

# Ahmadiyya Gazette

## Online

United States of America



Offices of Tahrik Jadid-Anjuman Ahmadiyya, Pakistan (New Building)



## USA Jamā'at Calendar 2022

Date/Day/Time	Event	Local/Region/National	Venue
8-9 Jan-Sat-Sun	Local/Auxiliary Activities, Review 2021 Plan 2022	Local/ Auxiliary	Jamā'at
9 Jan, Sun [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept.	Webinar
15-16 Jan, Sat-Sun	MKA USA Nazimeen Atfāl Refresher Course	National/Auxiliary	In-Person/Zoom
23 Jan Sun	Seerat-un-Nabi Day	Regional	Jamā'at
29 Jan, Sat, [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
5-6 Feb, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
13 Feb, Sun, 5 PM	National Tarbiyat Webinar	Tarbiyat Department	Webinar
19 Sat [11A.M- 1 PM EST]	Alliance for Absolute Justice	Missionary In-Charge-Azhar Haneef	Webinar
20 Feb, Sun	Muslih Mau'ūd Day	Local	Jamā'at
26-27 Feb Sat-Sun	Ansar Leadership Conference	National/Auxiliary	Dallas, TX
5-6 Mar, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
12-13 Mar Sat-Sun	Local Qur'an Conference	Local / TaQWA	Webinar
13 Mar, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept.	Webinar
20 Mar, Sun	Masih Mau'ūd Day	Local	Jamā'at
25-27 Mar, Fri to Sun	Lajna Mentoring Meeting	National / Auxiliary	Atlanta, GA
26 Mar, Sat	National Tahir Academy Meeting	National Tarbiyat Dept	Bait-us-Samad, MD
2-3 Apr, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
3 Apr Sat to 1 May Sun	Ramadan	National	Jamā'at
10 Apr, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
2 May, Mon	Eid-ul-Fitr	National Jamā'at	Jamā'at
6 to 8 May Fri to Sun	Humanity First USA 'All Hands at Deck' Conference	Humanity First USA	Houston TX
7-8 May, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 May, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
14 to 15 May, Sat-Sun	2 <sup>nd</sup> Global God Summit	International	Zoom
20 to 22 May Fri to Sun	15th Boys Trip to Jami'a Ahmadiyya Canada	National Waqf-e-Nau Dept.	Jami'a Canada
29 May, Sun	Khilafat Day	Local	Jamā'at
30 May, Mon	Memorial Day Long Weekend		Federal Holiday
4 June Sat	National Amilah Meeting	National	Zoom
4 Jun Sat	Waqf-e-Nau Evaluation and Parents Day	Waqf-e-Nau Dept.	Jamā'at
4-5 Jun, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/Auxiliary	Jamā'at
12 Jun, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
17 to 19 Jun, Fri to Sun	Jalsa Salana USA	National	Harrisburg PA
25 & 26 Jun, Sat & Sun	Spiritual Fitness Camp	Local	Jamā'at
27 to 2 Jul, Mon to Sat	Youth Camp	National	Bait-ur-Rahman
2-3 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
2-4 Jul, Sat to Mon	Independence Day-Long Weekend		Federal Holiday
2 to 7 Jul Sat to Thu	8th Wāqifāt-e-Nau Girls Camp	National Waqf-e-Nau Dept.	Zoom
9 July, Sat	Eid-ul-Adhā	National	Jamā'at
10 Jul, Sun, [5 PM EST]	National Tarbiyat Webinar 5 PM EST	National Tarbiyat Dept	Webinar
15 to 17 Jul, Fri to Sun	Majlis Khuddam-ul-Ahmadiyya USA National Ijtimā	National / Auxiliary	Bait-ur-Rahman
16 July Sat	National Amilah Meeting	National	In-Person/Zoom
18 to 28 Jul Mon to Thu	Hifz-ul-Qur'an Camp	National / TaQWA	In-Person/Zoom
23 Jul, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29 to 31 Jul, Fri to Sun	Presidents National Refresher Course	National	In Person/Zoom
6-7 Aug, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
6 to 11 Aug, Sat to Thu	17 <sup>th</sup> Waqf-e-Nau Boys' Jami'a Orientation Camp	National Waqf-e-Nau Dept.	Zoom
13-14 Aug, Sat-Sun	Spiritual Fitness Camp	Local	Jamā'at
14 Aug, Sun, [5 PM EST]	National Tarbiyat Webinar 5 P.M. EST	National Tarbiyat Dept	Webinar
20 August Sat	National Amilah Meeting	National	In-Person/Zoom
21 Aug, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
3 & 4 Sep, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
10-11 Sep, Sat-Sun	MKA Majlis-e-Shura & National Amila Meeting	National / Auxiliary	TBD
11 Sep, Sun, [5 PM EST]	National Tarbiyat Webinar 5 P>M. EST	National Tarbiyat Dept	Webinar
16 Sep, Fri	National Tarbiyat Meeting	National Tarbiyat Dept	Bait-ur-Rahman
16 to 18 Sep, Fri to Sun	Majlis Ansarullah National Ijtimā	Aux/National	Bait-ur-Rahman
17 Sep Sat	National Amilah Meeting	National	In-Person / Zoom
18 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
24 Sept, Sat	Lajna Ima'illah USA-Nat. Sem. "Women's Rights in Islam" National / Auxiliary		Bait-ur-Rahman
1 Oct, Sat	Lajna Ima'illah USA-Centenary Celebrations	National / Auxiliar	Webinar
1-2 Oct, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 Oct Sat	2022 Qur'an and Science Symposium	National Tarbiyat Dept	Webinar
9 Oct, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
15 Oct Sat	National Amilah Meeting	National	In Person/Zoom
16 Oct, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept	Webinar
21 to 23 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima'illah USA	National / Auxiliary	Zion, IL
22 Oct, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept	Webinar
29-30 Oct Sat Sun	National Qur'an Conference	TaQWA Dept	In Person/Zoom
5-6 Nov, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
12 Nov Sat	National Amilah Meeting	National	In Person/Zoom
13 Nov, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
19-20 Nov Sat-Sun	Majlis Ansarullah National Shura	National / Auxiliary	TBD
3-4 Dec, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
10 Dec, Sat	National Amilah Meeting	National	In Person/Zoom
11 Dec, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar
17 Dec, Sat	National Public Affairs Seminar	National Umur Khārijīyya Dept.	In-Person / Zoom
23 to 25 Dec, Fri to Sun	West Coast Jalsa Salana (Tentative)	National/Jamā'at	Chino, CA

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United States of America

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## Acronyms for salutations used in this publication

- s.a./s: Şallallahu ‘Alaihi Wa Sallam  
(may peace and blessings of Allah be upon him)
- a.s./a: ‘Alaihi-is-Salām
- r.a.: Raḍiyallāhu ‘Anhu/‘Anha  
(may Allah be pleased with him/her)
- r.h.: Raḥimahullāhu Ta‘ālā  
(may Allah shower His mercy on him)
- a.b.a.: Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz  
(may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur‘ān count Tasmiya at the beginning of a chapter as the first verse.

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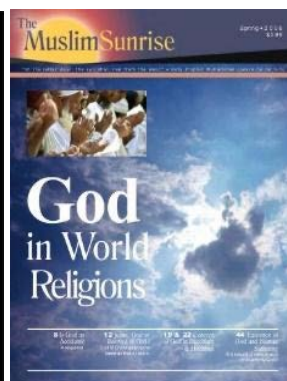
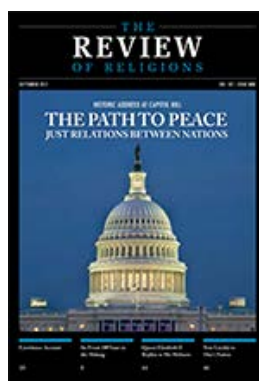
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# Importance of Financial Sacrifice

## Guidance from the Holy Qur'an



مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return. (2[Al-Baqarah]: 246)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمْ الظَّالِمُونَ

O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves. (2[Al-Baqarah]: 255) [English translation of the Holy Qur'an by Maulawi Sher Ali]

## Guidance from the Holy Prophet, peace and blessings of Allah be upon him



عَنْ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا "

Ibn Mas'ud relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: Only two persons are worthy of being envied; a person upon whom Allah bestows riches and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by which he judges and which he teaches. (Sahih al-Bokhari 1409, Book 24, Hadith 13, Book Zakat, Translation from Garden of the Righteous (Riyadh as-Salihin), Muhammad Zafrulla Khan, International Publication Ltd, UK, p. 116)

## Guidance from the Promised Messiah, peace be on him



The revival of Islam demands a ransom from us. What is that [ransom]? To die in this very path! This is the very death upon which the life of Islam, the life of the Muslims, and the glorious manifestation of the Living God depend; and this is the very phenomenon whose name is otherwise expressed as "Islam." God Almighty now desires the revival of this very Islam, and in preparation for the undertaking of that momentous mission, it was necessary that He establish on His own behalf a grand operation that would prove effective in every way. So, that Wise and Omnipotent One did precisely that by sending this humble one for the reformation of mankind. In order to draw the world towards truth and righteousness, He divided the work of promoting truth and propagating Islam into several branches. (The Victory of Islam (Fath-e-Islam), Hadrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Jam'at, Islam International Publication Ltd, UK, Printed in UK at Raqeem Press, Farnham, Surrey, p. 12]

# The Promised Messiah prayed for those who shall be buried in Bahishtī Maqbarah



And I pray that God may bless it and that He may make this very piece of land the Bahishtī Maqbarah; and make it the resting place of such members of the Jamā'at as are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change and, like the companions of the Holy Prophet (may peace and blessings of Allah be upon him), have set the example of Faithfulness and Truthfulness, Amin, O Lord of the world.

I pray again: O All-Powerful God of mine, make this piece of land fit for the graves of those of my Jamā'at who are pure of heart and who have in reality become Yours and, in their deeds, there is no adulteration of worldliness, Amin.

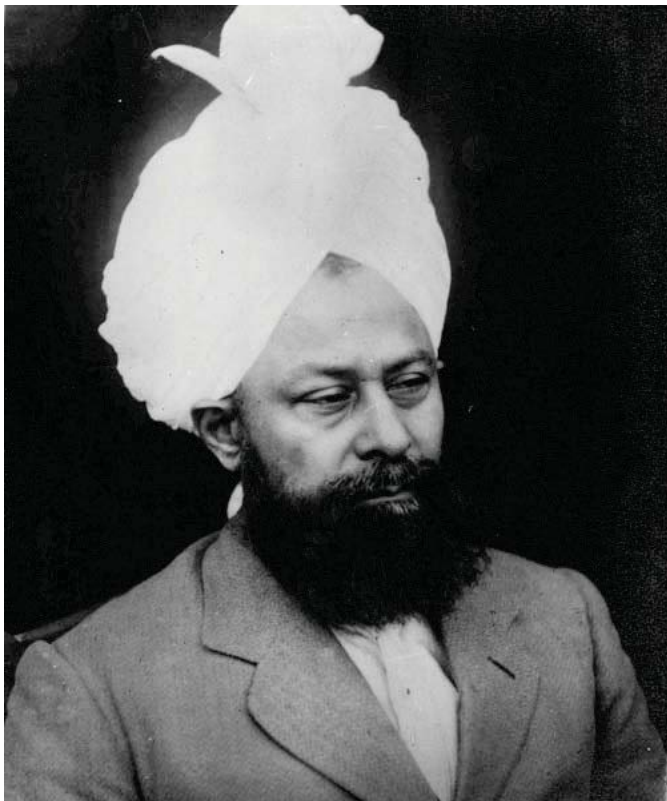
Again, for the third time do I pray: O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts.; and as faith and

obedience deserve to be followed and observed, they follow and observe it for Your sake; and in their heart of hearts they have already sacrificed their lives for you and in your path and You are pleased with them; and those whom You know to be totally lost in love for You; and those who have with your Messenger a relationship of love and devotion based on loyalty, total respect and enlightened faith, Amin, O Lord of the world. Since great tidings have been given to me about this graveyard and because God did not only say that this graveyard is Bahishtī (Abode of those who will go Heaven), but also said that is, every kind of blessing has been sent down upon this graveyard and there is no blessing which is not shared by those who are buried in this graveyard, God has inclined my heart through His Wahy-e-Khafi (A non-verbal revelation which is a kind of Divine Inspiration) towards the idea that for the burial in the graveyard some conditions should be prescribed and only those should get admittance who, because of their truthfulness and their perfect righteousness, comply with them.

[English rendering of Al-Waṣīyyat, Hadrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Jamā'at, pp. 23-25, Islam International Publications Ltd Islamabad, Tilford, Surrey, UK, Printed in UK at Raqem Press, Tilford, UK]

# The New Order Foreshadowed in Tahrik Jadid

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (may Allah be pleased with him)



As I have indicated, however, this scheme requires time before it matures. It must await the years when the greater part of the world will have accepted Ahmadiyyat. Our present income is not adequate even for the efficient running of the center. God, therefore, inspired me with the idea of the Tahrik Jadid as a means of establishing a central fund which may be utilized towards the more intensive propagation of Ahmadiyyat. The Tahrik Jadid, therefore, is a symbolic offering of faith to God indicating that, as time is not yet ripe for the universal establishment of the New Order based upon Al-Waṣiyyat, we proceed to construct a humble model of it by means of the Tahrik Jadid, so that pending the establishment of the system based upon Al-Waṣiyyat we should be able to utilize the funds obtained through the Tahrik Jadid for the spread of Ahmadiyyat, and this in turn should enable us to carry on into effect, on an ever wider scale, the objects of Al-Waṣiyyat.

It is obvious that as Ahmadiyyat spreads, the system based upon Al-Waṣiyyat will embrace wider and wider circles and the national fund will continue to grow. Things always move slowly at first, but soon gather speed and momentum. It is true that the funds collected by means of Wills are at present not very large, but as Ahmadiyyat goes on spreading faster and faster, these funds will also grow. By a natural process they will go on multiplying, so that the day of the complete establishment of the New Order will come nearer and nearer.

In short, though the Tahrik Jadid had in point of time been inaugurated after Al-Waṣiyyat, it is, in effect, its forerunner. In other words, it is an Elijah to the Messiah of the New Order, and it proclaims the ultimate supremacy of the message and principles of the Promised Messiah (may peace be on him).

Every person, who participates in the Tahrik Jadid, helps to foster the system of Al-Waṣiyyat, and every person, who does this, helps in the establishment of the New Order.

To sum up, the system of Al-Waṣiyyat comprises within itself the whole social and economic system of Islam. They are mistaken who think that the fund established by Al-Waṣiyyat can be used only for the verbal propagation of Islam. This is not correct. Al-Waṣiyyat contemplates both verbal propagation and practical establishment. It no doubt includes missionary effort, but it equally includes the complete establishment of the system under which the needs of every human being should be looked after in a dignified manner. When this system attains maturity, it will provide not only for missionary work, but will also help to abolish want and distress by making adequate provision for the needs of all individuals. An orphan will not have to beg, nor will a widow have to ask for charity, nor a needy person to suffer anxiety. The system will be a mother to children, a father to youth and will afford security to women. Under this system, not by means of compulsion or coercion, but out of real affection and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by God. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class. The system will put everyone under an obligation. [The new world order of Islam (Nizam-e-Nau), Hazrat Khalifatul-Masih II, translated into English by Muhammad Zafrulla Khan, Re-printed in India in 2017 by Nazarat Nashro Isha'at, Qadian, p. 136-138]



# Tahrik Jadid Demands from Ahmadiyya Muslim Community

**Hazrat Khalifatul-Masih II (may Allah be pleased with him)**

In 1934, Majlis-e-Ahrar started an agitation against the Jamā'at and declared that they would not rest until they had wiped the Jamā'at off the face of the earth. In response, Hadrat Muslih Mau'ūd (may Allah be pleased with him) said:

"I see the earth slipping from under the feet of Ahrar. They say they will wipe out this Jamā'at, but Allah Almighty has told me of a plan with which the Jamā'at will spread in all countries of the world and no one will be able to destroy it."

So, at that time Hadrat Muslih Mau'ūd (may Allah be pleased with him) initiated Tahrik Jadid, concerning which he said:

"The purpose of launching Tahrik Jadid is to acquire such a fund with which Allah's message can be delivered as far as the corners of the earth with ease and facility."

It began as a temporary scheme, but at the end of nineteen years, Hadrat Muslih Mau'ūd (may Allah be pleased with him) said:

"Now that nineteen years are coming to an end, I have decided that Tahrik Jadid will continue up to your last breath."

He said:

"I hope that Tahrik Jadid will last for countless ages, just as the stars in the sky, so did Allah say to Hadrat Ibrahim (peace be on him) that his progeny would be countless. And Hadrat Ibrahim's progeny greatly served the faith, and the same is being done by Tahrik Jadid."

## Demands of Tahrik Jadid:

1. Lead a simple life.
2. Participate in spreading the message of Islam world-wide.
3. Dedicate part of your income and property for Tahrik Jadid fund.
4. A permanent reserve fund for Tahrik Jadid to be established.
5. Deposit your surplus money in Tahrik Jadid Amānat (trust) Fund.
6. Prepare literature in the defense of Islam and

rebuttal of adverse propaganda.

7. Members to dedicate their lives to serve Islam.
8. Dedicate during seasonal vacation period (Waqfe-'Ardi) for the service of the Jamā'at.
9. Young people should offer themselves for three years dedication.
10. Offer your children for life-time dedication. (Waqfe Zindagi)
11. Pensioners (Retirees) to offer themselves for service of Jamā'at.
12. Influential and learned Ahmadi should give lectures.
13. Send your children to Markaz for education and tarbiyyat.
14. Seek advice from the Jamā'at when deciding about higher education and future of your children.
15. Develop the habit of working with your own hands, instead of depending on others.
16. The unemployed, if possible, may proceed abroad. There they can make a living and also spread the word of Islam.
17. Jobless persons should not hesitate to take up even petty jobs.
18. Promote Islamic culture.
19. Promote honesty in the society.
20. Clean paths and thoroughways as a service to humanity.
21. Protect rights of women.
22. Make associations like "Hilful Fudul."
23. Establish Ahmadiyya Darul Qada and obey its decisions.
24. Offer special prayers in order to succeed in these undertakings.
25. If possible, members should build houses in the Markaz (Qadian).

(Al-Fazl, 29 November 1934, pp. 2-15, Al-Fazl, 9 December 1934, pp. 1-12, Al-Fazl, 13 December 1934, pp. 2-12, An Introduction of Financial Sacrifice, pp. 106, 111-2, Islam International Publication Ltd, UK, Printed in UK at Raqem Press, Tilford, UK)

# Friday Sermons of Hazrat Khalīfatul-Masīḥ V

## August-September 2022

May Allah support him with His mighty help

### 5 August 2022

Hazrat Khalīfatul-Masīḥ V reminded the responsibilities of volunteers and attendees at 2022 Annual Convention of Jamā'at Ahmadiyya UK. Huzoor outlined important protocols to be implanted in the convention. He spoke about the responsibilities which must be fulfilled in serving the guests of the Promised

Messiah (peace be on him). He advised the Hospitality Department to prepare enough food for the guests. He also reminded responsibilities of attendees of Jalsa Salana. Huzoor ended the sermon by presenting a prayer in the words of the Promised Messiah for all those attending the UK convention.

### 12 August 2022

Hazrat Khalīfatul-Masīḥ V reviewed blessings and gratitude showered by God Almighty on Ahmadiyya Muslim Community during past one year. Huzoor said: Jamā'at overcame the hurdle due to COVID-19 pandemic. He thanked tireless efforts of volunteers in fulfilling their duties before and during the convention. Huzoor lauded efforts of MTA staff for excellent coverage of the

convention. The coverage of the convention reached four millions around fifty-three countries of the world. BBC, ITV, Metro and other news outlets covered the convention, while eight websites with a total reach of 20 million also published articles. In the print media, fourteen articles were published with readership of 1.2 million. Huzoor presented a few sentiments of some newly converts.

### 19 August 2022

Currently, in his Friday sermons, Hazrat Khalīfatul-Masīḥ V is describing expeditions towards Syria during the caliphate of Hazrat Abu Bakr (may Allah be pleased with him). Hazrat Abu Bakr consulted some senior companions of the Holy Prophet (may peace and blessings of Allah be upon him). They all agreed with him regarding sending Muslim army to Syria. Hazrat Abu Bakr instructed the leadership about targeting enemies in the battle. Upon victory, the Muslims should not mutilate bodies. He advised that children, women, animals should not be killed. Also, fruit trees should not be cut. He said that the Muslims

should fight against such people whose hairs would be missing from top of their heads. These were the people who incited people in wars against Muslims.

Huzoor mentioned Naseer Ahmad of Rabwah who was recently martyred. He was martyred on 12 August 2022 after being stabbed multiple times by a religious fanatic. Naseer Ahmad's grandfather accepted Ahmadiyyat during the time of Hazrat Muslih Mau'ūd (may Allah be pleased with him).

### 26 August 2022

Hazrat Khalīfatul-Masīḥ V continued describing expedition to Syria. In today's sermon he talked about the leadership of Hazrat Amr bin 'Aas (may Allah be pleased with him). Hazrat Amr had played a pivotal role in the past to stifle rebellion. Hazrat Abu Bakr gave him an option of either remaining in Khuza'ah or going to Syria to help the Muslims. Hazrat Amr replied that he was an arrow for the sake of Islam, and Hazrat Abu Bakr should fire him in whichever direction he deemed best. Hazrat Abu Bakr gave him some important guidelines for the expedition. Hazrat Amr formed a battalion of Muslims and destroyed Syrian army. Huzoor also described another expedition to Syria under the command of Hazrat Hamzah bin Abi Bakr Hamdani (may Allah be pleased with him).

Huzoor said that then there were the events of Ajnadayn. After the victory at Basra, Hazrat Abu 'Ubaida (may Allah be pleased with him) set off towards Palestine in order to aid Hazrat Amr. When the Romans heard of more Muslims arriving, they went to Ajnadayn. Then, Hazrat Amr met with the Muslim armies, upon which the Muslims proceeded to Ajnadayn and formed their ranks in front of the Romans. On the way from Damascus to Ajnadayn, Hazrat Abu 'Ubaida was attacked from behind by the army from Damascus. He fought valiantly against them, and upon hearing of this, Hazrat Khalid (may Allah be pleased with him) also turned back to help him defeat the enemy.

### 2 September 2022

Currently, in his Friday sermons, Hazrat Khalīfatul-Masīḥ V is describing expeditions towards Syria during the

caliphate of Hazrat Abu Bakr (may Allah be pleased with him). In today's sermon Huzoor described the siege of



Damascus which continued for many days. In the mean time Muslims learned that Heraclius had formed a large army nearby in Ajnadain. Hazrat Dhirar (may Allah be pleased with him) was sent to combat forces of Heraclius. With the help of Hazrat Khalid Muslims captured enemies

### 9 September 2022

Hazrat Khalifatul-Masih V said that as Hazrat Abu Bakr's (may Allah be pleased with him) demise drew near, he called Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) and asked him about Hazrat Umar (ra). Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) said that Hazrat Umar (may Allah be pleased with him) was even better than what he thought of him to be, except that he has a temper. Hazrat Abu Bakr (may Allah be pleased with him) said that this was only the case because Hazrat Umar (may Allah be pleased with him) saw leniency in him, however if he were to be given leadership, then he would change certain qualities of his.

Huzoor said that then Hazrat Abu Bakr (may Allah be pleased with him) called Hazrat Uthman (may Allah be pleased with him) and asked him about Hazrat Umar (ra), and he replied saying that his inner state was even better than his outer state. Hazrat Abu Bakr (may Allah be pleased

### 16 September 2022

Hazrat Khalifatul-Masih V continued to highlight the life of Hazrat Abu Bakr (may Allah be pleased with him).

Huzoor described rights of other faiths under Muslim rule.

The extraordinary achievement during Hazrat Abu Bakr's era was the compilation of the Holy Qur'an.

Huzoor said that Hazrat Abu Bakr was the first to accept Islam, he was the first to build a mosque in front of his home in Makkah, he was the first to fight alongside the Holy Prophet (may peace and blessings of Allah be upon

### 23 September 2022

It is recorded that Hazrat Abu Bakr was among those on the day of Uhud that when the enemy left, the Holy Prophet (may peace and blessings of Allah be upon him) had a feeling that they would return and asked who would follow them. There were seventy people who presented themselves to the Holy Prophet, among whom was Hazrat Abu Bakr.

Huzoor said that Hazrat Abu Bakr had a relationship of

in thousands. The Muslim army crossed the trench, scale the walls and entered Damascus. The Muslims took control of the eastern entrance of Damascus. The people of Damascus requested for a treaty. Hazrat Abu Ubaida agreed and Muslims entered the fortress.

with him) then told both not to tell anyone what he had asked them. Hazrat Abu Bakr (may Allah be pleased with him) then expressed his desire to become detached from this world and move on.

Huzoor said that during his final illness, Hazrat Talha bin Ubaidullah (may Allah be pleased with him) went to Hazrat Abu Bakr (may Allah be pleased with him) and asked him whether he had appointed Hazrat Umar (may Allah be pleased with him) after him, and proceeded to explain why this was a bad decision and that he would be answerable to God for doing so. Hazrat Abu Bakr (may Allah be pleased with him) replied that when God asked him about it, he would say that he appointed the best possible person to be the Caliph.

Muslims Pledge Allegiance to Hazrat Umar (may Allah be pleased with him) after the demise of Hazrat Abu Bakr (may Allah be pleased with him).

him) against the Quraish of Makkah, he was the first Amir of Hajj appointed during the lifetime of the Holy Prophet, he was the first to lead Muslims in prayer during the lifetime of the Holy Prophet, he was the first to establish a treasury in Islam, he was the first Caliph whose father was alive at the time of accepting the oath of allegiance from others, he was the first to be given a title by the Holy Prophet, he was the first to have Companionship in four generations of his family; his father, himself, his son and his grandson.

great love with the Holy Prophet. When the following chapter of the Holy Qur'an was revealed:

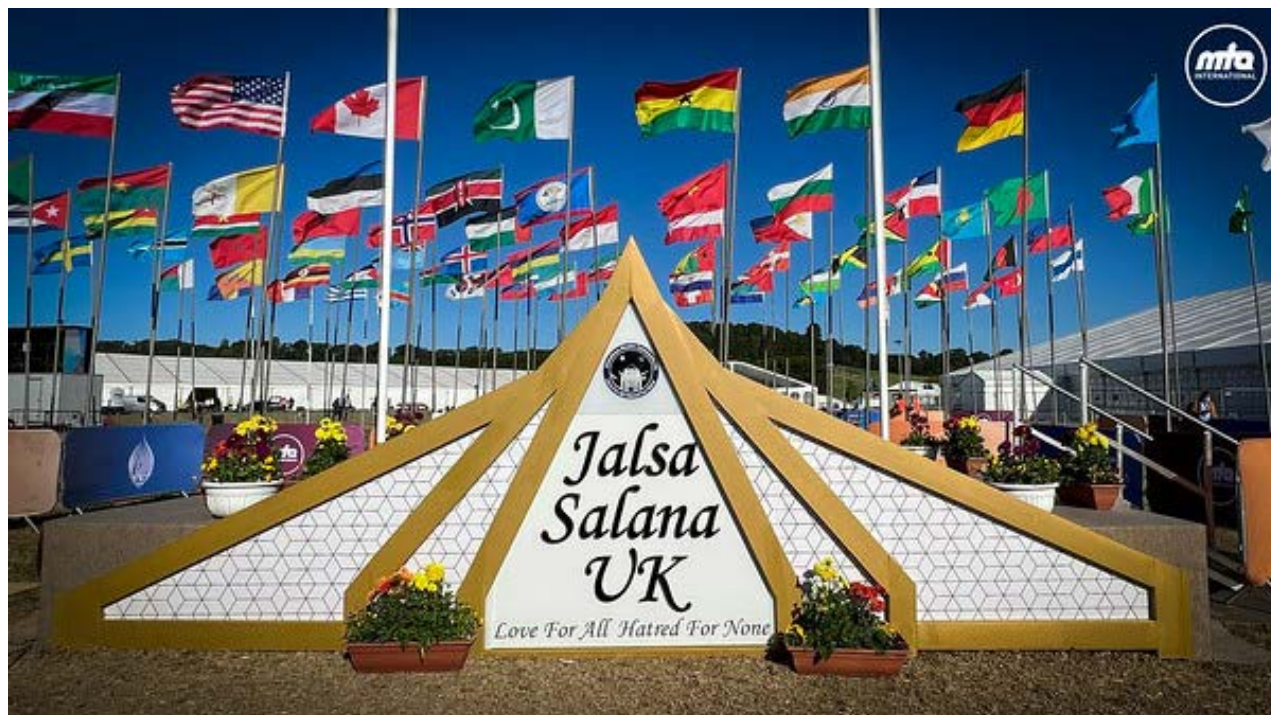
"When the help of Allah comes, and the victory, and thou seest men entering the religion of Allah in troops, glorify thy Lord, with His praise, and seek forgiveness of Him. Surely, He is Oft-Returning with compassion." (The Holy Qur'an, 110:2-4)

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at [alislam.org](http://alislam.org) under periodicals. Translations and summaries of Friday Sermons are available in various languages on [alislam.org](http://alislam.org) under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at [amibookstore.us](http://amibookstore.us).

# Khilafat News

## Islam gives unparallel rights to women and men

Hazrat Khalifatul-Masih V (may Allah be his Helper) concludes 2022 Annual Convention UK with faith inspiring address



Secretary Ta'lim, AMC UK announced names of students (161 men and 192 women) who achieved academic excellence in the year 2021-22.

Huzoor said that Islam had established rights in every sphere of life, something which he alluded to in his concluding addresses at Jalsa Salana UK 2019 and 2021. The extent to which Allah has outlined the various rights of peoples in Islam and the rights of people which the Holy Prophet (may peace and blessings of Allah be upon him) established cannot be covered in a few hours.

Islam has declared that no other religion has established rights and outlined them the way Islam's teachings have. When a just individual hears of these rights, they become aware of the beautiful teachings of Islam and they are compelled to acknowledge the wonderful teachings of Islam. A just individual will always acknowledge that those who raise allegations against its teachings are in the wrong – this is something that is witnessed the world over when guests attend our functions.

It is our duty to continue to inform the world of the beautiful teachings of Islam and refute the allegations of

opponents of Islam. Khalifatul-Masih cited teachings from the Holy Qur'ān and Ahadith. The Holy Prophet's own example was that he would consult women in important matters, in a society when women were not given any importance. The Prophet's example of consulting them was something that gave courage and empowerment to women. Huzoor explained these teachings from the writings of the Promised Messiah (may peace be on him).

At the end, Huzoor prayed that we may be given the opportunity to establish the rights of everyone in society. He asked for prayers for those imprisoned in the way of Allah, Ahmadiis all over the world, the current pandemic, the ailing and those who have travelled for Jalsa Salana. He prayed that may the next Jalsa be held with complete freedom and without any restrictions. Huzoor led silent prayer to conclude the address.

Huzoor then announced that the total attendance at Jalsa Salana UK 2022 was 26,649, of which there were 11,862 men and 10,687 women. The workers were 2,600 and there were 1,500 small children. This year, 53 countries were represented in the livestream during Jalsa Salana. (Adopted from report prepared by Al Hakam)

## Exemplary women in Islamic history – True models for Lajna Imā'illāh

### Hazrat Khalifatul-Masih V addresses ladies at Jalsa Salana UK 2022 on 6 August 2022

Hazrat Khalifatul-Masih V said he would present examples of some exemplarily Muslim women from which the picture of a true Muslim woman believer could be seen. The examples of these women included the women companions of the Holy Prophet (may peace and blessings of Allah be upon him) and the Promised Messiah (may peace be on him).

The efforts the female companions would carry out to attain the closeness of Allah were such that Hazrat 'Abdullah bin 'Abbas (may Allah be pleased with him) would relate about his mother, Hazrat Umme Fazl (may Allah be pleased with her), that she loved fasting so much that she would keep a fast every Monday and Thursday.

Once the Holy Prophet was giving out alms and Hazrat Zainab bint Jahash (may Allah be pleased with her) said something, upon which Hazrat 'Umar (may Allah be pleased with him) told her off. The Holy Prophet said to Hazrat 'Umar to stop because Hazrat Zainab feared Allah greatly, one who prayed a lot and who had utmost humility before Allah.

Hazrat Muslih Mau'ūd (may Allah be pleased with him), speaking about the parents of Hazrat 'Ammar (may Allah be pleased with him), said that the disbelievers would inflict great pain upon them. Once the Holy Prophet saw them being persecuted and with great fervor said for them to be patient as Allah had prepared heaven for them. After a very short while, Hazrat 'Ammar's father, Hazrat Yasir passed and later Abu Jahl in a fit of anger stabbed Hazrat Somaiya (may Allah be pleased with her), Hazrat Yasir's mother, as a result of which she also was martyred. But this great woman did not waiver in her faith and kept resolute, giving the ultimate sacrifice.

Another narration was about Hazrat Asma (may Allah be pleased with her), the mother of Hazrat 'Abdullah bin Zubair (may Allah be pleased with him). His mother was very ill and she said she was extremely worried – to this Hazrat 'Abdullah bin Zubair (may Allah be pleased with him) consoled her and said her demise was inevitable and would ultimately grant her lasting peace. She immediately replied by saying that she would not see death until either of one the conditions were fulfilled; the first, that Hazrat 'Abdullah bin Zubair, her son, achieved martyrdom on the battlefield or that he overcame the enemies of Islam and in turn, she would achieve peace. The day Hazrat 'Abdullah was martyred, prior to battle, she saw him and said: Never fear death and that an honorable death for Islam was greater than life that was a result of being saved but out of

disgrace.

When the Holy Prophet was returning from the Battle of Uhud, the people of Medina left Medina and came out to welcome the Holy Prophet back. There was a lady who was standing in front of the women. Her son had died in the battle and her eyes were developing disease and had weakened. She stood at the front of the women and asked where the Holy Prophet was. When she spoke to the Holy Prophet, he consoled her and informed her about the death of one of her sons. The woman couldn't see the face of the Holy Prophet properly and she carried on looking right and left but then finally saw the blessed countenance of the Holy Prophet. She then said to the Holy Prophet that she had drunk all her grief by knowing the Holy Prophet was still alive. The death of her son was in honor of the Holy Prophet and her delight was in knowing the Holy Prophet was still alive. All her grief about her son was for a higher cause and she expressed this to the Prophet.

Once Hazrat 'Umar, prior to accepting Islam, was beating a female Muslim slave. He would beat her so much that he would only stop after tiring. Huoor said that Hazrat 'Umar, who was physically strong, would tire from beating a female Muslim slave and told the slave that he only stopped because he had tired. The Muslim slave replied to Hazrat 'Umar that Allah would do the same to him. This was her reply and she endured all the beating. But Allah chose Hazrat 'Umar and enabled him to accept Islam due to some good deed of his. This was the great patience of Muslim women.

Regarding financial sacrifice. Hazrat ibn 'Abbas narrated that the Holy Prophet left for the Eid prayers and offered two rak'at. After prayers, he visited the women's area and exhorted them to offer financial sacrifice. As a result, the women immediately began taking off their bangles and presented them.

Hazrat Muslih Mau'ūd said that Hazrat 'Aisha (may Allah be pleased with her) had no personal income of her own but would receive gifts from Muslim companions of the Holy Prophet. But Hazrat 'Aisha would present those financial gifts she received in the way of Allah too. Once she received thousands of dinars but she had distributed all of it by the evening and left nothing for herself. A friend of hers said that she should have kept a little to be able to open her fast at least to which Hazrat 'Aisha said why she didn't tell her this before but this was just an excuse to avoid the question.

Hazrat Muslih Mau'ūd said Muslim women had



achieved in battles what European women, who don't wear the Islamic dress, have not achieved even up to this day.

Once a Muslim woman went out and released her brother who had been captivated by the powerful Romans, all on her own. The Muslim army came to know of this after she had brought her brother back.

During the Battle of Uhad, Hazrat Umme Amara would give water to the soldiers when the Muslim army was still winning. But when the tables turned, she picked up a sword and stood beside the Holy Prophet and fought valiantly against the enemies. The Holy Prophet even made mention of this.

Regarding Hazrat Aman Jan (may Allah be pleased with her), the blessed wife of the Promised Messiah (peace be on him), Hazrat Mirza Bashir Ahmad (may Allah be pleased with him) said that she was completely engrossed in salat. She would always offer Tahajjud prayer and would be so engrossed in the prayers and enjoy them that those looking would be amazed. She would pray with great fervor for all members of the Jamā'at and for the success of

Islam Ahmadiyyat.

Hazrat Nawab Mubarika Begum wrote that during Ramadan in particular Hazrat Aman Jan would give great amounts to the poor. She would also say that at the beginning of the year, in Muharram, if one gave alms, their whole year would pass in financial ease – this she said the Promised Messiah would teach.

The mother of Hazrat Chaudhri Zafrulla Khan went to see the Promised Messiah when he made his claim. When her husband returned home from somewhere, he questioned her and said that he hoped she had not accepted allegiance to the Promised Messiah (may peace be on him). She said that she did pledge allegiance and it was a matter of faith. To this, her husband showed some displeasure to which she said it mattered not what he thought as this was related to faith.

Huzoor then led everyone in silent prayer after which various groups of Lajna had the opportunity to present choral poems. (Adopted from report prepared by Al Hakam)

## Honor your Bai'at through a spiritual and moral revolution

**Hazrat Khalifatul-Masih delivers the inaugural address at Jalsa Salana UK 2022 on 5 August 2022**



At approximately 16:30 BST on 5 August, Hazrat Khalifatul-Masih V arrived to hoist the Liwa-e-Ahmadiyyat during the flag hoisting ceremony of Jalsa Salana UK 2022 in Hadeeqatul Mahdi. Then he led everyone in silent prayer.

Huzoor said that the purpose everyone had convened at Jalsa Salana was to increase religious conditions, to improve our understanding of Allah, increase in TaQWA,

expand and improve brotherhood, pay attention to the rights of Allah and mankind and to prepare ourselves to be able to spread Islam. These were the high goals for which Jalsa Salana was held and for which everyone gathered.

Jalsa Salana has no worldly purpose but in an age of spiritual darkness, by entering the Bai'at of the Promised Messiah who was the most ardent follower of the Holy Prophet, we have pledged to create a revolution within

ourselves and our future generations. We have pledged to rectify the whole of the world; to ensure the world followed the Holy Prophet (may peace and blessings of Allah be upon him).

The Promised Messiah (peace be on him) once said that in this age the people of the world were thirsty for spiritual water as the world had dried out of spiritual sustenance. The world is full of darkness and spirituality no longer existed. For this reason, it was necessary that divine water and light ascended upon the earth and blessed humanity. The Promised Messiah said that we should be thankful that this water had arrived, however, regrettably most were unthankful. We, as Ahmadis, were therefore blessed to be part of the pledge to gain benefit from this spiritual water and to then ensure our future generations partook of it as well. To attain this blessing is a huge responsibility and goal for us, Huzoor said.

We should always keep in mind that if we did not give our utmost to create a spiritual revolution within ourselves, then our pledges were empty and hollow, Huzoor emphasized. If we, ourselves did not change for the better, then how could we improve future generations?

The Promised Messiah always stressed that we should ponder over the Bai'at and why we pledged it. One important element of our pledge is seeking forgiveness and repentance from Allah. However, this repentance should not be limited to words or be a temporary act, as Allah knew the conditions of our hearts and accepted true repentance.

Every member of the Jamā'at should ensure their deeds and actions were the same and there was no hypocrisy, the Promised Messiah stressed.

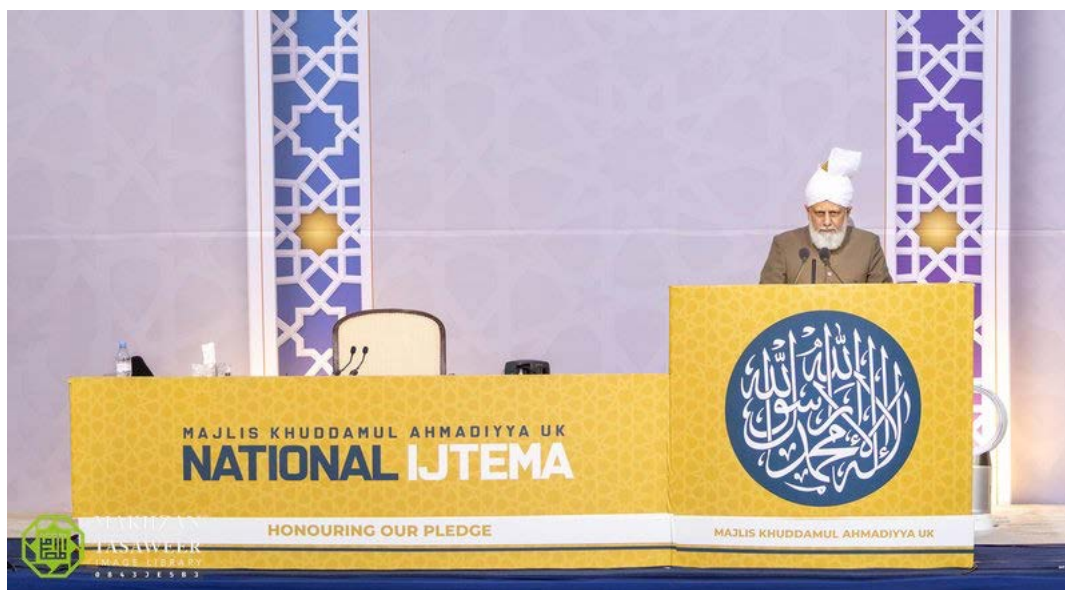
To become a true believer, we must make our words and deeds the same, Huzoor said. And this would be borne through adopting TaQWA and a life of pure changes.

If we adopted the ways of righteousness, no one could overcome us, the Promised Messiah declared. He said the Jamā'at should create a moral revolution within themselves. Even if one spoke in a distasteful manner towards us, we should respond softly, without anger. The Holy Prophet was physically and verbally attacked but in response he prayed for his enemies and ultimately his enemies could never disgrace him and themselves were disgraced or fell to his feet in obedience.

The Promised Messiah said that Allah gave glad tidings to him and his Jamā'at but could his Jamā'at members be those who were from a lowly spiritual condition? Certainly not. Therefore, if we desired to be part of these glad tidings then we should escape the lowly conditions of our souls and reach the pinnacle of spirituality.

Hazrat Khalifatul-Masih prayed that we all acted upon the words of the Promised Messiah (may peace be on him), honored our bai'at, stayed protected from the ill effects of the world and increased in our faith. Huzoor also prayed that we all spiritually benefited from the grace of Jalsa Salana. (Adopted from report prepared by Al Hakam)

## Reject falsehood and honor your pledge: Hazrat Khalifatul Masih V addresses concluding session of MKA UK 2022 Ijtima



On 9-11 September 2022, Majlis Khuddam-ul-Ahmadiyya UK held their annual ijtima in Kingsley, Hampshire. On the final day, Hazrat Khalifatul Masih V, may Allah strengthen his hand, graced the occasion to formally conclude the event



with an address.

Hazrat Khalifatul Masih V took the Khuddam-ul-Ahmadiyya pledge from everyone present.



Huzoor handed over Alam-e-In‘ami prizes for Atfāl-ul-Ahmadiyya and Khuddam-ul-Ahmadiyya to the winning Qiyādat. Huzoor said that it was with the grace of Allah, MKA was able to hold its ijtimā after two years since the Covid pandemic.

Huzoor then said: “Originally, Majlis Khuddam-ul-Ahmadiyya had included a full sports programme in the Ijtimā programme. However, upon the sad demise of Her Majesty, Queen Elizabeth, I instructed Sadr Sahib that the sports and games be scaled back as a mark of respect. I deemed it essential because the Queen was our long-serving head of state and she led the nation with great dignity and justice for over 70 years. During her reign, the United Kingdom remained a beacon of religious freedom in the world. Indeed, the Queen herself advocated for true religious freedom and interfaith harmony on many occasions. Thus, we are grateful to have lived under such a gracious monarch. As Ahmadi Muslims, we should be particularly appreciative of the fact that we were given the opportunity to establish our Jamaat’s international headquarters after the migration of Hazrat Khalifatul Masih IVrh in the United Kingdom during the reign of Queen Elizabeth and we have been able to practice and propagate our religion, Islam, freely. In this regard, we will always be grateful to Queen Elizabeth, the British Government and this nation. Furthermore, we pray, that our new head of state, King Charles III continues to ensure that religious freedom and justice for all people remains a hallmark of this nation and that the rights of the people are always fulfilled. Anyway, I hope and pray that all of the participants will have taken great benefit from the various academic programmes and other events that did take place at the Ijtimā.”

Then Huzoor said, the true purpose for creating man was for His worship. In this regard, the primary source of worship was the five daily prayers. Anyone who called themselves a Muslim must pay great attention to guarding their worship, which required them to be punctual and

regular in offering their prayers. Muslims were instructed to come together and offer their prayer in congregation.

Huzoor reminded everyone that namaz helped one refrain from sin and was the foremost means of fulfilling the purpose of our creation and reaping the blessings of Allah the Almighty. Otherwise, without prayers, our claim to believe in the Messiah of the age and belonging to this community was hollow.

In this era, there were sinful temptations at every turn which sought to disrupt the moral fabric of society. One vice Huzoor wished to remind everyone to abstain from was falsehood.

Huzoor said that dealings and agreements occurred at all levels of society, whether linked with one’s personal affairs or business transactions. However, it was regrettable that organizations, individuals and nations would make firm promises, after which they broke them. No matter how small or low level a deal may be, a person is duty-bound to adhere to the terms agreed on; otherwise, such a person falls under the category of hypocrisy.

Another characteristic of a hypocrite was a person who used foul language in an argument or debate. This did not behoove a believer. Instead, a believer should always maintain the highest standards of good morals. As Muslims, we must ensure that we are free from such vices.

With regard to acting truthfully, Huzoor said that Khuddam were employed in different spheres of life. He guided all Khuddam to abstain from deception in dealings with finances; for example, “when it comes to their tax returns, they should declare their earnings honestly and pay whatever is due to the government. Similarly, whatever official papers or documents they require for personal or business use should be obtained honestly and all declarations should be genuine and true.

“Similarly, a Khadim must never resort to falsehood in terms of their Chanda. If a person cannot pay at the prescribed rate, they may seek permission to pay at a lower



rate, but they must not lie about their financial state because dishonesty can never lead to the blessings of Allah the Almighty.

“Another point I wish to make especially to the younger Khuddam and Atfāl who are still in school or education is that they must be careful who they keep company with. At your age, your friends and those who you spend time with can easily influence you as has been observed, if you keep poor company, you will pick up bad habits such as lying, needlessly quarrelling, or even fighting instead of acting truthfully and being kind and considerate.

“Thus, the younger Khuddam and Atfāl must be very conscious of their company. Make friendships with people who are sincere, who are honest and who are not involved in any immoral or senseless activities.

Huzoor then read out extracts of the writings of the Promised Messiahas regarding falsehood.

Huzoor said that it was the duty of Ahmadi youth to lead a campaign and movement against all forms of falsehood and deception and they must personally lead by example. They must pledge to never tell a lie.

“Indeed, falsehood and failure to fulfil one’s promises and covenants are the root causes underpinning the widespread injustice and disorder witnessed in today’s society, be it on a small scale within the domestic environment or on a larger scale in the broader community.”

Only if we can reach those virtuous standards that free us from the shackles of hypocrisy can we come to fulfil the demands of our pledge to give priority to our faith over everything worldly. Once this is achieved by our youth, we will see a really high standard of morals and values in our Khuddam.

Always remember the enlightened words of Hazrat Muslih-e-Mau’ūd (may Allah be pleased with him) that “A nation cannot be reformed without reforming its youth.” However, it should not be that these are words merely to display on banners. Huzoor once instructed Majlis Khuddam-ul-Ahmadiyya to make badges to display this quote. But all Khuddam must strive to live by these words; in fact, all members of the Jamaat, no matter which auxiliary body they belonged to, must live by these words. Indeed, this slogan presented each Khadim with a target and a challenge. Every step one Khadim takes must be

towards the path of righteousness.

“In this era, having firm faith in the truth of the claim of the Holy Prophetsa, it is now up to all of you to ensure that a firm adherence to the truth defines every aspect of your life whether in your personal dealings, your promises, your proclamations or any other sense. You must keep your tongue free from immoral or ignorant speech. Instead, Allah’s praise and remembrance should always be at the tip of your tongue. From this day forth, you should seek to think and act maturely and understand your status and the true magnitude of your responsibilities.”

“Whether you are 15, 20, 30 or 40 or of any other age, grasp every opportunity to serve Islam as though it is your last. Without any shadow of a doubt, every Khadim, according to their age, knowledge and experience, can serve the cause of Islam and the mission of the Promised Messiahas so long as they fulfil the rights of Allah’s worship and fulfil the rights of His creation and be those who never forsake the truth and who fulfil their promises and pledges.”

Huzoor prayed that Allah enabled the Khuddam and Atfāl to “be shining stars of Ahmadiyyat and be those who come to fulfil the true purpose of their creation. May Allah continue to bless Majlis Khuddam-ul-Ahmadiyya in every aspect. Amin. Huzoor then led everyone in Dua (silent prayer).



Huzoor then also announced the SalatHub mobile application to help learn the wording of namaz. Children can attain badges, which are all based on Arabic words used in the Holy Quran. Jamaat members of all ages can use the app and this is available on iOS and it will be made available on Android soon. (Adapted from the report prepared by Al Hakam)

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[amibookstore.us](http://amibookstore.us)

# News of US Ahmadiyya Muslim Community

## MKA USA 52<sup>nd</sup> National Ijtimā 2022 Report

Nations cannot be reformed without the reformation of the youth.



Majlis Khuddam-ul-Ahmadiyya and Majlis Atfāl-ul-Ahmadiyya USA gathered at Masjid Baitur Rahman for the National Ijtimā on 19-20 August 2022. The Ijtimā of the Majlis resumed after three year's gap due to the Coronavirus pandemic. The theme of the Ijtimā for this year was "Living Connection with Allah," given to the Majlis by beloved Hazrat Khalifatul-Masih V (may Allah be his Helper). The Ijtimā began on Friday morning with various activities including a Khidmat-e-Khalq meal packing activity where Khuddam packed 48,000 meals for distribution to those in need.

This year's Ijtimā also included a new concept known as "MKA Hub." This was a special section that included many different activities for Khuddam to enjoy and featured a Khilafat exhibition, a station to write letters to Huzur, areas for Q&A with various missionaries, additionally numerous games and bazaar. One of the biggest highlights of this "MKA Hub" was the English poem competition that was held on Saturday afternoon and drew a large

number of Khuddam who enjoyed the session. Additionally, amongst the formal "MKA Hub" sessions, there was a virtual call with a Pulitzer Prize winning journalist from Los Angeles who joined us to discuss a career in journalism while sharing some stories from his experience. MKA also worked with the Review of Religions to inspire and encourage Khuddam to subscribe to the blessed magazine.

The opening session was presided by Naib Amir, Dr. Faheem Yunus. The message of Khalifatul-Masih for Khuddam was read. Sadr Majlis, Madeel Abdullah led us in pledge and then gave an inspirational speech for all Khuddam. The programs for Khuddam and Atfāl were held separately in parallel.

The Saturday program was filled with Ta'lim and sports competitions. Sports included basketball, soccer, volleyball and strongman. On Saturday afternoon, we were fortunate to be joined by Amir Jamā'at USA for an Air Gun and Archery competition as well as a kabaddi competition. We were also joined by other members of the Jamā'at

National Amila, who also took part.

The evening session included an intimate Q&A Session with Amir - where Khuddam had the opportunity to ask any question. Amir Jamā'at responded to each question and also provided Islamic reference to support the answers.

On the final day Amir joined the Atfāl for their closing session and prize distribution. This program was live streamed for parents at home to join in and watch. Khuddam were joined by Naib Amir and Missionary in Charge, Azhar Haneef for the closing session. At the end of the closing session, all Khuddam and Atfāl were fortunate to join in on the concluding address of Jalsa Salana Germany and listen live to Huzur (may Allah be his Helper).

In conclusion the total attendance for this year's Ijtimā was 160 Khuddam, Atfāl and guests. (Talha Saifi Serving as Mohtamim Isha'at)

## Sadiqah Begum wife of Maulawi Muhammad Sharif of New York passes away

Sadiqah Begum wife of Maulawi Muhammad Sharif and mother of Waseem Ahmad, missionary in-charge and representative of Al-Fazl Online, Brazil passed away on 20 June 2022 in New York at the age of 98 years. Inna Lillāhi wa Innā Ilaihi Raji'oon. Waseem Ahmad Zafar led her funeral prayer on 21 June 2022. Missionary Mahmood Ahmad Kauser also led funeral prayer at Bait-uz-Zafar, New York on 24 June 2022. Her body was taken to Rabwah where Mufti Mobusher Ahmad Kahlon led her funeral prayer. She was buried at Bahishti Maqbarah on 27 June 2022. She was the youngest daughter of Hazrat Mian Fazal Muhammad of Harsian Walay, a devout companion of the Promised Messiah (peace be on him). She had profound relation with the Ahmadiyya Khilafat. She was blessed to see four Ahmadiyya caliphs. (Al-Fazl Online, 17 August 2022, p. 13)

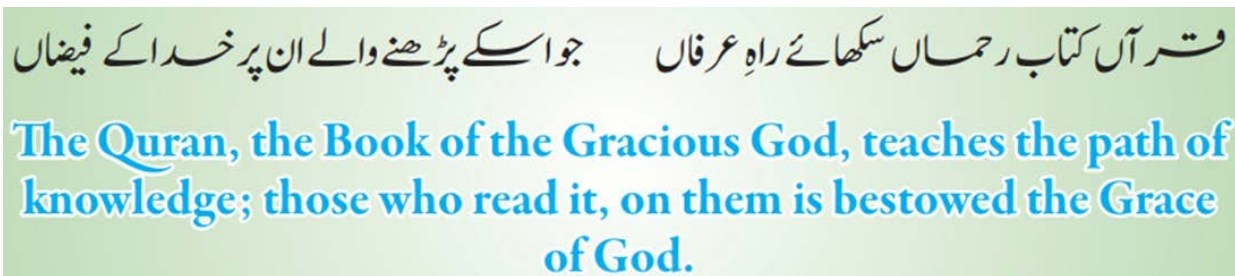
## Amtul Majid wife of Muhammad Siddique Gurdaspuri passes away

It is with heavy heart that I inform you all about the passing of Amtul Majid, wife of Maulana Muhammad Siddique Gurdaspuri, Muballigh Silsila, former Amir and missionary In-Charge USA, at the age of 92 years in Rabwah, Pakistan on Monday, August 22, 2022. Inna Lillāhi wa Innā Ilaihi Raji'oon. She was mother of our missionary Muhammad Saeed Khalid. Members are requested to pray that may Allah elevate her station in Paradise and grant patience to the grieving family. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Anwar Sultana Malik mother of Nasir Hafeez Malik of Houston passes away

It is with great sorrow and grief; I am informing you all that Anwar Sultana Malik mother of Nasir Hafeez Malik of Houston Jamā'at passed away at the age of 90 in Houston. Inna Lillāhi wa Innā Ilaihi Raji'oon. She was a Musiyya and was the granddaughter of Late Master Abdul Aziz, Companion of Hazrat Promised Messiah (peace be on him) May Allah show his mercy and elevate her status in paradise and grant solace to the bereaved family. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Āmīn Ceremonies of five children in Detroit, Michigan



By the Grace of Allah, during the 2022 Ramadhan, five children from the Ahmadiyya Muslim Community of

Detroit, Michigan USA were able to accomplish the milestone to complete their first recitation of Holy Qur'ān during the month of Ramadhan. Names of the children are: Ryan Ahmad son of Zahoor Ahmad, Hamza Ahmad son of Muhammad Ahmad, Abdullah Mahmood son of Mahmood Qamar, Tamzeel Ahmad son of Adeel Ahmad and Umar Sheraz son of Niaz Ahmad.

Missionary Syed Shamshad Ahmad listened few verses of the Holy Qur'ān from the children. He also gave medals along with gifts to the children and later led the Jamā'at in silent prayers.



# International News of Ahmadiyya Muslim Community

## International Bai'at Ceremony (pledge of allegiance) at 2022 Ahmadiyya Annual Convention UK



The Sunday (6 August 2022) of the Annual Convention (Jalsa Salana) is considered an extremely momentous and emotional day for all the tens of thousands of Ahmadi Muslims attending as it marks the life-changing Bai'at (pledge of allegiance) ceremony where the devoted disciples of the Caliph pledge their sincerity and allegiance to him and pledge to fulfil the ten commandments of Bai'at. It is a remarkable view, where perfectly organized streams of loving Ahmadis are lined up seated on their knees. The

arrival of Hazrat Khalifatul-Masih V transformed the ocean of Ahmadis into a pin-drop silence as their eyes are transfixed at the awe and majesty of this man of God. His Holiness announce that the words of Bai'at would now be read out, and members should repeat each word after him. Through Allah's grace and mercy, all members are facing their Imam while holding on to the shoulder of the person in front, forming a chain of people that carries the spiritual current of the Caliph through the thousands of people present and to

the millions joining through the MTA. The emotional proclamation of thousands of echoes in unison as they repeat after their Beloved Imam the words of the pledge, predicated on the belief in the oneness and supremacy of Almighty Allah, wherein the arena fills with perfect peace and spirituality that is beyond expression. (Adopted from report prepared by Al Hakam)

اپنے علم اور معرفت کی ترقی کے لئے  
روزہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں

ایک سو ڈالر سالانہ میں سال میں پچاس شمارے وصول فرمائیں۔

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# Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV<sup>rh</sup>

— Surah Al-Kahf to Surah Ta Ha —

English Translation by Missionary Shahid Ahmad of Ghana

(Continued from previous issues)

## 18. Al-Kahf, Introduction

This is a Meccan Surah, and including Basmallah it consists of one hundred and eleven verses. Its revelation time is in the fourth or fifth year of the Call.

Surah Al-Kahf starts with the very subject of Surah Bani-Isrā'īl wherein, with majesty, it has been elaborated that Hazrat Jesus was a human being. And in very plain terms it has been announced that they have no knowledge whatsoever as to how Hazrat Jesus was born. Nor do they know that Allah, the Almighty is absolutely free of reproductive system. They forge a big lie against Allah. Their claim has no worth at all.

Thereafter are mentioned early Christians that how they, in order to protect the Unity of God, migrated from the face of the earth into caves. Before the discussion of the people of Kahf, in initial verses of the Surah, it was stated that the worldly bounties provided to mankind are meant as a trial for them. But a time is going to come when such bounties will be confiscated from them, and would be given to those who, for the sake of Allah, preferred to live in caves instead of in adornment of worldly pleasures.

Next is mentioned the similitude of two such Jannahs i.e., orchards, on account of which one person prides over the other that he has been bestowed upon all such bounties as compared to the other who is empty-handed. But a warning has also been issued along with it that when the calamities of the wrath of God would descend on their progress, they would destroy them completely. The very subject-matter of Saeedan Juruza has been repeated in other words.

In this very Surah the journey of Hazrat Moses (peace be on him) accompanied by Hazrat Jesus (peace be on him) has been mentioned wherein they were shown the last limits of their people. And that stage was pointed out where fish of spiritual sustenance went back into the sea. This refers to that era of Christianity before the advent of Islam where they had become bereft of spirituality.

Next, the Holy Prophet (may peace and blessings of Allah be on him) has been depicted in a similitude in the person of a holy man who is known as Hazrat Khizer in masses. It was stated that the verities which would be bestowed on him are beyond the reach of Moses; and the patience required to reach its essence was not granted to Moses. Thus, the excellence the Holy Prophet (may peace and blessings of Allah be on him) was bestowed over Moses was that he was made a privy to the Divine verities.

Thereafter is mentioned Dhul-Qarnain, which again refers to the Holy Prophet (may peace and blessings of Allah be on him) that he would get sovereignty over two ages; one, over earlier ones; and second, over latter ones. The details of the journey of Dhul-Qarnain discussed here give signal to many things which cannot be elaborated at this point. But one thing is for sure that the ummah (followers) of the Holy Prophet (may peace and blessings of Allah be on him) would spread to the West as well, where the sun can be seen setting in the murky water of false beliefs of the people of the West. As for East, his journey would be to that territory beyond which there is no barrier between the sun and earth.

It has been conclusively proven at the end of this Surah that the account of Christianity's rise and fall has been mentioned here. The rise was due to early Unitarians, whereas the fall took place when a Divine belief went into decline and ended up into deifying hundreds, rather thousands, of holy men. Thus, practically in this age the deification of so-called saints has been discussed towards the close of the Surah in the following terms: Do those who disbelieve in the Holy Prophet (may peace and blessings of Allah be on him) think that they can take the servants of God as protectors instead of Him?

The Holy Prophet (may peace and blessings of Allah be on him) was given very clear understanding that this Surah had a connection with Dajjal (Anti-Christ). Therefore, he directed that he who recites the first ten and last ten verses of the Surah will be protected against the trials of Dajjal. Despite the fact that he himself was a human being he was made to utter the announcement that he was a human but free from any kind of idolatry. If you, too, seek to attain Divine meeting

then you will have to free yourself of all kinds of idolatry. Here the prophecy of the continuation of Divine revelation has been made as well in that Allah, the Almighty will also communicate with those holy men who will protect themselves against idolatry.

#### Notes: Al-Kahf

#### Verse 10

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

The expression, أَصْحَابُ الرَّقِيمِ means "People of the Inscription." These people left behind in their caves very, very important inscriptions on which, in this age, the Europeans have made in-depth research. This verse too is a kind of miracle. The Holy Prophet (may peace and blessings of Allah be on him) may have come to know of the People of the cave, but no one could have told him about their being "People of the Inscription" except the Omniscient God.

#### Verse 12

فَصَرَيْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

The word سِنِينَ (sineen) signifies a period of up to nine years; it is a limited plural of "Sanatun" which denotes a figure from three to nine. Though the whole period of the Unitarian Christians' tarrying in the caves, in order to protect their faith, goes a little beyond three hundred years, but they did not practically tarry in the caves for more than nine years. Because during the period of three hundred years they would come out of the caves once the opposition weakened.

#### Verse 19

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا

According to some commentators the sentence "You mightiest deem them awake, whilst they are asleep," denotes apparent sleep, which is incorrect. The reason behind adopting such a style is that they were unaware of the circumstances outside as if this period was a time of sleep for them. Had it signified apparent sleep in that case it would not have mentioned that if you had had a look at them, you would surely turn away from them in fright, and would surely be filled with awe of them. Neither a man is filled with awe, nor fear by looking at a sleeping man. In fact, they were very diligent people. And whenever the Romans made an effort to get down into the caves to get hold of them, they found a dog, in order to protect them, on the threshold of the cave. The barking of the dog would indicate to them that they have been attacked. And in advance they would prepare to protect themselves and hide.

#### Verse 23

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

Different reports are found about the number of the People of the Cave; but in all the reports along with their number the mention of their dog is also found. As for the Christian nations' love for dog, hitherto they don't know as to why they love it. No such mention is found in the Bible. The Holy Qur'an reveals that for a long time the true Christians had been using dog for their security. That is why their love for their faithful friend is natural.

As for their number the Holy Prophet (may peace and blessings of Allah be on him) was revealed that no one has been given the detailed knowledge about the People of the Cave; therefore, engage not concerning them except with unanswerable arguments, and don't go into detailed discussion.

#### Verses 61-62

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا. فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

In verses 61-62 a reference has been made to a vision of Hazrat Moses wherein Jesus, who was to appear among his people, has been shown accompanying him in this journey. حُوت (fish) stands for spiritual teaching which is a source of spiritual sustenance. The phrase مَجْمَعَ الْبَحْرَيْنِ (junction of the two seas) refers to the junction of the 'Ummah (people) of the Holy Prophet (may peace and blessings of Allah be on him) and the 'Ummah of Moses. That is, including the followers of Jesus the 'Ummah of Moses will stretch as far as the time of the Holy Prophet (may peace and blessings of Allah be on him). But much before that the Christianity would have gone astray. The losing of fish is a reference to this very point.

#### Verses 84-87

وَنَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا. إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا. فَاتَّبَعَ سَبَبًا. حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا فَلَمَّا يَادَا الْقَرْنَيْنِ إِيمًا أَنْ تُعَذِّبَ وَإِمًا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا

In verses 84-87 ذُو الْقَرْنَيْنِ (Dhul-Qarnain) refers, in the first place, to the Holy Prophet (may peace and blessings of Allah be on him), who found a period of Hazrat Moses and his people, and in a future age Allah, the Almighty will



raise an obedient servant of his for the reformation of his Ummah. Thus, both of these periods are attributed to him. But the way it has been portrayed in a descriptive style is an historical event, which probably refers to King Cyrus, whose mention is found in the Bible as well. He possessed extraordinary spiritual powers, and was a monotheist. His journeys towards east and west are found in the current verses. As for the reference of building a wall, in fact it is not one but many walls which from ancient times were constructed to stop the assaulters, or to protect such people who were not strong enough to defend themselves against a direct attack. One of such walls is in Russia, and the other is the Great Wall of China. That is, protection through walls was customary in that age.

Verses 94-97

أَتُونِي زُرِّي الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ  
انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا

The wall under discussion in verses 94-97 is the wall of Derbent between Turkey and Russia, which was built to halt the passage between Caspian Sea and Caucasian mountains. Cyrus built this wall to protect some weak nations from the assaults of the Western nations. Cyrus did not demand any payment in its lieu except labor, iron and brass. And the construction work too was done by them under the directives of the King Cyrus.

Verse 99

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ  
وَكَانَ وَعْدُ رَبِّي حَقًّا

These walls would have become immaterial at the time Gog and Magog would appear in the world. And the reference of the prevalence of Gog and Magog all over the world is found like waves advance in the sea. Thus, their prevalence in fact was to start as a result of conquering the seas.

### 19. Maryam, Introduction

This is a Meccan Surah, and including Basmallah it consists of ninety-nine verses. Its revelation time is before the emigration to Abyssinia, in the fourth or fifth year of the Call.

This Surah discusses the fatherless birth of Hazrat Jesus Christ; and states that this birth was such a miracle which the world at that time failed to understand. By the way it is important to mention that in this age the Christian researchers themselves have proven conclusively that a virgin can, without the agency of a man, bear a child. Earlier it was believed that only a baby girl can take birth, but latest research has proven that a baby boy can also be born.

As for the miraculous birth is concerned, generally a child is born with father and mother's consummation, but sometimes it can take place in an age when apparently birth is impossible. The same thing happened in the case of Hazrat Zakariya (peace be on him). He desired to have a child, but he had so advanced in age that with whiteness in his head it was as if all aflame with hoariness; and the wife was not only old but she was barren as well. Thus, this was an example of miraculous birth that despite both (of these handicaps) he was bestowed upon Hazrat Yahya (peace be on him). He had developed the desire to have a child having pondered over the circumstances of Hazrat Maryam (peace be on her) who was to show the miracle of fatherless birth of Hazrat Jesus.

Next, the details wherein Hazrat Maryam (peace be on her) left Palestine and settled somewhere towards its east are discussed. There, she kept herself busy, day in day out, in remembrance of Allah; and at that very place she was given the glad tidings of a son by a personified angel.

After the birth once Hazrat Maryam (peace be on her) reached back to Palestine along with Hazrat Jesus, the Jews made terrible commotion that God forbid the child was illegitimate. At this God Almighty directed Hazrat Maryam (peace be on her) to keep a fast of silence and that this son (who at that time was yet in the cradle i.e., two or three years old) himself would reply them. Hazrat Jesus spoke so philosophically before the Jewish scholars which an illegitimate child can never even think of. This talk also included the prophecy of his becoming a Prophet in future. He also prophesied that Allah, the Almighty would protect him from their schemes of murdering him. Thus, he said: (verse 34) And peace was on me the day I was born, and my death will be a natural death, and peace will be on me the day I shall be raised up to life again.

A very similar verse to it is found about Hazrat Yahya as well. Where it said: (verse 16) And peace was on him the day he was born, and the day he will die, and peace will be on him the day he will be raised up to life again. From this verse I infer that Hazrat Yahya (peace be on him) as well was not killed.

Thereafter talking about Hazrat Abrahamas his miraculous offspring were also discussed when he fathered Hazrat Ismael<sup>as</sup> and Hazrat Isaac (peace be on him) in advanced age, and after him Hazrat Jacob (peace be on him) was born among his descendants.

Next is the mention of some other Prophets where various ways of spiritual descendants have been discussed. And the similitude of ascension of Hazrat Jesus has been cited with the citing of ascension of Hazrat Idrees (Enoch). All of these

were those pious men of God whose generations failed to keep themselves righteous; they neglected Prayer, and followed their evil desires. Thus, they are warned that they must face consequences of their wickedness.

The Divine attribute Rahmaniyat has been discussed repeatedly in this Surah. Rahman means, the one who is immeasurably kind and who bestows on without being asked. And the subject-matter of this Surah exactly matches this attribute.

At the end of the Surah ascribing a son to the Gracious God has been declared a hideous sin as a result of which the heavens and earth might well-nigh burst. It means that these very people will be involved in extremely terrible warfare, which will be so horrible as if the heavens have burst unto them.

In comparison to this those people are mentioned in the final verses of the Surah who are righteous and do good deeds. The Gracious God will engender mutual love in their hearts, and not the mutual malice and enmity, discussed earlier.

#### Notes: Maryam

#### Verse 29

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

At this place Hazrat Maryam (peace be on her) has been called “sister of Aaron.” It is revealed at the end of the very Surah that the mentioned Aaron was not the brother of Moses. At that point very clearly the name of Aaron, the brother of Hazrat Moses (peace be on him), has been taken. And Hazrat Maryam came much later. Either sarcastically people called her the sister of Aaron, or Maryam may have had a brother Aaron who in any case is not the brother of Hazrat Moses (peace be on him).

#### Verse 72

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا

In this verse (there is not one of you but will come to it) does not signify that every individual must enter the Hell. About the righteous people the Holy Qur'an states that they will not hear even the slightest sound of the Hell. This Hell stands for the hell of the world, which the righteous people go through for the sake of Allah. In some cases, the sinful also go through very painful suffering before their death. That too is a kind of hell which is meted out to them in this very world.

### 20. Ta Ha, Introduction

This is a Meccan Surah, and including Basmallah it consists of one hundred and thirty-six verses.

This Surah starts with the abbreviated letters of Ta Ha, and no other Surah has been started with these letters before. Ta Ha means, O Holy Prophet and a Perfect Guide.

The news of the horrible wars, discussed in the preceding Surah, must have been distressing for the Holy Prophet (may peace and blessings of Allah be on him). Therefore, Allah, the Almighty comforted him by emphatically telling him not to worry at all because of it. It is a revelation from Him Who created the heavens and earth and He is the Gracious God Who settled on the Throne.

Since all prophethoods are conferred as a result of Divine Graciousness, and like preceding Surahs the current Surah as well continues the subject-matter of Graciousness; therefore, once again the account of Hazrat Moses has been given as to how Allah, the Almighty, on account of His Graciousness, chose him to be a Messenger of His. All the favors bestowed on Hazrat Moses (peace be on him) were done as a result of Graciousness.

In this very Surah the account of magicians' prostration as well has been given as a threat of extremely dangerous punishments from Pharaoh to them. Those who have witnessed the manifestations of the Gracious God cannot be daunted by such threats. Thus, despite all types of threats their belief in Hazrat Moses was upheld firmly.

Next, addressing the Holy Prophet (may peace and blessings of Allah be on him), Allah, the Almighty says that they ask you concerning the mountains. The fact is that the Holy Prophet (may peace and blessings of Allah be on him) was never asked concerning the mountains. But the idolatrous people definitely asked as to how he would succeed against the big superpowers, who stood like mountains. On the one hand was the mountain of the power of Kisra (Persian), whereas on the other stood the mountain of the power of Qaisar (Roman). The reply that was taught was that very big and arrogant nations of the world, even if they be as huge as mountains, do not believe unless their arrogance is shattered; and unless they become like a desert sand which is absolutely even, with no depression or elevation. Only in such a case they will follow a Prophet, in whose (teaching there) is no crookedness.

Verse 109 also repeats the attribute of Graciousness, and the succeeding verse 110, too, discusses the manifestation of Divine Graciousness, amid whose majesty and awe all voices will be hushed and even if they all talk that will be no more than a subdued murmur.

Thereafter the account of Hazrat Adam (peace be on him) recurs, as his birth too fell under the category of the manifestation of Graciousness. And first time the four aspects of his Shariah have been mentioned at this point, i.e., whoever accepts the ministry of Hazrat Adam would be guaranteed that he shall not hunger, nor shall be naked, nor thirst, nor shall be exposed to the sun.

Thereafter, once again the Holy Prophet (may peace and blessings of Allah be on him) has been admonished to bear with patience the persecution from the opponents, and glorify his Lord with His praise before the rising of the sun and before its setting and in the hours of the night and at both ends of the day. All the daily prayers of the day and night have been mentioned in this noble verse.

At the close of the Surah, it was said to say, each one is waiting as to what would be the result of this endeavor, and wait you, therefore, and you will soon know well as to who are the people of the right path and who follow the guidance.

#### Notes: Ta Ha

#### Verse 10-13

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى- إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا  
إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ  
هَذَى- فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى- إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ  
إِنَّكَ بِالْوَادِي الْمُقَدَّسِ طَوًى

Having seen the fire like light the second possibility which Hazrat Moses (peace be on him) saw that أَوْ أَجْدٍ عَلَى النَّارِ i.e., or I may find guidance at the fire, was proven to be true. Because that was not a fire whose brand he brought back.

#### Verse 56

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

On this statement of the verse 'From this very earth you have been created, and into it shall you return' an objection can be raised that how will it apply to the people who, in the present age, die in rockets in space. Reply to this objection is that how far a man may go he always keeps with him the air and food of the earth; and never can he do without it.

#### Verse 88

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ  
الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

The ornaments that the people of Hazrat Moses<sup>as</sup> carried with them were quite heavy. At this Samiri tempted them to hand over the ornaments to him so that he may make with them a calf for them who in fact was their deity. The lame excuse these people presented before Hazrat Moses<sup>as</sup> for giving the ornaments to Samiri was that this load was a burden on them which they cast away.

#### Verse 97

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ  
الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

The excuse Samiri presented was that he had

perceived that the Prophethood was a deception that is why he threw it away. And this doing of his was commended by his mind.

#### Verse 98

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ  
لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلَلْتَ عَلَيْهِ  
عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا

As a penalty for this misdemeanor of Samiri, Hazrat Moses said to him that as long as you are alive you yourself will say to everyone, touch me not. It seems that he had contracted leprosy, and to protect others from this disease of his he himself would call out to stay away from him and touch him not. Until the last century it was a common practice in Europe that the leprosy, while in streets, were commanded to wear a bell in their necks so that people walking even on the other side of the road should also know that a leprosy was passing.

#### Verse 103

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

In this verse زُرْقًا (Zurqa) stands for blue-eyed people. Probably this is a reference to the (European) Christian nations whose substantial majority is blue-eyed.

#### Verse 104

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

They will be seeing their world dominance on the Day of Judgment from far and for such a long time and will talk to one another as if their dominance was no more than ten. It means ten centuries, i.e., over one thousand years. The history of the Christian dominance reveals that they enjoyed thousand-year dominance. After the first three centuries of the Holy Prophet (may peace and blessings of Allah be on him) the Western Christian nations have, as if, enjoyed dominance for about a thousand years, and the signs of decline started after that.



# Truthfulness of the Claims of the Promised Messiah, May peace be on him

Aadil A. Ahmad, Chicago

I will briefly expand upon signs 1 through 5 of the 10 perfect signs that the Promised Messiah (peace be on him) mentioned in his book *Toḥfa-e-Golarhviyyah*. (Rūḥānī Khazā'in, vol. 17, pp. 181-2)

## 1. God has bestowed upon me the deeper and subtler meanings of the Qur'an.

In the Holy Qur'an we read: "None shall touch it except those who are purified (56[Al-Wāqī'ah]: 80)." The knowledge and insight of Qur'anic teachings that the Promised Messiah (peace be on him) has provided us within his books, speeches and discourses is unmatched and is a proof of his purity and truthfulness. One example in particular that made a strong impact on me personally was his tafsir of Surah As-Shams, (See *Tauḍīḥ-e-Maram*) in which he explained that the reason why the story of the Thamud and the she-camel in this Surah were mentioned alongside verses regarding the soul, its qualities and potentialities, is because the purpose of the creation of the soul is that it should function as the she-camel of God. Since I was always curious as to why that story was seemingly unrelatedly put alongside the rest of that Surah, his tafsir resolved my curiosity and thus was very pleasing.

He issued many challenges to scholars of his age to compete with him in the matter of tafsir. Many failed to accept his challenge and thus accepted defeat, and a few who did fail and were humiliated and never achieved anything meaningful.

## 2. God has taught me the language of the Qur'an in a miraculous manner.

The language of the Holy Qur'an is

of course Arabic, and it is proven that the Promised Messiah (peace be on him) was never taught the language by any teacher any more than just some inconsequential amount, and furthermore it was not his native tongue. Through his work in *Minan-ur-Rahman* proving the supremacy of the Arabic language over all other languages, as well as his composition of the *Qaseeda* and other writings in Arabic (in particular, the book *Ijaz-ul-Masih*, which is connected to the previous sign as it contains a miraculous tafsir of Surah Al-Fātiḥa in the Arabic language), this perfect favor of God becomes quite apparent. Not to mention his miraculous extempore speech which he delivered in Arabic and which has been titled as *Khutbah Ilhamiyya*. All these serve as proof of his miraculous knowledge and command of the Arabic language that could only have been taught by God Almighty Himself and which was used solely for the purpose of advancing the faith and not motivated by any personal benefit.

He also issued challenges especially to the Arab scholars regarding proficiency in the Arabic language, but again many accepted defeats by failing to accept the challenge and others who made an attempt were humiliated and didn't achieve anything meaningful.

## 3. God accepts my prayers more than anyone else.

The book called *Tadhkirah* is a compilation of the dreams, visions and revelations of the Promised Messiah (peace be on him) and included in it are many incidences of acceptance of prayer. For example, if someone was ill or they were in some sort of trouble, they would seek

special prayers and the Promised Messiah (peace be on him) would pray for them, keeping in mind the general requirements of prayer. Often times, he would be informed of the person's recovery or safety (or the lack thereof) ahead of time. For the benefit of the people's faith (and keeping in mind the commandment of God "And proclaim the bounty of thy Lord" (93[Ad-Duha]: 12), the Promised Messiah (peace be on him) used to publish and announce such incidences of acceptance of prayer himself. There was no other person who came anywhere close to demonstrating such acceptance of prayer; thus, it stands proven that he was favored in this regard more than anyone else, as he himself has stated.

## 4. God has granted me signs from heaven.

Earlier I had mentioned examples of heavenly signs, the most special one being granted knowledge of the unseen. In the same book *Tadhkirah* there are also quite a vast number of predictions. Many were fulfilled in the lifetime of the Promised Messiah (peace be on him), many have been fulfilled since his passing away up until now and many remain to be fulfilled in the future.

Sometimes people claim that certain prophecies were not fulfilled, etc. Regarding the interpretation of predictions, the Promised Messiah (peace be on him) has cautioned us as follows:

"The reality of great predictions is exposed in the age which is the time of their appearance, and before that, righteous and pious people have faith in the predictions of God Almighty but leave their details to Him. And those

people who interfere in advance on their own and insist on it, they stumble (Rūḥānī Khazā'in, Vol. 22, p. 476)."

"In predictions there is always a sort of trial desired by (God) so that those who can understand and seekers of truth may comprehend it, and those who are proud, hasty, arrogant and viewers of appearance may remain deprived (Rūḥānī Khazā'in, Vol. 3, p. 242)."

"The Sunnah of God is such that people think in a different direction and God Almighty causes [the prediction to be fulfilled] in another way and thus for many, a situation of trial develops (Malfūzāt, Vol. 5, p. 2)."

The fact is that God Almighty awarded the Promised Messiah (peace be on him) an abundance of knowledge of the unseen and fulfilled many of his prophecies in his lifetime, and he was never afraid to openly

publish and announce such predictions and the revelations he was receiving. This matter is so clear and compelling to a seeker of truth that he expressed the multitude of Divine favors granted to him in these words: "In order to prove that I am from Him, God Almighty has shown so many signs that were they to be divided among a thousand Prophets, they would suffice to establish the Prophethood of all of them (Rūḥānī Khazā'in Vol. 23, p. 332)."

#### 5. God has granted to me signs from the earth.

Earthly signs refer to physical happenings (e.g., all those which are mentioned in later Surahs of the Qur'an such as Surah At-Takwir and Surah Al-Infitar), support from reason as well as from logical and intellectual arguments, signs of punishments for deniers (e.g., plague and earthquakes), financial support,

means of spreading of the message, miraculous health and long life. It is evident that all these apply to the Promised Messiah (peace be on him) and the age in which he descended.

For example, despite having diabetes and suffering from frequent headaches and dizziness, God Almighty saved him from more serious health conditions and safeguarded his health at every stage in his life, ultimately causing him to live a long life, long enough to accomplish everything he was required to by God Almighty in the service of Islam. To be continued In-Sha'-Allah.

Note: This is the 2nd part of a 3-part article. First part was published in Online Ahmadiyya Gazette USA in the month of June 2022 (Editor).

## Another Chance

Dr. Waqar Pirzada, Columbus, Ohio

Have we ever thought if we had a second chance, we would have done something different or we would have desired about something we didn't have? What if we had a dream to be rich and at present, we are poor. Or if I had a disability and would have done better in life or if I were given a second chance, we would have spent our lives differently. There are so many people who were busy during their lives and couldn't take better care of their elderly parents. How would I have a different life if I had no children and I would have granted a child given a second chance? Have we ever thought if we had searched for the creator who created us and who is managing the universe faultlessly without an error? What if we had looked around us, how the earth brings forth fruits, crops and vegetables? Maybe we never had bothered to look for?

We should be thankful that we are created as human beings with so many faculties and power within us so that we could strive and do better. But what if we don't believe in our creator or simply why we have been created and what is our purpose and is this the only life that we have and there is no life after we die. What is the need for a religion after all? And why there are so many religions and each one claim that they have a complete guidance and offer answers to all the questions regarding reason for our creation? First and foremost is to find whether there exists a creator who has created all the universes and given life on earth. It's not difficult to find these answers but the stigma is that every religion has a different concept of God if at all He exists.

Many people think and believe whether they will have another life after death and still wonder that all of

us will be brought in front of our creator who created us and will give us a new life after we die. Many people are in disbelief that it is our God's way that He sends prophets who are His messengers and convey His message to people and these prophets are Warner's as well as give glad tidings to people who obey God and believe in His messengers what they say. Life after death is absolute truth and make people do good so that in the hereafter, they can be rewarded of what God has promised through His prophets of a paradise where they will live forever.

Many people don't even believe or know the existence of God or whether there is one God, three or more. How do we find out or bother to ponder about the existence of God? For people who don't believe about the existence of God should consider and if given another chance. Allah

means the only One. Think of the Universes, Sun, Moon, all the stars do they think these are just in their orbits with not even a chance of deviating from their respective orbits. Think of the discoveries about the black holes, scientists now believe that a black hole is region in the spacetime where gravity is so strong that nothing-even particles or even electromagnetic radiation such as light can escape from it. These are not ordinary phenomena. There has to be some power above all these who is keeping them moving, a slightest deviation from their orbits can cause enormous and unbelievable destruction.

According to the present-day Christians belief that Jesus is partner to the father (God) and in fact is a God himself. But if you go back in the time of Jesus and the early Christians, they never believed in three Gods (God, the Holy spirit and Jesus). They all believed in Oneness of God and never preached other than One God. In fact, according to the knowledge provided in the Quran which says about the early Christians and the present-day discovery of the catacombs.

When the young men betook themselves for refuge to the Cave and said, "Our Lord, bestow on us Mercy from Thyself and provide for us right guidance in our affair." (18[Al-Kahf]: 11)

And We strengthened their hearts, when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god beside Him; *if we did*, we should indeed have uttered an enormity." (18[Al-Kahf]: 15)

So, We sealed up their ears in the Cave for a number of years. (18[Al-Kahf]: 12)

And that may warn those who say, "Allah has taken unto Himself a son." (18[Al-Kahf]: 5)

There are different accounts of how many men initially went into the cave to escape persecution. There

were two concepts of Christianity at that time; people who believed in trinity and they believe of the men of the cave; the story of seven sleepers otherwise why were they persecuted and how did they survive for so long. This incidence is narrated to occur around 200-300 AD and the duration of their stay in the cave around 187 years, whether some kind of grains or food was secretly supplied by their sympathizers outside and how did these initially few people in the cave multiplied into several. This might be that initially few went into hiding and then others keep adding in the cave following persecution. But the main understanding has to be made that why were they persecuted in the first place. It is evident that the belief of the cave dwellers was not the same as that of their persecutors. During the time after the death of Jesus the belief and concept of Oneness of God were taken to idolatry. And the people (dwellers of the cave) and they're like believed in One God as preached by Jesus. It is only after 200-300 AD the concept of trinity came into existence when people tried to explain the events after Jesus's crucification.

I briefly mention the events before and after Jesus was put to the cross. The Jews of the time did not believe in Jesus and considered him an imposter; however, God had sent Jesus as a prophet to revive the Torah and to continue the belief in Oneness of God Who created all the universes and whatever is in the heaven and earth. There is no partner with him in any sense of matter. The belief in trinity came after Jesus had died a natural death and this belief of the holy spirit and the father and son spread after Jesus's followers when the people were corrupted and they made changes in the teachings of Bible and the Torah. It is true that even the followers of Jesus admit that the teachings in their books are not all together true and changes had been incorporated as the time passed.

Jesus Christ was put to the cross in order to prove that Jesus had to die an accursed death as they believed that an imposter prophet must be crucified. The Jews of the time and people against Jesus did put Jesus to the cross, however, Allah had to save Jesus from this accursed death otherwise the Jews claim that a person who dies on the cross is indeed an accursed one. And also, to accept Jesus's prayers that O Lord save me from this accursed death. And God saved him and Jesus only stayed on the cross for a couple of hours and his bones were not broken and he went into a shock because of the pain and the manner he was nailed. The thing to understand is the fact that Jesus was a human being and suffered the pain when he was put on the cross. The pain and shock that Jesus experienced is concurrent with the medical science that Jesus went into shock and appeared as if he was dead. The story of the sleepers or the men of the cave give us an insight that the belief in the concept of trinity came after the death of Christ in second or third century AD.

The concept of trinity is the foundation of the Christianity. This is more of a concept rather than a definite account clearly mentioned in the Old and New Testament. However, Quran which is the revealed message of God (Allah) the only one to his messenger and Prophet Muhammad (Peace and blessings on him) gives a true concept of Allah and clearly refutes the concept of Trinity or anything alike.

In the name of Allah, the Gracious, the Merciful

Say: He is Allah, the One and only; Allah, the Independent and Besought of all.

He begets not, nor is He begotten; And there is none like unto Him. (112[Al-Ikhlâs]: 1-5)

Not understanding the true concept of the Oneness of God has led



many in the believers astray and have gone far away from the basic truth. It is difficult to understand the being of One God however God Himself revealed to his prophets that He is One the only One. There are many beliefs and religions on the face of this earth and in the hearts of human beings but is it possible to pause for a while and look and research and given another chance to understand the concept of God the only One.

But another concept and belief that prevents people into recognize the facts is what salvation is? Salvation means to be "saved" which in broad sense means to be saved from God's punishment that follows wrongdoings. This concept of salvation if it is not rational and logical leads to consider oneself immune or saved in the hereafter for being punishable because of one's own beliefs whether that concept is right or wrong and whether it is based on facts. In the Christian faith the concept of salvation leads to the notion that "we" are humans and prone to sins and wrongdoing and Christ came in the human form being the son of God and crucified to liberate the sins of humans (Christian faith). This logic appears simple but erroneous that a person (for example Christ) be punishable for the sins of other human beings. This concept is not acceptable if we believe in the fact that Christ was crucified and remained on the cross for a short time and later saved from the cross.

The concept that is more towards the truth is that Christ was a human being (although) without a father and lived a life full of events and died as a natural death.

The events that were before and followed Christ's crucifixion are to be considered valid and proven by historical facts and logic. The first thing is when the Jews demanded a Sign from Christ, the only thing that he replied was like the sign of Jonah. The phrase "sign of Jonah" was used by Jesus as a typological metaphor for His future crucifixion, burial, and resurrection.

Matthew 12:40 has Jesus saying, "For just as Jonah was in the belly of the sea monster for three days and three nights, the Son of Man will also be in the heart of the earth for three days and three nights too."

Nineveh is the modern-day Mosul, a city in Iraq that is one of the oldest and greatest cities in antiquity (World history encyclopedia). The people of Nineveh are related to the story of Prophet Jonah and the sign which was to be given to Christ. God called to Jonah one day and told him prophesize the doom of the people of Nineveh because the people were very wicked. The people of Nineveh when heard of this prophecy they repented and God out of his mercy spared and accepted their repentance their imminent destruction. Prophet Jonah was sure of the word of God was to be fulfilled and destruction of people of Nineveh and believed in the fulfillment of the word of God imminent and while he saw the people of Nineveh spared from the destruction made him disappointed and Jonah ran away from the city in the opposite direction of Nineveh and headed by boat to Tarshish. God sent a great storm upon the ship and the men decided Jonah was to blame so they threw him overboard. As soon as

they tossed Jonah in the water, the storm stopped.

God sent a big fish, some call it a whale, to swallow Jonah and to save him from drowning. While in the belly of the big fish (whale), Jonah prayed to God for help, repented, and praised God. For three days Jonah sat in the belly of the fish. Then, God had the big fish throw up Jonah onto the shores of Nineveh. This incident that is mentioned in the holy scriptures provides with the concept of repentance (Taubah) and Oft-returning God and his mercy toward his creation.

Taubah (repentance) means that a person should discard a vice with the resolve that thereafter, even if he is thrown into the fire, he would not commit that vice. When man turns towards God Almighty with such sincerity and firm resolve, then God, who is Benevolent and Merciful, forgives him that particular sin. It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin. If man had not the hope of his repentance being accepted, he would not be able to refrain from sinning. The Christians also believe in repentance, but on condition that the person who repents should be a Christian. Islam lays down no condition for repentance. (Writings of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi "The essence of Islam Vol. II ), translated into English by Chaudhri Zafrulla Khan).

One of God's names is At-Tawwab Oft-returning. And a second chance for everyone.

## Gratitude

**Dr. Waqar Pirzada, Columbus, Ohio**

Whenever I call Him the only One  
I find Him by my side at each step  
O God! I am happy about whatever you have given me.

The moment when we are born, death starts to follow us,  
 We all have to be presented before Him,  
 Whether I, you, and they  
 My last day, when it comes, please and I beg you to forgive.  
 Only those who are truthful are the ones who live,  
 O God, keep me prostrated before you in love for You  
 And, O Lord, keep me away from the wickedness of Satan  
 Whatever manner my life is spent, O God!  
 I beg that my death comes in your way  
 The moment I set my foot on to reach my destiny  
 I find God's help when all of my efforts fail  
 I tried all my reach, my worth, and my nakedness  
 To reach Him, but failed, However, the Gracious One  
 made, me who I am, and a token of His love for  
 Muhammad, His chosen one  
 These are the pathways, O Lord that you told  
 To tread upon, in fact you are the only One  
 Who had made me able to walk on them?  
 What are your steps and how far you want to go?  
 This is just a morsel of My love and Grace for you to know

## Remembering my father—Habib Ullah Khan

**Prof. Muhammad Sharif Khan, Morton, PA**



My father (Habib Ullah Khan—Abba Ji) was born on 10 October 1885 in Chaksan, District Gujranwala, Punjab, Pakistan, in a strict *Hanafi* (Muslim sects who follow jurisprudence of Imam Abu Hanifa) religious family. His father Abdul Hakim Qureshi had left for Australia before his birth and never returned home, as he had married an English lady in Australia, severing relations with family in India.

The responsibilities of upbringing and education of young Habib Ullah rested on his caring mother Muhammad Bibi and maternal Uncle Ghulam Muhammad

(A retired army man).

After reading the Holy Quran at home, Habib Ullah attended primary school at Kot Sa'adullah, three miles from Chaksan. He commuted to the school daily on foot. After this he joined Mission High School Daska, District Sialkot (about thirty miles from Chaksan). He stayed in school's boarding house, visiting home after months.

Young Habib Ullah naturally had a passion to join his father in Australia, a desire he never hesitated to express to anybody he met. Majority of the staff in Daska school were Christian missionaries, when they noticed passion of this young man to join his father, they lured him to convert to Christianity to help fulfill his desire.

He enthusiastically conceded to the suggestion, and in excitement he wrote to inform his mother in Chaksan. Visualizing eminent danger of conversion, mother Muhammad Bibi immediately sent her nephew to withdraw Habib Ullah from the

school. That was a great disappointment and set back to young man's further education. He protested violently against the decision. It disturbed him psychologically. After much thinking, his mother decided to entrust her son in care of her cousin Amna Begum who lived in Bhatti Gate, Lahore. Main consideration was, aunt's house was regarded to be having scholastic as well as religious environments, since uncle Maulana Asghar Ali Roohi was professor of Islamic Studies in Islamia College, Lahore. Against these high odds Habib Ullah Khan completed his high school from Lahore.

In later life he would often remember his stay in Lahore by narrating an incident which grieved him too much. He would tell with tears in eyes and sobbing:

"One afternoon I was taking a walk in nearby park with younger son of my aunt in my arms, I saw a mob of several hundred *Mullahs* running after a train, pelting it with

stones and chanting "اوئے مرزا دوڑ" (Mirza ran away!). My uncle and aunt were often discussing some thing against Mirza - in the evenings, that I could not understand. From that I had an impression that Mirza - had done something very seriously wrong against Islam. I joined the crowd and threw few stones towards the train."

Habib Ullah Khan later used to say, "Now see the same Habib Ullah is the servant of the dust under Hadrat Mirza -'s (may peace be on him) shoes."

### Habib Ullah joins army

Habib Ullah had a strong physique. After finishing school, he decided to join cavalry in the British army thinking perhaps he may find opportunity to be posted in Australia? He was awarded Khyber Cross and a title "Khan" because of his meritorious services in Khyber war in NWFP (Now KP province in Pakistan). He starting writing "Khan" with his name. Later he completed a crash course in medicine offered by the army, since medical personals were needed in East Africa where Boar's War was being fought at that time. He was asked to report on duty in Africa.

His mother hurriedly arranged Habib Ullah's marriage with her niece Rasul Bibi. The couple was blessed with a son Muhammad Hafiz.

After two years in East Africa, Dr. Habib Ullah Khan returned home on a short vacation. He had enough money to replace their old mud-house with a cemented three-story building.

### Habib Ullah accepted Ahmadiyyat

In Africa Habib Ullah Khan met members of Ahmadiyya community and found them very different from

rest of the Muslims. He studied Ahmadiyya literature and discussed with Babu Muhammad Alam (station master), with whom he used to stay during his travels in Africa. Later Sheikh Mubarak Ahmed also joined the discussions. Soon Habib Ullah Khan was convinced, he unhesitatingly came under the fold of Ahmadiyyat in 1927 and progressed rapidly in piety, spirituality and sincerity, was completely transformed into an ardent and staunch Ahmadi. He joined the team of Dae'e'n *Ilallāh*, included Marhoom Maulana Sheikh Mubarak Ahmed, Dr. Abdul Ghani Karak (Gujranwala), Dr. Muhammad Din (Gujranwala), Abdul Karim Dar (Sialkot), Laeon, Babu Muhammad Alam and Mukhtar Ahmed Ayāz (Murabbi). He took active part in Jamā'ats activities. The team participated enthusiastically in preaching programs to different cities and villages around, teaching the Holy Quran to new converts, and spreading message of Ahmadiyyat. He contributed handsomely towards service of the community with time and payment of Chandas and pledges, joining Nizam-e-Waṣiyyat in 1927.

### Divine guidance

Habib Ullah Khan used to relate:

"When Hadrat Muslih Mau'ūd (may Allah be pleased with him) announced Tahrik Jadid, and wanted a group of 5000 dedicated Ahmadis who solemnly pledge to contribute regularly a particular amount of money towards the propagation of Islam in foreign countries. I felt a sort of uncomfortable restraint, and was reluctant to take part. That night I dreamt: That I was lying wrapped in a blanket in the middle of a vast parade ground. Suddenly I heard steps of marching army passing on my right side. I

tried to turn my neck to have a look at marching soldiers, I was wrapped so tight that all my efforts to get myself loose were futile. I was utterly disgusted, then marching steps neared me on my left side, my effort to view failed. I woke up. I was perspiring all over."

He immediately understood, these are the armies that Huzoor was asking for. He begged pardon for his negligence from Allah the All Mighty.

He pledged for Tahrik Jadid not for himself but for all members of his family, Alḥamdulillāh (Ref. Page 280: Tahrik Jadid *Punj Hazāri Mujahedeen*, Publisher: Office of the Tahrik Jadid, Rabwah, 1959). Furthermore, Habib Ullah Khan dedicated his son Muhammad Munir Khan Shami, a high school student, Huzoor kindly accepted the offer.



A rare photograph of Jamā'at Ahmadiyya Mombasa, Kenya in 1940. From R to L (on chairs): Dr. Muhammad Tufail Dar, Qari Muhammad Yasin, Dr. Habib Ullah Khan, Dr. Ahmad Din, Abdul Karim Dar, Mukhtar Ahmad Ayyaz. On floor: Girl daughter of Qari Muhammad Yasin, Muhammad Moeen Khan, Muhammad Sharif Khan sons of Dr. Habib Ullah Khan, Boy son of Qari Muhammad Yasin

### Opposition at home

When the news of Habib Ullah Khan's acceptance of Ahmadiyyat reached home, strong opposition brewed up among the relatives, in forefront were his parents. They were very much concerned thinking that their son has wavered from the right



path. They did their best to bring him back to right path of fore fathers. There were regular exchange of arguments in letters between son and father, but of no avail. When Habib Ullah Khan visited his mother, she separated utensils used by Habib Ullah Khan, refusing even to clean them. Other relatives were all up and against him. By the Grace of Allah Almighty, Habib Ullah Khan became stronger and stronger day by day in his belief and faith in Ahmadiyyat. In family reunions there were debates on religious matters, Habib Ullah Khan would successfully defend Ahmadiyyat.

### Family in Qadian

In 1941, Habib Ullah Khan left his family in Qadian in care of Bay Ji (mother) and Brother Munir, for academic and religious education of growing children.

During the partition of subcontinent, in August 1947, Muhammad Munir Khan Shami, who was graduating from Ta'limul Islam College Qadian, was martyred by Sikhs while he was protecting his house. Habib Ullah Khan received the news of his martyrdom with complete self-restraint and resignation to the will of Allah Ta'ālā.

Hadrat Khalifatul-Masih IV<sup>th</sup> paid tribute to Habib Ullah Khan's selflessness in his Friday Sermon delivered on 11 June 1999 (*Al-Fazl, Rabwah*, 7 September, 1999) in following words:

"His father (Dr. Habib Ullah Khan) who was in Tanzania at that time, with the Grace of Allah he was also very sincere Ahmadi, in fact (Munir) inherited sincerity from his father. He wrote this sincere note in his diary on 3<sup>rd</sup> September 1947 on receiving the news of martyrdom of his son: Today dear Muhammad Muneer

Shami is martyred in Qadian. *Alḥamdulillāh hay Rabbil Ālamīn.*"

### Family back to Chaksan

After partition the family was in disarray and came to live in family house in Chaksan, where Habib Ullah Khan joined after taking three-year early retirement from service in East Africa. He took family matters in his control.

It was our routine: After *Asr* and *Zohar* prayers, we children would sit in a circle with our copies of the Holy Quran. Each child would recite a portion, as Habib Ullah Khan would translate, we would repeat after him. Because of this method of teaching, we children never faced difficulty in understanding translation of Quranic verses.

There was weekly *Dars* of one book of Hadrat Masih Mau'ūd (peace be on him), our father Habib Ullah Khan would explain meanings of difficult words. He had melodious voice; he would often recite couplets from *Durr-e-Samin* loudly and explain the meanings.

When my father took me to enroll in the Primary School, Kot Sadullah, the headmaster, an *Ahl ahadith*, got entangled with him in a religious argument. Failing, he could not do anything that day, however, after few days he beat me on a minor mistake.

I remember, once it was exceptionally dry year, summer was passing without rain, sweltering heat was awful, crops were drying and animals were restless, everybody was praying for rain. One afternoon black clouds covered the sky from the west, followed by cold refreshing breeze and torrential rain. While we were enjoying mangoes, my father recited following couplet from *Durre-e-Samin* and explained its meaning to us:

It is the time of a Messiah not anybody else's time

If I had not come, than somebody else should have come

### Family in Ghakkhar Mandi

When I finished middle school, our family moved in Ghakkhar Mandi Town, where High Schools for boys and girls were available, and the town was linked with bigger cities through G.T road and railways. My father had already started a dispensary "Qureshi Medical Hall" in the main bazaar. He worked hard to bring together Ghakkhar Jamā'at as Secretary Finance. Jamā'at Ahmadiyya Ghakkhar faced boldly the 1953 anti Ahmadiyya riots. Ahmadis were threatened with their lives.

My father always helped needy students, with his timely monetary help, so several Ahmadi students were able to complete their higher studies in engineering and medicine.

### My dedication of life

During 1952 Hadrat Muslih Mau'ūd, delivered a series of Friday sermons, stressing young men to join Jami'a Ahmadiyya (missionary training college) and pledged to dedicate their lives in the service of Islam. At that time, I was 8<sup>th</sup> class student. One evening he called me and asked: Have You read and heard Huzoor's sermons in *Al-Fazl* about dedication of life? I shall be very happy if you fulfill my one desire. On my asking, he said with tears in his eyes: "Allah Ta'ala blessed me with four sons, I dedicated Munir, he is martyred and is now in heaven. Two of my sons are doing their jobs. Now you are my hope. It is my wish that you help balanced my account with Allah Ta'ala. From His gift of four sons, I gave two to the world and two I want to give in His way." I readily agreed. Habib Ullah Khan was overjoyed and wrote immediately to Hadrat Khalifatul-Masih II requesting to accept my dedication. In a Friday sermon, Huzoor mentioned requests

of dedication which he had received, particularly of a boy who, Huzoor said, was still very young (I am certain that referred to me). Later, Mir Masood Ahmed *Marhoom*, would often tell me: "I clearly remember your name when I entered you in *Waqifeen* register. I was working in the Tahrik Jadid office at that time."

My father would sometime compose verses using *Abid* as pseudonym. He would express deep devotion to Ahmadiyyat and Khilafat in his poetry. He was regular in prayers, fasting, and paying regularly Jamā'at dues. He would wake me up early in the morning, often we were first to arrive in the mosque. Either he

or I would call Adhan and he would lead the prayer.

### Last days of my father

In Africa Habib Ullah Khan mostly worked in hospitals where tuberculosis was specifically treated. In 1940, he was diagnosed with the disease and was very sick, being away from family he was much upset, and resorted to prayer. One night he dreamt and heard some body say: "You are given leave for 17 days." He was much disturbed by the vision, took leave and joined his family in Qadian. In anxiety, he wrote his vision to Hazrat Khalifatul-Masih II and requested prayers.

Huzoor replied:

"Doctor -, do not fear, this vision carries good news. You have been given good news of many year longer life than 17 years."

My father soon recovered and happily joined his duty in Africa.

In 1963 when I joined Ta'limul Islam College, Rabwah as a lecturer, he moved from Ghakkhar to join me in 1964. After a short illness, Habib Ullah Khan passed away on 20<sup>th</sup> September, 1974, exactly after 34 years of receiving Huzoor's explanation of his vision of 17 days. I request all members of Jamā'at to pray for my father's higher place in heaven.

## Selected Events in September in Ahmadiyya History of the US

Compiled by Dr. Mahmud Ahmad Nagi

**1882-1899:** Hazrat Mirza Ghulam Ahmad (peace be on him) published a book "Ayyām-us-Sulh" (The Age of Peace) in 1899. He wrote in this book, "It was a strange scene when people from Europe and America came here (India) to witness Solar and Lunar eclipses." It was also prophesized that "Zulsaneen" comet shall appear. It had appeared for Jesus Christ and Noah. Now that has also appeared on 9 September 1882. (Ayyām-us-Sulh, pp. 49-50 [Rūḥānī Khazā'in V. 14, p. 280-1])

**1900:** Galveston hurricane on 8 September 1900 in the US leaves an estimated 6,000 to 8,000 dead. (Wikipedia)

**1904:** The Promised Messiah (peace be on him) told his followers in September 1904, "Ever since God sent me, a great revolution has begun to take shape in the world. Even though the people of Europe and America are ardent believers in the divinity of Christ, their own scholars are now beginning to distance themselves from this doctrine." (Lecture Lahore, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Jamā'at, Islam International Publications Ltd, Printed at Raqueem Press Islamabad, Tilford, Surrey, UK, p. 43)

Mirza Ahmad F.L. Andersen was the first American Ahmadi Muslim. He joined Ahmadiyyat through the correspondence with the Promised Messiah on 26 September 1904. The Promised Messiah gave him the name Hasan. There are many more Westerners who are full of praise for this Jamā'at, and express their agreement with it. (Barahīn-e-Ahmadiyya, Part V, English Translation, Islam International Publication Ltd. UK, 2018, p. 131)

**1923:** Dr. Mufti Muhammad Sadiq, the first Ahmadiyya missionary to the US, was called back by Hazrat Khalifatul-Masih II (may Allah be pleased with him) and assigned him duties at Headquarter, Qādiān, India. The return journey started on 18 September 1923. (The Moslem Sunrise, October 1923, V. II, No. IV, p. 268, Al-Fazl, 30 October 1923, Front page)

**1930:** The activities of US mission were mentioned in The Indianapolis Star, 11 September 1930, The Indianapolis Recorder, 19 September 1930, The Saint Louis Star, 27 September 1930 and The East St. Louis Journal, 26 September 1930. (The Ahmadiyya Gazette USA, April-September 2020, p. 56)

**1933:** During first visit of Chaudhri Muhammad Zafrulla Khan to Chicago, IL from 29 August to 11 September 1933, he addressed three public meetings. He delivered two speeches in Chicago Ahmadiyya Mission. He also inspected Ahmadiyya Mission Chicago and gave valuable suggestions. (Tarikh Ahmadiyyat, Vol. 6, pp. 119-20), First International Congress was held in Chicago and New York in August-September 1933, 199 representatives of all faiths, races and countries, delivered 242 addresses at 83 sessions-seeking a solution for the World Problems. Sufi M.R. Bengalee (Second Ahmadiyya missionary to the US) read message of Hazrat Khalifatul-Masih II in the conference. Chaudhri Muhammad Zafrulla Khan made a profound impression by his modest but masterly address "Islam Promoting World Unity, Peace and

Progress” on 1 September 1933. Sufi Bengali’s thoughtful, informing address on “Islam the Solution of World Problems,” was an effective contribution to the evening session, on 14 September 1933. (The Moslem Sunrise, November 1933, Vol. 6, No. 3-4, pp. 43-44)

**1934:** The Chicago Defender of 1 September 1934 made a headline as “Open new Moslem Mosque in city.” Similarly, the Chicago Home News wrote in his issue of 8 September 1934 “Moslems who open mosque here explains the principles.”

**1946:** Mirza Monawar Ahmad son of Mirza Shafi Ahmad missionary in Pittsburgh PA passed away on 15 September 1948. Khalifatul-Masih II mentioned about his qualities in his Friday sermon of 24 September 1948. (Daily Al-Fazl, October 6, 1948, p. 6). He is mentioned as first Ahmadi martyr in the US. Khalifatul-Masih V visited his grave in Pittsburgh on 19 June 2012. [Ahmadiyya Gazette USA, April-September 2020, p. 68 (comprising Hundred Years of Ahmadiyya Islam in the US)], Al-Fazl, 19 September 1948 and Al-Fazl, 24 September 1948)

**1948:** First Annual Convention of Ahmadiyya Muslim Community USA was held in Dayton Ohio on 5 September 1948. Notable Jamā’ats which participated are: Indianapolis, Cleveland, Youngs Town. Homestead, New York and Kansas City. Ninety Ahmadi participated. (Daily Al-Fazl, 24-25 September 1948)

**1949:** In Dayton a piece of land was donated by an Ahmadi family (Brother Wali Kareem and his wife Latifa Kareem) in September 1949. (The Ahmadiyya Gazette USA 1953, V. 4), Missionary Abdul Qadir Zaighum flew from Pakistan to participate in the annual conference (17-18 September 1949) on the instructions of Hazrat Khalifatul-Masih II (Tarikh Ahmadiyyat, V. 13, p. 108). (Al-Fazl, 20 March 1950), Ahmadiyya Movement in Islam USA held two-day second annual conference in Pittsburgh on 17-18 September 1949. Chaudhri Muhammad Zafrulla Khan attended the convention and delivered two speeches. Two hundred attended the convention. (Review of Religions, January 1956, pp. 8-12)

**1950:** Third annual convention of Ahmadiyya Community USA was held in Cleveland, Ohio on 2-3 September 1950. This was the first time that Khuddam-ul-Ahmadiyya and Lajna Ima’illah auxiliaries held their separate meetings. Two hundred attended. (Al-Fazl, 10 September 1950, p. 1), A new Jamā’at was established in Milwaukee WI, near Chicago in the year 1950. (Al-Fazl, 10 September 1950)

**1951:** Fourth US Annual Convention was held in Cleveland, Ohio on 1-2 September 1951. Two hundred attended from all over the US. The attendance was about 200. The Ahmadiyya Mission USA published three books of Khalifatul-Masih II. (Tarikh Ahmadiyyat, V. 14, p. 43)

**1952:** Fifth annual convention of Ahmadiyya Community USA was held in Dayton, Ohio on 31 August to 1 September 1952. The delegates from all the Ahmadiyya Missions in America participated. (The Review of Religions, August 1952)

**1954:** On 17 May 1954, Supreme Court USA gave a landmark decision and declared that racial segregation in schools is unconstitutional. The US President sent federal troops to Central High School in Little Rock, Ark., to enforce integration of black student on 24 September 1954. (Wikipedia)

The seventh Annual Ahmadiyya Muslim convention USA was held in Pittsburgh, PA on 4-5 September 1954. More than 250 attended. (Tarikh Ahmadiyyat, V. 16, p. 431)

**1955:** Abdush-Shakoor Kunze served Ahmadiyya Community USA as missionary from 1955 to 1956 (Tabshir file, USA). Chicago Tribune published his interview on 23 September 1955 in which activities of Ahmadiyya Muslim Community were highlighted. The eighth Annual Ahmadiyya Muslim convention USA was held in St. Louis, Missouri on 3-4 September 1955. Following missions were represented: New York, Pittsburgh, Cleveland, Chicago, Detroit, Milwaukee, Dayton, Indianapolis, Cincinnati, Baltimore, Boston and Young Town. (Al-Fazl, 22-24 November 1955, Tarikh Ahmadiyyat, V. 17, p. 314)

**1956:** Nineth Annual Ahmadiyya Muslim convention USA was held in Cleveland, Ohio on 1 September 1956. Two hundred delegates participated. The proceeding of the convention was published in many local newspapers. (Al-Fazl, 4 September 1956, p. 1 and Tarikh Ahmadiyyat, V. 18, p. 382)

**1957:** The tenth Annual Ahmadiyya Muslim convention USA was held in Dayton, Ohio on 31 August to 2 September 1957. Planning of the Ahmadiyya Muslim Community USA and financial budget were discussed. (Al-Nur, April-September 2020, p. 164)

**1959:** Majlis Ansarullah was formed at the twelfth Annual Convention of US held in Chicago on 5-6 September 1959. First President was Ahmad Shaheed of Pittsburgh and Secretary Muhammad Sadiq of New York (Personal file of Syed Jawad Ali Shah 1959, p. 28)

**1960:** The thirteenth Annual Ahmadiyya Muslim convention USA was held in New York on 3-4 September 1960. During the convention Consultative Committee Meeting (Shura) was also held. (Tarikh Ahmadiyyat, V. 21, p. 92)



**1962:** The fifteenth Annual Ahmadiyya Muslim convention USA was held at YMCA hall in Pittsburgh, PA on 1-2 September 1962. Proceeding of the convention was reported by well-known American newspapers. (Tarikh Ahmadiyyat, V. 21, p. 543, Al-Fazl, 5 October 1962, p. 5), On the election of Chaudhri Muhammad Zafrulla Khan as President of General Assembly of the United Nations, the American press reacted. New York newspaper wrote on 19 September 1962 that in electing Chaudhri Muhammad Zafrulla Khan of Pakistan as President of the General Assembly, the United Nations had chosen "An outstanding Veteran Diplomat."

**1963:** The sixteenth Annual Ahmadiyya Muslim convention USA was held in Cleveland, Ohio on 30-31 August to 1 September 1963. Two hundred members participated. (Al-Fazl, 17 August, 26 October, 12 December 1963, 25 February 1964, Tarikh Ahmadiyyat, V. 22, p. 347)

**1965:** The Eighteenth Annual Ahmadiyya Muslim convention USA was held in Dayton, Ohio on 4-5 September 1965. (Tarikh Ahmadiyyat, V. 23, p. 50)

**1966:** The Nineteenth Annual Convention of USA, was held at newly built Mosque in Dayton, Ohio, on 3-4 September 1966. (Al-Fazl, 30 January 1966, p. 4)

**1968:** The twenty-first Annual Convention of Ahmadiyya Movement in Islam, USA was held at the Mosque in Dayton, Ohio on 31 August to 1 September 1968. Two hundred and fifty delegates participated. (The Ahmadiyya Gazette USA, September 1968, p. 3)

**1970:** The Twenty-third Annual Convention of Ahmadiyya Community was held on 5-6 September 1970 at Dayton, Ohio. More than 300 delegates attended the convention. (The Ahmadiyya Gazette USA, August-September 1970, V. VIII, No. 8. pp. 2-4)

**1971:** The Twenty-fourth Annual Convention of Ahmadiyya Community was held at Washington D.C. on 3-5 September 1971. (Tahrik Jadid, November 1971, pp. 13-14, Tarikh Ahmadiyyat, V. 27, pp. 244-5), Muhammad Aslam Qureshi attacked Hadrat -Sahibzada M.M. Ahmad son of Hadrat Mirza Bashir Ahmad with a knife in Islamabad, Pakistan on 15 September 1971. (alislam.org)

**1972:** The Twenty-fifth Ahmadiyya Annual Convention was held at Lake Forest, IL on 1-3 September 1972. Lajna Ima'illa USA completed 50 years of existence this year. They arranged a commemorative program. (Tarikh Ahmadiyyat, V. 28, p. 144)

**1973:** The Twenty-sixth Ahmadiyya Annual Convention was held at Lake Forest, IL on 31 August to 2 September 1973. (Ahmadiyya Muslim Community, USA, 50<sup>th</sup> Jalsa Salana Souvenir, June 1998, p. 23)

**1974:** Sister Mubarak Malik, a convert from Milwaukee, WI, met President Gerald R. Ford of United States on 30 September 1974 and presented him a copy of the Holy Quran. (Ahmadiyya Muslim Community, USA, 50<sup>th</sup> Jalsa Salana Souvenir, June 1998, p. 78)

**1978:** President J. Carter met Egyptian president Anwar Sadat and Israeli prime minister Menachem Begin at Camp David on 6 September 1978; Sadat and Begin sign Camp David Accord, ending 30-year conflict between Egypt and Israel (Sept. 17). (Wikipedia)

**1980:** Khalifatul-Masih III toured USA for the second time from 11<sup>th</sup> September to 23<sup>rd</sup> September, 1980. He visited San Francisco, Washington D. C. and Longwood Gardens PA. His stay in San Francisco was for four days. He led Friday prayer and met members of the Jamā'ats. He delivered Friday sermon in San Francisco on 12 September 1980. (The Ahmadiyya Gazette USA, April-September 2020, p. 102)

**1981:** The Thirty-third Annual Convention of Ahmadiyya Islam USA was held at 4-H Center, Washington D.C. on 5-6 September 1981. (The Ahmadiyya Gazette USA, October 1981, p. 4)

**1984:** In the city of Dowie, Jamā'at Ahmadiyya bought a church building and converted it to a mosque. Hazrat Khalifatul-Masih IV wrote to Amir and Missionary In-Charge Sheikh Mubarak Ahmad on 30 September 1984: I am extremely pleased to know that a building was procured in Zion for the purposes of a Mission House. God may bless your endeavors and enlist you in His favorite personalities.

**1985:** Jamā'at Ahmadiyya New York procured a two-story Nursery School building at Palo Alto Street, Hollis Wood Jamaica. Hazrat Khalifatul-Masih IV visited the place on 30 September 1987.

**1987:** Hazrat Khalifatul-Masih IV toured 11 states of USA. The tour was of about one and half month from 30 September to 14 November 1987. He inaugurated four mosques in Willingboro, Philadelphia, Tucson and Portland. He laid foundation stone of mosque in Washington D.C. He addressed students and faculty of the Columbia University the same afternoon. He was asked varied questions on contemporary issues. He was interviewed by Voice of America and

Daily Jang. The media of N.Y published his presence. The interview appeared in New York Times, New York Tribune, and some other local papers. [Ahmadiyya Gazette USA, April-September 2020, p. 115 (comprising Hundred Years of Ahmadiyya Islam in the US)]. Ahmadiyya Muslim Community USA arranged a reception in honor of Hazrat Khalifatul-Masih IV in Marriot in Queens, NY where 250 politicians were invited. The NY governor presented the welcome address. [Ahmadiyya Gazette USA, April-September 2020, p. 115 (comprising Hundred Years of Ahmadiyya Islam in the US)]

**1994:** Hazrat Khalifatul-Masih IV during September – October, 1994 tour to USA visited West Coast. He visited Los Angeles, Seattle as well as Vancouver, Canada. He then returned to the US and visited Washington D.C. and New York. (Ahmadiyya Gazette USA, January 1995, pp. 5-8)

**2001:** Two hijacked jetliners ram twin towers of World Trade Center in worst terrorist attack against U.S on 11 September 2001; a third hijacked plane flies into the Pentagon, and a fourth crashes in rural Pennsylvania. More than 3,000 people died in the attacks. (Wikipedia)

**2003:** Hazrat Khalifatul-Masih V sent a message for Tahrik Jadid Issue of the Ahmadiyya Gazette USA on 9 September 2003. (The Ahmadiyya Gazette USA, August 2003, p. 6)

**2004:** The Fifty-Sixth Annual Ahmadiyya Convention USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 3-5 September 2004. (The Ahmadiyya Gazette USA, May-June 2004, p. 57)

**2005:** The Fifty-Seventh Annual Ahmadiyya Convention USA was held at Expo Conference Center, Chantilly VA on 2-4 September 2005. (Al-Nur, Sad Salana Number, April-September 2020, p. 166), Majlis Ansarullah USA held twenty-fourth Annual Ijtimā and thirteenth Majlis Shūrā from 30 September to 2 October 2005.

**2006:** The Fifty-Eighth Annual Ahmadiyya Convention USA was held on 1-3 September 2006 at Dulles Expo and Conference Center, Chantilly Virginia. Hazrat Khalifatul-Masih V addressed US Jamā'at live from London. [Centennial Souvenir, Ahmadiyya Gazette USA, October 2020-September 2021, p. 139 (comprising 100 Years of Departments and Chapters of Ahmadiyya Islam in the US)]

**2008:** Joe Biden invited Lajna Ima'illah at fifteenth anniversary of violence against women on 29 September 2008. (The Ahmadiyya Gazette USA, October-November 2008)

**2010:** Ahmadiyya Muslim Jamā'at condemned plans to burn the Holy Qur'an in United States on September 11, 2010. Speaking on this issue from London, the Head of the Ahmadiyya Muslim Jamā'at said, "The religious extremism of all kinds needs to be eradicated from the society." (The Ahmadiyya Gazette USA, April-September 2020, p. 172), Ahmadiyya Muslim Community USA responded to "Burn a Quran Event" by sending a strong delegate and averted the burning on 11 September 2010. (The Ahmadiyya Gazette USA, April-September 2020, pp. 172-3)

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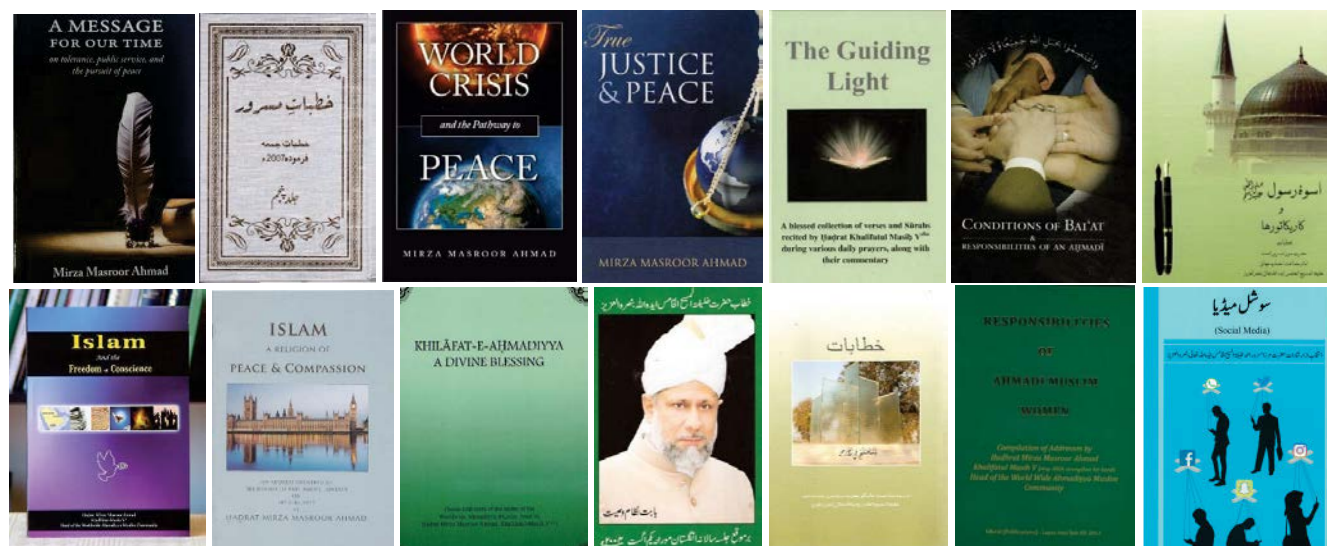
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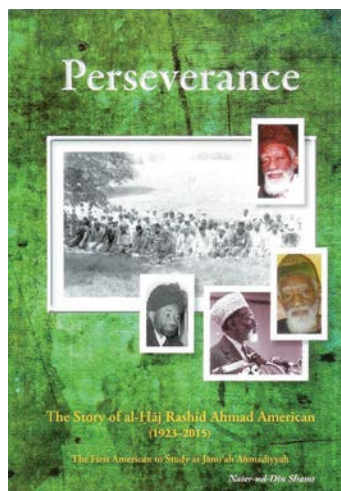
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Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.



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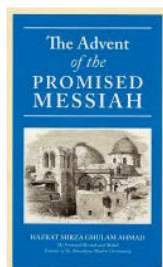
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# Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥadrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



The Advent of the Promised Messiah



Barahin-e-Ahmadiyya 1-2



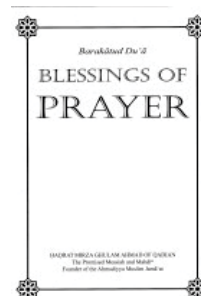
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



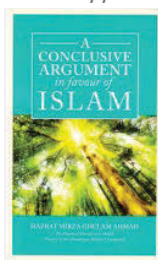
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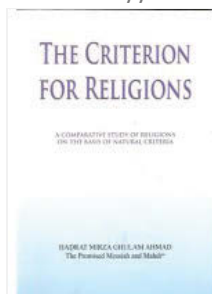
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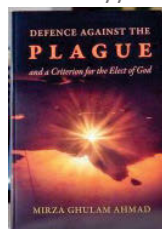
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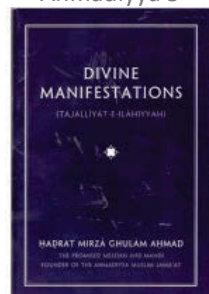
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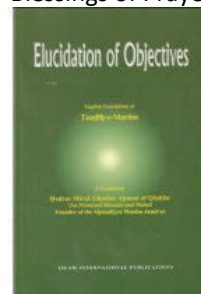
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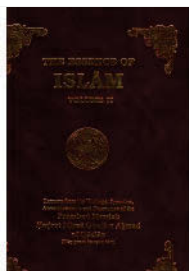
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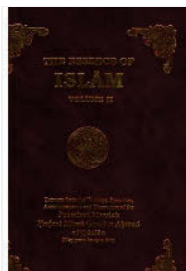
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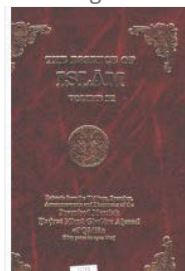
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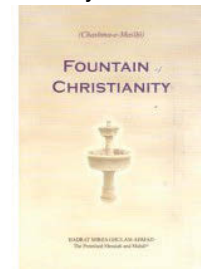
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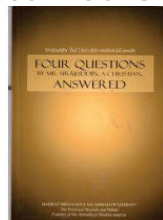
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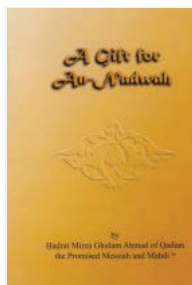
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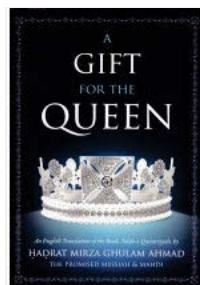
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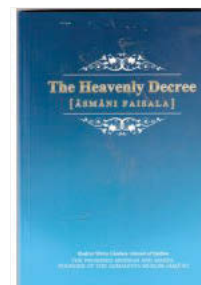
A Gift for the Queen



The Green Announcement



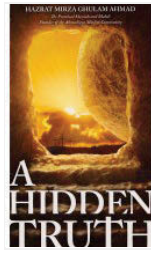
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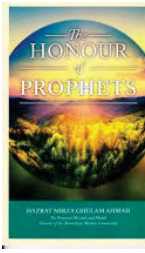
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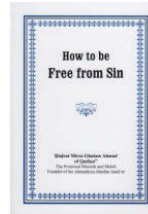
The Heavenly Sign



A Hidden Truth



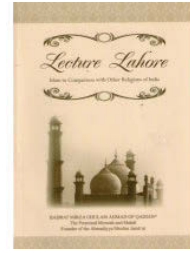
Honor of Prophets



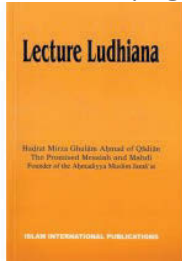
How to be Free from Sin



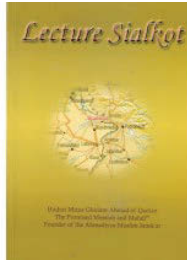
Jesus In India



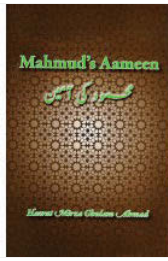
Lecture Lahore



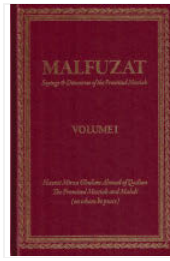
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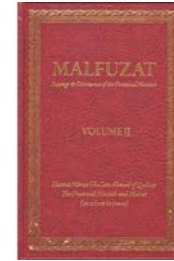
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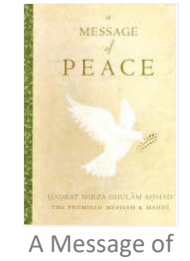
Mahmud's Ameen



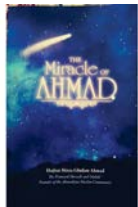
Malfūzāt Volume 1



Malfūzāt Volume 2



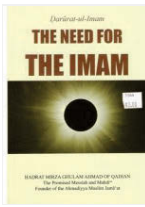
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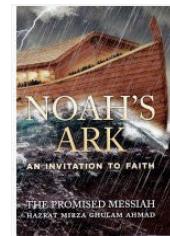
The Miracle of Ahmad



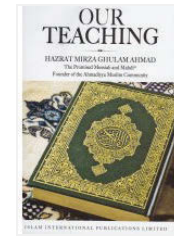
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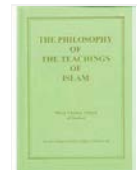
The Need for the Imam



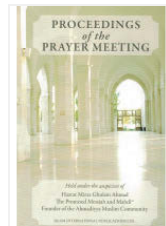
Noah's Ark



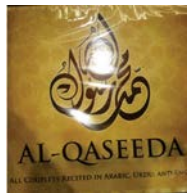
Our Teaching



The Philosophy of the Teachings of Islam



Proceedings of the Prayer Meetings



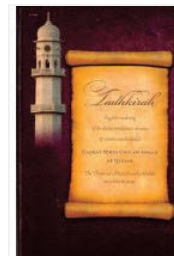
Al-Qaseeda Audio



A Review of the Debate Between Batalavi and Chakrhalavi



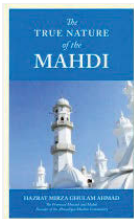
Star of the Empress



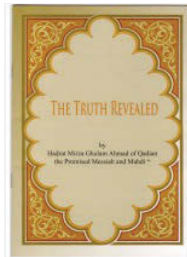
Tadhkirah



Three Questions by a Christian and Their Answers



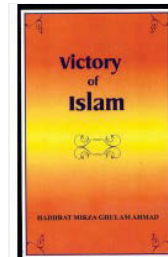
The True Nature of the Mahdi



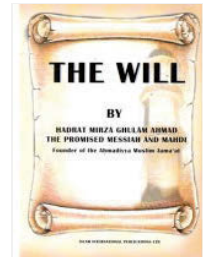
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“Tahrik Jadid had in point of time been inaugurated after Al-Wasiyyat, it is, in effect, its forerunner. In other words, it is an Elijah to the Messiah of the New Order, and it proclaims the ultimate supremacy of the message and principles of the Promised Messiah (may peace be on him). Every person, who participates in the Tahrik Jadid, helps to foster the system of Al-Wasiyyat, and every person, who does this, helps in the establishment of the New Order.”

*The New World Order of Islam by Mirza Bashir-ud-Din Mahmud Ahmad, p. 137*



Offices of Tahrik Jadid-Anjuman Ahmadiyya, Pakistan (Old Building)

