

THE
Ahmadiyya

إِنَّا دِينٌ عِنْدَ اللَّهِ الْإِسْلَامُ

Gazette

www.ahmadiyya.com

USA

May 2003

Khilafat Number

انى معك يا مسرور





Hazrat Mirza Masroor Ahmed
Khalifatul Masih V

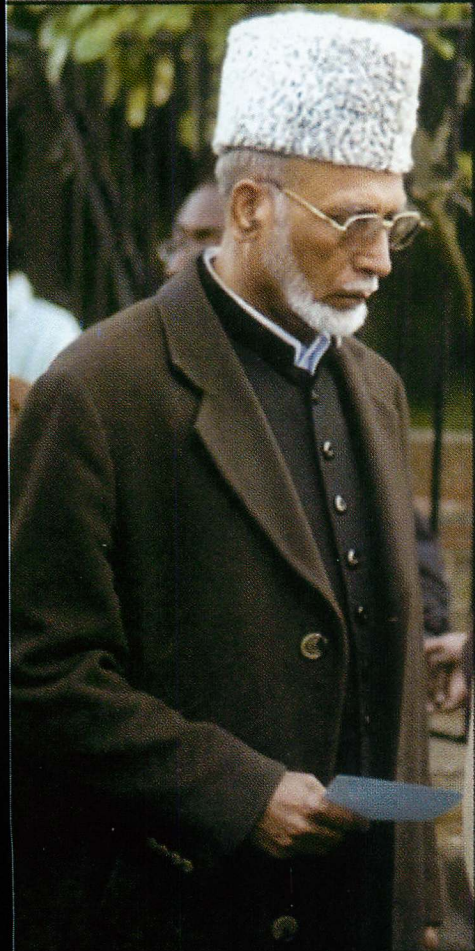
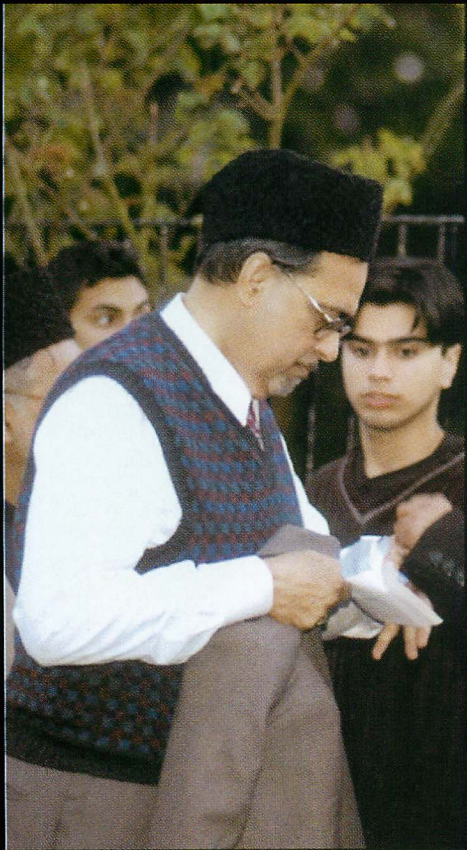


Scenes from International Baith on April 24, 2003 at Islamabad, Surray UK.



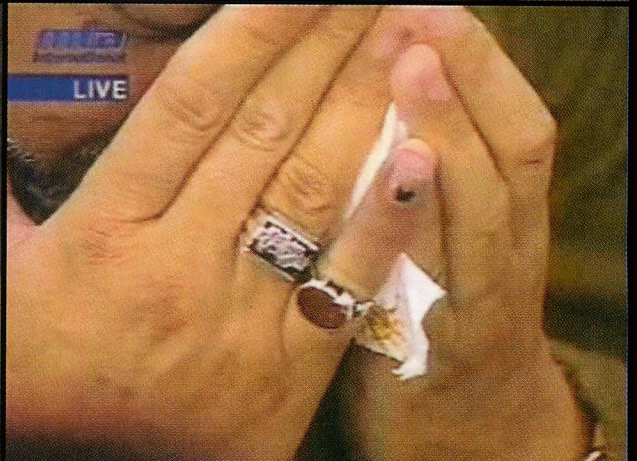
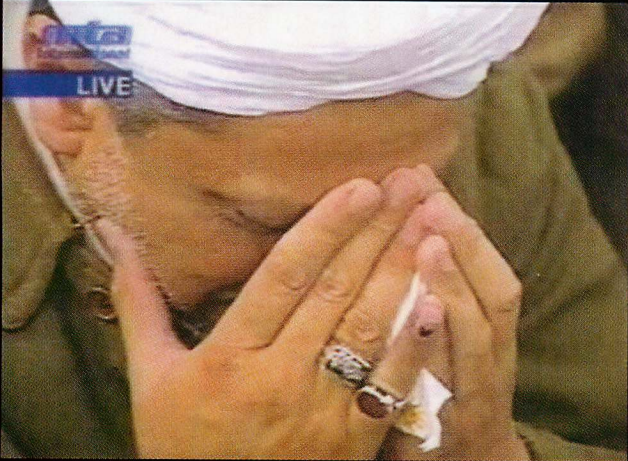
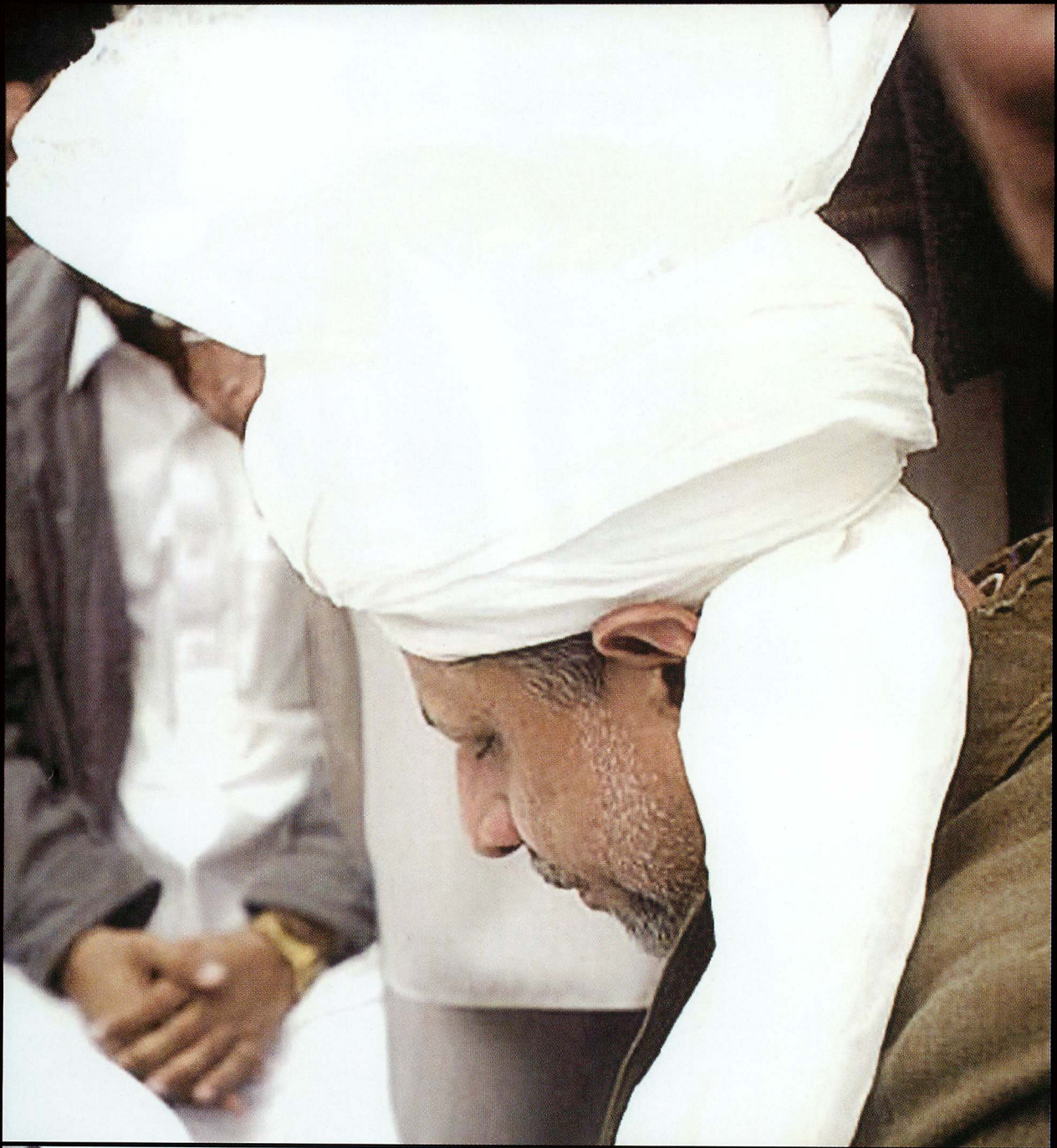
Above: Ahmadi Muslims from all over the world gathered and anxiously waited for the election and the announcement of Khalifatul Masih V on April 23, 2003 at Fazal Mosque London

Below: More than 10,000 Ahmadis present at the time of the election performing bait at the hand of Hazrat Khalifatul Masih V right after his election as Khalifatul Masih V on April 23, 2003 at Fazal Mosque London.



Above: Hazrat Khalifatul Msaih at Islamabad, UK walking towards Mosque for Mulaqat with Jamat USA and Canada

Left: Dr. Ahsanullah Zafar (above), Amir Jamaat USA and Maulana Daud Hanif (below), missionary New York USA, had the honor and privilege of being among the members of electoral college established by Hazrat Khalifatul Masih II for the purpose of electing the Khalifatul Masih.



Ahmadiyya Gazette

Patron	Dr. Ahsanullah Zafar, Amir Jamaat USA
Editor-in-Chief	Mukhtar A. Cheema
Editors	Imran Hayee, Nasir A. Jamil
Associates	Mirza Mazhar Mansoor, Mirza Humayun Mehboob, Najma Khokhar
Photography	Kalim Bhatti
Printers	Fazl-e-Umar Press Athens Ohio, USA
Address	Editors, Ahmadiyya Gazette Masjid Baitur Rehman 15000 Good Hope Road, Silver Spring, MD 20905 Phone: (301)879-0110 Fax: (301)879-0115

Table of Contents

From the Holy Quran	7
Sacred Sayings of the Holy Prophet Muhammad	7
From the Writings of the Promised Messiah	8
Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV	9
First Address of Hazrat Khalifatul Masih V	10
How is Khalifatul Masih Elected?	11
Hazrat Mirza Masroor Ahmed, Khalifatul Masih V	13
The Institution of Khilafat by Mirza Bashir Ahmad	15
My memories of Hazrat Mirza Tahir Ahmad	20
Departure	24
A message from Ameer, USA	25

The Ahmadiyya Gazette is published by the Ahmadiyya Movement in Islam, Inc., at the local address
31 Sycamore Street,
P. O. Box 226, Chauncey, OH 45719.
Periodicals Postage Paid at Chauncey, Ohio.
Postmaster: Send address changes to the AHMADIYYA GAZETTE, P. O. Box 226, Chauncey, OH 45719-0226

From The Holy Quran

Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious.

(Surah Al-Nur, Verse 56)

Sacred Sayings of the Holy Prophet

(Peace and Blessings of Allah be upon him)

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

(Masnad Ahmad)

From the Writings of the Promised Messiah (Peace be on him)

It is the practice of God Almighty, and since He created man on this earth, He has been demonstrating this practice, that He helps His messengers and grants them ascendancy. He has said:

Allah has decreed: Most surely I will prevail, I and My Messengers. Verily, Allah is Powerful, Mighty. (58:22)

Here *prevail* means as it is the intention of messengers and prophets that God's word must be established on earth and no one should be able to fight it, thus God manifests their truth with His mighty signs. The truth which they want to disseminate in the world, He sows its seeds with their hands. But He does not accomplish it through them. Rather He causes them to die at a time when there is the fear of their collapse. Thus He gives his enemies to laugh, jeer, ridicule and scorn. When they have done this, then He shows

His hand of might and brings about grounds with which the goals there were a little unfinished reach their zenith. Thus He manifests two kinds of power:

1. He shows His hand of might through the prophets.
2. Secondly at the time of the demise of the prophet when difficulties mount and the enemy is in full might and thinks that they (the followers of the prophet) are in a disarray and is sure that now this community will be destroyed. Even some within the community become hesitant and their backs are broken and some unfortunates among them even apostatize, then God manifests His strong hand of might and sustains the collapsing community. Thus he who shows patience till the end, watches this divine miracle.

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

(Al-Wassiyat, pp. 6-7)

Inna lillahi wa Inna ilaihi Raji'un

Our beloved Imaam, Hazrat Khalifatul Masih IV, Fourth Successor to the Promised Messiah (as), Mirza Tahir Ahmad passed away on the morning of April 19th due to a sudden heart attack in London, UK. Inna lillahi wa Inna ilaihi Raji'n. On this occasion of deep sorrow, Hazrat Khalifatul Masih V says:

Our hearts are saddened; our eyes are tearful for a most loving personality has departed from us. However, we submit to the Divine command of:

Kullo mun Alaiha faann—55:27

All that is on it (earth), will pass away.

Hadhrat Mirza Tahir Ahmad

The Fourth Head of the Ahmadiyya Muslim Community

Hadhrat Mirza Tahir Ahmad, Khalifatul-Masih IV, was the fourth successor of Hadhrat Mirza Ghulam Ahmad of Qadian (India), the founder of the Ahmadiyya Muslim Community and the divine reformer of this age.

Hadhrat Mirza Tahir Ahmad was born in Qadian, India on December 18, 1928. He was a grandson of Hadhrat Mirza Ghulam Ahmad. His father was Hadhrat Mirza Bashiruddin Mahmood Ahmad, the second successor of the founder. His mother was Maryam Siddiqah, a direct descendant of the Holy Prophet of Islam. He studied in Qadian, the Government College Lahore, and at the School of Oriental and African Studies of the University of London. In 1957, he married Asifa Begum, with whom he had four daughters.

After his studies, he served the Community with great devotion and skill in various administrative capacities. He was elected to the office of the head of the Ahmadiyya Muslim Community in 1982. In 1984, when the persecution of Ahmadi Muslims in Pakistan became intolerable, he immigrated to England and had been living there since.

He was an avid reader, and his interests spanned an extraordinary variety of subjects. An accomplished poet in his native language, Urdu, his poems move one deeply with its

eloquence, anguish, and hope. He enjoyed teaching and talking to children. Despite his various responsibilities as the head of the Community, he regularly met with people from all walks of life and answered hundreds of letters that arrived every day requesting his prayers and advice. He was known for his keen intellect, his witty sense of humor, his redoubtable energy and his active interest in the game of squash.

He spoke and wrote extensively on a wide range of spiritual and secular subjects. In one of his many books, *Murder in the name of Allah*, he forcefully argued from the Holy Quran and early Muslim history that Islam unequivocally rejects and reprobates coercion and compulsion in the matter of faith. In his recent book, *Revelation, Rationality, Knowledge, and Truth*, he sought to establish the truth of the Holy Quran in the light of modern physical and biological sciences.

Under his inspired leadership, the Ahmadiyya Muslim Community has made remarkable progress and has accomplished notable milestones. He oversaw the establishment of *Muslim Television Ahmadiyya* (a 24-hour religious television program that reaches large parts of the globe through a satellite channel), several medical clinics, and numerous mosques and mission houses all over the world. Under his direction, the Holy Quran was translated into more than fifty languages.

During the past year alone, more than five million new members have joined the Community.

An internationally acclaimed thinker and scholar of comparative religions, he had a profound understanding of the Holy Quran, the Bible, and other scriptures. A discerning student of world history and a keen observer of the international political scene, he urged peace and tolerance among all nations and all

peoples. He cared deeply about global human rights, championed the cause of the persecuted and the dispossessed, and advocated Islam as the solution of all contemporary political, social, economic, and spiritual problems.

Hadhrat Mirza Tahir Ahmad passed away on April 19, 2003 after a brief illness. May God bless his soul.

Hazrat Mirza Masroor Ahmed Fifth Successor to the Promised Messiah(as)

Hazrat Mirza Masroor Ahmad was elected as Khalifatul Masih V (the Fifth Successor to the Promised Messiah) on April 22nd, 2003. He is succeeding Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, who passed away on April 19th, 2003.

May Allah strengthen his hands and grant him a long, prosperous life leading the Community. And may Allah continue to shower this community with His Blessings and make it grow by leaps and bounds. Ameen.

First Address of Hadhrat Khalifat-ul-Masih V

On 23rd April 2003 Hadhrat Khalifatul Masih V delivered a brief address before the collective initiation ceremony (bai'at) at Islamabad, Tilford, Surrey, England. He said:

Dearest Community of the Promised Messiah (on whom be peace), evergreen extensions of

his being, Assalamoalaikum warahamatul-lahe wabarakatahou.

Our hearts are saddened; our eyes are tearful for a most loving personality has departed from us. However, we submit to the Divine command of: *'Kullo mun alaiha faan'* (All

that is on it (earth) will pass away. 55:27)

The spectacular advancement of the Community that we witnessed during the fourth Khilafat does not need any explanation. In view of the mode taught to us by Hadhrat Khalifatul Masih IV (may Allah have mercy on him) on how to bid farewell to the one departing [Khalifa] and to greet the one incoming [Khalifa], today I stand here and in accordance to that, request you that we make a pledge that 'O you, the one who has departed, the swiftness that you employed to advance the mission of the Promised Messiah (on whom be peace) – for the purpose of making the faith of the Holy Prophet (peace and blessings be on him) dominate the world - we shall ever continue to make sacrifice, all kind of sacrifice for the advancement of this mission. We bear witness that most certainly you honoured your commitment. May thousands upon thousands of Allah's blessings and grace be on your soul. *Ameen*

Next, in greeting the incoming one

[Khalifa] we make a pledge, bearing witness to Allah the Exalted, that in order to take the message of peace and security of the Holy Prophet (peace and blessings be on him) to the world and to assemble the entire world under his banner, likewise, to support the establishment of the Ahmadiyya Khilafat we shall be ready to make any sacrifice. For this, we will also always support you [the Khalifatul Masih] with prayers.

Pray that may Allah the Exalted display more than before the spectacles of Divine support and triumph that He has always exhibited to the Community. May He forgive our shortcomings and ingratitude, may He cover our inadequacies. With His grace alone, indeed with His grace alone may He cover my shortcomings.

May He never remove His Hand of mercy from us, never remove it, and never remove it. *Ameen Ya Rabbul Alamein.*

How is Khalifatul Masih Elected?

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

Election of Khalifatul Masih

Islamic teaching regarding appointment and status of a Khalifah is that the office of

Khilafat can under no circumstances be inherited. Rather, Khilafat is a holy trust which is entrusted to a pious member of the Jama'at through election. Islam further teaches that although the Khalifah is appointed through elections, in fact, God Almighty is guiding the members towards election of a righteous and able person as Khalifah. This is such a subtle and spiritual system of appointment of a Khalifah that it might be difficult for worldly people to understand. Once a person is elected as Khalifah, then according to Islamic teachings all members of the community are required to fully obey him. At the same time, it is re-

quired that the Khalifah carry out his duties as Khalifah through consultation and taking into consideration the views of the members. However, it is not incumbent upon him to always accept the views and recommendations of the members.

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

Ahmadi Muslims firmly believe that it is Allah who selects the Khalifah as he did in the Khilafat-i-Rashida; for whenever an election of the Khalifah occurs, the hearts and minds of the electors are all turned towards the same person. This belief further

increases the sense of peace and security that the Khalifah provides for the Jama'at. When a Khalifah has been elected, every man, woman, and child of the community must render complete and utter obedience to him, and reaffirm their Bai'at (allegiance) to him.

Status of Khalifatul Masih

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

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

The Holy Quran with Commentary and Translation

Now Available!

<i>The Holy Quran with English Translation and Comentary in 5 Volumes</i>	\$75
<i>The Holy Quran with Short Commentary by Malik Ghulam Farid</i>	\$25
<i>The Holy Quran with English Translation by Maulvi Sher Ali</i>	\$10
<i>The Holy Quran with Urdu Translation by Hazrat Khalifatul Massih IV</i>	\$12

Please fax or mail your order to Zaheer Ahmed Bajwa at the following address

2141 Leroy Pl. N.W.
Washington D.C. 20008
Fax: 202 232 8181

A brief Life Sketch of Hadhrat Khalifat-ul-Massih V before becoming Khalifa

- His Holiness Mirza Masroor Ahmad, Khalifatul Masih Al-Khaamis^{aba} was born on September 15th, 1950 in Rabwah, Pakistan to Hadhrat Sahibzada Mirza Mansoor Ahmad and Hadhrat Sahibzadi Nasira Begam Sahiba.
- He is the Great Grandson of The Promised Messiah^{a.s.}, Grandson of Hadhrat Mirza Sharif Ahmad^{r.a.}, and maternal grandson of Hadhrat Khalifatul Masih II^{r.a.}
- He finished tenth grade from Taleem-ul-Islam High School Rabwah, and BA from Taleem-ul-Islam (TI) College Rabwah, Pakistan.
- In 1967 at the age of seventeen, he became a Musi (Signed up for Wasiyyat committing a portion of his earnings and property to the cause of Islam).
- In 1976 he earned Masters of Science degree in Agricultural Economics from Agriculture University Faisalabad, Pakistan.
- He was married on January 31, 1977 to Mukarma Syeda Amtul Sabuh Begum, daughter of Late Begum Sahibzadi Amtul Hakeem and Syed Daud Muzaffar Shah. His Valeema feast was on February 2nd, 1977.
- He is blessed with a daughter, Mukarma Amtul Waris Fateh, wife of Mukaram Fateh Ahmad Dahiri of Nawabshah and Son Mukaram Sahibzada Mirza Waqas Ahmad who is currently in England for higher education.
- In 1977 he devoted his life (Waqfe Zindagi) for Islam and went to Ghana under Nusrat-Jahan Scheme, which supports a large number of hospitals and schools in West Africa.
- From 1977 to 1985 in Ghana, he was the Principal of Ahmadiyya Secondary School Sagala for 2 year, Principal of Ahmadiyya Secondary School Easarcher for 4 years, and was Manager of Ahmadiyya Agricultural Farm in Northern Ghana for 2 years during which he successfully planted and nurtured wheat for the first time in Ghana.
- In 1985 he returned to Pakistan and was appointed as Department In-Charge of Financial Affairs II on March 17th, 1985.
- On 18th June 1994 he was appointed as Nazir Ta'leem (Director of Education).
- On 10th December 1997 he was appointed as Nazir A'ala (Principal Director) and Local Ameer. Till his election as Khalifa he remained on this office.
- In August 1988 he was appointed as Sadr (President) Majlis Karpardaz (Management Body of Bahishti Maqbarah).
- As Nazir A'ala, he was also serving as Nazir Dhiyafat (Hospitality) and Nazir Zra'at (Agriculture).
- From 1994 to 1997 he was Chairman Na-

sir Foundation. At the same time he was President of Tazaeen Rabwah Committee (Committee for the Beautification of Rabwah). He expanded the Gulshan-e-Ahmad Nursery and did personal effort to make Rabwah lush green.

- He remained member of Qadha (Jurisprudence) Board from 1988 to 1995.

- In Central Khuddam-ul-Ahmadiyya, he was Muhtamim Sehat-e-Jismani (Physical Health) 1976-77, Muhtamim Tajneed 1984-85, from 1985-86 to 1988-89 Muhtamim Majalis Bairoon (Secretary External Chapters), and in 1989-90 Naib Sadr (Vice President) Khuddam-ul-Ahmadiyya Pakistan.

- In Ansarullah Pakistan, he was Qaid Zahanat and Sehat-e-Jismani (Physical Health) in 1995, and Qaid Talim-ul-Quran (Quranic Education) from 1995 to 1997.

- In 1999 he had the honour of becoming a prisoner in the name of Allah, in Rabwah,

Pakistan. He was imprisoned on 30th April and was released on 10th May.

- On 22nd April, 2003 at 11:40pm London Time, his election as Khalifatul Masih V (Fifth Successor to The Promised Messiah) was announced. He is about 53 years old.

May Allah strengthen his hands and grant him a long, prosperous life leading the Community. And may Allah continue to shower this community with His Blessings and make it grow by leaps and bounds. Ameen

Invitation to Writers for Ahmadiyya Gazette, USA

We are thankful to all those who send us articles for publishing in Ahmadiyya Gazette USA. May Allah give them reward for their sincerity. At this time, we want to extend our invitation to all those who want to write for Ahmadiyya Gazette, USA. Please send us by mail at the address given below or email us at gazetteusa@yahoo.com, any article which can be of general interest to a large number of audience. We are planning to publish a special issue on Sahibzada M. M. in June/July. We request, if you have any precious memories in terms of pictures or writings, please forward to us at the address below or contact us at 301 879 0110. We continue to ask for prayers and seek suggestions to improve quality of Ahmadiyya Gazette, USA.

Editors, Ahmadiyya Gazette

15000 Good Hope Road

Silver Spring, MD 20905

Ph: 301 879 0110 fax to 301 879 0115

The Institution of Khilafat is the Part of the Perpetual System of Religion and a Powerful Manifestation of Eternal Decree of Allah, The Exalted

By Hazrat Sahibzada Mirza Bashir Ahmad (ra)

(Translation of some passages from an invaluable article of Hazrat Sahibzada Sahib that was reprinted in the monthly magazine, "Ansarullah" of May, 2002)

Translated by Shazia Sohail, Member Translation Review Committee Lajna Imaillah USA

God Almighty states in the Holy Quran, as a matter of principle, that there are found two types of things in the world. Firstly, the things whose existence is the result of merely temporary and transitory conditions and there is no genuine benefit in them for any part of mankind. Secondly, the things that are part of the universal scheme and are beneficial in some way for the people. The former kind of things swell and subside like froth but the latter live on tenaciously and have a permanence in the world. As God Almighty states:

"...Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth." (13:18)

That is to say, anything that is like the foam perishes quickly but the thing that is of benefit lives on tenaciously and enjoys stability in the world. When we study nature on this basis we see a fine spectacle: whatever is beneficial for the world in any way, God Almighty has made a provision for its survival. There is an arrangement for the survival of even the meanest of animals and herbs: the invisible but powerful hand of the Divine is safeguarding them from being eradicated and becoming extinct. A deeper study of the universe invariably reveals that the more is a thing beneficial for mankind the more sound

and extensive is the arrangement for its preservation by Allah Almighty. The assurance of safeguarding the Holy Quran is also based on this same fundamental principle. Allah, the Exalted states:

"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." (15:10)

That is to say that since the Quran has been declared to be a revelation for all times and it is the design of God Almighty that it should be the means of awakening people till the Day of Judgement, therefore God Himself will be its Guardian. And He will continue to create means that will preserve it both in form (its text) and sense (its true meanings and interpretation). In other words, the reason for safeguarding the Holy Quran is mentioned in a small word: 'zikr' (exhortation).

The same is the case of prophethood. When the world is in the grip of mischief and disorder, Allah the Exalted decides to reform it and appoints someone as His messenger and a prophet. But a prophet is after all a human being and subject to human limitations. His life can bolster him for only a finite number of years. This situation demands that after his (the prophet's) death, Allah the Exalted

should make some arrangement for the successful completion of his mission so that the seed sown by the prophet may grow into a full tree. And the reform that Allah the Exalted wanted to bring about through his advent may be materialized and entrenched on a sound footing. This divine arrangement, that should be considered a supplement to Prophethood, is known as 'Khilafat'. It is a Divine practice that after the death of every great prophet ensues the institution of Khilafat for the completion of his mission. Generally, the Khulafa themselves are not prophets or messengers but they are instructed and trained by a prophet and endowed with the ability of understanding his God-given mission as well as the ability to pursue and attain it. And though they are not commissioned through a revelation from God yet due to Divine intervention by His special decree, after the death of a Prophet only such men occupy the seat of Khilafat whom Allah the Exalted considers fit for this office. In other words, the invisible strings of Divine Intervention take control of the believers' hearts and they automatically turn to the person who is the right person for Khilafat. Hence, despite the fact that a Khalifa, who is not sent by God, is elected by the people, Islam teaches us (and the Holy Quran elucidates it) that the Khalifa is appointed by Allah the Exalted. Apparently, this seems to be a contradiction that the appointment or election of a person who is elected as a Khalifa by the majority or unanimous vote of the people should be attributed to God. But, it is true that behind this apparently human action, it is the invisible hand of God that is at work in the election of every right Khalifa and only that person can be and is elected whom the eternal Divine decree considers fit for the task. Nobody except he can dare ascend the throne of Khilafat. This profound truth lies hidden in the statement of the Holy Prophet (saw) that he made regarding Hazrat Abu Bakr (ra) some time before his (saw) death:

"I wanted to appoint Abu Bakr as Khalifa after me but then I realized that this is God's jurisdiction. God will not let anyone other than Abu Bakr become the Khalifa nor will the community of the believers, under Divine intervention, agree to the Khilafat of anyone other than Abu Bakr."

(*Bukhari, Kitab-ul-Ahkaam*)

Praised be Allah! In this short sentence is summed up the vast subject of the institution of Khilafat! The Holy Prophet (saw) says, 'No doubt, after me, apparently the majority of Muslims will elect Abu Bakr as the Khalifa but, in fact, behind this election will be at work the eternal Divine decree. What will take place will be the intent of God and nothing that is contrary to it can happen.' And this is exactly what happened. Internally, the Ansar tried to nominate someone from amongst the Ansar as the Khalifa and, externally the Bedouin tribes of Arabia rebelled and tried to destroy the very institution of Khilafat. But, since Abu Bakr (ra) was a Khalifa appointed by God therefore the small minority of his followers swallowed up the majority of his opponents in the same way as the water of the ocean swallows up the froth on its surface.

Again, the words that the Holy Prophet (saw) spoke to Hazrat Uthman (ra): "God will dress you in a shirt and the people will want to take it off but don't you take it off." (*Tirmizi*)

These words also allude to this age-old Divine practice that a Khalifa is in fact appointed by God and the people who elect him only serve as a cover and are merely an instrument that God takes control of to enforce His decree. Reflect upon the beauty and wisdom of his (saw) words. The Holy Prophet (saw) attributes the act of appointing a Khalifa to God and imputes the efforts to depose him from Khilafat to the people. As if he is making a statement that is completely

contrary to the apparent picture. In the election of a Khalifa, to all appearance, it is the people who elect the Khalifa and God does not seem to be involved in it. Notwithstanding this, the Holy Prophet (saw) states that the Khalifa is appointed by God and indeed sometimes, the mischievous people do try to depose the Khulafa made by God. This is a magnificent point and after understanding it, no body, by the grace of God, can go astray as far as the institution of Khalafat is concerned. However, since every system of the world is temporary and generally divided into cycles, therefore in order to warn and alert the Muslims, the Holy Prophet (saw), also disclosed to them that the period of Orthodox Khilafat (Khilafat-e-Rashdah) after him will extend over a period of thirty years only. Then the usurpers (of Khilafat) will reign as monarchs. Then, according to the situation and need of the time, there will be periods of spiritual Khilafat till at last, after the advent of the Messiah and Mahdi, Khilafat ala Minhaje Nabuwat (Khilafat in the wake of Prophethood) will be re-established in its outward form.

(“Musnad Ahmad” vol. 5 related by Abi Abdur Rahman, “Safeena wa Mishkaat,” Babul-Anzaar)

Since the institution of Khilafat is a part of and supplement to prophethood and is established for its service and fulfillment therefore, in *ayyat-e-istakhlaf* (verse related to Khilafat) of the Holy Quran, Allah the Exalted has set down the signs that clearly distinguish true Khilafat from the false Khilafat. Allah the Exalted says:

“Allah has promised those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has

chosen for them; and that He will, surely, give them in exchange security and peace after their fear. They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.” (24:56)

That is to say that it is the solemn promise of God Almighty that He will appoint Khulafa from amongst those who do good deeds. (It does not mean that every believer who does good deeds will definitely become a Khalifa. What is indicated here is that the person who will be chosen as Khalifa will be definitely a believer and will do good deeds). Those Khulafa will be appointed in accordance with the tradition by which the Khulafa were appointed in the former nations. And through them, God Almighty will firmly establish in the world the religion that He has chosen for them. And (since every change gives rise to fear) God Almighty, by His Grace, will transform their state of fear into that of peace. These people (the Khulafa) will be My true worshippers and will not bow their heads to any other god (hidden or manifest). And anyone, who will rebel against this system of Khilafat, in spite of this obvious Divine favor and support, will surely be considered as one offending and transgressing against God.

This noble verse that the Promised Messiah (as) has explicitly declared to be about the system of Khilafat, summarizes in a few words a very vast subject. It is the best portrayal of the state of affairs that is seen, more or less, by the world at the time of the establishment of every new Khilafat. The demise of every Prophet and every Khalifa is like a great earthquake. And, every succeeding Khalifa steps on the seat of Khilafat in circumstances in which the hearts are stricken with fear and the people are afraid and apprehensive of what may happen. Then, right before the eyes of the people, in accordance with the promise made in this verse, God Al-

mighty begins to pull the invisible strings of His decree and changes the days of fear into the days of peace. Gradually, He raises the believers from a state of weakness to the state of strength, or from strength to a state of greater strength. And the religious condition of those Khulafa and the service they render for religion put a seal on the fact that the hand of God's love and God's succor is on them. And this phenomenon, in its outward form, continues to occur as long as God deems it necessary for the strength and stability of the faith brought by the Prophet and for the completion of his mission.

Since the Promised Messiah (as) also was sent to the world with a grand mission and, was such a full and perfect image and reflection of the Holy Prophet (saw), that in view of it the Holy Prophet (saw) has said; 'yudfanu maeya' (The Promised Messiah will be buried in my grave with me). That is to say that in the hereafter he (the Promised Messiah, AS) will be my peer and he will be with me.' Therefore, it was necessary that for the completion of his God-given mission also the system of Khilafat should be established after him. The Promised Messiah (as) has alluded to this system in several places in his books and Malfoozat. In fact, there are many revelations that were granted to him, that allude to this system but for the sake of brevity I will be content to give only one reference. He (as) wrote it when he felt that his time of death was near, as a will to his followers. He says:

"The revelation from God informs me that He will grant full and perfect progress to this community (Jama'at) - some through me and some after me. It is a Divine tradition that Allah Almighty has been manifesting since He created man on this earth: He helps His Prophets and Messengers and makes them prevail... He plants the seed of righteousness that they want to spread in the world with

their hands, but He does not complete its growth at their hands. Rather, by calling them back at a time that seems to doom its success... He manifests another Power and creates such means by which those goals that were left somewhat unaccomplished are achieved to perfection. Thus, He shows two kinds of Power. Firstly, He shows His Power through the Prophets themselves; and secondly, at the time when difficulties arise after the death of the Prophet... God Almighty, for the second time, shows His omnipotence and lifts up and sustains the disheartened Jama'at of believers. So, the one who is steadfast till the end witnesses this miracle of Allah the Exalted take place just as it did at the time of Hazrat Abu Bakr Siddiq (ra). At that time, the death of the Holy Prophet (saw) was considered an untimely death, several dwellers of the desert became apostates and the companions (ra) also became crazed by grief. Then God Almighty showed a specimen of His omnipotence again by appointing Hazrat Abu Bakr Siddiq and sustaining Islam when it was on the brink of annihilation. And He fulfilled His promise: (translation of Arabic)

"...and He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear..." That is, 'after fear We will make them firm and steadfast again.'... This is what happened at the time of Moses (as)... And the same thing happened after Jesus (as)... So, my friends! Given that it is the age-old tradition of Allah Almighty that He manifests two kinds of His Power to show the devastation of two false delights of the opponents, therefore it is impossible that God Almighty will now relinquish His age-old tradition. Therefore, do not grieve at what I have said to you (news of my impending death) and you should not get up set because it is necessary for you to see the Second Power as well... I appeared from God and my appearance was one kind of

manifestation of His Power and I am a personification of His Power and after me there will be some other beings who will be the manifestation of His other Power.”

(Al-Wasiyyat, Roohani Khazain Vol. 20 Pp. 303 - 306)

The clarity and precision with which this statement points to the system of Khilafat needs no further elucidation. This statement was written as a will when the Promised Messiah (as), receiving news from God about his impending death, delivered the last admonition to his community regarding the system after him. And every unbiased, intelligent person can easily deduce that the following facts are evident from this statement:

First: God Almighty shows two types of Power for the completion of the mission of Prophets. One in the life of the Prophets themselves and the other after their demise and thus He takes their mission and community in His special care for a long time and advances and completes their mission.

Second: The second Power becomes manifest in the form of Khilafat as it did in the person of Hazrat Abu Bakr Siddiq after the Holy Prophet (saw).

Third: This system of Khilafat that is a part of and supplement to the system of prophethood is a Divine tradition and this system was established in the time of every Prophet.

Fourth: The manifestation of the second Power was destined to take place after the Promised Messiah (as) as well. Because, as he himself was a manifestation of the first kind of Divine Power, after him certain other persons were destined to become the mani-

festation of the second Power in the same way as did Hazrat Abu Bakr Siddiq (ra).

Fifth: Though the Khulafa that come after a Prophet are elected by the people, it is in fact the hand of God that is at work in their election and a Khalifa is, indeed, appointed by God.

Sixth: Ayyat-e- Istakhlaf of Surah Al-Nur (24:56) is, indeed, about the system of Khilafat. The Khilafat of Hazrat Abu Bakr (ra) was in accordance with this verse and the Khilafat after the Promised Messiah (as) was also going to be in accordance with this verse.

Therefore, after the demise of the Promised Messiah (as) Khawaja Kamaluddeen, who was the secretary of Sadr Anjuman Ahmadiyya, published the following statement on behalf of the Anjuman :

“Before the funeral prayer of Hazoor Alaihis-salam, all members of the community who were present at Qadian and who numbered twelve hundred, accepted Hazrat Hajiul Hermain Shareefain Hakeem Nooruddin (may Allah keep him), as his Successor and Khalifa, according to the directions set out in “Al-Wasiyyat” and in conformity with the recommendation of the members of the Sadr Anjuman Ahmadiyya and relatives of the Promised Messiah (as) and with the permission of Hazrat Ummul Momineen; and took the pledge of allegiance (Bait) on his hand.”(Al-Hakam, May 28, 1908)

Though the Khulafa that come after a Prophet are elected by the people, it is in fact the hand of God that is at work in their election and a Khalifa is, indeed, appointed by God.

My memories of Hazrat Mirza Tahir Ahmad^{ra}

Naureen Choudhry – Central Jersey Chapter

The news that I received on the morning of April 19th, 2003 probably sent shock waves across the globe in the house of every Ahmadi Muslim. Hazrat Mirza Tahir Ahmad^{ra}, our beloved Khalifa and Imam had passed away due to heart failure. Inna lillahe wa Inna ilaihe Rajeoon. I will always remember the time and place where I was that morning. A tragedy, a shock, an event that I will not be able to forget as long as I live. What was to follow was an overwhelming roller-coaster ride of emotions that I could not have expected to feel. I knew I was attached to Huzoor^{ra}, but I didn't know that this is what I would feel. Of course, one never thinks of what it would be like if Huzoor^{ra} passed away, but now, the unthinkable had happened. I wished I had wings so that I could fly across the ocean and see him for one last time. May Allah bless the volunteers at MTA who helped fulfill this desire, which is common undoubtedly to all members of the Jama'at who could not physically attend the funeral of our beloved Imam^{ra}. The grief that overtook me and my family members is indescribable in words. Wasn't there something we could do for him? Pray for him so that he could recover? Give sadqaat so that Allah would hear our pleas? Cry out loud in our sajda and beg Allah for Huzoor's^{ra} health? No... Huzoor^{ra} had passed away and tears kept streaming out of our eyes...

Ever since I can remember, Hazrat Mirza Tahir Ahmad^{ra} was our Huzoor, our "pyaray Huzoor". I was 6 years old when he

became Khalifa IV^{ra}. I was too young to remember the death of Hazrat Mirza Nasir Ahmad^{ra}, Khalifatul Masih III. I remember when I was about 8 years old, I wrote my first letter to Huzoor^{ra}. I had stood first in my class and I was so proud of it. I didn't know how to write to him so I asked my father for help. He explained to me that I could write whatever I wanted to Huzoor^{ra} in whatever way I wanted to. I am sure my father must have edited my letter along with me after my draft was complete. But it was my father's way of letting me know that I was allowed to feel comfortable with the Khalifa of the time, and of course the Khalifa would understand that the letter had been written by a young girl. I was fortunate to receive a letter back from "pyaray Huzoor" in his own handwriting, praying for my future success. I kept writing to him off and on and it was a joyous event each time to receive a letter back from the headquarters, be it in his own handwriting or from his office. My life is a testimony that there was tremendous power in Huzoor's^{ra} prayers, which saved me from many dilemmas, Alhamdulillah. Whenever I make this connection between his prayers for me and what has come to pass in my life, it is always spiritually uplifting and empowering for me, and gives me more dedication to work for the cause of Jama'at.

I remember when I was very young, we would listen to Huzoor's sermons on audio tapes on our way back from Jumma because that is when we would exchange the

latest audiotapes. An exciting advancement took place when we could hear Huzoor's sermon "live". Although it lasted only a few weeks, our local Sadr Sahib would call in Fazal Masjid, UK, at the time of the Friday sermon, and we could hear Huzoor's voice on the speakerphone. We would be amazed at the wonders of new technology. In the mid-'90s, a miracle took place. The first transmission of MTA began! I remember the first time we had a satellite dish installed in our home. The reception was so bad, but at least we could make out it was Huzoor, our "pyaray Huzoor" on our own television screen! Tears of joy streamed out of my parents eyes. Then began the 24-hour transmission of MTA and Huzoor became part of our daily lives; he became a member of our family; a spiritual father, who was there to guide us, teach us, support us, encourage us, help us and pray for us. His Urdu classes became part of the nightly ritual our family enjoyed before going to bed. His Quran classes were a source of spiritual enlightenment during Ramadan. His Q/A sessions became a source of first-hand knowledge for all of us. His Khutbat were like a beacon of light illuminating all corners of the world. These are the treasures that we received from our "pyaray Huzoor", who prayed night and day for his dear Jama'at.

I also remember the times when I had the honor of meeting him during "mulaqat" sessions. Of course, during those brief sittings, I could not have a conversation with him, but I do remember walking out with two bars of chocolates at each visit. When I was younger, perhaps that was the highlight of my visit, but as I grew older, I realized that the blessings of being in his company in itself were so great. One of my fondest memories of a mulaqat with Huzoor^{ra} is when my paternal grandmother was alive. We went to Masjid Fazal to meet with Huzoor^{ra} in 1984. There were about 15 members of

my family who had a group mulaqat. Huzoor^{ra} was very delighted to see my "daadi jaan", as he reminded us himself that she had served him "rotis" right off the pan when he had been a young child, in Qadian. Then he offered to take a group photograph with all of us outside in the lawn. That photograph is a loving memory of his kindness and love, that he shared with all members of his Jama'at. I also remember my last visit with Huzoor^{ra} last year, before the bout of illness he suffered during the summer. He looked so beautiful, his face lit with spirituality that I have never seen on any other person's face. His entire being radiated "Noor". His presence created this desire in people to do something, anything, anything at all for the Jama'at. It was this desire that arose in the hearts of many people that gave rise to the spirit of volunteerism, for people to dedicate their lives and time to the Jama'at. It was this spirit of volunteerism that took the workings of MTA to the soaring heights it enjoys today. It is the same spirit that runs the affairs of the Jama'at worldwide. Huzoor^{ra} was a great leader, who led not by words but by example.

I remember when I was going through one of the most difficult times of my life, Huzoor was there to guide me and pray for me. In fact, that was another occasion when he took the time out of his very busy schedule to personally write to me. He wanted his Jama'at members to know that he deeply cared for them. All I had to do was to send him a letter whenever I felt that I needed the comfort of feeling a father's affectionate hand on my head. He was the spiritual father to all members of the Ahmadiyya Community worldwide. It was as if he was holding each one of us in the palm of his hands, as something so precious that he did not want to lose sight of. I often wondered how he could fulfill such a grand responsibility all on his shoulders. But then,

he was a Khalifa, a man of God, guided by Allah every step of the way. He dedicated his life to the cause of the Jama'at in the name of Allah. His life has been a living example of sacrifices upon sacrifices which he offered in the way of Allah. It is incumbent upon us to study his life and draw inspiration from it, so that we can follow his pearls of wisdom he has left behind for us. It is up to each individual how much benefit he can derive from his teachings, and become a better Ahmadi Muslim.

Huzoor^{ra} had an immense love for the Holy Prophet^{saw}. His eyes would tear up and his voice would choke when the name of the Holy Prophet^{saw} was recited. The whole world is a witness that our "pyaray Huzoor" followed the commandments of the Holy Prophet^{saw} and his immense understanding of the Holy Quran was the guiding light in his life. He had an intense desire to propagate the message of Islam in the world, and to see his Jama'at flourish. He would take great interest in the progress of the Jama'at affairs in different countries and guide them as to how they could improve their efforts. I remember at one of the Jalsa Salana, he was marveling at the progress reports of different countries. He did not want to hurt the feelings of anyone, so he said that although one country may show better efforts over another, the best part is that all the horses competing in the race belong to me. So, no matter who wins, the victory indeed belongs to me! He made sure that the competition remained a healthy one, and no one felt that they had disappointed Huzoor^{ra}.

He would make his guests feel comfortable in his presence. He had the quality of addressing the person sitting next to him according to his own understanding. He would meet dignitaries from different countries with the same ease that he felt with children in Urdu class. Huzoor^{ra} had a profound

desire to see the members of Jama'at acquire knowledge. He greatly respected and honored Jama'at members such as Dr. Professor Abdus Salam^{ra}, Sir Chaudhry Zafrullah Khan^{ra} Sahib and Sahibzada Mirza Muzaffar Ahmad^{ra} Sahib because they not only achieved great status in worldly affairs, but they also excelled in religious matters. He wanted to see more Jama'at members to reach such heights.

Huzoor^{ra} had a beautiful way of explaining matters. He could answer the most difficult questions, or at least those that seemed difficult to an average person, with great ease and comfort, and often left the questioner speechless. No question was too silly to ask. His great wisdom and wit left people flabbergasted. At one occasion, a guest commented that he could not see "Noor" on Huzoor's^{ra} face even though he claimed to be a man of God. Huzoor^{ra} remained calm and asked the guest if he agreed that Hazrat Muhammad's^{saw} being radiated "Noor". The guest affirmed tenaciously that Hazrat Muhammad's^{saw} being indeed glowed with "Noor". Huzoor^{ra} said that then you must also agree to the fact that although Hazrat Abu Bakr^{as} saw that "Noor", Abu Jahl did not. What a beautiful way to answer to such insolence!

We should cherish the teachings that Huzoor^{ra} has given us. One of the most beautiful quotations I like to cite is that he used to say that if each Ahmadi Muslim can take care of himself, of bettering himself, of guarding his salat, of establishing taqwa in his own life, the Jama'at as a whole will become a better Jama'at without any difficulties. In this lies a deep philosophy which I understand as the perfect guideline to establish harmony in the community while improving the spiritual status of the Jama'at. It gives us the opportunity to excel in our lives without worrying about what the person next

to us is doing. It also implies that each of us has the potential to move a step forward no matter where we stand in our relationship with Allah. A simple teaching, yet it has ever-lasting effects if we follow it.

The death of Huzoor^{ra} left all of us in tears. Although we know that we will not meet Huzoor^{ra} in this world again, we know that he is with his beloved, his Allah, in a much better place. We will dearly miss him,

his beautiful smile, his bright and shining face, his charm and charisma, his fondness for the questions of Rasheed Sahib and late Hayat Sahib (during Majlis-e-Irfan), his jokes and his chuckles and everything else which was so beautiful about him. His loving memories, his affection and kindness, the treasures of wisdom he has left behind will be a legacy for the Jama'at for all times to come. May Allah keep our "pyaray Huzoor" in His loving care forever, Ameen.

This is a time for reflection and prayer. While members are deeply saddened by the loss of Khalifatul-Masih IV, I am confident in their collective resolve to see this tragedy through.

Dr. Ahsanullah Zafar, Amir, USA

The Voice

*The Voice,
So broad in knowledge
Yet, so simple to the taste
Aggressive, transcending through time
Pushing air waves to the limits
MTA*

*The Voice
Strong, masterful in our way
Guidance pouring out of every word
Sweet, touching, loving
This old voice*

*The Voice
Fearful, human, great
Angry, but calm
Soft to its inner self, tears
Pouring down rain*

*The Voice
Produced by the garment
To be heard around the corners, life
Passing through the devil's grasp
Away to a far off land*

*The Voice
Gone back to its father
To be heard no more
But in the hearts of children
Sadness, darkness, pain
Wake up, and listen
To the sound of the new voice
Fear, Trust, Go on*

***By: Samar A. Sarwar
Houston, TX***

Departure

*Today, in seeking to depart
The guest caused a sense of devastation in my heart
The very thought of which I had such a foreboding for!*

*He didn't ask me to lay down my life
Yet, he leaves me lifeless!
With his departure, instantaneously
My breath has died down!*

*With his coming it was
As if fragrant flowers had blossomed in my heart
Now that he departs, the lushness of these sprouting buds
Seems to be in peril!*

*Swiftly, on his arrival, he had vanquished my heart
Yet upon leaving he now hopes for
The miracle
That my heart won't be broken!*

*Overlooking my heart's desolation
Failing to see my streaming tears
By leaving me behind,
He now steals away all the joy of my heart!*

*He wishes to take with him
The trusted remembrance
Of those precious moments
That I had cherished close to my heart*

*On having a glance of him
Rapt were my eyes by his presence
Captivated was my smile
Luster was on my cheeks
Tranquility on my visage
Yet all that is now waning with his leaving.*

*Bestowing his prayers
Steeped in the fragrance of love
He created in my heart goodwill
And faithfulness imbued with celestial radiance!*

*As I unfolded the forlorn state
Of my heart to him,
His tear filled eyes
Bore testimony to the truth of my narrative*

*These poetic verses,
Akin to an offering of my very life
I present to him -- to the 'life and soul' of all --
As a tribute -- at his departure!*

Mubasher Ahmad

Message from Ameer Jamaat, USA

To:

Jamaat Presidents

Missionaries

National Amla Members

Assalamo Alaikum Wa Rahmatullah,

There have been incidents where jamaat member(s) attend an Ahmadi wedding, at which occasion the host family inviting and conducting the marriage ceremony do not follow all the guidelines for separation of the genders, and rarely even allowing the serving of alcohol. These and other such Non-Islamic practices are forbidden by Markaz, and those who find out about it are rightfully disturbed by the incident(s).

To avoid such embarrassments for those who are observant, it would be necessary for those being invited to call ahead to confirm with the host that none of the attendees would be allowed to conduct themselves in an un-Islamic behavior regardless if they are non-Muslim guests. (An Ahmadi wedding is a sacred occasion and time for prayers as part of the celebration, and we must keep it that way. All invited would be asked to observe.)

I am requesting that this approach be announced at jamaat meetings and every member be made aware of this beforehand, and thus avoid pain to ourselves, and hopefully be a source of guidance to all. Ameen.

Wassalam,

Absanullah Zafar,

Ameer Jamaat, USA

In the name of Allah, Most Gracious, Ever Merciful

55th JALSA SALANA (ANNUAL CONVENTION)

OF THE AHMADIYYA MUSLIM JAMAAT USA

JUNE 27-29, 2003

AT THE BAITUR RAHMAN MOSQUE,

15000 Good Hope Road, SILVER SPRING, MD 20905

Phone (301) 879-0110; Fax (301) 879-0115; Website; www.alislam.org

Ahsanullah Zafar, Ameer, Ahmadiyya Muslim Jamaat, USA

P R O G R A M

FRIDAY, JUNE 27, 2003

- 2:30 PM **Salat-ul-Jumah and Salat-ul-Asr**
- OPENING SESSION (Combined for men and women)**
- Presided over by Ahsanullah Zafar, Ameer, Ahmadiyya Muslim Jamaat, USA**
- 4:00 PM **Tilawat-ul-Quran** – Hafiz Samiullah Chaudhary (North Jersey)
Translation – Yasin Sharif (York/Harrisburg)
- 4:15 PM **Poem** – Mubarak Ahmad Malik (Maryland)
Translation – Ibrahim Drammeh (Maryland)
- 4:30 PM **Opening Address and Dua:** Ahsanullah Zafar, Ameer Ahmadiyya Muslim Jamaat, USA
- 5:00 PM **Al-Hayye “The Living” (An Attribute of Allah)**
– Naeem Ahmad (New York)
- 5:25 PM **The Holy Quran and the Latter-Day Prophecies**
– Ibrahim Naeem (Los Angeles)
- 5.50 PM **Poem** – Kaleem Bhatti (York/Harrisburg)
Translation: Jalaluddin Abdul Latif (North Carolina)
- 6:05 PM **Zikr-e-Habeeb** – Dr. Mirza Maghfoor Ahmad (Kansas)
- 6.30 PM **Announcements**
- 7:00 PM **Welcome to New Ahmadies (In the Guest Marquee)**
Coordinators: Nasir Mahmood Malik, National Secretary Tarbiyyat
& Ali Murtaza, National Secretary Tabligh
- 7:00 PM **Dinner**
- 8:45 PM **Salat-ul-Maghrib and Isha**

SATURDAY, JUNE 28, 2003

3:45 AM	Tahajjud	Maulana Irshad A. Malhi (San Francisco)
4:15 AM	Salat-ul-Fajr	
4:30 AM	Dars-ul-Quran	Maulana Irshad A. Malhi (San Francisco)
8:30 AM	Breakfast	

SATURDAY MORNING MEN'S SESSION**Presided over by Dr. Hameed-ur-Rahman, President, LA East**

10:00 AM	Tilawat-ul-Quran – Sheharyar Bhatti (Maryland) Translation – Ismail T. Kamara (Maryland)
10:15 AM	Poem – Syed Saadat Ahmad (Maryland) Translation – Atauil Jalal Nurud Din (Milwaukee)
10:30 AM	Role of a Muslim Man as Head of the Family – Nasirullah Ahmad (Milwaukee)
11:00 AM	Hazrat Sahibzada Abdul Latif Shaheed – Rashid Latif Rashdi (Los Angeles)
11:30 AM	Poem – Mohammad Munawwar Arain (Chicago) Translation – Ismail Kwarteng (Virginia)
11:45 AM	Islam the Religion of Peace and Love – Maulana Zafar Ahmad Sarwar (Houston)
12:15 PM	Announcements
12:30 - 2:00 PM	Ahmadiyya Medical Association Meeting (In the Guest Marquee)
1:00 PM	Lunch
2:30 PM	Salat-ul-Zuhar and Asr

AFTERNOON SESSION**Presided over by Munir Hamid Naib Ameer, USA**

3:30 PM	Tilawat-ul-Quran – Mubashar Ahmad Majoka (Rochester) Translation – Bilal Abdus Salam (Baltimore)
3:45 PM	Poem – Bilal Ahmad Raja (Maryland) Translation – Ismail Ahmad (Virginia)
4:00 PM	Guest Recognition
4:30 PM	The Holy Prophet (pbuh), An Excellent Exemplar – Musa Asad (Maryland)
4:45 PM	How the Holy Quran was Revealed to the Holy Prophet (pbuh) – Maulana Syed Shamshad A. Nasir (Maryland)
5:00 PM	Ahmadiyyat, The Only Hope for Mankind – Ali Murtaza (New York)
5:15 PM	Muslim Beliefs About Jesus Christ (peace be on him) – Dr. Kaleem malik (Chicago)
5:30 PM	Announcements

- 6:00 PM **Dinner**
- 6:00 PM **Auxiliaries/Professional/Associations Meetings**
- 6:30 PM **Program #1: Tabligh Session in the Guest Marquee**
Coordinator – Ali Murtaza, National Sec. Tabligh
- Program #II: Meeting Waqfeen-e-Nau with Ameer USA (In the Mosque)**
- 8:45 PM **Salat-ul-Maghrib and Isha**

LADIES SESSION (LAJNAH IMAILLAH)

SATURDAY, JUNE 28, 2003

MORNING SESSION: Chaired by Dr. Shanaz Butt, Sadr Lajnah Imaillah USA

- 10:00 AM **Tilawat-ul-Quran – Amtul Wadood Chaudhry (Willingboro)**
Translation – Shaheeda Saleem (Dayton)
Poem – Farhana Ahmad (Queens)
Translation – Marie Murtaza (Brooklyn)
- 10:30 AM **Welcoming Comments – Dr. Shanaz Butt**
- 10:45 AM **The Holy Prophet (pbuh), An Exemplary Family Man – Aziza Farouqi (Austin)**
- 11:00 **Poem – Amtul Wadud Khan (San Francisco)**
Translation – Hassanah Ahmad (Philadelphia)
- 11:15 AM **The Practice of Purdah in Our Daily Lives – Booshra Ahmad (Charlotte)**
- 11:30 AM **Ahmadiyyat, A Way for the Seekers – Evie Hakeem (Zion)**
- 11:45 AM **A Group Poem : Samrah, Amtul Hae & Sarah Iffat Ahmad (Rochester)**
- 12:00 PM **What Have We Done Today to Spread The Message of Islam**
– Ayesha Mangla (Detroit)
- 12:15 PM **Motherhood, A Pathway to Paradise – Henna Sharif (Philadelphia)**
- 12:30 PM **My Concept of God – Khullat Munir (San Jose)**
- 12:45 PM **A Nasirat Group Poem: – Bushra Latif (Zion)**
- 12:55 PM **Concluding Remarks/Announcements**

AFTERNOON SESSION

Presided by Shanaz Butt, Sadr, Lajna Imaillah, USA

- 3:00 PM **Tilawat-ul-Quran – Rehana Roohi (Maryland)**
Translation – Aliyyah Aziz (St. Louis)
Poem – Naeema Butt (North Jersey)
Translation – Hameeda Haleem (DC)
- 3:30 PM **Khalifatul Masih IV – Hazrat Mirza Tahir Ahmad (ra)**
– Sahibzadi Faiza Ahmad (UK)

3:45 PM	The Blessings of Ahmadiyyat – Dawn Morgan (Los Angeles)
4:00 PM	A Group Poem – (Sisters from Milwaukee)
4:15 PM	Love For All, Hatred For None – Annisa Walid (Milwaukee)
4:30 PM	The Lajna Pledge – Qanata Zafar (Willingboro)
4:45 PM	A Group Poem – Maidah, Samra & Mah Rukh Khalid (Mid-North East Region)
5:00 PM	Annual Prize Distribution
5:45 PM	Concluding Remarks & Dua
7:30 PM	Dinner
8:45 PM	Salat-ul-Maghrib and Isha

SUNDAY, JUNE 29, 2003

3:45 AM	Tahajjud	Maulana Muhammad Zafrullah Hanjra (Dayton)
4:15 AM	Salat-ul-Fajr	
4:30 AM	Dars-ul-Quran	Maulana Muhammad Zafrullah Hanjra (Dayton)
8:30 AM	Breakfast	

FINAL SESSION (Combined for men and women)

Presided over by Ameer Ahmadiyya Muslim Jamaat USA

10:00 AM	Tilawat-ul-Quran – Hafiz Mubarak Ahmad Kukoyi (Chicago)	Translation – Azim Aziz (St. Louis)
10:15 AM	Poem – Rashid Ahmad Bhatti (Philadelphia)	Translation – Ali Shakir (Atlanta)
10:30 AM	Hazrat Sahibzada Mirza Muzaffar Ahmad	– Zahir Ahmad (Maryland)
11:00 AM	Khilafat, A Divine Institution	– Maulana Inamul Haq Kausar (Los Angeles)
11:30 AM	Poem – Tahir Ahmad Khokhar (Rochester)	Translation – Rafiq Ahmad Lake (Boston)
11:45 AM	“Mirza Ghulam Ahmad Ki Jay”	– Maulana Azhar Haneef (Philadelphia)
12:15 PM	Concluding Address and Dua – Ameer Ahmadiyya Muslim Jamaat USA	
1:00 PM	Lunch	
2:00 PM	Salat-ul-Zuhar and Asr	

CONCLUSION OF JALSA SALANA 2003

Conditions of *Bai 'at* (Initiation)

in

Ahmadiyya Movement in Islam

By

Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

- I. that he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the *Tahajjud* (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Translated from *Ishtihar Takmeel-e- Tabligh* 12th January, 1889)

نَحْمَدُ، وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DECLARATION OF INITIATION

Hadhrat Mirza Masroor Ahmad,
Khalifatul Masih V

Assalamo Alaikum Wa Rahmatullahe Wa Barakatuho

I hereby submit my Declaration of Initiation duly completed and signed. Please accept me into the fold of Ahmadiyya Muslim Jama'at and pray for me.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muhammad is His Servant and Messenger.

I enter this day the Ahmadiyya Jama'at in Islam at the hand of MASROOR AHMAD. I have firm faith that Hadhrat Muhammad Rasoolullah (peace and blessings of Allah be upon him) is *Khataman Nabiyyeen*, the Seal of all the Prophets. I also believe that Hazrat Mirza Ghulam Ahmad (peace be on him) was the same *Imam Mahdi* and Promised Messiah whose advent was prophesied by Hazrat Muhammad Rasoolullah (peace and blessings of Allah be upon him). I promise that:

- I will always try my best to abide by the ten conditions of *Bai 'at* (initiation) as prescribed by the Promised Messiah (peace be on him).
- I will give precedence to my faith over all worldly objects.
- I will always remain loyal to the Institution of Khilafat in Ahmadiyyat and will obey you as Khalifatul Masih in everything good that you may require of me, *Insha Allah*.

أَسْتَغْفِرُ اللَّهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ
أَسْتَغْفِرُ اللَّهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ
أَسْتَغْفِرُ اللَّهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I beg pardon from Allah, my Lord, from all my sins and turn to Him.

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي

فَاعْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O my Lord, My Allah, I wronged my soul and I confess all my sins; pray forgive me my sins, for there is none else except Thee to forgive. Ameen!

Signature:

Date:

FULL PARTICULARS

(Please write legibly in capital letters)

PREVIOUS NAME	MUSLIM NAME
DATE OF BIRTH	FORMER RELIGION
NATIONALITY	ETHNICITY (OPTIONAL)
OCCUPATION	JAMA'AT
ADDRESS	
STREET: _____	
CITY: _____ STATE: _____ ZIP: _____	
COUNTRY: _____ PHONE: (_____) _____	

Family members (spouse & children) pledging initiation:

No:	NAME		RELATION	M/ F	DATE OF BIRTH			FORMER RELIGION	SIGNATURE		
					Last	First	DAY			MO	YR
1.											
2.											
3.											
4.											
5.											
6.											

SIGNATURE OF APPLICANT	DATE ____/____/____ Day / MO / YR	INTRODUCED BY (Sign)	DATE ____/____/____ Day / MO / YR
SIGN/ZONAL MISSIONARY/PRESIDENT	DATE ____/____/____ Day / MO / YR	SIGN/MISSIONARY INCHARGE	DATE ____/____/____ Day / MO / YR

NOTE: After completion, return this form to the incharge of your Mission.

FOR OFFICE USE ONLY

(Not to be filled in by the Applicant)

MISSION:

NAME OF COUNTRY
REGISTRATION NUMBER
DATE

MISSIONARY INCHARGE:

SIGNATURE	DATE ____ / ____ / ____ Day MO YR
-----------	---

RECEIPT NO:	DATE ____ / ____ / ____ Day MO YR
ACKNOWLEDGEMENT NO:	DATE ____ / ____ / ____ Day MO YR
REGISTRATION NO:	DATE ____ / ____ / ____ Day MO YR
ACCEPTANCE NO:	DATE ____ / ____ / ____ Day MO YR
DISPATCH NO:	DATE ____ / ____ / ____ Day MO YR

VAKILUT TABSHIR:

SIGNATURE	DATE ____ / ____ / ____ Day MO YR
-----------	---