



THE *Ahmadiyya* **Gazette** 400
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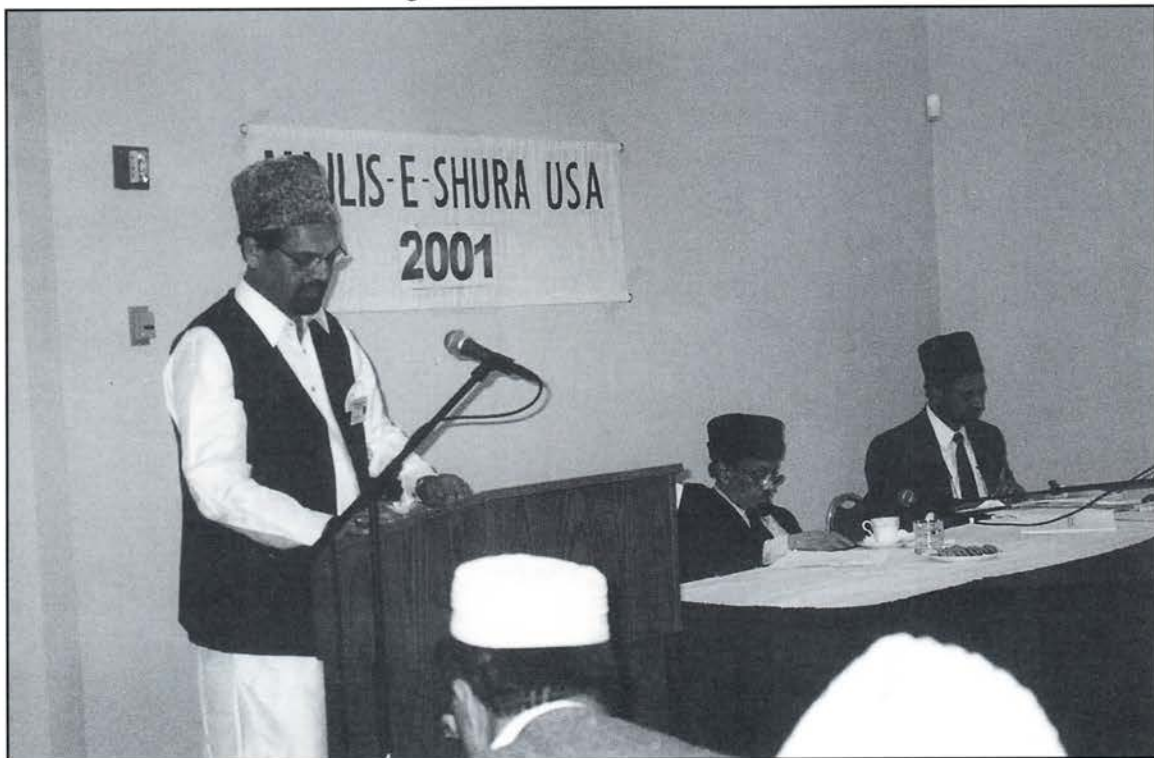
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Sahibzada Mirza Muzaffar Ahmad, The Ameer, USA, presiding over a session of the 18th Majlis Shoora, USA. On his right is Dr. Ehsan Zafar, Naib Ameer, USA and on his left is Dr. Masoud Malik, National General Secretary, USA



Bro. Munir Hamid, Naib Ameer, USA, helping Sahibzada M. M. Ahmad, the Ameer, USA during a session of the Shura, 2001



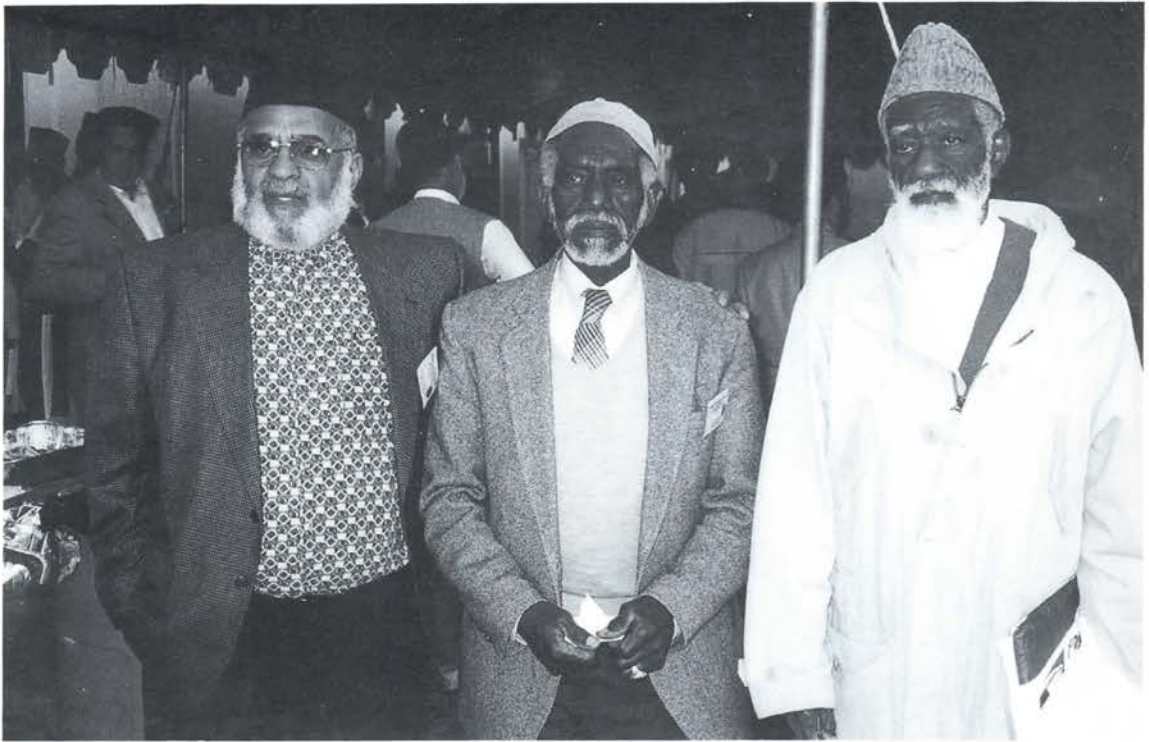
Malik Mubarak Ahmad Sahib, National Secretary Finance, presenting the Budget for the year 2001-2002 during the Shura 2001

SOME SCENES FROM THE SHURA 2001 HELD DURING APRIL 27-29, 2001



Some Views of the participants, Shura, 2001



SOME SCENES FROM THE SHURA 2001 HELD DURING APRIL 27-29, 2001

(Above) Br . Rashid Ahmad (Milwaukee); Br . Mohsin Mahmood (NY); Br. Asim Zaki (Seattle) During Shura 2001



FROM THE HOLY QUR'AN

“Verily, We have granted thee a clear victory. That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favor upon thee, and may guide thee on a right path; And that Allah may help thee with a mighty help. He it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith—and to Allah belong the hosts of the heavens and the earth, and Allah is All-Knowing, Wise—That He may make the believing men and the believing women enter the Gardens beneath which streams flow, wherein they will abide, and that He may remove their evils from them—and that in the sight of Allah, is the supreme triumph—” (48:2-6)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۗ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۗ
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۗ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيُذْهِبَ دَاوَابَ الْإِيمَانِ أَفْوَاحَ إِلَيْهِمْ وَرِثَةً لِمَنْ هَلَكَ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۗ لِيُدْخِلَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بَرْدًا بِحَبْرِ الْجَنَّةِ مِنَ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ۗ

SO SAID THE HOLY PROPHET MUHAMMAD^{SAW}

Bra'a ibn 'Azib relates: The Messenger of Allah enjoined seven things upon us and forbade us seven. He commanded us to visit the sick; to follow funerals, to call down Allah's mercy on one who sneezes, to fulfil vows, to help the wronged, to accept an invitation and to multiply the greeting of

peace. He forbade us wearing gold rings, drinking from silver vessels, sitting on red silk cushions, and wearing stuff made from silk and cotton mixed, pure silk, heavy silk and brocade (*Bokhari and Muslim*). One version substitutes in the first seven recovery of that which is lost in place of fulfillment of vows.

IN THIS ISSUE

- 5 From the Holy Quran
- 5 So Said the Holy Prophet Muhammad
- 6 Promised Messiah On Importance of Attending the Jalsa Salana
- 7 This Jalsa – Why We Should go
- 8 Message from Hazrat Khalifatul Masih IV
- 10 Jalsa Salana, Its Aims and Objects
- 23 Program for Jalsa Salana 2001
- 27 Registration Material for Jalsa Salana 2001
- 31 Lajna Imaillah USA Announcements
- 32 Sheikh Mubarak Ahmad Sahib Passes Away
- 34 The 18th Shura of the U.S. Jamaats Held in an Atmosphere of Prayers and Fruitful Discussions

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Announcement of the Promised Messiah (a.s.) regarding the importance of attending the Jalsa Salana (Annual Conference)

JALSA SALANA, Annual Gathering or Annual Convention is an essential feature of all the Ahmadiyya Muslim Jama'ats' calendar in every country of the world. The foundation stone of this purely spiritual assembly of the believers was laid by the Promised Messiah and Imam Mahdi, the Imam of this age, more than a century ago, in 1891. What was his concept of this gathering and what benefits we should derive out of this exercise, let us read from *Ishtihar* December 7, 1891.

To all sincere friends,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

On December 27, 1892, a conference of all my loving and sincere friends will be held in Qadian. The most important objective of this conference is to enable all sincere friends to derive spiritual blessings, to increase their knowledge and, with the help and succor of Almighty Allah, to promote a deeper spiritual insight among them. Moreover, the conference will also promote better acquaintance and increased brotherly love among the members. Similarly, an important objective of the conference is to consider ways of expressing increased spiritual sympathy and consideration for the people of Europe and America. It has now become abundantly clear that the rightly guided people of Europe and America are getting ready to accept Islam, but are turned off by the internal divisions and dissensions in the Islamic World. Only a few days ago I received a letter from an Englishman. He said that the Muslims show sympathy and tenderness for all of Allah's creatures, even animals. He added that he has become a Muslim, but needs help in understanding its teachings fully. Dear brethren! Be certain that Allah is preparing these nations to join our Community. Almighty Allah does not cause the sincerity of anyone to go in vain; *Insha-Allah* these nations will be attracted to the truth of Islam. This is the Decree of God in heaven, no one can change it.

It is therefore essential that all who can afford the journey join the conference, which is filled with many considerations of expenses from undertaking this sacred journey for the sake of Allah and His apostle.

I repeat that the conference should not be treated like an ordinary worldly conference. It is an event based solely on the religion of Islam. The foundation stone of the Community has been laid down by Allah Almighty Himself; He has prepared nations to join it in the near future. This has been done by the One Who is All-Powerful. Nothing is impossible for Him. The time is coming—indeed it is very near—that the faith of the Islam will be completely cleansed of the people with tendencies towards worship of nature and superstitious beliefs of those who mix their own ideas with the teachings of the Holy Qur'an. Almighty Allah will firmly establish the straight path for this nation of Islam; the path that is shown by the Holy Qur'an, the path that was demonstrated to the companions of the Holy Prophet (s.a.w.), the path which the truthful, the martyrs, and the righteous have always traveled. This will be so. This will certainly be so. Let him who has ears, listen. Blessed are those who are guided to the right path.

I close this announcement with a prayer that Almighty Allah be with those who undertake this journey solely for the sake of Allah. May He reward them abundantly. May He have mercy on them and relieve them of their troubles, pain, and anxieties. May He fulfill all their noble desires, and may He raise them, on the Day of Judgement, in the company of His servants who have attained His Grace and Mercy. May He safeguard them throughout their journey. O Allah! O Ye with abundant Grace and Bounty! O Merciful! accept all these prayers and grant us a victory over our opponents with glorious signs. Verily Thou has all power and strength. *Ameen.* (*Ishtihar* December 7, 1892, *Ishtiharat* Volume 2 Page 341)

THIS JALSA – WHY WE SHOULD GO

(by Syedna Hazrat Khalifatul Masih I (R.A.))

The main thing is that we need a united congregation which can only survive through an Imam. This congregation is also not sufficient merely at special times. For instance you gathered at *Fajr* for prayers, then why come at *Zuhr*, *Maghrib* and *Isha*. Then why come on Fridays? Again why come on *Eid* day? Also why on the occasion of *Hajj*? Similarly we eat in the morning then why again in the afternoon? If you need to repeat for this need, you need repetition for gatherings also. I am explaining this so that you may understand that our Imam has passed away even then we need unity, to be combined, integrated and a spirit of enthusiasm remain in us.

I would like to ask, why is this gathering? Everyone must have thought, why go there? It is winter. People are sick at home. With a little cold wind, sinus trouble starts. At home we sleep on comfortable beds, while in this gathering we sleep on straw floor. In spite of all these hardships, you must be knowing the purpose of coming here.

Did you come to see my pomp and show? There is no doubt that everyone of you knows and realizes the need of this gathering. You understand its importance too. People coming from outside towns also know this. People of Qadian also understand it.

About me I would like to tell you that I know the art that I can very well earn my livelihood very respectably. Still I left all of it and migrated here. I came only to understand The Holy Quran. The

thirst of the Quran brought me here. The Quran is my sustenance. If I do not get it everyday, I may die. This was the only purpose that brought me here. Otherwise, when God granted me the best subsistence for many years, why would He not give me some more time.

I have told you these things that you be firm on Prayer and be persevering. Love the Holy Quran. Try to please God. If He is happy with you, everything will be alright. If He is pleased, all your works will be done properly. A saint among the Soofis has written that many phases come over a *Salik* (spiritual wayfarer). At a time God tells him not to beg. Then a time comes when He tells him to ask from others. But every angel puts in the mind (from whom he is asking) not to give him. This is to tell you that you should pin all your hopes in God alone.

First of all I pray for you that the Holy Spirit assist you. You may remain immune from physical and spiritual ills. You may succeed here and in the Hereafter. This anguish is given to me by Him Who blessed me with this high status. For me, I pray (O my Lord, open my heart) and I also pray that I may have my Viziers who may strengthen my flanks. But they should be such that their goal is to please God Almighty. I pray that there may be among you who may teach and I pine for it. They should be sincere and they may not be indolent and lazy.

(Badar 7th January 1909, page 4-5)

"... This Jalsa must not be taken like other ordinary gatherings. This is an affair that has been based on help from God".

(The Promised Messiah (a.s.) in *Ishitiyar*, 7th December 1891)

MESSAGE FROM HAZRAT KHALIFATUL MASIH IV

“Your obligation of *Da'wat Ilallah*, i.e., calling people towards Allah”.

“Believe firmly in the Unity of Allah”.

“Display true love and tenderness towards each other”.

(This message of Hazrat Khalifatul Masih IV was received for the 42nd Annual Convention of USA Jamaat in June 1990)

My dear brothers, sisters, and children

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

I am pleased to learn that the Ahmadiyya Community, U.S.A., is holding its *Jalsa Salana* (Annual Convention) from June 29 to July 1, 1990. *Alhamdo Lillah*. May Allah fill this Convention with the blessed results of the prayers of the Promised Messiah (peace be on him) and may He grant to all who join this Convention abundant goodness, spiritual and temporal. May He make this Convention a source of educational, practical, moral, and spiritual progress for the Community.

It is a great favor of Allah the Exalted that He guided us to accept the Promised One who was being awaited by all nations of the world. Through him, Allah has united us in a bond of Love. This is a miracle which is granted to the Prophets. Allah the Exalted says in the Holy Quran:

“And remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that with His Grace you became as brothers”. (3:104)

Allah the Exalted raised the Promised Messiah (peace be on him) in this age to establish the same environment of brotherhood and fraternity. The Promised Messiah (peace be on him) says:

“My message is two-fold. First, believe firmly in the Unity of Allah. Second, display true love and tenderness towards each other. Set such an example as would serve as a sign for others. This was the proof of the truthfulness of Islam which was shown by the companions.”

Allah the Exalted has, once again, through the

Promised Messiah, united the Arabs and the non-Arabs, the colored and the white, in a Community which is destined to make Islam victorious over all other faiths. The concept of victory immediately reminds us of the unity, the singleness of purpose, the mutual love and tenderness which have been mentioned in the verse quoted above. An army which is itself in disarray cannot be victorious. To tread the path which is destined to bring about the victory of Islam, you have to cast off the burdens of mutual differences and disagreements. You have to march forward on the path of goodness in a positive way with unity, singleness of purpose, sincerity and firm faith. Speed up your activities with cheerfulness and a spirit of sacrifice. Try to excel your neighboring countries in goodness in accordance with the commandment of Allah in the Holy Quran.

An important matter to which I have drawn your attention many times and will continue to do so in the future is the fulfillment of your obligation of *Da'wat Ilallah*, i.e., calling people towards Allah. The Ahmadiyya Community in the U.S.A. is making some efforts in this respect, but the results are not satisfactory. All the members do not participate in carrying out this responsibility...only a few have shouldered it. If everyone of you had kept in mind that you are accountable to God and had served with that spirit, the number of people who regularly call others towards Allah would have been much higher. Through them, the number who have been guided towards Islam would also have been much higher.

Allah the Exalted informed our beloved Master, the Holy Prophet (peace and blessings of Allah be on him) that *“I deal with each of My servants in*

accordance with what he expects from Me.” In this regard I want to express my dissatisfaction with the U.S.A. Jamaat. They do not show high resolve and determination in their aims and objectives. Their expectations from Allah indicate lack of full faith in Him. Raise your standards and march forward. Allah will grant you the results Himself. Let your expectations from Allah fly high. Allah will assist you accordingly with strong winds of His support.

Blessed be those who are endeavoring to fulfill the objectives of the Promised Messiah (peace be on him) in accordance with the will of Allah. May Allah bless their souls, their faith, and their properties. To fulfill this obligation, you do not require much knowledge, but you need an abundance of prayers. Prayers provide support during all needs and difficulties. All blessings are achieved through the path of prayers. The Promised Messiah (peace be on him) says about prayer:

“It is a magnetic force which attracts the mercy

of Allah. It amounts to a death; but in the end, it raises the dead to life. It is a hurricane; but in the end, it becomes a life-boat. All affairs which have gone wrong are straightened by it. Every poison is turned into a panacea through it.”
(*Lecture Sialkote*)

May Allah be with all of you. May He bless you with the spirit of mutual love and brotherhood. May He grant you the ability to excel each other in the activities of the Community. May He grant you all the qualities which a caller towards Allah needs. May He create in all of you an enthusiasm for calling towards Allah. May He grace your prayers with acceptance.

Please convey my loving *Assalamo Alaikum* to all brothers. May Allah be with all of you.

Wassalam,

Mirza Tahir Ahmad

Khalifatul Masih IV

AN AHMADI PHYSICIST HONORED

By the grace of Allah , a member of the Lajna Imaillah, USA, received a Fulbright Scholar award this year.

“Tahira Nasreen Arshed, a member of the Tennessee Jamaat and a professor of physics at the University of Tennessee, has received the Fulbright Scholar Award in Physics for the year 2001-02. This award is given annually to Scholars for outstanding record in the field of research and teaching. Professor Tahira Arshed received her B.Sc. and M.Sc. from Peshawar University with highest honors and her Ph.D. from Liverpool University. Members are requested to pray that Almighty Allah make this success a source of great blessing.”

JALSA SALANA AND ITS AIMS AND OBJECTS

(by Chaudhry Hameedullah, Vakil-i-Aala, Tehrik Jaid)

(Following is the inaugural address by Chaudhry Hameedullah, on the occasion of Jalsa Salana 2000 held at Baitul Islam Mosque, Maple, Ontario. The speech was delivered on Friday, June 30, 2000.

Reprinted from the *Ahmadiyya Gazette Canada*, August-November 2000)

Jalsa Salana is a well-known function of our Jamaat. It is held on national as well as international levels in various countries of the world. Members of the Jamaat, male and female, young and old, all participate in these *Jalsas* with great zeal and love.

Although the *Jalsa* is a well-established institution of the Jamaat and there would hardly be an Ahmadi who would not know about it, yet the members of the Community, especially the newcomers and the younger generation, needs to be constantly reminded of its historical background, of its objectives, of its benefits – educational, moral and spiritual – and of how it is planned and conducted – they need to be reminded of all this, lest an Ahmadi participating in a *Jalsa* should be deprived of the blessings of this sacred occasion.

But let me begin with the beginning and briefly narrate some historical facts about the early days of the Ahmadiyya Movement, for the history of *Jalsa* and the history of The Movement are closely linked.

The Promised Messiah (a.s.) Is Commissioned

We start with the year 1882 when the Promised Messiah (peace be upon him) received the first revelation that he had been commissioned. This was the year when the first two parts of his famous book, *Braheen-I-Ahmadiyya* had been published. Right from his youth, the Promised Messiah started receiving revelations from God, but in March 1882, he received the historical revelation which was the basis of his being appointed by God to reform mankind. God said to him:

Allah bless thee, O Ahmad. It was not thou who didst let loose but it was Allah Who let loose. The Most Gracious one has taught the Quran so that thou should warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: 'I have been commissioned and I am the first of the believers'.

This was not his first revelation, but it was the first to reveal that he had been commissioned by God. With this revelation commenced a new period in his life. However, he was not yet commanded to take *Bai'at* (initiation), so he continued serving the cause of Islam for some time and did not lay the foundation of any regular Jamaat. Of course, he informed people of his claim of being commissioned to be a *Mujaddid* (reformer) by Allah. This he did through an announcement that was published and distributed in different parts of India and its English translation was sent abroad. The copies of the handbill were sent to the kings, ministers and religious leaders throughout the world. Through this announcement he invited the followers of all religions for holding discussion with him regarding the truth of Islam, the prophethood of the Holy Prophet (peace and blessings of Allah be on him), the existence and unity of God, divine revelation, etc., if they had any doubts about these matters. They, he said, could hold a discussion either through correspondence or by meeting him in person. By his claim of being *Mujaddid*, he meant that he was the *Mujaddid* who appeared at the head of the 14th century to serve Islam and to have been given the necessary knowledge and virtues to combat evils of the present age, in accordance with the prophecy of the Holy Prophet that at the head of each century a *Mujaddid* would appear in the Ummah to reform those who had gone astray. Reformers (*Mujaddids*) had accordingly been appearing before him at the head of the past centuries.

Besides the above revelation, I deem it necessary to mention three more revelations. These three were also revealed during the year 1882. I would mention them here as they are related to *Jalsa Salana*. They are:

People will come to thee by every distant track, the help will come to thee from every distant

track, until the paths of Qadian will be deepened due to their tremendous usage.

At that time nobody thought of visiting Qadian, as it was a remote village unknown to people. But in the very life time of the Promised Messiah (peace be upon him) people witnessed the fulfillment of this revelation, and it continues to be fulfilled with all its grandeur.

The second prophecy is

And do not turn away from people in scorn and be not averse to men.

And after that came the third revelation:

And extend your house.

Explaining these prophecies further, the Promised Messiah (peace be upon him) says:

In this prophecy Allah categorically says that a day is bound to come when people desirous of meeting you will flock around you in their multitude. They will come to you in such great number that it will be difficult for each and everyone of them to meet you personally. So when the day comes, don't show any sign of grief and boredom and don't get tired of meeting people. Praise be to Allah, how glorious is the prophecy! It was made seventeen years ago when I used to have perhaps not more than two or three persons in my company – and that only occasionally. How manifestly this proves that Allah is the Knower of the unseen. (*Siraj-e-Munir* pp. 63-64)

In the year 1889, under the command of Allah, the Promised Messiah (peace be upon him) started taking *Bai'at* (the initiation) and thus laid the foundation of the Jamaat.

At the end of the year 1890, Allah revealed to him that Jesus (Eisa – peace be upon him) whom both Christians and Muslims believe to be alive in heaven and who await his second advent in the last days, had in fact already died. The notion of his going to heaven and remaining there physically alive is but unfounded and contrary to facts.

He was told that the Second Advent of Jesus was to be fulfilled in the person of someone who

would resemble him, and that the prophecy was in fact fulfilled in the person of the Promised Messiah Hazrat Mirza Ghulam Ahmad (peace be upon him) the recipient of the revelation. This Revelation reads as follows:

Messiah son of Mary, Prophet of Allah, has already died, and you have come in his spirit according to the promise. And promise of Allah is bound to be fulfilled. (Tazkira p. 186-187)

Early in 1891, the Promised Messiah (peace be upon him) published his book *Fateh-Islam* in which he put forward his claim to be the **PROMISED MESSIAH**.

He was severely opposed because of this claim. The Maulvis, Mian Nazir Hussain of Delhi and Maulvi Muhammad Hussain of Batala being in the forefront, prepared *fatwas* (edicts) of *kufr* against him. They traveled throughout India to get those *fatwas* signed by other maulvis. In short, these *fatwas* caused serious opposition against the Promised Messiah (a.s.) throughout India.

In response to these *fatwas* and the opposition, the Promised Messiah (a.s.) wrote in December 1891 his book *Aasmani Faislah* (The Heavenly Decision) in which he challenged his opponents as follows:

In the Holy Quran, the righteous and perfect believers have been promised four types of heavenly signs, which are the perfect criteria for the identification of a perfect believer. These are:

- a. A perfect believer is very often given glad tidings, *i.e.*, he is foretold good news concerning his aims and objects and those of his friends.
- b. A perfect believer is informed of such unseen matters which not only are concerned with himself or with his acquaintances, but also he is often told in advance of the divine decrees to be manifested on the earth and about upheavals in the lives of some prominent persons of the world.
- c. Most of the supplications of a perfect believer are accepted and very frequently he is informed of this in advance.

- d. Very deep and new interpretations of the Holy Quran, and its rare qualities and divine secrets contained in it are disclosed to a perfect believer more than anybody else.

He invited Mian Nazir Hussain of Delhi, Maulvi Muhammad Hussain Batalvi and those maulvis who shared their views as well as Soofis, saints and the successors of saints to come forward and contest with him on the basis of these four criteria. He also proposed to form an association in Lahore, the capital of the Punjab, to make this contest decisive.

Inception of *Jalsa Salana*

The first *Jalsa Salana* was held in 1891 for the purpose of religious consultations. Seventy-two people attended it. This *Jalsa* was held on 27th December 1891 in *Masjid Aqsa*, Qadian. In it Hazrat Maulvi Abdul Kareem (peace be on him) read out to the audience the Promised Messiah's (a.s.) paper, entitled *Aasmani Faislah* wherein Maulvis who opposed the Promised Messiah (a.s.) had been invited for the spiritual contest according to the four criteria mentioned above. After this a proposal was tabled to appoint the members of the association which had been proposed to be formed for the final decision of the contest. It was unanimously decided that for the time being the booklet *Aasmani Faislah* should be published and, after knowing the views of the opponents, the members of the Association be appointed with mutual consent. Thus the *Jalsa* ended and at its conclusion the Promised Messiah (a.s.) shook hands with all those who were present. As far as the challenge given by the Promised Messiah (a.s.) is concerned, none of the maulvis dared accept the challenge to the spiritual contest.

Regular Inception Of *Jalsa Salana*

Immediately after the said *Jalsa* of 1891 concerning the religious consultation, the booklet *Aasmani Faislah* was published in the same year. Moreover, on 30th December, 1891, the Promised Messiah (a.s.) informed the entire Jamaat through a printed announcement that in the future *Jalsa Salana* of the Jamaat would be held regularly every year in the last week of December on 27-28-29th.

In this announcement, he mentioned the aims and objects of the *Jalsa* and its blessings and related twelve points about *Jalsa* which I would like to draw your attention to:

- i. All the devout followers who have been initiated (into the Jamaat) at my hand should know that the object of *Bai'at* (initiation) is that the love of the world dies away and the love of our Gracious Lord and that of the Holy Prophet (peace and blessings of Allah be upon him) conquers and overwhelms our hearts and that we become so devoted to God that we are not averse to taking the journey to the Hereafter.
- ii. To achieve this object it is necessary to remain in my company and to spend a large portion of your lives in this cause, so that, God willing, one may witness some irrefutable proof and consequently one's failings, weaknesses and sloth are removed and one attains the state of certainty out of which a craving, a longing, a love full of passion are born. Hence one should always be worrying about whether God has granted one the opportunity to attain this state. Moreover, as long as this opportunity is not granted to you, you must occasionally visit me. For if, after being initiated into the Jamaat, you don't care to visit me, your *Bai'at* remains devoid of all blessings and is only *Bai'at* in name.
- iii. Because for reasons of weakness of nature, inadequate means and long distances, it is not possible for everyone to come here to stay with me or even to endure hardships of a journey and visit me for a few times during a year (because in most hearts such burning zeal and passion is not yet born as would make them bear great hardships and huge losses for the sake of meeting me), it seems desirable that once a year a *Jalsa* should be held for three days, for which, God willing, all my devoted followers should come here on the appointed dates, provided their health permits, they are free and there are no insurmountable obstacles in their way to stop them from coming over here.
- iv. In my view it is preferable that from 27th to 29th

December, the said dates of *Jalsa* should be fixed. That is, after this day of 30th December 1891, if the day of 27th December dawns upon us in our lives, all (my) friends, should try, to the utmost of their ability, to come here only for the sake of God to listen to His words and to participate in supplications.

- v. Such truth and words of wisdom shall be heard during this meeting as are essential for the increase of faith, conviction and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most Merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better.
- vi. An incidental advantage of such *Jalsas* will be that every year the new comers into the Jamaat will come here on the appointed dates and will be able to see the faces of their brothers who preceded them in faith and this personal acquaintance will continually develop into closer friendship and love.
- vii. Prayers will be offered for the forgiveness of such brothers in faith who pass away during the year.
- viii. An effort will be made through prayers to create a bond of spiritual union between all and remove barriers of estrangement, aloofness and hypocrisy from among them.
- ix. There will also be several other spiritual gains and benefits in this spiritual Institution (of *Jalsa*) which will go on manifesting themselves from time to time.
- x. It will be appropriate for the members whose means are limited, that they remain concerned about attending the *Jalsa* and should plan for it in advance. If they regularly, on daily or monthly basis, save some money and set it aside for the purposes of *Jalsa*, then, without feeling any pinch, they will be able to accumulate enough funds for the expenses of the journey and, in a manner of speaking, they will get free traveling.
- xi. It will be desirable that those members who

accept this proposal should immediately send me an exclusive letter informing me that they have promised themselves that for the remainder of their lives they will try to the best of their ability, to come here for the *Jalsa* on the appointed dates; and will (I hope), with all their heart and soul, and with firm determination, come here for the *Jalsa* – except when they are in a situation in which they face such obstacles as render their journey impossible to make. The names of all these members will be entered in a separate list.

- xii. As for those who came here for the sake of Allah, enduring the difficulties of the journey, to attend the *Jalsa* which was held on 27th December, 1891 for religious consultations, may Allah grant them the best reward, and may they be rewarded for each step of theirs which they took for the sake of Allah.

When the days of next *Jalsa* drew near, the Promised Messiah (peace be upon him) published again an announcement on 7th December 1892, in which he said;

- A *Jalsa* of my beloved and sincere followers will be held at Qadian on 27th December 1892. Its main aim is that every sincere member may have the opportunity of getting, directly from me, religious benefits, and he becomes well informed, and he further progresses in his spiritual knowledge by the grace and help of God.
- And then there is a further benefit of *Jalsa*, viz., brothers in faith will, by meeting each other, increase their knowledge of each other and consequently brotherhood of the Community will be strengthened.
- One of the objects of this *Jalsa* is that useful proposals will be made and discussed with regard to the religious and spiritual welfare of Europe and America, for, it is now an established fact that good natured people of Europe and America are getting ready to accept Islam, and they (that is those who are ready to

accept Islam) feel terrified because Muslims are suffering from religious dissension and division.

- So it is mandatory for everyone who can afford the expenses of the journey to attend the *Jalsa* which consists of several blessed advantages. Do not care about minor worries or losses in the way of Allah and that of His Prophet. Allah rewards the sincere ones for every step they take in His way; no effort or hardship in His way is wasted.
- Do not think that this *Jalsa* (of ours) is like ordinary human gatherings. The institution of *Jalsa* is exclusively founded on defending the Truth and establishing the supremacy of the Word of Islam and making it (Islam) prevail over all other religions and ideologies. God Himself has laid down the foundation stone of this Community with His own Hand. He has prepared nations for it that will soon join it, for this is the Work of the All-Powerful for Whom nothing is impossible to achieve.
- Shortly the time will come, nay, it is well nigh, when no sign of naturalism will remain in this religion or that of its opponents who discard nature absolutely and are devoted to superstitions. Nor will remain those who reject miracles, nor those who contaminate (Islam) with traditions, which are absurd, baseless and contrary to the Quran. And Allah will establish for this Ummat-e-Wusta a middle way on earth – the same way which the Quran brought, the same way which the Holy Prophet (peace and blessings of Allah be on him) taught his *Sahaba*, the same guidance which the Siddique, Shaheed and Salih had been getting right from the beginning. This will happen. Definitely this will happen. Those who have ears to hear should hear. Blessed are those who are shown the right path.
- At the end of this announcement he wrote: “I conclude with prayers that may Allah be with those who would take up the journey for the *Jalsa*, held for the sake of Allah. May Allah grant them tremendous reward, have mercy on them, relieve them of difficulties and anxiety,

and remove their grief and sorrows. May He release them from their troubles and open for them the way to obtain their aims, and resurrect them on the Last Day among His servants who are blessed with His favor and mercy, and may He be their Khalifa after them till the end of their journey (That is may God look after their homes in their absence). O God the Praiseworthy, the Bounteous, the Merciful and the remover of all difficulties, accept all these supplications and grant us dominance over our opponents with clear signs, for, all power and strength lies with You. *Ameen*.

Therefore, in the light of the sayings of the Promised Messiah (peace be on him) our *Jalsa* is a means of mutual introduction; a means to enhancing mutual love; a means of increasing the knowledge of the participants through the learned discourses they will listen to in the *Jalsa*. This will widen their religious knowledge. This is an occasion of supplications for the betterment of Humanity, which is facing many dangers – physical as well as spiritual. Physical annihilation is looming large. Deviation from the right path, transgressions of all types and excesses have destroyed the soul. Man and Humanity need our prayers the most. Prayers are needed as well for the dead and for the living. It is an occasion to pray for our people, and an occasion to pray for the betterment and guidance of other nations. It is an occasion to pray for our personal needs and national necessities.

Every participant will get his share out of the Promised Messiah’s (peace be upon him) supplications that he offered for the participants of this *Jalsa* – which I have already read out to you. And, as the Promised Messiah (peace be upon him) said, there are even more spiritual benefits of this *Jalsa*, which could not be visualized at the time of its foundation, but which will go on emerging from time to time. I would like to repeat the following words of the Promised Messiah (a.s.):

Do not think that this *Jalsa* (of ours) is like ordinary human gatherings. The institution of *Jalsa* is exclusively founded on defending the Truth and establishing the supremacy of the

World of Islam and making it (Islam) prevail over all other religions and ideologies. God Himself has laid down the foundation stone of this Community with His own Hand. He has prepared nations for it that will soon join it, for this is the Work of the All-Powerful for Whom nothing is impossible to achieve.

The question is where are the nations whom God has prepared for the Community and who will join it soon? Which nations are meant here? Are, or are not nations living in Canada included in the statement of the Promised Messiah (a.s.)? If they are, as they must be, then are we not duty-bound to identify those nations and see to it that they join the Community? Is it not, then, the duty of the Jamaat Canada to take the message of Islam to them? When will the day arrive when we shall be able to witness these nations in our *Jalsa*? According to the saying of the Promised Messiah (a.s.), these nations will shortly join the Jamaat. How can that hour be brought closer? Are all these promises going to be fulfilled while we sit idle?

Allah says in the Holy Quran: "*Man will have nothing but what he strives for!*" He who tries, achieves. He who knocks, the door will be opened for him. To make the requisite effort for, and to give required time to, doing a task, whether the worldly or religious, are two necessary conditions without which no task can be accomplished. Our *Jalsa* demands that we support the Truth. Our *Jalsa* demands that we exalt the name of Islam. Our *Jalsa* demands full-fledged *Dawat ilallah* from us. When different nations accept Ahmadiyyat and participate in this *Jalsa* and we witness them in this *Jalsa*, then and only then, will we be in a position to claim that we have met this demand. By the grace of Allah, we have viewed such success in the *Jalsas* of some other countries. They succeeded within a few years by supplications and tremendous efforts to win Allah's grace. God favored them with sweet fruits in abundance.

It seems appropriate now to say a few words about our duties concerning *Da'wat ilallah*.

Addressing the Holy Prophet (peace and blessings of Allah be on him) Allah says in the Holy

Quran:

O Messenger, convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His message. Moreover, Allah will protect thee from men. Surely, Allah guides not the disbelieving people. (5:86)

What was obligatory upon the Holy Prophet (peace and blessings of Allah be on him) is obligatory upon us. Referring to this verse, Hazrat Khalifatul Masih IV says:

Preaching is not like a voluntary subscription. It is not a supererogatory act that even without its performance your spiritual personality will be complete. *Da'wat ilallah* is an obligation. And Allah commands to fulfill it so emphatically that addressing the Holy Prophet (peace and blessing of Allah be on him) He says: "*If you don't call people to Allah, you will let the prophethood go to waste.*" His Ummat is also accountable for it. Every one of us is accountable.

Again he says:

We can dispel our suffering only through *Da'wat ilallah*. This is not like voluntary *chanda* (subscription) which even if it is not paid, it matters little. Nay, it is obligatory. Its execution is a must. Merely saying that we are influencing people through out good conduct and not participating in *Da'wat ilallah* is not in order. This is an excuse for cowardice and a way to evade. (*Friday Sermon, 17th July 1985*)

The example of the Holy Prophet (peace and blessings of Allah be upon him) is before us. The Holy Prophet (peace and blessings of Allah be upon him) preached to his friends, relatives, tribes and kings. He preached in his town and in other towns as well. When he went to Taif, the citizens set hooligans on him and as a result he was soaked with his own blood. Going to Khyber, he said to Hazrat Ali (peace be upon him):

By God, if Allah guides even a single person through you, this is better for you than to have red camels.

Preaching needs patience. You know that very few people accepted Islam during thirteen years of Meccan period. Nevertheless, during this period the Prophet (peace and blessings of Allah be upon him) faced maximum difficulties. However, these difficulties bore fruit at Medina.

About *Da'wat ilallah*, the Promised Messiah (peace be upon him) says:

If I could, I would go from door to door like beggars so as to spread the true religion of Allah and thus save people from *shirk* (polytheism and idolatry) and *kufir* (unbelief) which are destroying them and which are rampant throughout the world – and would finish my life in preaching even if I were killed in this cause. (*Malfoozat Vol. 3, p. 39*)

Again he says:

Although the matter will be decided through supplications, yet it does not mean that the arguments should be abandoned. (*Malfoozat Vol. 6*)

For religious arguments, religious knowledge is a must. Therefore, if you want to become a true *Dai ilallah*, you must increase your religious knowledge. Read the Holy Quran and study the books of the Promised Messiah (a.s.). The purpose of the speeches at *Jalsa Salana*, too, is to increase your religious knowledge. Listen to them carefully and remember the main points. Continue to increase your religious knowledge when you go back home, so that you may be armed with arguments and be able to talk with confidence to those whom you want to preach.

Religious knowledge is one of the things, which the Promised Messiah (a.s.) regarded as necessary for the victory of Ahmadiyyat. He says:

The weapons for our dominance are: asking forgiveness from God, repentance, religious knowledge, having regard for the glory of God and praying five times daily. Prayer (*Salat*) is a key to acceptance of supplications. When you pray, do not neglect to supplicate therein. Shun every evil with respect to rights of God and rights of men. (*Malfoozat Vol. 5, p. 303*)

Some friends seem to suffer from confusion when they complain that because their knowledge is meager, they cannot preach. However, the concern of theirs is misplaced. If they have some knowledge, however little it may be, they can always increase it but this should not stop them from preaching. There is no one in the world who can justifiably claim to have complete knowledge of a thing. However, I assure you that if you start *Da'wat Ilallah* and you put your trust in Allah, you are sure to get Allah's help. When your knowledge fails you, God's help will come to assist you.

The least that the Khulafa of the Jamaat have been demanding from an Ahmadi is that every Ahmadi should make at least one Ahmadi a year.

Hazrat Khalifatul Masih II (peace be upon him) said;

Every Ahmadi should pledge that he will make at least one new Ahmadi in one year thus Jamaat will swell to two fold within a year (*Al-Fazl*, 15 Feb. 1929)

Speaking on the subject, Hazrat Khalifatul Masih IV said in one of his Friday sermons:

Rapid changes are going to take place in the whole world and we have not been able to make the required preparations for it. Every Ahmadi whom my words reach, he should become his own supervisor and pledge before Allah that he will bring one new convert to the Jamaat every year. (*Al-Fazl*, June 5, 1985)

By the grace of Allah, most of the Jama'ats in the world have responded positively to the guidance of Khalifatul Masih that every Ahmadi should every year bring at least one new Ahmadi to join the Jamaat and these Jama'ats have been successful in achieving twofold *Bai'ats* every year. Every year an announcement is made about it at the U.K. *Jalsa Salana*. I hope, *Insha Allah*, this year too you will hear such glad news on the eve of *Jalsa Salana*. O Allah grant us more, and yet more.

Indifference to *Da'wat ilallah*, moreover, makes us suffer for a great loss. Warning about this, Hazrat Khalifatul Masih IV said:

It is a fact that a Jamaat which forgets the

obligation of making others to join it through preaching, it loses even its children who it previously had, and its standard of excellence starts falling in every respect. (*Friday Sermon*, 25 July 1987)

Five Branches Of The Task Of Propagation Of Islam

In 1891, when the Founder of Ahmadiyya Jamaat claimed to be the Promised Messiah (peace be upon him), he published his claim in his work, *Fateh Islam* and gave the Muslim Ummah glad tidings of the victory of Islam. He said:

Islam will witness again the day of the freshness and light which it had witnessed in the past. And the Sun will rise in full glory even as it had risen before. (*Fateh Islam*)

Then he wrote that the task of supporting truth and spreading Islam entrusted to him by Allah had five branches:

1. Publication of books
2. Issuing announcements (Hand bills)
3. Boarding and lodging arrangements for visitors coming to him in search of Truth and for other purposes.
4. Arrangements for writing letters, which are sent to the seekers after Truth and the opponents.
5. Arrangements for those who initiate into the Jamaat, *i.e.* the setup of the Jamaat.

He said that Allah had established this fifth branch *i.e.* the Jamaat through His special Revelation. Allah said: He, who swears allegiance to you, indeed swears allegiance to Allah and not to you.

Having mentioned these five branches, he said:

This is a set up of five types which Allah has established by His own Hand. Although a cursory observer will think the category of publishing books to be indispensable and other categories unimportant and needless, yet in the sight of Allah all these are indispensable. The reformation He has intended to bring about cannot be achieved without applying all these

five ways. (*Fateh Islam*)

Third Branch

The third branch of this heavenly system is concerned with the visitors and those traveling in search of truth and those arriving for various other purposes. The arrangements for the guests arriving during the year and on the eve of *Jalsa Salana* are related to this third branch. This branch has the same importance as the remaining four branches. This branch has also made the Jamaat well knit. This is the basis of Jamaat's life. Those Ahmadis who cannot participate in the *Jalsa* feel that there is something deficient, something missing in their lives. By attending the *Jalsa Salana* they feel to get a new life. Allah says in the Holy Quran:

O ye who believe! Respond to Allah and His Messenger when he calls you that He may give you life. (8:25)

Hence, we participate in our *Jalsa Salana* to listen to what Allah and His Messenger say and to get a new spiritual life. We should fully benefit from the *Jalsa*. When after *Jalsa* we leave for our homes a new determination to do good should have been born in ourselves and our spiritual level should have been higher than it was at our arrival for *Jalsa*.

Arrangement For Boarding and Lodging of Guests

As has earlier been mentioned the Promised Messiah (peace be upon him) received the first revelation of his commission in 1882 and shortly after that it was revealed to him: "*Extend your houses*", which hinted that very soon guests would start arriving for whom the then existing arrangements for their lodging would be insufficient, so he should build an extension to his house. Hazrat Mian Abdullah Sanauri (peace be upon him), an old *Sahabi*, narrates:

When Huzoor got the revelation: "*extend your house*", Huzoor said to me, 'We do not have money to build houses. We comply with this command of Allah by building two or three huts'. So Huzoor advised me to go to Hakeem Muhammad Shareef at Amritsar who was Huzoor's old friend and Huzoor used to stay at

his place. I was instructed to bring material for huts through Hakim Sahib. So I went and brought the material for the huts through him, and Huzoor got constructed three huts in his house. These huts remained there for several years then broke down to pieces. (*Seeratul Mahdi Vol. 1*)

Initially the guests used to stay at Huzoor's house and he himself used to entertain them. Receiving guests, providing them with lodging, arranging bedding for them, bringing food and taking care of their other needs was all done by him personally. When in 1884 he married Hazrat Amma Jan (peace be upon her), she joined him in all these arrangements of entertaining the guests. She became his great helper and nicely bore the major part of the burden of the responsibilities concerning the entertainment of the guests. In the early days, the guests used to be very few. But after the revelation guests started arriving regularly and in increasing numbers. Extension of the house started with the huts, later mud houses were built which were followed by those made of baked bricks and ultimately big buildings have taken their place. Initially the guests used to stay at the Promised Messiah's (peace be upon him) house. Then a separate guesthouse was built. However, this putting up of buildings started very late after his claim to be the Promised Messiah (peace be upon him). Before that Huzoor's house was the guesthouse.

He received the revelation of his commission in 1882, and claimed to be the Promised Messiah (peace be upon him) at the turn of 1890. About this period he says in his work "*Fateh Islam*":

Accordingly more than sixty thousand guests might have come in seven years.

It means that an average number of guests who visited Qadian during that period was about 20 to 25 a day. Moreover, the necessities of life were scarce in the small village of Qadian; to get them one had to go to big cities. Entertaining such a big number of guests was not an easy job.

Hazrat Sahibzada Mirza Bashir Ahmad Sahib (peace be upon him), writing in his book; "*Silsilah*

Ahmadiya" about the Promised Messiah's (peace be upon him) entertaining of guests, says:

Hazrat Masih Mau'ood (peace be upon him) was very hospitable by nature. Those who arrived at Qadian on *Jalsa*, or other occasions, may be Ahmadis or non-Ahmadis, but they enjoyed full share of his hospitality. He was very keen for their comfort. He did not believe in formalities. He met every guest as one of his dear and near ones and was pleased to serve and entertain him. Those who joined the Community in the beginning, narrate that when a guest arrived, he met him with a smiling face, shook hands with him, asked about his welfare, respectfully asked him to be seated. If it was summer, he served him with cold drinks, and in winter brought tea for him; arranged for his lodging and called the workers of the guesthouse and advised them that the guest should not face any inconvenience. One old *Sahabi* who was of low status in worldly terms, narrated to me, (the writer of the book), 'When I came to Qadian in the beginning, it was summer season. The Promised Messiah, as was his nature, met me with great love and affection, and prepared sherbet for me with his own hands. Then he called the manager of the Guest House and advised him take care of my comfort. He also asked me repeatedly that I should demand frankly, whatever I needed. My next visit was in winter. Reaching Qadian, I said prayer, took meals and went to bed for sleeping in a room of the Guest House. When the greater of the night had passed, somebody gently knocked at my door. I got up and opened the door and found the Promised Messiah standing there holding a hurricane lamp in one hand and a bowl in the other. He looked at me and said smiling, "Just now I got some milk from somewhere. I decided to bring it to you, for, I thought perhaps you are used to taking milk at night. That *Sahabi* says that he felt highly embarrassed, but the Promised Messiah said, "Excuse me for giving you the trouble to wake you up at this late hour". By this ordinary incident, you can guess to some extent his

excellent sense of hospitality.

Jalsa Set Up

I do not at the moment intend to describe or elaborate on the setup of *Jalsa*. I would only like to say that, as far as I understand the setup of *Jalsa* is concerned, the Promised Messiah's (peace be upon him) three revelations encompass this setup and include the entire *Jalsa* and its exigencies. The first revelation is:

Extend your house

In this revelation, every Jamaat, for all times to come, has been instructed to go on extending the housing capacity. The Promised Messiah (peace be upon him) was the first one to implement it. Now the Jama'ats of the entire world are continuously implementing it. Moreover, in every country, the Jamaat has noticed that you may extend the housing capacity to any extent, it will ultimately prove to be insufficient, and more extension will be required. The second very important and basic revelation of the Promised Messiah (a.s.) that was received by him in the early days concerning *Jalsa Salana* is:

Turn not away from Allah's creatures and be not averse to men.

This was also revealed in 1882. In *Braheen-I-Ahmadiyya*, this revelation has found its place along with the revelation of his commission. At the time when perhaps two or three person were found in his audience, Allah, addressing the Promised Messiah (peace be upon him), said:

Be not averse to men seeing them arriving in great numbers and be not tired of them. receive them courteously with a smiling face.

After writing this prophecy in his work *Siraj-e-Muneer*, (1899) the Promised Messiah (a.s.) says:

In this prophecy Allah categorically says that a day is bound to come when people desirous of meeting you will flock around you in their multitude. They will come to you in such great numbers that it will be difficult for each and everyone of them to meet you personally. So when the day comes do not show any sign of grief and boredom and do not get tired of

meeting people. Praise belongs to Allah, how glorious is the prophecy! It was made seventeen years ago when I used to have perhaps not more than two or three persons in my company – and that only occasionally. How manifestly this proves that Allah is the Knower of the unseen.

In this revelation, there is a great guidance for the entire Jamaat and organizers of the *Jalsa* that a large number of guests will come. You will have to meet them, receive them, ask them about their welfare, and provide them with boarding, lodging, and all their needs. Do not lose courage to face the multitude, nor be averse to them; do not be tired of them. Face every one of them cheerfully, politely and treat him nicely, for he is Allah's guest, the Promised Messiah's guest, who has responded to the call of Allah and the Promised Messiah (a.s.) and provide him with maximum comfort within your reach. You will surely be rewarded for this.

To elaborate on the point and to enhance the faith, I would like to relate two incidents of the time of the Promised Messiah (peace be upon him). These two incidents guide us regarding how we should serve our guests.

1. Hazrat Munshi Zafar Ahmad (peace be upon him) narrates:

Once two persons from Manipur, Assam, came to Qadian. Arriving at the guesthouse, they asked the servants to offload their bedding from the cart, bring them the baggage and provide them with the bedstead. The servants replied, 'off-load the luggage yourselves; the bedsteads you will be getting.' Both the guests were annoyed at that and immediately boarded the horse-cart and left. I mentioned this to Maulvi Abdul Kareem who remarked, 'Let these hasty people go!'

When Huzoor happened to know this, he, in a great hurry – until wearing shoes became inconvenient – followed them with rapid strides. A few servants were also with him; I was also accompanying him. Huzoor caught the cart near the canal. When they saw Huzoor coming, they came down from the cart. Huzoor asked them

to come back. He expressed to them his deep grief for their going away. So they returned. Huzoor asked them to be seated in the cart and said, "I will walk by the cart". However they felt embarrassed and did not ride. When they reached the Guest House, Huzoor stretched his hands to pick their bedding, but the servants off-loaded them. Immediately Huzoor ordered for two 'Nawari Palangs' i.e. two comfortable wide bedsteads. Mattresses were put on them and the beds were made ready. Then he asked them what they would like to have for meals. Then he suggested rice, as that was their main food. At night, he asked them if they would like to have milk. In short, he provided them with all their needs. He remained there until the food was brought. After that Huzoor said, 'A person who comes from afar, put up with troubles and difficulties of the journey and on reaching here he thinks that he has arrived at the destination. If having reached here he faces the same trouble, it will discourage him. Our friends should take care of this. It was his practice that during their stay he daily sat with them for an hour or two and spoke to them *etc.* In the morning when the time of their departure came, Huzoor ordered for two tumblers of milk for them and asked them to drink. Then he went along with them up to the canal to see them off. Repeatedly, on the way he asked them to ride in the cart as they were the travelers, but they did not ride. On reaching the Canal, he made them seated in the cart and came back (*Al-Hakam* 21 April, 1934)

2. Hazrat Munshi Zafar Ahmad (peace be upon him) has also narrated a second incident. He says:

Once at *Jalsa Salana*, several persons came without any winter rugs. Somebody, namely Nabi Bakhsh, the Lambardar of Batala, started bringing quilts and mattresses from inside Huzoor's house and distributed them among the guests. When I went to Huzoor after Isha prayer, I found him sitting with his hands pressed in the armpits. One of his sons – I think it was Khalifatul-Masih II, was lying by him

covered with a garment made of camel skin. I came to know that he gave for the guests even his own mattress and quilt on demand. I said to Huzoor, "No rug has been left with you; and it is too cold!" Huzoor said, "Guests must not face any difficulty. As for me, well, the night will ultimately pass." I came down and scolded Nabi Bakhsh the Lambardar for taking away even Huzoor's bedding. He felt ashamed and said, "But how can I get it back from the person whom I have already given it? Then I personally asked Mufti Fazl-ur-Rehman or someone else – I do not remember now who – for the bedding and took it upstairs. However, Huzoor advised me to give it to someone else saying, "I too often, am unable to sleep". I urged a lot but he did not accept and said, 'Give it to some guest'. So I brought it back'.

These two incidents do not need any elaboration. The Promised Messiah (peace be on him) had been commanded by Allah to receive guests wholeheartedly without feeling tired of them, to fulfill their needs without feeling averse to them, to respect them, to encourage them. These two incidents amply show how Huzoor responded to Allah's command concerning the guests.

He received the third revelation about *Jalsa* and its management, in 1907 during the days of *Jalsa*. This was the last *Jalsa* held in his lifetime. This revelation is related to an incident. It so happened that one evening some guests could not get food and they went to sleep without meals. Before midnight it was revealed to the Promised Messiah (a.s.):

O Prophet, feed the hungry and the distressed.

Consequently, Huzoor roused the workers of the Guest-House from sleep and advised them to prepare food. He sent men to all the places where guests were staying to locate those who had not got food, and fed them all at about midnight. It appears from the narration that at the most 4 or 5 guests had not taken their meals. In this way, Allah has established three basic principles through His revelations, for the management of the *Jalsa* and looking after the guests:

1. Go on expanding lodging capacity.
2. Be not tired of the guests, seeing them arriving in great numbers. Meet them whole-heartedly and serve them smilingly.
3. None should remain hungry.

These three principles actually contain all the guidance required for the management of *Jalsa*. There is no need to mention all the departments of the organization of *Jalsa* separately. You are seeing these departments actually working before you.

***Jalsa Salana*, A Means Of Establishing One Ummah (One Community)**

The aim of the Promised Messiah's (a.s.) advent was to turn the entire world into one community, have one God, one Prophet, one faith and one norm of practice – a Community whose members are bound together by an unbreakable chain of brotherhood, love and selflessness. In shaping this International Brotherhood and building it up, our *Jalsa Salana* is playing a basic role. To elaborate further on this aspect of *Jalsa*, I quote two excerpts from Hazrat Khalifatul Masih's opening speeches of *Jalsa Salana* of 1994 and 1995;

7. Holding of *Jalsa* is a must for strengthening the International Brotherhood, and setting up and establishing international standard of morality. The Jamaat, in the capacity of Jamaat Ahmadiyya, upholds Islamic conduct. Moreover, this very conduct in fact is making your identity and would continue to make it. This is the very conduct by making prominent the identity of which you will create International Brotherhood. Without this conduct, International Brotherhood remains an impossibility. In building up this conduct and making its identity prominent, *Jalsa Salanas* of International Jamaat Ahmadiyya play a very crucial role. And as *Majlis Shura* in its own area becomes the representative and helper of *Khilafat*, so these *Jalsas* prove helpful in establishing and strengthening *Khilafat* and making its benefits prevail in general. (*Al-Fazl*, London, 12-18 Aug. 1994, pp. 7-8)
2. The International Organization, called United

Nations, is a collection of the split hearts tied together artificially – and nothing more. Not a single nation of this organization is adorned with feelings of selflessness and there is not a single nation that has joined this International Organization with the intention of selfless service to mankind.... If you join in the name of Allah, it is you who will create a United Nation – a United Nation belonging to Muhammad (peace and blessings of Allah be on him) and Allah – which will dominate the world. It will tie all the hearts together and unite all as a single entity. All the nations will drink out of this single spring to their satisfaction. May those days dawn upon us soon. We have to make preparations for that. We have been assigned to do this job. Recognize your worth. Give attention to what is expected of you. No one else will come to the World to fulfill these expectation.” (*Excerpt from Opening Speech, Jalsa Salana U.K. 1995 28th July 1995*)

In the end, I would in the words of the Promised Messiah (a.s.), like to remind you once again that “Do not think that this *Jalsa* (of ours) is like ordinary human gatherings.” This *Jalsa* is an occasion of increasing your knowledge. This *Jalsa* is an occasion of getting more training. This *Jalsa* is an occasion of sharing the benefits of the Promised Messiah's (a.s.) supplications that he offered to Allah for the sake of the participants of the *Jalsa* and which I have already quoted to you in the beginning. What else is needed after this supplication of his: “All those who arrived at this *Jalsa* taking the trouble for the sake of Allah, may Allah give them the best reward, and give them reward for each and every step of theirs. *Ameen thumma Ameen.*”

More than anything else, this *Jalsa* is an occasion of supplications.

- For the world, for humanity, for the Muslim Umma, for the oppressed Muslims, for the guidance of mankind, for accomplishing the tremendous task of making Islam prevail over all other religions and beliefs.
- For the Imam of the Jamaat, for the martyrs of

- Ahmadiyyat and their relatives whom they have left behind.
- For the release of the *Aseeran-I-Rah-I-Maula*, who without any fault of theirs, out of injustice, are suffering misery of being jailed for Allah's pleasure, for the sake of the Jamaat only because they believed in the Promised Messiah (peace be upon him).
 - For the needy, for the indisposed, for the poverty-stricken and for all those who face problems and difficulties in their lives.
 - For the success of the 24th *Jalsa Salana* of the Canada Jamaat.
 - Your greatest prayer should however, be that may Allah accept the supplications of the Holy Prophet (peace and blessings of Allah be on him) and those of the Promised Messiah (peace be upon him); and that may He as well accept the supplications of all the prophets, righteous persons, and saints who have been appearing in different times and places. *Ameen*.

From the desk of M. M. Ahmad, Ameer Jamaat, USA

INTERNATIONAL JALSA SALANA

I enclose herewith a copy of the letter indicating the circumstances under which the International *Jalsa Salana* cannot this year be held in the UK. But will be held in Mannheim, Germany on Friday August 24 to Sunday August 26, 2001. This is for the information and guidance of All Jamaat Members.

The Amir/Missionary-in-Charge/Jamaat President USA

Dear Brother,

Assalamo Alaikum wa rahmatullah wa barakatuhu!

The Amir Sahib UK has informed that, both the local authorities and the Chief of Police of Surrey have strongly recommended that we should not hold the *Jalsa Salana UK* on the scheduled dates due to the increasing risk of Foot and Mouth disease in the countryside of Tilford Surrey. In view of these circumstances the Jamaat UK tried its best to find a suitable alternative site but could not find such a site and regretted that they could not hold the *Jalsa Salana* in the UK.

In view of this situation Hazrat Khalifatul Masih IV has very graciously accepted the

invitation from Amir Sahib Germany and as a result the *International Jalsa Salana* shall *Inshallah* be held in Mannheim, Germany, on Friday 24th August 2001 to Sunday 26th August 2001. A full detailed program along with instructions and invitation letters to enable those who intend to attend, obtain the visas from the Germany Embassy shall be issued by the Jamaat in Germany in due course (*Inshallah*). Allah be with you.

Wassalam,

Yours sincerely

Abdul Majid Tahir

ADDITIONAL WAKILUT TABSHIR

53rd JALSA SALANA, USA
JUNE 22 - 24, 2001
BAITUR RAHMAN MOSQUE
15000 Good Hope Road, Silver Spring, Maryland

PROGRAM

FRIDAY, JUNE 22, 2001

2:30 PM **Salat-ul-Juma and Salat-ul-Asr**

OPENING SESSION (Combined for Men and Women)

Presided Over by Sahibzada M. M. Ahmad Sahib, Amir USA Jamaat

4:30 PM *Talawat* — Hafiz Mubarak Odunubi Kukoi (Chicago)
Translation — Murid A. Zafar (Charlotte)

4:45 PM *Poem* — Rashid Ahmad Bhatti (Philadelphia)
Translation — Tariq Sharif (New Jersey)

5:00 PM *Opening Address* — Sahibzada M. M. Ahmad, Amir USA Jamaat

5:30 PM *Allah, the Rabb and the Rahmaan* — Dr. Khalil M. Malik (Philadelphia)

5:55 PM *The Holy Prophet Muhammad^ﷺ, The Greatest Dae Ilallah.*
— Sayed Waseem Ahmad (L. A. East)

6:20 PM *Poem* — Mohammad Dawood Munir (Houston)
Translation — Dr. Abdul Yusef Lateef (Boston)

6:30 PM *Promotion of Islamic Cultural Customs in the Western Societies.*
— Maulana Inamul Haq Kausar (L.A)

6:55 PM Announcements

7:30 PM Dinner

8:45 PM *Salatul Maghrib and Isha*

SATURDAY, JUNE 23, 2001

3:45 AM *Tahajjud*

4:15 AM *Salatul Fajr*

4:30 AM *Dars* — Mualana Muhammad Zafrullah Hanjra

8:30 AM Breakfast

SATURDAY MORNING SESSION

Presided over by Dr. Ahsanullah Zafar Sahib, Naib Amir, USA

- 10:00 AM** *Talawat* — Hafiz Sami Ullah Chaudhary (N. New Jersey)
Translation — Ataul Jalal Nurud Din (Milwaukee)
- 10:15 AM** *Poem* — Tahir Atta Khokhar (Rochester, NY)
Translation — Ahmad Qawi (Zion)
- 10:30 AM** *Islam and Excellence in Education* — Usman Ahmad (St. Louis)
- 11:00 AM** (میں دین کو دنیا پر مقدم رکھوں گا)
Faith Above Worldly Affairs — Musa Asad (Maryland)
- 11:30 AM** *Poem* — Muhammad Ahmad (Maryland)
Translation — Saleem Abdul Muhaimin (York)
- 11:45 AM** *Love and Obedience for Nizam-e-Khilafat*
— Alhaj Dhul Waqar Yaqub (Milwaukee)
- 12:15 PM** Announcements
- 1:00 PM** Lunch
- 2:30 PM** *Salat-ul-Zuhar and Asar*

AFTERNOON SESSION

Presided over by Munir Hamid Sahib, Naib Amir, USA

- 3:00 PM** *Talawat* and Translation — Abid Haneef (Boston)
- 3:15 PM** *Poem* — Athar Bashir Malik (VA)
Translation — Ismail T. Kamara (Maryland)
- 3:30 PM** *Modern Scientific Advancements and Signs of Latter Days!*
— Dr. Kaleem Malik (Chicago)
- 4:00 PM** *Dawat Ilallah – Our Fundamental Obligation.*— Ali Murtaza (New York)
- 4:30 PM** *Poem* — Hameed Bhatti (York)
Translation — Bashir Asad (Maryland)
- 4:45 PM** *Building of Mosques Worldwide: An Ahmadiyya Priority!*
— Dr. Nasim Rehmatullah
- 5:15 PM** Announcements
- 5:30 PM** **Auxiliaries/Professional/Associations Meetings**
- 7:30 PM** Dinner
- 8:45 PM** *Salatul Maghrib and Isha*

LADIES SESSIONS

SATURDAY, JUNE 23, 2001

MORNING SESSION

Presided over by Dr. Shanaz Butt, Sadr, Lajna Imaillah – USA

- 10:00 AM *Talawat-e-Qur'an* — Nusrat Jahan Ahmad (Chicago)
Translation — Hajja Shukoora Nooriah (Washington DC)
- Poem* — Badar Khalid (Los Angeles - East)
Translation — Sister Aliyyah Ladd (St. Louis)
- 10:45 AM *Welcoming Comments* — Shanaz Butt
- 11:00 AM *Hazrat Khadija^{ra} – An Exemplary Role Model for Women of all Times*
— Dr. Sadiqa Mian (Boston)
- 11:20 AM *Hazrat Amma Jaan^{ra} – The Essences of Sacrifice in Ahmadiyyat*
— Syedda Tahira Siddiqah Nasir Begum Sahiba, Rabwah, Pakistan
- 11:40 AM *Poem* — Sister Jamila Hamid (Philadelphia)
- 11:50 AM *Instilling the Love of God in our Children*
— Amatur Rafiq Tahira, Sadr, Lajna Imaillah, Canada
- 12:10 PM *The Power of Prayer* — Sister Dhiya Bakr (Zion)
- 12:30 PM *Poem* — Nasirat, Brooklyn/SI Lajna
- 12:40 PM *Sisterhood in Islam* — Sister Nusrat Jahan Bashir (York/Harrisburg)
- 1:00 PM Concluding *Dua* and Lunch

AFTERNOON SESSION

- 3:00 PM *Talawat-e-Qur'an* — Mubarika Rajpoot (LA-West)
Translation — Sister Aisha Shaheed (Dayton)
- Poem* — Shameela and Farhana Ahmad (Virginia)
Translation — Shameela Ahmad
- 3:45 PM *Spiritual Light – A Source of Blessings for All Mankind*
— Zeba Malik (San Diego)
- 4:00 PM *Ahmadiyyat – A Turning Point in my Life* — Dr. Kaukob Kay (Boston)
- 4:15 PM *Poem* — Sister A. Muid Anderson (Georgia) and
Hajja Fatima Hanif Mahmood (New York)
- 4:30 PM *Modesty is part of our Faith* — Sabiha Syeda (Maryland)
- 4:45 PM *I Will Give Precedence to My Faith Over All Worldly Objects*
— Sister Aliya Latif (Central Jersey)
- 5:00 PM *Poem* — Nasirat, Central Region
- 5:10 PM Annual Prize Distribution
- 6:00 PM Concluding *Dua*

SATURDAY EVENING SESSION

- 9:00 PM** *Welcome to the New Ahmadis* — Coordinator: Nasir Mahmud Malik,
National Tarbiyyat Secretary
- 10:00 PM** End of the Evening Session

SUNDAY, JUNE 24, 2001

- 3:45 AM** *Tahajjud*
- 4:15 AM** *Salatul Fajr*
- 4:30 AM** *Dars* — Maulana Irshad Ahmad Malhi
- 8:30 AM** Breakfast

FINAL SESSION (Combined for Men and Women)

Presided over by **Sahibzada M. M. Ahmad Sahib, Amir USA Jamaat**

- 10:00 AM** *Talawat* — Dr. Naeem Ullah (Philadelphia)
Translation — Jalal-ud-Din Abdul Lateef (New Jersey)
- 10:15 AM** *Poem* — Maulana Zafar Ahmad Sarwar
Translation — Nasirullah Ahmad (Milwaukee)
- 10:30 AM** *“Fundamentals of Islamic Family Life”* — Dr. Lutfur Rehman (TN)
- 11:00 AM** *Promised Messiah’s^{as} Love for the Holy Prophet^{aw}*
— Maulana Syed Shamshad A. Nasir
- 11:30 AM** *Bringing Up Muslim Children in an Un-Islamic Social Environment*
— Maulana Azher Haneef
- 12:00 PM** *Concluding Address and Dua* — Sahibzada M. M. Ahmad, Amir USA Jamaat
- 1:15 PM** Lunch
- 2:30 PM** *Salatul Zuhar and Asr*

Conclusion of Jalsa Salana 2001



REGISTRATION FORM

53rd Jalsa Salana, USA Jama'at
 June 22,23,24, 2001
 at Baitur Rahman Mosque, Maryland

MAILING ADDRESS: Nazim Registration, Jalsa Salana 2001
 15000 Good Hope Road
 Silver Spring, MD 20905
 Phone: 301-879-0110 Fax: 301-879-0115

- INSTRUCTIONS:**
1. All Jalsa participants must complete this form to register and obtain a registration card.
 2. Fill a separate form for each family. Make copies as needed.
 3. Please return completed forms by June 02, 2001.

I. Personal Information

a). Head of Family (HOF) Information.

Jama'at Name	
--------------	--

HOF Member Code	Last Name	First Name	Middle Name	*Tanzeem A/K/L

Address				
City and State	Zip Code	Phone		

b) List all members of your family participating in Jalsa.

Member Code	Last Name	First Name	*Tanzeem A/K/L/N/T/G/B	**Relationship to HOF

*Tanzeem Code: A=Ansar, K=Khudam, L=Lajna, N=Nasirat, T=Tifil, G=Girl Under 7, B=Boy under 7.
 **Relationship: H=Head of Family, W=Wife, S=Son, D=Daughter, F=Father, M=Mother, NG=Non-Ahmadi Guest, O=Other

II. Accommodation with a Family

Due to limited available Home Accommodation, it will be provided on first come first serve basis.

Do you want Jama'at to arrange for your accommodation with any family? Please circle one.

Yes No

If you have your own arrangements to stay with a certain family, please provide the following information about your host.

Host Name		Host Home Phone	
-----------	--	-----------------	--

III. Motel Accommodation

Please select your preferred Motel from the list provided and call the Motel before the specified deadline to make reservations. Motels have guaranteed discount rate for Jalsa participants if the reservations are made before the specified deadline.

You are responsible for making payments for Motel Accommodation on your own.

Essential details of the Motels are attached.

IV. Travel Information

Jama'at will provide transportation only from Baltimore Washington International Airport or Union Station to Masjid Baitur Rahman.

If you need transportation from Baltimore Washington International Airport or Union Station, please provide appropriate information below:

Travel Details	Arrival	Departure
Flight, Train or Bus Name and Number		
Date		
Time		

V. Please indicate any special needs or requests

--

VI. Registration verification by Jama'at President/Missionary

(Only Required For Those With No Membership Code)

Name		Jama'at	
Designation	PRESIDENT/MISSIONARY	Signature	

Hotel Information
Jalsa Salana 2001, USA Jama'at
June 22, 23, 24 2001
At Bait-ur-Rahman Masjid

Please make the reservation in any of these Hotels at negotiated rates for Jalsa Salana Before the Deadline.

Hotel Name Phone	No. of Rooms 1 King/2 DBL Beds	Rate per night	Reservation Code	Reservation CUT OFF DATE	Cancellation CUT OFF DATE	Driving Time to Mosque
Sheraton-College Park Beltsville, MD 301-937-4422	0/30	\$74.00 + TAX	MOL	05/30/2001	06/10/2001	25 Minutes
Quality Inn & Suites Laurel, MD 301-725-8800	6/44	\$68.00 + TAX	AHMADIYYA	06/01/2001	06/15/2001	20 Minutes
Fairfield Inn-Marriott Laurel, MD 301-498-8900	10/30	\$74.00 + TAX	AHMADIYYA	05/29/2001	06/18/2001	20 Minutes
Holiday Inn Silver Spring, MD 301-589-0800	25/25	\$89.00 + TAX	AHMADIYYA	06/05/2001	06/15/2001	20 Minutes
Knights Inn Laurel Laurel, MD 301-498-5553	20/35	\$62.00 + TAX	456	06/15/2001	06/15/2001	20 Minutes
Courtyard-Marriott Silver Spring, MD 301-680-8500 800-321-2211	30/20	\$89.00 + TAX	AHMADIYYA	06/01/2001	06/15/2001	15 Minutes
Best Western MD-INN Burtonsville, MD 301-776-5300	20/30	\$79.00 + TAX	AHMADIYYA	06/01/2001	06/15/2001	15 Minutes
Total Rooms	111/214					

Transportation between the hotel and Jalsa Gah will be provided only from Quality Inn and Fairfield Inn. We strongly urge those arriving

by air/bus/train reserve in these two hotels.

Breakfast is provided in Quality Inn and Fairfield Inn.

Coffee and Tea is provided in Knights Inn-Laurel



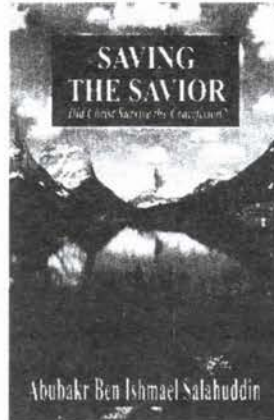
JALSA NOTICE: *Saving the Savior, Did Christ Survive the Crucifixion?* will be available at Jalsa Salana 2001. This book helps to appropriately usher in the New Millennium, continuing the work of Masih Maood, alaihe salaam, with renewed vigor and determination.

Saving the Savior is an outgrowth of the electronic book of the same name, as well as The Tomb of Jesus Christ Website, from which both books were birthed. The purpose of creating this book is to share information with a general audience, as well as preserve a record of the issue of Jesus in India after the crucifixion.

The website, the electronic book, and now the paperback book are various means used to achieve one purpose: spread the message of the Oneness of Allah. There is no other purpose, even if not explicitly stated in the book itself.

There will be a limited number of books available at Jalsa, the rest being left in storage. So please come to the Jammu Press table to get your copy before the books run out. But do not worry: If we run out of books at Jalsa and you don't get your copy, simply pick up a business card and mail your order in to Jammu Press (address on business card). We are not taking advance orders. Jazakamullah.

Saving the Savior: Did Christ Survive the Crucifixion?



Saving the Savior: Did Christ Survive the Crucifixion presents the explosive theory that Jesus survived the crucifixion, traveled across what was then known as Asia, took up residence in Kashmir, India, and lived to the age of 120 years. Thirty illustrations include original language documents—with English translations—that record the sojourn of Hazrat Isa (a.s.) after the crucifixion. *Saving the Savior* also identifies and examines five major groups of humanity that are engaged in an intense struggle over the identity of Isa. It also examines the philosophical issues surrounding this subject. It offers an intense and fascinating comparison between Eastern religion and philosophy on the one hand, and Western Christianity on the other.

Saving the Savior includes an entire chapter solely devoted to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. It was Hazrat Mirza Ghulam Ahmad, alaihe salaam, who first exposed the truth about Jesus to the entire world in his epoch-making and masterful book, *Masih Hindustein Mein*, translated into English as, *Jesus in India*.

Some other fascinating personalities that you will meet in *Saving the Savior* are: Rev. John Shelby Spong; Dr. Thomas Sheehan, Nicolas Notovitch; Dr. Fida Hassnain; Swami Abhedananda; Robert Funk, St. Irenaeus and many others.

What others say: "In 'Saving the Savior,' Mr. Salahuddin moves well beyond the realm of speculation, offering the reader (among other things) actual original language documents from the East that tell quite a different story about the man, Jesus Christ, than that told by the Church."—Dr. Fida Hassnain, former Director of Archives, Archaeology, Research and Museums for Kashmir, India.

Saving the Savior will be available at Jalsa Salana 2001

No. physical pages.....408

Jammu Press
P.O. Box 1959
Evanston, IL 60204-1959
www.jammupress.com
jammupress@yahoo.com

LAJNA MATTERS**JALSA SALANA U.S.A.****Masjid Bait-ur-Rahman, Maryland, June 22nd, 23rd, 24th, 2001****MAID SERVANTS OF ALLAH
HOW CAN YOU HELP?**

The Annual Jalsa Salana provides us with a unique opportunity to serve the guests of the Promised Messiah (a.s.). Please contribute towards the success of the first Jalsa Salana of the Millennium and submit your name to your local president as a VOLUNTEER for:

- ◇ Safaee (cleaning) ◇ Discipline
- ◇ Zafat (dining) ◇ Children's Tent

The National Sadr Sahiba also humbly requests all National Officers to serve as role models and be the first to volunteer (especially in cleaning duties). Please contact:

Nazima Hazri Nigrani, Mubarka Chaudari

Telephone: (570) 476-6529

or e-mail to: mubarkach@yahoo.com

HANDICRAFT COMPETITION*Handicraft/Exhibition Secretary-I*

The Handicraft exhibition will be inaugurated, InshaAllah, prior to JUMMA PRAYERS, on Friday, June 22nd, 2001

- ★ **COMPETITION ITEM:** Send in your best item for the competition (remember to indicate the actual cost with a label)
- ★ **ITEM DONATIONS FOR EXHIBITION / SALE:** An individual member or Chapter has the option to keep 25% of the profit margin and be reimbursed for materials OR donate 100% to National.
- ★ **SUBMISSION DEADLINE:** All items must be submitted before 11:00 AM Friday, June 22, 2001. Items will be judged before Jumma prayers. Send your completed items via Jamaat members traveling to the Headquarters Region and please give me prior notice.
- ★ **LEFTOVER ITEMS:** Will be displayed and sold at the East Coast Ijtema.

Jazak Allah -Amtul Rafey Khan

ATTENTION MOTHERS WITH YOUNG CHILDREN

Lajna (Ahmadiyya Muslim-Women Organization) USA will once again hold a separate program for young children in "The Children's Tent". Not only will the kids have an opportunity to learn and make new friends, YOU will have a chance to listen and benefit from the Jalsa proceedings. Planned activities include:

- ★ Concurrent children's program, which includes simple proceedings and speeches.

- ★ Lessons on Islam and Ahmadiyyat
- ★ Arts and Crafts
- ★ Field trips to the Mosque
- ★ Listen and discuss portions of the Jalsa

SPACE IS LIMITED. Be on the look out for registration information from Henna Sharif, Nazima Children's Tent, in the mail 'The Children's Tent was a wonderful experience. The kids really learned a lot. My son wished the Jalsa was for five days instead of three!' Rabia Chaundhry - Des Moines, IA.

Maulana Sheikh Mubarak Ahmad Passes Away

Inna Lillahi Wa Inna Ilaihi Raji'oon

Hazrat Maulana Sheikh Mubarak Ahmad Sahib, ex-Imam of London Mosque and ex-Amir and Missionary-In-Charge USA, passed away on Wednesday May 9th, 2001 at 1 AM.

Sheikh Mubarak Ahmad was born on October 10, 1910 in Shujabad, District Multan, Pakistan, graduated with Honors in Arabic from the University of Punjab in 1931, and completed his religious studies and training as a Missionary in 1933 at the Ahmadiyya Seminary, Qadian, India.

From 1934 to 1962, he served as Missionary-In-Charge of the Ahmadiyya Muslim Missions in East Africa, and established Ahmadiyya Muslim Outreach Center in Kenya, Tanzania and Uganda. During this period, Ahmadiyya Mosques were constructed in several East African cities. He translated several Islamic religious books into Swahili; his most memorable achievement being the translation of the Holy Quran into Swahili.

From 1962 to 1979, he served in various administrative capacities at the Ahmadiyya Jama'at's International Headquarters, Rabwah, Pakistan. His assignments included the offices of Additional Nazir Islaho Irshad, Secretary of Fazal-i-Umar Foundation and Secretary Hadiqatul Mubasherin.

In November of 1983, he came to Washington, D.C., and worked as the Amir and Missionary-In-Charge of the Ahmadiyya Muslim Jamaat in the United States until 1991.

In the history of Ahmadiyya Jama'at USA, we will never forget how he appeared before an Executive Committee of the Jama'at and made an eloquent and moving speech on selfless service, brotherly love and sacrifice.

During that meeting, he took one list of Ahmadis from the African Americans and a second from Indo-Pakistani background. He then called off the names in twos—one from each Community and joined them together in brotherly bond. He only requested them that they stay together in all moments of joy and sorrow.

It was an emotional experience that left us breathless. Those of us who witnessed and experienced this moment will never forget it. Let us also remember the lasting message that those moments imparted. Let us continue to love and cherish not only the brothers who were joined together during that moment, but all Ahmadis from the many diverse backgrounds and origins.

Sheikh Mubarak Ahmad was a noted author and lecturer. He retired from the active duties of the Ahmadiyya Jama'at, yet in his retirement, he continued to involve himself in valuable literary works. He has translated *Rayathas-Salihin*, (a book of ahadith) and *The Words of Wisdom and Purification* into Swahili.

May Allah, the Almighty, grant him an elevated station in *Jannatul Firdous* and may He give solace to his wife, Safia Begum, and all the loved ones he left behind. *Amin*.



SHEIKH MUBARAK AHMAD SAHIB

THE 18TH SHURA OF THE US JAMA'ATS HELD IN AN ATMOSPHERE OF PRAYERS AND FRUITFUL DISCUSSIONS

(A Report by Syed Sajid Ahmad, Boise ID)

The 18th *Majlis Shura* of the United States was successfully held at the Baitur-Rahman Mosque in the suburbs of the US capital. Shaibzada M.M. Ahmad, Amir of the U.S. Jama'ats, presided over all the sessions of the *Shura*.

The opening session started after *Jumu'ah* Prayers and lunch. After *Talawat* of verses from the Holy Qur'an by Maulana Zafar Sarwar, the Amir led members in *Du'a*. The Amir, in his opening address elaborated the importance of the *Shura*.

He declared *Tabligh*, *Tarbiyyat* and finance as the focal points of the *Shura*. Considering the *Tabligh* and *Tarbiyyat* situation of the Community, he stressed on the need to revisit these items in accordance with Qur'anic teachings. Besides these three main items, he brought forward the need to attend to the growing problem of marital disharmony and neglect of *pardah* (*hijab*).

He noted further, we also need to pay attention to the new Ahmadis. We need to regain the ones who drifted away and need to pay full attention to the integration of new converts into the Community.

Referring to various publications, he stressed upon the need for the training of children, and said that the nations cannot survive without raising children properly to carry the torch from one generation to the next. He referred to a poem written by Hazrat Khalifatul-Masih II, *radiyallhu 'anhu*, and brought to the attention of the delegates that the poem summarizes all pertinent training approaches. He directed *Majlis Khuddam-ul-Ahmadiyya* to publish the poem and distribute it widely.

He also brought to the attention of the delegates the prophecies of the Promised Messiah, *alaihissalam*, vouchsafed to him during 1901-03 period, particularly the prophecies from 1903, predicting the appearance of new elements towards the divinely destined goal. These prophecies were

revealed to him in response to his fervent and persistent prayers. Amir Sahib read out a number of these prophecies.

He told the members that a report on the persecution of Ahmadies in Pakistan had been reprinted and directed all the president to take copies with them.

He then advised the members to take part in the *Shura* in a dignified manner keeping its spirit and traditions in view.

Next, the minutes of the last *Shura* were confirmed by the delegates with a couple of spelling adjustment. Then the reports on the implementation of the decisions from the last *Shura* were discussed.

Next, the delegates discussed the activity reports by the national secretaries.

The audio/video secretary informed the members that additional dish providers had been identified to receive MTA programs. Their prices were similar to that of the current system. The newly introduced systems were available in the Audio/Video building for the delegates to view and acquaint themselves with them. He also informed delegates about the current audio/video activities, including the production of a new series, *See America*. Responding to a question, he also informed delegates that *alislam.org* was the only official Ahmadiyya Muslim site on the Internet. He told the delegates that the search function is being planned to be added soon to the site for the Holy Qur'an and Hadith. The audio QA's available on the site may not be available in text any time soon. Thousands of tapes were sent last year to support local access requirements of various Jama'ats. The interest in showing our programs on the local access channels has declined due to minimal response

Amir Sahib updated delegates on the efforts to start Ahmadiyya schools. A school in Milwaukee will start this year. Establishment of further schools

will depend on the success of, and lessons learned from, the Milwaukee school. Six Jama'ats responded to the first survey in this respect. In an effort to gather further info, only three Jama'ats were left. The formula used to select the final Jama'at to have a school put Milwaukee on top because of larger membership to draw students and support from. The school has been named the Tahir Ahmadiyya Elementary School.

Amir Sahib also informed the members that the number of conversions last year might have been affected by the absence of three *mubalighs* from the States for 3-4 months each. He hoped that the target would be improved by August. He said that *Tabligh* was the main priority of a *muballigh*. A *mubaligh* also plays the important role of motivating and inspiring the members. All members are required to participate in *Tabligh* activities. The advice given to *mubalighs* by Hazrat Khalifatul-Masih II, *radiyallahu anhu*, is being collected which will also help the *da'in ilallah*.

Amir Sahib mentioned a recent news item in the papers, which enumerated 1200 larger mosques in the US, 6 million Muslim youth, not less than 4 million, and predicted Islam to be the largest minority in the USA within the next ten years.

A delegate suggested that we should present beauty of Islam rather than talking against Christianity which annoys the Christians. We should present beauties of Islam and we should change our preaching style.

Amir Sahib commented that personal example is a positive factor in the matter of conversion. Observers ponder why is he so good and discover that because he comes from Islam.

Other suggestions with respect to *Tabligh* were: *Tabligh* needs stronger supervision. Good effort was made with respect to Messiah 2000, similar approach can be successful again. We should ask the *mubalighs* and Jama'ats who were able to achieve results what were the reasons for their success and then inform all Jama'ats to help them succeed using similar approach. We should understand African America, get educated in black

American history to understand them to be able to approach them adequately. It was proposed how many new converts we retain is a higher concern. We should start brotherhood system like the one was initiated by Shaikh Sahib. We can also start a monitoring system for the new converts.

Amir Sahib commented that both the training and retention of converts and new *bai'ats* are equally important.

The Amir Sahib mentioned that the latest count of the Ahmadis in the US is 10,600. He also elaborated on efforts to stop the persecution of Ahmadis in Pakistan. He mentioned the congressional hearings on persecution. Mr. Mujibur-Rahman came from Pakistan to present Ahmadiyya position. The presentation was posted on the web page. A delegation from the commission visited Pakistan and among other activities, spent one day in Rabwah, met five federal ministers, and declared the Pakistani legislation a violation of the UN charter. While at Rabwah, the delegation visited colleges, schools, and Ahmadiyya administrative offices. The report by the delegation is expected to be released in May.

Next, the proposals by Jama'ats which were not selected were presented with the comment that it did not mean that the appropriate suggestions from these will not implemented. It just means that their discussion was not deemed to be necessary.

Next, the General Secretary presented the proposals chosen for discussion at the *Shura*. The Financial Secretary presented the proposed budget.

In his comments, the Amir pointed out that the contributions for *Wasiyyat*, *Chanda am*, *Jalsa Salana*, and *Sadaqat*, all have increased. The budget has reached \$7.4 million, which is x35 increase during the last 50 years. At this rate, the budget is projected to reach 2.7 billion dollars in the next 50 years. The expenses are also increasing at a similar rate. Expenses on the maintenance of buildings need to be reduced. He mentioned the Jama'ats that are making special effort with respect to the collection of *Chanda*. He also mentioned that there were Jama'ats who failed to submit their

budgets. He also mentioned *tajnid* figures and enumerated the largest Jama'ats.

Next, four sub-committees were formed, *Tabligh*, *Tarbiyyat*, General and *Mal* with 20 to 22 members each to discuss the proposals chosen for discussion at the *Shura*. Delegates presented the names for subcommittee members. Amir Sahib appointed Chairs and Secretaries for all committees.

Subcommittees held their meetings after dinner and *Maghrib* and *Isha* Prayers and they also met in the morning of Saturday to complete their deliberations.

Second session started with the recitation of the Holy Qur'an by Maulana Shamshad a. Nasir, after lunch and *Zuhr* and *Asr* Prayers.

Various subcommittees presented their reports in turn. *Tabligh*, *tarbiyyat*, general, and *mal* reports were presented in that sequence and were discussed by the delegates not members of the respective committees.

Amir Sahib, during the discussions, elaborated on the need for good treatment of wives. He quoted the hadith, *khairukum khairukum li ahlihi* (best among you is the one who treats his family the best), and incidents from the life of the Promised Messiah, 'alaihi^ssalam, and his companions illustrating their example and teachings with respect to the proper treatment of wives.

He also stressed upon the need for good training as future generation must be well trained to pass on the torch to the next generation, and that the message is more for the parent that the training starts with day one. It is pertinent that the children be respected and brought up according to the Islamic teachings. Also the parents need to be loving and need to show a child how to behave in society.

Mentioning problems with respect to matrimonial harmony, he said that the numbers were growing so fast that it is worrisome. Persistence in disharmony in a family should be handled in a timely action for its resolution.

He also lamented latitude in *pardah* and

demanding that more attention be paid at every level. The local presidents should assure enforcement of Islamic injunctions in this respect.

The session started again after a short break with the presentation of the finance report. Delegates appreciated the financial progress but commented that we need to consider this fact seriously why the same workers cannot show the same kind of progress in *tabligh*.

It was observed that smaller Jama'ats were able to show better receipts of contributions, therefore the splitting of larger Jama'ats into smaller ones may help improve finances even further, apart from ease of contact for *ta'lim* and *tarbiyyat* purposes. Amir Sahib observed that numerous factors need to be considered in splitting Jama'ats. Administration will look at the large Jama'ats and initiate procedures to divide them in smaller Jama'ats as and where appropriate and feasible.

Amir Sahib, responding to a delegate's question, said the Jama'at will look into the cases of Ahmadiis involved in un-Islamic businesses beyond not accepting their contributions, to helping them to get out of such businesses.

Amir Sahib further explained that we can deny acceptance of *chanda* from a person running an un-Islamic business but not from a person working in an un-Islamic business though he should be helped in finding a job in an acceptable field of business.

Amir Sahib showed his pleasure concerning the financial results and paid complements to the Financial Secretary, the members of his team and the committee members.

Next the general subcommittee presented its report. The implication of receiving government funds against the Community history was also discussed and the question of matching funds was also raised. The Financial Secretary informed the members that matching funds in certain cases have been accepted by the US Jama'ats.

The activities, role, function, and scope of the Humanity First Organization was also brought up and discussed. On Amir Sahib's inquiry, the Sadr

Khuddam informed him that \$15,000-20,000 raised within Community may be enough to initiate Humanity First level activity and then the funding can be increased along with support from corporate matching funds as we go further with the projects.

The final session of the *Shura* started with the recitation from the Holy Qur'an by Maulana Inamul Haq Kausar, the morning of Sunday April 29.

Amir Sahib pointed out the appropriateness of the verses to the task at hand. He explained the importance of electing the right person entitled to the particular office. He quoted a hadith that a responsibility given without seeking it carries Allah's support in its discharge and vice versa.

Amir Sahib let the delegates in *Du'a* before the election. For each office, names were proposed and seconded by delegates. Delegates voted for at least three from the proposed names in the case for the position of Amir while they cast only one vote for the rest of the offices. Votes were taken by the show of hands.

The new officers will take responsibility on July 1, 2001 after their approval by Hazrat Khalifatul-Masih, *ayyadahullah*.

In his concluding remarks, Amir Sahib again pointed to the great importance of the *Shura* system in the Jama'at and the ultimate great role it is going to play in the world affairs with the spread of Ahmadiyyat, as envisaged by the Khalifatul-Masih II, *radiyallahu 'anhu*. He pointed out the practical use of the experience of *Shura* obtained through discussions and interaction and as the delegates go back to their Jama'ats with all the new ideas and needs they learn from each other.

He addressed the issues related to *rishta natah* and the unemployed. He favored the establishment of counseling organizations. He said that the development of bad relations should be prevented before they need the attention of the Jama'at.

With respect to *Tabligh*, he said that the good example of members plays a vital role in attracting attention and that the people are influenced more by example. We should keep our pledge in our view

constantly, *main din ko dunya par muqaddam rakhkhun ga*, that is, I will keep the demands of my faith superior to the worldly obligations. We should not act on it once in a while and forget it most of the times.

He presented three moving examples from the life of Hazrat Khalifatul-Masih II, *radiyallahu 'anhu*, showing the value, honor and respect given by him to the members of the community for their dedication and service, and exhorted members to come forward with a spirit of dedication and commitment and present their services for the progress of the community.

He suggested that we display a notice in our offices, **What did I do for my Jama'at today?**, constantly reminding us of our responsibilities towards our Community. Progress of the Community is going to be much more rapid in the period ahead of us. In three hundred years, every other faith will be of no significance. Read the prophecies of the Promised Messiah, *'alaihissalm*, during the year 1903 which show clearly that something great is going to happen to change the world.

He asked members to constantly pray for the health of Hazrat Khalifatul-Masih, *ayyadahullah*. Also remember *asiran-i-rah-imaula*, the prisoners in the cause of faith, in your prayers. And pray for the alleviation of the pain and suffering in Pakistan. We should not lose any opportunity of activity to make their life little better. Jama'at should make contacts and remain in touch with congressional representatives and Human Rights delegates to maximize our results in favor of our brothers suffering in Pakistan.

He expressed his gratitude to Dr. Masoud Malik, US General Secretary, his team and all the workers who were involved in the arrangements for the *Shura*.

He exhorted all the members to try to help each other whether it be the unemployed or the ones who have any other need.

He extended best wishes to every one who participated and wished a safe return in Allah's

protection.

He continued his address, adding: We must make a maximum effort for the success of the cause for which our predecessors have done tremendous work. The Promised Messiah, 'alaihissalam, spent every moment of his life in this cause but yet looked after his followers. Amir Sahib presented a number of examples from his life illustrating his care for his followers.

He read from the advice of Hazrat Khalifatul-Masih II, *radiyallahu 'anhu*, given in a letter to his son, Hazrat Mirza Nasir Ahmad, later to be Khalifatul-Masih III, *rahimahullah*, impressing upon him the importance of the service to Islam and its defense, that he should visit the mosque as often

as possible, importance of good manners with respect to *tabligh*, and that all respect in Ahmadiyyat, an exhortation to read the books of the Promised Messiah, 'alaihissalam, and his books, as people will find life in them. We are but to pass away and only God is forever so try to show His face to the world and make Him your objective. Do not rest until His supremacy is achieved, he continued quoting from the letter. He advised the members to read the whole text of the letter carefully which is published in the *Ahmadiyya Gazette/Al-Nur*.

The proceedings of *Shura* ended with *Du'a* and group photos followed by lunch and *Zuhr* and *Asr* Prayers.

اور توجہ کا مجھے شکر یہ ادا کرنا چاہیے.... اکرام ضیف کی صفت خالص اشخاص تک محدود نہ تھی۔ چھوٹے سے لیکر بڑے تک ہر ایک نے بھائی کا سا سلوک کیا.... مرزا صاحب کی صورت نہایت شاندار ہے۔ جس کا اثر بہت قوی ہوتا ہے، آنکھوں میں ایک خالص طرح کی چمک اور کیفیت ہے.... مرزا صاحب کی وسیع الاخلاقی کا یہ ادنیٰ نمونہ ہے کہ اثنائے قیام کی متواتر نوازشوں پر بائیں الفاظ مجھے مشکور ہونے کا موقع دیا کہ ہم آپ کو اس وعدہ پر واپس جانے کی اجازت دیتے ہیں کہ آپ پھر آئیں اور کم از کم دو ہفتہ تیار کریں۔"

حضرت قاضی محمد لوسف صاحب پشاوری فرماتے ہیں کہ ایک دفعہ ہم مسجد مبارک میں کھانا کھا رہے تھے جو حضرت صاحب کے گھر سے آیا تھا۔ اتفاقاً میری نظر سالن میں ایک مکی پر پڑ گئی۔ مجھے چونکہ مکی سے طبعاً شدید نفرت ہے میں نے کھانے سے ہاتھ کھینچ لیا۔ خادمہ جب کھانے کے برتن واپس لے کر گئی تو حضرت سیح موعود علیہ السلام کی نظر پڑ گئی۔ آپ نے دریافت فرمایا کہ کھانا کس نے نہیں کھایا۔ خادمہ نے بتایا کہ سالن میں مکی کی وجہ سے قاضی صاحب نے کھانا واپس بھجوا دیا ہے۔ آپ اس وقت کھانا کھا رہے تھے۔ فوراً اپنے سامنے کا کھانا اٹھا کر باہر بھجوا دیا اور اپنے ہاتھ کا نوالہ بھی برتن میں چھوڑ دیا۔ خادمہ خوشی خوشی کھانا لائی اور بتایا کہ حضرت صاحب نے اپنا تبرک بھجوا دیا ہے۔

جناب مولوی حسن علی صاحب بھگلپوری جو بہار کے رہنے والے تھے اور پٹنہ ہائی سکول کے ہیڈ ماسٹر تھے اور اپنے زمانہ کی مشہور شخصیت تھے ۶۱۸۸۷ میں حضرت اقدس کی ملاقات کے لیے قادیان تشریف لائے اور حضور سے ملاقات کی۔ آپ نے اپنے خیالات اور قلبی جذبات کا اظہار ایک رسالہ "تائید حق" میں بدیں الفاظ کیا۔ آپ تحریر فرماتے ہیں: مرزا صاحب کی مہمان نوازی کو دیکھ کر مجھے تعجب سا گذرا ایک چھوٹی سی بات لکھتا ہوں جس سے سائین ان کی مہمان نوازی کا اندازہ کر سکتے ہیں۔ مجھ کو پان کھانے کی بُری عادت تھی۔ امرتسر میں تو مجھ کو پان ملا لیکن بنالہ میں مجھ کو پان کہیں نہ ملا۔ ناچار الاچی وغیرہ کھا کر صبر کیا میرے امرتسر کے ایک دوست نے کمال کیا کہ حضرت میرزا صاحب سے نہ معلوم کس وقت میری اس بری عادت کا تذکرہ کر دیا۔ چنانچہ میرزا صاحب نے گورداسپور ایک آدمی کو روانہ کیا۔ دوسرے دن گیارہ بجے کے وقت جب میں کھانا کھا چکا تو پان موجود پایا۔ سولہ کوس سے پان میرے بے منگوائے گئے۔"

مولانا ابوالکلام آزاد کے بڑے بھائی مولانا ابوالنصر مرحوم ۱۹۰۵ء میں حضرت سیح موعود علیہ السلام کی ملاقات کے لیے قادیان تشریف لے گئے قادیان سے واپس جا کر انہوں نے اخبار "وکیل" امرتسر میں ایک مضمون لکھا فرماتے ہیں:

"میں نے کیا دیکھا۔ قادیان دیکھا۔ مرزا صاحب سے ملاقات کی اور ان کا مہمان رہا۔ مرزا صاحب کے اخلاق