in every country of the world. Insha'Allah.

English were printed to introduce Tahrik-e-Jadid in the words of Khulafa of the Jama'at.

In 2002, the Jama'at printed a Special Tahrik-e-Jadid Issue of the Ahmadiyya Gazette. In this magazine, for the first time, the entire text of the original sermon of Hadhrat Khalifatul Masih II^{ra} was presented from the 1934 edition of the Al Fazl, both in Urdu and English. In addition, the issue included a special pictorial presentation of the progress of Jama'at Aalmageer in the Francophone countries of the world, where

Nizam-e-Wasiyyat: Its Requirment and Our Response

Dr. Khaled Ahmad Ata

According to the Arabic lexicon, the word 'Wasiyyat' has several meanings. Among the more commonly understood are: a commandment, a precept, mandate, injunction, charge, last will or testament. In Jama'at Ahmadiyya the term 'Nizam-e-Wasiyyat' denotes a special system of commitment to individual, spiritual progress combined with financial sacrifice which was initiated by Syedna Hadhrat Aqdas Masih-e-Mau'ood^{as} (the Promised Messiah) in 1905.

Inspired by the Divine, the system gives glad tidings of Paradise to those who join and participate in it with complete sincerity (henceforth referred to as Moosi, *plural* Moosian) striving to fulfill their commitment till the end of their lives.

When Hadhrat Masih-e-Mau'ood^{as} repeatedly received revelations about his departure from this world, he was very worried about the Ahmadiyya Jama'at. This is reflected in one of his writings, as follows:

'Distressing is the fact that the Jama'at is still not fully established but messages for my demise are coming. The Jama'at's condition is like unto a child who suckles but for a few days and its mother passes away.' (*Malfoozat, Vol. 4, p596-7*).

Huzur^{as} then wrote a book called 'Risala Al-Wasiyyat' first published on December 24, 1905, comprising two important subjects, namely Qudrat-e-Thaniya (the Second Manifestation) that gives assurances and glad tidings for propagation and spiritual training of the Jama'at through Nizam-e-Khilafat (system of succession after a prophet), and Nizam-e-Wasiyyat (system of the Will) that deals with a grand scheme of financial sacrifice with far-reaching and everlasting benevolence to mankind.

Glad Tiding of Paradise

About the Nizam-e-Wasiyyat, Huzur^{as} received great glad tidings of Paradise from Almighty Allah. Huzur^{as}

writes, 'I was shown a place which was named Bahishti Maqbarah (Bahishti: of Paradise, Heavenly; Maqbarah: cemetery), and it was conveyed to me that it contained graves of such selected members of the community as are destined for Heaven.' (*Roohani Khazain, vol. 20, p 316*).

All Kinds of Blessings

Elucidating upon these glad tidings Huzur^{as} said, '— not only God revealed that this graveyard is Bahishti but also said every kind of blessing has descended onto this graveyard, and there is no single kind of blessing that the inhabitants of this graveyard have not partaken of.' (*Roohani Khazain, Vol. 20, p 318*).

Who Will Become the Inhabitants of Bahishti Maqbarah?

Nizam-e-Wasiyyat demands a pure spiritual change from believers to increase their level of Taqwa (righteousness). Allah Almighty grants His nearness and pleasure to the righteous, which is their real Paradise. The following special prayers of the Promised Messiah^{as} reflect the characteristics of the inmates of Bahishti Maqbarah:

'I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those members of the Jama'at who are pure of heart and who have in reality given precedence to faith over the world and who have renounced love of the world and submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet^{saw}, set examples of faithfulness and truthfulness, Amen, O Lord of the worlds.'

'I pray again: O my Mighty God! Make this piece of land fit for the graves of those of my Jama'at who are pure of heart and who have in reality become solely for You, and in their works there is no adulteration of worldly objectives, Amen. O Lord of the worlds.'

I pray again, for the third time, that O my Mighty and Benevolent! O the Forgiving and the Merciful God! Grant here room for graves to only those who truly believe in this chosen one of Yours, [and] entertain no hypocrisy, selfish ends or ill-will in themselves; and as faith and obedience rightfully deserve it they carry out these obligations for Your sake; and within their hearts [they] have sacrificed their lives for Your cause; [and] with whom You are pleased and [about] whom You know have been completely consumed in Your love; [and] who maintain a bond of love and devotion with Your Messenger with loyalty, total respect and manifest satisfaction of faith. Amen, O Lord of all the worlds.

(Roohani Khazain, Vol. 20. p 316-18).

Some Pre-conditions

WORDS OF WISDOM

I pray that God may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those members of the Jama'at who are pure of heart and who have in reality given precedence to faith over the world and who have renounced love of the world and submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophetsaw, set examples of faithfulness and truthfulness, Amen, O Lord of the worlds.

Promised Messiah^{as}

Under Divine guidance the Promised Messiah^{as} decided to prescribe some pre-conditions for burial in Bahishti Maqbarah. Briefly, these conditions cite that a person would be required to lead a truthful, righteous life, abstain from all that is prohibited, avoid shirk (association of any other entity with God) and innovation in faith, be a true and sincere Muslim, make a testamentary disposition that one-tenth of his/her entire property shall be devoted to the propagation of Islam and live according to the teachings of the Holy Qur'an. Such a person would also contribute towards expenses for the graveyard's maintenance.

Distinction between the Faithful and the

Hypocrite

Nizam-e-Wasiyyat, according to the Promised Messiah^{as}, is a work of God that distinguishes the faithful from the hypocrite. Huzur^{as} said, 'Indeed He [Allah] has willed that through this scheme, He will distinguish between the hypocrite and the believer. And I, too, feel that those who, having been informed of this Divine program, immediately and without hesitation become anxious to subscribe the tenth part of their property in the way of Allah-nay, they even show greater fervor in the cause of Allah-set a seal [of approval] on their faith.' (*Roohani Khazain, Vol. 20, Page 327*).

Hadhrat Musleh Mau'ood's^{ra} Expectations from the US Jama'at

In 1955, Syedna Hadhrat Khalifatul Masih II^{ra} sent a special message regarding Nizam-e-Wasiyyat to members of the US Jama'at. Some excerpts from the message are as follows:

Countries will gradually step forward, one after the other, to embrace this scheme [Nizam-e-Wasiyyat], and Allah's name will continue to be exalted in the world by those who will make spiritual, moral and material gains through this scheme. The scheme is already operational in Pakistan and India.

It is my wish, and I pray too, that America proves to be the third such country as would adopt this scheme and thus participate very vastly in laying foundations for the welfare, prosperity and progress of humanity. Amen.

Brethren! We are weak and feeble but our God is Powerful and Almighty. We have power over nothing but He can do everything. Have faith that His help is rushing towards you. Surely, He, Himself is standing at your door and wants to come inside. Go forth, therefore, to open your doors and let Him in. Once He enters your homes and rests in your hearts, life will become illuminated for you and you will be honored in the world in the same way as He enjoys honor and majesty in the Heavens. May God be with you. Ameen.'

Daily Al-Fazl, Rabwah, July 10, 1956

Worldwide Appeal by Hadhrat Khalifatul Masih V^{aba}

In his concluding address of August 1, 2004, at the Jalsa Salana (annual convention) UK, Hadhrat Khalifatul Masih V^{aba} made a special worldwide appeal to Jama'at members to join Nizam-e-Wasiyyat. Huzur^{aba} said,

'My wish is that in the year 2008, when 100 years will Insha'Allah have passed since the establishment of Khilafat, earning members in every Jama'at in every country of the world as are chanda payers, at least 50% percent of them should enroll in this grand system [Nizam-e-Wasiyyat] established by Hadhrat Aqdas Masih-e-Mau'ood^{as}, and become enhancers of spirituality and achievers of such high standards of sacrifice. And this, too, will be an insignificant offering from the Jama'at which it will offer as gratitude at the threshold of Almighty Allah on completion of one hundred years of Khilafat.'
(Al-Fazl International Weekly, London, Vol. 11, Issue 50, December 10, 2004).

Responsibility of Jama'at Auxiliaries

Jama'at auxiliaries play a vital role in the moral and spiritual training of members. Highlighting their importance, Syedna Hadhrat Musleh Mau'ood^{ra} said:

My purpose of creating Ansarullah and Khuddamul Ahmadiyya auxiliaries is to complete all four walls of the building. Ansarullah are one wall, the second is Khuddamul Ahmadiyya, the third is Atfalul Ahmadiyya and the fourth is Lajna Ima'illah. If all of these [four] walls get separated from each other, essentially no building can remain standing. A building is complete only when all its four walls are joined to each other. However, if they stand separately, then the value of all four is not even equal to one.

(Tareekh Ansarullah, First Edition published in 1978 p. 83)

No surprise, therefore, that Syedna Hadhrat Khalifatul Masih V^{aba} has also directed Jama'at auxiliaries to demonstrate special enthusiasm for the blessed system. Huzur^{aba} said:

'And as Hadhrat Masih-e-Mau'ood^{as} has said, such people should enroll in it as are thoughtful about a good ending and are sincere worshippers. Hence, as has been said earlier, Khuddamul Ahmadiyya, Ansarullah *Saff-e-Doum* and Lajna Ima'illah should participate in it with increasing fervor since Wasiyyat at the age of 70 or 75, when one is on the edge of

WORDS OF WISDOM

Those who are well-off among you, enjoying good living conditions should strive to join this system [Nizam-e-Wasiyyat]. Office holders should be the foremost to examine themselves. Amir Sahib should also make sure that 100% of Jama'at office holders participate in this system be they office holders at national level, of Jama'at auxiliaries, local Jama'ats or auxiliaries of local Jama'ats.

Hadhrat Khalifatul Masih V^{aba}

Al-Fazl International Weekly, London, Vol.13, Issue 18, May 05, 2006

the grave, is nothing but offering merely the leftover. Hopefully, Ahmadi youth as well as women will fully strive towards it. And I am especially exhorting upon women to try to include their husbands and children also in this grand revolutionary scheme." (Al-Fazl International Weekly, London, Vol. 11, Issue 50, December 10, 2004).

Office Holders—Exemplars & Obligations

Jama'at Ahmadiyya worldwide enjoys a singular honor in that its leadership at all levels is elected solely on the basis of Taqwa. Personal example plays a pivotal role in the realization of our objectives. The following verses of the Holy Qur'an vehemently forbid believers from uttering that which they practice not:

'O ye who believe! Why do you say what you do not?'

(61:3)

'It is most hateful in the sight of Allah that you say what you do not.' (61:4)

Huzur's^{aba} Admonition to Office Holders

In his Friday sermon of April 14, 2006, Syedna Hadhrat Khalifatul Masih V^{aba} specifically instructed Jama'at Ahmadiyya, Australia for 100% participation of office holders in Nizam-e-Wasiyyat. Huzur^{aba} said:

Those who are well-off among you, enjoying good living conditions should strive to join this system [Nizam-e-Wasiyyat]. Office holders should be the foremost to examine themselves. Amir Sahib should also make sure that 100% of Jama'at office holders participate in this system be they office holders at national level, of Jama'at auxiliaries, local Jama'ats or auxiliaries of local Jama'ats.

(Al-Fazl International Weekly, London, Vol.13, Issue 18, May 05, 2006).

Advice to Lajna Ima'illah

While instructing the National Majlis-e-Amila (executive body) of Lajna Ima'illah, Germany, Huzur^{aba} said, 'You must appeal to office holders to join Nizam-e-Wasiyyat. True, a Lajna office holder is not obligated to join Nizam-e-Wasiyyat but then you, too, are not obliged to make her an office holder just because she has a degree and can talk intelligently. Give the office instead to one who follows injunctions of the faith and after Bai'at (initiation) of the Promised Messiah^{as} has also joined the fold of Nizam-e-Wasiyyat - then even if she is somewhat less educated, give the office to such a one.' (Daily Al-Fazl, Rabwah, Vol. 92-57, No. 4, January 06, 2007).

Even though Huzur's^{aba} instructions have been given in specific countries, they nevertheless have worldwide implications. Let every office holder, therefore, hasten to say 'Labbaik' (I hear and obey) to

their beloved Imam's call.

Response of the US Jama'at

With the grace of Allah the US Jama'at has responded well to Syedna Huzur's^{aba} call regarding Nizam-e-Wasiyyat. 847 new Wasiyyat applications have so far been received by the National Wasaya Department. Of these 532 have already been approved by Markaz, (the Centre) Al-Hamdolillah. Nevertheless we are still trying to meet our target namely, to have at least 50% of all chanda payers as

Moosian by the year 2008. Let us, therefore, rise to the occasion seeking Allah's succor to discharge our religious obligations in a most befitting manner. Ameen.

High Rank in the Sight of God

Spending in the way of Allah when one is

in good health, even though tight-fisted, fearful of poverty and desirous of wealth, carries the greatest reward from Allah, said the Holy Prophet^{saw} (Sahih Bukhari, Book of Zakat). The Promised Messiah^{as} while cautioning over some impending natural catastrophes that may either abruptly end one's life or cause severe physical disability, has urged members to make their pledge to the Will in times of peace. Huzur^{as} said,

'And as the days of Divine Signs and calamities are near, the one who makes the Will at a time when he is living in peace holds a very high rank in the sight of God. And making of the Will that renders an unending financial help will become a source of perpetual reward for the one who makes it. And such a Will falls into the category of *Khairat-e-Jariya*. (almsgiving, the beneficial effects of which are ongoing for the contributor as much as for the recipient)' (Roohani Khazain, Vol. 20, Page 320).

Our proclamation at the end is that, all Praise belongs to Allah, the Lord of all the worlds.

“And as the days of Divine Signs and calamities are near, the one who makes the Will at a time when he is living in peace holds a very high rank in the sight of God. And making of the Will that renders an unending financial help will become a source of perpetual reward for the one who makes it.”



Approaching the West

Muballigh Mubasher Ahmad, West/Midwest Region

Say: To Allah belong the East and the West. He guides whom He pleases to the right path.

The Holy Qur'an: Al-Baqarah 2:143

For as the lightening comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be.

The Bible: Matthew 24:27

I shall take your message to the corners of the earth

Hadhrat Mirza Ghulam Ahmad^{as}, the founder of the Ahmadiyya Movement in Islam, was born in the East. His birthplace, Qadian, is a remote village

in India where he was born in 1835. Under Divine inspiration, he initiated the Ahmadiyya Muslim Jama'at in 1889. His mission to spread Islam was of universal magnitude. He repeatedly received God's reassuring revelations that his message shall reach all the people of the world:

"I shall take your message to the corners of the earth," and:

"A Warner came into the world, and the world did not accept him, but God will accept him and will demonstrate his truth with powerful onslaughts."

Since Qadian was a hitherto unknown small village, it is nothing short of amazing to note that Hadhrat Ahmad's^{as} message did indeed reach the West in his lifetime. It happened so fast that the Biblical prophecy concerning the '*Coming of the Son of man*' was certainly fulfilled like lightning coming out of the East and shining over the West. Let us, therefore, examine some aspects of the success story.

East Meets Western Thoughts

Contacts between Western countries and the Indian populace were already in place, especially through traders and Christian missionaries. The Portuguese, Dutch, French and British had their special business interests in India during several preceding centuries. Along with the merchants, the Portuguese missionaries arrived at the Malabar Coast in the late 15th century. They became so powerful that in the mid-sixteenth century they installed the Inquisition in Goa to force the entire Hindu population to accept Roman Catholicism as their faith. Those who refused to convert to Christianity were burnt alive at stake in public.

Protestant missionaries began their work throughout India in the 18th century. Later, when the British acceded to power, the government scrupulously abstained from converting its native subjects to Christianity, although Christian missionaries were free to carry out their work under Imperial protection. Protestant missionaries started arriving from Britain after the British Parliament promulgated a decree in 1813. The first Anglican Bishop was consecrated in Calcutta in 1814. Later, non-British missionaries were also granted permission to establish their missions in India. The missions received grants-in-aid for educational purposes from endowments established by the British government and even by some local States. In the 19th century, Christian missions became so numerous and diverse in India that they were a noteworthy feature of the British Empire. The missionaries were aggressively engaged in attacking Islam and other native religions, and prominent British statesmen announced that the British sovereignty was God's work to redeem the whole of India and to find its salvation in Jesus Christ.

Moreover, Western influence was reaching India

through the British public education system, initiated in 1854 by Sir Charles Wood (later Lord Halifax), and many primary, secondary and high schools were established. Superior education was mainly given in English. Universities with affiliated colleges were functioning in Calcutta, Madras, Bombay and the Punjab, exposing the young minds of Muslims and Hindus and other native Indians to Western sciences, arts and philosophies for their "mental and moral progress." Among educational institutions, mission schools and colleges were run by Christian functionaries and missionaries with the hope to use the institutions as factotums to promote Christianity. In addition, anti-Islamic literature was being profusely produced by Christian scholars and missionaries. The reputable British Universities of Cambridge and Oxford were not only sending missionaries to India, they were busy preparing apologetic material to prove the superiority of Western civilization over the oriental cultures and religions.

Besides the Western education system, a wide variety of books, magazines and newspapers carrying Western thought and information were constantly pouring into Indian bookstores. Schools, colleges and universities had libraries where publications from the West were accumulating. In contrast, there was hardly any effort made by the ulama (Muslim scholars) to communicate the teachings of Islam either on a mass scale, or to send missionaries to European countries and the Americas. The West's access to Islam was through translations done by their own scholars, especially the so-called "Orientalists" and those interested in mysticism, that is, Sufism of Islam. Literature against Islam, prepared by Christian evangelists and apologists, like the German missionary Karl Gottlieb Pfander (1803-1865), was propagated in various languages. He had authored *Mizanal-Haqq* (Balance of Truth), trying to prove the superiority of Christianity over Islam. This book became very popular among Christian missionaries who used its material to refute the message of Islam.

Hadhrat Ahmad^{as} could not read, write or speak English, but he kept himself fully informed about the Western thoughts and trends. Some of his companions, such as Hadhrat Mufti Muhammad Sadiq^{ra} and Maulvi Muhammad Ali^{ra}, who were well-read in English,

were engaged by Hadhrat Ahmad^{as} to read English books, magazines and newspapers in order to prepare appropriate responses in that language from the Islamic perspective under his personal instructions. European and American visitors sought his audience in Qadian, and he would respond to their enquiries at great length through English interpreters. Hadhrat Ahmad^{as} understood the Western mindset with an astonishingly clear and deep insight. He would appreciate its secular advancement in technology, agriculture and scientific fields, but pity its moral and spiritual degradation. He had full conviction that if the West was approached properly and prayerfully, it would incline towards the truth of Islam, discard the false creed of the Divinity of Jesus and accept the Unity of God.

“My writings would be published among those people and many righteous Englishmen would fall prey to truth.”

In his book *Azala Auham* (1891), he wrote:

The rising of the sun from the West (as predicted by the Holy Prophet of Islam^{saw}) means that Western countries, which have for centuries been in the darkness of non-belief and error, shall be illuminated by the sun of righteousness, and shall partake in the blessings of Islam. I once saw myself [in a vision] standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white-feathered birds sitting on small trees, whose bodies resembled those of partridges. I understood this to mean that, though it may not be given to me to proceed personally to London, my writings would be published among those people and many righteous Englishmen would fall prey to truth. Western countries have so far not been conspicuous for their attachment to spiritual truths, as if God had bestowed divine wisdom on the East only, and the wisdom of the world on Europe and America ... and spiritual men other than the prophets who attained nearness to God have also been confined to the Eastern peoples. But God wishes now to extend His beneficence to the West.

Azala Auham, translation, p. 516

Spreading the Divine Message

Hadhrat Ahmad's vision was fulfilled by the fact that first his writings did reach the West in his lifetime,

and later his own son and successor, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II^{ra} came to London in 1924, and delivered a speech inviting the West to accept Islam. Later, Khalifatul Masih III, Hadhrat Mirza Nasir Ahmad^{ra} came to London several times and addressed the Western nations. His fourth Khalifa, Hadhrat Mirza Tahir Ahmad^{ra} migrated to the UK in 1984 and made London his headquarters. He also established MTA (the Muslim Television Ahmadiyya) – a satellite transmission system that spreads the message from

London to the entire world 24 hours a day, everyday of the year. In 2003, Hadhrat Mirza Masroor Ahmad^{aba} was elected to be the fifth Khalifa, and the location where the election took place was London. In addition, Islam International Publication Ltd. is now constantly producing a profusion of Islamic literature from the United Kingdom.

Plans to spread the true message of Islam among Europeans and Americans were discussed and implemented by Hadhrat Ahmad^{as} himself. He initiated several advertisements for publication in the Western media and sent letters to thousands of eminent Westerners inviting them to study Islam. At one point in 1885, he mailed 16,000 registered letters to the world's renowned religious leaders, scholars and thinkers asking them to remove any doubts that they might have against Islam by communicating with him. Many outstanding men, such as Alexander Webb (an American journalist and diplomat), F.L. Anderson of New York and Dr. A. George Baker of Philadelphia, accepted Islam through corresponding with him directly.

In 1893, he wrote a book entitled '*Aaina Kamalate Islam*' (The Mirror of Islam's Excellences) and once again he issued a notice specifically praying for the Caucasian race – the British people – to accept Islam. He concluded with the following prayer:

Oh Gracious God! Guide the tender hearts of the all the nations, so that they may have faith in Thy chosen Prophet Muhammad^{saw}, and in Thy Holy Qur'an, and that they may follow the commandments contained

therein, so that they may thus benefit from the peace and the true happiness which are especially enjoyed by true Muslims in both the worlds, and may obtain absolution and eternal life which is not only procurable in the next world, but is also enjoyed by the truthful and honest people, even in this world. Guide, especially, the English nation, who have not yet availed themselves of the sunshine of truth, and whose civilized, prudent and merciful empire has, by obliging us through kindness and friendly treatment, exceedingly encouraged us to try our utmost for their numerous acts of welfare, so that their fair faces may shine with heavenly effulgence in the next life. We beseech God for their well being in this world and the next. Oh God! Guide them and help them with Thy power, so that they may have faith in Thy Book and Prophet, and embrace Thy religion in multitudes! Ameen! Ameen!

In May-June of 1897, on the occasion of the Diamond Jubilee of Queen Victoria's reign, he wrote a booklet entitled 'Tohfa-e-Qaiseriya' (Gift for the Empress) and sent it to Her Majesty through the Viceroy of India, inviting her to Islam. He presented the truthfulness of the Holy Prophet Muhammad^{saw} and the significance of Islamic principles that could lay a foundation for universal peace and unity of mankind. He also suggested to the Queen to hold an interfaith conference so that the British public could be informed of the teachings of Islam. On June 23, 1897, a congregation for special prayer was called for and he prayed for Her Majesty in these words:

Almighty God! As Thy Wisdom and Providence has been pleased to put us under the rule of our blessed Empress enabling us to lead lives of peace and prosperity, we pray Thee that our ruler may in return be saved from all evils and dangers as Thine is the kingdom, glory and power! Believing in Thy unlimited powers we earnestly ask Thee, All-powerful Lord to grant us one more prayer, that our benefactor the Empress, before leaving this world, may find her way out of the darkness of man-worship with the light of 'La-illaha Illallah - Muhammad-al Rasul-ullah', (There is no God but Allah and Muhammad is

His Messenger). Do, Almighty God, as we desire, and grant us this humble prayer of ours as Thy Will alone governs all minds. Ameen!

Jalsa-e-Ehbaab, Roohani Khaza'in, translation, Vol. 12; pp. 288-300

This prayer was translated and read out in six languages – Urdu, Arabic, Persian, Punjabi, Pashto and English.

At the beginning of the 20th century, Hadhrat Ahmad^{as} decided to publish an English monthly magazine with the objective to inform and educate its readers about important current topics, with particular emphasis on Islamic perspective. Consequently, the first issue of *The Review of Religions* was published in January 1902. It was well-received in some Western countries. Hadhrat Ahmad^{as} expressed the purpose of the magazine in the following words:

As the members of our Jama'at are already aware that the principle purpose of my advent is to remove all the fallacies and the misconceptions which have been caused by Christianity, and to invite people to the true Islam. This objective has also been described by the Holy Prophet Muhammad^{saw} in such words that the Messiah will "break the cross". To fulfill this very mission this magazine has been started.
Al-Hakam, Sept 30, 1903

“The principle purpose of my advent is to remove all the fallacies and the misconceptions which have been caused by Christianity, and to invite people to the true Islam.”

Maulvi Muhammad

Ali worked as the magazine's editor and translated Hadhrat Ahmad^{as}'s articles into English. He himself also wrote articles from the notes dictated to him by Hadhrat Ahmad^{as} on vastly diverse subjects concerning Islam and Christianity. For example, Hadhrat Ahmad^{as} wrote on the truthfulness of Islam and the Prophet Muhammad^{saw}; the Holy Prophet's spiritual influence, success and superiority of his teachings over other religions. On Christianity, he wrote on the nature of the miracles of the Prophet Jesus^{as}, his teachings, crucifixion, life after surviving crucifixion, traveling to India, his death and burial. Articles related to other religions were also written. The magazine quickly became popular in English

speaking countries and received encouraging reviews from eminent sources such as Count Leo Tolstoy, Review of Reviews (London), and the Editor of the Encyclopedia of Islam.

Hadhrat Ahmad^{as} proclaimed that the West had not gone without witnessing the signs of God concerning the Second Coming of the Messiah. Earthquakes, showers of shooting meteorites, and the eclipses of the sun and the moon in the month of Ramadan were Divine signs fulfilling old prophecies, but the West had yet to witness a magnificent sign in the form of a prayer duel. Dr. Alexander Dowie, a man with a spectacular career as a faith-healer, founding father of the Christian Catholic Apostolic Church and establisher of the city of Zion in Illinois, USA, had threatened the Muslims of the world with destruction if they did not accept Jesus as their Savior. He had claimed to be the Third Manifestation of Elijah, the forerunner for the Second Coming of Jesus – who would, according to Dr. Dowie’s claim, descend in Zion. He also engaged in using abusive language insulting the Holy Prophet of Islam^{saw}. In 1902, he prayed for the annihilation of Islam. Only one voice of concern was raised from the Muslim world, indeed from the East. In responding, Hadhrat Ahmad^{as} wrote to Dr. Dowie beseeching reason and restraint, urging him to stop proclaiming for the destruction of millions of Muslims. But Dr. Dowie heightened his expression of animosity and insulted Hadhrat Ahmad^{as} by declaring: “Do you think, I shall reply to these gnats and flies? If I put my foot on them, I would crush out their lives.” When reasoning was of no avail, Hadhrat Ahmad^{as} offered an easy way to prove the truthfulness of his claims: Dr. Dowie should simply pray only for one man’s death and destruction – that of Hadhrat Ahmad^{as} himself. It was a challenge for a mubahila (prayer duel) stating that whosoever of the two was a liar should die a miserable death during the lifetime of the other. It was 1902; Hadhrat Ahmad^{as} was 12 years older than Dr. Dowie at the time and not in good health, whereas Dr. Dowie was in robust health and enjoyed great prosperity and popularity.

This challenge, involving the question of which opponent’s prayers would be answered, was absolutely unique to the Western mind, and the American news media picked up on it immediately.

In mid-1903, more than thirty newspapers and periodicals, including the *Chicago Interpreter*, *Literary Digest*, *New York Mail and Express*, *Rochester Herald*, *Boston Advertiser*, *Washington Pathfinder*, *Chicago Inter-Ocean*, *Baltimore American*, *Houston Chronicle*, and *Morning Telegraph* reported it. In fact, the news swept through the West instantaneously.

Gigantic Success and Tragic Failure

On February 20, 1907, Hadhrat Ahmad^{as} published a prophecy that he had received from Allah entitled ‘A Prophecy of a New Sign.’ He wrote:

God says that He will show a new Sign which will contain a glorious victory. It will be a Sign for the whole world, and it will be by God’s own hands and from the heaven. Let everyone wait for it because God shall show it very soon, so that He may make it evident that this humble person who is being abused by all nations is from Him. Blessed are those who may derive benefit from it.

Qadian kay Arya aur hum, p. 2

Less than two weeks after the publication of the above prophecy, on March 9, 1907, Dr. John Alexander Dowie died a pathetic death. Once again, the news of Hadhrat Ahmad’s^{as} astonishing victory in the prayer duel spread like lightning coming from the East into the West. *The Chicago Evening American* summarized Dr. Dowie’s life-story in the following words:

Gigantic success and tragic failure punctuated his life. Here are some remarkable works and reversals that marked Dowie’s career: He built a creed; he was excommunicated. He built a city; he was expelled from it. He amassed a fortune of millions; he was reduced to virtual poverty. He elevated Voliva to great power; Voliva ruined him. He drew about him thousands who worshipped him; he died deserted by all save a handful of the faithful.

The Sunday Herald of Boston wrote a detailed article on June 23, 1907 under the heading: Great Is Mirza Ghulam Ahmad, the Messiah: FORETOLD PATHETIC END OF DOWIE AND NOW PREDICTS PLAGUE, FLOOD AND EARTHQUAKE. Calling him a seer, the paper stated: The Indian gentleman has been well known in the eastern pastures of the world for many years.

WORDS OF WISDOM

God says that He will show a new Sign which will contain a glorious victory. It will be a Sign for the whole world, and it will be by God's own hands and from the heaven. Let everyone wait for it because God shall show it very soon, so that He may make it evident that this humble person who is being abused by all nations is from Him. Blessed are those who may derive benefit from it.

Hadhrat Mirza Ghulam Ahmad^{as}
Qadian Kay Arya Aur Hum, p. 2

His claim is that he is the “true Messiah who was to come in the last ages” and that God has showered him with Grace. He first came to the attention of the United States in 1903 on account of controversy with Elijah III. Since the death of Dowie, the Indian prophet's reputation has soared, for did he not tell of the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take place “with great sorrow and torment”?

Another person who attracted Hadhrat Ahmad's^{as} attention was one Reverend John Hugh Smyth-Pigott who lived in Britain. As a matter of fact, he had “inherited the messiahship” in 1899 by succeeding Henry James Prince (1811-99) – a doctor and an Anglican clergyman who had claimed to be the immortal Holy Ghost in the flesh. Reverend Prince was the founding father of the Agapemone sect within Christianity. He had many beautiful and wealthy women admirers who supported him in the 1840s to establish his scandalous community, the Abode of Love [Agapemone] on a piece of 200 acres of land at Spraxton, in Somerset. He could persuade his followers to give up all or part of their earthly possessions in order to be ‘saved’. The Agapemone became wealthy enough to build an extravagant temple, the Ark of the Covenant, at Clapton in London. Reverend J.H. Smyth-Pigott was a handsome and charming man who, like his predecessor, Reverend H. J. Prince, loved the company of young and beautiful women. He had more than 3000 followers who lived very well, enjoying good food and drink, and playing billiards in the company of attractive young ladies. All of his followers were

promised immortality.

In 1902, Reverend Smyth-Pigott claimed to be the Messiah—Jesus incarnate—“God, not man.” When the news reached Hadhrat Ahmad^{as} he noted this man's deceitful claims and said that similar false claimants had emerged at the time of the Messenger of Allah^{saw}, but were quickly annihilated. He predicted that the same would be the case of Reverend Smyth-Pigott. A revelation,

Annallaha shadeedul 'iqaab (Allah is severe in punishing!)

Al-Badar, February 20, 1903

was made public, prophecised to be applicable to Smyth-Pigott.

On August 23, 1903, Hadhrat Ahmad^{as} issued another notice expressing his heartfelt pain that even in this age false claimants were emerging among the followers of Jesus Christ. He blamed the Christian dogma of the Divinity of Jesus for this abhorrent situation. Dowie had claimed to be Elijah in America, and Smyth-Pigott had become Jesus, the God in London. Hadhrat Ahmad^{as} said that the difference between the two was that Dowie did not dare to call himself Jesus, but Smyth-Pigott was unashamedly bold enough to announce his Godhead. Soon after, the prophecy concerning him started to unfold, bringing him to manifest disgrace.

Smyth-Pigott was married to a lady named Catherine, who was consecrated as the ‘Bride of the Lamb’. There were dozens of the most beautiful women residing in the Abode of Love, and Smyth-Pigott would choose seven ‘spiritual brides’ each week. In 1904, to the surprise of the predominantly female Community, he chose an outside beauty named Ruth to be his ‘Bride of the Lamb’ or his ‘Chief Soul Bride’. Soon after, the ‘spiritual’ nature of their relationship was exposed to be no more than sexual intimacy as Ruth became pregnant—three times—giving birth to ‘Glory’,

'Power' and 'Life.' On discovering this immoral and disgraceful relationship of Smyth-Pigott with one of his unmarried disciples, the Church of England took stern action against him, and he was defrocked and thus utterly humiliated. But Smyth-Pigott persisted in his arrogance and announced: 'I am God. It does not matter what they do.' After some time, a new 'Bride of the Lamb', Sister Grace, was brought into the Abode of Love under the pretext that she would receive religious instructions. But when Smyth-Pigott wanted to have a sexual relationship with her, the previous 'Bride of the Lamb', Ruth, protested strongly and created an embarrassing scene for him. In retaliation, Ruth was defrocked in public. Soon after, she left the community without her children. After that unpleasant incident, the membership of Smyth-Pigott's church steadily declined. The public got extremely angry and became violent towards the remaining members of his church.

Many times rowdy crowds demonstrated outside the gates of the Abode of Love. Once, the mob mistook one male member for Smyth-Pigott and he was brutally beaten up and tortured to death. Smyth-Pigott's notoriety was widely publicized by the press; thus he was put to shame in the eyes of the entire world in the lifetime of the Promised Messiah, Hadhrat Ahmad^{as}. Eventually, his health and prosperity also began to dwindle and ultimately, 'the immortal God' died in March 1927. His death further reduced the numbers of Agapemonites. By 1929, only thirty women and three men were left, two of them were gardeners. Later, the house was converted into a nursing home for elderly women. The last known member of the sect, Miss Ruth Ranken, died in 1956 at the age of sixty. The building was sold in 1962. Now, in the town where the Abode of Love was situated, hardly anyone even knows who Smyth-Pigott was.

Hadhrat Ahmad^{as} was fully appreciative of all the scientific advancements made by the Western nations. He praised their inventions acknowledging them to be helpful in the process of globalization – especially

in the fields of transportation and communication. He utilized all modern means to spread his message to the farthest corners of the earth. He remained ever thankful to God for enjoying freedom of religion and expression under the civilized and fair justice system of the British Empire. He was also aware of the political and economical weak condition of the Muslims, but did not believe that their progress lay in merely copying the West. He believed in the power of prayer and seeking help and guidance from Allah the Exalted and treading the path of righteousness. He remained critical of the Western philosophies

“Hadhrat Ahmad appreciated the scientific advancements made by Western nations. He utilized modern means to spread his message.”

that led mankind towards atheism and immorality. Western civilization was superficially attractive, while lacking some of the basic moral principles. He abhorred 'man-worship' prevalent in the Christian West. Use of alcohol, pork consumption, lack

of modesty, absence of 'purdah' (observing the veil) between genders, sexual promiscuity, depression, suicides and occurrence of crime were the themes that he expounded constantly, presenting instead the remedy of righteousness and spiritual reformation to the West.

He had great trust in the potential ability of the Western people to recognize the truth. He emphasized that the teachings of Islam should be presented to them in a manner that suited their temperament. Knowledge of their languages and cultures was essential. He was fully convinced that the noble and righteous souls in the West would be attracted to the message of truth, and the glorious Sun of Islam would shine over the West. He took all possible measures to reach out to the West. With the special grace of Allah, he succeeded. He laid down a firm foundation for presenting the beautiful face of Islam, upon which his Khulafa (successors) have now built a world-wide network of Islamic missionary work. Indeed, there is hardly any country in the West not yet reached by the Ahmadiyya Muslim Jama'at.

Savior of the Oppressed: Hadhrat Musleh Mau'ood

Fareeha Haroon

Whenever darkness takes over the world, the light of truth seems to recede, and it appears as if evil forces have finally eliminated the truth. In such circumstances, Allah the Almighty sends one of His emissaries who establish the order of Allah on the earth and, once again, the light of truth purges the world of darkness of falsehood. After these prophets have revived and established the religion of Allah, their work is continued through their vicegerents.

Hadhrat Masih Mau'ood^{ra} was one of the shining stars of the dazzling galaxy of the prophets who were assigned this same task. After him, his work was continued by Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra}, the reformer of the present times. He was one of those men of Persia about whom the Holy Prophet^{saw} prophesized that, even if faith goes far away to the Pleiades, one or more men from Persia will bring it back to earth. His Khilafat spanned over fifty-two years, during which time he inspired and changed all the factions of society. Being a man of foresight and prudence, he was well-aware of the fact that one of his first and foremost duties was to explain the true rank of woman in the community and her role as a member of Islamic society. He perceived that without reforming women of the Jama'at, the society as a whole could not be restructured.

The status of woman had been misrepresented in the society. On one side, she was oppressed by men and was confined to the four walls of the house. She was denied active participation in the home, other than purely domestic activity, or in society. The doors to education were closed to her. This was the outcome of orthodox concepts of the Muslims of India which owe their existence to the customs of Hindus and other narrow-minded religions. On the other side, the western ideologies and thoughts were promoting complete liberty for women. It was encouraging

women to break all the chains of family and lead a life of complete independence.

In such circumstances, Hadhrat Musleh Mau'ood^{ra} led the people to the right path prescribed by Islam. Hadhrat Musleh Mau'ood^{ra} was in no doubt that Islam, being a balanced religion, advocates the right combination of liberty and responsibility. He encouraged women to break the unnecessary taboo and custom of the society and rise above the petty issues of everyday life. He converted the aimless group of lost women into an organization of educated and learned women who not only improved their own condition but also were able to bring change in the whole society. As stated before, Huzur^{ra} was well-aware of the fact that unless the condition of women is changed, society cannot be changed. It is woman, especially in the role of mother, who makes or breaks a whole generation. His contribution to the progress of women can very well be described by one of his own dreams. He narrates:

“I saw in a dream that there is a man who is trampling something under his feet. In my dream, I do not take him as one man, I feel as if he is representing all men. He is covered by a sheet and is thumping the ground with his feet just as one strikes the ground again and again to crush something. At that time, I feel that all the women of the whole world are lying there where his feet are, in mud, in the form of fish and he wants to crush them. Seeing this, the sentiment of compassion for women surged in my heart and I climbed up on his chest and made my legs longer until my feet reached his feet. He was trying to trample down women, whereas I was trying to stop the movement of his feet so as to raise the women. Meanwhile, I addressed those women:

“O women! The time of your liberty has come.

You should know that Allah the Almighty has opened the doors of your progress through Islam and Ahmadiyyat. If you do not rise to the occasion now, when will you do so? Which time can be more appropriate to struggle for the attainment of your rank and position than now”?

I noticed that as soon as I moved my feet to raise them, those fish whom I took for women started rising up. They became so big that my feet started itching and the feet of that man started to melt and eventually melted away, completely. Then I changed my subject and said, while addressing the women:

“No religion can advance unless women move forward. Thus the progress of Islam depends upon the progress of women.”

“It is time to serve Islam and Ahmadiyyat. If men and women do not work together and do not struggle for the conquest of Islam, then Islam will never spread in the entire world. You should recognize your status and while keeping your responsibilities in view, should serve the religion as much as is possible”.

Then I said to them emphatically:

“If men do not listen to you, neither do they offer their services for the religion, nor do they let you work for the religion, then leave them and inform them that your relationship with them can only exist as long as they are ready to serve the religion”.

While uttering those words, I woke up.”(1)

Huzur^{ra} trained women through his speeches which he used to deliver from time to time and through his books. In his speeches, he would discuss their issues, their responsibilities and rights, and their true status in society. If one gets a chance to read any of his speeches, one will find the love and concern of a very devoted mother, close attention and thoughtfulness of a dedicated teacher, and kindness and care of a sincere friend.

Hadhrat Musleh Mau’ood^{ra} accomplished this huge

task of reforming women by taking appropriate steps in various stages. He encouraged women to get an education and become a useful member of the society. Her sole job was not confined to performing household chores and bringing up the children, even though this was essential in and of itself, because she was capable of much more. In one of his speeches,

he informed women that there is a kind of bread being sold in stores which stays fresh for days and women should buy that bread and save their time so that they can contribute more and more towards the religious responsibilities. He advocated the equality of women with men. She was equal to men in all

capabilities and capacities:

“These are women who have declared themselves inferior and low-grade. Otherwise Allah has made them the same that men are....Like men, they are also endowed with all such faculties like ear, heart, and tongue as are required to get knowledge.”(2)

He asserted:

“Remember! No religion can advance unless women move forward. Thus the progress of Islam depends upon the progress of women. Women are like the two walls out of four walls of a room. If two walls of a room fall down, can the roof stay?”(3)

Huzur^{ra} extended the concept of equality between men and women and informed them that women were as much responsible for their duties to the society and religion as men were. They were equally responsible for the propagation of religion and for the establishment of the religion in the society and in the house.

Huzur^{ra} tried to re-establish the basic rights of women as were given by the religion but were taken away by the taboos of societies. He advised the Jama’at to give women their share in inheritance. He urged people to give women the right of decision in the matter of their marriages. He protected the

rights of women and also reminded them of their responsibilities. Once he had conveyed to women the notion of duty towards religion, he started laying the burden of responsibility on them. The first occasion he did this was when he urged women to collect funds to build a mosque in Berlin, West Germany. This movement served two purposes: the first was to organize women into a functional group and the second was to tell the whole world that women in Islam have a very high status contrary to what is generally considered. Women accepted this challenge and reached the target of collection of fifty thousand rupees within fifteen days. The total amount collected was above one hundred thousand rupees. Women donated their jewelry, their precious belongings and worked with their own hands to raise funds for this movement. The women of Qadian revived the examples of sacrifice made by women of the early period of Islam.

One of the greatest initiatives taken by Huzur^{ra} was the establishment of Lajna Imaillah. On December 15, 1922, Huzur^{ra} after consultation with his second wife, Hadhrat Amatul Hayee, wrote an open letter to the women of Qadian and invited them to establish an organization to promote the education and training of Ahmadi women and to carry out the task of propagation of Islam, Ahmadiyyat. In that letter, Huzur^{ra} laid down the guiding principles of that organization. Initially, seventeen women joined this organization. Under Huzur^{ra}'s directive, these members got together in the house of the respected Hadhrat Syeda Nusrat Jehan Begum^{ra}, the wife of the Promised Messiah^{as}. Huzur^{ra} delivered a short address to them and formally announced the formation of this organization and named it Lajna Imaillah. Lajna Imaillah elected their first president and first general secretary and started their work. Since its inception, Lajna Imaillah is making progress steadily and now it has established itself as a worldwide organization. Its members are all the Ahmadi women all over the world who are taking an active part in the struggle to establish the name of Allah in this world. The purpose of this organization was to help women regain their status in society as was laid down by Islam, which would in turn enable

women to utilize their faculties in constructive endeavors. Therefore, Lajna Imaillah was organized into different departments. Special attention was focused on the education and training of the women. The movements for financial sacrifice initiated by Hadhrat Musleh Mau'ood^{ra} in the Jama'at helped in establishing a financial organization for women to handle by themselves. It enabled them to collect funds, make a budget, and act upon various appeals as needed.

Huzur^{ra} also encouraged women to get an education. He urged men to educate women because he knew very well that only educated women could train children in a better fashion. He also explained the type of education women should get:

“The schools of women should be such as first teach the basics of reading, writing, and mathematics. Then they should be given the complete knowledge of religion. The Holy Qur'an should be taught. Basic principles should be taught to them so that they can train their children. They should learn household matters. Books should be exclusively written for them.”(4)

Another great step taken was the right of representation of women in National Majlis-e-Shura (advisory council). Huzur^{ra} left this decision to the delegates of the Majlis-e-Shura, who were not in favor of giving this right to women. Yet Huzur^{ra} was of the opinion that women should get the right to speak before men. Huzur^{ra} wanted women to have all those rights as were given by Islam. It is proved from history that women took part in all walks of life side by side with men and that half of the Ahadith (sayings of the Holy Prophet^{saw}) have been narrated by women. On one occasion, he cited the example of Hadhrat Ayesha^{ra}, the wife of the Holy Prophet^{saw} who addressed men on various occasions. While discussing this issue, he invited women to participate in the discussion too. Finally he decided that Lajna Imaillah should be sent a copy of the proposal and they should give their opinion on those proposals. It would help in not only encouraging women to learn but also help the Jama'at to gauge their progress. Huzur^{ra} was wise enough to know that the right of

participation in Shura was no minor matter. In his own words:

“Many years ago, I had already alerted you about the movement against pardah (observing the veil) which started two years ago and that is why I raised the issue to give women the right to vote in Majlis-e-Shura. It is our obligation to give women rights to the extent Shariah allows so that they develop a soft corner for Islamic teachings and they do not feel that they cannot invite other women to act upon the teachings of Islam or cannot convey the message to other women...But such a woman as considers herself oppressed cannot carry the task of Tabligh. Thus, both things are necessary, not only that she should be educated but also be given all her rights. The rights that have been vouchsafed by Islam should be given by us too. As a result, they will be able to fight the war of Islam enthusiastically more as if it were their own personal war.”(5)

He continually delivered speeches to address the various issues of women. He used to deliver Dars-e-Qur’an (commentary of the Holy Qur’an or Hadith) for women on a weekly basis. His hard work paid off and while conducting census in Rabwah, it was discovered that women were one hundred percent educated. Due to his love and compassion for them, women formed a special bond with their Imam and they would wholeheartedly accept everything good initiated by him.

The list of achievements in respect of women is very long and will not fit within this small space. Other

than Lajna Imaillah, Huzur^{ra} established schools and colleges for women where religious education was also part of the syllabus. He arranged for separate competitions of sports, speeches and debates. He urged them to write articles in the print media and undertake other scholarly endeavors. He started a separate magazine for them. Even before his Khilafat, in the first issue of *Al Fazl*, he reserved two columns for women to write articles. He encouraged women to hold their separate events in order to develop and nurture self-confidence, as well as to train themselves to carry the message of Islam to the whole world. Since 1926, on the directive of Huzur^{ra}, women started conducting their separate session on the occasion of Jalsa Salana (Annual Convention of Ahmadiyya Jama’at). Not only that, women took full part in all the initiatives introduced by the Khalifa of the time; they now conduct their own activities, on local, regional and national levels, including meetings, ijtemaat (*plural of ijtema, rally*), Majlis-e-Shura (consultative body), compiling reports and income/expenditure budgets. Special classes and camps are conducted for the training of young girls (age 7-15 years who have their own auxiliary organization called Nasiratul Ahmadiyya) and women.

In short, Huzur^{ra} completely transformed the daily responsibilities of women. He converted the timid and ignorant women into very well-organized and well-established individuals, able to work shoulder-to-shoulder with men in propagation and implementation of Islam, Ahmadiyyat.

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Khilafat and the Roles of Mothers and Children

Seher Mujeeb Chowdhry

By the grace of Allah, the Ahmadiyya Muslim Community continues to flourish throughout the world, despite the hurtful and slanderous abuse made toward Islam. It is increasingly difficult to practice and restore the reputation of Islam when there are still people who continue to cause damage through senseless acts of violence. But Ahmadiyyat, the true Islam, has managed to prevail thanks in large part/almost exclusively to the divine institution of khilafat (line of succession to a prophet of God).

Hadhrat Mirza Tahir Ahmad^{ra}, the fourth khalifa of the Promised

Messiah^{as}, described khilafat as “the successor after the prophet in the form of a person who is representing the deceased prophet and the khalifa is the vicegerent and his subordinate. He is the central authority.” The khalifa must maintain the spirit of the message of the prophet while carrying it into the future. Only with the community’s unity, dedication and strength—aided by the institution of khilafat—will this mission be achieved. It is the duty of each khalifa to caution Muslims, with the help of Allah, to stay on the right path. Allah has said in the Holy Qur’an:

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 (24:56)

Women especially need to pay heed as they play a vital role in the Jama’at. They give birth to future generations and are largely

responsible for their upbringing, thus they possess the power to mold them in any way. It is both a burden and a blessing, neither can be taken lightly. Since society depends so much on mothers, it is most important that they themselves are dedicated and

job of both parents to educate our children with correct tarbiyyat, the responsibility falls mainly on the mothers. Correct tarbiyyat requires keeping your children connected to the Jama'at, for that is where you they will find the essence of khilafat. Mothers

have the ability to instill into their children the love of the Jama'at, and thus for khilafat.

MESSAGE FROM ALLAH

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

The words of the khalifa should be heard by all in the family, and mothers have a valuable opportunity during juma (Friday prayer service) when the khalifa of the time delivers his weekly sermon. Everyone may not be able to attend the mosque and listen to Huzur's sermons live, but thanks to technology, every Ahmadi can access MTA through satellite dishes and the Internet. Some mothers who work outside the home argue that they cannot

fully attached to the Jama'at, especially during this advanced age when we are so distracted by every new gadget or device.

So how can we keep our children on the straight path? There are some children who do not take bai'at (the oath of allegiance) at the hand of the new khalifa when he is first elected. True, it takes more than a few scripted words to stay on the right path, but those who do take the bai'at, those who accept Ahmadiyyat with a new khalifa, if the occasion arises in their lifetime, have never turned their back on it. When they pledged it was not just with their minds—it was with their hearts, it was the dedication of their soul, and all those who have vowed their lives for Ahmadiyyat have been blessed by Allah Almighty. This is what we must teach our children, that as long as they sincerely follow every divinely chosen Khalifa, Almighty Allah will never abandon them, He will never leave their side, and they will never feel alone.

Of course, women cannot get lazy and leave it at that—there is still a lot more work to be done. This is where tarbiyyat (educational and moral training) comes in to play. And though it is the

listen to the sermon during its broadcast, but the Friday sermon is repeated several times throughout that day, and again over the weekend and is available to listen to on the Internet anytime. So there is no excuse for mothers *and* their children not to be able to hear the word of the khalifa of the time. It may seem like a simple and small thing, but the long-term consequences of missing the weekly Friday sermon are regrettable. In this era, it is vital that our children are raised hearing the words of their khalifa in his own voice whenever possible, acting on his guidance and obeying his directives. If this can be achieved then the mother has fulfilled a large part of her duty to khilafat. As is stated in the well-known Hadith (saying of the Holy Prophet Muhammad^{saw}): 'Paradise lies at the feet of the mother.' Only under a good mother can a child reach Paradise.

If we mothers are vigilant in keeping our children on the right path and stay aware of how the world affects our children, we can work magic with the help of Allah and shape our future generations into truly remarkable human beings, dedicated followers of Ahmadiyyat, the true Islam. May we all remain close to khilafat and inspire our future generations to do the same, Ameen.



Nature: Emerging Issues in Environment and Khilafat-e-Ahmadiyya

Dr. Manzur A. Sikder

Allah the Almighty brought about the universe through infinite steps. In it He placed, in perfect proportions, everything required for its continuation. The creation of the earth culminated in the design of man, whom He assembled from the best of material. Allah fashioned human beings in His own image, and placed man as guardian of other forms of life and inanimate objects. The process of creation is an ever-continuous one.

The Holy Qur'an, the last and the perfect divine Book, provides comprehensive guidance for man on how to carry out his responsibilities. After man's duties to his Creator, the most repeated theme prevalent in the Holy Qur'an is his relationship with his surroundings. While the Qur'an contains only about 250 verses in respect to Islamic laws and jurisprudence, more than 750 verses – or approximately one-eighth of this Mighty Book – speak of the natural world and man's environment.¹³ The Holy Qur'an repeatedly exhorts mankind to reflect upon God's creation and maintain balance of nature.

For instance, we read,

“Verily, in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds and the clouds pressed into service between the heaven and the earth - are indeed Signs for the people who use their understanding.”¹⁴

And,

“Those who remember Allah standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, ‘Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire.’”¹⁵ Balance in the universe has been termed meezan in the Qur'an (from the root *wazn*, or weight), and we are admonished, *“So weigh all things with justice and fall not short of the perfect*

balance.”¹⁶

In relation to nature, Allah thus instructs mankind, the guardian of the earth, to do the following:

Firstly, to comprehend and appreciate the intricacies of God’s creation, and promote its understanding among humans at large.

Secondly, we are urged to safeguard and protect our natural world from all forms of pollution, while at the same time advance health and purity.

And thirdly, we are reminded that we should maintain the delicate balance that exists in nature as set by Allah Himself, and should not interfere with it.

If we are to follow these golden principles, we are assured of great physical and spiritual victory, whereas any deviance from them may lead to catastrophic consequences. These lessons are especially true today, when even “local” environmental decisions and changes may have global impact.

Khilafat-e-Ahmadiyya and the Environment

No individual or group in modern times has practically demonstrated these commandments of the Holy Qur’an more effectively than the Khulafa of Jama’at Ahmadiyya. Below I shall present only a few such examples from the history of Ahmadiyyat, which spans a little more than 100 years.

Promoting an Understanding of Nature

The Successors of the Promised Messiah^{as}, in addition to providing moral and spiritual guidance for mankind, have expounded on the true knowledge about God’s creation. Hadhrat Khalifatul Masih I, Alhaji Hakeem Nooruddin^{ra}, was a learned man, a physician of great repute and an excellent teacher. His comprehension of the sciences was extraordinary,

as evidenced by his enlightened writings on medical matters and exceptional success in healing with natural substances. In his book *Faslul Khitaab*, published in 1879, he detailed man’s interaction with his natural surroundings, tying them all together with the profound meanings contained within Surah Al-Fatihah (first chapter of the Holy Qur’an). In *False Theory of Reincarnation*, he cited 35 strong arguments, several of which were based on natural phenomena, to refute the incorrect doctrine of reincarnation. During his Khilafat, Hadhrat Khalifatul Masih I^{ra} initiated the publication of a number of periodicals, including *Al-Haq* and *Al-Noor*, and inaugurated the first public library in Qadian, all of which helped build a solid foundation in the understanding of nature.

“No individual or group in modern times has practically demonstrated these commandments of the Holy Qur’an more effectively than the Khulafa of Jama’at Ahmadiyya.”

Perhaps the greatest literary achievement by Khulafa-e-ahmadiyya in explanation of Allah and His creation is Hadhrat Musleh Mau’ood’s^{ra} 10-volume *Tafsire Kabir* (long commentary) of the Holy Qur’an. This monumental work contains countless secrets of nature previously unknown to man. In it, Hadhrat Khalifatul Masih II^{ra} tackles every

aspect of human existence – from the creation of the universe, the multi-step process of embryonic development, the theory of evolution, the occurrence of natural disasters, the explanation of miracles, the experiences of so-called supernatural phenomena, to the ultimate destruction of the world – all is included in great detail in *Tafsire Kabir*. Such is the extent of this epic work that for the shortest Surah of Al-Kauthar comprising only four concise verses, Huzur^{ra} dedicated well over 150 pages for their detailed explanation!

Similarly, Hadhrat Khalifatul Masih IV’s^{ra} *Revelation, Rationality, Knowledge and Truth* may be considered a complementary text for the modern man. Published in 1998, the book elucidates, in simple terms, complex models of natural selection, evolution, and chirality,

among others. The book ends with a warning that if we attempt to tilt the meezan (natural balance), we may indeed face its negative effects. Several of these phenomena we have already witnessed on smaller scales, such as nuclear holocaust and global warming, while others, such as dangers related to unbridled genetic engineering, threaten the very existence of humanity.

Besides utilizing all forms of publications, Khulafa-e-Ahmadiyya have, over the past century, educated the world about the importance of our environment and methods of its preservation by various other effective approaches, some of which include:

Foundation of mosques, schools and other institutions of higher learning;

Establishment of hospitals and centers of healing;

Launching of a 24-hour satellite station, Muslim Television Ahmadiyya, which regularly broadcasts programs and discussions related to nature and the natural sciences;

Formation of an international organization, Humanity First, which has provided humanitarian aid and environmental know-how to disaster-stricken and underserved areas of the world since its inception in 1992; and sponsoring a number of seminars and question-and-answer sessions to further enlighten the public.

Rabwah – A City Transformed

An ingenious example of geological development and environmental restoration by Khilafat-e-Ahmadiyya is the establishment of the city of Rabwah, Pakistan. Located approximately 90 miles south-west of Lahore, this piece of land (originally known as Chak Digiyyan) was a barren desert until Hadhrat Musleh Mau'ood^{ra} moved the Jama'at headquarters there in 1948, following the political divide of the Indian subcontinent. Through meticulous planning and incredible hard work, this once wasteland was gradually turned into a lush green valley, truly reflecting its new name (*rabwah* in Arabic means "higher ground;" a reference of it is found in the Holy Qur'an: "*And We made the son of Mary and his mother as a Sign: We gave them both shelter on Rabwah,*

affording rest and security and furnished with springs").

The "beautification process" of this city of about 100,000 people continued for many years, and Sahibzada Mirza Masroor Ahmad, currently Hadhrat Khalifatul Masih V^{aba}, served as the President of this Tazaeen Rabwah Committee (committee in charge of beautifying Rabwah) from 1994 to 1997.

Conservation of Energy

The "buzz-word" on every environmentalist's lips today is conservation of natural resources and finding alternatives to fossil fuels. Long before "energy conservation" and "energy policy" became *au courant*, Khulafa-e-ahmadiyya drew our special attention to it. In 1934, the divinely guided Hadhrat Musleh Mau'ood^{ra} launched a 19-point Tahrik-e-Jadid scheme, the drive of which was to lead a simple life and avoid over-consumption of resources. This had a dual effect: in addition to improving our physical well-being and the environment, it brought tremendous spiritual benefits to the Community, as all of this was done solely to win the pleasure of Allah.

Furthermore, the visionary Hadhrat Khalifatul Masih III, Hafiz Mirza Nasir Ahmad^{ru}, admonished Jama'at members that instead of motor-driven vehicles, they should use simpler modes of transportation such as riding a bicycle, which conserves non-renewable energy. This was done in an era when even the most far-sighted preservationist could not imagine such an initiative. In fact, every Ahmadi has been advised to adopt outdoor "nature" activities such as hiking, jogging, riding, swimming, and hunting as pastimes; rather than pursuing leisure interests that may harm his body and soul. This exercise promotes better understanding of God's creation, and builds a closer bond with nature.

Wheat in West Africa

A telling contribution of Hadhrat Khalifatul Masih V^{aba} in the field of natural sciences is his introduction of wheat as a potential cash crop in West Africa. It was generally accepted that growing wheat in this part of the world was not profitable. Until recently the West African nation of Ghana, for example, imported nearly 100% of its wheat from foreign countries.¹⁹

In 1977, Sahibzada Mirza Masroor Ahmad, who had obtained his Masters of Science degree in Agricultural Economics from the Agriculture University of Faisalabad, Pakistan, left for Ghana as part of the Nusrat Jahan Scheme (scheme to build schools and hospitals in Africa). He was subsequently appointed as Manager of the Ahmadiyya Agricultural Farm in Depali, in the northern region of Ghana. There, in the mid 1980s, he initiated a series of experiments on growing wheat on Ghanaian soil. Although the early results were not very encouraging, Sahibzada Mirza Masroor Ahmad was persistent in his endeavors. The efforts of his team of Ahmadi agriculturalists finally paid dividends. The first successful experiment of planting, growing and nurturing of wheat as an economic crop in Ghana was exhibited at an international fair and the results were submitted to the Ghanaian Ministry of Agriculture.²⁰ It stands as great credit to his personal efforts and research that successive presidents of Ghana have commended the Ahmadiyya Muslim Community for these highly successful experiments which revolutionized the country's economy and paved the way towards self-sufficiency.

To fully appreciate the Creator, a sound understanding of nature is fundamental. This invariably leads to a profound love for the Maker of the universe. In addition, man must take heed of God's commandment that as trustee of the natural world, he must look towards maintenance and protection of his surroundings. In the process, he must not, out of ignorance or greed, cause havoc by skewing the perfect balance that is present. All the Messengers of Allah have taught humans exactly the above. After their departure, their successors, the Khulafa, continued this mission of exhorting mankind towards greater insight and awareness. The task of Khilafat-e-Ahmadiyya in this sphere has been multiplied manifold simply because of the alarming severity and expansive nature of the problem in the present times. Under the guidance of Allah, they have all confronted this multi-faceted challenge effectively and in advance of others, providing germane solutions to it. It is our duty as members of the Community to carry out the instructions of the Khalifa and enlighten humanity. If we can do this, the future of the world would be bright indeed during the second and subsequent centuries of Khilafat-e-Ahmadiyya.

Conclusion

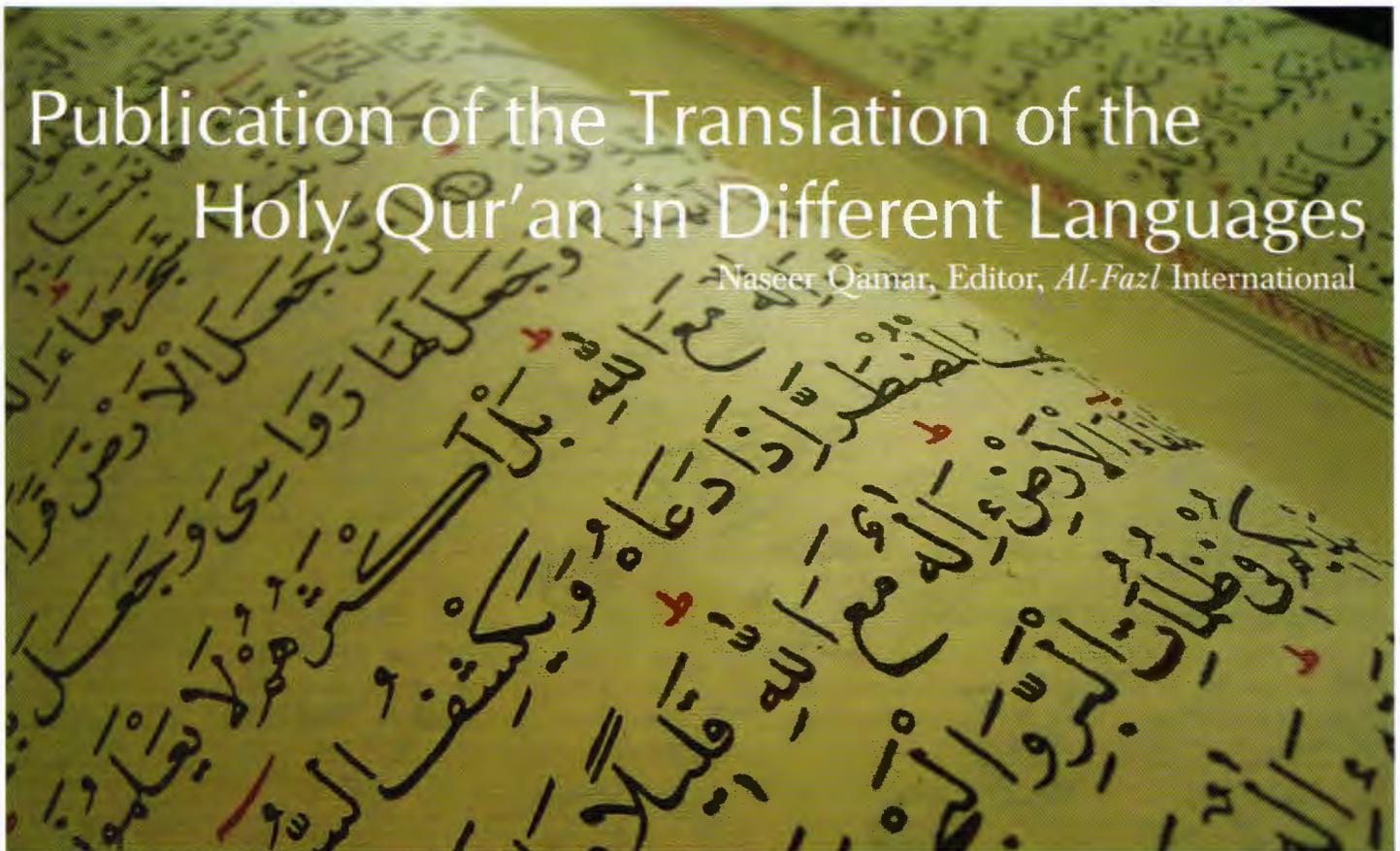
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Publication of the Translation of the Holy Qur'an in Different Languages

Naseer Qamar, Editor, *Al-Fazl* International



Before I present a brief account of the translation of the Holy Qur'an, the noble and truly glorious message of Allah, the Exalted, under the divine guidance and leadership of the revered Khilafat of Promised Messiah^{as}, I deem it proper to state that there are indeed other individuals, institutions, groups, sects and governments, besides Jama'at Ahmadiyya who have published the translations of the Qur'an in different languages of the world. However, it is only Jama'at Ahmadiyya which has taken upon itself the responsibility of the publication of such translations through an organized program overseen and guided by the divine leadership of Islamic Khilafat. Within this program, all expenses are paid by the members of the Jama'at on an appeal by their Imam and no financial help from any outsider is ever solicited.

The majority of the members of this Jama'at hold a very modest position in regards to financial resources, and this Jama'at neither has the wealth of oil nor other mineral treasures. Nevertheless, it is blessed with a leadership which is supported and strengthened by God, and which was prophesized in the Qur'an and Ahadith. This divine leadership has been provided

with a group of followers who always give preference to their faith over the world and are always ready to sacrifice their lives, wealth, time and honor for the sake of the spread of the message of Allah.

Under the leadership of the Khulafa of the Promised Messiah^{as}, Jama'at Ahmadiyya is engaged in establishing proofs of the truthfulness of the teachings of the Holy Qur'an as well as providing training and study of the knowledge, facts and subtleties contained therein, its publication and circulation in the world, and strengthening its respect and honor through actions, which in itself is a great Jihad. It is overcoming all the difficulties and hurdles in this expedition in every possible way—economically, or through research, or even verbally, with such hard work, sacrifice, love, dedication and sincerity, the details of which are not possible to elaborate in this short article.

The fact of the matter is that the provision of blessings of this service to the Holy Qur'an is exactly in conformation to the prophecies detailed in the Qur'an itself, along with magnificent promises of Divine help and successes. God had already pre-destined this

honor and service to the Promised Messiah^{as}, the true devotee and a valiant and spiritual son of the Holy Prophet^{saw}, and his following given to him by Allah in verification of '*Aakhareena minhum lamma yalhaqu behim*' (Al-Jumu'ah Ch.62 vs. 4). It was so destined and so it happened. These are the special honors which are not given to any other Muslim individual, institution, organization, sect or group.

As a proof thereof, I will present to the readers a few of the many sayings of the founder of the Ahmadiyya Jama'at, Hadhrat Mirza Ghulam Ahmad Qadiani^{as}, the Promised Messiah and Mahdi, wherein he has proved, in the light of the Holy Qur'an's teachings, that the translation of the noble and glorious Qur'an in different languages of the world was destined in his time and by him, whose appearance was like the appearance of the Holy Prophet^{saw} himself. And all these services and successes are a continuation of the successes of the Holy Prophet^{saw} and are a bounty of his spiritual favors and kindness shown to this Jama'at.

The Promised Messiah^{as} says,

One reason for the advent of the Holy Prophet^{saw} was the completion of faith for which Allah has said 'Al yauma akmalto lakum deenikum wa atmamto alaikum naimatee' (Al-Maidah, Ch.5 vs. 4). There were two phases of this completion - one the completion of the guidance and the other, the completion of the publication of this guidance. The completion of guidance was the period of the Holy Prophet^{saw} lifetime, but the completion of the publication of guidance is his second period which is the period of 'Aakhareena minhum lamma yalhaqu behim', (Al-Jumu'ah Ch 62 vs. 4) which is about to come - that is my time, which is the time of Masih Mau'ood.

Al-Hakam, issue 6, no. 43, November 30, 1902, p. 1

Now consider this, that the guidance was completed in the period of the Holy Prophet^{saw} but Allah the Exalted had destined the completion of the publication of guidance in another era, when the Holy Prophet^{saw} would appear in a virtual form, so to speak, which would be the time of the Promised Messiah and Mahdi^{as}. This has been supported by Allah as, '*Liyuzhirahu Aladdin-i-kullehee*' (Al-Saff Ch 61, vs. 10). All commentators of the Qur'an have unanimously accepted that this verse is about the period of the Promised Messiah^{as}.

The fact is that the practice of faith is possible only when all religions come out in the open and all possible means for publication become available, and by the Grace of God, that time has come. Hence, the facilities available for printing and publication of books due to the strength of the press are known to all. As more and more inventions come into being each day, the more the period of the Promised Messiah^{as} is authenticated with a great magnificence and more opportunities are created for the expression of faith.

Therefore, this is the time that was prophesized by Allah, the Exalted through the Holy Prophet^{saw} in '*Liyuzhirahu Aladdin-i-kullehee*' (Al-Saff Ch.61.vs.10). This is the same period which will enhance the grandeur of '*Al yauma akmalto lakum deenikum wa atmamto alaikum naimatee*' (Al-Maidah Ch5 vs. 4) and will complete the publication of the guidance and will bring perfection to the heavenly blessings. And this is the same period and "Jumu'ah", when the prophecy of '*Wa aakhareena minhum lima yalhaw behim*', (Al-Jumu'ah Ch.62 vs. 4) is being fulfilled." (Al-Hakam, Issue 6, no.18, dated May 17, 1902, p. 5-6).

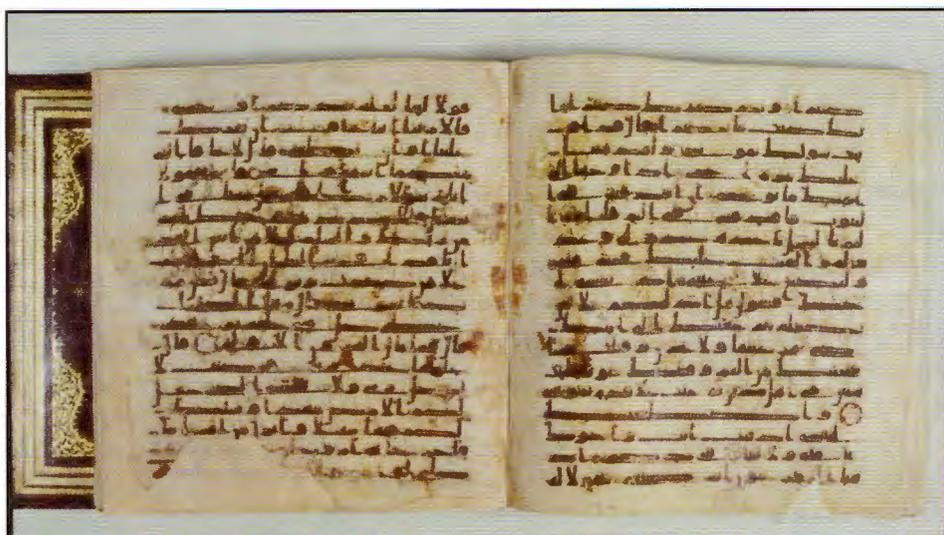
The Promised Messiah^{as} has stated this fact in detail in his publication "Tohfa-i-Golarhviyya". He writes, "It was destined that the way in which the faith was completed through the Holy Prophet^{saw}, so would the completion of the publication of faith happen through him, too. As both of these assignments were appropriate to the dignity and station of the Holy Prophet^{saw}, but as per Allah, the Exalted's sunnah, such eternal life was not possible for His Chosen Messenger that he could be seen in the latter days, and such eternity would have given way to *shirk* (association of any other entity as equal to Allah), therefore Allah the Exalted completed this prestigious task through such a follower of the Holy Prophet^{saw}, who, according to his disposition and spirituality, was a part of the Holy Prophet^{saw} being, or it can be said that he was a projection of the Holy Prophet^{saw} name in the Heavens.

...The faith was completed on the sixth day, meaning Jumu'ah. Hence the completion of the publication of faith was also destined for the sixth day, meaning at the end of the 6,000th year which, according to Allah the Exalted, is the sixth day of the world, and in fulfillment of the promise indicated in the verse

'Liyuzhirahu Aladdin-i-kullehee' (Al-Saff Ch.61vs.10). On this sixth day, a person displaying the luminosity of Ahmad and Muhammad, was sent to the world, so that the completion of this publication of divine guidance could be achieved through him.

...Since the Holy Prophet^{saw}, was the seal of the prophets, and his Shariah (Islamic law) was universal, and Allah the Exalted had stated about him: 'Wa la kir-rasool-ul-lah-i-wa-khatamin-nayyeen' (Al-Ahzab Ch.33 vs. 41), and he was also honored as 'Qul ya ayyo-hanas-o-inni rasool-ullah-i-alaikum jamee'a' (Al-Araf Ch.7 vs.159), and since all the guidance ranging from Hadhrat Adam^{as}, to Hadhrat Isa^{as}, was collected in the Holy Qur'an in the Prophet's^{saw} lifetime, the subject of 'Qul ya ayyo-hanas-o-inni rasool-ullah-i-alaikum jamee'a' discussed in Al-Araf Ch.7 vs.159, could not be fulfilled, as completion of such publication was dependant on the propagation of the Qur'an to all the countries of Asia, Europe, Africa, America and other remote corners of the world. It was not possible during his lifetime, as many such countries were not yet identified and travel to such remote areas was not only difficult, but impossible. In fact, till 1257 A.H., the means of publication were non-existent, and till that time, the whole of America, and most of Europe were deprived of Qur'anic propagation...

Hence, whatever message was stated in the above verse, 7:159: "O Mankind, I am a Messenger to you all", could not be conveyed to the people of the entire world and the objective could not be accomplished, because the means of publication were unavailable. Ignorance of other languages was a great hindrance, too. Also, it is a justified argument that knowledge of the truthfulness of Islam depended on the publication of Islamic guidance in other languages, or acquisition of knowledge of the language of Islam, that is Arabic. Both these factors were impossible then. The Qur'anic statement of 'Wa man balagha' provided the information that there were still many people to whom Qur'anic teachings had not reached. Similarly, the verse 'Wa aakhareena minhum lima yalhai behim',



A Holy Qur'an from the time of Hadhrat Uthman^{ra}

(Al-Jumu'ah Ch.62 vs. 4) was also indicating that although the guidance had been completely treasured in the lifetime of the Holy Prophet^{saw}, but the means of publication were still defective. The word 'minhum' in this verse was indicating that a person would appear at a time which would be well suited for such publication, who would be a reflection of the Holy Prophet^{saw}, and whose companions^{ra} would be like the sincere companions^{ra} of the Holy Prophet^{saw}.

(Tohfa-i-Golarhviyya. Roohani Khazain, vol. no. 17, p. 258-261)

To teach the translation of the Holy Qur'an to children, women and less educated people, Jama'at Ahmadiyya has published numerous translations in the Urdu language. The most popular of these is the one translated by Hadhrat Mir Muhammad Ishaque^{ra}. This translation was published in Qadian during the khilafat of Hadhrat Khalifatul-Masih II^{ra}. To date, various editions of this translation have been published.

It was a great desire of Hadhrat Musleh Mau'ood, Khalifatul Masih II^{ra}, that a translation of a high standard, with phrases and comprehensive notes could be published during his lifetime. He himself had translated into phrases the chapters included in the previously published volumes of the long commentary. Despite his illness, the rest of the Holy Qur'an was translated by him in a short period from June 1956 to August 1956. This was presented at the Jalsa Salana (annual convention) of 1957, under the title of

Tafseer-i-Sagheer, of which several editions have been published to date from Rabwah, Qadian, and London.

English Translation:

The responsibility of the translation of the Holy Qur'an in English with commentary was given to Maulvi Mohammad Ali^{ra} during the life of the Promised Messiah^{as}. But in 1941, at the beginning of the second Khilafat, he left the Jama'at, took the entire work with him to Lahore and published it on his own.

Later, in 1933, the responsibility of the English translation was given to Hadhrat Maulvi Sher Ali^{ra}, by Hadhrat Musleh Mau'ood^{ra}. In 1936, he was sent to England, where during three years of his stay, he completed this assignment. This English translation was first published in 1955 and numerous editions have been published to date.

In 1944, Hadhrat Khalifatul Masih II^{ra} instigated a special project of translation of the Holy Qur'an in various languages. Hence, on October 20th, 1944, he started the magnificent project of translation in seven of the most popular languages of the world: English, Russian, German, Italian, Dutch, Spanish and Portuguese. Huzur^{ra} strived for the successful completion of this project in his lifetime. All the expenses for translation of Qur'an into Italian were incurred by Huzur^{ra} himself. Lajna Imaillah, India was made responsible for the expenses of the German translation, and Jama'at Ahmadiyya, Qadian was to bear the expenses for another. He asked that the expenses for the rest of the four languages were to be borne by either four Jama'ats or individuals. After this announcement in a Khutba (sermon) Hadhrat Chaudhary Muhammad Zafrullah Khan^{ra} and a few of his friends decided to bear the expense on one such translation.

As had been prophesized in the Qur'an in: 'Wa aakhareena minhum lima yalhai behim', (the companions of the Promised Messiah^{as} will be like the sincere companions of the Holy Prophet^{saw}), the way in which the members of Jama'at Ahmadiyya, presented themselves with love and obedience, at the call of their Imam for this magnificent project, is extraordinary. As the different Jama'ats heard the second Khalifa's^{ra} khutba, more pledges for bearing the expenses of

translations of the Qur'an started coming in and within a few days, expenses had been pledged for all nine translations. The devotees of Khilafat presented magnificent models of competition and sincerity which made Hadhrat Musleh Mau'ood^{ra} comment in his November 3, 1944 khutba in these words, "Allah, the Exalted's dealings with me have always been such that whenever He makes me say something, He provides for its success also ... After the initiation of this project, the requests received for participation have exceeded our requirement. We had requested for seven translations and we have received pledges equivalent to twelve, and are still receiving requests from abroad for participation" (*Al-Fazl*, Nov. 8, 1944).

According to Hadhrat Musleh Mau'ood's^{ra} estimates, the cost for printing and publication of these translations was 194,000.00 Rupees, which he had requested from the members of the Jama'at, but the devotees of the Promised Messiah^{as} and his true Khilafat presented pledges of 260,000.00 Rupees in a short period and most of the amount was collected soon after. Within two years, translations in the aforementioned seven languages were completed (translation into English had already been completed). Hadhrat Musleh Mau'ood^{ra} commented, "With the blessing of Allah, the Exalted, translations of the Qur'an in seven different languages has been completed and a copy of each of these has been safe-deposited in a bank. We are waiting for our missionaries to learn these languages in order to review these translations, so that possibilities of any mistakes are eliminated" (*Al-Fazl*, Dec. 28, 1946).

Thus, under the appeals and supervision of the revered Khulafa of the Promised Messiah^{as}, the project of publication of translations of the Holy Qur'an proceeded further and, as of April 30, 2008, Jama'at Ahmadiyya is blessed to have published complete translations of the Qur'an in sixty five different languages of the world. Many of these translations include explanatory notes of important verses, introduction of the surahs, and a detailed index of subjects- matter. In addition, the first twenty parts of the Qur'an have been translated into the Thai language and translation of the first ten parts has been completed in Burmese and Javanese languages; the remaining parts are currently being translated. Translations in many more languages have been

<u>Language</u>		<u>Language</u>	
1990	Turkish	1954	English (By Hafiz Maulvi Sher Ali)
1957	Urdu (Tafseer-i-Sagheer)	1985	French
2000	Urdu (By HKM IV)	1954	German
2005	Uzbek	1989	Greek
1989	Vietnamese	1996	Italian
1987	Fijian	1996	Norwegian
1990	Tuvalian	1988	Portuguese
1990	Albanian	1988	Spanish
2003	Bulgarian	1988	Swedish
1953	Dutch	2003	Catalan
1947	English (Part 1 - 5 vol Commentary)	1990	Czech
1969	English (by Malik Ghulam Farid, 1 vol)	1967	Danish

completed, and are at different stages of reviewing, composing, and publishing. It is hoped that during the blessed year of the Khilafat Centenary, translations which are currently in various stages of completion in many other languages will also be published.

A list of translations published to date (April 30, 2008) under the auspices of Jama'at Ahmadiyya is given in the following pages. A Bosnian translation was published in 2008.

More than one edition of a few of these translations have been published, including those in Urdu, English, Dutch, German, Kiswahili, Luganda, French, Portuguese, Persian, Albanian, Polish, Bengali and Russian.

By reviewing the tables cited above, it can be deduced that:

In the era of the second Khilafat, translations of the Holy Qur'an were published in five languages – Urdu, Dutch, Swahili, German and English.

During the third Khilafat, translations were published in an additional four languages – Danish, Esperantu,

Indonesian and Yoruba.

During the first two years of the fourth Khilafat, translations were published in two languages of Gurmukhi and Luganda. By 1984, when Hadhrat Khalifatul-Masih IV^{ra} had to migrate out of Pakistan due to the promulgation of an oppressive ordinance by Pakistan's military dictator Zia-ul-Haq, translations in eleven languages had been published.

The year 1989 was a centennial year of the establishment of Jama'at Ahmadiyya, and is therefore considered a milestone in the history of the Jama'at. Besides other expressions of its gratitude to Allah Almighty, the Jama'at project of publication of the translation of the Holy Qur'an in different languages was also progressing with great speed. Thus, after the migration of Khalifatul-Masih IV^{ra} from Pakistan in July 1984, translations in the following 16 new languages were published:

French, Italian, Fijian, Hindi, Russian, Portuguese, Swedish, Korean, Kikuyu, Spanish, Japanese, Malay, Persian, Sindhi, Bengali and Oriya.

(Some mistakes were detected in the Italian and Persian translations after publication. Hence their circulation was stopped, and the work on these translations was started anew. The Persian translation has been published with revision, and work on the Italian translation is progressing.)

In 1989, many translations were in various stages of publication and could not be completed in time for the Annual U.K. Convention (July 1989). Hence, from August 1989 to July 1990, in a short period of one year, the Jama'at was able to publish translations in the following 15 additional languages: Albanian, Mende, Greek, Tamil, Vietnamese, Gujrati, Turkish, Tuvaluan, Chinese, Pashto, Polish, Czech, Saraiki, Punjabi and Igbo.

The number of translations published under the auspices of the Jama'at, which was only 11 in 1984, grew to 42 in 1990. Publication of 31 new translations during a brief period of six years was almost a four-

<u>Language</u>		<u>Language</u>		<u>Language</u>	
2004	Creole (Mauritius)	1990	Assamese	1990	Bengali
1992	Hausa	1990	Chinese	1990	Gujrati
2002	Jula	1983	Gurmukhi	1987	Hindi
1988	Kikuyu	1970	Indonesian	1988	Japanese
1984	Luganda	2000	Javanese (Vol 1, pts 1-10)	2004	Kannada
1990	Mende	1998	Kashmiri	1988	Korean
1998	Sudanese	1989	Malay	1991	Malayalam
1976	Yoruba	1991	Manipuri	1990	Marathi
2007	Fula (Gambia)	2003	Myanmar	2001	Nepalese
1990	Igbo	1989	Oriya (Vol 1, pts 1-10)	1990	Pashtu
2002	Kikamba	1989	Persian	1989	Punjabi
1953	Kiswahili	1987	Russian	1990	Saraiki
2007	Mandinka (Gambia)	1991	Sindhi	1991	Tagalog
2006	Moore (Burkina Faso)	1989	Tamil	2006	Telgu
2007	Wolof (Gambia)	1999	Thai (Vol 1, pts 1-10)	2006	Thai (Vol 2, pts 11-20)

fold increase and there were still many more which were passing through different stages of publication.

By 1994, the Jama'at was blessed with the capability of publishing translations in 50 languages.

By 2003, at the time of the demise of Hadhrat Khalifatul Masih IV^{ra} complete translations of the Qur'an in 48 different languages had been published within a twenty-one year period of his Khilafat.

In accord with the Centennial Year activities occurring during the fourth Khilafat, the translation of selected relevant verses of the Qur'an on specific subjects was also published in one hundred languages.

By the grace of Allah, the Exalted, the work on translations in the blessed time of the fifth Khilafat is attaining new success. From 2003, when Hadhrat Khalifatul Masih V^{aba} was elected, until now, translation of the Qur'an in seven languages has been completed and published. These translations are in: Creole, Kannada, Uzbek, Moore, Fula, Mandinka, and Wolof. Translation of the first ten parts in Myanmar has also been published as have many new editions of previous translations.

Thus, this sequence of translation and publication of the Holy Qur'an in multiple languages continues to advance further with the blessings of Allah Almighty through the true Khilafat. *Allahumma zid wa barik.*

Past and Present Amarat:

Huzur's Visits to the United States

————— Muhammad Siddique Shahid Gurdaspuri, Former Amir and Missionary-in-Charge

In 1976, when I was Amir and Missionary In-Charge of USA and Canada, I was privileged to welcome Hadhrat Khalifatul Masih III^{ra} and I was fortunate enough to accompany him during his tour, Alhamdulillah.

July 25, 1976 was a blessed day for American Ahmadiyya in particular and for Americans in general because it was the first time in the history of the United States that the divinely elected Khalifa of the Ahmadiyya Jama'at stepped on U.S. soil. During this holy journey, Huzur^{ra} was accompanied by his wife, Hadhrat Syeda Mansoorah Begum Sahiba, Shahid Ahmad Pasha, Bashir Ahmad Rafiq, Imam of the London Fazal Mosque, and Masood Ahmad Dehlavi, Editor of *Al-Fazl*.

Members of the U.S. and Canadian Jama'ats were present at the Dulles International Airport. Those present included Sahibzada Mirza Muzaffar Ahmad, Khalifa Abdul Aziz Sahib from Canada, Rashid Ahmad, and Muzaffar Ahmad Zafar Sahib. When Huzur's^{ra} plane touched down and Huzur^{ra} emerged from the walkway, the reception greeted their beloved Imam with, "*Ahlan Wa Sahlan wa Marhaba*" (Welcome to our home and greetings). Huzur^{ra} very graciously shook hands and embraced the members who were present to meet him, as did Hadhrat Begum Sahiba with the lajnah contingent. The entourage proceeded to the house of Sahibzada Mirza Muzaffar Ahmad where Huzur^{ra} was to stay. Huzur^{ra} later called me into his presence and proceeded to give instructions regarding the agenda for the forthcoming meeting with the presidents of the U.S. chapters of the Jama'at.

On July 26, 1976 a meeting was held wherein different topics were discussed relating to the propagation of Islam and Ahmadiyyat, the organization, solidarity and strengthening of the Jama'at, and the establishment of a system of tabligh (propagation) in the islands outside the U.S. In each of these areas, Huzur^{ra} gave valuable direction with far reaching impact.

On July 27, 1976, Huzur^{ra} visited the Ahmadiyya Muslim Mission House in Washington D.C., located

at 2141 Leroy Place. Here, Huzur^{ra} met with two journalists, Lavonia Perry Marie, who represented a local radio station and John Novotny, who represented a religious news service. These journalists interviewed Huzur^{ra} and their questions were given appropriate responses. The discussion included the subject of man's continuous communion with God through Islam, an area where, compared with Christianity, the latter cannot claim any superiority. Huzur^{ra} also discussed the renaissance of Islam and some revolutionary changes in favor of Islam, which would occur within five years.

After the meeting, an incident occurred which caused me great anxiety, but Huzur^{ra} remained composed. An African American woman gave a letter to Huzur^{ra} and said that she wanted a response that same day. Huzur^{ra} told her, without any sign of anxiety, to come tomorrow and a response would be given. He proceeded to put the letter in his pocket without opening it. Huzur^{ra} reached the home of respected Sahibzada Mirza Muzaffar Ahmad and opened the letter; it was from a person named Daud Ahmad who was an Ahmadi but because of his involvement in anti-Ahmadi activities, had been disbarred from the Jama'at. Originally from Philadelphia, Mr. Ahmad had also visited Rabwah, but now was living in Trinidad. The letter was mailed from there, and contained information about a planned assassination attempt on beloved Huzur's^{ra} life, which Mr. Ahmad knew more about but would only share if provided with a chance to meet Huzur^{ra} in Canada. The letter instructed Huzur^{ra} to provide a response via the woman who had delivered the letter. Huzur^{ra} immediately called me and respected Rashid Ahmad and gave us this letter so that the appropriate action could be taken, but there was no sign of any concern and worry and we were directed to continue with the planned program.

We immediately contacted the FBI and security for Huzur^{ra} was increased.

The next day, Huzur^{ra} and Begum Sahiba visited the Mission House and the same woman was there again. Hadhrat Begum Sahiba was worried and asked me why action could not be taken against this woman? Her

concern was strictly related to Huzur's security; I told her not to worry because security was on high alert and this woman would not be able to come even close to Huzur^{ra}. Eventually the woman was forced to leave. Huzur's U.S. tour included a stop in New York, where he stayed at the Waldorf Astoria Hotel, as other heads of states do. We learned that some individuals affiliated with the gentleman from Trinidad were downstairs in the lobby, desirous of meeting Huzur^{ra}, but because of our security arrangements they were not successful. The Jama'at security team was led by Muzaffar Ahmad Zafar of Dayton.

Huzur^{ra} reached Toronto, Canada on August 8, 1976. An incident occurred there which he would eventually mention in his speeches and khutbaat (sermons), but only after the demise of Hadhrat Begum Sahiba. The incident unraveled itself as follows: Huzur^{ra} had directed Imam Bashir Ahmad Rafiq and myself to take care of the baggage while Huzur^{ra} and Begum Sahiba walked out of the airport. While Huzur^{ra} was shaking hands with the Ahmadis who had gathered to greet him, Hadhrat Begum Sahiba spotted a stranger, an American right behind Huzur^{ra}, and envisioned that he was the person whose letter was delivered to Huzur^{ra} by the woman in Washington D.C. She immediately alerted Jama'at security and the person was forced to leave. Canadian Police, when informed about this person, traced his whereabouts and warned him not to come close to any activity of the Jama'at, or wherever the head of the Community was staying, otherwise he would be arrested. This person was not seen after that, and Allah Almighty guarded Huzur^{ra} in every respect.

Inspection of Washington Mission House

It was being suggested for quite some time that the Washington Mission House building was quite old and perhaps it should be sold, and another suitable place be purchased. In anticipation of Huzur's^{ra} visit, the building was repaired and given a face-lift, so to speak. On July 27th 1976, when Huzur^{ra} visited the Mission, he desired to inspect the building; he visited each and every room and inquired as to who suggested selling the property. He observed that because of the location and its architectural beauty, there was no need to sell it or move it to another area. Then Huzur^{ra} graciously met with Ahmadi students who were studying at different universities and enriched them with his guidance. On July 30th Huzur^{ra} delivered an enlightening Khutba, invoked prayers and, met with some out-of-town visitors. On July 31st, Huzur^{ra} visited Charlottesville, Virginia, which is about 118 miles from

Washington, D.C. and also visited Monticello, the estate of Thomas Jefferson.

Arrival in Dayton

On August 1st, Huzur^{ra} flew to Dayton, Ohio and I was honored to accompany him. At the airport the members of the Jama'at welcomed Huzur, led by respected Mian Ibrahim, the missionary in Dayton and respected Muzaffar Ahmad Zafar, President of the Dayton Jama'at. There were also four city officials to receive Huzur^{ra}. A representative of the Mayor of Dayton presented Huzur^{ra} with a Key to the City and expressed how honored and privileged the State of Ohio was to receive him. Huzur^{ra} thanked them and shook hands and embraced the members of the Jama'at as did Hadhrat Syeda Begum Sahiba with lajna members. Huzur^{ra} proceeded to the Bell Moore Tower Hotel and stayed for four days. During this time he held individual and collective mulaqaat, (audience with members or guests), presided at a press conference, attended a reception given by the Jama'at, visited the Dayton Mosque, lead congregational prayers and conducted a Majlis-e-Irfan (question and answer session). Huzur^{ra} also attended a banquet where the Mayor of Dayton and other dignitaries were invited. Huzur's visit was covered by the media and many non-Muslims visited with Huzur^{ra} and were very impressed by his magnetic personality. During one such reception, Huzur^{ra} met with Professor of Mathematics, David Bar, of the Air Force Institute of Technology. Their meeting lasted for 45 minutes and Professor Bar was very impressed by Huzur's^{ra} knowledge and understanding.

Al-Fazl 12 and 13 September, 1976

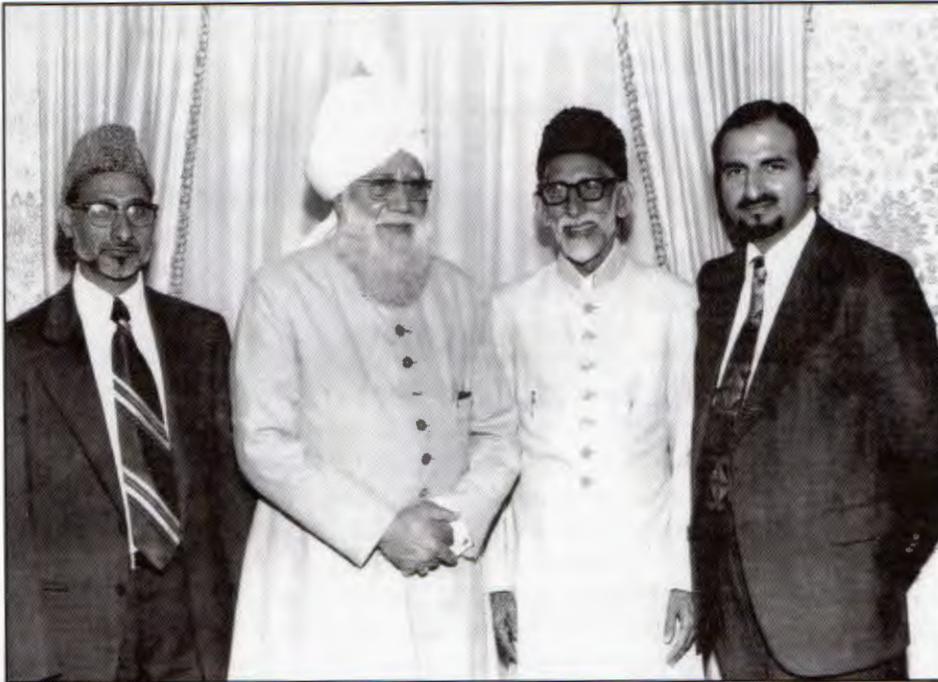
On August 4th, Huzur^{ra} departed from Dayton to travel to New York and arrived at La Guardia Airport at 12:30pm, where the members of the Jama'at, led by Masud Ahmad Jehlumi, Missionary of the New York chapter, welcomed him. That evening Huzur^{ra} visited the Brooklyn Mission House where members had the honor to meet him while the lajna met Syeda Begum Sahiba. Later that evening Huzur^{ra} attended a dinner hosted by Dr. Ahsanullah Zafar (current Amir of the U.S. Jama'at) at a restaurant on the 107th story of the World Trade Center. Missionaries Mian Ibraheem and Masood Ahmad Jehlumi and myself also attended. A press conference was held at the Waldorf Astoria Hotel where Huzur^{ra} was staying on August 5th. Many members of the media were present, who reported in detail about Huzur^{ra}, with video footage as well. A 30-minute documentary about the press conference was televised on August 15th.

On the evening of August 5th, a reception was arranged by the East Coast Jama'ats at the Waldorf Astoria Hotel. The guests included officials from the United Nations, well-known physicians, members of the media, university professors and city dignitaries. Huzur^{ra} met with the guests and answered their questions, thereby spreading the message of the Islam on an international level.

Huzur^{ra} a book about the city and a beautiful bouquet. Huzur^{ra} thanked the Mayor and presented him with a copy of the Holy Qur'an with English translation, which he accepted with gratitude.

Huzur^{ra} had regularly advised Ahmadi women about pardah (observing the veil), since he was very particular that this Islamic tradition never be violated. Therefore

he was conscious of this issue at Annual Convention as well. The physical arrangements were such that the hall being used was divided with a curtain, but because of the elevation of the stage, the women were visible. When Huzur^{ra} arrived at the stage, he was visibly upset at the setup. After the departure of the Mayor, Huzur^{ra} asked the management to resolve the problem otherwise he would not deliver the speech. With this remark Huzur^{ra} left the stage. The stage was lowered immediately and the proceedings resumed.



Left to right: Gurdaspuri Sahib, Huzur^{ra}, Mian Ibrahim, Masood Jehulmi

On August 6th Huzur^{ra} left New York for Madison, New Jersey to attend the annual convention. Over 600 members attended the convention and everyone present was given a chance to shake Huzur's^{ra} hand. The convention was held at Drew University, Huzur^{ra} delivered the Khutba Juma and combined Zuhr and Asr prayers. He recited verses 1-5 of Sura Al-Maidah, and, while expounding on the excellence of Qur'anic teachings, urged the Jama'at to pledge their obedience to the Divine Commandments, and never try to evade obedience; therein lies the key to success.

Al-Fazl October 4, 1976

Inauguration of Convention:

Huzur^{ra} inaugurated the annual convention at Drew University at 3:15 pm. Prior to delivering the opening address, the Mayor of Madison, Mr. Robert Whine, welcomed Huzur^{ra} on behalf of the residents of Madison, and declared that Huzur's visit was a memorable occasion. The Mayor also presented

Opening Session of Convention

After the recitation of the Holy Qur'an, Rashid Ahmad, then National President of Ahmadiyya Muslim Community USA, offered the welcome address, expressing

his happiness at Huzur's^{ra} visit and re-iterating the importance of obedience to Nizam-e-Khilafat (system of line of succession to a prophet of God) Huzur^{ra}, then delivered a heartwarming opening speech, explained the mission of Hadhrat Masih Ma'ud^{as} and the blessings of Nizam-e-Khilafat. He lead dua (silent prayer) and the session concluded.

Third Session of the Convention

The session started at 10 am, and this humble one was the chair of the session. Bashir Ahmad Rafiq respected Muzaffar Ahmad and Dr. Khalil Ahmad Nasir delivered speeches. The Chair for the women's program was respected Rashida Begum Sahiba, Sadr Lajna USA. Hadhrat Begum Sahiba addressed the Lajna and advised them to offer a practical example of Islamic teachings.

Concluding Session of the Convention:

After Zuhr and Asr prayers, the last session of the convention started and Huzur^{ra} delivered his concluding address. Huzur^{ra} advised the settlers in America to inculcate in themselves Islamic values and train the next generations. They were asked to create a pure Islamic environment for training purposes. After the speech, Bashir Ahmad Afzal, President of the New York Jama'at, presented Huzur^{ra} with a plaque engraved with, "*Ahlan wa Sahlan wa Marhaba,*" along with the commitment of the Jama'at to Nizam-e-Khilafat, and to the heavenly leadership of Huzur, on account of which the flag of Islam would be hoisted all over the world, insha'Allah. He pledged the Jama'at's readiness for sacrifice and to upkeep the commitment.

Al-Fazl 8 October, 1976

Convention and the Media

The 29th Annual Convention of the Ahmadiyya Muslim Community and the charismatic spiritual personality of Hadhrat Khalifatul Masih III^{ra} were widely mentioned in the national press. The papers depicted photos of the sessions, along with details related to the encompassing spiritual aura and the dignified and imposing personality of Huzur^{ra}.

On August 5th at 10 am, the various chapters of the USA Jama'at had a second meeting with Huzur^{ra} at Drew University. In their deliberations, missionary training for local Ahmadis was discussed. Establishment of Ahmadiyya clinics and management of Jama'at property were also considered. Huzur^{ra} expressed his approval for the national headquarters and the regional centers to each have public relations departments, whose role would be to keep the general public apprised about propagation activities.

After meeting with the various chapters, Huzur^{ra} traveled by air to Canada. I accompanied him on this journey as did Rashid Ahmad, National President of the Ahmadiyya Muslim Jama'at USA. Once again the security detail was led by Muzaffar Ahmad Zafar.

The plane landed at Toronto International Airport at 6 pm. Khalifa Abdul Aziz Sahib, Amir Jama'at (national president) Canada, was present to humbly greet Huzur^{ra} along with over 500 members of the Jama'at who had traveled from all over Canada to see their beloved Imam.

Press Conference:

On August 9th, Huzur^{ra} addressed a press conference

arranged in his honor, and held at the hotel where he was staying. A reporter had inquired as to whether it was Huzur's plan to move the Jama'at headquarters to another country; Huzur^{ra} replied with a definite no, adding that such an action had not even been imagined.

Meeting of Canadian Jama'at Chapters

The Ahmadiyya Muslim Community of Canada hosted a dinner in honor of Hadhrat Khalifatul Masih on the 9th of August. An address was given by the National Amir, respected Khalifa Abdul Aziz in which he mentioned the purchase of a mission house and construction of mosque, and requested Huzur^{ra} for a mubaligh (missionary) to be appointed in Canada. Then he declared total submission and obedience to Khalifat, and that the community would say "Labaik" (I hear and obey) to every order of the Khalifa of the time with the utmost sincerity, zeal and fervor.

Huzur's subsequent address to the gathering lasted for about two hours and was extremely insightful and deeply rooted in truths and wisdom. This address was very important from a training point of view, too. Huzur^{ra} then prayed that Allah Almighty help every Ahmadi to understand the visible image he presents to the world, and then perform his obligations accordingly.

Al-Fazl 15 October, 1976

Sightseeing in Canada

On August 10th, after a meeting with members of the Toronto Jama'at, Huzur^{ra} visited Ontario Palace, a theme park which overlooks Lake Ontario and features special elements for children. Next Huzur^{ra} visited the CN Tower, the highest tower in the world (at that time), 1800 feet high, and had lunch at the top in a revolving restaurant. This special luncheon was organized by the Toronto Jama'at and all the members of the entourage had the honor of having lunch with Huzur^{ra}, and a view of the whole city.

Later the same day Huzur^{ra} attended two receptions arranged by the Jama'at, one for the male members and one for female members. The men's reception was also attended by members of the federal and provincial assemblies, officers and dignitaries of Toronto, famous writers, physicians, journalists and representatives of the United Church. Together there were about 250 guests who were introduced to Huzur^{ra}, and he exchanged views on a variety of topics with the invitees,

elucidating on the logical excellence and supremacy of Islamic teachings.

On August 11th Huzur^{ra} together with the entourage left Toronto for a picnic in the park. Prior to the picnic Huzur visited Niagara Falls.

All the members were overjoyed being in the company of their beloved Khalifa. After lunch, Zuhr and Asr prayers were offered. After salat, Huzur generously and lovingly continued to spend time with the members and then at 5:30 pm he travelled by car across the Canada border to Buffalo, NY. From there he traveled by air to Washington D.C.

My Personal Meeting and Accounts Auditing

On August 12th Huzur^{ra} requested my presence and asked me to bring the accounts ledgers, which I took to the home of Sahibzada Mirza Muzaffar Ahmad. Huzur^{ra} reviewed the books and said the accounts were alright but as far as Moosis were concerned, some were not paying chanda (dues) on their actual and real income and there was a need to remind them. If they still did not pay chanda on real income, then their wasiyyat should be cancelled. Huzur^{ra} said that he should be kept informed in London of this issue and to ensure it has been addressed. Subsequent to this meeting I prepared a list of those members who were paying less chanda than their income, and I informed each of them about Huzur's directive by letter. When Huzur^{ra} reached London, he reviewed the list. Some of the members did pay their arrears and for those who were in default, their wasiyyat was cancelled.

Farewell Dinner in Honor of Huzur^{ra}

On August 12th, at the end of Huzur's^{ra} visit to America, a grand farewell dinner was arranged by the U.S. Jama'at at the Sheraton Hotel. This dinner was attended by representatives of many embassies and honorable citizens. Huzur^{ra} met all of them individually.

Khutba Juma

On August 13th, Huzur^{ra} arrived at the Washington D.C. Mission House and delivered an erudite khutba on the importance of attachment to khilafat, acting upon the Quranic commandments, and financial sacrifice. He also made a reference to his perusal of Jama'at accounts, and the instructions given to the Missionary In-Charge regarding Chanda Wasiyyat,

which would be enforced insha' Allah. Lajna members were reminded of the importance and consistency in observing pardah.

Meeting with Washington Post Reporter

After Juma prayers, a reporter from the *Washington Post* was granted an audience with Huzur^{ra}, who answered many questions about Khilafat elections, establishment of Jama'at Ahmadiyya and the number of Ahmadis in the U.S. In the end Huzur^{ra} gave a message to Americans about the importance of love amongst humanity.

The third meeting with US chapters

On August 14th, a third meeting with the U.S. chapters took place, which Huzur^{ra} presided over, wherein the outcomes of the previous meetings were presented and Huzur^{ra} graciously responded with exclusive guidance. Huzur^{ra} especially advised the chapters about the importance of training of the next generations. This meeting was held at the residence of respected Sahibzada Mirza Muzaffar Ahmad. Huzur^{ra} concluded the meeting with dua (collective silent prayer). Respected Mirza Muzaffar Ahmad offered dinner to all the participants.

Departure of Huzur^{ra}

On August 15th at noon there was a farewell meeting at Sahibzada Muzaffar Ahmad's residence and Huzur^{ra} continued to give important instructions and meet with visitors. Today was the day when Huzur^{ra} was going back to London. The time was spent in formal talk with the members and precious advice was tendered to servants of the faith. At 7:30 pm Huzur^{ra} and his entourage went to the airport. Many members were there to see their beloved master off; Huzur^{ra} shook hands with them all.

There were also lajna members at the airport to bid farewell to Hadhrat Begum Sahiba, who shook hands with them. Finally it was the time for Huzur^{ra} to have to leave his servants. After collective dua, musafa (handshake) and embraces, Huzur^{ra} departed for the airline lounge. At 9 pm Huzur^{ra} traveled from America to London on British Airways. Those left behind prayed for Huzur's^{ra} safety and returned to the Mission House. The details of this journey were published in the *Khalid* magazine in December, 1976 and January, 1977.

Missionaries & Amirs



Former Amir US Jamaat Sahibzada M.M. Ahmad (left) bidding farewell to Hadhrat Khalifatul Masih IV^{ra} (right)



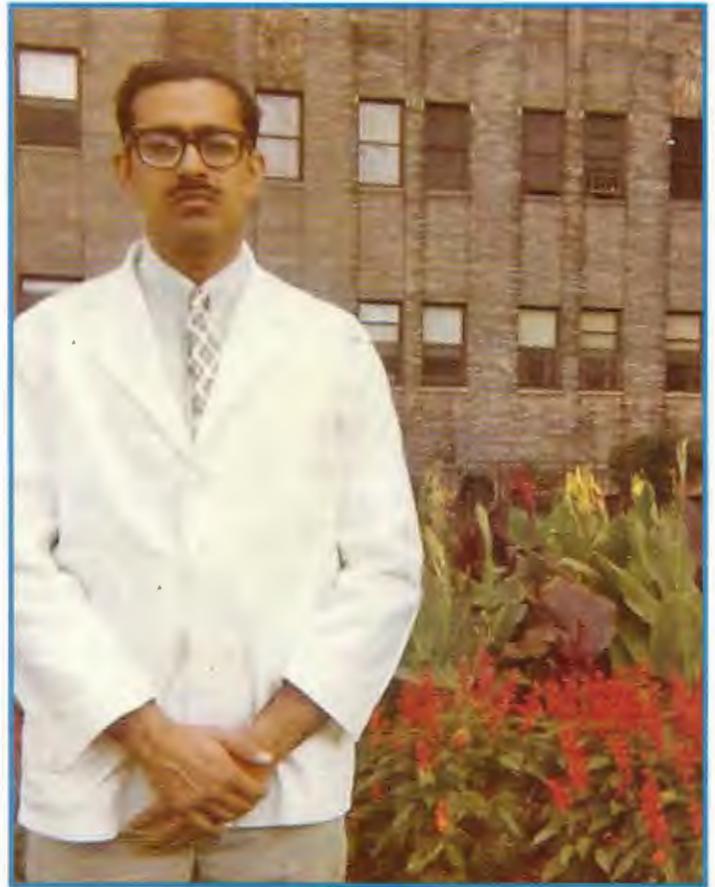
Former Amir US Jamaat Sahibzada M.M. Ahmad (left) at the 2000 Ansarullah Ijtema



Muzaffar Zafar Sahib, former Naib Amir, USA (left) handing a trophy to a young Tifl.



Left: M.M. Ahmad (right) receives Dr. Henry A. Kissinger (left) at Islamabad Airport during Kissinger's time in the Nixon/Ford Administration as Advisor of National Security



Dr Ahsanullah Zafar, current Amir, USA while doing an internship at The University of Medicine and Dentistry of New Jersey



Muzaffar Zafar Sahib, former Naib Amir, USA (left) at a Khuddam Ijtema



Dr Ahsanullah Zafar, current Amir, USA at an Annual Jalsa Salana



Left to right: Mohammad Siddique Gurdaspuri, Sheikh Mubarak and Ataulah Kaleem

Maulana Attaullah Kaleem:

A Warrior of Islam who Served the Faith in Five Continents

Sadiq Bajwa

Maulana Attaullah Kaleem was a renowned and excellent scholar, missionary, and lover of Islam. He dedicated his life for the service of Islam in 1942, and passed away on January 07, 2001, at the age of 78 years, while still fulfilling his duties with extreme dedication. He was born to Siraj-ud-Din's household on September 28, 1922, in the Indian town of Amritsar. He was educated at Taleem-ul-Islam Primary School, Madrassah Ahmadiyya, Jami'a Ahmadiyya, Jami'a Waqfeen, Qadian, Jami'a Ahmadiyya, Ahmad Nagar, and Jami'st-ul-Mubashireen. These six named establishments are institutes of religious education in India, serving those who choose to become life devotees of Islam. He acquired his diploma of Maulvi Fazil (certification to teach in religious education) and a Bachelor of Arts degree from Punjab University. According to Maulana Kaleem, during his educational period, he was an average student, but Allah always showered His blessings on him. He was not only an excellent writer and orator of Urdu, but was also a high-class author and speaker of English and Arabic. The subject matter of his speeches and writings was easily comprehensible, effective and well-liked by readers and audience alike.

The era of preaching in Ghana, which was then called the Gold Coast, started in 1951. Maulana Kaleem spent nineteen years in Ghana serving Islam, six years in Rabwah, at the center of the Ahmadiyya Movement, six years in America, eight months in the South American countries of Surinam, Trinidad and Guyana, eight years in Germany, and one year in Palestine. Thus he spent his life in the service of Islam in five continents of Asia, Europe, Africa, North and South America. In addition to serving as Amir (national president) and Missionary Incharge of various countries, he also had the honor of serving as the first secretary of the

Missionary pool, Hadeeqat-ul-Mubashireen, and the Vice-Principal and the Honorary Principal of Jami'a Ahmadiyya, Rabwah.

Maulana Kaleem was married twice. His first wife was Naseema Begum, who was his companion for 53 years. He had two sons and four daughters with her, who are all residing in Virginia, USA. Three years after the death of Naseema Begum, he married Nasira Qureshi, who is currently residing in Germany. He had a simple, pleasant personality, devoid of formality or ostentation. He liked to eat simple food, and always dressed in a neat manner. He was a very humble person, a devout worshipper, and extremely God-fearing. He conversed in the language of the common man, which was simple, informal and full of dignity. Despite his limited resources, he always took care of the needy and helped them as much as possible. He maintained deep concern for social welfare, and felt pride in working for needy men and women.

Maulana Kaleem possessed deep love and affection for the Centers of the Ahmadiyya Movement in Qadian and Rabwah. It was this love that would take him to Qadian. In addition to speaking at the Annual Conventions there, he also had the honor of presiding over various sessions of them over the years.

During his tenure in Ghana, he presented the Holy Qur'an and other Jama'at literature to two Prime ministers, two Presidents, other high government officials of Ghana, as well as five prime ministers and presidents of three other countries who visited Ghana. Because his stay in Ghana spanned over a period of nineteen years, the students of the schools and colleges which he visited and spoke at, later became the teachers in those schools. Therefore,

when he went to speak at one of the secondary schools, the principal introduced him in these words, "I have known Kaleem Sahib from my student days, when he would come to speak at my college." Similar feelings were expressed by one minister of the Ghanaian delegation, the Honorable Saeed Wasahib, at the 1997 Annual Convention in Britain. He said, "Kaleem Sahib is the one who inducted me into Jama'at-e-Ahmadiyya. He came to speak at my college when I was a student there."

Maulana Kaleem was one of those extremely fortunate people who were honored with the affection and guidance of three khulafa. He was given a turban as a gift by two khulafa for his excellent performance in the service of Islam. Hadhrat Musleh Maud, Khalifat-ul-Masih II^{ra} would always meet him with great affection and would remember him as "Our Kaleem". Hadhrat Khalifat-ul-Masih III^{ra}, during his tour of Ghana in 1970, presented Maulana Kaleem with his turban that he was wearing at that time. When, on June 17 1970, Huzur^{ra} mentioned the names of the missionaries who would attain a lofty status Maulana Kaleem's name was included in the list. In 1970, Huzur^{ra} invited Maulana Kaleem and his wife to Qasr-i-Khilafat (his personal residence), and after lunch, offered him the honor of sitting on Hadhrat Masih-e-Maud's^{as} bed.

Hadhrot Khalifatul Masih IV^{ra} always greeted him with affection and gave him very important tasks. He presented him with a turban as a gift in 1987. He expressed his pleasure on Maulana Kaleem's excellent work in America in his letter (number 11581), dated December 11th, 1983, in these words, "Masha'Allah, your period of leadership in America has proved to be a blessed one from all views, and the Jama'at has progressed alot. *Allah-umma zid fa zid!*"

Hadhrot Khalifatul Masih IV^{ra} also expressed his pleasure on Maulana Kaleem's stay in Germany. In his letter (number T-1874) dated April 12th, 1993, he wrote, "May Allah Ta'ala enhance the excellence of

your performance and reward you with grace. May He increase your knowledge and action, may He polish your faculties, and reward you with a lofty status for your services, Ameen."

In his letter (no. 11379), dated February 1st, 1996, Huzur^{ra} commented on a report sent by Maulana Kaleem in these words, "Masha' Allah, you leap like lions in response."

Hadhrot Khalifat-ul-Masih III^{ra}, toured the United States in 1980, which was an extremely successful tour by the grace of Allah Ta'ala. Maulana Kaleem was the Amir and Missionary- in- charge of America at the time. Huzur^{ra} expressed his pleasure at the success of the tour.

During his stay in America, Maulana Kaleem spoke at 19 colleges, universities and other educational institutions and brought to light the brilliant views of Islamic teachings during the question and answer sessions. Through TV programs, radio broadcasts, and letters and articles in the newspapers, he tried to dispel the misconceptions about Islamic teachings and informed American citizens of the beautiful and easy way to understand and act upon teachings of Islam. Publication of two American monthly magazines, *Al-Noor* and the *Ahmadiyya Gazette*, as well as the re-organization of the Ansarullah auxiliary debuted through Maulana Kaleem's efforts. Financial sacrifices increased two-fold during his tenure. He was the first missionary who was viewed on American television. During his tenure, 40,000 copies of the Holy Qur'an were printed and distributed in America, but were sent to other countries as well. On instructions from Hadhrot Khalifatul Masih III^{ra} these copies were sold at cost price, and were also placed in guestrooms of famous American hotels. In addition to articles, letters, propagational tracts and pamphlets, 18 books were also printed and distributed on an as needed basis.

It seems appropriate to put in words here the feelings expressed by missionaries and other people who worked with Maulana Kaleem during his era of

Amarat (Presidency) in America:

Working with Kaleem Sahib provided me with spiritual nearness and an increase in a personal relationship with him. If elucidation of the word darvesh (student of Islam) is intended, then he was a darvesh in practice and a mirrored image of one. I always found him in recital of praises of Allah. He was an agile and living image of a Momin (believer) in contentment, simplicity, loyalty, always concerned with preservation of the sanctity of Jama'at and calling others towards Allah. He was a renowned and excellent scholar of the Ahmadiyya Movement. Arrogance and vanity never crossed his path. He possessed a very humble nature. However, he always spoke fearlessly when it mattered. His speeches were argumentative and effective; he arranged the subject matter very carefully, resulting in the audience always listening to his speeches with rapt attention. His voice could be heard clearly without a loudspeaker, even in a crowd of 200-250. In his sermons and instructional sessions, he knew how to use the subject in a suitable and proper manner, which included references from the Holy Qur'an, Ahadith of the Holy Prophet^{saw}, excerpts from the books of the Promised Messiah^{as}, and his sayings. His way of expression was simple, easily understandable, and impressive. Neither did he speak in a very slow tone so as to make people fall asleep, nor did he speak so hastily that it would be difficult for people to understand. It was always appealing and effective.

He would give dars-ul-Qur'an (reading and commentary of the Holy Qur'an with explanation) at Masjid Mubarak, Rabwah, during Ramadan, where he would mostly quote from the Promised Messiah's^{as} commentaries. This was a distinct quality and fashion of Maulana Kaleem by which he was recognized. He lead a very successful life as a missionary and proved that undoubtedly he was a content and humble person with a deep desire in his heart to spread Allah's religion. He was a diligent observer of salaah (prescribed prayer) and tahajjud, (supererogatory prayer) resigned to the will of Allah, and a God-fearing warrior. He was extremely careful when spending Jama'at funds. Allah provided him with an opportunity to serve in different nations for

a long period. There is a large population of Pakistani youth in Germany, for whose training an active scholar like Maulana Kaleem was needed. Therefore, he performed this divine responsibility with wisdom and prayers. These young men were always impressed by his personality.

He possessed a simple but refined nature and was a very caring person. He always treated his subordinates with compassion and ignored their shortcomings. He wished for their good welfare from the depths of his heart. That is why his displeasure was full of love and why he always tried to console them afterwards. However, he never compromised the dignity of his faith at any cost.

Respected Kaleem Sahib was among the seasoned, simple and practicing scholars that we encountered in America. He was an extremely simple, patient and resigned person. He was tall, with a firm build, a bearded face on a wheat complexion, a fine nose, bright eyes and a wide forehead. He was dignified and sociable, a man of few words. He spoke with comprehension and clarity. Even at the age of 70 or 72, he was very alert and fast paced. His spine did not arch, nor did his pace slacken. There was such pleasantness in his speech and advice, that one did not want to part company with him. After listening to some unpleasant domestic arguments, he would bring forth a valuable collection of gems of advice and would present these to the arguing person with extreme affection. He was a very affectionate, kind, generous person, who had a full grasp of affairs. Forceful expression of words and prayers was his outstanding quality. In spite of being of pure Punjabi origin, he spoke and wrote beautifully in very refined Urdu. He held unbiased and sincere sympathy for everyone, which cannot be found anywhere except in Ahmadiyyat. Even today, eyes become moistened with the memory of this well-wisher, and one prays for him.

Maulana Kaleem started the publication of *The Guidance* from Ghana, *Al-Noor* and the *Ahmadiyya Gazette* from America, *Akhbar-i-Ahmadiyya*, *Nur-ud-Din*, *Khadijah*, and *Gulshan-i-Ahmad* from Germany. He published 18 books in English and Urdu, some of which were also translated into other languages.

Hadhrat Maulana Shaikh

Mubarak Ahmad

October 10, 1910 - May 9, 2001

— Dr. Fazal Ahmed

Hadhrat Maulana Shaikh Mubarak Ahmad Sahib was born in Shujabad, District Multan. His father's name was Hadhrat Shaikh Muhammad Din, a companion of the Promised Messiah^{as}. Maulana Shaikh Mubarak Ahmad devoted his life to the propagation of Islam, beginning as a young boy of just 15. He was a tall, graceful figure with a charming smile and pleasing manners. He was deeply devoted to the study of the Holy Qur'an, which he recited in soft, pensive tones. A prolific writer, he left a legacy of 24 works in Urdu, English, Swahili and Kituyu.

Shaikh Sahib was in his best form in religious discussions. Among his adversaries was the famous Reverend Billy Graham, who boasted of healing powers. In March 1960, during one of his renowned visits to Africa made at the behest of President Eisenhower, the Reverend Dr. Graham made negative remarks about Islam. He was promptly challenged to a prayer debate by Shaikh Sahib to "determine who it is blessed with God's grace and mercy and who it is upon whom His door remains closed." Shaikh Sahib suggested that some patients who had been diagnosed of incurable diseases by the medical practitioners of Kenya should be allocated to the reverend evangelist and some to the flag-bearer of Islam in Kenya, Shaikh Sahib. Both the antagonists should pray to the Almighty God for the recovery of their respective group of patients. That party's religion would be considered as the true religion of God whose patients were cured. If the Reverend Graham declined, Shaikh Sahib argued, it would be proved to the world that Islam is the religion that is capable of establishing man's relationship with God. This challenge was published in the *East African Standard*, *The Sunday Post*, *The New York Times* and a host of other papers. However, in spite of repeated cables from his

fellow Pentecostals in the US, the Reverend neither picked up the gauntlet nor offered any comment to the press (Shaikh Mubarak Ahmad: Kaifeyaat-e-Zindagi).

Shaikh Sahib paid special attention to the moral and spiritual upbringing of the young children of the Jama'at by supervising their tarbiyati camps and authoring a series for them entitled "Lessons in Islam." One of his most distinguished students was Shaikh Amri Abedi of East Africa. With Hadhrat Shaikh Sahib's spiritual mentoring, this righteous man rose to become the Mayor of Dares Salaam and later, the Minister for Community Development and National Culture. In his memoirs Shaikh Abedi wrote of the many instances of the fulfillment of Hadhrat Shaikh Sahib's dreams and prayers.

The following narration of the brief accounts of Hadhrat Maulana Shaikh Mubarak Ahmad's life has been drawn from his memoirs entitled *Kaifeyaat-e-Zindagi*, *The 50th Jalsa Salana Souvenir*, and *Biography of Shaikh Amri Abedi* written by his son Shaikh Bakri Abedi.

Asia

After graduating from the Missionary College in Qadian Hadhrat Shaikh Sahib served missionary assignments in Ludhiana, Calcutta, Lahore, Rampur, Peshawar, and Srinagar, Kashmir. In one of his speeches on the occasion of the Jalsa Salana, Qadian, 1933, Hadhrat Musleh Maud^{ra} noted with pleasure the acumen possessed by new missionaries including Shaikh Sahib.

Africa

Hadhrat Shaikh Sahib left Qadian for East Africa on November 11th, 1934. He was the first Ahmadi

Missionary in charge in East Africa. The East African Times published an article on Hadhrat Shaikh Sahib. It has been summarized below:

“In November 1934 Shaikh Mubarak Ahmad arrived in Nairobi. In his typical Punjabi dress and green turban he attracted attention as he moved about in the town. The non-Ahmadiyas had called out from India one of their Maulvis (religious scholars), Lal Hussain Akhtar by name, who contended that the Ahmadiyya interpretation of some doctrinal points of Islam was not correct. A debate was arranged between him and the Shaikh in the open ground, which is now occupied by Sir Ali Muslim Club. People attended it in swarming numbers. As the Shaikh and the Maulvi exchanged their arguments in turns, enthusiasm ran high among the audience. Somebody from the maulvi’s party hit the Shaikh with an orange striking him on the face while he was driving home. But the Shaikh had made his mark as a speaker and a theologian...”

In Tabora an African Ahmadiyya Community formed and flourished under his care and, besides starting a school for their children’s education, he installed a printing press and built a mosque in the town. Stones for the new mosque were all hewn by African Ahmadi volunteers and it was a sight to see them every morning carrying the stones on their heads and marching in a long line to the site of the building for months on end.

It is in Tabora that he mastered the Swahili language and started translating Ahmadiyya literature into it. The first book which he published in Swahili was Safina ya Nuhu, a translation of one of the enlightening and soul stirring books, Kisht-e-Nuh, written by the Promised Messiah, the Holy Founder of the Ahmadiyya Movement in Islam, peace be on him. The translation captured a good deal of the force and beauty of the original text and won a warm applause from the Africans for its sublime effect.

Then he undertook the gigantic task of translating the Holy Qur’an which took him nearly 17 years to complete. It was published by the Standard Press, Nairobi in 1953. Maulana Muhammad Munawar,



and Shaikh Kaluta Amri Abedi had both assisted in revising the translation of the Holy Qur’an. The event was unique in that never before had a Muslim rendered the Holy Qur’an into an African language (Canon Dale, a European had produced a Swahili translation but it was more of a critical work than an unbiased and true translation). Africans considered it a great contribution to the Swahili literature and highly appreciated it. The translation is in great demand not only in Kenya, Uganda and Tanganyika but also in Congo and Rhodesia.

USA

Maulana Shaikh Mubarak Ahmad took over as Amir and Missionary-in-Charge on November 26, 1983. The foremost task assigned to him by Khalifatul Masih IV Hadhrat Mirza Tahir^{ra} was to launch a scheme to establish major Ahmadiyya Centers in the five important cities of Washington DC, New York, Detroit, Chicago and Los Angeles. The most celebrated highlights of Shaikh Sahib’s tenure were the visits of our beloved Hadhrat Khalifatul Masih IV^{ra} to USA. He first visited in 1987. Huzur^{ra} again graced this land on the occasion of the Centennial Celebrations of the Ahmadiyya Jama’at in 1989 and, later, on the occasion of the

Jalsa Salana of the US Jama'at that same year. Shaikh Sahib undertook extensive planning sessions for the blessed visit of Hadhrat Khalifatul Masih IV^{ra}. A well-designed security plan was put into operation. The Thanksgiving Celebration of the 100th Anniversary of the Ahmadiyya Muslim Community was held on March 23rd, 1989. The celebrations were held in a par excellence style in every Jama'at in the USA. Public gatherings and wide-scale media coverage was arranged under the directions of Shaikh Sahib. A specially prepared press kit was released to all major press agencies. A special souvenir magazine commemorating the Ahmadiyya Centennial Celebrations was published. For the first time a large exhibition was set up at the University of Baltimore, Maryland, the venue of the annual convention that year.

Another important assignment given by Hadhrat Khalifatul Masih IV^{ra} during Shaikh Sahib's tenure was the preparation of index of the 5 Volume Commentary of the Holy Qur'an by the Lajna Imaillah USA. The mosques in Cleveland, New York, Los Angeles, Portland and Willingboro and the mission house in Zion were opened and the lands for the mosques in Detroit, Houston, New Orleans and the National Mosque were acquired under his leadership. The foundation stone for Baitur Rahman Mosque and National Headquarters Complex building was laid by Hadhrat Khalifatul Masih IV^{ra}. Distribution of the audio cassettes of Khutabat (sermons) of Hadhrat Khalifatul Masih IV^{ra} was started. Thousands of flyers and brochures were printed and distributed in a well-planned tabligh campaign. Regular dialogues were held with the West Minister Theological Seminary in Philadelphia every month for over three years. Shaikh Sahib attended most of them. He delivered lectures to schools, churches, and at the University of Pennsylvania and Gettysburg College. Professor Louis J. Hammond of the Gettysburg College wrote "An Introduction to Ahmadiyyat" at the request of Maulana Shaikh Mubarak Ahmad. The global marketing of the 5 Volume Commentary of the Holy Qur'an was launched. The Greek translation of the Holy Qur'an was rendered by the wife of Dr. Rahman.

Retirement

Maulana Shaikh Mubarak Ahmad retired in 1990, but remained active in the service of Islam in various official and personal capacities. He was assigned the duties of the Secretary of the Mosque and Africa and India Fund. He traveled from coast to coast, sometimes even house to house to collect substantial contributions. These, like his other missionary efforts, won him special favor and blessed prayers of Hadhrat Khalifatul Masih IV^{ra}.

Hadhrat Shaikh Sahib's progeny consisted of one son and three daughters from his first wife and a daughter from his second marriage. His stepchildren—three sons and a daughter—were equally devoted to serving him all his life. He had 13 grandchildren. His wife, Mohtarama Safia Begum Sahibs, his daughter Farida and her husband Mr. Khawas Bhatti Sahib served him devotedly.

In his last address to the US Jama'at on his retirement he said:

...What has been done in this great country and other parts of the world during my assignment of nearly 60 years has been done through the sheer mercy of the Almighty Allah and the special prayers of Hadhrat Khalifatul Masih of the time, and through his guidance. I was lucky and fortunate and honored to have served three very revered and beloved Khulafaa in four different continents of the world, namely, Asia, Africa, Europe and America. I have pondered very seriously again and again upon my limitations and have come to the conclusion that I am but nothing. The real source of my salvation is the grace of Allah and the prayers of my revered Khulafaa, my parents, my teachers and my friends. May Allah bless them all and you as well.

Shaikh Mubarak Ahmad: Kifayat-e-Zindagi

After a prolonged illness Hadhrat Maulana Shaikh Sahib passed away leaving a spiritual legacy of devoted service to Islam and Ahmadiyyat in six countries. Let us join in saying amen to the special prayers offered by our beloved Supreme Spiritual Leader Hadhrat Khalifatul Masih IV^{ra} for Shaikh Sahib: "May the Almighty Allah accept his life-long sacrifices and services out of His grace and admit him into the loftiest station in Jannatul Firdous."

Hadhrat Sahibzada Mirza Muzaffar Ahmad

Zahir M. Ahmad

Hadhrat Sahibzada Mirza Muzaffar Ahmad, known to his friends as MM and his colleagues and admirers as Mian Sahib, was an Ahmadi Muslim legend. In this article, I will first draw a brief sketch of his illustrious life and then share some personal experiences, including reminiscences of the visits of Hadhrat Khalifatul Masih III^{ra} and Hadhrat Khalifatul Masih IV^{ra} to the United States.

Life Sketch

Hadhrat Sahibzada Mirza Muzaffar Ahmad was born in Qadian on February 28th, 1913 to QaMr. ul Ambiya Hadhrat Mirza Bashir Ahmad^{ra} and Hadhrat Syeda Sarwar Sultana Begum, making him a grandson of the Promised Messiah^{as}. He acquired his early education in Qadian and was sent to attend Government College, Lahore for a degree in law. After completing his studies, he competed for the very prestigious Indian Civil Service Exam. By the Grace of Allah, he passed the exam and headed to the United Kingdom for higher education. He attended Oxford University and completed his studies there.

After returning to India, he married Sahibzadi Amatul Qayyum, daughter of Hadhrat Musleh Mau'ood^{ra}. He joined the Indian Civil Service where he held important portfolios before opting for Pakistan at the time of partition in 1947. Once he joined the Civil Service of Pakistan, commonly referred to as CSP, he swiftly rose through the ranks. Among the portfolios he held were: Secretary Finance West Pakistan, Additional Chief Secretary West Pakistan, Federal Secretary Commerce, Federal Secretary Finance, Minister of Planning and Minister of Finance.

Upon completing his career with the Government of Pakistan, he headed to the World Bank as the Executive Director for the Middle East and Pakistan. He retired from the World Bank in 1984. During his tenure at the World Bank, he also served as the Executive Secretary of the Joint Ministerial

Committee of the World Bank and the International Monetary Fund.

The final chapter of his life, and the one most revered by him, began when he was appointed the Amir of the USA Jama'at in 1989 by Hadhrat Khalifatul Masih IV^{ra}. All his life he had preached the creed, "I will give precedence to my faith over all worldly objects." Allah provided him with the formal opportunity to serve the cause of his faith, Ahmadiyyat, the true Islam. Once given the opportunity, he never looked back and at age 76, with failing health, he embarked on a 13-year journey, enhancing the condition of the Jama'at in every way.

Love of Allah, the Holy Qur'an and Holy Prophet^{saw}

If one has to describe Hadhrat Mian Sahib in one sentence, it would be that Taqwa, or fear and love of Allah ruled his every action. His love for Allah ran so deep that the mere mention of the name of Allah would bring tears to his eyes. It was easy to assess his love for Allah as he treated the word of the Holy Qur'an with utmost respect. He did not even allow us to sit or stand in a way that our backs were towards the Holy book. He read the Qur'an several times a day and read all the different commentaries that have been rendered. Most copies we have at our home have extensive handwritten notes on them.

His love and devotion to the Holy Prophet of Islam, Hadhrat Muhammad Mustafa^{saw} was evident during the speeches he delivered on the subject of Zikre-Habib (remembrance of a beloved one). It was his favorite subject and despite the fact that he had written those speeches many times, he would become extremely emotional and consumed while preparing and delivering those speeches.

Love for the Institution of Khilafat

Since this article is to be included in the issue to celebrate the blessings of Khilafat, I will concentrate on this aspect of Hadhrat Mian Sahib's personality.

His devotion to the institution of Khilafat was of such a nature that, when I asked Hadhrat Khalifatul Masih IV^{ra} for a quote to be placed on his tombstone, Huzur^{ra} wrote back and said, “You should write it yourself and add on my behalf the following: ‘He was a complete devotee to the Khilafat-e-Ahmadiyya; his unwavering love, obedience and devotion to the institution was that of such high magnitude that, as a younger brother, I often felt embarrassed.’”

While on the subject, I would like to share an incident that will adequately express this point. Hadhrat Mian Sahib spent the last nine years of his life in pain due to a back condition. At times it was difficult for him to walk a long distance. Once, we were at Dulles Airport on our way to see our beloved Imam, Hadhrat Khalifatul Masih the IV^{ra} off to London. As I was walking with Huzur^{ra} for security reasons, Huzur^{ra} asked me as to the whereabouts of “Bhai,” a term used in respect for older brothers. I informed him that due to his back and leg pain he was left behind. Huzur^{ra} turned back and started to walk. When we saw Mian Sahib, he was walking gingerly with a group of people and was clearly in pain. One of his assistants was walking with a wheelchair behind him. Huzur^{ra} very lovingly asked “Bhai” to have a seat in the wheelchair. Mian Sahib turned to him and with a very grateful look asked, “May I?” He did not feel comfortable sitting down without his Khalifa’s permission and even when he obtained the Khalifa’s permission, he felt uncomfortable sitting down while his Khalifa was still standing.

It was an experience within itself when Huzur^{ra} would graciously agree to visit the U.S., Mian Sahib would immediately go into overdrive. The first visit of a Khalifa to the United States was in 1976 (the visit of Hadhrat Khalifatul Masih III^{ra}). Most of the visit was spent in the Washington and New York areas. While in Washington, Huzur^{ra} graciously accepted Mian Sahib’s invitation and stayed at our home. I was young and I had never had an experience of hosting a Khalifa. That was the first time that I felt the intensity of Mian Sahib’s love for Khilafat. Hadhrat Khalifatul Masih III^{ra} and Mian Sahib were very good friends as they grew up together at the home of Hadhrat Amma Jan^{ra}. It was customary that the firstborn son of her sons lived with her. The friendship between Hadhrat Khalifatul Masih III^{ra} and Mian Sahib grew even stronger as they both headed to the United Kingdom for higher education. Despite

being first cousins, having a long history and deep friendship, Mian Sahib always demonstrated the highest level of respect and reverence for Huzur^{ra}.

Jama’at USA was not nearly as organized in 1976 as it is now. Mian Sahib went through painstaking details in preparing for Huzur’s visit. A comprehensive agenda was prepared that included Jama’at events, receptions and meetings with the dignitaries and a program for Huzur’s^{ra} entertainment.

Among the highlights of the trip was a major reception at the Washington Hilton, a trip to Monticello, Virginia, a trip to Longwood Gardens, New Jersey and a trip to the Shenandoah Valley. The Qafila (entourage of the Khalifa) used to be short and simple back then. Mian Sahib drove his own car with Huzur^{ra} in the front passenger seat and Hadhrat Begum Sahiba with Sahibzadi Amatul Qayyum Begum in the back seat. I drove the second car with Muzaffar A. Zafar and two security guards. The third car followed with members of Huzur’s staff. Hadhrat Khalifatul Mashi III^{ra} paid his second and last visit to the United States in the summer of 1980.

Hadhrat Khalifatul Masih IV^{ra} visited the US six times. Each time while in Washington, he was Mian Sahib’s guest. As soon as Huzur’s^{ra} visit was announced, regardless of his health, Mian Sahib would vigorously begin the preparations.

Those of us here who worked with him would remember that he did not leave any leaf unturned. He personally went into every detail of the visit. Throughout the preparation process, his first priority would be Huzur’s^{ra} comfort and convenience.

I recall Huzur’s^{ra} visit of 1989. Mian Sahib was ill and he told me to go to New York to receive our beloved Imam. Once Huzur^{ra} arrived at the home where he was staying and reviewed the program, he called me to the room where he was sitting. He said that he had a dilemma. While he fully understood and appreciated that Mian Sahib made the program keeping his comfort and convenience in mind, he felt that the program should be changed to accommodate a “mulaqaat” (audience) with individual families instead of a group “mulaqaat”. He said that his dilemma was how to change the program without hurting Mian Sahib’s feelings. He graciously assigned this task to me. Once I had a talk with Mian Sahib over the phone, Huzur^{ra} summoned me back to his

room and asked how it went. I informed him that it went very well, which he was happy to learn and then asked me how. I told Huzur^{ra} that I called Mian Sahib and told him the truth - that Huzur^{ra} wanted to change the program but, out of respect and love for Mian Sahib, was hesitant to change it. Mian Sahib was happy to learn of the love and respect and told me to immediately change the program according to Huzur's^{ra} wishes. To me, the interaction of mutual love and respect was a lesson to be learned.

While on the subject of mutual love and respect, please allow me to recall a statement Huzur^{ra} made regarding Mian Sahib during one of his speeches at the U.K. Jalsa (convention) Huzur^{ra} said,

“You all know M.M. Ahmad Sahib with all he has done in this world, his spiritual achievements are far greater than his worldly achievements.”

To say that about an ordinary person is significant enough, but to say that about a person who has scaled the worldly heights really means something.

I will end this section of the article by recalling a statement Mian Sahib made to me and Sahibzadi Amtul Jamil Begum Sahiba during the last days of his life. Every time I recall that moment, my heart goes out to him and my eyes fill up with tears, as they are right now as I write this. He turned to his bedside table and took out a brown envelope. He held it close to himself and said, “*Yeh Meri Zindigi Ka Sarmaya Hai*”, which means “*This is the asset of my life*”. These were letters written to him by Huzur^{ra}. Once again, this statement was coming from a man who had gained and achieved so much in life and was decorated by the government of Pakistan with two of the country's highest medals awarded to a foreign dignitary. This in itself speaks volumes about his priorities in life.

Desire to work for the cause of Ahmadiyyat

As I mentioned before, M.M. Ahmad Sahib preached and lived the creed “I will give precedence to my faith over worldly objects”. If one examines his life, it does not take long to see that he lived that slogan to its fullest with every breath Allah gave him on this earth. Whether being part of a committee, head of a committee or as bearer of the final title of the Amir USA (which he held for 13 years), he was committed

to the cause of Ahmadiyyat, the true Islam, and his life was an example for us to follow. He would wake up and I could hear his physical pain as he made his way to the shower. I could hear his pain as he struggled to get into his clothes, which were always impeccable – his tie matching the handkerchief in the pocket and the socks and shoes matching everything else. I would hear his pain when he made his way down the steps of the house and into the garage. However, I would never hear or see his pain when he spent hours upon hours in his office or chairing a long meeting or at the Majlis-e-Shura or at the Jalsa. His desire and commitment to improve and enhance the condition of the Jama'at would take over and would work far better than any painkiller a doctor could prescribe. He asked the members of the Jama'at to ask themselves this question, “What have I done for my faith today?” I know he asked himself this question everyday.

Love and respect for the devotees and the workers of the Jama'at

He had a very soft spot for the people committed to the work of the Jama'at, especially the devotees. You may have read Maulana Syed Shamshad Nasir's article in which he shares the events of his first meeting with Mian Sahib. Maulana Syed Shamshad Nasir approached Mian Sahib at Heathrow Airport and introduced himself as the new missionary on his way to the US. After a few minutes of the introductions, Mian Sahib boarded the plane with his wife. Maulana Syed Shamshad Nasir also boarded the same aircraft. According to Maulana Syed Shamshad Nasir, Mian Sahib visited his seat several times during the flight inquiring about his well-being. When the plane was about to land, Mian Sahib went back again and told Maulana Syed Shamshad Nasir that as he would be exiting through the diplomatic exit, Maulana Syed Shamshad Nasir would not be able to see him. However, Mian Sahib would, upon exiting, make certain that a Jama'at representative was there to receive Maulana Syed Shamshad Nasir. If he did not see anyone, then he would wait for Maulana Syed Shamshad Nasir. Once Mian Sahib confirmed that Maulana Sheikh Mubarak Ahmad was at the airport along with his assistant, Mian Sahib went back into the immigration area and confirmed the same with Maulana Syed Shamshad Nasir, before leaving the airport.

Once Mian Sahib was attending a wedding dinner

for the son of Malik Masoud Ahmad and, while climbing onto the stage, he slipped and hurt himself. He continued to climb up and sat through the dinner and dua (collective silent prayer). While driving home, he mentioned that he had hurt his leg. I called my brother-in-law, Dr. Ashfaq Hasan, who is



an orthopedic surgeon, and he was kind enough to drive to our house at 1 a.m. He treated Mian Sahib's wound and told me that he should be taken to the hospital first thing in the morning. The words he used were: "This could be life threatening for someone with his age and medical history". When I asked Mian Sahib why he did not tell me about it at the dinner so he could have received medical assistance three hours earlier, he said "Malik Sahib is such a hard working devotee; I did not want to spoil his special day."

Caring for the underprivileged

Mian Sahib possessed great virtues. There is not enough time to do justice to all of them. However, I will attempt to discuss a few. Some of you have read an article written about him in the *Al Fazl* newspaper. This article shows several of his characteristics and I would like to share them with you. The writer recalls the time when a friend of his, who felt that some injustice was done to him, expressed a desire to take

his case up to the commissioner of the district. Both of them decided to travel and seek audience with the commissioner and present their case. When they arrived at the office, they saw that several people were sitting outside waiting their turn. Most of these people were influential personalities. Since they had no appointment, they did not think they had a chance. One of them wrote a note in which he stated that we are poor people and have traveled a great distance to seek your audience. The attendant came right back and asked them to proceed to a door on the side of the building. When they knocked on the door, a young man opened it and invited them in. He asked them if they had had their meal since they had been traveling a great distance. They responded by saying that they were only to see the commissioner and if the young man could arrange that they would be very grateful. The young man went out of the room and returned with a tray of tea and biscuits. Once again, the visitors requested to see the commissioner. The young man smiled and said:

"I don't know which commissioner you want to see; for this district, I am the commissioner". I chose this incident as it shows Mian Sahib's compassion for the underprivileged and justice. It also shows his sense of hospitality and humor.

Respect and consideration for others

Mian Sahib was a very considerate and gracious person. He always tried to safeguard the interests of others. In this respect I would like to share two incidents. While we were visiting Islamabad in 1993, we received a call from the Presidency. Mr. Ghulam Ishaq Khan wanted to visit my mother. Once Mian Sahib learned about this, he immediately asked my mother to call her and tell her that instead of Mr. Ishaq coming to the Jama'at guesthouse, where we were staying, my mother would visit her at the Presidency. His concern was that with all the anti-Ahmadi propaganda, it would not be in the President's political interest if the first lady visited.

On another occasion, while I was driving him to a

lunch he was hosting for the visiting Finance Minister of Pakistan, I mentioned to him that whenever we visit Pakistan, the Finance Minister always has a dinner for us at his residence and we should also invite him to our home rather than to a restaurant. He turned to me and said: "Do you think I don't want to invite him to our home? If I invited him, the Pakistani press and religious fanatics will not leave him alone."

In both cases, his concern for their welfare was given precedence over his desire to invite his friends to his home.

While on the subject of his concern for others, let me share an incident that occurred when President Yahya Khan was in Washington for treatment after being released from house arrest under Bhutto's regime. Mian Sahib visited him in the hospital on a regular basis. He tried his best to attend to any needs that the former President and Mr. Yahya Khan may have had. On several occasions, he drove him to our home in order to spend a day out of the hospital. On their departure from Washington, Mr. Yahya Khan pointed to the sky and said, "Oh Allah! If Muzaffar Ahmad is a Kafir, make this entire world Kafir."

He was also a very gracious man. He gave new meaning to the Urdu saying: '*Phal- daar Darakht Hamesha Jhukta Hai*' i.e. a tree loaded with fruit always bows down. On a number of occasions, if he felt that he had been unfair to me or any other member of the family, he would come up to us and, without making any excuses or giving any reasons, simply say, "I was wrong, please forgive me". One could clearly see that he meant every word of it. He was also very gracious in appreciating any little service that anyone could provide for him.

I remember him thanking Siddique who took care of him. He was genuinely grateful to my mother, Sahibzadi Amatul Qayyum, Sahibzadi Amtul Jameel, Tazeen and even the children, Muhammad and Mariam. He was extremely grateful to the members of the Jama'at for all the prayers and the sincere love they showed him through the years.

Humility

No discussion about Mian Sahib would be complete without a discussion about his humility. Here I will give three examples. Once he returned to

Sialkot where he had been a very popular deputy commissioner. At the time of his return, he was the additional Chief Secretary of the entire West Pakistan. At his arrival, when he saw the welcoming arrangements, he turned to the then deputy commissioner and asked, "Are you awaiting a VIP?" The commissioner turned to him and said, "Yes sir. We were awaiting you."

Various comments have been recorded regarding his humility. In his article, Farhan Ahmad Sahib writes, "A legendary man asking an insignificant young man like myself about life does not happen often. But when humility and grace are woven deeply in your heart and your name is Mirza Muzaffar Ahmad, it happened quite a bit."

You may recall on the 50th birthday of Pakistan, there was a souvenir published by the US Jama'at. This contained brief descriptions and photos of Jama'at members who had contributed to the cause of Pakistan. If you look at the souvenir, you will see that there is no mention of Mian Sahib. As he was publishing it, he did not think that it would be appropriate to mention himself.

On another occasion, we were at London's Heathrow airport. Mian Sahib was busy with a news conference and my mother and I were sitting and watching. Once the news conference was over, we drove to the ambassador's house where we were to stay. During the drive, my mother asked him why the news people were addressing him as "His Excellency", as that is reserved for federal ministers and so on. In a very uncomfortable and shy tone he responded by saying, "I am a minister". That is when we found out that he was actually a federal minister!

Personal integrity

Personal integrity was the essence of this incredible man. Regardless of the amount, he always kept personal and official accounts separated. I remember Dr. Zaheer Bajwa, who was his assistant, mentioning the fact that even when Mian Sahib asked Zaheer Bajwa to bring a book of stamps, Mian Sahib would not only pay for it, but insist on the receipt.

All through the years in the service of the government of Pakistan, he never used any thing that belonged to the government for his personal use. He had given the driver of the official car a notebook

and had instructed him to write down the mileage in case the car was used by a member of his family. He would then pay the government according to the mileage.

He often said, “Wrongdoing is not an option. What one has to guard against is the appearance of wrongdoing.”

An Administrator of International Proportions

It is often said that he was an economic expert of international level. Whereas he did understand and had mastered the world of economics, his gift was the art of governance. He had the ability to delineate a vision and then lead his followers to achieve that vision. He displayed this ability in all three different careers that he had.

In Pakistan, his biggest gifts to the country were the achievement of the Indus Basin Treaty and the sanctions of Mangla and Tarbaila dams. He later worked diligently to reschedule the funding at the World Bank. His second major contribution to Pakistan was the role he played in establishing the Industrial Development Banks in Pakistan. Therefore, it is safe to say that he played a major role both in the field of agriculture and industrialization of Pakistan.

As the Amir of the USA Jama'at, he organized and consolidated the Jama'at while working towards moral and spiritual training of the members. He was able to achieve significant financial progress. At the time he took over the US Jama'at, the budget was \$1.35 million. Within a short period of time, it soared to \$8.7 million.

Hadhrat Mian Sahib practiced the very concept modern experts on management sciences are peddling today. That is the concept of Principled Centered Leadership. At the very core of this concept lie both personal and professional integrity.

A Perfect Son, a Perfect Father

I was always impressed by the level of respect and love Mian Sahib had for his parents. He often talked about them and narrated incidents about them. I know that until his mother passed away in February of 1970, he took care of all her needs and also use to send her “pocket money” on a monthly basis. He always reminded us of the hadith that states:

“Paradise lies underneath your mother’s feet”. He was also very aware of his fathers needs. One of his cousins, Nawab Mahmood Ahmad (Oudie Bhai) who had the blessing of spending a great deal of time with Hadhrat Sahibzada Mirza Bashir Ahmad^{ra}, told me that one day while Hadhrat Sahibzada Mirza Bashir Ahmad^{ra} was pacing in the front of the house, Al-Bushra, a package arrived. He ask my Oudie Bhai to open it. Once opened, he shook his head and became emotional while saying, “This son of mine is incredible. Whenever I mention any interest in anything, he sends it to me”.

As for a father, I am a witness to a perfect one. He treated me with love, respect and tender care. He attended to my every wish and balanced it with teaching me the purpose of life. He told me to strive for a life that is filled with Taqwa, told me to always remain true to the message and messengers of Allah. He told me to love and respect all. He told me to sacrifice from what Allah has provided for me, to learn to enjoy life and all that Allah has provided for us within the boundaries Allah has created for us.

His style of upbringing is captured best in a statement Hadhrat Khalifatul Masih IV^{ra} made during one of his visits to the United States. Huzur^{ra} stated:

Here in the USA your Amir, M.M Ahmad Sahib and his wife, my sister, Amatul Qayyum, are good models in this respect to follow. The son of my nephew Battu, Muhammad Ahmad, is very dear to them and they create an impression that appears as if Muhammad Ahmad can lead them with their noses and whatever he desires will be done. I mean that this is an impression that they can create to the cursory observer and of course upon the child himself. But I know better than that. Within this small world of freedom he is never permitted to cross boundaries of principles. In fact he is taught to be absolutely true to respect elders, to love God, the Holy Prophet^{saw} and his servants- all godly people and it is inbred in him to respect the Holy Qur'an and listen to it in silence whenever it is recited. All of this is done in a manner that the child continues to retain a sense of freedom and follows the instructions by appropriating them as if these things belong to him and he himself is the guardian over all these good qualities.

In the end I would like to add that he was truly a rare man that we were blessed with and I, for one, miss him every day, all day. Please remember him in your prayers.

Dr. Ahsanullah Zafar: Current Amir of United States Jama'at

—Dr. Hanna Zafar

Ahsanullah Zafar, the current Amir of Jama'at Ahmadiyya, USA, was born in Sargodha, Pakistan on April 15, 1943 to Chaudhry Zafrullah Khan and Nazir Begum. His early childhood was spent mostly in the United Provinces of India and Rawalpindi, Pakistan with his two younger brothers Ikramullah and Samiullah Zafar. Starting at a young age his parents consciously emphasized the importance of Islam, education, and hard work to all three children. One of his earliest memories is reciting namaz (prescribed prayer in Arabic) to his mother, which was followed by a treat, such as a banana, and permission to play outside.

His first formal religious training was at Talimul Islam (TI) High School in Rabwah, which he attended from 1957 to 1959. He arrived at TI serendipitously after his father, a policeman, was assigned to work in East Pakistan. Given his stage of education his parents decided it would be better to enroll him in boarding school in Pakistan while the rest of the family moved with his father. They chose TI High School because it was run by the Jama'at, which his parents had confidence in, and it offered a change from his previous British schooling. The experience was unprecedented, not only in that it was his first time living away from his family but, as his parents had desired, the focus of the school was wholly different. Classes at TI were held in Urdu rather than English and Islamic studies included a focus on the teachings of the Promised Messiah^{as}. Even beyond the classroom, the teachings of Islam and of the Promised Messiah^{as} influenced every aspect of student life from the boarding rooms to the playing fields. He remembers waking up for Fajr salaah and performing wudhu (ablution) with the other boarding students in an outdoor courtyard every morning; no small feat for a 14-year old during the winter.

In great part this dedication to Islam and Ahmadiyya

was inspired by the teachers, all of whom were motivated Ahmadis, and many of whom were devotees (Waqifeen-e-Zindagi). This inspiration came also from the student body which included a wide cross section of Ahmadi boys from affluent as well as simple backgrounds. According to the principles of equality that the Promised Messiah^{as} promoted, TI School sought to provide an excellent education for boys at a cost that even the average farmer from Punjab could afford.

In 1959, Ahsanullah Zafar returned to Lahore and attended Government College of Lahore where he obtained his FSC. Subsequently he studied at King Edwards Medical College from 1961-1966 where he obtained his MBBS. During one summer vacation at King Edwards, he experienced his first spiritual awakening during a trip to Gilgit. For 6 weeks he and a friend hiked through the Himalayas, often without seeing another human for days. Against this backdrop he began to reflect in earnest on the relationship between man and God. When he returned to Lahore, he started reading the writings of the Promised Messiah^{as} and spent hours walking alone on the roof of his dormitory memorizing and reciting large portions of the Qur'an.

“He remembers waking up for Fajr salaah and performing wudhu (ablution) with the other boarding students in an outdoor courtyard every morning; no small feat for a 14-year old during the winter.”

At the end of medical school he was one of three students who passed the Educational Commission for Foreign Medical Graduates (ECFMG) exam. He was offered several residencies in the US, eventually settling on the University of Medicine

and Dentistry of New Jersey (UMDNJ) in Newark. Shortly before leaving for the US in December of 1967 he married Qaneta Azam who joined him one year later. By the time he completed his radiology residency in 1974, he was also the proud father of three children, Subooha, Abraham Ikramullah and Hanna Maryam. Subsequently he joined the staff at Palisades



General Hospital in North Bergen, New Jersey, where he eventually became the Chairman of the Radiology Department. In 1991 he left Palisades General Hospital to join a private practice. He is still working there today.

In 2003, Dr. Zafar was appointed Amir of the Jama'at US after Sahibzada Mirza Muzaffar Ahmad passed away and has served in this post since that time. Through his work with the Jama'at, his reflections on the relationship between man and God, which began so many years ago in Gilgit, have evolved into a deeper understanding of the mystery. Much of this evolution is stimulated by the writings of the Promised Messiah^{as} which he tries to incorporate into his every day life. Amir Sahib believes the teachings of the Promised Messiah^{as} reflect the divine and as such are not only universal but relevant to contemporary life. The inherent challenge in understanding God is that He is not readily accessible to us but we are readily accessible to Him. Because of this discrepancy we require ways to understand Him, not only through worship, but through the ways He displays Himself in human interactions.

Since immigrating to the US, Amir Sahib has read the New York Times almost every day. As proof of this one need look no further than the floor of the backseat of his car. He remembers reading an article

soon after he came to this country in the late 60's about a man who took his son out every winter in one of the New York boroughs to distribute food to the homeless. The image of a father teaching his son empathy and compassion, by example and participation struck a chord that remains with him even now. Amir Sahib believes part of our enjoyment in helping other people is that it allows us, in some measure, to emulate the role of God. Subsequently we understand His perspective better which enriches our relationship with Him. Naturally we seek to share such specific experiences with our children so that they may better their understanding of God.

Sometimes, simply the process of sharing time with our children

provides further illustration of the relationship between man and God. Since the arrival of his grandson, Abraham Kashef, Amir Sahib has watched Kashef struggle to learn and express himself. In this struggle, Amir Sahib sees the similarity between the relationship of baby and parent and of man and God. When a baby cries out for basic needs, such as food or comfort, his or her parent(s) rush to take care of the child. Similarly, when man feels he has no options before him he cries to God in utter need and He, in turn, rushes to help His creation.

The actions of caring for a baby or helping the less fortunate illustrate basic human interactions. We perform them instinctually without ascribing any higher purpose or thought. However, their significance lies in that they mirror the relationship of man and God in a way that is personal and therefore meaningful. By understanding these human interactions in such a light one feels closer to Allah. Amir Sahib sees this as Allah's way of revealing some of His dimensions to us. This nature of revelation has inspired him to find a deeper relationship with God and an enhanced understanding of Ahmadiyya. He hopes that others in the Jama'at will find similar inspiration through actively searching for insight in the every day, as well as through prayer and reading.

Alhaj Dr. Muzaffar A. Zafr

Former Amir of USA Jama'at

Zafar Ahmad Sarwar, Muballigh, Dayton, USA

Alhaj Dr. Muzaffar A. Zafr accepted Ahmadiyyat in 1955 and played a very active role in serving the Jama'at in various capacities from that time. He was the Amir (National President), USA Jama'at, for about 10 years and served as Na'ib Amir (Vice-President) for more than a decade. His devotion to Hadhrat Khalifatul Masih III^{ra} and Hadhrat Khalifatul Masih IV^{ra} was exemplary.

Dr. Muzaffar obtained a Ph.D. in Public Administration. He was the founder and executive director of Project CURE in the city of Dayton, Ohio and received prestigious awards for public services. On Friday, November 15, 1996, he passed away at the age 60, after a short illness. His son, Mureed Nur Allah Zafr, wrote about his father:

Surprisingly, my father started out like some of the people of the time of the Holy Prophet^{saw}. In the 1950's when the Ahmadi community was just

beginning to build a mosque in Dayton, he and my uncle would throw rocks at the Ahmadi brothers and sisters. They did this a few times until the brothers grew tired of being hit with projectiles.

One day the brothers chased my father and my uncle and caught them. The brothers asked my father, "Why do you throw rocks at us?" My uncle explained that he and my Abba did not like those funny hats the Muslims wore. "Plus your women wear those funny clothes," shouted my father. After a brief lecture on the significance of having a mosque, one of the brothers told my uncle and my Abba that one day that would be their mosque; then he fed them and showed them kindness. From time to time, my Abba would go over to the mosque and help the Muslims in their work. He could not help but find himself in admiration of their cause and in love with his Creator. He chose the "right" path. He became an Ahmadi.

I used to think back on my childhood with some discontent. I thought about all the times I wanted my father to see some event that was taking place in my life, but he was nowhere to be found. He was in Qadian or Pakistan or DC or St. Louis or London, anywhere except where I wanted him, it seemed to me. He missed every single performance I had in the school choir, every talent show, my first pee-wee football practice, some parent-teacher conferences, and he did the ultimate and missed my senior graduation.

He was with you. He was doing something in the cause of Allah. He made countless sacrifices for Allah. I had

Abba during the week and all of you had him on the weekends. Many Fridays we would help him pack his bags and pack his car and off he went to do good work. He never complained. It was a sacrifice - an act of submission. He was truly of those who loved his Allah.

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The first prayer I learned from my Abba were verses 163 and 164 of Sura Al-Anaam. Those of you familiar with this chapter know the significance of it. I've spent the last 15 years of my life saying this prayer in Arabic and never knew the meaning. I learned the words in English after my father passed away. Imagine my surprise when I learned the English:

Say: my prayer and my sacrifice, my living and my dying are all for Allah, Lord of all the worlds. He has no partners, and so I am commanded, and I am the first of those who submit to the will of Allah.

This was a prayer he recited often, a prayer he loved and a prayer he lived by. He was truly of those who loved his Allah.

This was my father! His prayer and sacrifice, his

living and dying were all for Allah, Lord of all the worlds. The One having no partner. And when he was commanded, he did not hesitate to submit to the will of Allah. He was truly of those who loved his Allah.”

Sahibzadah M. M. Ahmad, former Amir Jama'at USA, paid tribute to Dr. Muzaffar Zafr and he wrote:

It was in November 1983, at the Holiday Inn in Georgetown, that Maulana Sheikh Mubarak Ahmad, Amir and Missionary In-charge, USA, bonded some expatriates from Asia and other countries with local African-American Ahmadis. I had the good fortune to be knit together in the bond of brotherhood with Brother Muzaffar A. Zafr. This sacred bond was of infinite value and a matter of joy and pride to me. We lived hundreds of miles apart but our brotherhood bond remained strong and grew with the passage of time. The mutual affection constantly cemented the tie which remained for both of us a source of strength and pride.

Later, our official relations as Amir and Na'ib Amir created new opportunities of working closely and humbly in the service of Islam and Ahmadiyyat. Here, I witnessed at close quarters Brother Muzaffar Ahmad Zafr's deep devotion to Ahmadiyyat and Islam. The one towering remembrance of this period was his readiness at all times to respond enthusiastically to every call of duty when invariably his standard response to every demand on

him was in two words: “Yes, Sir.” These words were said so devotedly that it left an unforgettable assurance that the assignment would be carried out in word and in spirit to the best of his capability.



When he first went to Rabwah to attend our Annual Convention, I learned that he had a long list of questions on which he wished to seek clarification. He narrated the experience that as Hadhrat Khalifatul Masih III^{ra} entered, Brother Muzaffar Ahmad Zafr was so

overwhelmed by Hadhrat Khalifatul Masih's^{ru} godly appearance and personality, that he folded away his paper with its long list of questions. The questions had been answered simply by that first glimpse of Hadhrat Khalifatul Masih^{ru}. It was a case of deep and complete submission and respect at first sight.

This bond of total devotion to Khilafat and its divinely chosen bearers remained his strongest attribute throughout his service to the jama'at. Here, in the USA, during each visit of Hadhrat Khalifatul Masih IV^{na}, he forgot everything else and with love and affection devotedly undertook the duties of Khidmat-e-Khalq in the service of Hadhrat

WORDS OF WISDOM

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Sahibzadah M. M. Ahmad
Speaking about Dr. Muzaffar Zafr

Khalifatul Masih^{ra}. He had no time for anything else of his own and remained ever alert and ready to be of service to Huzur^{ra}.

How deeply he had absorbed the teachings of Ahmadiyyat is evident from a press conference over which he presided following the first Jalsa Salana of Hadhrat Khalifatul Masih IV^{ra} in the UK, following the infamous Ordinance XX of Dictator General Zia in April 1984. At this press conference, a Pakistani journalist asked him, "Now that your fellow members in Pakistan have been declared non-Muslims and placed under disabilities and penalties described by an eminent Western author Friedman as 'the daily life of an Ahmadi having been turned by the Ordinance into crime', would you ask your Congressman and Senators to stop US aid to Pakistan?" A ticklish question! But his answer was, "No! Because it would hurt the people of Pakistan and we will never do any such thing. Our quarrel is with the administration which has done something which is against Islam, against fundamental human rights, against religious freedom and also against the Constitution of Pakistan." A beautiful and stunning reply."

Brother Muzaffar Ahmad Zafr was a great orator and spoke with intense emotion and conviction. Tears would roll down his cheeks and in a choked voice he would narrate an incident or story from the life of the Holy Prophet^ﷺ or the Promised Messiah^{as} and his successors.

In brief, we lost a stalwart of Islam and a devoted servant of Ahmadiyyat. Indeed we lost a most valuable member of our Jama'at—a fearless and devoted soldier of Islam and Ahmadiyyat. He was not a proclaimed and formal devotee, yet all his life he worked with the same devotion and commitment as any Waqfe- Zindagi (life devotee of religion): We bow to the will of Allah in all humility and prayers that his soul may rest in eternal peace; may Allah wrap him in His infinite mercy and love and give solace to his immediate family and to the larger extended family of Ahmadiyyat, Ameen.

Hadhrat Khalifatul Masih IV^{ra} in his Friday sermon of November 22, 1996, paid warm tribute to Br. Muzaffar Ahmad Zafr and graciously described his deep devotion to Ahmadiyyat and Khilafat. He said:

Now I want to relate to you another fond remembrance.

He was our very devoted and very dear American brother. He was also a Ph.D. He was Brother Muzaffar Ahmad Zafr, the Na'ib Amir of USA . He was a very active worker and very humble. In spite of having a Ph.D., he never wrote "Doctor" with his name. He was the Director of Project CURE in Dayton , Ohio. He had been known to me for a long time since he began to attend Jalsa Salana and then the relationship kept on getting deeper. He had a very bright mind and many good qualities. He understood the problems of Americans more than most people. I always benefitted through having conversations with him. He was so active that whenever I visited over there, (the US) he was always in charge of my security, as far as human efforts are concerned. It appeared he never slept in those days. Whenever I came out of my office, or my residence, he was always there.

He was a very fast driver. I tried to tell him to get some rest sometimes, otherwise I might get hurt. He would promise a little to take care, but many a time when he was left behind to attend to many things, I would say that we should wait for him. "The food will have no taste without him as he is far behind". This was hardly spoken when suddenly he would be standing in front of me. He moved like the wind in driving but was never caught speeding. He must have been praying while driving so the Law of God would supersede the worldly laws and protect him. By the grace of God, he never had an accident.

He passed away after a short illness. I found out later that he had cancer of the liver. It seems he endured it, but did not mention it purposely and never mentioned the early signs to anyone. It became apparent when it was in an advanced stage. His passing away has been deeply painful to me. But this grief is a part of human life. "There will remain only the person of our Lord, Master of Glory and Honor." (55:28). This is the message which becomes the support all the time.

May Allah grant the shadow of His mercy on him and grant him an exalted station in paradise, Ameen

He was a very sincere and faithful member. He was granted opportunities to serve the Jama'at in a magnificent manner. He was keenly devoted to the Promised Messiah^{as} . His death leaves behind a feeling of vacancy, but we are reconciled to the will of Allah, in whatever way it is manifested.



Khilafat: Islam's Beacon of Light

Memoirs of a Man's Journey out of Darkness

Naser-ud-Din Shams

The Holy Qur'an describes Allah as the Light of the heavens and the earth. This Light brings about a quickening of the soul, raising it from an inert animal state to the lofty realm of angels. The Holy Prophet^{saw} and the Promised Messiah^{as}, themselves being infused with this Light, established and protected it for the welfare of all nations. However, after their passing, they left a legacy of successors (*sing.* khalifa, *pl.* khulafa) to sustain the Light of Allah for the community of believers.

The khalifa is entrusted to lead the Muslims and shed light upon their concerns. As the community faces contemporary issues, which threaten to extinguish the Light of Allah, the khalifa applies the principles of the Qur'an to meet the challenges - all the while keeping Muslims united under the banner of Islam. Thus, a community without a khalifa is like a ship without a rudder - it lies helplessly at the mercy of the wind and the waves. The khalifa navigates through every tide and tempest, providing direction, guidance, and light for the community as a whole, as well as the individuals within it.

This is the story of Rasheed Ahmad, one of the pioneers of Ahmadiyyat in America, and of the spiritual navigation he received from Khalifatul Masih II (the second Khalifa to the Promised Messiah), Hadhrat al-Hajj Mirza Bashiruddin Mahmud Ahmad^{ra}.

Background

Rasheed Ahmad, originally named Rudolph Thomas, was born on March 26th, 1923 to Albert Thomas and his wife, Octavia Thomas (née Jackson). They lived in East St. Louis, Illinois, where Albert was a chemical engineer in the manufacturing of mothballs. Octavia did not work outside the home and was a stay-at-home mother. Their other son, Alvin, was born two years prior to Rasheed.

Rasheed recalls his search for God early in life. Although his family was Christian, he insists this was a religion and subsequent culture, which they followed without thought. Rasheed found himself constantly searching and asking questions about

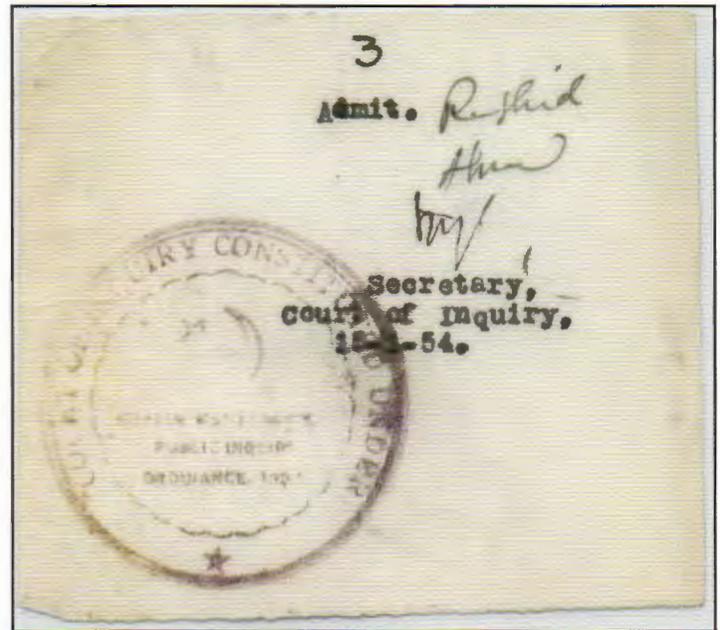
God, but seldom did he find satisfaction.

Encounter with Islam

After a series of frustrating experiences in search of God, Rasheed followed the only thing he truly valued – money. Engulfed in an environment of hustlers, drugs, and crime, Rasheed came across an unusual sight on the streets of Chicago. A man was crying out that Jesus did not die on the cross. Rasheed was intrigued enough to ask where he could get more information. The man told Rasheed to go to the 'Muslim Sunrise' on 220 South State Street, or to the mosque located at 4448 South Wabash.

In 1946, Rasheed decided to visit the mosque located on Wabash Avenue in Chicago where he met an Ahmadi missionary named Ghulam Yasin. Unlike the fancy attire of organized criminals, Yasin's clothes were simple and aroused Rasheed's suspicion that this was some kind of set up to channel drug money. His suspicion grew as he mistook the aroma of curry being cooked as the preparation of narcotics. He also ran into some Punjabis who inhaled their cigarettes in an unusual fist formation with the cigarette sticking out of the other end of the fist – a method Rasheed surmised was unique for smoking opium. Rasheed was determined to get to the bottom of this moneymaking scam, so he kept coming back at all the times for prayers.

Rasheed eventually was convinced of the truth of Ahmadiyyat and accepted it in the course of the year. He had written to the second Khalifa, Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, who told him to come and visit Pakistan. Rasheed worked the next year earning \$550, enough to purchase a freight liner ticket. However, Huzur^{ra} informed him that would take too long and arranged for a Pan American flight going from New York to London to Rome to Brussels to Damascus to Karachi. With \$50 in his pocket, Rasheed was off to a land where he could not speak the language and did not know anyone. He fully trusted Huzur^{ra} and dropped everything in obedience to his word.



Court of Inquiry pass

Journey to Pakistan

Rasheed's journey to Pakistan in 1949 was anything but smooth. Instead of the flight landing in Damascus, Syria, it landed in Basra, Iraq. Rasheed, not thinking anything of it, left the airport only to be confronted by officers who interrogated him on suspicion of being a spy for the recently created state of Israel. The fact that Rasheed did not have an Iraqi visa did not help the situation.

Needless to say, Rasheed missed his connecting flight to Karachi and the grand reception, which was awaiting him. The Karachi Ahmadi Jama'at (local community/chapter) was at the airport en masse, eagerly expecting to welcome its American visitor. One can only imagine their anticlimactic surprise of a no-show!

Meanwhile, back in Iraq, the wild imagination of the investigating officers was spurred on by the personal gifts Rasheed was transporting. These were gifts from his newfound Ahmadi brothers to their relatives in Pakistan. The officers initially contested Rasheed's identity as an American, claiming that Americans do not carry two overcoats (he was wearing one and the other was a gift). The officers claimed that the second overcoat was for when Rasheed would set up shop in the desert and needed something to sleep on. They alleged that the

transistor radio could be rigged as a wireless unit to communicate to his contacts in Israel. In attempts to explain why Rasheed only had \$50 cash, the officers claimed that his Parker pen was to sell in the event he needed petty cash.

After a few days in detention, Rasheed was released. The Pan American Airlines office manager, upon questioning Rasheed, recalled a similar situation with a previous Ahmadi traveler, Dr. Khalil Ahmad Nasir. The office manager then convinced the Iraqi colonel that Rasheed was not a security threat. Thereafter, Rasheed, unable to contact anyone in Pakistan, embarked upon a KLM flight to Karachi.

Upon reaching the Karachi Airport, Rasheed received limousine service to take him to the address he had written down: "Latif Ahmad Tahir's house, opposite the boy's school." However, the limousine drivers were confused, thinking "opposite the boy's school" was the street name, and could not locate it. During the course of the ride, the two men asked Rasheed why he would come to Pakistan of all places. Rasheed responded that he intended to go to school. This perplexed the men. Why would a man leave the United States where the best schools are, to go to Pakistan – a newborn country with a barely developed infrastructure – to get an education?! The men concluded Rasheed was insane. They determined to quickly rid themselves of this problem by throwing him to the *Mirzais* (a condescending manner of referring to Ahmadi Muslims in Pakistan). When Rasheed saw the picture of the Promised Messiah^{as} he breathed a sigh of relief and told the men that this is exactly where he wanted to go and they could leave. It was two o'clock in the morning.

Experiences with Khilafat

Rasheed was greeted with traditional Muslim hospitality. Men polished his shoes, made him breakfast, and arranged a meeting in which he

addressed the Karachi Jama'at.

Rasheed then took a train to Lahore, where he was received by hundreds belonging to the Lahore Ahmadi Jama'at. They arranged for him to speak and meet the press. However, he insisted on going directly to Rabwah. In response to their surprise that Rasheed desired to leave so suddenly, Hadhrat Mirza Bashir Ahmad^{ra} said, "If the man is so determined to see his master, we should not hold him back. So let him go." They then arranged for his immediate departure to Rabwah.

Upon arrival at the Rabwah train station, Huzur^{ra} and the Ahmadi Jama'at greeted Rasheed. When I asked Rasheed how it felt to be in the presence of the second Khalifa^{ra}, he said, "How can I describe it? It's like trying to explain the sweetness of sugar to someone who has never tasted it. The man had an aura about him, which made you want to be in his company. It didn't matter what he was saying or doing – all of your cares and concerns disappeared and you simply felt the contentment of a child in the arms of its mother."

Rasheed would accompany the second Khalifa^{ra} for the next five years of his life. Huzur^{ra} took Rasheed to all large-scale affairs and dinners in his own car, with Huzur^{ra} sitting in between his wife and Rasheed. After every event he would ask Rasheed two questions, "What did you eat, and who did you talk to?" From this Rasheed learned the importance of continuously meeting people to convey the message of Ahmadiyyat.

Rasheed described the magnetic impact of the second Khalifa^{ra}. In the Jalsa Salana (Annual Gathering) Huzur^{ra} could speak for hours while the audience would hold still, fearing they might miss some of the pearls of wisdom that flowed from his mouth. His intellect was unusually keen and observant. At times of praise, his words gave life to the recipient, but in times of anger, his words would hit someone as if they were being

“If the man is so determined to see his master, we should not hold him back. So let him go.”

flogged. Rasheed repeatedly witnessed men in both circumstances.

Personal Gift

The second Khalifa^{ra} narrated an incident in which Umar ibn Khattab^{ra}, the second Khalifa to the Holy Prophet^{saw} gave a ruler suffering from migraines his old cap as a remedy. Although the ruler was accustomed to wearing lavish garments, the cap was old and worn. However the ruler continued to wear the cap because it remedied his migraines, which would return when the cap was taken off.

After telling Rasheed this story, the second Khalifa^{ra} gave him his old *kulla*, the cap around which the turban cloth is wrapped. A piece of a shirt of the Promised Messiah^{as} was sewn into it by the hands of Huzur's wife, Umme-Nasir, the mother of the third Khalifa, Hadhrat Mirza Nasir Ahmad^{ra}. Rasheed has treasured this auspicious cap his whole life, well-aware of its intrinsic value..

Marriage

While in Pakistan, Rasheed's teacher, Master Muhammad Khalil, offered him his youngest daughter, Sairah Qudsia, who was eighteen years old, in marriage. Muhammad Khalil was departing to Sierra Leone for missionary work and wished to see all of his three daughters married before he left. When Rasheed informed the second Khalifa^{ra} that he planned on marrying this woman, he was questioned on how he could know her character when the observance of *pardah* (veil) was so strong in Rabwah? Huzur^{ra} then arranged for his wife to look into the marriage proposal, and they were both satisfied with Sairah's background.

However, Rasheed had a dream which troubled him about this proposal. He had seen three bottles of milk and the one with the oldest date was being presented to him, while the other two were fresher. Rasheed interpreted this to mean that he was getting the least desirable of the three daughters, since fresh milk is better than old milk. He brought this to the attention of Huzur^{ra}.

Huzur^{ra} interpreted Rasheed's dream much differently. He stated that if milk represents Islam,

then the oldest Islam, that of the Holy Prophet^{saw}, is the best. Therefore, Rasheed was getting the best of the three daughters. Huzur^{ra} proceeded to arrange Rasheed's marriage with Sairah Qudsia, and took care of all the expenses, including the bride's dress and ring. Sairah gave birth to three children: Mureed Ahmad (1952), Nasirah Ahmad (1953), and Mahmud Ahmad (1954). As it turned out, Sairah Qudsia outlived both of her sisters, and was most active in the Jama'at, serving as a teacher in Nusrat Girl's Academy and also in the Lajna Imaillah (women's auxiliary of the Ahmadiyya Muslim Community).

1953 Disturbances

In 1953, there were disturbances throughout the Punjab against Ahmadi Muslims. There were hearings by the Pakistani government to investigate the situation. Rasheed was privileged to receive a court floor pass from the court secretary and sat along with the second Khalifa^{ra} and Jama'at representatives defending the Ahmadi position.

Rasheed witnessed Chief Justice Munir as he pointed out the inability of Muslim scholars to agree on something as fundamental as the definition of '*Muslim*'. He ultimately, would not rule Ahmadis as non-Muslims because the non-Ahmadi Muslims could not agree on what a Muslim was. This case was heard in the English language.

Assassination Attempt

On March 10, 1954 when the Zuhr azan (call to the midday prayer) had just been called, Rasheed arose to go to the mosque. There was a place in Masjid Mubarak which he regularly occupied behind the Khalifa^{ra} and all understood that Rasheed would pray there. However, Rasheed's wife went into labor and requested Rasheed to find the midwife. On his way to find the midwife, Rasheed discovered that Huzur^{ra} had been stabbed in the neck while in prayer. Rasheed rushed to the mosque. There he saw a group of Ahmadis pouncing upon the would-be assailant and Huzur^{ra} holding the back of his neck with blood dripping down his hand and arm, saying (in Urdu) "Don't kill the fool."

In accordance with Huzur's^{ra} instructions, the

Dear Rasheed
 Here is something for your
 family. I am old & weak may
 be it is our last meeting if so I
 entrust you to God. Remember
 if I was ever angry with you it
 was for your sake & if I was
 pleased with you it was for
 God's sake. Be steadfast &

forever stick to the centre in all
 conditions. May ^{God} help you to
 die as a muslim. Be compassionate
 to your wife & children. God be
 with you.
 Yours fraternally
 Mirza Bashiruddin
 Mahmud Ahmad
 RABWAH.
 12-12-54.

would-be assailant was not harmed; he was handed over to the authorities. As it turned out, the would-be assailant sat in the very space which Rasheed always occupied in the mosque. However, as Rasheed's wife was in labor that day, he was unable to attend the prayer.

When I asked Rasheed about the midwife, he gave me a pensive look and said, "You know, I don't know how the midwife got there because I had become so concerned about the Khalifa^{ra} that I forgot to get her; but when I returned home, my wife had already delivered our son." Rasheed's son was born on the day the second Khalifa^{ra} was stabbed; he was named Mahmud Ahmad.

Last letter before Rasheed's return

Before Rasheed's return to the U.S., the second Khalifa^{ra} gave him a handwritten letter, in English, addressing Rasheed as follows:

Here is something for your journey (Money was presented as a gift to Rasheed). I am old and weak. Maybe it is our last meeting. If so, I entrust you to God. Remember if I was ever angry with you it was for your sake and if I was pleased with you it was for God's

sake. Be steadfast and forever stick to the center in all conditions. May God help you to die as a Muslim. Be compassionate to your wife and children. God be with you.

*Yours fraternally,
 Mirza Bashiruddin Mahmud Ahmad
 Rabwah 12-12-54*

Return to the U.S.

Rasheed returned as a missionary to the United States with his wife and three children. Since that time he has continued conveying the true message of Islam in both word and deed.

Now, at the age of 84, Rasheed continues to narrate his experiences with Khilafat with surprising recollection of detail – far more than this article could furnish. As I continued to listen to Rasheed's detailed accounts, I began to understand the depth of his love for his Khalifa. Forty-two years after the death of Hadhrat Khalifatul Masih II^{ra}, Rasheed speaks of him as if he is still alive. Then again, how else could it be in reference to the man who brought him out of darkness and into the light?

And in the end, all praise belongs to Allah.

Munir Hamid: An Inspiring Leader of Ahmadiyyat

—Belal Khalid

For the Centenary Celebrations of Khilafat-e-Ahmadiyya, Belal Khalid and Munib Zirvi interviewed Munir Hamid Na'ib Amir US Jama'at on Friday, September 7th, 2007 at the Nasir Mosque in the heart of Philadelphia. Belal called Munir Hamid a week earlier to request an interview, which he graciously agreed to. We were to interview him at the Nasir Mosque Philadelphia right after the Friday prayers.

“I was looking out of this window and it looked like a big television screen where everything that I had read in the book began to flash on that television screen as if it almost came to life.”

We got there ahead of time and attended the Friday prayers. We enjoyed the warm welcome and greetings of the multi-cultural community of the Nasir Mosque. The warmth which was obvious from the eyes and smiles on the faces of the members is the hallmark of this special historical community which is always immersed in the love of the Promised Messiah^{as} and his Khilafat. The multi-cultural atmosphere of the Nasir Mosque always reminds us of how Khilafat, the rope of Allah, has gathered people of all walks of life and cultural diversity back to the original exquisite teachings of Islam in the footsteps of the Promised Messiah^{as}.

Meeting Munir Hamid always strengthens one's faith. He greets everyone cheerfully with a big hug. After Friday prayers, we enjoyed a light healthy lunch which was open to everyone in the adjoining building to the mosque. We got seated in the upstairs room which had a table and a few chairs. Munir Hamid told us right from the start that he does not like to talk about himself, rather about the Khilafat. We assured him that our intention was to talk about the Khilafat also.

Belal: Who was the first Khalifatul Masih whom you knew personally?

The first Khalifa that I came in contact with was Hadhrat Khalifatul-Masih II^{ra}. That's because I signed

my Bai'at (oath of allegiance to Ahmadiyyat) in 1957, at Leroy Place in Washington, D.C. I was introduced to him at the age of 15, but I had to wait until 18 years of age to sign my Bai'at, because the missionary said that according to the legality of the issue, my parents would have to sign for me if I was younger than 18. They could say to the law that they did not want their son to belong to the so-and-so religion.

But the first contact that I had with Khalifatul Masih II^{ra} was through reading his book, *The Life of Muhammad*^{saw}. I read that book, and it took me almost two days. At the end of the second day, when I had finished, I was standing on the 3rd floor of Leroy Place, and I had this incredible vision-like dream. I was looking out of this window and it looked like a big television screen where everything that I had read in the book began to flash on that television screen as if it almost came to life. When I woke up, I told the missionary about my dream. I told him how fantastic this book was by the second Khalifa, Hadhrat Mirza Bashiruddin Mahmood Ahmad ^{ra}. He said “Here Munir, here are some other books of his.” And so I began to read them and I began to write letters to the Khalifa and had correspondence going on with him for several years. So when I was elected as Khuddam President in the USA, I would receive letters from him regularly, and I still have those letters as part of my collection of treasures related to the Ahmadiyya Movement.

I never met him face-to-face, but I would meet people who had met him who would come to Washington, D.C., and I would ask them to describe him to me and I saw many different photographs of him. I saw the photographs of him when he was young, and I saw the photographs when he was of middle-age, and photographs of him when he was older, and I was

captivated by his face. I was captivated by the letters he would write in Urdu to the missionary and the missionary would read his letters to us in English at every meeting on Saturdays.

I always had the urge to meet him and I was planning to go to Pakistan to meet him. I was planning to become a missionary, that was why I was in Washington, D.C. I stayed there 3 years, but then I changed my mind about becoming a missionary. I think it was one of the worst moves I made in my life by not taking that opportunity that was offered to me by the Movement, and I said I did not want to go overseas and I stayed over here in the United States.

Munib: In that time at the age of 15, how was the concept of Khalifa explained to you, because it must have been a new concept to you?

I was born into Christianity as a Baptist. So my concept of a spiritual leader was never there. I may have looked at the Pope as the leader of the Catholics, but the Catholics only. But as a Christian, the only being we focused on was Jesus^{as} as being up where the Creator was (Istighfarullah, may Allah forgive me). All my memories of Jesus were from pictures that were painted in the church. The Church was set up so that when you sat in the pew facing forward, you would see all these pictures of Jesus with a halo on his head, and holding a little lamb with children running up to him. He was beaming and had the halo. And in the back of the church there would be a picture of God depicted with a lightning bolt in one hand and something else in the other hand. He would have a grey beard and a mean look on his face. So my primary focus at the time was on Jesus^{as}.

So when I came into the Movement and was told that this is your spiritual leader and your Imam, it did not really register with me at first. I respected his position, but in terms of getting to know what the position was about, it took me many, many years before I discovered what the institution of Khilafat was about.

We looked at the Khalifa as being the final word, because whenever the Missionary would get a letter from him, he would shake if it was one of those letters where he was reprimanded. You could tell that this was not a good letter. And he would busy himself in the office. We looked at it as the Khalifa is the boss.

Munib: When was the turning point when you began to understand the concept of Khilafat and what it really means?

When I went to Pakistan in 1982, I went as a delegate at the Majlis-e-Shura which was held in April. When I got there, I had planned to complain to the Khalifa^{ra} (Hadhrat Khalifatul Masih III) about all of the complaints I had stored up in my mind about Pakistanis not liking us and we not liking Pakistanis, and this and that and every little thing. People would come up to me before I left and say, 'tell the Khalifa about this and tell the Khalifa about that.' So I had so much stuff in my brain that when I went in to meet him that day, I had pumped myself up the previous night and I said this is the opportunity that I have to tell the Khalifa^{ra} about these issues, and he, in an instant, could change things in America. So I went in and my mind closed down; literally, it closed down, and I began crying profusely and he beckoned me to come to him and I walked over to him and fell into his arms. And tears were coming out of me and he had a white Achkan (long tailored coat) on, and I was laying on his left shoulder and that was drenched with my tears and he kept patting me on my back, patting me on my back, patting me on my back. And that must have lasted a good 3 minutes and then I sat down. Then he said, "Do you have something to tell me?" and I said 'no'. And he started asking me questions about myself. So what happened was that I thought to myself that maybe the first meeting was too emotional and I need to have a second time with him. So, I asked permission, and I said I was going to be there for the next 32 days and I asked if I have permission to see you again. And he said, "Of course, anytime and in fact everyday if you want to come here, you can come and see me everyday, just make an appointment with the private secretary."

So, the second day, when I woke up, I did the same thing. I went over to his office and I had to wait for a while before he could see me. And I was pumping myself up and I went in and I cried again. I couldn't get anything out at all. So it dawned on me that maybe Allah Almighty did not want me to say these things that I had on my mind because a lot had to do with Satanic influence about complaining and finding faults with the organization that I belong to. So I said, let me just experience what I have to experience here in Rabwah itself.

The second day, the Khalifa^{ra} had said “you need to go see Mirza Tahir Ahmad^{ra}. You can go there and talk to him after this visit with me.” So that’s what I did. I went to Mirza Tahir Ahmad’s^{ra} office. And we talked, it was so easy, and we talked and talked. And so every morning I would go over to Khalifa’s^{ra} office and would spend half an hour there but could not think of anything to say, so I would then go over to Mirza Tahir Ahmad’s^{ra} office and spend most of the mornings with him. So what happened was a week later, after the Majlis-e-Shura, there was a dinner for all of the delegates. So I was sitting at the front table with the Khalifa^{ra}. I was in the middle between the Khalifa^{ra} and Mirza Tahir Ahmad^{ra}. When the Khalifa^{ra} spoke to me, I would be nervous and not have much to say. But then I would turn to Mirza Tahir Ahmad^{ra}, and my mouth would just be flowing and I would just be talking and so on. And he said to me, “Munir, this is strange. You go to the Khalifa^{ra} each morning and have nothing to say, and you come to my office and I cannot get you to stop talking. Why is that?” And, I said, ‘I don’t know, I don’t know what the significance of that is’.

So during my 32 days in Rabwah, I offered Fajr prayers with the Khalifa^{ra}, and Zuhr and Asr, I would go to the different mosques in Rabwah. And then for Maghrib and Isha, I would be back to the Masjid Mubarak, and offer salat behind Huzur^{ra}. And it was so beautiful, because he would give me that look meaning in essence “Munir, when are you going to come and see me again?” When I was leaving Rabwah, I went to see him again and I did not say anything about the American Jama’at, but he said to me “Munir, you had mentioned about the American Jama’at and they are asking me to pick a date for their convention. They should pick a date for their convention, and it should not be left up to me. You know what is wrong, is that whenever I tell America to do something, they always say we are going to establish a committee and then we’ll get back to you. When I tell Africa to do something or I tell other communities such as Indonesia, they say ‘Yes Huzur, we hear and we obey.’ They do what I tell them to do.” And he said to convey that message back to the people of America, and I did.

Belal: Can you please share any of your memories from your meetings with Hadhrat Mirza Tahir Ahmad^{ra} before he became Khalifa?

I looked at this years later, as nothing happens just by chance. I was sitting between the two Khalifas, the third Khalifa^{ra} and the fourth Khalifa^{ra}. And the fourth Khalifa^{ra} is not aware that he is going to be Khalifa, he is just serving the third Khalifa^{ra}, and I watched his service to the third Khalifa^{ra}, and it was exemplary. I had never seen anything like that before in my life. When the Khalifa^{ra} said something and he would turn to him, he would jump and do it immediately. He and his staff would do these things.

When I met, Sahibzada Mirza Tahir Ahmad^{ra}, I did not know he was going to be the next Khalifa, but his personality and his spirituality was just exuding out of the pores of his skin, almost like sweat does, and he had that kind of magnetic effect. And it resembled in some ways to the effect that the Khalifa had to some extent. I will give you an example, when I met with the Khalifa^{ra} at the time, he would open up his arms and we would hug and I would fall into his arms like a baby. So when I met Sahibzada Mirza Tahir Ahmad^{ra}, I asked him if it was permissible to hug him since I did not know whether it was permissible or not, since he was Sadr Ansarullah. So he said to me jokingly, “If you don’t hug me, I’ll break your arms.” But that’s how he was. The conversations that I would have with him were always sprinkled with some kind of humor to make me more relaxed. And I think that when I was around the Khalifa^{ra} I was less relaxed, because when I was around the Khalifa^{ra}, it looked as if his eyes were so piercing that he could see my very soul. And so I did not want to reveal anything to him that was negative. But when I was talking to Mirza Tahir Ahmad^{ra}, it was as if I was speaking to another brother in a sense. So in our conversations, he said to me while I was in Rabwah, “Munir, you have been to every mosque in Rabwah. Why did you go to every mosque?” I said that I wanted to see what was going on in those mosques. He said, “But you did not go there for Fajr prayers, Maghrib prayers, or Isha prayers, you only went for Zuhr and Asr prayers.” I said that was because I wanted to offer that salat behind the Khalifa^{ra} so that I could hear his voice reciting the Holy Qur’an. But I went for Zuhr and Asr prayers to these other mosques because I knew that the afternoon services were going to be offered without recitation of prayers. So he asked, “What is your observation from visiting these mosques?” I said my observation is that the Khalifa is like the Queen Bee, because he is there and all of the workers are around him working to produce this



delicious honey and all the world benefits from this delicious honey. Mirza Tahir Ahmad^{ra} said that was a beautiful analogy. He also said that the thing that all of the Majlis-e-Shura members had in common is that, “Birds of a feather flock together.”

So what happened was, as soon as I got home, I received two letters from the Khalifa^{ra} one was in relation to my comment about the honey, and the other was in appreciation of the time I had spent in Rabwah. And right after that, the Khalifa^{ra} passed away and Hadhrat Mirza Tahir Ahmad^{ra} was elected as the fourth Khalifa. And, to me, that was an amazing thing, to be there in Rabwah at that time.

Munib: How did your feelings towards Hadhrat Mirza Tahir Ahmad^{ra} change after he became Khalifa?

When I met him in Spain after the election, I embraced him and I could feel that the vibration was the same as when I had met him before he was Khalifa. There was a difference after he became Khalifah^{ra} and the difference was in his face. His face

was lit up.

When I saw him in Rabwah, his face was always about business. I would say to him I am interfering and he would say “You are not interfering with anything, I can work around you.” He would answer the telephone and when someone came to talk to him, he would jump up and then return when he was done. I was hesitant to talk to him when I went to Spain, because of the spirituality of his office. That’s when I began to understand that he is the spiritual leader of not only us, but all mankind. People who were not Muslim, would be magnetized to his personality as well.

Knowing someone before they became Khalifa, and then afterwards, demonstrates the power of the Khalifat. I don’t think Allah tells a person when he is ten years old that he will be Khalifa, so he must be prepared to live a certain kind life. When I saw the fourth Khalifah^{ra}, and how people who were not Muslim interacted with him, that impressed me. I was determined to have a more meaningful relationship with him than I had had with the third Khalifa^{ra}, insha’Allah.

Munib: When did you become aware of the Khalifa’s connection with Allah?

The prayers of the Khalifa are so different than those of ordinary men. I knew missionaries very well. Each missionary, I would rate on how they read their prayers. So when I went to Rabwah, and when I heard his voice, not only did it reverberate in my mind, it would reverberate in my soul. Masjid Mubarak would be lit up as soon as the Khalifa walked in the door. So I became aware of the spiritual things that happen when someone is a spiritual leader. With the fourth Khalifah^{ra}, I talked to him about the issues of spirituality. He inspired me from his Khutbaat (*plural* of khutba, meaning sermon) to look into my spiritual life. He accepted me as Brother Munir, and I began to aspire to be a better human being.

Belal: When the fourth Khalifa^{ra} came to the U.S., do you recall any specific memories?

It was so fantastic for all of us. I met him in Canada. They had the mosque set up so there was a tent

outside for English translation. I was so excited, that I went early so that I could be seated in the first row. Some members of my Jama'at came and told me to sit in the translation tent. I said that I wanted to be in the front row and I was not worried about the translation because I could always listen to it later. When he would talk, I would feel like he was penetrating my soul. It felt "up close and personal." Not only to me, but to everybody. There was no one that was not treated with the same love and affection. We would share stories about our mulaqaat with him and talk about the gifts that he would give, such as the rings. (rings bearing the inscription of a revelation sent to the Promised Messiah^{as}: 'Is God not enough for man?')

Hadhrat Khalifatul-Masih IV^{ra} taught us in his sermons that we have to have respect for all officers of the Jama'at. I also would always read from his sermons when I led Juma prayer because, as he said in one of them: , "Whose voice is better than the Khalifa of the time?" That made a great impression on me.

Munib: In terms of Khalifat, what do you think of the status and meaning of Khilafat?

To me, the Khalifa is not just the Khalifa of the people who have signed Bai'at in Jama'at Ahmadiyya. The Khalifa is the Khalifa for all mankind. Allah has appointed him to supervise in a sense every human being who walks on the face of the earth. Whether you acknowledge him or not, you benefit from his presence. Wherever the Khalifa may be, a spiritual awakening takes place. Instead of looking at the Khalifa as a title or as a prestigious position, you have to look at that position as someone who was chosen by Allah for that position even before they were born. So Allah, does not have a list of people before Him and say these are the applicants for the position of Khilafat. He already knows His choice, and that person doesn't know, and his life is being played out in front of him. The guidance that is coming to him from his parents, and everyone in his community is all going into preparing him and them for the Khilafat. Everyone is watching him but when he becomes Khalifa, it is a whole different thing that happens. So I don't look at the Khalifa as being a title, but as someone who has been selected by the Creator through a process that is foolproof. The Creator does

not make mistakes. So in order for me to accept the Khalifa, I have to accept that fact as well. That he is placed there by Allah for the good of me and for the good of all mankind. You have to have a spiritual mindset, in order to appreciate the institution of Khilafat.

There is something that I said to the current Khalifah^{aba} during my recent mulaqaat (personal audience). I said that I watch him everyday. He asked, "What do you see?" I said that I see you look the same for Fajr prayer as you do for Zuhr prayer, and Asr prayer, and Maghrib prayer and Isha prayer. Whereas everyone else is yawning and tired when they are walking in for Fajr prayer. Huzur^{aba} started laughing and said, "You understand. Allah gives me the energy to do this job. This job is so time consuming, that there is not a job on the face of this earth that compares with what I have to do on a daily basis." So if the members of our community can understand that, they will benefit more. So my message to people is that wherever Huzur^{aba} may be, we benefit from him being there. Whether we are in the first row or the last, whether we have a mulaqaat with him or not, we still are benefitting from his spiritual presence. I would not be in this organization for over 50 years if it were not for the relationship that I have had with the Khulafa over the past 50 years. I am grateful for Allah, because had I remained a Christian, I could not have had that kind of relationship with my pastor. I could not have had that kind of relationship with the Pope or the Dalai Lama. I could not have had that kind of relationship with anyone else in this world.

In closing, I was reading a Hadith, where the Holy Prophet^{saw} was asked by one of his followers "Oh Prophet! I am not good at offering prayers, I am not good at fasting, and I am not good at any of the Islamic injunctions. I was thinking that when you pass away, I will not be able to be in Paradise with you." The Holy Prophet^{saw} said "Who do you love?" And he responded, "I love Allah and the Prophet of Allah^{saw}" And he said to the person "You will be with the ones you love." And what better place to be than that with those you love such as the Holy Prophet^{saw}, the Promised Messiah^{as} and the Khulafa.

After the interview, he thanked us for driving all the way to Philadelphia and gave us the same loving and affectionate hug and prayed for our safe journey back.

My Personal Experiences with the Khulafa

Salma Ghani

I first met Hadhrat Khalifatul Masih III^{ra} at the Jalsa Salana in New Jersey on his first visit to America. I watched him as he walked into the womens' area to say Assalmo Alaikum to us. I was close enough to see his full face and was surprised by a spiritual light that radiated from his smile. Looking upon his face, I was thunder struck with humility and the love of Allah. The tears began to fall and I could not control them. Finally, I went back to my room but the tears continued to fall. Never in my life had I ever cried so much. There was no sound with my crying, just a steady flow of water that I could not stop. Sisters who were with me became concerned and wanted to know why I was crying. I had no answer for them. National Lajna Sadr, was very calm and told the other sisters not to worry because my tears were "cleansing" tears that would bring me closer to Allah and make me more humble. She also stated that other people also cry when seeing a Khalifa for the first time. It was the beautiful light that I saw on his face that bought tears to my eyes.

On his second visit to America, I was blessed with an audience with him along with several other single sisters. He greeted us with warm loving smiles and made a few comments about the importance of modesty. He looked at me and said: "I am pleased to see that you are wearing a burqa and veil." Then he told me to inform all of the Ahmadi ladies in America to wear a burqa. I was shocked that he would give me this assignment because I was not the national lajna sadr nor did I hold a national office in lajna. I looked at him and pointed a finger at my chest and said, "Me, are you asking me to do this?" He replied "yes, yes. You will do it, tell them I said so."

As I was leaving the missionary Imam Ibraheem, who witnessed this conversation reminded me that I must follow that Khalifa's directive. I said. "I am not the lajna sadr, it is not my place to give his message to others." He said: it is your place to do so because the Khalifa has instructed you to do it.

I wrote to the national Lajna sadr and informed her of what the Khalifa has said and humbly requested her to send me the name and address of all local lajna presidents, which she did immediately. I wrote to all the presidents and informed them of my audience with

Huzur^{ra} and his directive. Then I wrote to Khalifatul Masih III^{ra} and told him I had completed the task. The following year I was elected as national sadr of lajna and served in this capacity for a total of 15 years.

While attending one of the Jalsa Salanas (annual convention) in Rabwah, women attendees from outside of Pakistan had an audience with Huzur^{ra}. After greeting all of us, he asked: "Who is Salma Ghani?" I raised my hand to identify myself. Then he said: "Hadhrat Chotti Appa (family name/title of Maryam Siddiqi, wife of Hadhrat Musleh Mau'ood^{ra} and the international sadr of Lajna Imaillah of that time) has told me of the excellent work you are doing in America. The lajna there has made outstanding progress under your leadership. This is good, very good. I was surprised because I did not feel as if I had done enough to earn such a compliment from Huzur^{ra}, yet I was grateful to Allah for his kind words.

In any office of the Jama'at there are challenges. When I was the national sadr, I received a strong unkind letter from an Ahmadi sister who was displeased with a decision I had made related to the outer garment and she had forwarded a copy of her letter to Huzur^{ra}. I felt hurt, misunderstood and disrespected by her harsh words and sent her a reply that was also harsh and mailed a copy to Huzur^{ra}.

Huzur^{ra} wrote me a very kind response saying my words to her were too harsh that I should always set the proper example for others to follow when disagreeing with an issue. I immediately understood that my actions were incorrect and Huzur^{ra} was guiding me in how to handle such problems in the future,

Several months later, I received another harsh letter from a young Ahmadi girl who also sent Huzur^{ra} a copy of her letter. My reply to her was filled with compassion, love and understanding. I reminded her that I had known her since she was a small child and her behavior at a lajna meeting was not acceptable according to the teachings of Islam and included a copy to Huzur^{ra}.

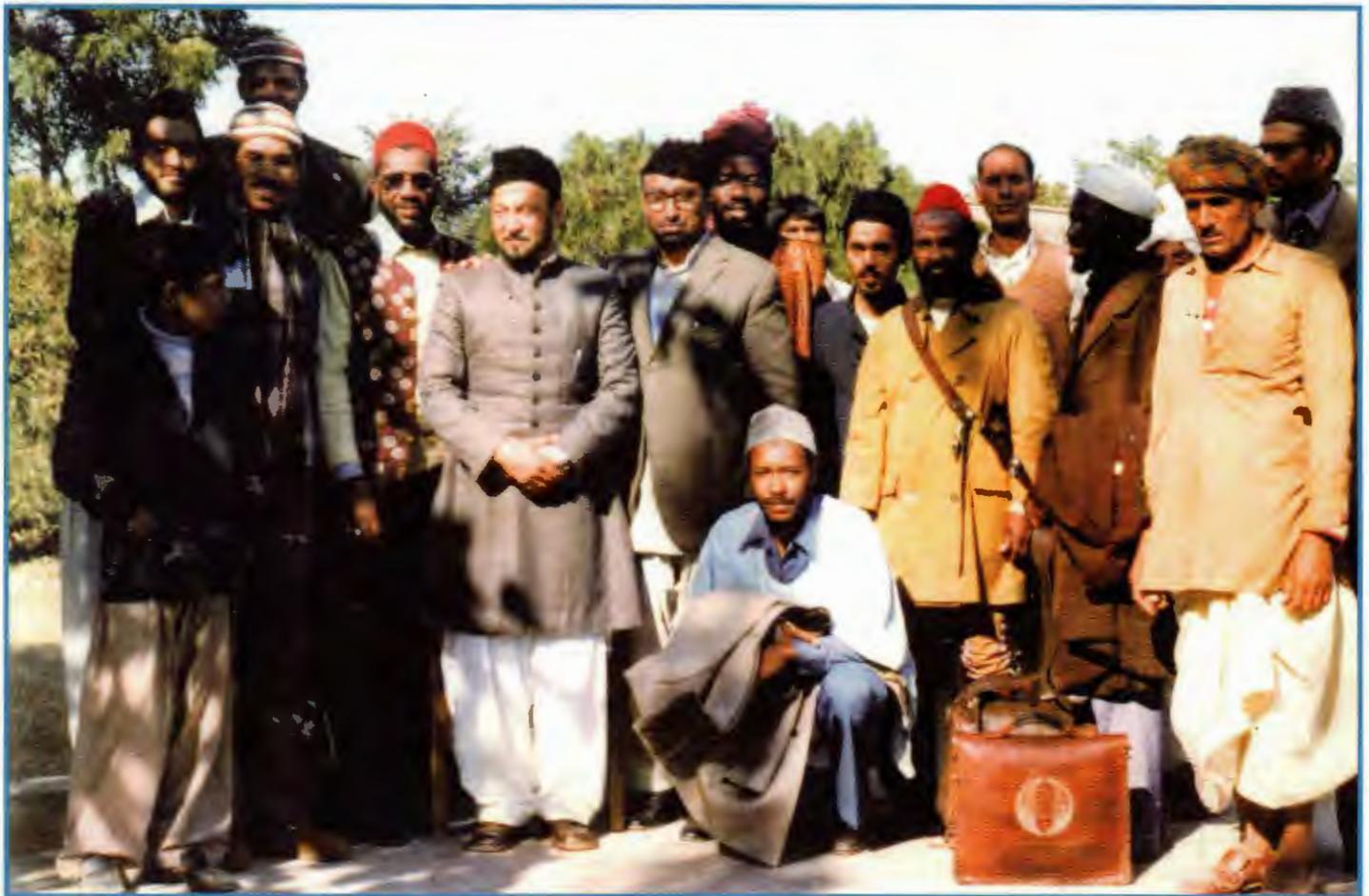
Huzur's^{ra} response to me was filled with compliments,

(Continued on page 164)

Early American Ahmadi Muslims



Early American Ahmadis (left and right)



First American delegation to Rabwah in the presence of Hadhrat Mirza Tahir Ahmad^{ra} (before Khilafat)



First American delegation to Qadian



First American delegation to Rabwah



Brother Muhammad Sadiq (left) with former President of New York and New Jersey Jama'at, Bashir Afzal (right)

stating that I had addressed the young lady as if I was her mother. He said my letter was firm but contained words that touched the heart. From this experience I learned that words can resolve problems if used in the proper way.

Around my seventh year as national lajna sadr, I felt that Lajna USA needed a big project that we could accomplish which would encourage us to work together as a team towards success. Building a guest house in Qadian seemed to be the ideal project and the membership was excited about it. The missionary in charge obtained from Qadian that the cost would be twelve thousand dollars. The funds were being collected and I informed Chotti Appa, that we were building a guesthouse in Qadian. Several months later a letter came from Rabwah stating

that I disobeyed the Khilafat by raising funds without the Khalifa's permission.

I immediately wrote to Huzur^{ra} and explained that I was not aware that I needed the permission of the Khalifa to raise funds. I apologized and told him that I was praying for forgiveness from Allah and asked that he too forgive me and that I would never, ever, knowingly disobey my Khalifa. Huzur's^{ra} letter back to me stated that he accepted my apology and forgave my error. He allowed lajna to continue with the fund. Seven thousand dollars were sent to Qadian to help build a guesthouse. Huzur^{ra} understood that my intentions were never to be disobedient to him but only to build a guest house in Qadian.

One Ahmadi's Memories of the Khulafa

Fatimah Mahmud

On August 1, 1965, I embraced Islam and Ahmadiyyat. Doing so changed my life forever. Over the years, there have been too many beautiful, spiritual experiences to mention, not the least of which was my journey to London in 1970 to meet Hadhrat Khalifatul Masih III^{ra} and Sir Muhammad Zafrullah Khan Sahib. In 1971, Allah blessed me with the opportunity to perform Hajj. In 1976, I again met Huzur^{ra} when he came to the US Jalsa. In 1988, Hadhrat Khalifatul Masih IV^{ra} wrote to me:

I had entrusted Aisha Sharif with a task of preparing an index for the five volumes Holy Qur'an with commentary, and she has informed me that she chose you as her team member and responsible for part of the index. I am very pleased and deeply appreciate your noble endeavors and pray that Allah may crown them with success and His approval. Sincerely, Mirza Tahir Ahmad.

In the mid 1990s, Huzur came to the United States. In New York, I recited a poem written by the Promised Messiah^{as} in Urdu. This was the first time I sang for Huzur^{ra}, and he told me that over time I would be singing many more nazms for him, which I indeed did. Sometimes I made tapes and sent them to him in London, which he used MTA. Each succeeding year, through 1998, Huzur^{ra} came to the American jalsa, and I sang nazms for him during the lajna sessions.

At the American jalsa in 1998, Huzur^{ra} invited me to come to London for the UK Jalsa, and I accepted his invitation. I appeared several times on MTA with Huzur^{ra}, singing nazms for him. In my first mulaqat with Huzur^{ra}, he asked why I had not remarried. I told him that two different gentlemen had asked me about marriage and I was praying about it. He told me he would pray for me and about those brothers and tell me whom I should marry. When I returned to New York, Huzur^{ra} wrote to me again, saying, "...Regarding those two marriage proposals you have received, decline the first one, but go ahead and accept the second proposal from Mohsin Mahmood Sahib, after prayers. May Allah prove this as most felicitous and blessed for you and give you happiness."

After Mohsin and I were married, Huzur^{ra} wrote to me again saying, "Loads and loads of hearty congratulations and best wishes to you both on your walima reception. To say that I'm sorry I cannot be there sounds like run of the mill, as my thoughts and prayers were with you constantly on your special day. May Allah bless you with a happy and blissful life together and grace you with His eternal nearness. I am sending you a small gift with my prayers."

I continued to communicate with Huzur^{ra} until his death in 2003. I loved him dearly and will cherish his memory for the rest of my life. Alhamdolillah.

Personal Remembrances of Ahmadi Khalifas

Hajja Shakura Nooriah

By Allah's immense Grace and infinite Mercy I am blessed with personal encounters with beloved Khalifas over the years.

After embracing Ahmadiyya Islam in May 1979 at age fifty-two I attended my first Musleh Mauood Day program the following February at the Fazl Mosque in D.C. As devoted speakers described the unique personality and noble contributions to Islam made by Hadhrat Mirza Bashirudin Mahmood Ahmad, Khalifatul Masih II^{ra} I was thirsty for more details about this "Great Nation Builder" of the Islam Ahmadiyya worldwide community.

So promptly attending the next Lajna meeting, I waited for follow-up discussion about him. To my dismay, this topic was not on the agenda and that discussion never took place. Disappointed, I returned home trying to recapture what I had already learned about him. I was sitting alone with a few quiet tears falling, when suddenly I saw in a vision a profile of the beloved face of Hadhrat Sahib. His distinctive beard and turban were clearly recognizable. At the same instant I felt the light kiss of an angel on my cheek. What a wonderful consolation! That was my personal introduction to understanding the vast subject of Islam Ahmadiyya Khilafat which is one of Allah's greatest gifts to humanity. Later I wrote an article about our "Great Nation Builder" for the children's booklet – *Bright Lights of Ahmadiyya*.

Respected Imam Mir Mahmood Nasir Sahib was Missionary-in-Charge at the time and prepared to sign Bai'at. He was aware that I became an Ahmadi Muslim after seeing the Holy Quran and the Kalima in a dream and after seeing Sahibzadi Amtul Qayyum Begum in a dream before ever meeting her. He arranged for me to meet her and, as my distinguished mentor, she graciously began to teach me about Islam Ahmadiyya. Her unusual spiritual presence, comprehensive knowledge of her Faith and

generous hospitality are truly awesome. May Allah always protect her and her family. Ameen.

She and Imam Nasir Sahib encouraged me to write to Hadhrat Khalifatul Masih III^{ra} about how I became an Ahmadi Muslim, my travel and study in several African countries, my teaching experience in Europe and in the USA and why I had left the Christian church many years earlier. In his endearing response, Huzur wrote my name on the back of the envelope as 'Shakura Nooriah of Africa' – meaning that I should diligently support Jama'at missionary efforts in USA and on that rich but underdeveloped continent as well. He warmly encouraged me to remain steadfast in studying my Faith and obedient to its teachings. Most important, he prayed for my increasing moral and spiritual progress.

In subsequent letters he urged me to give active, devoted service to Lajna. His interest in my development supported my work as Lajna office-bearer and humble contributor to Jama'at Tabligh, Human Rights committees and Wasiyyat. I especially appreciate his leadership in advancing the Cause of Ahmadiyya Islam in Africa where millions of Ahmadi Muslims love him and Ahmadiyya Jama'at dearly. In Jama'at USA he urged Ahmadis to show sincere brotherly/sisterly love for each other as an example to the racially polarized American society. He promulgated "Love for all, hatred for none."

After corresponding with Hadhrat Sahib and then seeing him for the first time, he seemed to be ten feet tall, dressed in all white, his face glowing with bright light and health.

When Hadhrat Sahib and Begum Sahiba toured the USA in 1980 he laid the foundation for the August celebration and commemoration of the Ahmadiyya Centenary in 1989. It was my honor to serve Respected Sister Salma Ghani, then Sadr Lajna

USA, as National Lajna Coordinator with the Jama'at Centenary Celebration Plan. Sahibzadi Amatun Nur Ahmad was the assistant Coordinator.

In December 1980, the US delegation traveled with Huzur and Begum Sahiba on the same flight to attend Jalsa Salana at Qadian and Rabwah. In a speech he informed the American sisters that we are the seeds of the future success of Islam Ahmadiyya in the USA; therefore, we must prepare for this success by setting the best examples for those who follow us. We were able to see Huzur several times and were invited to their home. Alhamdulillah! At Qadian and Rabwah a new world opened up for me. The peace and serenity of Qadian has a special place in my heart because there I felt the Promised Messiah's^{as} presence. Sahibzada Mian Wasim, Amir of Jama'at India, and Sahibzadi Amtul Quddus Begum were the very soul of loving hospitality. Fortunately, I met them again on their visits to the U.S.

With the privilege of meeting Hadhrat Mirza Tahir Ahmad^{ra} who addressed the sister delegates during this Jalsa, I had no idea that I would meet him again in the US as Khalifatul Masih IV^{ra}. It was June 1982 and it seemed the whole world was weeping at the sudden sad news of the demise of our dearly loved Khalifatul Masih III^{ra}. How many people recall the great commotion in the heavens during those days? For days television news showed images of comets and shooting stars streaking and thundering across the heavens. Immediately I understood its significance - Almighty Allah was showing the universe the Truth of, and His support for, Islam Ahmadiyya Khilafat. This heavenly showering continued during the inauguration of Khalifatul Masih IV^{ra}. When I told a sympathetic astronomer at the Washington Naval Observatory that this phenomenon related to my faith, he kindly allowed me to listen over the phone to hear this celestial symphony from outer space - what a blessed thrill that was! It confirmed my faith as an Ahmadi Muslim

Later in 1982 I applied to make Hajj Pilgrimage and was apprehensive about getting authorization to go. The night before my appointment with the authority I was praying Magrib Salat when I saw a vision of Khalifatul Masih III^{ra} standing near me. He was looking down at me with such tender concern,

reminding me that I am an Ahmadi Muslim, consoling me not to worry if the authority refused me permission, that Allah is All-Knowing.

Extraordinary human being in his personality and as Supreme Head of the Global Ahmadiyya Muslim Community. As persecution of Ahmadis in Pakistan was rising to a climax. His miraculous 1984 journey to safety in London astounded Ahmadis. It also solved the mystery of a puzzling dream I had. In the dream I was a student in a class of missionaries being taught by Huzur. He was reviewing us for an exam and posed a question about "Babar for the English" which would be on the test. I had never heard the expression before and became apprehensive about the exam. Each student's desk had a small light attached and my light was not on. Another student reached over and switched on my light, but I still did not know the answer.

When I attended UK Jalsa in 1985 to meet Hadhrat Sahib I mentioned the dream to him. He casually replied that many people had dreams about his move to England. Later someone else told me that there was a prophecy that the English. Is it true? As a result of his move, Islam Ahmadiyya World Community has made quantum leaps forward in all of its programs, by Divine design, especially for Lajna Imaullah, MTA, International Bai'at, other Muslims and non-Muslims.

Bibi Qayyum's thoughtfulness sometimes included me on occasions when I could meet Hadhrat Sahib and Begum Sahiba (may Allah be pleased with them) She and Sahibzada M.M.Ahmad, Amir USA and the entire family of the Promised Messiah in the USA are extraordinary in their hospitality, evidence of their piety, sincerity, simplicity and fellow-feeling. May Allah reward them abundantly. Ameen.

I had begun writing to Huzur after his inauguration, requesting his prayers and offering suggestions about public relations strategies on the issue of persecution, which I had also mentioned to M.M.Ahmad Sahib during a brief period when I did minor office work for him. As president of DC Lajna (1985-1991) and correspondence secretary of English under the late respected and dear Sheikh Mubarak Ahmad Sahib, there was opportunity to serve him in his outstanding

tabligh efforts in many venues. Thus, I became part of the Jama'at Human Rights Committee, which was directed by Huzur from London. For several years we concentrated on close contacts in the State Department, Senate Foreign Relations, House Foreign affairs, news media and human rights groups.

In 1987 on his first visit to the USA as Hadhrat Sahib, I was honored. My first mulaqat with him was private and he immediately put me at ease with his humor courtesy and informing me that he and I were of the same age.

Preparing for the celebration of the Centenary observance in 1989, Huzur requested Jama'at USA members to make contact with Native Americans and invite them to Ahmadiyya Islam. I arranged for Lajna to visit the Virginia Reservation of the Pamunkey People who are part of the once great powerful Powhatan empire. We arranged for the chief and some of his people to attend the Centenary program where the chief, in full traditional regalia met Huzur and Jama'at officials. An active member of the Comanche People of Oklahoma, Mrs. Ladonna Harris, wife of former US Senator Fred Harris, accepted my invitation to meet with Huzur, however her daughter was at that moment giving birth to Mrs. Harris's first grandchild. While she was unable to meet Huzur, she sent him some of her writings about her people and her program to rejuvenate and unite all Native Americans in the Americas. She also sent Huzur a traditional symbol of their concept of discipline (a small, flat, round black stone).

I was blessed to meet with Huzur and tell him about our contacts and deliver Mrs. Harris's papers and gift to him. He received them graciously and understood the importance of the birth of her first grandchild. He also indicated interest in the discipline stone. Later he was quite direct and straightforward during the Shura Amila meeting when he admonished some Jama'at members on an important issue. Listening to Huzur's instructive admonition, I learned much about his guardianship of his weighty Jama'at responsibility, his strong sense of justice and his mercy and love for his followers. My already deep respect and love for him rose higher. I never saw him accept personal awards and plaques for himself.

During the Jama'at Centenary celebrations in 1989 (before MTA) we were at Juma (Fazl Mosque) listening to Huzur's sermon from London. He was informing us about special spiritual experiences of Jama'at members worldwide. We were very surprised to hear him suddenly announce: "Sister Shakura Nooriah of Jama'at USA embraced Islam Ahmadiyya after seeing the Holy Quran and the Kalima in a dream."

Whenever Huzur visited Canada Jalsa Salana, some of us from DC Jama'at always tried to be there to greet him. On one of those occasions he brought with him homeopathic pharmacists who distributed free homeopathic remedies. I had mentioned to Huzur before that I had vision problems and he had prescribed Arnica 200 for me. Whenever he saw me he would always remind me "Shakura, Arnica 200." He had a prodigious memory and he cared for all of us. Once we were waiting for him at Bibi Qayyum's home. When he returned, after greeting the ladies who were present, he lightly complimented me on the color of my dress. Not much escaped his notice.

It was a very special blessing to be a member of the Lajna team appointed by Huzur to prepare an innovative and comprehensive index for the special Centenary edition of the Holy Quran. He rewarded each team member with a personally autographed five-volume set of the Quran and commended our efforts highly.

There were several hints of some future dangers that would complicate our lives as Muslims. At Hajj in 1995, in the spiritually charged splendor of the Sacred Mosque, a vision appeared before my eyes of the Holy Prophet^{saw} and some of his companions who seemed to be preparing for an imminent attack. Then the face of the Holy Prophet (saw) came moving closer toward me as in a camera close up – as if to warn me particularly. Then in 1998 I saw a dream of the Promised Messiah^{as} who, walking slowly as in meditation came into Lajna hall and walked around it silently. There were a few sisters in the hall including Sisters Hameeda Haleem and Zubaida Kaleem. When he walked out, still silently meditating, I followed him out and requested his permission to walk with him. With his silent assent, I fell in step with his meditating pace and we walked

back and forth for several minutes. It was a moment of consolation and peace that I wanted to go on and on. In 1999, in another dream I was walking to the mosque with some sisters. We could see Hadhrat Khalifatul Masih IV^{ra} standing in the door so the sisters rushed ahead to greet him. I was thinking that we should walk at a sedate pace so I did. When I reached the mosque Hadhrat Sahib greeted me and held me in a firm grandfatherly embrace, imparting spiritual strength and courage (for coming danger s). These are warnings for all of us to work ever harder for Taqwa, Absolute Justice, peace and love for all, hatred for none and steadfast. Obedience to Allah, to his Prophet^{saw} and to our blessed Khilafa^{aba}.

The steadfast Faith and calm with which Jama'at Ahmadiyya met the heartbreaking sudden demise of dearly beloved Hadhrat Sahib^{ra} in 2003. is a testament to his wise teachings, guidance and example of true belief in Allah. The seamless transfer from Khalifatul Masih IV^{ra} to Khalifatul Masih V^{aba} was a signal to the world of the truth of Hadhrat Mirza Ghulam Ahmad as the Promised Messiah^{as} and Mahdi of the Latter Days.

Meeting Khalifatul Masih V^{aba} and Begum Sahiba at UK Jalsa in 2003 confirmed my belief that it is Allah T'Ala alone who appoints the Islam Ahmadiyya Khalifatul Masih. Dear Begum Sahiba's soft eyes and warm friendly embrace touched my heart. I smile when I think of her. Huzur^{aba} is demonstrating those virtues, talents and personal character that are required for this time in the life of our global Jama'at. During mulaqa'at he immediately put me at ease with gentle inquiries about myself and my non-Muslim family (one nephew is Shia Muslim). I have written to him. His wise response, "Is not Allah Sufficient for His

servant?" offered me consolation and guidance.

I pray daily for Hadhrat Sahib's^{aba} good health, long life and success in promoting the Cause of Islam Ahmadiyya worldwide. I pray daily for the moral and spiritual success of the entire global Ahmadiyya Muslim Community, for our worldwide brave

WORDS OF WISDOM

I am not interested in discussions about what verse fits my Khilafat. God's fresh signs and miracles are sufficient proof that He has made me the Khalifa. If all the powers of the world collectively try to destroy my Khilafat, God will crush them like gnats. Thus O believers, O righteous ones! Khilafat is a great blessing of God. As long as a majority among you believes and is righteous, God will continue this blessing. The Khalifa will never be impaired. You will lose the Khilafat when you become impaired. Do not show ungratefulness towards this blessing, and as the Promised Messiah^{as} has asked you to, busy yourselves in prayers so that the second manifestation may be repeated among you. In the Promised Messiah's^{as} time, these prayers were to bless you with Khilafat after the Promised Messiah's^{as} death, and the prayers were to be continued during the first Khilafat for a second Khilafat, and to be continued in the second Khilafat for a third Khilafat, and to be continued in the third Khilafat for a fourth Khilafat so that it may not come to pass that the doors of Khilafat may be closed on you. Thus always busy yourselves in prayer to God, knowing fully well that as long as Khilafat remains among you, no power on earth can overcome you and you will be successful in every field. This is God's promise which is mentioned in this verse."

Hazrat Khalifatul Masih II^{ra}

Sermon, Khilafat Jubilee Khilafat-e-Rashida p. 266-270

missionaries, office-bearers, and devotees, Ansarullah, Khadammul Ahmadiyya, Lajna Imaillah, Atfal and Nasiratul Ahmadiyya and for the perpetuation of Islam Ahmadiyya Khilafat. May all their efforts help bring the peace of Islam Ahmadiyya to the entire world. Ameen.

Dr. Muzaffar Ahmad (Shaheed)

—Mirza Muhammad Afzal, Muballigh, Canada

It seems like only yesterday that I was having dinner with Dr. Muzaffar Ahmad. After dinner, we were sitting in his living room discussing the promotion



of Jalsa Salana (annual convention) in the media. That very instant, something of such great magnitude happened that the impact of it can still be felt today.

It was 1982, when Jalsa

Salana USA was going to be held in Detroit, Michigan. I had the honor of serving as the Missionary for the Great Lakes Region. I had just arrived from Chicago to discuss the best methods of promoting Jalsa Salana and how to contact the media for coverage. As we were sitting in Dr. Ahmad's cozy living room awaiting tea, somebody knocked at his kitchen door. He excused himself to answer the door, then came back to pick up a baseball hat to give to the visitor at the door, saying, "I will be right back."

Some time had elapsed from when Dr. Ahmad went to answer the door, and I could hear the sound of a few firecrackers and what smelt like gunpowder. I thought it was Dr. Ahmad's son playing with firecrackers. While I was waiting for him to come back, I heard Dr. Ahmad's wife screaming for help and immediately my heart sank in anticipation of an unexpected tragedy. I hurried towards the kitchen and saw Dr. Ahmad laying in a pool of blood on the kitchen floor, gasping to take his last breath. I could see him looking towards the heavens and handing over his great spirit to his Lord, *Inna lillahi wa inna ilaihay rajeoon* (to Allah do we belong and to Him shall be our return).

It was later confirmed that three men committed this heinous crime. A neighbor had dialed 911 and an ambulance came immediately, but Dr. Ahmad had long gone to heaven. At the time, law enforcement authorities provided us with security, but nonetheless it was a terrifying moment for all Jama'at (local chapter) members. After the tragedy at Dr. Ahmad's home these same men (who were later identified to be Sunni Muslims) went to the home of the Finance Secretary of the Jama'at to set it on fire, but they failed in their evil plan. The gasoline bomb which they threw on the house, did not explode. The house and many of its guests, including children, were all saved by Allah's mercy.

The perpetrators then proceeded to break into the Jama'at's mission house located in Dearborn, MI. They went upstairs and doused the carpeted floors with gasoline. After they completed the soaking process, one of them lit the fire; immediately the entire building turned into a fireball. Allah burnt them in the same fire because they were trapped inside the blaze. Only Allah knows what their intentions after that were, but Allah did not give them respite to do more harm.

Dr. Ahmad's wife showed great endurance and steadfastness as the entire Jama'at was pulled together by these tragic events. Following these acts of evil, the Jama'at was contacted by all kinds of media. Mr. Nasir Malik, who was the Jama'at President at the time, did a tremendous job of incorporating propagation of the true meaning of Islam in relation to the brutal events being experienced by local Ahmadis through interviews and statements. While we had been making plans for promotion of the Jama'at and its annual convention, Almighty Allah had shown us that He is the best of planners. Sadly, Dr. Ahmad's shahadat (martyrdom) gave the Jama'at exposure at a local, national and international level. What we had perceived could be accomplished with money and effort, he did through the sacrifice of his life. May Allah elevate his status in paradise and bless his family in this life and in the hereafter, Ameen.

American Jama'at's Financial Sacrifices During the Era of Khilafat

Mubarak Malik

Never shall you attain to righteousness, unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

To spend in the cause of Allah is one of the basic commandments of Allah. In the very beginning of the Holy Qur'an, Allah states that while it is necessary to worship Allah to attain His nearness, it is also necessary to spend in His way out of one's wholesome earnings, as it purifies the soul (2:4).

We know of the paramount examples of monetary sacrifice made by the companions of the Holy Prophet^{saw}. Women would donate heaps of jewelry. Hadhrat Umar^{ra} and Hadhrat Abu Bakr^{ra} set supreme examples of spending in the cause of Allah by donating literally half and all of their properties respectively. We also know that Hadhrat Abu Talha^{ra} gave away his most profitable orchard of dates in the cause of Allah.

In this age, the companions of Hadhrat Masih-e-Mau'ood^{as} exhibited a similar revolutionary fervor to spend in the way of Allah.

Stories are also prevalent where, for example, Hadhrat Masih-e-Mau'ood^{as} sold his wife's jewelry to serve food to those who had come to attend a Jalsa in Qadian, or when Huzur^{as} appealed to his followers in Kapurthala to raise sixty rupees (less than two US dollars today) in order to print and circulate a pamphlet. The messenger who was to issue the appeal, Hadhrat Munshi Zafar Ahmad^{ra}, also from Kapurthala, went home and raised the whole amount by selling his wife's jewelry without telling anyone about it. Later, when the Kapurthala Jama'at heard about it, they were angry and disappointed that the opportunity to serve the Jama'at was denied to them. Such was the spirit and enthusiasm which prevailed, and indeed still prevails.

Ahmadiyyat today, with Allah's grace and bounties, is established in all continents of the world and is ever

growing. In the USA, the total collections in 1955 were less than twenty-one thousand dollars (\$20,676), but the current year's (2007-08) budget exceeds \$13 million dollars (\$13,328,833). Our allegiance to Hadhrat Masih-e-Mau'ood^{as} and the belief in perpetuity of the divinely established Nizam-e-Khilafat (demands that we maintain these standards. Herein lies our salvation.

"Hadhrat Masih-e-Mau'ood^{as} started an English magazine on March 31st 1901 to publicize the teachings of his community in western countries, specifically of Europe and America. Huzur^{ra} founded an organization called *Anjuman Isha'at-e-Islam (association to spread Islam through publication)* to collect funds for the magazine and run its management. He himself was its patron while Hadhrat Maulvi Hakeem Nooruddin^{ra} (later Khalifatul Masih I, 1908-14) was nominated as President. Other office bearers included Hadhrat Maulvi Abdul Karim^{ra} (Vice-President), Khawaja Kamal-ud-Din^{ra} (Secretary) and Maulvi Mohammad Ali^{ra} (Assistant Secretary). The next day, that is, April 1st 1901, the *Anjuman* held its meeting in which it was proposed that the magazine be named "The Review of Religions." Initial investment for the magazine's publication was estimated to be 10,000 rupees. One thousand shares of 10 rupees each were proposed. 775 shares were sold within the next two weeks. Of these, 160 were purchased by Hadhrat Maulvi Hakeem Nooruddin^{ra}, and they were the highest of all." (Hayat-e-Noor, Page 264-265).

By appointing Hadhrat Maulvi Hakeem Nooruddin^{ra} as president of the *Anjuman*, Hadhrat Masih-e-Mau'ood^{as} showed utmost confidence in the former for the publication of 'The Review of Religions'. Hadhrat Maulvi Nooruddin^{ra} thus became indirectly tied with the propagation of Islam in Europe and America – a fact that was further strengthened by the purchase of the highest number of shares by him during the initial investment for the magazine.

Later, in an advertisement in The Review of Religions (Urdu section, September 1903), Hadhrat Masih-e-

Mau'ood^{as} said, "If ten thousand Urdu or English subscribers are found in this Jama'at to support the magazine, it will start running satisfactorily. In my opinion if those who have pledged allegiance make an effort in this respect following the essence of Bai'at, it is not a great number to achieve. In fact, it is a very small number considering the total current membership of the Jama'at." (*Al-Hakam, Volume 7, number 32, page 19*).

In fulfillment of Huzur^{as}'s above-mentioned desire Hadhrat Sahibzada Mirza Muzaffar Ahmad, then Amir of the US Jama'at, submitted to Hadhrat Khalifatul Masih IV^{ra} in October 1998 that the US Jama'at would take full financial responsibility for the publication of 10,000 copies of *The Review of Religions*. Huzur^{ra} appreciated the US Jama'at's offer and graciously accepted it. Since then, the US Jama'at is especially blessed to honor this responsibility with a yearly contribution of \$100,000 to Markaz (central headquarters) *Al-Hamdolillah*.

Hadhrat Khalifatul Masih II^{ra} made a magnificent statement about the American people in his Friday sermon delivered on January 20th 1956. Huzur^{ra} was informed of an incident wherein some Ahmadis from Sindh (Pakistan) met a few non-Ahmadi people in a train who asked them several strange questions. This led the Ahmadis to suspect that the latter, perhaps, belonged to the Central Intelligence Department of the Pakistani government. In his above sermon Huzur^{ra} mentioned this incident and said:

"As far as assistance from the government is concerned, some statements from ministers of the Pakistani government have been published in newspapers alleging that the US government has given so much assistance to the government of Pakistan. Assistance to the US has not been announced by the government but assistance to the government of Pakistan has been publicly declared and published in the newspapers. Even the Governor General has stated as to how much assistance Pakistan has received." Huzur^{ra} continued:

"By the grace of Allah, there is a large community of Ahmadis in the USA. The Missionary In Charge of USA, Khalil Ahmad Nasir, has informed me that the USA Jama'at Chanda (subscription) has reached up to \$40,000 (forty thousand dollars). This is a large sum; nevertheless we consider it next to nothing. We hope that one day our missionaries will inform us that the subscription of Jama'at-e-Ahmadiyya USA is not forty thousand, not four hundred thousand, not four million, not four hundred million but rather, forty billion dollars, which is ten thousand times the annual income of Pakistan. That will be the day for us to believe that USA has accepted Islam. We give no importance to trivial sums of money. How important is this sum to the USA? For the USA, it means very little. The day when the USA gives a subscription in billions of dollars for the propagation of Islam, when there will be hundreds of thousands of mosques, and adhaan (call to prayer) will be heard from hundreds of thousands of minarets, and hundreds of thousands of Imams will lead prayers in congregation, *that* will be the day when we will believe that the USA has made a move."

With Allah's grace, the US Jama'at has made phenomenal progress in the field of financial sacrifices through the blessings of Khilafat-e-Ahmadiyya. Hadhrat Khalifatul Masih II^{ra}'s vision to collect billions of dollars for the propagation of Islam seems close to reality. The chart below gives a glimpse of this progress and future projections.

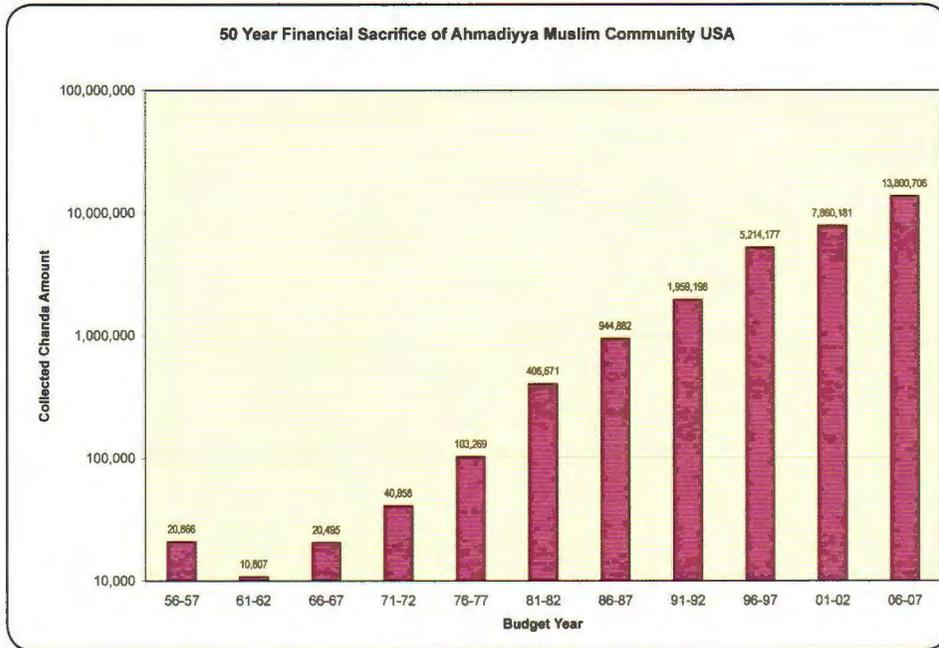
Jamaat-e-Ahmadiyya USA Progress in Financial Sacrifices Since 1954-1955		Percentage Progress	
Fiscal Year	Collection (\$)		
1954-55	20,676	In 20 years, 1954-55 to 1974-75	172%
1959-60	11,351	In next 20 years, 1974-75 to 1994-95	5,240%
1964-65	14,114		
1969-70	31,658	In next 10 years, 1994-95 to 2004-05	285%
1974-75	56,199		
1979-80	218,359	In last 3 years, 2004-05 to 2007-08	15.5%
1984-85	603,786		
1989-90	2,044,582	In last 53 years, 1954-55 to 2007-08	64,365%
1994-95	3,001,039		
1999-00	6,331,375	Projected Collections in 2060-61	\$8,579,103,300
2004-05	11,544,159	At the Same Rate of Growth	i.e. 8.579 Billion
2006-07	13,800,706	As of last 53 years	

As envisioned by Hadhrat Khalifatul Masih II^{ra} in 1956, the Jama'at-e-Ahmadiyya USA, is rapidly marching towards the goal set by Huzur^{ra}. The graph

below outlines the financial sacrifices made by Jama'at-e-Ahmadiyya USA in the last 50 years.

Hadhrat Khalifatul Masih III's^{ra} vision described above started to materialize during the era of the fourth Khilafat. The first financial scheme announced by Hadhrat Khalifatul Masih IV^{ra} was to build five mosques and mission houses in the USA. Huzur^{ra} appealed to the US Jama'at to donate \$2,500,000 for mosques & mission houses in Washington D.C., New York, Chicago, Los Angeles and Detroit. Ahmadis in the USA opened up their hearts and contributed many times more than the original target given by Huzur^{ra}. A mission house was acquired in Queens, NY and named Baitul Zafar. Baitul Hameed Mosque was built in Chino, near Los Angeles, CA. A grand mosque, Baitur Rahman, as well as the National Headquarters of the US Jama'at were built in Silver Spring, MD. Baitul Jammeh Mosque was built at Glen Ellyn, IL. The last

building in this project, a mosque in Detroit, MI is under construction, and is expected to be completed soon, Insha'Allah. After this humble beginning, many additional mosques and mission houses in various local chapters of Jama'at-e-Ahmadiyya USA, were either acquired or built. Presently, there are 11 mosques and 32 mission houses all over the country.



In 1976, Hadhrat Khalifatul Masih III^{ra} visited the US Jama'at. During the visit Huzur^{ra} strongly felt the need for community centers in chapters, publication and dissemination of the Holy Qur'an and US Jama'at's own printing press. Elaborating his vision in the Friday sermon of October 22nd 1976, Huzur^{ra} said, "In fact, I went to America to make preparations for the Ahmadiyya Centenary Thanksgiving Celebrations. I told them ...that the initial task is to purchase at least 20 to 30 acres of land in 15 provinces, called 'States' in America, to build community centers for collective life of the Jama'at. Within fourteen to fifteen years, tens of thousands of copies of the Holy Qur'an's translation will be published. Four to five million copies of the Holy Qur'an will reach American homes... The American Jama'at should try to have its own printing press ... because presently America is at the top of the list of all countries that are free in the true and full sense."

This was indeed a great blessed vision that would breathe new life into the US Jama'at by bringing about more cohesiveness and integration. This would also make it, with the grace of Allah, more active and robust on various internal and external horizons to serve Islam.

Hadhrat Khalifatul Masih IV^{ra} appointed Hadhrat Sahibzada Mirza Muzaffar Ahmad as Amir Jama'at Ahmadiyya, USA in June 1989. During his tenure (1989-2002), the US Jama'at's Finance Department saw a revolutionary change at an accelerated pace. Hadhrat Mirza Muzaffar Ahmad, a renowned financial & economic expert who had served both the government of Pakistan and the World Bank for several years, instilled a new spirit, enthusiasm and a sense of devotion in the US Jama'at.

After becoming Amir, Sahibzada Mirza Muzaffar Ahmad expressed his desire, in early 1991, to bring the USA Jama'at at the forefront of worldwide Ahmadiyya Jama'ats. To fulfill his dream, Majlis-e-Shura, USA decided to strive hard to achieve first position in Waqf-e-Jadid collections worldwide. (It was a great challenge but with prayers, and under

Sahibzada Mirza Muzaffar Ahmad's able guidance, and through financial sacrifices of USA Jama'at members, this dream became a reality within two years. The US Waqf-e-Jadid collection in 1990 was only \$28,300. In 1991, with Allah's grace and blessings, it reached \$40,202, and in 1992 USA Jama'at stood first in Jama'ats worldwide after Pakistan with a collection of \$87,143. (In those days, evaluation of Jama'at standings was announced excluding Jama'at Ahmadiyya, Pakistan).

By Allah's grace and mercy this humble one has had the opportunity to serve the USA Jama'at as National Finance Secretary for 19 years (1988-2007). It was indeed an honor for the author to serve under three respected Amirs of the US Jama'at, namely, Hadhrat Sheikh Mubarak Ahmad, Hadhrat Sahibzada Mirza Muzaffar Ahmad and our current Amir, Dr. Ahsanullah Zafar. It was a great blessing that Syedna Hadhrat Khalifatul Masih the IV^{ra} appreciated the efforts of Sahibzada Mirza Muzaffar Ahmad on many occasions for setting the financial system of the USA Jama'at on such a sound footing. Needless to say that among a large number of dedicated workers, the author was but a small part, serving as primary assistant to Hadhrat Mirza Muzaffar Ahmad in the team for 13 years.

The following examples contain a few glimpses of Hadhrat Khalifatul Masih IV^{ra}'s kind appreciation for the financial work done by the US Jama'at under Sahibzada Mirza Muzaffar Ahmad's leadership.

At the close of the fiscal year 1991-92, Huzur^{ra}, while discussing financial sacrifices offered by the Jama'ats worldwide, made the following gracious remarks about the US Jama'at in his Friday sermon of July 10th 1992:

“America is in second position and making rapid progress. The American Jama'at is strengthening its financial system and although it is behind Germany, it can prove to be a challenge to the German Jama'at. America's contribution is £501,930. One is amazed at the change which has taken place in America. Fourteen or fifteen years back, the American Jama'at was dependent on aid from outside. Today, by the grace of Allah, America is in a position to help other Jama'ats which are meager in financial resources.”

Commenting on the September 1993 report submitted

by the US Jama'at, Huzur^{ra} wrote to Sahibzada Mirza Muzaffar Ahmad in his letter of November 15th 1993:

“Your financial report for the month of September 1993, (first quarter of fiscal year 1993-94) is in receipt. It is a very good report. *Alhamdo Lillah. Thumma Alhamdo Lillah.* May Allah bless this, and grant great rewards to all those who have contributed. By the grace of Allah, ever since you took office as Amir, the Jama'at has progressed in every area. The finance department has especially made rapid progress. May Allah be with you, and bless your efforts.”

Hadhrat Khalifatul Masih IV^{ra} addressed delegates of Majlis-e-Shura USA Jama'at in its opening session on May 3rd 1996, and made gracious comments about the financial progress of USA Jama'at during the amarat (leadership) of Mirza Muzaffar Ahmad. After listening to Huzur's^{ra} inspiring comments, Hadhrat Mian Sahib had a separate session with National Secretaries of Tahrik-e-Jadid and Waqf-e-Jadid and revised their budgeted targets upwards. Tahrik-e-Jadid pledges were raised from \$290,000 to \$395,000 and of Waqf-e-Jadid from \$288,000 to \$390,000. National Secretary Waqf-e-Jadid, Dr. Waseem Ahmad Sayed, was able to secure additional pledges of \$25,000 each from five sincere Ahmadi doctors in his drive following this new target.

Upon hearing of this remarkable sacrifice, Hadhrat Khalifatul Masih IV^{ra} wrote the

following to Sahibzada Mirza Muzaffar Ahmad in his letter of June 5th 1993: “The report of increase in Tahrik-e-Jadid and Waqf-e-Jadid budgets is immensely pleasing. *Masha' Allah. Jazakumullah Ahsanal Jaza.* This is a great undertaking. May Allah, with His grace, bless the life, wealth and happiness of these sincere Ahmadis. They have shown an amazing example of righteousness. May Allah grant the same spiritual health to other doctors. May Allah make American Jama'at a super power of the Ahmadiyya Jama'at. Convey my loving salaam to all. I have also written separately to all these individuals.”

The Fiscal Year 1996-97 was a landmark for USA Jama'at. For the first time ever, our collection exceeded five million dollars. Hadhrat Khalifatul Masih IV^{ra} acknowledged this glowing achievement in a letter of August 12th 1997, to Sahibzada Mirza Muzaffar Ahmad as follows:

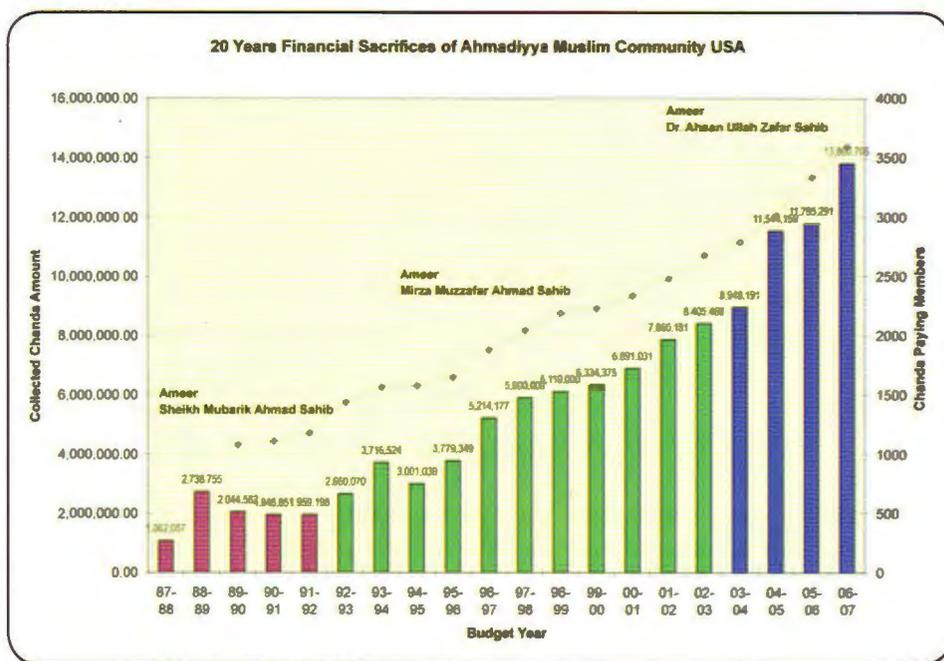
“I have received your annual financial report for 1996-97. *Jazakumullah Ahsanal Jaza. Masha’ Allah. Alhamdo Lillah.* May Allah safeguard you from evil eye. You are, by the grace of Allah, rapidly strengthening the financial system of Jama’at Ahmadiyya, America. May Allah bless the wealth and properties of members of the Jama’at and continue to grant them the capacity to spend in the way of Allah. This year your Jama’at has achieved a marvelous increase in subscriptions. May Allah make this a source of blessings for all of you. Please inform me of any needs of your Jama’at that cannot be met from your local budget. We will make them up from Markaz’s share. May Allah be with you”.

Jama’at Ahmadiyya USA has really made an astounding progress in financial sacrifices within the last 20 years. In his address to the concluding session of Majlis-e-Shura, USA via a live MTA telecast on March 29th 1998 Hadhrat Khalifatul Masih IV^{ria} said, “I wish to inform you that I am very happy with the progress of Jama’at Ahmadiyya, USA. I have especially noticed how M. M. Ahmad has ably steered you through difficult times to ever shining heights of achievements. In the area of finance, you have done wonders with the grace of Allah. So, although the compliment seems to be directed at M.M. Ahmad, he could not have achieved this without your full and loving co-operation that you have extended to him unreservedly. And this is a blessing from Allah that the Amir who is guiding a country is being fully co-operated with and fully obeyed, not with formal sense of obedience but with a sense of deep respect and love.”

Huzur^{ria} further said, “The rate at which your regular chanda is increasing is amazing, and the figures he gave me were absolutely mind-boggling. In the previous year you had made some specific advance in comparison with the preceding years. This year you have not only kept up the increasing pace but even added some more. The result is that it is a sort of acceleration which you have achieved. May Allah

bless you, and may Allah bless your financial position. Keep up this pace of sacrifices for the sake of Allah.”

As a sign of Allah’s blessings on the US Jama’at, the graph below provides an overview of financial sacrifices offered by this Jama’at within the last 20 years. It also depicts progress achieved during the era of three Amirs, Hadhrat Sheikh Mubarak Ahmad, Hadhrat Sahibzada Mirza Muzaffar Ahmad and current Amir Dr. Ahsanullah Zafar. Our collection in the Fiscal Year 1987-88 were a little over one million dollars (\$1,062,057). Twenty years later, by the grace of Allah, it stands at more than 13 million dollars (\$13,800,706), a progress of 1,199%.



The linear graph in the chart above shows a tremendous increase in the number of chanda paying members. When statistics for chanda payers in the USA Jama’at were first started in the Fiscal Year 1989-90, their total number was 1,081. By the grace of Allah, this number has now gone up to 3,594, an increase of 232%.

The level of sacrifice and the financial progress made in the era of the fourth Khalifa^{ra} has continued into the present era of the fifth Khilafah^{aba} as well, with the grace of Allah. Commenting on the USA Jama’at’s report for February 2005, Hadhrat Khalifatul Masih V^{aba}, in his letter of April 9th 2005, wrote to respected Amir Sahib, USA as follows.

“You have sent the report of Income & Expenditure for February 2005. *JazakAllah Ahsanal Jaza. Masha’ Allah*, periodic collection is better, and expenses are within the budget. *Alhamdo Lillah*. Your financial reports are being received regularly and the accounting system is maintained at a superior standard. May Allah enable you to serve and keep the American Jama’at at a distinctive level of financial sacrifices.”

Completion of the Fiscal Year 2005-06 was another milestone in the history of Jama’at-e-Ahmadiyya, USA. Collections in all chandas (budgeted and non-budgeted) surpassed \$18 million (\$18.392 M). In a special note of encouragement to then National Finance Secretary US Jama’at (the author), Hadhrrat Khalifatul Masih V^{aba}, 2006 graciously wrote the following in his letter of September 16th 2006:

“I am very pleased to know that the USA Jama’at excelled by leaps and bounds in their financial sacrifices during the financial year 2005-06. *Al Hamdo Lillah*. I am also pleased that the USA Jama’at’s management is very active and diligent in discharging their responsibilities. Well done! Keep it up! I pray Allah reward you all handsomely, and bless all members of USA Jama’at, grant them health, happiness and a prosperous future. May Allah afford them greater opportunities to serve the cause of Ahmadiyyat, the true Islam. Please convey my salaam to all members.”

Upon successful completion of the Fiscal Year 2006-07, a year-end review of the financial achievements of the USA Jama’at was submitted to Hadhrrat Khalifatul Masih V^{aba}. In his letter of August 8th 2007 to respected Amir Sahib, Huzur^{aba} commented as below:

“Your financial report for 2006-07 is in receipt. *Jazakumullah Ahsanal Jaza*. You have mentioned in it a collection of \$ 13.8 million against a budget of \$12.5 million. *Masha’ Allah, Alhamdo Lillah*.” Huzur^{aba} continued:

“May Allah the Exalted bless the members of American Jama’at and their properties most abundantly, and may they remain marching forward in financial sacrifices as always. Your report on the whole is extremely pleasant. The income is \$1.3 million in excess of the budget. American Jama’at

is blessed to fulfill each and every commitment that it made. There is a surplus of \$987,986 after the income and the expense. You have asked to use this surplus for construction of and acquisition of mosques and jalsa gah (annual convention site and physical arrangements). That is fine, please go ahead with the plan. You have also mentioned the services of Malik Mubarik Ahmad Sahib. May Allah bless him with His favors, and may he perpetually receive the rewards for his services.”

Hadhrrat Khalifatul Masih IV^{ra} had a vision to establish a state-of-the-art cardiac care center in Rabwah, Pakistan that would serve local residents and the surrounding population in particular and other parts of the country in general. Huzur^{ra} wished that this medical facility be as highly equipped, renowned and efficient as anywhere else in the western world. Hadhrrat Khalifatul Masih V^{aba} launched an appeal for the sake of building the “Tahir Heart Institute” so that this dream of Hadhrrat Khalifatul Masih IV^{ra} could be realised. In order to complete and furnish this institute with the most modern and state-of-the-art medical equipment, Hadhrrat Khalifatul Masih V^{aba} requested that the US Jama’at contribute a sum of \$3.5 million in a matter of 3 months only. Jama’at-e-Ahmadiyya USA members set an amazing example of saying “Labba’ik” (I hear and obey) to the call of Khalifatul Masih V^{aba} and offered commendable sacrifices They fulfilled the desire of their Imam, with contributions of \$3.5 million in the specified time. Huzur^{aba} graciously acknowledged this sacrifice in his address at the Jalsa Salana (annual convention) UK, 2006. The contributions did not stop there. After all was said and done, this amount reached more than \$4.5 M (\$4,457,734) by March 2007. Is there any other Jama’at besides Jama’at-e-Ahmadiyya that can demonstrate such obedience to the call of their leader?

Tahrik-e-Jadid and Waqf-e-Jadid are two other financial schemes worthy of mention, in which the US Jama’at has made substantial progress. In 1991-92, our yearly collection in Tahrik-e-Jadid was \$170,102. Last year (2005-06) it increased to \$1,287,000 with Allah’s grace and blessings. In terms of percentage, this is an increase of 656% in the last 15 years. The number of participants in Tahrik-e-Jadid from 1,721 (1991-92) to 7,600 (at present) shows an increase of 330%. As a matter of fact Jama’at Ahmadiyya, USA has been

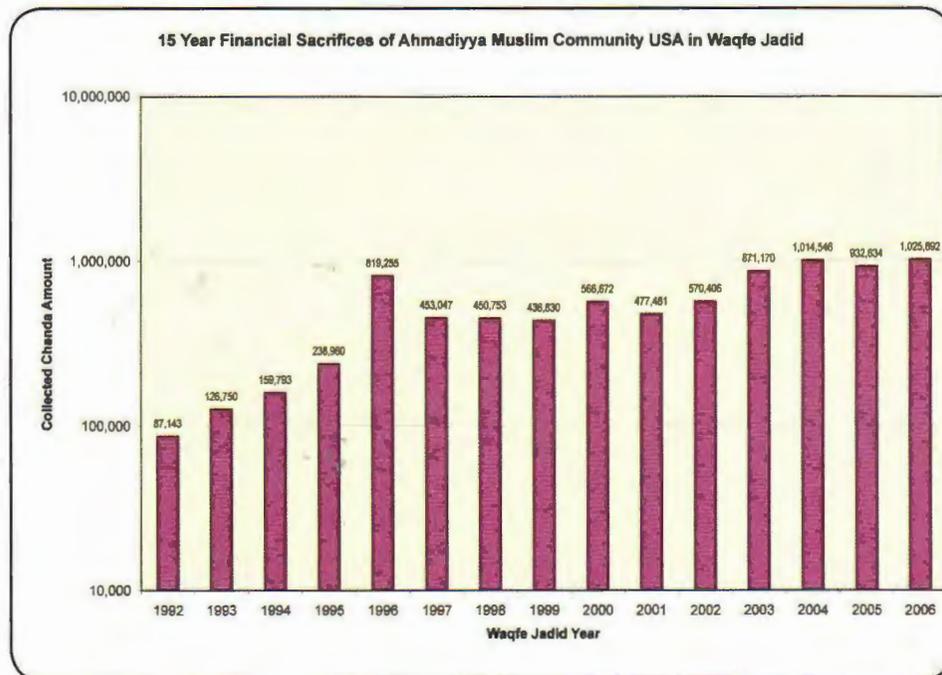
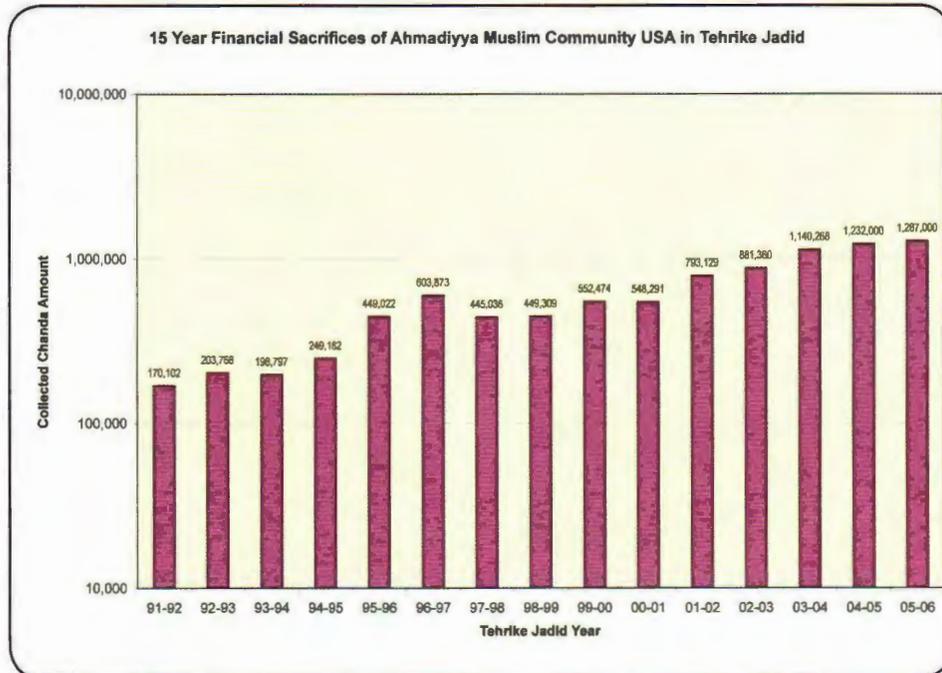
the runner up in the Tahrik-e-Jadid fund collection worldwide for the last few years. The race to grab the top position is still at fever pitch. The graph below provides a bird's eye view, so to speak, of this progress.

In the Waqf-e-Jadid Scheme, the US Jama'at has done even better, with Allah's grace. After attaining first position in the world in 1992, with a collection of \$87,143, the US Jama'at has kept a leading position in this scheme ever since with the exception of years 2002 and 2006. From a collection

of \$28,300 in 1990 our collections increased to more than a million dollars (\$1,025,692) in 2006.

In percentage terms this is an increase of 3,524% in 15 years. The number of participants in Waqf-e-Jadid in 1991 was 1,519; whereas, this number has now increased to 6,530, an increase of 330%. The graph on the bottom left depicts progress made in Waqf-e-Jadid collections.

Thus Jama'at-e-Ahmadiyya, USA has come a long way in financial sacrifices under the blessed umbrella of Khilafat-e-Ahmadiyya. Since its establishment in this country during the second Khilafat, the Jama'at has been increasing in size and momentum during successive Khilafats with the grace of Allah. New converts, mainly from among the African American community, and immigrants have contributed to membership of the Jama'at. An extraordinary leap forward in financial sacrifices was witnessed in the last 20 years, under the blessed guidance of Hadhrat Khalifatul Masih IV^{ra}. The financial system of the US Jama'at is on a sound footing through the sheer grace and mercy of Almighty Allah. We humbly pray that this progress continues to grow and glow with the passage of time. Ameen.



Majlis Ansarullah, USA and Khilafat

Dr. Wajeeh Bajwa, Sadr Ansarullah, USA

Hadhrat Khalifatul Masih II^{ra} formed a number of auxiliary organizations to promote the spirit of moral excellence of the members of Jama'at Ahmadiyya. These organizations were established to provide a specific framework for the ethical and religious education and training of different groups based on age and gender. Majlis Ansarullah (helpers of Allah) was formed by Hadhrat Khalifatul Masih II^{ra} in 1940; its members comprise all male Ahmadi Muslims over the age of 40.

Hadhrat Khalifatul Masih II^{ra} outlined goals for the auxiliaries in these words:

We have to reform the whole world. We have to bring the entire world to bow before God Almighty. Bring the entire world under the fold of Ahmadiyyat. Establish the kingdom of God all over the world.

But this grand task cannot be performed until all members of our community – children, youth, or elderly – organize themselves internally and follow this code of conduct day and night...For this internal improvement and completion of organization, I have established the auxiliary organizations of Khuddamul Ahmadiyya, Ansarullah, and Atfalul Ahmadiyya.

Al-Fazl, October 11, 1944

Originally, the Ansar majalis (chapters) all over the world were under the supervision of Sadr Majlis Ansarullah with its head offices at the Center, first in Qadian and then in Rabwah. The Head of Ansarullah in each country was called Nazim-i-A'la. Hadhrat Khalifatul Masih IV^{ra}, announced in his Friday Sermon delivered on November 3, 1989, that in the future, Khalifatul Masih would himself supervise all auxiliary organizations. He also mentioned that all over the world and at the national level, the heads of the auxiliary organizations would be designated as

Sadr (President).

In the USA, the following members have served as Nazim-i-A'la/Sadr: Dr. Masoud Malik (1981-1985), Mr. Fazal Ahmad (1986-1993), Dr. Karimullah Zirvi (1993-99), Mr. Nasir M. Malik (2000-2005), and Dr. Wajeeh Bajwa (2006 – to date).

Administration

The current total tajnid (record of membership) of Majlis Ansarullah USA is 1890. Of these, 391 are moosian (plural of moosi, one who participates in nizam-i-Wasiyyat) and another 62 have submitted their application for Wasiyyat. Hadhrat Khalifatul Masih V^{aba} made a historic appeal for new moosian in 2004. In response to that appeal, 225 members

applied for Wasiyyat. The Majlis Ansarullah has 62 established chapters in 68 Jama'ats. Six Jama'ats do not have sufficient number of Ansar to form a Majlis. The entire US is divided into ten regions and each region has a nazim who is responsible for facilitating management of the Majlis's

affairs at the regional level. Nazimin (*plural* of nazim) are appointed by the Sadr, however, elections for the zu'ama (*plural* of za'im meaning local president) are held every two years.

Majlis Ansarullah has developed a website (www.ansarusa.org) which has been in use since 2000. This site has two sections: one open to the public and the other password-protected for administrative purposes.

Ijtema'at and Majalis-I-Shura

The National Annual Ijtema of Majlis Ansarullah,

“We have to reform the whole world. We have to bring the entire world to bow before God Almighty. Bring the entire world under the fold of Ahmadiyyat. Establish the kingdom of God all over the world.”

USA has been held every year since 1982. There were 12 attendees at the first national ijtema. Attendance at the 2006 national ijtema was more than 450. Besides the National Annual Ijtema, several local and regional Ijtema'at (*plural* of ijtema) have also been held regularly. The first Majlis-i-Shura (consultative body meeting) of the Majlis Ansarullah USA was held in 1993 and since then Majlis-i-Shura has been held every year.

Departmental Programs

Comprehensive programs are prepared every year for each department and these programs are provided to zu'ama at the beginning of the year at the Ansar Leadership Conference (ALC). The ALC has been held every year since 2000.

Publications

In 1992, Fazal Ahmad, then Sadr Majlis Ansarullah USA, formally started a magazine for Ansarullah and named it 'Al-Nahl' based on chapter Al-Nahl in the Holy Qur'an (one issue of Al-Nahl was published before 1992). "Nahl" means honey bee. The bee does not care about its age; it continues to carry out its assigned task until its last breath. The obvious thought behind this name was that Ansar should follow the example of the honey bee, regardless of their age,, that is, to keep working till their last breath. By the Grace of Almighty Allah, Al-Nahl has been published regularly since then and is mailed to every member free of charge. The following special issues of the magazine have been published:

- Centenary of the fulfillment of the prophecy of solar and lunar eclipses
- Baitur Rahman Mosque Issue at the occasion of inauguration of the Mosque
- Khilafat Issue
- Hadhrat Mufti Muhammad Sadiq^{ra} issue
- Philosophy of the teachings of Islam issue
- Professor Sir Dr. Abdus Salam issue (320 pages)
- Special wasiyyat issue (112 pages)
- "Year in Review" issue has been published every year since 2004

The other publication activities are as follows:

- A monthly newsletter called 'Ansarullah News,' was

started in January, 1995. By the grace of Allah, the newsletter has since been regularly published. The Newsletter is sent to all members free of charge.

- A small booklet "Muhammad^{saw} in the Bible."
- "Letter to a Dear One" by Sir Chaudhry Muhammad Zafrullah Khan.
- A Prayer poster with photographs depicting all postures and positions of the prescribed prayer service, with Arabic text, English transliteration and English translation of prayers set in different colors for easy identification was published in 1995. The tarbiyyat (moral training) department of the UK Jama'at purchased 500 prayer posters charts. Seeing the poster, Hadhrat Khalifatul Masih IV^{ra} commented: "Jazakumullah for the prayer poster that you have compiled. It was delightful, maasha'Allah, and very useful. Here in the UK it will be utilized to our benefit." Due to large demand, the poster has been published twice.
- A children's book, Razzaq and Farida, written Dr. Yusef A. Lateef, was published in 1997.
- The books "Synopsis of Religious Preaching, Part I and II," by Maulana Ata Ullah Kaleem were reprinted in one volume.
- A collection of Ahadith, Words of Wisdom, with Arabic text, its English transliteration and Urdu and English translation has been published.
- Majlis Ansarullah USA translated into English and published a book "Inspiring Events in the Field of Tabligh" originally published in Urdu by Imam Ataul Majeed Rashid.
- Several flyers in English, Spanish, and Arabic.
- 'Wonderful prayers from the Holy Qur'an', a pocket size booklet has been published twice and is provided free.
- Pocket size "Ten Conditions of ba'ait" have been printed twice and are made available free.
- Prayers for Khilafat Centenary were collated and printed and distributed free of charge.

Property

On May 25, 2003 Majlis Ansarullah installed a trailer at Baitur-Rahman Mosque premises to serve as the national office, meeting room, and book store.

Tabligh

Majlis Ansarullah is making a special effort to visit

small towns. This effort was initiated in response to a directive given by Hadhrat Khalifatul Masih V^{aba} that tabligh efforts should focus on small towns and villages. During 2006, members visited 98 small towns across the US, such as Prosper and Celina, 30 miles NW of Dallas, Texas. Members met with city officials and distributed Jama'at literature. They were invited back to give a talk on Islam to the City Council.

Education

Educational programs pay special attention to proper recitation of the Holy Qur'an as well as reading and study of the books of the Promised Messiah^{as}. Two tests based on the education syllabus are conducted every year. In 1997, only 31 members participated in the first test for that year, while 450 members participated in the first test of 2007.

Moral Training

The moral training program is focusing on creating and maintaining salat centers, activating inactive ansar, and addressing social and cultural issues in majalis. The majlis is emphasizing the Importance of: 1) offering salat in congregation, 2) regular recitation of the Holy Qur'an, 3) becoming role models for family members and children, 4) establishing strong affiliation with Hadhrat Khalifatul Masih and the Jama'at, and 5) joining the Nizam-e-wasiyyat (institution of the Will) (225 members have applied for the Wasiyyat since August 2004).

Health

Majlis Ansarullah continues to provide complete homeopathy kits as well as replenish existing kits. This program was initiated in 2002 and to date the total number of homeopathy kits supplied to various majalis is 35. During 2006 a total of 2058 patients received homeopathic remedies.

Social Services

The Ansar Tahir Scholarship Program was initiated in 2005 to help Ansar further their education or acquire new skills to enhance employability. Since the inception of this program, nine scholarships totaling \$29,206 have been awarded (the budget for this scholarship is \$20,000 per year).

Majlis Ansarullah continues to provide a Muslim Television Ahmadiyya (MTA) dish and receiver system to those Ansar who cannot afford to purchase one. This program was initiated in 1994.

The Majlis continues to support various projects that provide food/clothes to the needy in various areas. The Majlis also continues to assist needy members financially.

Financial Sacrifices

Ansar Income Budget/Collection for financial sacrifices of Ansar continue to be strong both for the Majlis and in support of the Jama'at system. Some of the funds mentioned below may not have been collected due to the direct effort of the Majlis Ansarullah, nevertheless, significant collections for these funds would not have been possible without contribution by Ansar. Contributions by Ansar for 2006 were:

Tahir Heart Institute \$ 2,010,466.30
 UK Jalsa Gah \$115,000.00
 Tahrik-i-Jadid \$558,796.00
 Waqf-i-Jadid \$359,611.00

Other Notable Efforts:

Majlis Ansarullah purchased 100 chairs at the time of the inauguration of Baitur Rahman Mosque in Silver Springs, MD. These chairs are still in use at the mosque.

Hadhrat Khalifatul Masih V^{aba} has graciously approved building of the Ansar Hall as part of the Baitur Rahman Mosque expansion. Building of the Ansar hall was recommended by the Majlis-e-Shura of 1996 and approved by Hadhrat Khalifatul Masih IV^{rta} in 1998. Majlis Ansarullah has contributed \$500,000 towards this effort.

A comprehensive report based on the reports received from the zu'ama is submitted to Hadhrat Khalifatul-Masih V^{aba} every month.

May Almighty Allah accept our humble efforts and forgive our mistakes, and guide us to further success through His Grace and Mercy, Ameen.

Majlis Khuddamul Ahmadiyya USA's Love and Obedience to Khilafat

Naem R. Mohamed & Rehan Mahmood Chaudhry

"I solemnly pledge, that I shall always be ready to sacrifice my life, wealth, time, and honor, for the sake of my faith, country, and nation. Likewise, I shall be ready, to offer any sacrifice, for guarding the Institution of Khilafat-e-Ahmadiyya. Moreover, I shall deem it essential, to abide by any Ma'roof decision, made by Khalifatul Masih, Inshallah."

In essence, the pledge of Majlis Khuddamul Ahmadiyya USA explains our close, personal relationship with Khilafat in its simplest form; it is because of this close relationship, that Majlis Khuddamul Ahmadiyya USA has progressed since its inception.

A Beginning Blessed by Khilafat

To see the relationship Majlis Khuddamul Ahmadiyya USA has with Khilafat today, one must first look back at how this relationship was built, with love and devotion. Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II^{ra} always maintained a special concern for the youth of the Jama'at. It was this concern that led him, as early as 1902, to start a literary organization for the youth called *Tasheez-ul-Azan*.

Nearly two decades later, 10 zealous young men approached Hadhrat Khalifatul Masih II^{ra} seeking permission to form a youth organization; Huzur readily agreed. This group first met at the house of Sheikh Mahmood Alam on January 31, 1938. The members resolved to do their utmost to defend the institution of Khilafat and the Jama'at in general against any attacks made on it. Just 4 days later on February 4, 1938, Hadhrat Khalifatul Masih II^{ra} named this organization Majlis Khuddamul Ahmadiyya. Huzur, while establishing this newborn organization, defined the aims of Majlis Khuddamul Ahmadiyya by stating, "My idea of establishing this body is that the knowledge which has been acquired by us and is safely locked up in our hearts must

continue to be passed on to the next generation after, and thereafter it must become a continuous cycle so that the world at large may benefit."

During the initial years, the organization differed from what it is today in the sense that it was restricted. It was restricted in two ways; first in membership, and second in terms of the kind of duties undertaken by it. It was limited in terms of membership because it was primarily viewed by Khalifatul Masih II^{ra} as an organization for the exclusive training of those young men who needed it. This meant that those youths who were sufficiently experienced in discharging responsibilities pertaining to the Jama'at were positively discouraged to become part of this organization. During the first Ijtema, held on December 25, 1938, in Qadian, India, rather than having academic and athletic competitions, there was only one item, which was an address by Hadhrat Khalifatul Masih II^{ra}. In this address, Huzur^{ra} established the great responsibility held by the Khuddam and the youth of the movement, saying; "The success of a nation is dependent on its youth. If the youth of a nation become true custodians of its traditions then that nation can survive for centuries upon centuries. However, if the generations of the future are negligent then a nation can never achieve success and even the progress it makes can be transformed into failure" (*Tahrik Majlis Khuddamul Ahmadiyya*, Vol. 1, p.46-47). On July 26, 1940, Huzur^{ra} announced that within the next 15 days it was compulsory for every young man between the ages of 15-40 to register himself as a member of Majlis Khuddamul Ahmadiyya. As a consequence of these instructions, branches of Majlis Khuddamul Ahmadiyya were not only formed in all parts of India, but in all parts of the world. At the outset, Majlis Khuddamul Ahmadiyya was primarily a literary organization. Its programs therefore, included such things as the study of the Holy Qur'an, Ahadith, Islamic history, Islamic jurisprudence and knowledge about Islam and Ahmadiyyat. It is only later that the

objectives of the Majlis became more detailed and more comprehensive.

Leaders for the American Jama'at

Since Jama'ats in the United States were not organized in any nationwide network until the 1950s, it is not surprising that the Khuddam auxiliary was not nationally recognized until the late 1960s. In 1969, Imam A.R. Khan Bengali appointed Munir Hamid (currently Naib Amir, Jama'at USA) of Philadelphia as the first National Qaid. (president, leader) The first National Khuddam Cabinet Meeting was held in April 1969 in Dayton, Ohio. Hussain Abdul Aziz started a newsletter that year titled *The Khadim*. (singular of khuddam, meaning servant) Between 1970-1975, two National Qaideen (plural of Qaid) succeeded Munir Hamid: , Muzaffar A. Zafr and Noorudin A. Latif . In 1976, the first issue of a new Khuddam magazine, *Al-Tariq*, (the morning star) appeared, and in 1978, the first National Ijtema was held in New Jersey. The Majlis was starting the initial stages of growth, with many "firsts," but at this point was relatively running on its own without any clear guidance or communication.

Nasir Malik (National Qaid 1982-1986) revamped the operations of MKA, USA due to his knowledge of Jama'at and his background having been in Pakistan. He said: "The 1980's were a planning period for the Majlis. The Khuddam of the United States lacked the knowledge of how to properly run or host Khuddam events, such as an Ijtema, collecting Khuddam chanda, and in some cases, holding elections for officers. In the 1970s and early 1980s, there was no clear picture of how to run and operate the Majlis, and this was the arduous task given to me." During his years as National Qaid, National Ijtemat were held for the first time in consecutive years (4 straight), finance collection improved dramatically, and the core structure of the auxiliary was strengthened.

While reflecting on his tenure, Nasir Malik remarks, "Many members and a majority of the National Ijtema attendees are second generation Ahmadis born and raised in the US, and many of them have come a long way in understanding Nizam-e-Jama'at (the system of the community) Many of my peers observe that American society will ruin our second

generation, but if you look at the level of dedication and closeness among the American Ahmadi youth today, this observation is simply not true. The Khuddam today are bullish about their obligations, and so long as they hang on to the rope of Khilafat, they will do wonders for our Jama'at."

During this historic period, the Majlis realized yet another great sacrifice made in the cause of Khilafat-e-Ahmadiyya. On August 8, 1983, the entire community was shocked to learn that Dr. Muzaffar Ahmad, National Mo'tamid (secretary) MKA, USA was martyred outside his home in Detroit, Michigan. On August 12, 1983, Hadhrat Khalifatul Masih IV^{ra} related the significance of the martyrdom of Dr. Muzaffar Ahmad in his Friday Sermon. "Today I want to tell the Jama'at a piece of happy news cloaked in deep grief. Some of you who hear this will wonder if such news can even exist. I wish to tell them that there is a very happy piece of news that is always presented wrapped in deep grief and that news is of martyrdom. The martyrdom that I am going to mention is one of historical significance. For the first time, Allah has granted the rank of martyr to a young man in America. This is the first time in the history of Jama'at Ahmadiyya that the soil of America has tasted the blood of a martyr. This martyrdom is of great significance. It is of a very dedicated and devoted young man, Dr. Muzaffar Ahmad who lived in Detroit. Because of his devotion and eagerness to the Jama'at, he was appointed Qaid Ilaqa, (regional qaid) America and also was serving in the national body at the time of his martyrdom. He was eager to do Dawat Illallah (calling people towards Allah). He would never let an opportunity for tabligh (propagation) of Islam that Allah offered him go by.

Martyrdoms are a destiny of the communities that are engaged in calling people to Allah. These martyrdoms are given as a reward and not as a punishment. Thus, I say to those who have been the most affected by this tragedy, that is the people of Detroit, that O' Ahmadis who live in Detroit and in other cities of America; O' you who are ready to sacrifice your lives in the east and the west, do not be grieved by this temporary sorrow. This sorrow is a harbinger of incalculable happiness. Do not say this martyr is dead; he is alive. Do not recede from this path by even an inch...the path on which this devoted

man walked and moved far ahead. Be steadfast. Your determinations should not weaken. Look through the eye of wisdom that Muzaffar is alive today. He has achieved more life than ever before. Peace be upon you, O Muzaffar. After you, hundreds of thousands of Muzaffars are eagerly waiting to move forward and take your place. And those who put an end to his life should know that they have only given him the eternal life. He received life while death had been written as the destiny of his murderers.”

A Closer Relationship is Built

In the course of his Friday Sermon delivered on November 3, 1989 in the Fazal Mosque, London, Hadhrat Khalifatul Masih IV^{ra} had announced that in the future he would himself supervise all the auxiliary organizations worldwide, and each respective organization would be responsible to Khalifatul Masih and would invariably obtain instructions directly from him. The sphere of central auxiliary organizations at Rabwah were then designated as ‘Sadr’ (President). In light of this, Qamar Shams who was elected in 1989 became the first Sadr Majlis for MKA, USA. Qamar Shams reflecting back on his thoughts as Sadr, said, “My first thought was to figure out a way to establish here in the US what I had learned in Rabwah. I began to work with people who were familiar with the Nizam and tried to establish Qaideen throughout the country. Interestingly enough, I was the first MKA Sadr in the United States. In this capacity, I reported directly to Huzur^{ra} rather than the International Sadr in Rabwah. At this time, I wrote to Huzur^{ra} asking him to allow us to call our National Amila members Mohtamimeen (Director) rather than Nazimeen (Secretary). Huzur^{ra} agreed and thereafter the National Amila members were given the title of Mohatmim. I think the most influential person in my life was Hadhrat Khalifatul Masih IV^{ra}. When I was in Pakistan, I did not develop a direct connection with Khalifatul Masih II because he was sick at the time, and when I first arrived in the US, I was only able to meet Hadhrat Khalifatul Masih III^{ra} a few times during his brief visits. But Hadhrat Khalifatul Masih IV^{ra} lived in England during my tenure as Sadr, so I was able to maintain a continuous connection with him. During my time, our focus was to increase attendance at the Ijtema, but the budget was always

an issue. However, through the hard work of several dedicated members, attendance at the National Ijtema increased steadily.”

“Offering regular salat and obeying the institution of Khilafat are two responsibilities, in my view, that are essential for the success of Majlis Khuddamul Ahmadiyya,” remarks Munum Naeem, current Naib Amir Jama’at USA, who served as Sadr MKA, USA from 1994-1999. “In October 1993, then Sadr Qamar Ahmad Shams asked me to represent MKA, USA at the International MKA Ijtema in Germany. I remember Hadhrat Khalifatul Masih IV^{ra} introduced all the Presidents of the Jama’at and included me as one of them. I felt embarrassed and upset because I was not the President of the Jama’at, only the Sadr’s representative. In a later session, I mentioned to Huzur^{ra} that I held no official office, but I was merely representing the Sadr. Huzur^{ra} looked at me for a few seconds and responded: “Don’t worry—you will become a Sadr too”. That comment stuck with me my whole life. To my absolute astonishment, just one year later, I was elected Sadr. Huzur^{ra}’s comment motivated me to work to my utmost capacity to serve the Jama’at. Without a doubt, Hadhrat Khalifatul Masih IV^{ra} was the most influential for me. I’d work tireless hours in service of the Jama’at, and any time I’d feel weary or fatigued, I’d recall Huzur^{ra}’s inspirational couplet: *“Wake up! The moment is going away—look at the son of the Messiah, how long he has been waking you up!”*”

Closer Bonds Build a Closer Community

In the mid 1990’s, the strengthened relationship between MKA, USA and the institution of Khilafat-e-Ahmadiyya became even stronger and more apparent. With the dawn of the information age, the Majlis began to utilize information technology to its full advantage and created a virtual “Khuddam Village.” With the growing need of audio-video support, Majlis-e-Amila submitted a proposal to create the Department of Sami-o-Basri, (audio/video) and received approval from Huzur^{ra} in 1995. This year, 10 videos were created, highlighting all of the major events of the Majlis including the National Ijtema and the Qaideen Refresher Course (QRC). The QRC was created in 1995, as a training seminar for Qaideen across the nation. This program has proven to be an

effective way to train those holding offices regarding the directives of the Khalifa, and how to best implement them at their local majalis (chapters). The concept has proven to be so successful, that Jama'at USA and other auxiliaries have created similar programs modeled after the QRC.

The Majlis has come a long way from its humble beginnings as an organization focused on training its youth. Realizing the desires of Khalifatul Masih IV^{ra} in ensuring directly that our youth receive proper career guidance and training, the Majlis-a-Amila sent a proposal and received approval from Huzur^{ra} in 1995 to initiate the Department of Amoor-e-Tulba (Student Affairs). In 2007, there were 10 active Ahmadiyya Muslim Student Association branches (AMSA). The Department of Sanat-o-Tijarat (trade and industry) sponsored 9 Regional Career Building workshops to support both the students and professionals who could take benefit of this resource.

MKA USA places serving the community and mankind at the forefront of its activities. With this idea in mind, the Majlis expanded into participating in Adopt-a-Highway programs, blood donation drives, flu shot drives, walk-a-thons, meals-on-wheels, and feeding the needy. For the Fiscal Year 2007, MKA, USA fed 10,422 people; adopted 10 new highways and performed 56 clean-ups; and donated 3,639 articles of clothing. Khuddam performed 12,816 man-hours for Waqar-e-Amal (social work).

Supporting Jama'at USA and the Worldwide Ahmadiyya Muslim Community

Hadhrat Khalifatul Masih II^{ra} clearly defined the role of Majlis Khuddamul Ahmadiyya as the "backbone of the Jama'at." Members of MKA, USA are visible at all functions performing various duties, whether it is administrative or labor-intensive; from supervising an entire Jalsa Salana (annual convention) to discarding the last bag of trash at the end of the day. In 1997, there were 85 Khuddam serving in some major role of the USA Jalsa Salana; 10 years later at Jalsa Salana 2007, there were over 200 Khuddam volunteering just within the Office of Khidmat-e-Khalq (service to humanity/fellow man) alone; a great majority of volunteers which make up the Muslim Television

Ahmadiyya (MTA) USA Team are also Khuddam. Throughout the years, Majlis Khuddamul Ahmadiyya USA exclusively served as Hifazat-e-Khas, (special security) offering their lives to protect the Khalifa of the time while he visited and toured the United States.

Although Hadhrat Khalifatul Masih IV^{ra} created "Humanity First" in UK, it truly was not established as a charitable organization in USA until 2003. Abdul Shukoor Ahmad, Sadr Majlis Khuddamul Ahmadiyya from 1999-2002 spearheaded the effort to register the organization in the US with the IRS as a 501 (c)(3) non-profit charitable organization, and also purchased the domain site, *humanityfirst.org*. This brilliant vision of Hadhrat Khalifatul Masih IV^{ra} was further shaped under the leadership of Naseem Ahmad Waseem, Sadr Majlis from 2002-06. Khuddam have played an active role in providing disaster relief after earthquakes in Japan, Turkey, India, and Pakistan; floods in Guyana and Bangladesh; the Asian tsunami; Hurricanes Katrina & Rita; and most recently the California wildfires, just to mention a few. In addition, long-term projects have been implemented, which take aim at providing poverty-stricken areas with the tools, skills, and knowledge to become self-sufficient and grow as a community. Such projects have been created in several African and South American nations.

Another area of support provided by MKA, USA includes the virtual realm of the 21st century. In the mid 1990s, when the Internet was in its infancy and long before *alislam.org*, the Ahmadiyya Muslim Student Association at the University of Texas at Austin, maintained an active and heavily populated Internet presence, providing information and material online about the Jama'at to the entire world.

Today, the official website of the Worldwide Ahmadiyya Muslim Community, *www.Alislam.org* is managed and maintained solely by Jama'at USA, in which Khuddam volunteers play an active role. Over the last 3 years, Khuddam have also been cataloguing the many Majlis-e-Irfan (Question/Answer) sessions of Hadhrat Khalifatul Masih IV^{ra}, and placing these on *askislam.com*. Our team of Dallas Khuddam is leading the effort of recording and cataloguing 24 hour programming by MTA International.

Realizing the great communication tool the internet would become, MKA, USA was the first entity to receive approval for creating its own website from Dr. Nasim Rehmatullah, Naib Amir Jama'at USA and International Chairman of the Internet Committee. Today, the website provides Khuddam with a resource of Majlis-related information, news, and upcoming events; as well as event registration, Majlis reporting, and a variety of other tools.

Financial Sacrifices

As with the growth of any organization, MKA, USA was not exempt from its growing need for a larger budget to completely accommodate the large number of khuddam and atfal (plural of tiftl, meaning a boy aged 7-15) attending the National Ijtema. In 2001, Majlis-e-Shura (consultative body) sent a proposal to Hadhrat Khalifatul Masih IV^{ria} to increase the rate of Ijtema Chanda from \$12/year to 1% of 1-month's income. Huzur^{ria} graciously approved this proposal, and chanda collections increased from a baseline of \$143,000 to \$198,000.

Hadhrat Khalifatul Masih V^{aba} in his Friday sermon of November 3, 2006, gave a discourse on spending in the way of Allah, as the Tahrik-e-Jadid (scheme to raise funds annually towards propagation) year had ended (10/31). Huzur^{aba} noted that the USA per capita donation for the Tahrik-e-Jadid fiscal year was £91 whereas for UK it was £45.85. He said, "land plots are being purchased for building mosques in USA as well, and although their earnings are higher, so is their sense of sacrifice. UK's per capita was half of that of USA although the exchange rate of the pound sterling was double of that of the US dollar!" If there is one defining feature that we have consistently displayed over the years in our history, it is our sense of financial sacrifice by spending in the way of Allah. This is brought about merely through Allah's grace and blessing.

When the Khalifa of the time asks for enhanced financial sacrifice, the USA Jama'at is always one, if not the best, contributor, masha'Allah, for many of the schemes for Jama'at. The current USA National Secretary of Tahrik-e-Jadid, Anwer Mahmood Khan stated, "The Khuddam of the United States are the main reason why we come out on top amongst most

countries in Tahrik-e-Jadid collection. Khuddam are consistent in giving (financially) and the numbers keep going up." In answering the call of the Khalifa, the Khuddam of the US are the shining stars in financial sacrifice as Allah blesses many with well-to-do businesses and jobs. In the Fiscal Year 2005, 1307 Khuddam participated in the Tahrik-e-Jadid scheme.

In 1996, Majlis-e-Shura sent a proposal and received approval from Hadhrat Khalifatul Masih IV^{ria} for creating the Department of Waqf-e-Jadid. Although this was later merged into the Department of Atfal, Khuddam still continue to be regular participants in



this scheme. According to Dr. Waseem A. Sayed, current, USA National Secretary Waqf-e-Jadid, "Khuddam play an integral role in also keeping the USA Jama'at among the top contributors worldwide for Waqf-e-Jadid."

Nizam-e-Wasiyyat

In the concluding address of the 2004 UK Jalsa Salana, Hadhrat Khalifatul Masih V^{aba} expressed his desire that 50% of all chanda paying members in the Jama'at should become Moosian (plural of moosi, one who participates in the system of wasiyyat, or will) by the time of the Khilafat Centenary in 2008. Huzur^{aba} said he believed there is a connection between the system of Khilafat and the system of Wasiyyat. In its 100th year the scheme of Wasiyyat should be dynamic enough to raise the standards of taqwa (righteousness) of the Community. In 2007, almost 100% of the MKA USA National Amila had either submitted or been approved for Wasiyyat. Ever since the call, 264 khuddam have applied for Wasiyyat, and 181 applications have been approved as of June 2007.

Jihad by the Pen

Through extensive research, the one underlying sacrificial service that Majlis Khuddamul Ahmadiyya USA has made in the service of Khilafat is to defend the beautiful face of Islam and its founder, the Holy Prophet Muhammad^{saw}, through the Promised Messiah's^{as} singular example of jihad by the pen.

The Promised Messiah^{as} has said: "In this Age, it is the sword of the pen with which we are attacked and the spears of objections are being shot at us. We also should not let our forces go to waste. We should use our pen to prove the truth of the religion of God and the Prophethood of this chosen Prophet, may God's blessings be on him." (*Hadhrat Mirza Ghulam Ahmad^{as}. Malfoozat, Vol.1, p.223*). Through the department of Majlis Sultan-ul-Qalam USA, endorsed practice and methodology of Hadhrat Mirza Ghulam Ahmad^{as}, and directives of Khilafat-e-Ahmadiyya, members of Majlis Sultan-ul-Qalam, USA (literally, "Committee of the King of Pen") have come forward to be the shields of Islam-Ahmadiyyat in this day and age. They work tirelessly to review media attacks on Islam, sift through piles of published materials, and then pray for courage from Allah before placing their written responses in front of the shooting arrows.

Our beloved Huzur^{aba} has stated in his November 3rd, 2006 Friday sermon, that responding to abusive publications directed towards Islam is a most

pertinent point in terms of current affairs. Over 50 members of MKA, USA are engaged, one-way or another, in responding to the critics and enemies of Islam that attack the personality of Holy Prophet Muhammad^{saw}. MKA, USA have had hundreds of their written responses published in either a major American newspaper or news magazine, and reached a potential audience of millions of Americans. Huzur^{aba} has instructed us^{to} encourage our youth to become journalists; and as a result MKA, USA is supporting the Jama'at Waqf-e-Nau (new devotees) Department with journalism opportunities and seminars.

A Personal Relationship

On June 27, 2005, the MKA USA National Amila had the privilege of meeting personally with Hadhrat Khalifatul Masih V^{aba} in Toronto, Canada. During the meeting, Huzur^{aba} asked each Mohtamim about his respective department, and gave each secretary some advice for what he can directly do to improve his department. There were two discussions during that meeting that were of particular remembrance. While speaking with Mohtamim Khidmat-e-Khalq, Huzur^{aba} asked as to the number of blood donations that were collected by MKA, USA, to which the response was 150. Huzur^{aba} then asked what the total Tajneed of the Majlis was (about 2500+) and replied, "then why is this number so low?" Today in Fiscal Year 2007, MKA, USA was responsible for collecting 420 donations with 76 donations collected by the Seattle Majlis in October 2007, the highest number ever collected during a single drive.

Later, during the same meeting, Huzur^{aba} asked Mohtamim Maal(finance) regarding the collection of chanda throughout the Majlis, and was curious as to what the minimum wage was versus the average yearly wages of Khuddam. Huzur^{aba} then asked, "You Americans love your hamburgers...what does a burger cost in America?" To which Mohtamim Maal replied, "About two or three dollars." As the non-earning chanda is \$24/year, Huzur^{aba} commented "Can't they sacrifice more than 8 burgers?" Huzur's^{aba} instructions were made very clear that while the amount of chanda being brought in was adequate (\$216,000), the number of participants (900) was very low and both aspects had room for improvement.

Responding to the call of our Imam, for Fiscal Year 2007 MKA, USA collected \$315,000 from 1850 participants.

Huzur^{aba} has consistently urged members to personally keep in touch with the Khalifa of the time; in addition to the countless number of letters written to Huzur, several members of the MKA, USA National Amila have personally traveled to the UK to request his prayers and seek his guidance.

Recent Advice from the Khalifa

When Hadhrat Khalifatul Masih V^{aba} visited Sweden in 2005, he instructed the MKA National Amila to utilize the mail service to send printed matter to all of their membership. Picking up on this advice, the MKA, USA Quarterly Magazine is now being printed and sent to each Ahmadi home in America with the latest news and information from the Majlis, in the hopes of attracting those less-active Khuddam.

During the 2005 meeting with the MKA, USA National Amila, Huzur^{aba} noted that it appears only 25% of the Khuddam seem to be active in some way, and asked the Majlis to identify possible causes for the inactivity. Alhamdulillah, just 2 short years later, the Majlis is becoming increasingly active as we witnessed a National Ijtema attended by over 1,000 in July; and the activity is not just seen in our event attendance. More than 1,200 Ta'leem Workbooks were completed over the last 4 quarters. Huzur's^{aba} message to the participants of the 29th National Ijtema in a letter dated June 2nd, 2007, states, "...let me remind you that your success lies in holding fast to the rope of Allah, and ensuring that you adhere to the institution of Khilafat and in your absolute obedience to Nizam-e-Jama'at. As a result, the sentiments of affection and relation by direct encounter are greatly fostered. This is indeed a grace from God Almighty on the Jama'at whose parallel we cannot find anywhere else in the world."

Looking Ahead

We are most fortunate to have the opportunity and privilege to serve our Jama'at through the Institution of Khilafat. At this historic milestone, members of the Majlis should plunge themselves into the service

of the Jama'at today, for the generations of tomorrow will look back at us 100 years from now, to reflect on what we did.

The challenges faced during the foundation of the Majlis were just as evident then as they are now, as we remember the words of Hadhrat Khalifatul Masih II^{ra}, "I can see how we will respond to these attacks [by the enemy]. I have an overall view of all the things in my mind and one part of that is Khuddamul Ahmadiyya, and in reality this is a spiritual training and spiritual education ... today is the time for training of young men. The period of training is a silent period. People assume that nothing is happening, but when after receiving training the nation steps into the field of action, then the world sees the results. In reality a living nation that rises with the raising of the hand and sits down when the hand is lowered can make a great change in the world." (*Tahrik Majlis Khuddamul Ahmadiyya, Vol. 1, p. 3-4*)

Hadhrot Khalifatul Masih V^{aba}, in his address sent to MKA, USA on October 7, 2007, and published in the 1st Annual Yearbook, writes, "My message to the Khuddam of the United States of America is to be steadfast about their solemn pledge that they undertake every time they meet and fulfill it in true spirit. They should hold fast to the lifeline that the blessed institution of Khilafat offers them because this distinguishes us from the other Muslims. Only then can the youth be trained and the reformation of the nation established on a sound basis."

May Allah the Almighty continue to bless Majlis Khuddamul Ahmadiyya USA, and make it so that the generations of the future continue to fulfill their duties as "*Servants of Mankind*," as we pray for the continuation of the everlasting Khilafat, Ameen.

Additional Sources:

Lahae-e-Amal (The Way to Work). Published by Majlis Khuddamul Ahmadiyya UK, 2006.

MKA USA National Ijtemat Souvenir, The 25th Anniversary of the National Ijtema. Published by Majlis Khuddamul Ahmadiyya USA, 2003.

Ahmadiyyat in America

Through the Eyes of Lajna Imaillah

Dr. Shanaz Butt, Sadr Lajna, USA

Who will be my helpers in the cause of Allah?

*We are the helpers of Allah. We have believed in Allah.
And bear thou witness that we are obedient.*

3:53

In the 1990s, Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad^{ra}, asked Lajna-USA to document their history from the early days till 2000. Special appreciation goes to sisters Nycemah Yaqub, Fatima Haneef Mahmood and Shakura Nooriah who began the research and compilation during the late 1990's and early 2000's, to sister Shazia Ahmad for translating accounts from the "History of Lajna Imaillah", compiled by Hadhrat Syedna Maryam Siddiqah, Sadr Lajna Imaillah Markazia (central) and to sisters Tanvir Ahmad, Asma Siddiqui and Samrah Ahmad for their compilations since 2003.

Ahmadiyyat was introduced in the USA during the Depression era, between the years 1920-1940, when unemployment was common and money was hard to come by. This brief account illustrates the active role that the early American Ahmadi women played in firmly establishing Ahmadiyyat on American soil, and provides the readers with some examples of their enormous dedication and sacrifice as they laid down the foundation for Lajna Imaillah-USA to take small and steady steps forward into the 21st century.

Early Sewing Circles Attracted New Converts (1920-1940)

Even though Dr. Mufti Muhammad Sadiq brought the message of Ahmadiyyat to USA in 1920, American Ahmadi women were not introduced to the name, "Lajna Imaillah" and its concepts for another 15 years. However, the ideals of Lajna Imaillah had taken root in America long before the introduction of its name. It blossomed in spirit, and was exemplified in the work of American Ahmadi women, through prayer, study of the Holy Qur'an and the love of God. Though Dr. Mufti Muhammad Sadiq stayed in America for only

three years, he established Ahmadiyya Jama'ats in nine cities (Detroit, Chicago, Toledo, Cleveland, Columbus, St. Louis, Indianapolis, Indiana and New York). From 1920-1922, when Dr. Sadiq started preaching, many of the converts were white with several being of Syrian or other Middle Eastern descent from the Detroit area. Toward the end of his mission, he attracted a large number of African Americans and by the 1930's and 1940's, the Jama'ats in these regions were primarily African American. Around that time, a few Indian Ahmadis also settled there.

The women started "sewing circles" as a mechanism to promote Islamic studies, congregational prayer, creating handicrafts for fund-raising purposes, and for building sisterhood through socialization. African Americans were the main members of the Ahmadiyya Movement and even though they were not wealthy, they had a large heart and would contribute generously for the welfare and upkeep of the Ahmadiyya Movement, at home and abroad. Later in the 1930s and 40s, with fund-raising bake sales and craft sales, the women used the funds to pay Mission House bills and other property needs. Women played a key role in financial contributions from their personal funds (called monthly dues or 'chanda'), as well as their collective funds from Sewing Circle activities. After the Central Lajna Imaillah was established in India, the American Ahmadis were asked to raise Rs 50,000 (approximately \$ 1000.00) to build a mosque in Berlin, Germany. Within a short time Ahmadi women raised Rs 70,000. However, due to unavoidable circumstances, the Mosque could not be built in Berlin and the funds were used to build the Fazal Mosque in London, England.

From 1928 to 1935, Sufi Mateeh-ur-Rehman Bengali M.A. Missionary USA, instructed women in the teachings of Islam, the Arabic primer, prayers and the Holy Qur'an. In 1935 when he returned from India, he mentioned in his speech at the Jalsa Salana, that currently, Lajna Imaillah has been started in

many cities and new Muslim sisters were taking part in propagation work with great enthusiasm. He announced that American Ahmadi women would henceforth call their Sewing Circle, “Lajna Imaillah,” a name that was applicable internationally. It was of special significance for American sisters because it suggested a Society of the Maidservants of God. However, the Lajna constitution was not available in English and there was no concept of the auxiliaries operating nationally. In America, Amtul Raheem wife of Sufi Bengali, did special work to awaken religious responsibility in Ahmadi women. For this purpose, she spent one month in Indianapolis and about one month in Pittsburgh. She held four meetings every week. She taught sisters salaah. She taught recitation of Holy Qur’an. She did other works as well such as holding discussions about women’s education and Lajna Imaillah. Because of her hard work, women’s propagation work in these two places was reinforced greatly.

Around 1935-1936, Sufi Bengali, appointed Aliyya Muhammad of Pittsburgh, PA as Lajna Imaillah USA’s first local president. At this time the USA organization became officially attached to Lajna Imaillah and Lajna branches were established in America’s Mid West area.

Lajna Imaillah’s First Elected National President (1940-1960)

It was at the 1950 Convention that Missionary Khalil Nasir announced to Lajna delegates that it was time to “elect” a National President. Amtul Hafiz Nasir had been the acting National President, appointed by her husband, who was also the Missionary-in-Charge. The delegates unanimously agreed that since Amtul Hafiz Nasir had lived at the Central Headquarters in India and Pakistan, she was more familiar with Lajna procedures than Americans were. Amtul Hafiz Nasir was elected and re-elected twice more at subsequent conventions. This was the first definitive step toward laying the foundation for centralized leadership in Lajna USA. Sister Hafiz Nasir’s presidency focused primarily on education. By the end of her presidency, having served for five years (1948-1953), Lajna Imaillah, USA, had gone from locally autonomous groupings, to a nationally organized homogeneous institution. When the scheme for soliciting donations for the construction of a mosque in Holland was

announced, the US Lajna also participated by collecting chanda for this blessed cause. During this time, there would be four more National Lajna Presidents: Aliyya Ali (1953 -56), Zakiyya Ashraf-Mahmud (1956-57), Moneerah Ahmad (1957-58), and Saeeda Lateef (1958-63).

The Lajna Constitution (1960-1980)

After 26 years of functioning under the name of Lajna Imaillah, without an English-rendered constitution, the Constitution, Rules and Regulations of Lajna Imaillah, was received in America from Pakistan Central Headquarters, on June 9, 1961 by Sister Saeeda Lateef, National President at the time. Thus began the more efficient structuring of Lajna programs and procedures, and the expansion of national officer categories from four to eleven, with eleven counterpart officers in each local Lajna. Numerous new procedures and directives were adopted under each National President. The first publication of Lajna Imaillah, USA was launched in 1963 and was named American Lajna News and Other Events. By the mid 1970s, it was replaced by the Ayesha magazine and Lajna News. Lajna News became the internal newsletter for organizational and communication purposes and Ayesha became a literary religious magazine, containing original articles, speeches and reprints from other Ahmadi publications. There were four National Presidents during the 1960s: Saeeda Lateef (1958-63), Aliyyah Shaheed (1963-66), Saeeda Lateef (1966-67), Nycemah Ameen-Yaqub (1967-69), and Lubna Ijaz (1969-71).

Observance of Purdah

As Lajna sisters became more concerned about their spiritual development, the concept of “purdah” was first introduced in the Midwest and practiced by a few sisters. The face veil was initially met with some anxiety, but, within two to three years, the number of American Lajna who wore the face veil had grown considerably, as more of them came to understand the true significance of the practice. By the beginning of the 1980s, the majority of the sisters in Lajna America were observing some form of purdah, whether it was complete (with face veil), or modified (full covering except for the face). The visits from Khalifatul Masih III, Hadhrat Mirza Nasir Ahmad^{ra} during these years also had a positive reinforcement. This is not to say that the adoption of the face veil was not

accompanied by struggle and difficulties. There were many difficulties. But the final outcome was that the practice became a permanent change among many of the sisters in Lajna Imaillah America, and one that helped to enhance the spiritual development of those who steadfastly adhered to it. The National Presidents during the 1970s were: Dr. Lubna Ijaz (1969-71), Aliyyah Shaheed (1971-72), Nycemah Ameen-Yaqub (1972-75), Rashidah Saeed (1975-81).

From Circles to Regions and Beyond (1980-2000)

When Sister Salma Ghani became National President in the 1980's, she faced the dilemma of bringing the Lajna together as sisters migrated in large numbers from Pakistan to America. Salma Ghani pooled the resources of talents and experiences and paired Pakistanis and Americans together and instructed them to communicate with each other, work and socialize together and become true sisters. Americans were encouraged to become informed about Pakistani culture, language (Urdu), and lifestyle and vice versa. Sister Salma established a "Target-City Preaching Program," in Zion, Illinois and Washington, DC. Sisters in these cities held numerous propagation programs for the public which included appearances on radio, and advertisements in newspapers. By the early 1990s, there was genuine mutual love between the sisters, so much so, that they became like one family. As Ahmadi immigrants from Africa, Europe, and other Asian countries gradually became part of the American Lajna, they easily melded into the already working intercultural sisterhood. Around the 1990s, 35 local branches were divided into seven regions and more regional events were held to encourage and regulate ongoing propagation, education, social services, handicraft and Nasirat activities.

In 1987, Khalifatul Masih IV^{ra} asked several American Lajna sisters to create an index for the three thousand page Five Volume Holy Qur'an with Commentary, which was soon to be re-published. The Khalifa also gave the United States Jama'at the task of preparing the Jama'at's Centenary International Media Kit, which was developed by three Lajna sisters. Lajna helped sponsor and implement a full range of activities nationwide, attendant to the Jama'at's 1989 Centennial celebrations. Under the presidency of Sister Amatul

Hakim Abdullah, in the early 1990's, Lajna pledged \$300,000.00 towards the Baitur Rahman Mosque Building Fund, and significantly exceeded their pledge, by paying \$533,655.75 into the fund. In 1993, the US Lajna welcomed the launching of the International Television Satellite in America, marking the beginning of MTA, which is based in London, England and broadcasts globally. A new position in National Lajna, MTA Chairperson, was inaugurated in 1995. Lajna sisters began to learn television production so as to provide taped programs for broadcasts. During the 1990s, annual Lajna conventions or Ijtema took on a new format and provided sisters with a forum to discuss new ideas, problems, national programs, and make suggestions for Lajna's enhancement. Time was set aside for intellectual and physical competitions, food and fun. From an initial attendance of about 75 at the first National Ijtema, it has presently grown to almost 2000 Lajna and Nasirat attending annual Ijtema'at held in the East Coast, West Coast, West Mid West and South regions. Lajna National Presidents during the decade of 1980-2000 were: Salma Ghani (1981-91), Amatul Hakim Abdullah (1991-95), Salma Ghani (1995-2000), and Dr. Shanaz Butt (2000-present).

Lajna USA Enters the 21st Century (2000-2007)

Lajna Imaillah-USA heralded the 21st century with a number of new initiatives and new directives. With the late Amir Jama'at USA, Hadhrat Sahibzada M.M. Ahmad permission, Lajna began to conduct a full day program at the annual Jalsa Salana. This allowed Lajna to include new features in the program such as recognition ceremony for Nasirat who had completed their 1st reading of Holy Qur'an and a welcoming ceremony of new Ahmadi sisters which included personal testimonies about what attracted them to Ahmadiyyat. Under the guidance of former Amir, Sahibzada M.M. Ahmad, Lajna and Khuddam worked together to create a magazine for children, called Al-Hilal while Ayesha Magazine continues to serve the Lajna readership. A Quarterly National Newsletter "Lajna Matters" created in 2001 serves to increase communication with local membership and to highlight their achievements. A Nasirat Workbook was published in 2001 to provide an activity based format for children as well as for new Ahmadis. In 2004, a team of dedicated Lajna members translated the Urdu Waqfe Nau sermons of Khalifa IV^{ra} into English

and published the book for the benefit of English speaking children and their parents. Other translations include “Havva Ki Baitiyaan or Daughters of Eve”, “Heavenly Signs” and “Ten Conditions of Bai’at”. A Talim and Tarbiyat workbook (in Urdu and English) was published to provide Lajna with study guides, to enhance their understanding of the Ten Conditions of Bai’at as well as Daughters of Eve. Upon request from present Amir Dr. Ahsanullah Zafar, a Lajna team researched and prepared a premarital counseling booklet. Lajna members also help with scanning the Holy Qur’an in various languages (Greek, Italian, Swiss, Polish, Marathi, Telgu, Muluganda and others) to be posted on Alislam.org website.

Following the completion of the Zion Conference on August 12th, 2000, the late Amir Jama’at USA, Hadhrat Sahibzada M.M. Ahmad proposed that activities be organized in the city of Zion on a regular basis. Lajna USA made a commitment to contribute towards the fulfillment of the former Amir’s vision to convert the city of Zion to the first Ahmadiyya City in the USA. Towards these goals, Lajna organized a symposium in May 2001, entitled, “The Messiah Concept: Should You Care?”, a workshop for teenage girls, entitled, “Girl Talk”, in May 2003 and continue to organize summer camps entitled “Camp Bismillah” to provide a service to the community children of Zion.

In 2000-2001, following Hadhrat Khalifatul Masih IV’s^{ra} appeal, even though Lajna pledged \$ 10,000.00 to build one orphanage in Rabwah, Pakistan, Lajna collected over \$75,000.00 within less than a year towards this Darul Yatama Fund! In 2001, a proposal entitled, “From our Children to your Children,” was approved by present Amir, Dr. Ahsanullah Zafar to collect funds for a chosen developing country at the time of Eidul Fitr.. Thus far, our children have collected over \$91,000.00 and the funds have been sent to Markaz for distribution to Ivory Coast, Sierra Leone, Benin, Ghana, Tanzania, Kenya, Muzaffarabad, Qadian, Bangladesh and Indonesia.

Since 2003, under the guidance of Khalifatul Masih V^{aba}, Hadhrat Mirza Masroor Ahmad, Lajna Imaillah began to hold “formal” Majlis-e-Mushawrat (consultative body) as well as quarterly Majlis-e-Amila (executive body) meetings. Annual Shura Booklet and Annual Reports are published and provide a means of assessment of progress, strengths and challenges. The

first Lajna mentoring meeting was hosted in 2002 by the San Jose (Silicon Valley) Lajna in California. Since then, Lajna branches in Chicago, Houston, Dallas, Long Island, Central New Jersey, Willingboro and Maryland have come forward to host these events. “Adopt-A-Majlis Program” and “National Mentoring Program” are examples of programs implemented to mentor and guide the membership. Under Huzuraba’s amendment to the Lajna Constitution, two new offices were created in 2004; Secretary Nau Mu’baeen (for training of new Ahmadi sisters) and Secretary Auditor. In 2005, the Media Watch Team was established in response to Huzur’s directive to actively respond to negative campaigns against Islam. In 2006, in preparation for the 2008 Khilafat Centenary Celebrations, Huzur^{aba} assigned Lajna Imaillah USA the enormous task of translating all of the Urdu addresses that were made to Lajna by all the Khulafa. Alhamdulillah, this translation project is progressing well, along with other Khilafat Centenary projects which include a compilation of the History of Lajna Imaillah-USA and a testimonial book from sisters who joined Ahmadiyyat from other faiths. Lajna is also improving its infrastructure through the construction of a website and other technologies.

In summary, this brief account was intended to highlight the journey of American Lajna Imaillah over the past nine decades. Alhamdulillah! Members of Lajna Imaillah-USA can reflect on almost a century of progress and give thanks to Almighty Allah for helping them emerge from their humble beginnings in the 1920s into an auxiliary that has a tajnid of about 4000 Lajna and 800 Nasirat members, distributed in 67 local branches which are presently divided into 11 regions nationally. Nearing the close of 2007 and looking forward to celebrating 100 years of Ahmadiyya Khilafat, the American Maidservants of God, young and old, cherish the past, embrace the present and look to the future with a greater determination to use their time and abilities to carry on the work and make sacrifices akin to those of their pioneer sisters. May Allah enable Lajna and Nasirat of USA to take small but steady steps forward in fulfilling their pledge to Allah and Khilafat, Insha’Allah, and in this way gain nearness to Allah in this world and the next, Ameen.

Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds (6:163).

Khilafat and the Waqf-e-Nau Scheme

Mohammad Hanif

Inception of the Waqf-e-Nau Scheme

In his Friday sermon delivered on April 3, 1987 at the Fazal Mosque, London, Hadhrat Khalifatul Masih IV^{ra}, under Divine guidance, announced the blessed scheme of Waqf-e-Nau. On this occasion, while explaining the aims and objectives of the scheme, he stated the following:

While we are trying to increase our spiritual progeny before the next century through propagation, we should also offer our yet to be born children as Waaqifeen (devotees) in the cause of Allah, right now and we should pray, 'O Allah! Give us a son but if You have decreed to give us a daughter then we offer our daughter to You.' Ma fee batanee - whatever is in my womb. This should be the prayer of the mothers and the fathers should pray in the words of Hadhrat Ibraheem^{aw}: 'O Allah! Let our progeny be among Your elect servants so that they be entirely dedicated to You'. So that a magnificent army of Waaqifeen children, who are willing to relinquish this world, should enter the next century as the slaves of the God of Hadhrat Muhammad^{saw} the Messenger of Allah. We should be offering young children as gifts to Allah.

This Waqf is urgently needed. In the next hundred years Islam will spread widely and we will need millions of trained servants, who should be servants to the God of Hadhrat Muhammad^{saw}. We need a large number of Waaqifeen-e-zindagee from every class of the society and from every country.

There will be an acute need of Waaqifeen-e-zindagee in the next century. We are going to offer a gift of millions of Waaqifeen-e-zindagee from all segments of the Jama'at to Allah in the next century. It is the people of the next century who will benefit from our gift, so we are, in fact, offering this gift to (the people of) the next century. So, whoever can offer this gift should get prepared to do so.

Allah Almighty has turned my attention to this matter so that I should ask you to vow that the children born to you in the next two years, whether male or female, will be offered for Waqf, as a gift to Allah. If people would offer their children while praying in this manner, then I am sure that right before our eyes, we shall have a very beautiful and amiable generation ready to sacrifice itself in the cause of Allah. May Allah enable us to achieve this, Ameen.

Initially, the scheme, which came to be known as the Waqf-e-Nau (new devotees) scheme, was to last for two years after the date of the announcement, but at the request of a large number of Ahmadis, the appeal was extended. There are currently many tens of thousands of children enrolled in the Waqf-e-Nau scheme around the world, including over 600 in the USA.

Directions of Hadhrat Khalifatul Masih V^{aba} to the US Jama'at regarding Waqf-e-Nau.

In his address to the US Jama'at, broadcast live via satellite link from London on the occasion of Jalsa Salana USA (annual convention) in September 2006, Hadhrat Khalifatul Masih V^{aba} gave the following advice to the Waqf-e-Nau children of the USA:

Taking advantage of this occasion, I will say a few words to the Waqifeen-e-Nau. Just before coming here when I turned on the TV, I was delighted to see that this year there are 5 Waqifeen-e-Nau from America going to Jaami'a Ahmadiyya in Canada to be trained as missionaries. May Allah keep on providing us more like them. According to the official records, there are 534 Waqifeen-e-Nau in America. 128 boys and girls out of these are older than 15. At the age of 15, a person is considered to be fully mature. Additionally, many of the Waqifeen-e-Nau are around 13 or 14. This also is an

age of some maturity. At this age, there is a possibility of excelling or going astray depending on the path you have chosen to follow. These Waqifeen-e-Nau should remember that their parents made a promise to Allah. Their parents, after having made that promise with Allah, would have prayed, and would have provided you with good upbringing until this age where you are about to step into a new phase of life as young men and women. You should always keep in mind the importance of this Waqf-e-Nau. As a result of your training, you must be mindful of the fact that you have to fulfill the promise that your parents have made with Allah. You have to safeguard yourselves against the so-called freedoms of the west. You have to become shining examples while preserving your individualities. You have to renew the pledge that your parents made and [be determined] that you will try, with all your faculties, to honor this pledge. You will become beneficial members of the Jama'at. We need many more to join the missionary training classes in addition to the 5 that have gone to the Jaami'a from America this year. They will be able to fulfill the local needs here. The changes that are happening in the world may be such that missionaries cannot go to America from abroad. Each country may have to take care of itself. The Waqifeen-e-Nau children should mentally prepare themselves for this and the Jama'at should also prepare plans for this. You children who have grown up in your respective countries and are familiar with your surroundings will be in a better position to perform this task. I was also delighted to see that in this group of 5 who are going to the Jaami'a, there is one African American child who will become a missionary, Insha'Allah. You people should remember that, knowing your environment, you can convey Allah's message in a better manner. Therefore, I urge that more of you join this field. Safeguard your prayers at this age and be mindful of your actions. Lead your lives in a manner that sets you apart from the non-devotee children. Similarly, the Waqif-e-Nau girls should master various languages. I see a great responsibility falling on your shoulders in the future that you have to bear. This is why I have said that the Jama'at should make plans now. May Allah enable us to do so.

Objectives and Organization of the US Waqf-e-Nau Department

The US National Waqf-e-Nau department, is responsible for overseeing the spiritual training of Waqf-e-Nau children in the US and providing them with guidance and support regarding their future vocations. It does this by organizing Waqf-e-Nau ijtema'at (plural of ijtema, a rally, inspirational gathering) in the various regions and organizing special events, such as an annual trip to visit Jaami'a Ahmadiyya in Canada and special Waqf-e-Nau functions at Jalsa Salana USA. The department also organizes bi-annual examinations of the Waqifeen-e-Nau to gauge their progress with respect to their syllabus.

The US National Secretary Waqf-e-Nau is Hafiz Samiullah Chaudhary, who was appointed to this office in 2001. Previous holders of this position were Khalil Mahmood Malik and Dr. Mubarik Shah.

The Waqf-e-Nau department is organized in the following manner:

- National Secretary and Four Assistant Secretaries
- Eleven Regional Waqf-e-Nau Secretaries
- Local Waqf-e-Nau Secretaries
- Waqf-e-Nau Training Committee
- Waqf-e-Nau Career Planning Committee
- National and Local Waqf-e-Nau Committees

National and Local Waqf-e-Nau Committees

Under the directive of Hadhrat Khalifatul Masih V^{aba}, Waqf-e-Nau Committees have been established in the US. Local Waqf-e-Nau Committees have been suggested in those local Jama'ats where there are 10 or more Waqifeen-e-Nau. The following members comprise the committee:

- President as Chairman
- Secretary Waqf-e-Nau
- Secretary Ta'leem
- Qaid, Khuddamul Ahmadiyya
- Sadr, Lajna Imaillah
- Missionary (under whose jurisdiction that Jama'at falls)

The job of such a committee is to oversee the work of Waqf-e-Nau in their Jama'at, for the proper

upbringing, training, guidance and counseling of Waqifeen-e-Nau.

Census of US Waqifeen-e-Nau

The US Waqf-e-Nau department has created an online database to maintain an accurate list of all the US Waqifeen-e-Nau along with their contact details. There are currently 673 Waqifeen-e-Nau in our USA database: 413 boys and 260 girls.

Career Counseling Activities

The following proposal regarding the Waqf-e-Nau scheme was suggested by Majlis-e- Shura USA 2006 and approved by Hadhrat Khalifatul Masih V^{aba} with additional recommendations:

“There is a need to ponder and maximize the way in which Waqf-e-Nau (WN) Ahmadis especially, and Ahmadis in general, can be inspired to join the Jaami’a Ahmadiyya in Canada, so as to enhance this most noble scheme”.

The US Waqf-e-Nau department has initiated a number of activities as part of the implementation of this proposal. The topic of career counseling in general has been emphasized. National Secretary Waqf-e-Nau, provided directions to all the local Jama’at presidents to initiate career counseling for Waqifeen-e-Nau children above 14 years of age at the local level. Instructions were given on how the career counseling sessions should be structured and the main topics that should be touched upon during these sessions. Presentations of various professionals, such as missionaries, doctors, teachers, engineers etc., have become a regular part of regional Waqf-e-Nau Ijtema’at.

At the US Jalsa Salana 2007, a special journalism workshop was held to help those Waqf-e-Nau interested in pursuing journalism as a career get a better understanding of how to enter the field and what to expect when working as a journalist.

Visits to Jaami’a Ahmadiyya Canada

A trip to visit Jaami’a Ahmadiyya Canada was organized in 2006 and repeated again in 2007.

These trips allowed Waqifeen-e-Nau from all over the United States to visit the Jaami’a in Canada,,imbibe the wonderful, spiritual atmosphere of this institution and experience for themselves a day in the life of a Jaami’a student. Great hospitality was shown by the Waqf-e-Nau department of Canada and the Canadian Jama’at in general. Both trips were very successful, with over 50 Waqf-e-Nau participating each time. Insha’Allah this will become a regular annual event in the Waqf-e-Nau calendar.

Jaami’a Orientation Course

In August 2007, a week-long Jaami’a orientation course was held at Baitun Nasr Mosque in Willingboro, NJ. This was the first course of its kind organized by the US Waqf-e-Nau department and was aimed at Waqifeen-e-Nau students in high school who had some inclination towards becoming a Missionary. The objective was to inspire the boys to join Jaami’a for all the right reasons, and to inculcate a clear concept of spiritual and educational environment at the Jaami’a - its needs and demands.

In total 22 students enrolled from 12 Jama’at of the US. A typical day was designed in replication of what goes on at Jaami’a. The day started with congregational Fajr prayers and Dars-e-Qur’an, followed by breakfast between 6.30 and 7.00am in the dining hall. The general assembly at 7.15 am in the main mosque was followed by formal classes. These classes comprised of 9 periods of 35 minutes each. The subjects taught were Tajweed rules (rules for correct pronunciation), Urdu, Hadith, Basics of Islam, Islamic History, Qur’an translation, Comparative Religion, Book of Masih-e-Mau’ood and Relationship of Qur’an & Science. In addition there were regular sports activities between 5.30 to 7.30 pm . At the end of the week, and even during the days, these students were quizzed and tested.

The course was primarily taught by senior students from Jaami’a Canada who devoted their time selflessly and tirelessly. The principal of Jaami’a Canada, Mubarak Ahmad Nazir, also attended towards the end of the course.

Jaami'a Ahmadiyya, Canada

There are eighteen American students studying in Jaami'a Ahmadiyya, Canada, including three Waqf-e-Nau students who started in September 2007. An organized effort is being made to encourage more Waqf-e-Nau boys to seek admission into subsequent years' classes.

Recent Initiatives at the National Level

The National Waqf-e-Nau department has undertaken a number of initiatives to improve the general level of support and guidance it provides to the US Waqifeen-e-Nau. An online database has been created to have an up-to-date and easy to maintain record of all US Waqifeen-e-Nau. Waqifeen-e-Nau aged 15 years and older have been sent a re-dedication form under instructions from International Headquarters. An English translation of the Waqf-e-Nau syllabus has been completed and is being prepared for publication.

Waqf-e-Nau Programs at Jalsa Salana USA, 2006 and 2007

Special programs for Waqifeen-e-Nau boys and girls were held at the US Jalsa Salana in 2006 and 2007. During these programs, 'Ameen' shields were distributed to all those Waqifeen-e-Nau children who had completed their first reading of the Holy Qur'an during the past year. Respected Amir of the US Jama'at, Dr. Ahsanullah Zafar, distributed small tokens of recognition to all present. In addition, Amir Sahib presented plaques and gifts to the Waqf-e-Nau boys who were admitted to Jaami'a Ahmadiyya Canada. In 2006, Hadhrat Khalifatul Masih V^{aba} watched that ceremony live on TV via satellite and expressed his pleasure on their admission to Jaami'a Ahmadiyya, Canada, during his historic address to the concluding session of Jalsa Salana, USA

Regular Activities

Monthly Conference Calls

The National Waqf-e-Nau team continues to hold monthly teleconference calls regularly during

the first week of each month. The teleconference call is chaired by National Secretary Waqf-e-Nau; all Assistant National Secretaries as well as the Regional Secretaries of various regions and the National (honorary) Lajna Waqifat-e-Nau secretary attend the call. The teleconference agenda is prepared and usually made available before the call; teleconference minutes are distributed to all the National Waqf-e-Nau team members after the call.

Six-monthly examinations to gauge progress relative to the Waqf-e-Nau syllabus are being held regularly through regional and local Waqf-e-Nau secretaries. The task of conducting the exams and collecting the papers after completion has been assigned to an Assistant National Waqf-e-Nau Secretary. These exams play a key role in the Waqf-e-Nau department's efforts to gauge the progress of Waqifeen-e-Nau of various ages according to their prescribed syllabus.

Waqf-e-Nau Homepage www.Ahmadiyya.us

The Waqf-e-Nau web page at the www.Ahmadiyya.us website is the focal point for all Waqifeen-e-Nau and their parents for information, guidance and help related to the Waqf-e-Nau scheme.

In order to promote and facilitate Urdu language learning among Waqifeen-e-Nau boys and girls, a number of Urdu textbooks from Pakistan have been made available in electronic format via the Waqf-e-Nau web page. A number of key Friday sermons of Hadhrat Khalifatul Masih IV^{rita} on the subject of the Waqf-e-Nau scheme have been obtained and made available on the Waqf-e-Nau USA web page. Photographs from regional ijtema'at and Waqf-e-Nau trips to Jaami'a Ahmadiyya Canada are also available on the website.

Regional Ijtema'at

Every region holds at least one or two Waqf-e-Nau ijtema'at per year. In 2007 seventeen (17) regional Waqf-e-Nau ijtema'at were planned. In addition to academic competitions, Urdu and Career Planning workshops are held at each regional ijtema.

Letters From Mirza Tahir Ahmad^{rtā}

Letter to an Ahmadi Sister on the Demise of Her Father:

In the Name of Allah, the Gracious, the Merciful

Dear Amatul Latif,

Assalamu Alaikum wa Rahmatullah wa Barakatuhoo

I have just now received your letter emanating the fragrant memory of my respected teacher, the late Hadhrat Malik Saifur Rahman Sahib, which you have been able to write after his sad demise. It is a very good letter. You have excellently enshrined his memory in the way he most deserved. This letter beautifully reflects his temperament. It is simple, informal, flowing smoothly like water, clean and pure, mild, and balanced in the expression of sorrow. It is such a vibrant letter that while reading it I felt as if I were talking directly with my very affectionate teacher. How honest and impressive was his graceful way of loving.

On many occasions, I thought of writing in my own handwriting a letter of condolence to you and to other loved ones. However, the mind would not go along with the thought. There was a kind of stress on the heart and mind. Thus, until this writing, I resorted to his commemoration only in the Friday Sermon. Today, your letter has removed that barrier and has shown me the way in which I should express my memory of him.

He had a good life and a good end. He never made anyone feel hurt or angry. Whenever someone hurt or angered him, he always kept that hurt or anger in his heart. There was a slight tinge of sadness for a short period of time on his face which gradually disappeared. He was an ardent lover of knowledge and used to get spiritual pleasure from its acquisition. He always avoided impulsive pleasures. He was brilliant and liked the company of those who carried pleasant and pious conversations. He used to enjoy very much literary discussions and good humor. I cannot recall a time when he laughed aloud. However, when he heard good jokes, a clear and broad smile would spread like moonlight upon his face and he would chuckle in a very low voice. One never felt in his company a burden on the heart and mind. He never let one feel that he had overstayed his visit and that it was time to leave. Similarly, when he left, one never felt that his visit was hurried, and that he had left abruptly. His movements also had the calm of silently flowing waters. He was always more concerned about and involved in finding a solution to the national rather than the individual worries and problems. However, he never shirked away from his responsibility to share the worries of loved ones and friends.

He was one of those who prayed a lot but he never gave such an impression to anyone either overtly or covertly. He was extremely intelligent and possessed the ability to quickly discern the nature of a person. He did not possess however, the sharpness of an eagle's eyes; instead, he had a non-piercing soft look in his eyes. As an individual trait, his humility in itself did not become so prominent that it acquired a sort of shade of glory. Rather, each of his beautiful traits was fermented with his humility. A balanced life was a key characteristic of his morals and personality. His heart and mind were also balanced in their inter- and intra-operations. Yes! If there was a lack of balance, it was between the body and the soul. The physical abilities could not go along with the intellectual and emotional abilities. The soul was strong but the body was weak. Clarity and civility were the hallmarks of his writings and speeches. He remained, under all circumstances, patient, confident and dignified. He never arose prominently and gained predominance like the waves of a storm. However, he was never frightened or repressed by the violent stormy waves. The fluctuations of his

emotions always remained covered by his dignified and tranquil demeanor. The planes of the deep oceans of his temperament always remained a manifestation of his constant tranquility.

May Allah have mercy upon him, bless his soul, and elevate his ranks in paradise. A very dear friend, a very affectionate teacher, a very learned man, and a beneficent sheltering tree has left us. I am also one of those whom he has made sorrowful. I am also one of those who show patience and are resigned to the will of God. *Inna lillahi wa inna ilaihi raj'oon.*

I wish to write a letter of condolence to all the loved ones of the bereaved family. However, my constraints are in the way. Is it possible that you could convey these feelings of sorrow and condolence to all the relatives on my behalf? He liked you the most among his children. Therefore, all other names come under your name and in your letter, the letters to all the others are included. All of the children are sincere and pious. All are dear to me. May Allah shower on you all the blessings of both worlds, and may I always get comfort and solace from you, and may the personality of Malik Sahib remain alive forever in the form of virtues exhibited by all of you.

Khuda Hafiz!

Wassalam, Khaksar

Mirza Tahir Ahmad

Huzur's Message to Jama'at Ahmadiyya, USA:

My dear brothers, sisters and children!

Assalamoalaikum wa Rahmatullahe wa Barakatohu.

I am pleased to note that Jama'at Ahmadiyya America is holding its annual convention on Ahsan/June 27, 28 and 29. May Allah make this convention a means for the educational, practical, moral and spiritual progress of the Jama'at and may every member of the Jama'at receive a bountiful share of its blessings, Ameen.

You are living in a country that has reached such heights with regard to material power that such wealth and prosperity inevitably leads to engenders arrogance, unless saved by the Grace of Allah the Almighty. This is why the American society is in the pits with respect of its moral and spiritual state. In this context, not only has this society itself degenerated to this extent, it has become the driving force in the destruction of societies and cultures all over the world with regard to their moral and spiritual values.

A glance at the condition of Russia and America brings to focus the subject matter of surah Al-Fajr and you begin to see the depiction of *"who committed excesses in the cities and wrought much corruption therein."*

In this respect, Jama'at Ahmadiyya America has an extraordinary obligation. If Jama'at Ahmadiyya makes rapid progress there, it can, with the Blessing and Mercy of Allah, benefit from the fountainhead of this mighty power and convert this poisonous and lethal water into the elixir of life. In view of the potential for rapid progress in America and the acuteness of the need and thirst that has developed in certain quarters, if work is done with wisdom, diligence and prayer, the prospect for an accelerated expansion of Jama'at becomes bright. Therefore my foremost message is just that extraordinary attention be paid to this task.

Secondly, consider the reformation of scattered families. Those people who live away from the watchful eye of Jama'at, and in such a vast country this is quite possible, nay quite common, their conduct must have been

adversely affected in multiple ways.

The eye of an Ahmadi in particular acts as a watchman over other Ahmadis. This is precisely why the Qur'an has recognized the entire community as a "witness." When this watchful eye is no longer available, such people, who are not afraid of what they cannot see and think their God belongs to the realm of the unseen and is not a God of the present, start to falter due to the allure of the world and begin to indulge in every kind of impurity, so much so that they do not like to even have Ahmadis maintain much of contact with them. Their association with Ahmadi centers becomes more of a social contact that is useful for get together on Eids or some special tragic or felicitous occasions.

A grave harm that results is that, due to the loss of the practice of congregational prayer, the standard of punctuality in prayer at home begins to deteriorate precipitously.

Another serious consequence is that children, being deprived of the milieu of Ahmadi children, begin to be raised in a purely materialistic environment. And their sight is turned away from our values and their interest in religion declines. An indifferent outlook originates that culminates gradually in complete alienation.

Yet another loss is that, due to the severance from the worldwide body of Jama'at, the awareness of their own greatness is lost. And finding oneself alone and helpless in a dominating culture, their determination and resolve suffers tremendously until, having succumbed to the defeated mentality, even the very struggle for Islamic values is abandoned.

Such families also face the difficulty that due to the lack of knowledge about the global and glorious sacrifices of the Jama'at, no enthusiasm is felt by them and a sort of indifference develops in their attitude.

The degree to which such perils are faced by the Jama'at in America is not encountered by any other country in the world. This is because, additionally, the material advancement there, much like the skyscrapers, strikes awe in the hearts of people. Their hearts are over whelmed by the 'awe of Antichrist' to seek protection from which Hadhrat Masih-e-Mau'ood has specifically supplicated "May the 'awe of Antichrist' never reach even their doorsteps."

Thus, keeping all these issues in view, one should worry about such families and devise a strategy for them. If they remain severed from the watchful eye of the Jama'at, they will remain vulnerable to many risks from the pernicious effects of the world and their children, in particular, will be extremely adversely affected. Beside other measures, the remedy for all these ills is to emphasize preaching and to pay extraordinary attention to the congregational prayer at homes.

Therefore, I expect that Jama'at Ahmadiyya America will work hard on each of these two issues. I pray that Allah may make these efforts of yours extraordinarily fruitful and that His Angels may become protectors and guardians of Ahmadi homes and the theme of this verse becomes applicable to Ahmadi homes with all its blessings: *"For Him (the messenger) is a succession of Angels before him and behind him. They guard him by the command of Allah."*

May Allah the Exalted be your Guardian, Guarantor, Supporter and Helper.

Wassalam,

Humbly,

Mirza Tahir Ahmad

Huzur's^{rtā} Address to the National Amila

Khalil Malik, Hibbat ul Wadood Malik and Adnan Malik

Hadhrat Khalifatul Masih IV^{rtā} addressed the National Aamila of USA Jama'at on June 30, 1996. This address provides pearls of wisdom on how to discharge duties when one is appointed to any office of the Jama'at. It also has invaluable advice for the tarbiyyat (moral, educational training) of Jama'at members. Therefore it is as relevant today as it was then. The following are some of the excerpts from that address.

1. It is critical that each office holder should listen to the instruction given by the Khalifa of the time pertaining to his office and carry out the instructions to the letter and in the spirit of complete sincerity and devotion.

Almost in every area of Jama'at's activity, I have spoken at length during my sermons, during my addresses to Khuddamul Ahmadiyya, Ansarullah, Lajna, etc during Jalsa Salana addresses, during this and that. And I think if you ever collect that material which pertains to your department and ever find time to listen to that, your workload will decrease; it will not increase because I have not only pointed out at the areas to which you should attend but I have also helped you by suggesting means which make your task easier. Don't be afraid of the lengthy discourses which we tell you, you need to do this, you need to do that. But every time when I mention this, I help you by telling you, this can be achieved in a better, easier, comfortable way if you follow these instructions. So be aware, whenever you have appointed a secretary, you must know the instruction of the Khalifa of the time. How he wants you to go about [the task], and if you submit with humility to the instructions and don't depend on your own clever training or superior education, etc and you think, yes we know these things, we know how to go about it, then you'll find the blessings of Allah fall upon you like you could not have dreamed.

I know of definite examples before me. Some Umara (plural of Amir: national Jama'at presidents), some murabbian (missionaries) some sadran (local Jama'at presidents) are self-confident. They know they are commonplace things, you know that, we know them, and they never sit with submission to listen to the instructions as I want the work to be carried out. And at the end of the year, their work is found to be exactly at the same point or moving very slightly so. And only when you find

it moving forward, it is because of the individual efforts of the people, not because of his organizational work. But there are some Amirs who are simple and some even so, not even, I don't want to say illiterate, but at the level bordering literacy, because the standard of knowledge has nowadays risen so much that if they have read up to 8th class or even metric, it's like being illiterate in this world today. They are not properly educated; they don't have any other qualities or superiority. But one thing they have, when they hear me advise on something, they immediately get themselves harnessed to it and the results they produce are amazing.

So you should be inquisitive at least about your own work. What I want you to do, find out in the area of your own responsibility, and when you know what I want you to do and the way I want you to perform this, and you start doing it, then I assure you, Allah will not leave you alone, and then your work will be blessed and you'll become productive beyond your wildest fancy.

2. Answering a question about the members complaining they do not have time for Jama'at functions and work, Hadhrat Khalifatul Masih IV^{rtā} observed.

I have noticed that to find time or not to find is just a relative term. Once you make people realize the importance of something, then suddenly they know that they have to find time. So that indicates the level of interest of Ahmadis in certain areas of their professions. So when they say no time, it means we don't consider this important enough to sacrifice our interests in this area. So gradually they improve. I've found people in London, as well, who had no time, but sometimes I spoke to them directly, and suddenly they realized that they had to find time, and they did. And afterwards, the time kept on tilting in the favor of the Jama'at. It's a matter of relativity. What is more important to you? So look at that problem from this angle, try to make them realize the importance of the Jama'at task, and that can only be done if you try to raise their spiritual level where they know this is something which is so pleasant and wonderful to pursue

3. Hadhrat Khalifatul Masih IV^{rtā} identified passivity as a common weakness in different office bearers. He encouraged a pro-active approach on the part of

attitude of the office bearers.

They seek Allah's help and then they wait for the work to come to them. When the work doesn't come to you, you have to create work. This is the particular attitude that I have in mind in which most office bearers are lacking.

4. Hadhrat Khalifatul Masih IV^{ra} emphasized 3 essential steps in successful discharge of the responsibility; assessing the problem with all its caveats; devising a strategy to deal with the problem in small practical and measureable steps and developing a team to assist in the work and securing the progress; and implementation with a focused and fanatic dedication to the task.

Define the problem:

Have you fixed a zero point from where you have to take over and make a start on to wherever you plan to establish improvements in your work, in the area of your interest or do you take it just haphazardly?

When you are made responsible for tarbiyyat of the Jama'at, how can you propose any meaningful plan and later on execute that plan yourself unless you know the areas of weakness and flaws, unless you scan the entire Jama'at of America--

But in principle, remember this – that, first of all, you must chalk out a complete plan; chalk out a complete plan of action after collecting the data on the existing facts. Without collecting the data on the existing facts, without testing people of different ages to have a sample before you; without doing this, you can't collect the data I am talking about.

So this the exercise of tarbiyyat, Secretary Tarbiyyat, to at least know what is there in United States, what state exists, what is the situation of Ahmadis at every level; it's not just a question of youth, children, or old people.

Devise a detailed plan:

He should attempt to divide his own work into smaller easy steps. First of all he should realize where problems lie, how much is the size of the problems. Then he should plan how to attack the problems and then he should divide his own time into easy steps whereby he would ultimately be able to improve the situation relating to tarbiyyat.

He can have a small target fixed before him for the first say 15 days or 1 month, but the target should be precise and the target should be such that, once achieved, it should

have the capability of further expanding itself.

So every secretary, in his area of work, should produce "live work" where those Ahmadis who were inactive previously, when they become active, they enroll others and take up the issue in their own hands. They should be charged with the spirit of becoming "slaves of Allah," that is, the worshippers and [they should] call others to the path of Allah, which they have followed.

So whenever, out of your persuasions, whatever measures you take to persuade people, you excite them to a level of obedience, willing obedience to you, then you must do something to fix them on to a state where they are involved in the work permanently. And always keep in view that those whom you retrieve must become your workers.

So it is the task load which is the best instructor during my experience of work everywhere, in every field. Immediately entrust them with tasks and load them with responsibilities and duties.

Dedicated implementation:

Now this can only happen if some secretary works tirelessly and the secretaries can only work tirelessly when they obsess with their task, not otherwise. When it becomes madness with them. They take it up and do it and continue doing it.

It's only attitude. So you must fall in love with your work, you must make it your own. Every work other than that should be secondary. Then your task will become easy and pleasant. It's not laborious anymore.

Hadhrat Khalifatul Masih^{ra} discussed the work of tarbiyyat to demonstrate why the data collection at the outset is essential and how to devise a practical strategy.

5. In his discourse Hadhrat Khalifatul Masih IV^{ra} singled out 'Namaaz' and 'truthfulness' as the most important areas of Tarbiyyat and discussed their significance.

So these are two wings of tarbiyyat which must be taken up simultaneously because if truth is not established, prayer will be meaningless. If prayer is not established, truth will not really be gained because after a while, it is the prayer which reminds you of truth, constantly, daily, five times, and more than that. And then both mutually help each other but our effort with the material we have here must begin at both levels simultaneously.

6. Regarding Namaaz, Hadhrat Khalifatul Masih IV^{ra}

made following observations.

Even if you examine the area of adult active Ahmadis, you will find that they are quite deficient in their understanding of what they recite during the Namaaz, Surah Fatiha, and other things. Little do they know the significance of what they're chanting and the awareness during the namaaz that we must have a contact with God and a feeling of thrill within their hearts whenever they succeed in establishing that contact. These are the areas which are essential for bringing life to namaaz. Namaaz gives life to you but after you give life to namaaz.

To make people realize that namaaz is something which is productive, it is the very essence of religion with which you can relate to God, you can be in communion with God. And once you have established that communion, then you know that you are in safe hands. This is the ultimate awareness which has to be created.

As far as those who are your targets, you must approach them on a human level, on a level of emotional excitement, on the level of personal understanding. For that, the Secretary Tarbiyyat should think of so many possible games to excite them and their hearts to a vibrant state, whereby they begin to have the taste of prayer. Without that taste of prayer, no formal instruction can ever succeed. And they can be excited at every level differently.

Namaaz comes to life when during the namaaz, you are emotionally charged either with sorrow or happiness and gratitude, not otherwise. The concept of worship is born upon the knowledgeable after a lifetime of studies and experience cannot be shared by the beginners at all. It's just a theory if you think it can be shared.

I tell children that whenever they're sad, when they lose something, when they are worried, then try to address God, if not in Arabic, because it's difficult for them to relate to God in the formal chanting of the namaaz, but I have been telling them that you speak in your own language and address God simply, man-to-man. Not man-to-man but like man-to-man. And start talking to Him, and say 'Allah! This is my need and I must have it and what can I do about it?' And then wait for the response. And sometimes the response comes so fantastically, unbelievably. Even I am amazed because I thought Allah would be kind to these innocent children, but not the way they sometimes relate their response. So once they taste prayer and the acceptance of prayer, forever they are sold to God. In our family, the elders of the family, right from the time of Hadhrat Masih-e-Mau'ood^{as}, it was in fact started by Masih-e-Mau'ood^{as} himself. He used to ask children to pray and to help him with their prayers. So also, Hadhrat Musleh Mau'ood^{ra} did the same to his children. So also

Hadhrat Mian Bashir Ahmad Sahib^{ra} used to do to his children.

So once you have the bite in prayer, then the process becomes so overwhelming. You can't abandon it, it won't abandon you. So it is that attitude in tarbiyyat at early childhood which has to be adopted.

7. Hadhrat Khalifatul Masih^{ra} made the following remarks with regards to 'truthfulness'.

Then, the most important thing of tarbiyyat is the habit of telling truth. Now those should start simultaneously. I can't say prefer this or that, give preference to this over that, because both are highly essential. They go hand in hand. If the Secretary Tarbiyyat performs only this task of making awareness among the Jama'at that they must be true and nothing but true, at every level of their daily activity, their talk at home, their statements outside. If they make a jihad, a holy war, against lies, and by lies I don't mean a lie of, which relates to, conscious statements. I'm talking of lies under the level of conscious statements, which is more difficult to detect and more responsible for the lies of statements when it comes to making statements.

Otherwise, if there is a simple fact that you inquire about which has no relationship with the person from whom you inquire, he will always tell the truth. He will tell lies sometimes, although he is not related. But only when he wants to show off that he knows and when he feels ashamed that if I told the truth, he would think that I don't know things. So sometimes people, the children particularly, get addicted to this. They must know, must answer everything, and they know everything, while they don't. But for every lie, there is a false idol, remember this. So if you do not root out lies at this level of which I'm talking, then you cannot root out shirk,

8. Hadhrat Khalifatul Masih IV^{ra} underscored the need of simultaneous work in all departments to bring about a revolutionary progress of Jama'at that is the need of the time.

If you do it night after night, then Insha'Allah, there will be no need for any further instructions and the Jama'at will grow. If it grows in all areas of your various works simultaneously, you cannot imagine the big transformation that would be taking place, in the area of knowledge, in the area of tarbiyyat, in the area of Dawat-e-Ilallah, in the area of chandas, and so on and so forth.

When they begin to grow simultaneously, then you can see the revolution in the offing. It will certainly take place and America needs such a revolution.

The Khalifa Cares: A Poem

Yusef A. Lateef



Yusef A. Lateef

Bismillah (In the name of God)

The Khalifa cares for all.

Those who have hearts from which gush forth streams (of love), and those who humble themselves for fear of Allah.¹

The Khalifa cares for those with pure eyes and pure hearts—

Those who hold firmly to what Allah has given them.²

Those who embrace dearly the Holy Qur'an and the Ahadith,

Those who say we see and hear and we obey,
And their hearts are filled with goodness and the love of Allah.

Compassion is that which their faith enjoins.
The Khalifa cares for those who weep for Allah's sake, for

...it is He who makes people laugh and makes them weep,³

For they shall be delighted and deeply pleased.

Allah has made the signs clear for people who see with their hearts.

O Believers – please care for all.

And know that in all circumstances, it is God's will that will be done.

For it is said that, "those who honour the Holy Qur'an shall be honoured in heaven."⁴

The Khalifa cares for the Holy Qur'an
And the Khalifa knows that there is no Messenger and no Mediator except Muhammad^{saw}, may peace and the blessings of God be upon him.

The Khalifa cares for those who have been given a heart wherein there will be tranquility from your Lord.⁵

For it is the Lord who has sent down to thee the book.

The Believers believe in it –

Those who believe that the whole is from our Lord.
The Khalifa cares for All.

Those who Believe remember Our Lord with their hearts,

And they frequently pray for mercy from God Himself,

For they realize that He alone is the Bestower of Grace.

And the Khalifa reminds us that "...our attention should be drawn towards self-reflection, to analyze what our deeds are, and have much fear of God do we have?

How much attention do we pay towards worshipping Him?

How much attention do we pay to deliver the message of Allah the Exalted to others?"⁶

In one of his Persian poems the Promised Messiah^{as} expressed his love and regard for Hadhrat Maulana Nooruddin^{ra} as follows:

How wonderful would it would be if everyone among my followers were to become Nooruddin. It can happen only if every heart is filled with the light of certainty of Faith.⁷

So those of you who weep for Allah's sake

*Let the love of God become the reality of your life,
and the essence of your being.
let Divine love penetrate your talk, and [your walk].
and your looks, and your eyes.⁸*

It is the Khalifa who came to the world
to tell the world that we are the followers of the Holy Prophet^{saw},
Who came to extinguish the fires of hate. And it was

Hadhrat Mirza Nasir Ahmad^{RA} the third Khalifa
Who announced the golden Islamic motto:

Love for all, Hatred for None.⁹

So, O! Believers be sincerely humble – for:

*certainly, the creation of the heavens and the earth is
greater than the creation of mankind: but most men know
not.¹⁰*

The value and rank of the men of God are
determined by these extraordinary gifts:

...so that they possess a light from (their) Lord.¹¹

It was Hadhrat Mirza Tahir Ahmad^{ATBA} who during
his Khalifaship, for the first time in the history
of Ahmadiyya and Islam, on October 16, 1992,
transmitted the Friday Sermon to all continents of
the world, from the Bai'tul Islam Mosque (Toronto,
Canada).¹²

Aye, worship Allah and be among the thankful.¹³

...verily Allah sees all His servants.¹⁴

Hadhrat Mirza Masoor Ahmad Khalifatul Masin
^{ATBA} in his Friday Sermon delivered on the tenth of
February, 2006 said:

*We should enlighten the public, in each country about the
noble character of the Holy Prophet^{SAW}, and we should try
to become righteous.¹⁵*

For

*Truly (our) Protector is Allah
Who has revealed the Book.
And He protects the righteous.¹⁶*

And remember: Hardships are viewed as bounties by
those who love God,

And torment becomes for them a sweet drink.¹⁷

Therefore, the reflection of Divine qualities are
manifested in the hearts of those who follow the Holy
Qur'an (ardently).¹⁸

So remember – the Khalifa cares that his followers
follow the Holy Qur'an and try to be righteous and
intensify their gratefulness to Allah, for

*Allah it is Who made for you the earth a resting place,
and the heaven a canopy, and has given you shape and
made your shapes perfect, and has provided you with good
things. Such is Allah, Your Lord. So blessed is Allah,
Lord of the worlds.¹⁹*

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Ahmadiyya Mosques, Mission Houses and Prayer Centers in the U.S.

Mir Daud Ahmad

As we celebrate the Khilafat Centennial in 2008, it would be befitting to take an overview of how the Ahmadiyya places of worship and congregations have grown over the years. It is story of gradual progress, strong commitment and extreme sacrifices by a small group of Ahmadi Muslims. Today, by the grace of Allah the Ahmadiyya Jama'at has over 65 established chapters in USA with a total of 73 properties, as shown in the map below.



AMI USA Jama'at (Chapters)

Total numbers of chapters:	68
Chapters by regions:	
National HQ	8
Northeast	12
Southeast	6
Midwest (E)	10
Midwest (W)	6
South	6
Northwest	7
Southwest	7

AMI Property Detail

Total number of properties	73
Mosques	23
Mission houses	26
Residential units	13
Land parcels	11

Distribution of AMI Facilities by Jama'ats:

Jama'ats with multiple facilities	18
Jama'ats with one facility	28
Jama'ats with no facility	22
Jama'ats with active projects	6

Timeline of AMI Properties

1920 - 1950	3
1951 - 1980	5
1981 - 1985	11
1986 - 1990	8
1991 - 1995	7
1996 - 2000	11
2001 - 2005	20
2006 - Present	8

SADIQ Mosque, Chicago, IL

Located at 4448 Wabash Street, this was the first Ahmadiyya mission house established in 1920 by our first USA missionary Hadhrat Mufti Sadiq Ahmad. This location served as our HQ till 1948. In 1994, we purchased the adjacent house. At the special instructions of Hadhrat Khalifatul Masih IV^{rtā}, a new mosque was constructed at this location which was inaugurated by Huzur on October 23, 1994.



Fazal Mosque, Washington DC

This property was acquired in 1949 with the special efforts of late Hadhrat Chaudhry Zafarullah Khan sahib. This location served from 1949-1994 as the headquarter of AMI. In 1976, the Fazal Mosque received the first ever visit of an Ahmadi Khalifa, Hadhrat Khalifatul Masih III^{ra}. Hadhrat Khalifatul Masih IV^{rtā} visited this mosque on a number of occasions. Currently, this building is serving as the Washington DC area mosque and missionary residences.



Fazal Mosque, Dayton, OH

This site was acquired in 1952 and the first Ahmadiyya Mosque was constructed on this site in 1972. A lot of Ahmadiyya history is associated with this mosque – missionaries like Sufi Matiur Rehman Bengali and Mian Ibrahim sahib spent long periods of time in Dayton; this was also the home of Alhaj Muzaffar Ahmad Zafar. Hadhrat Khalifatul Masih IV^{rtā} visited this mosque in 1994. Over the years, the Jama'at has acquired 2 adjacent house on the right side of the mosque and a nearby house, which serves as the missionary residence. Plans have been prepared to renovate and expand this mosque, Insha'Allah.



Noor Mosque, Pittsburgh, PA

A small house, acquired in 1950, served as a mission house for the local Jama'at for a long time. In 2005, a large Masonic Temple building was acquired and converted to an Ahmadiyya center.



Baltimore, MD

A house is donated by local Ahmadis, which has served as the mission house since 1975. An adjacent house was purchased in 2004. Plans for reconstruction of a new mosque/ community center are under preparation.

Sadiq Mosque, Saint Louis, MO

The Jama'at acquired a building in 1972, which has served as a local mission house. Over the years, Jama'at has acquired 5 land plots in Saint Louis through donations. A mission house building was acquired in 1992, but later sold. A construction of a new mosque is currently underway, which should be completed by the end of 2007, Inshallah.

Detroit, MI

A small mission house is acquired in the Dearborn area in 1980. In 1983 two culprits gunned down Dr. Muzaffar Ahmed (shaheed) at his home and later went to set the mission house on fire. The building was gutted, but the two killers were burned alive in the building. The mission house has since been renovated nicely through the efforts of the local Jama'at members.

In 1984 a 7-acre plot was acquired in Troy, MI to construct a new mosque. Hadhrat Khalifatul Masih IV^{ra} laid the foundation stone for this mosque in 1987. However, this plot was later acquired by the local government for a road construction project. An alternative 5-acre plot was purchased in the Farmington Hills area in 2001. A large new mosque/community center is under construction and will, Inshallah, be completed in 2008. A house adjacent to the new mosque was also acquired in 2006.



Philadelphia, PA

A small house is purchased in 1982 to set up the first mission house. An adjacent house was purchased in 2003 to expand the space. A church building on a 5-acre plot was purchased in Yardley, PA to set up a larger center. This building was, however, sold in 2007. The Philadelphia Jama'at is actively looking for an alternative site.

York, PA

A two story building, Noor Mosque, is acquired in 1983.

Glenn Ellyn, IL

A 5 acre plot is purchased in 2004, the first one under the 5-Mosque scheme, in the Chicago suburb. Hadhrat Khalifatul Masih IV^{ra} laid the foundation stone of the Al-Jammeh Mosque in 1994. The large mosque was completed in 2004.



Willingboro, NJ

The New Jersey Jama'at members acquire a 2.5 acre plot with a house in 1984, which serves as a mission house. In 2007, a new mosque is completed on the same site through the contributions and devotion of the Willingboro Jama'at members.



New York, NY

A nursery school building is purchased in Queens, NY in 1984 as part of the 5-mosque projects. Hadhrat Khalifatul Masih IV^{ra} blessed his presence at this facility in 1987, 1989, 1991 and 1994.

Zion, IL

A mission house is established in Zion, IL in 1984. Hadhrat Khalifatul Masih IV^{ra} visited this mission house in 1994. An adjacent house is purchased in 2006. A house on the back side of the mission house is being acquired.



Boston, MA

In 1985, two 1-acre plots are donated by a Jama'at member, who sets up a small residential community called "Qadian Village". A mission house is constructed on one plot in 2000; the other plot is dedicated for construction of a mosque.

Tucson, AZ

Through the individual efforts of a Jama'at member, a small mosque is constructed in Tucson in 1985. Due to a road widening project, this building had to be demolished in 1986. A new mosque (Yousaf Mosque) was constructed on the same plot in 1987. An adjacent plot has been offered to the Jama'at for expansion of the mosque. In 2001, the Jama'at received a donation of a 535-acre agriculture land near Tucson from a non-Ahmadi party.



New Orleans, LA

A small building is purchased in 1985 to serve as mission house.

Los Angeles, CA

A 4.5 acre plot is purchased in Chino, CA to construct a new mosque, which was completed in 1987. The mosque (Bait ul Hamid) is inaugurated by Hadhrat Khalifatul Masih IV^{rta} in August 1989. This was the first mosque constructed under the 5-mosque scheme.



Rochester, NY

A mission house is acquired in 1989. A larger commercial building is acquired in 2005; the first building is sold.

Cleveland, OH

A church building is acquired in Cleveland, in 1987, to establish a mission house (Baitul Ahad).



Portland, OR

A new mosque is built, in 1998, with the efforts of the local Jama'at. Hadhrat Khalifatul Masih IV^{rta} inaugurated this mosque.



Houston, TX

A mission house is acquired in 1990. This property is subsequently sold and a new 5-acre plot is donated to the Jama'at by a local member. A missionary residence and a multipurpose hall are built on this site. A new mosque is constructed on this site through the exclusive donations of the Jama'at member who donated the land.



Milwaukee, WI

A commercial building is purchased in Milwaukee and converted into an Ahmadiyya mission house in 1992.

Charlotte, NC

A mission house is established on a 4-acre property in 1990.

Miami, FL

A residential building is acquired in 1993 to establish a mission house. This property had to be sold later due to zoning difficulties. A church building was purchased in 2005 and renovated to convert into a mosque/community center.



Chicago, IL

A commercial building (Van Buren Center) is purchased in 1994 while the construction of Sadiq Mosque and the AlJameh mosque were underway. This location is now serving as a downtown prayer center.

Old Bridge, NJ

A church building, still under construction, is purchased in 1997 and converted into mosque/community center. An expansion of this building is undertaken by the local Jama'at in 2007 to add a new hall and 2 apartments.

Dallas, TX

A 4.5 acre plot is acquired in 1998 on which a first phase mosque building is completed in 2003.



San Jose, CA

A mission house is purchased in San Jose, near San Francisco through the exclusive efforts of the local Jama'at members, in 1996.

Los Angeles West, CA

A residential building is purchased in 1996 for use as a mission house. An adjoining building is purchased in 2000.

Pittsburgh, CA

A 2.5 acre property is acquired in the out skirts of San Francisco, in 1996. A new mosque will, Inshallah, be constructed on this property some day.

Albany, NY

In 1997, a local Ahmadi family donates a renovated school building to the Jama'at for use as a mission house. A part of the building is being used for the Jama'at purposes.

Northern Virginia

A 4.5 acre plot is purchased in Chantilly, VA for a mosque. Complex; construction works started in mid-2007.

Athens, OH

A portion of an old school building is acquired in 2000 and partly renovated for use as a mission house.

Atlanta, GA

A office condominium unit is purchased in 2002.

Brooklyn, NY

A synagogue building is acquired in 2003 and renovated for our usages.

**Syracuse, NY**

A commercial building is acquired in 2005.

Research Triangle, NC

A 7.1-acre plot is acquired in 2005 for future construction of a mosque.

Seattle, WA

A church building is purchased in 2005 and converted into a mission house.

Bronx, NY

A residential building is acquired in 2005.

Phoenix, AZ

A house on a 2-acre lot is purchased and is being converted for our usages in 2005.

Orlando, FL

An office condominium unit is donated to the Jama'at by a member in 2006.

Harrisburg, PA

A 5-acre plot is donated by a member in 2006.

Hartford, CT

A church building is acquired in 2007.

Austin, TX

A church building is acquired in 2007.

Columbus, OH

A church building on a 7-acre plot is acquired in 2001. The local Jama'at is constructing a mosque on this site, through its own sources, in 2007.



Bait-Ur-Rehman Mosque

A 9-acre plot is purchased in 1986 in Silver Spring, Md to construct a new mosque and USA Jama'at headquarter. Hadhrat Khalifatul Masih IV^{ra} laid the foundation stone of this mosque in 1987. The construction of the mosque was completed in 1994, and was inaugurated by Huzur^{ra} on October 14, 1994. This National HQ then moved to this location.

An adjoining 1-acre plot with a house was purchased in 1988, which is being used as MTA transmission station. A 7.7-acre plot, adjacent to the BRM, was purchased in 1998. A long awaited plan to construct multi-function halls at BRM was approved in 2006. Construction works on this expansion projects are expected to be completed in 2008, Inshallah.



Centenary of Ahmadiyya Khilafat

1908-2008

—————Nasir Mahmood Malik, Secretary, Khilafat Centenary Celebration Committee, USA

Hadhrat Mirza Ghulam Ahmad^{as} of Qadian founded the Ahmadiyya Muslim Jama'at (Community) on March 23, 1889, by accepting bai'at (initiation) into the Jama'at. In 1890, under Divine command and revelations, he claimed to be the Masih (Messiah) and the Mahdi (Guided), as promised and prophesied in the earlier scriptures. Hadhrat Ahmad^{as} also claimed to be a subordinate prophet of the Holy Founder of Islam, Hadhrat Muhammad^{saw}, to serve and rejuvenate Islam.

The history of religions shows that whenever God Almighty sends His prophet, the mission is to bring about a moral and spiritual transformation in the target people. Obviously, such a mission cannot be accomplished in the limited lifetime of the prophet. Therefore, the mission continues after him through his divinely chosen Khulafa (Caliphs or Successors). Thus after Moses^{as}, Joshua was his Khalifa (Caliph); after Jesus^{as}, Peter was his Khalifa; and after Hadhrat Muhammad^{saw}, Hadhrat Abu Bakr^{ra} was his Khalifa. Thus, Hadhrat Ahmad^{as} was no exception to this time-honored Divine practice.

In his 1905 book, *Al-Wasiyyat* (The Will), Hadhrat Ahmad^{as} foretold his disciples about his impending demise and comforted them by writing, "I am a manifestation of God's Power. And, after I am gone there will be some other persons who will be the manifestations of the Second Power (of God)...It is essential for you to see the Second Manifestation too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment." His *Wasiyyat* (Will) was, "Let the righteous persons of the Jama'at, who have pious nature, accept bai'at in my name."

Hadhrat Ahmad^{as}, the Promised Masih and Mahdi, passed away on May 26, 1908. On May 27, 1908, Hadhrat Maulvi Nooruddin^{ra} was elected as Khalifatul Masih I. Thus, the Institution of Khilafat-e-Ahmadiyya, the Second Manifestation of God's Power, was established in May 1908. Since then, Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra} was elected as Khalifatul Masih II in 1914, Hadhrat Mirza Nasir

Ahmad^{ra} as Khalifatul Masih III in 1965, Hadhrat Mirza Tahir Ahmad^{ra} as Khalifatul Masih IV in 1982, and Hadhrat Mirza Masroor Ahmad^{aba} as Khalifatul Masih V in 2003.

Thus, May 26, 2008 will mark the completion of the first century of the Institution of Khilafat-e-Ahmadiyya. Insha'Allah. To express our deep gratitude to Almighty Allah for this unique and invaluable gift and to commemorate His countless favors and blessings on the beloved Jama'at of Hadhrat Ahmad^{as}, through this Institution, Hadhrat Khalifatul Masih V^{aba} kindly declared 2008 as the year of Khilafat-e-Ahmadiyya Centenary. Also, Huzur^{aba} graciously approved a program of celebration to be observed by every Jama'at (local community/chapter) with the following two major objectives:

A. Express our deep gratitude to Almighty Allah through humble prayers for the continuity and success of the blessed Institution of Khilafat-e-Ahmadiyya till the Day of Judgment.

B. Educate the world, especially our younger generation, about the necessity, importance and blessings of Khilafat-e-Ahmadiyya and our personal relationship with Hadhrat Khalifatul Masih^{aba}.

To implement this scheme of celebration, Huzur^{aba} instructed each country/Jama'at to form a National Khilafat Centenary Celebration Committee (KCCC). Thus, on June 11, 2005, Huzur^{aba} kindly approved the following Jama'at officers to serve on the KCCC for the US Jama'at:

- Ahsanullah Zafar—Amir (Chairman of the committee)
- Daud Hanif—Na'ib Amir & Missionary in Charge
- Nasir Mahmood Malik—Sadr, Ansarullah (as the Secretary of this committee)
- Zaheer Ahmad Bajwa—Na'ib Amir
- Masoud Ahmad Malik—General Secretary
- Nasim Rehmatullah—Na'ib Amir & Audio/Video Secretary
- Falahuddin Shams—Auditor

- Wasim Malik—Na'ib Amir
- Naseem Waseem—Sadr, Khuddam-ul-Ahmadiyya
- Shanaz Butt—Sadr, Lajna Imaillah
- Mir Daud Ahmad—Assistant Property Secretary

Later on Mohtaram Amir Sahib added the following members to this Committee:

- Hasan Hakeem—Secretary Publications
- Wajeeh Bajwa—Sadr, Ansarullah (current)
- Faheem Yunus Qureshi—Sadr, Khuddam-ul-Ahmadiyya (current)

In keeping with this historic global Scheme of Celebrations, the following is an overview of Khilafat Centenary Celebrations 2008 (KCC2008) that are being planned by the US Jama'at:

1. Observe voluntary monthly fasts as prescribed by Huzur^{aba}.
2. Memorize/Recite selected prayers as prescribed by Huzur^{aba}.
3. Study Al-Wasiyyat (The Will) and join the blessed Nizam-e-Wasiyyat .
4. Establish more grave sites for Moosian (Maqbaratul Moosian) as feasible.
5. Extend the Baitur Rahman Mosque by building multi-level, multi-purpose Halls.
6. Generously contribute towards the Khilafat Centenary Celebration Fund (KCCF).
7. Offer special prayers/nawafil in 2008 starting with Salat-ut-Tahajjud on January 1.
8. Illuminate mosques/mission houses and hoist Jama'at and US flags on May 26 & 27, 2008.
9. Offer special sacrifices (qurbani) as sadqa and feed the poor and the hungry on May 27, 2008.
10. Offer congregational Salat-ut-Tahajjud on May 26 and 27, 2008 in every mosque/mission house.
11. Offer collective supplications (dua) on May 27, 2008, the first day of the second century of Khilafat-e-Ahmadiyya, after Salat-ul-Fajr in every mosque/mission house and distribute sweets.
12. Hold special Jalsa Yaum-e-Khilafat (Khilafat Day Meeting) at the local, regional and national levels on Tuesday, May 27, 2008 (Ahmadis should take the day off from work/business/school).
13. Send KCC2008 Gifts/Souvenirs to non-Ahmadi friends and dignitaries, personally and at the Jama'at level, on May 27, 2008 (KCC2008 Gifts/Souvenirs will be available from the Jama'at).
14. Hold special KCC2008 Receptions at the local,

regional, and national levels for Ahmadis and non-Ahmadi friends and dignitaries, as and when feasible.

15. Distribute/Study selected Ahmadiyya Literature as prescribed by Huzur^{aba} (this literature* can be procured from the local Jama'at or the National Headquarter).

16. Dedicate all 2008 local, regional and national Jama'at and auxiliary programs (Jalsas, Ijtemas, Educational/Sports Competitions, etc.) to the Institution of Khilafat-e-Ahmadiyya.

17. Dedicate all 2008 Jama'at and Auxiliary periodicals (Gazette, Al-Nahl, Ayesha, Mujahid, etc.) to the Institution of Khilafat-e-Ahmadiyya and publish a souvenir magazine and a pictorial.

18. Publicize Ahmadiyyat and the Institution of Khilafat-e-Ahmadiyya to non-Ahmadis through commemorative postage stamps, advertisements, public speeches, and panel discussions.

19. Arrange KCC2008 Exhibition(s) at various regional and national events and mosques/mission houses to recount the blessings of Allah as accomplishments of Khilafat-e-Ahmadiyya.

20. Hold Essay Writing Competition on various aspects of Khilafat in 2007 and recognize the winners in 2008 (being conducted by the auxiliaries under the auspices of Majlis Ansarullah, USA).

21. Organizing special Khidmate-e-Khalq/Waqar-e-Amal (Service to Humanity) projects at the local, regional or national level to bring relief to people in need (being planned by Majlis Khuddam-ul-Ahmadiyya).

May Allah enable us all to get diligently involved in these historic activities and events so that we may win Allah's pleasure by meeting the expectations laid out by Hadhrat Khalifatul Masih V^{aba}. Ameen.

Prescribed Ahmadiyya Literature for KCC2008 Study

1. The Will (Al-Wasiyyat)
2. The Heavenly Decree (Aasmani Faisela)
3. The Heavenly Sign (Nishan-e-Aasmani)
4. Divine Manifestations (Tajalliyat-e-Ilahiyya)
5. Essence of Islam, Vol. IV
6. Nooruddin
7. With Love to the Muslims of the World
8. A Message of Peace and a Word of Warning
9. Message of Love and Brotherhood to Africa
10. Was Ahmadiyya Jama'at planted by the British?
11. The Truth about the Alleged Punishment of Apostasy in Islam

Messages from Khulafa to the American Jama'at

Dr. Khalil Malik

Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II^{ra}

In 1956, Hadhrat Khalifatul Masih II^{ra} expressed his desire that the United States should become the third country after Pakistan and India to adopt the scheme of wasiyyat (a will) and thereby lay the foundation for the promotion of the welfare of humanity on an ever-expanding scale.

In his outline for the disbursement of the proceeds, fifty percent was to be sent to the markaz (headquarters) for its international tabligh (propagation) efforts under Tahrik-e-Jadid and Sadr Anjuman Ahmadiyya. (president of administrative affairs of Ahmadiyya Community) Of the remaining half, three-quarters would be devoted to the propagation of Islam in the United States and one quarter would be devoted to the promotion of the welfare of poorer sections of the community, particularly for their education and vocational training.

He stated that the scheme of wasiyyat, being purely voluntary and a gift for the service of Islam and humanity, would carry moral and spiritual benefits unparalleled by any other system.

In a message sent on August 23, 1957, Huzur^{ra} advised the membership to maintain a direct link with the Khalifa (spiritual leader, successor to the Promised Messiah^{as}). He exhorted that

every Ahmadi should write a letter to the **Khalifa** directly. He felt that those who failed to do so were weak in their belief in Ahmadiyyat. He said that a letter was like "half a meeting," and it worried him that those who lived thousands of miles away did not wish to even hold "half a meeting with the Khalifa."

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III^{ra}

Hadhrat Mirza Nasir Ahmad^{ru} was the first Khalifa of the Promised Messiah^{as} to visit the United States on the occasion of its Jalsa Salana (annual convention) in August 1976.



On August 7, 1976, in his concluding address in the final session of the convention, Huzur^{ru} announced a plan called "Leap Forward" as part of the Ahmadiyya Jubilee Centennial plan he had outlined in 1973 to span the period up to 1989.

"Leap Forward" was intended to save the new generations of Ahmadiyyat in the United States from untoward effects of the society they lived in and save the American population at large from destruction due to its excesses. He emphasized

the need to educate the youth in Islamic moral precepts and inculcate in them the Islamic way of life. He realized the impracticality of starting Ahmadi schools for this purpose. He proposed to obtain open tracts of land, about 20 acres each, outside of big cities in the 15 states where

organized communities of Ahmadis were living and use them as vacation schools. He envisioned the Ahmadi youth would spend anywhere from a few days to a few weeks there and, under supervision of qualified instructors, learn the Islamic way of life. They would learn the joy of experiencing God through the practice of Islam. His desire was that this project be completed within five years.

The second component of this “Leap Forward” plan was to prepare new literature suitable for children, new Ahmadis, and established Ahmadis to educate them about the achievements of their ancestors.

Huzur’s second visit to the United States was in 1980.

Addressing a special meeting of Jama’at administrators on September 20, 1980, he observed that community centers had not been established as he had desired in 1976. He advised that the Jama’at should build “open air mosques” in by purchasing land parcels of about 4.5 acres and developing them as picnic and camping grounds where fruit and shade trees may be planted. These areas could be used for Jama’at training programs and outings, or by groups of Ahmadi families for recreation while at the same time training their children and introducing non-Ahmadi friends of children by showing them the Islamic way of life in practice. He expressed his desire that such places should be obtained in every state even if there were no Ahmadis living there yet.

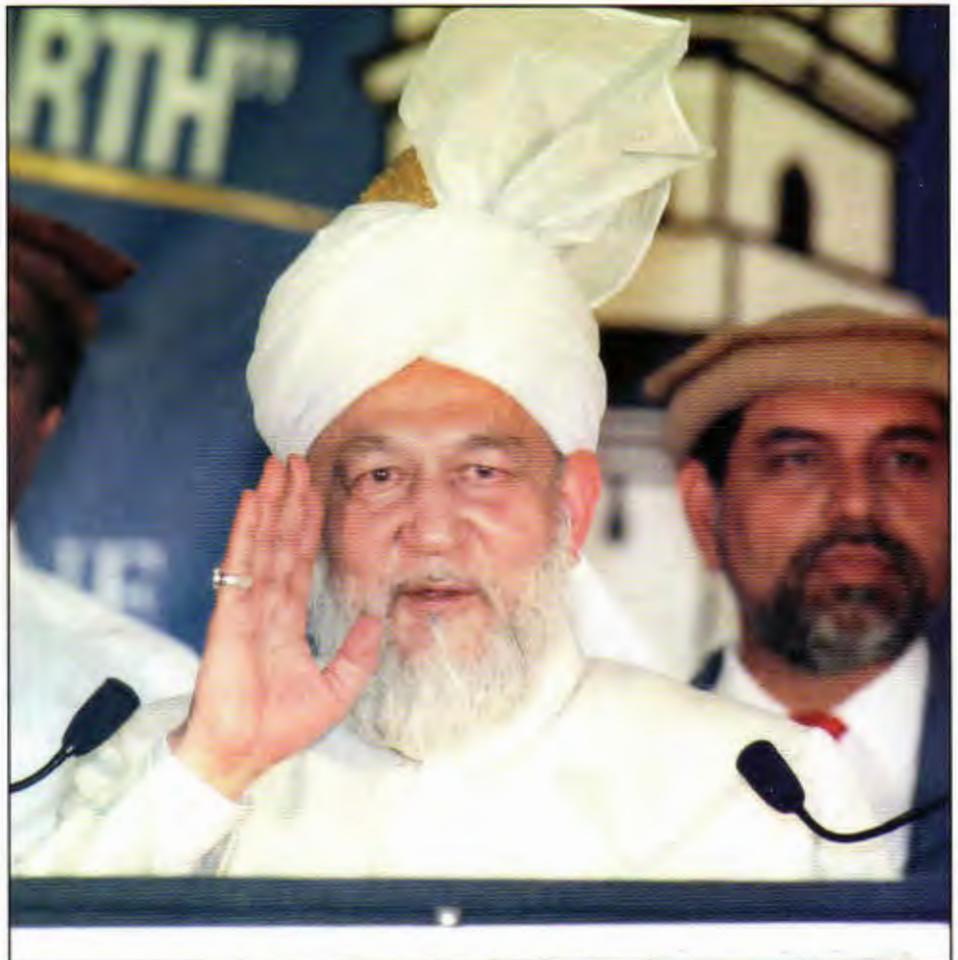
In the same meeting he outlined a program in which a list of 1,000 academicians was to be prepared

for distribution of the Holy Qur’an, in addition to a list of 4,000 Americans who could benefit from the provisions of Holy Qur’an. He desired that 40,000 copies of the Holy Qur’an be distributed to Americans.

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{ra}

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{ra}, visited the United States several times: in 1987, 1989, 1994, 1997 and 1998.

In January 1983, Huzur^{ra} enjoined the American Jama’at to build five mosques/mission houses in the next five years. He outlined that they should each have five acres of land and cost \$2.5 million. He identified New York, Chicago, Los Angeles, Washington and Detroit for this purpose.



Hazrat Khalifatul Messih V (aba) spoke on the divine establishment of Khilafat and gave the following instructions in His faith inspiring Friday, Sermon on 27th May 2005.

1908 - 2008

1. Recite Sura Al-Fatiha at least 7 times a day reflecting over the meanings of it so that you are saved from trials & daj!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

bismillah hirrah maanirra heem

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ ۝ الرَّحْمٰنِ الرَّحِیْمِ ۝ مَلِیْکِ
یَوْمَ الدِّیْنِ ۝ اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ ۝ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِیْمَ ۝ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ لَا غَیْرَ
الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ ۝ آمِنُ (الفاتحة - 4)

alhamdu lillahil rabbi 'aalamim arrahma nirrahim- maliki

*yaumiddin-tyaka na'budu wa hyaka nast 'in- ihdi nasiraatal mustaqima
siraatalaa zina an'amta 'alaihlm ghairil maghdhoobi 'alaihlm wa laddhua
ken-Ameen*

In the name of Allah, the Gracious, the Merciful

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

2. Recite the following prayer abundantly

رَبَّنَا اَفْرِغْ عَلَیْنَا صَبْرًا وَ لَبِثْ اَقْدَامَنَا وَ انْصُرْنَا

عَلَى الْقَوْمِ الْكٰفِرِیْنَ (سورة البقرة آیت 255)

*Rabbana afrigh 'alayna sabra(n) wa thabbit aqdaamana wansurna 'alal
qawmil kafreen (2:251)*

O Our Lord pour forth steadfastness upon us and make our steps firm and help us against the disbelieving people.

3. A prayer that is most significant in keeping hearts straight:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ

لَدُنْكَ رَحْمَةً ۙ اِنَّكَ اَنْتَ الْوَهَّابُ ۝ (الزلزال آیت 9)

*Rabbana la tuzigh quloobana ba'da iz hadalytana wa hub lana min
ladunka rahma (tan) innaka antal wahhaab (3:9)*

Our Lord, let not our hearts become per verse after Thou hast guided us; and bestow on us mercy from Thyself, surely, Thou alone art the Bestower.

4. Prayer of the Holy Prophet, (SAW)

اللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ
مِنْ شُرُوْرِهِمْ

*Allahumma Inna naj'aluka fi nu'hoorihim wa na'ozo bika
min shuroorihim*

O Allah We make you a shield against the enemy and we seek Your protection against their evil designs

5. Huzur (aba) enjoined to engage in Istaghfar and recite:

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ كُلِّ زَنْبٍ وَّ اَتُوْبُ اِلَیْهِ

Astaghfirullaha Rabbi min kull za(m)bin wa atoobu ilayhe

I beg pardon of Allah, my Lord, for all my sins and I turn to Him.

6. Huzur (aba) enjoined to recite "Salat un Nabi" (Durood Sharif) abundantly, he said each Ahmad should pay particular attention to this in the next three years:

اللّٰهُمَّ صَلِّ عَلَیْ مُحَمَّدٍ وَّ عَلَیْ اٰلِ مُحَمَّدٍ كَمَا
صَلَّیْتَ عَلَیْ اِبْرٰهٰمَ وَّ عَلَیْ اٰلِ اِبْرٰهٰمَ ۙ اِنَّكَ
حَمِیْدٌ مُّجِیْدٌ ۙ

Allahumma sail 'ala Mohammadin(w)

*wa 'ala alay Mohammadin kamaa salaita 'ala Ibraheema wa
'ala alay Ibraheema Innaka hameedun(m) majeed*

O Allah, bless Muhammad and his people, as Thou didst bless Abraham and his people- Thou art indeed the Praiseworthy, the Exalted.

اللّٰهُمَّ بَارِكْ عَلَیْ مُحَمَّدٍ وَّ عَلَیْ اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَیْ اِبْرٰهٰمَ وَّ عَلَیْ اٰلِ اِبْرٰهٰمَ ۙ اِنَّكَ
حَمِیْدٌ مُّجِیْدٌ ۙ

Allahumma barik 'ala Mohammadin(w) wa 'ala

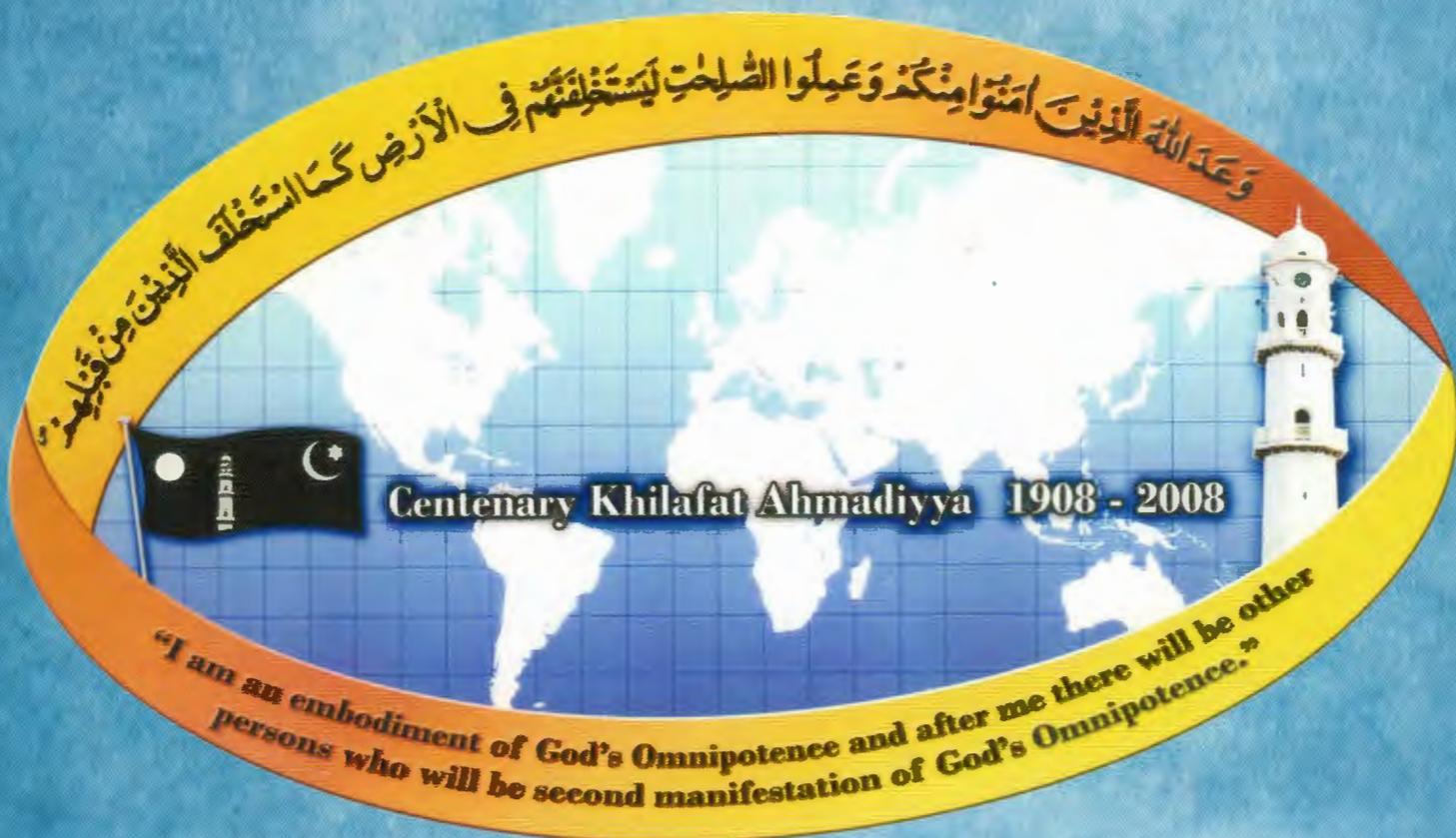
*alayMohammadin kamaa baarakta 'ala Ibraheema wa 'ala alay
Ibraheema Innaka hameedun(m) majeed*

O Allah, prosper Muhammad and his people, as Thou didst prosper Ibraheem and his people - Thou art indeed the Praiseworthy, the Exalted

7. Keep a fast (rukh' uzal) every month.

8. Offer two raka 'at nawafl every day.

Love for All, Hatred for None



Ahmadiyya Muslim Community Celebrating Khilafat Centennial 1908 - 2008

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