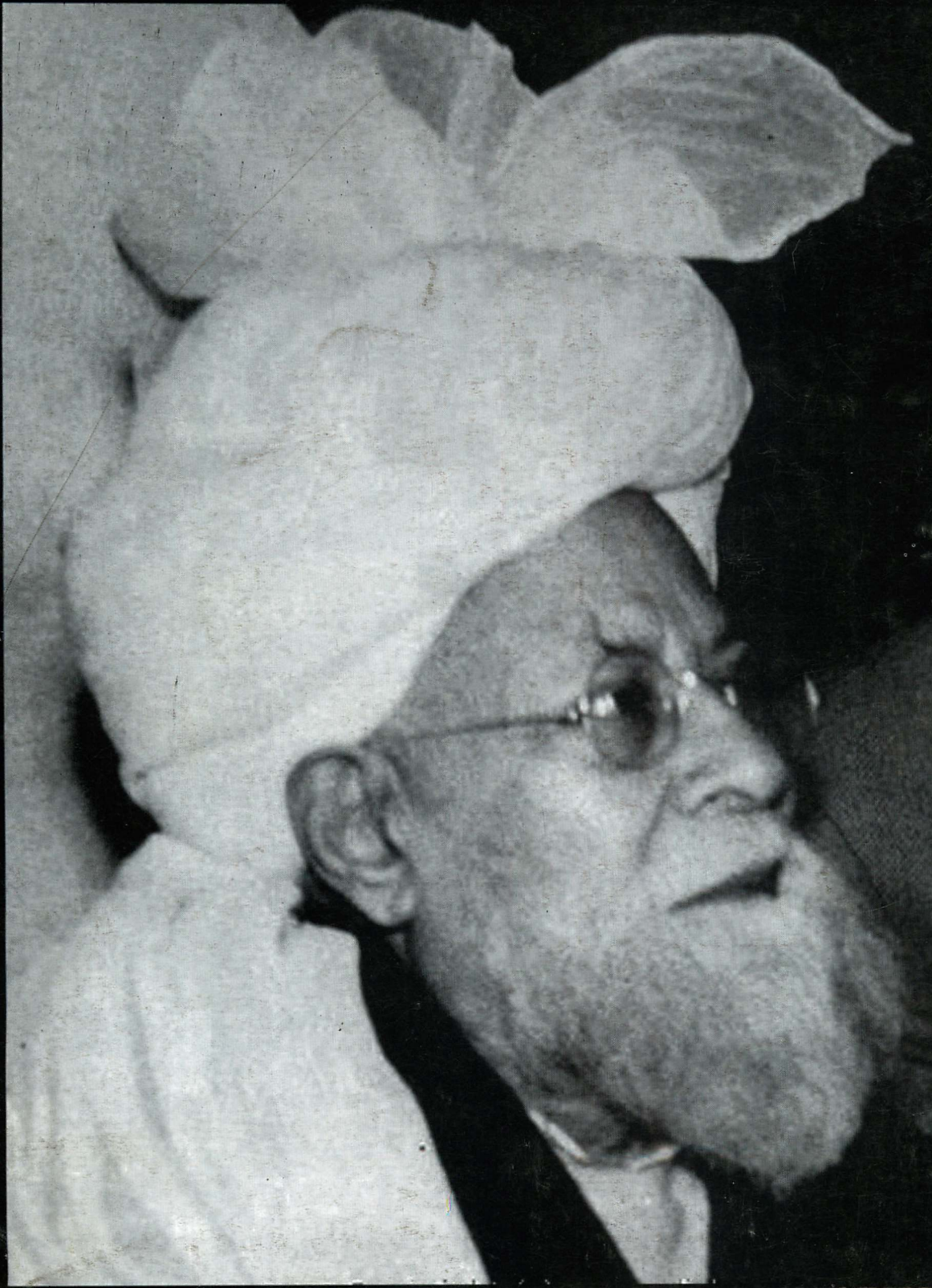


Ahmadiyya

GAZETTE USA

Musleh Mau'ood (ra) Number

February
2004



Al-Masjid Baet-ul-Jaamay, Chicago, Illinois



By the grace of Allah, a new Ahmadiyya Muslim mosque in Chicago which was named by Hazrat Khalifatul Mesih IV as "Al-Masjid Baet-ul Jaamay" is about finished. Jama'at Ahmadiyya Chicago has started using the new mosque since the month of Ramadhan. This facility has two meeting halls and two prayer areas (one each for men and women). It has full kitchen facilities and office space for various departments.

Upon the request of the Chicago Jama'at, Respected Amir Jama'at USA (Dr. Ahsanullah Zafar Sahib) graciously approved holding of the next Majlis Shura at the new mosque.

Inshallah, on April 25, 2004, the National Majlis Shura for USA Jama'at will meet at Al-Masjid Baet-ul Jaamay Chicago.

We pray that the new mosque becomes a source of blessing for many generations to come. Ameen.

Ahmadiyya Gazette USA

February 2004

Patron	Dr. Ahsanullah Zafar, Amcer Jamaat USA
Editor-in-Chief	Dr. Naseer Ahmad
Editors	Imran Hayec, Nasir A. Jamil
Editorial Advisor	Muhammad Zafrullah Hanjra
Associate Editors	Amjad M. Khan Mansurah Minhas
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	3
Hadith - Marriage and Children of Promised Messiah ^{as}	4
From the Sayings of the Promised Messiah ^{as}	4
Friday Sermon by Hazrat Khalifatul Masih ^{dh} IV	5
Divine Revelation concerning the Musleh Mau'ood tm	10
The Second Khalifa by Ch. Zafarullah Khan tm	11
Hazrat Mirza Bashirud Din Mahmood Ahmad tm	15
He will be Filled with Secular and Spiritual Knowledge	22
The Musleh Mau'ood tm Prophecy and its Background	26
Summaries of Recent Khutbas by Khalifatul Masih ^{abm}	32
Humanity First - Report	36
Helping Iraqi Schools—Report	37
Bangladesh Update	39
Ahmadiyya Scholarship Form	40

Cover: Hazrat Musleh Mau'oodtm

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

On Brotherhood

Ch49: v11. Surely, all believers are brothers. So make peace between your brothers, and fear Allah that mercy may be shown to you.

Ch3: v104. And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it.

Ch4: v60. Obey Allah and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day.

Against Rudeness

& Arrogance

Ch49: v12. Let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by nick-names.

Ch4: v149. Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged.

Ch17: v38. And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height.

Hadith on Marriage and Children of Promised Messiah^{as}

Hadhrat Abdullah bin Umar narrates that the Holy Prophet (saw) said: When Isa, son of Mary, descends upon the earth, he will marry and will have chil-

dren...

In explaining this Hadith, the Promised Messiah^{as} says: "The Holy Prophet^{saw} made a prophecy on the basis of revelation

from Almighty Allah that the Promised Messiah will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah."

(*Ayena Kamalati Islam*, p. 578)

From The Sayings of Promised Messiah^{as}

Khilafat - The Second Manifestation of God

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 a chance 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 that were a little unfinished reach their zenith. Thus He manifests two kinds of power:

First He shows His hand of might through the prophets. 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 bro-

ken 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. This manifestation will not come till I depart. When I go, Allah will send to you the second manifestation and it will stay with you forever.

(*Al-Wassiyat*, pp. 6-7)

Friday Sermon delivered by
Hazrat Khalifa-tul-Masih IV^{rh}
on February 17, 1989 in Holland

Translated by Sadiqa Hafeez Mian
Revised by Shamim Akhtar Azam

After Tasha'hud, Ta'awuz and tilawat (recitation) of Surah Al-Fatihah, Hazoor^{rh} said:

“This Friday sermon that I am delivering in Ahmadiyya Mission [House], Holland is actually a supplement to my sermon of last Friday. I will talk comparatively slowly today as this sermon is being translated into Dutch simultaneously. My previous experience tells me that though the missionaries here are good at translating English into Dutch, they are not as good at simultaneous translation of Urdu into Dutch. I mean translating directly the Urdu into Dutch. I will also need to speak in short sentences so that the translator does not miss any part of my sermon.

In my previous sermon I had given some instructions about the training of waqifeen, that is, the next generation of waqifeen, whom the Jama'at is offering to Allah for the next century. This subject could not

be completely covered in the last sermon: some aspects were not addressed and some needed further explanation. Therefore I will briefly speak on the same topic today. In preparing the waqifeen-e-nau it is essential to attend to their physical health. Waqifeen who suffer from various ailments can not serve the Jama'at as well as the healthy waqifeen can, though Allah enables some to render extraordinary service to the Jama'at in an amazing way. It is therefore necessary that their health should be attended to from the very childhood.

They should be encouraged to participate in sports. Every one has an inclination towards a different sport. If a child likes a certain sport, then as far as possible, professional training should be arranged for him. Often a missionary can gain influence among people if he is good at a sport, and young people in particular get attached to him. As we have good intentions, whichever way we choose

will lead us to Allah.

I had said that they should be given extensive secular education and their knowledge should be vast. They should study in particular the history of nations and geography of different countries. However you should also take into consideration their aptitude. Your emphasis on learning should not be of the kind that turns a child away from learning or makes him think that he is different from other children or loose touch with other children and isolate him. For instance, children like stories and at a certain age they should not be stopped from reading novels. But they should be kept away from those absurd stories that leave a wicked and profoundly evil influence on human nature. Maybe, you should let them read a story of that kind as a sample. Some children have greater interest in detective stories. But if they are allowed to read the kind of absurd detective stories that are popular in

Pakistan - their authors are famous among children, then, their minds, instead of becoming sharp and their reasoning skills polished and perfect, would get involved in irrational detective concepts and become dull. Sherlock Holmes is a world famous character. A detective storyteller wrote these stories, but his books gained such popularity that the extent to which his stories have been translated in other languages is unsurpassed by stories of any other author. The British are as proud of him as they are proud of Shakespeare. The reason is that though his stories are a fiction he has great reasoning skills. Children should be encouraged to read stories that hone their reasoning skills: silly detective stories would blunt their reasoning instead.

In India and Pakistan an-

kind of animal or that magicians and witches play an important role in human lives. When a grown-up reads these stories he knows that they are mere fiction and have been written only for the purpose of amusement. But they leave a deep impression on a young reader. If a child becomes a coward after reading such stories and is afraid of darkness and imaginary things, he is never able to get rid of his fears. Some people carry the fears of their childhood into their old age.

It is important to encourage children to read such stories that will create in them greatness of character, realism and courage. Stories that highlight human morals, even if told about animals, leave a positive impression. Arab storytellers taught moral lessons by writing stories about animals. The sto-

tends to highlight is that the dog was faithful to its master and the queen was deceitful and ungrateful. From this story a child would never learn that he should be cruel to his wife, but that one should be loyal and grateful. Similarly "Masnavi" by Maulana Rumi has some stories that would make one wonder what kind of a Maulana is he who has included such dirty stories in his Masnavi. These stories might lead one to believe that the Maulana could only think of sexuality and nothing else. Once, a respectable non-Ahmadi politician from Lahore presented me the Masnavi (he had marked certain portions of it) and said; "You say that he was a pious and noble man, a philosopher and a Sufi. Read these stories and tell me who would allow his daughter to read these stories." I pondered over those stories and realized that my friend was wrong in jumping to his conclusion. Those stories were about sensuality but they made one abhor sexual promiscuity. The ending of the stories was such that instead of exciting sexual desires they turned ones mind to piety. My aim at this time is not to explain to you the different forms of literature. I am giving you these few examples so that you would be cautious about what you give your children to read. If they read dirty literature in childhood then its ill effect will stay with them all their life. If they read good literature, its good effects will produce great results and may even transform their lives.

they should be given extensive secular education and their knowledge should be vast. They should study in particular the history of nations and geography of different countries.

other popular trend among children is the reading of mythological stories. The absurd concepts, in which the Indian mythological stories abound, make the children believe in magic and in the existence of ghosts and put strange ideas in their mind. They become convinced that at a certain age a snake can transform into any

ries of "Alif Laila", though some of the stories are obscene, have the same intent. They highlight certain morals. For instance, the story that a king kept his queen like a dog and she was treated as animals while a dog lived like an honorable guest in his palace and had servants to wait upon him, is pure fiction. The moral that it in-

As far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic. A preacher (muballigh) cannot benefit from the Holy Quran or Ahadith without having a profound understanding of the finer meanings of Arabic. You should start laying the foundation of Arabic from very childhood, and where facilities are available, children should be taught how to speak Arabic. When I was a student in Qadian and at one time in Rawah also, attention was given to the study of Arabic language but the spoken Arabic was not stressed upon. The disadvantage of this approach became apparent later. These days the trend is to teach the spoken Arabic but learning the profound meanings of Arabic is not emphasized. Many Arabs and those who have learned the spoken Arabic for business purposes do not know Arabic grammar or the profound meaning of the language. Therefore give equal importance to these two aspects of the language, in teaching Arabic to the new generation of waqifeen.

Next in importance is Urdu because most books of the Imam of this age, who is completely subservient to Hazrat Muhammad^{saw}, are in Urdu. The Ahmadiyya literature is in essence an explanation of the Holy Quran and the Hadith. Therefore when the Arabs read those books of the Promised Messiah^{as} that are in Arabic,

As far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic.

they are astonished by his profound understanding of the Holy Quran and Hadith and amazed that even those whose mother tongue is Arabic are incapable of it. Excerpts from the writings of the Promised Messiah^{as} are published in our Arabic magazine "Al-Taqwa". Some Arab scholars, who are not Ahmadi, write me letters expressing such great admiration that I am astonished. Some of them are the sons of renowned Muftiyaan (Muslim Jurists) fully conversant with religion and held in high esteem because of it. I think it would be indiscrete to disclose their names. They wrote to me that they were simply amazed. Some Arabs wrote that the Promised Messiah^{as} wrote beautiful and fascinating Arabic. One person wrote that he was extremely fond of Arabic literature but he had never come across such a great writer as the Promised Messiah^{as}.

It is important that in addition to learning Arabic the waqifeen children should also study Urdu literature of the Promised Messiah^{as}. They should be taught Urdu of a high level so that they can have a first-hand knowledge of the writings of the Promised Messiah^{as} and benefit by it.

As regards the rest of the languages of the world, by the Grace of Allah, Ahmadi children growing up in most of the major countries of the world speak the local language better than the native speakers. In Holland too there are many immigrant children who speak Dutch as well as the indigenous population. Though it is a pity that their Urdu is not of the same standard. When I talked with children here, I found that they are well versed in the local language but their Urdu needs considerable improvement and attention, that is, they are not proficient in Urdu and the standard of their Urdu is very poor.

The future generation of waqifeen needs to be expert in three languages at least; namely, Arabic, Urdu and the local language of a country. Then we will have good missionaries to spread the message of Ahmadiyyat, that is, the true Islam, in most countries.

Some future needs of the Jamaat are related to affability and civil manners about which I have spoken in the past and which I would like to emphasize again. Great attention should be given to the moral conduct of waqifeen children. They should be taught amiable

manners. One aspect of good morals is related to high moral qualities and I have spoken about it several times. The other aspect of good morals, generally known as affability, is the ability by which one makes more friends and few enemies. An ill-tempered person cannot be a good waqif. A bad-tempered person can be called a pedagogue but he cannot be a good spiritual man. Once I received complaints that a certain waqif-e-zindagee was surly and rude to people. When I drew his attention to it he said; "They are lying. There is nothing wrong with me. I am following the right path. They have certain faults. When I bring these faults to their attention they get upset". I said to him that Hazrat Muhammad^{saw} was the one who paid the greatest attention to human faults. There was an enormous disparity between him and the people of his time while the disparity between him and the Ahmadi youths did not equal even a one thousand percent of it. Besides, Hazrat Muhammad^{saw} was an immaculately innocent person while he himself had some faults. The people that Hazrat Muhammad^{saw} was addressing had vices of all kinds while the young men he was dealing with were well-mannered, polished and a hundred times better than any young men outside the Jama'at. What was the reason that they got offended when he advised them to mend their ways whereas when Hazrat Muhammad^{saw} advised his people to cast off their evil ways they

were enamoured by him? I told him that it was not unusual to get complaints about a missionary once in a while. A man who has been assigned to do a job cannot please all, and some people are likely to get offended. But when there is a flux of complaints about one person then this couplet by Ghalib is true about him:

*Sternness in speech is permissible, but
not to the extent that
Whoever you talk to should complain
about it*

Teach affable manners to your children so that they can talk sweetly and conquer the hearts of people and move the hearts of strangers and even of enemies with love. In this way they can penetrate the high society. Otherwise, neither training (Tarbiyyat) nor propagation (Tabligh) is possible. Some missionaries are blessed with this ability, so even in a brief meeting with the great dignitaries of their countries they are able to captivate them and as a result great opportunities for propagation become available to the Jama'at.

As far as the waqifeen girls are concerned, parents often ask me what professions they should go into? All the instructions that I have given about the men and boys are applicable to them also. In addition, they should be taught home management and household accounting. May be these girls will be married to waqifeen boys. When I say may be, I mean that

it should be your hearts desire to marry waqifeen girls to waqifeen boys. Otherwise life would be very difficult for them. A non-waqif husband might have comparatively less interest in religion and this disparity in temperaments might result in breaking their marriage.

Marriage between waqifeen girls and boys can have problems of another kind if the girl is from a rich family and has been brought up in comfort and luxury; unless she has been mentally prepared for a hard and simple life and has learned to be content with little and live on little. Such girls are used to making big demands and will make life hell for themselves and their husbands because of it. There is nothing wrong with making demands but when demands exceed the means of, be it the husband, parents or friends; life becomes impossible. Allah has taught us a beautiful principal in this regard. He says:

*La yukallifullabo nafsan
illa wusaba,*

*Allah does not burden a soul
beyond its capacity [Ch.2, V 28]*

So when Allah does not demand of a human being what he is not capable of then what right have the human beings to do so?

Therefore, it is important for the wives of waqifeen-e-zindagee and waqifeen girls that

they should learn not to expect or demand of their husbands what is beyond their means and to be content with less.

I want to mention another important thing in this regard. When Hazrat Musleh Maood^{ra} launched the scheme of waqf-e-zindagee he also urged the rich families of the waqifeen to help them financially keeping in mind the fact that if they would relieve their waqif relative of financial worries he would be better able to serve the Jama'at. This advice is applicable to the poor families as well. The family of each waqif-e-zindagee should make a firm resolve today that the living standard of their waqif relative will be the same as their own. Instead of the Jama'at, the brothers, parents (if they are alive and well off), and other relatives should get together and form a system whereby they should make it sure that the waqif child would enjoy the same standard of living as the other members of the family. Such children have no inferiority complex when competing with others and are more honest and trustworthy.

As far as education of these girls goes, it will be beneficial for them to get a degree in instruction of education (teaching), I think it is called Bachelor of Education, or what ever its name is. It would be beneficial to train them to be teachers, whether they actually teach or not. Similarly, we need female doctors to do social work (Khidmat-e-Kalq). We

need computer specialists and typists. Other than the job of a doctor, girls can do all other jobs well without mixing with men. They should become specialists in languages and become top experts in literary writings so that they can help with the publications of the Jama'at.

If we can supervise the future waqifeen on these lines and raise them accordingly, and strive, at individual and Jama'at level, to make them excellent waqifeen, we will do a great favor to Ahmadi generations of the next century. It is a favor that they will remember with gratefulness and prayers.

In the end I must say that in the training of these children great emphasis should be laid

experiencing Allah's gracious favors through praying becomes a spiritual person in childhood. Allah is always his guardian and there starts developing in him a piety that is born of a true relation with Allah. No training or education in the world can bestow on man that inner holiness which understanding and love of Allah does. In training these children depend mostly on prayers. Pray for them and make them children who pray. I am hopeful that by adopting these measures of training, these children will be adorned with beauty of every kind when it is time to hand them over to the Jama'at. And their parents will be offering their 'sacrifice' to Allah, happy and satisfied that it is well adorned according to their

I must say that in the training of these children great emphasis should be laid on prayer. You should pray for these children compassionately and teach them also how to pray. Instill the habit of praying in them, so that they may have a close personal relation with Allah ...

on prayer. You should pray for these children compassionately and teach them also how to pray. Instill the habit of praying in them, so that they may have a close personal relation with Allah from their childhood and begin to reap its fruit in early childhood. A child who starts

means and resources. May Allah enable us to fulfill these great responsibilities.

Amin.

The Divine Revelation

Concerning

The Musleh Mau'ood^{ra}

(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mau'ood. Taken from the book *Tadhkirah* (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)

In the announcement of February 20, 1886, the Promised Messiah^{as} says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God

speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested

with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

The Second Khalifa^{ra}

By

Sir Muhammad Zafrulla Khan^{ra}

Following is a narration of the circumstances and details of the election for Khilafa-e-Sani^{ra} in the language of Sir Muhammad Zafrulla Khan from his book "*Ahmadiyyat The Renaissance of Islam*":

The health of Khalifatul Masih I began to be poorly in the beginning of January 1914, and suffered a serious decline in the middle of February of that year. On 26 February, under the advice of his physicians, he was removed to the house of Nawab Muhammad Ali Khan Sahib, which was situated in a garden at some distance outside the town.

On the afternoon of 4 March he wrote out his will while he was lying in bed. It was in the following terms:

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger. This humble one writes in the full possession of his senses. There is no one worthy of worship save Allah, Muhammad is the Messenger of Allah. My children are young and there is no money in our house. Allah is

their Guardian. No provision should be made for them out of any fund for orphans and the needy. A loan might be provided for them which should be repaid by those of my sons who grow up into a position to do so. My books and property should be put in trust for my children. My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah. I have been the well-wisher of all of them and so should he be. The public teaching of the Quran and Hadith should be continued. Greetings of peace. Nurud-Din 4 March 1914.

After he had finished writing it he handed over the paper to Maulvi Muhammad Ali Sahib, who was sitting near him, and directed him to read it out to those who were present at the time, which was done, and it was read out a second and third time by Maulvi Muhammad Ali Sahib under the direction of the Khalifatul-Masih.

After the third reading he inquired from Maulvi Muhammad Ali Sahib whether anything

had been left out, on which Maulvi Muhammad Ali Sahib assured him that everything was correct.

The document was then committed to the custody of Nawab Muhammad Ali Khan Sahib.

The end came nine days later on Friday 13 March, shortly after 2 p.m. He had been born in 1841 and was thus six years younger than the Promised Messiah. He died six years after the death of the Promised Messiah and thus at the time of his death his age was the same as was the age of the Promised Messiah at the time of his death. The same was the case with Hazrat Abu Bakr, the First Successor of the Holy Prophet. He also died when he arrived at the same age at which the Holy Prophet had died.

On the evening of the same day Maulvi Muhammad Ali Sahib met the Sahibzada Sahib and suggested that nothing should be determined consequent on the death of the Khalifatul-Masih in a hurry, but that everything should be settled after mutual consultation. The Sahibzada Sahib agreed and said that

by the next day most people of note in the Community would have arrived in Qadian, and that a consultation could take place after their arrivals. Mauvli Sahib demurred to this and proposed that as there was a difference of views on certain matters among different sections of the Community, time should be taken for full discussion so that a unanimous decision might be reached. He expressed the view that the Community should reflect upon the situation for four to five months and thereafter should come to a decision after an exchange of views. The Sahibzada Sahib pointed out the impracticability of such a course and finally said that he and those who saw eye to eye with him were prepared to make the covenant of Bai'at at the hands of anyone whom Maulvi Muhammad Ali Sahib and his group might put forward for the office of Khalifa; but Maulvi Sahib would not agree.

Later the same evening the Sahibzada Sahib summoned sixty leading members of the Community who were present in Qadian for consultation. After some assessment of the situation it was unanimously agreed that before the interment of the Khalifat-Masih his successor, who should command the obedience of the Community, should be elected and should lead the funeral prayers of the deceased Khalifa and should arrange for his burial.

It was also agreed that all of them should continue to pray during the

latter part of the night for Divine guidance and should observe fast the next day.

The following day it transpired that a tract which had been drawn up by Maulvi Muhammad Ali Sahib and had been printed before the demise of Khalifatul-Masih I was being widely distributed, among other places, at Batala railway station to the members of the Community who were arriving in large numbers from all directions on their journey to Qadian. The purport of the tract was that the Sadar Anjuman Ahmadiyya was the true successor of the Promised Messiah and that anyone else who might be elected as Khalifa, and there could be several such persons, would have only an honorific position, but would exercise no authority. There was a subtle hint that the Sahibzada Sahib, and those who were in agreement with him on the points of difference that had emerged, did not qualify even for an honorific position under the terms of the will of Khalifatul-Masih I.

By the midday of 14 March more than a thousand members of the Movement had arrived in Qadian from outside. In the afternoon of that day Mirza Bashirud-Din Mahmud Ahmad held a consultation with all members of the family of the Promised Messiah and their close relations on the situation that confronted the Movement at the moment. After some discussion he pointed out to those present that their main concern

should be to maintain, by whatever means it might be possible, the unity of the Community. With this object in view he proposed that the one fundamental requirement was that there must be a spiritual head of the Movement. If the dissident group would agree to that, then the question would be who should be elected to the office. For that purpose the view of those members of the Movement who were then present in Qadian should be ascertained and should be accepted. Should the dissident group be not prepared to agree to such a course, a person not identified with either side might be agreed upon and elected. If this should also not be acceptable, anyone of the dissident group whom they might put forward should be elected so that unity might be maintained. On his insistence all those who were present agreed to his proposal.

Immediately thereafter the Sahibzada Sahib received a note from Maulvi Muhammad Ali Sahib to the effect that the Maulvi Sahib desired to resume their conversation of the previous day. In reply the Sahibzada Sahib sent word to Maulvi Sahib that he would be welcome and he arrived accompanied by some of his friends. At the time Maulvi Syed Muhammad Ahsan Sahib, Khan Muhammad Ali Khan Sahib, and Dr. Khalifa Rashidud-Din Sahib were also present with the Sahibzada Sahib. He repeated his suggestion of the previous day which he had put to Maulvi Sahib that

there should be no discussion of the question whether there should or should not be a Khalifa. The only matter on which there could be an exchange of views was who should be elected Khalifa. Maulvi Sahib insisted on his side that nothing should be determined upon at the time, but after a long enough interval, which should enable the members of the Community to reflect deeply on the question that confronted them, a decision might be taken unanimously which should be given effect to. While their discussion was proceeding, the people who had gathered outside became greatly excited and in their impatience demanded that the door should be opened and they should be told what decision had been reached. At this stage the Sahibzada Sahib suggested that they should go out and try to ascertain the wishes of the people who were now gathered together in Qadian. To this the Maulvi Sahib retorted: 'You suggested this because you know who would be their choice.' The Sahibzada Sahib told him that he was ready to make the covenant of Bai'at at the hands of any one of them whom they might put forward. But Maulvi Sahib persisted in affirming that the Sahibzada Sahib knew the people would insist upon electing him to the office of Khalifa. Thus the deadlock continued, and in the end the Sahibzada Sahib intimated that as he considered it essential that there must be Khalifa and Maulvi Sahib and his group were of the

view that no Khalifa was needed and there was no possibility of a compromise on this fundamental issue, which was of the nature of a religious obligation, they could do what they liked, but those who were convinced that there must be a spiritual Head of the Movement would now get together and would elect a Khalifa after consultation. That was the end of the conservation.

The Sahibzada Sahib then proceeded to Masjid Noor where he was being awaited by a couple of thousand people. After the Asr Prayer. Khan Muhammad Ali Khan Sahib stood up and read out the will that Hazrat Khalifatul-Masih I had written on 4 March and had committed to his custody. He had scarcely finished when from every direction there arose shouts of Mian Sahib, Mian Sahib, Mian Sahib. In the midst of this uproar Hazrat Maulvi Syed Muhammad Ahsan Sahib stood up and announced in a loud voice:

I am the person concerning whom the Promised Messiah has said that I was one of the two angels mentioned in the Hadith who would accompany the Messiah on his descent from heaven. I consider that Sahibzada Bashirud-Din Mahmud Ahmad Sahib is in every respect fitted that he should take the covenant of Bai'at from us I therefore request him to proceed to do so.

Thereupon Maulvi Muhammad Ali Sahib and Syed Mir Hamid

Shah Sahib both stood up at the same time, each beseeching the other to let him speak first. Their altercation continued for some minutes and the audience became impatient. At this stage Sheikh Yaqub Ali Irfani Sahib stood up and announced: 'We cannot afford to waste precious time in these wranglings. I request our master the Sahibzada Sahib to accept our Bai'at.' Upon this there were shouts of labbaik, labbaik, and it seemed that the whole body of people present was pushing forward towards the Sahibzada Sahib, who continued sitting silent and for some time gave no indication of his attitude. When he found that there was not the slightest doubt that it was the universal wish that he should assume the responsibilities of the exalted office of Khalifa, he looked for Hazrat Maulvi Syed Sarwar Shah Sahib and on spying him in the middle of the turmoil called him and said: 'Maulvi Sahib this burden has fallen upon me suddenly and unexpectedly and I cannot even recall the formula of Bai'at. Will you kindly instruct me in it.' Thus he took the Bai'at of those present repeating after the Maulvi Sahib the words of the covenant. At the end of the Bai'at he offered a silent prayer in which everyone joined, and after the prayer he made a brief speech. Thus the troubled, scattered and bewildered Community was, by Divine grace, again united together and Divine mercy and comfort were perceived as descending upon all hearts. Everyone appeared to

be in the grip of deep emotion.

Immediately thereafter the newly elected Khalifatul-Masih II led the funeral prayers of Hazrat Khalifatul Masih I in a vast open space next to the Masjid Nur. When the bier was being carried to the graveyard it was followed by a huge concourse of people of all sects and community, Muslims and non-Muslims, as a token of their respect for and their homage to the memory of a great and gracious personality whose beneficence had recognized no boundaries and limits.

Hazrat Khalifatul Masih II was made the target of many objections, criticisms and false charges, in answer to which all that he said was:

I would beg to be excused that I am unable to reply to all these allegations except to state that God Almighty is witness, and I make oath in His name, that I have never tried that I should become Khalifa; nor has any such idea ever crossed my mind. Those who have given expression to such an idea concerning me have been morally guilty of my murder and are accountable to God for their calumnies against me....

Within a few days of the demise of Hazrat Khalifatul Masih I it came to the knowledge of Hazrat Khalifatul Masih II that Maulvi Muhammad Ali Sahib was preparing to leave Qadian, as he felt that he lacked security in Qadian. The Khalifatul-

Masih immediately sent him a message of reassurance that he himself would be responsible for his complete security at Qadian and that he need not contemplate moving from Qadian. He followed up this message with his reassurance in person. But Maulvi Sahib was not persuaded to stay on at Qadian and soon departed for Lahore where the dissident group appointed him their Ameer and where he set up his headquarters. It is worthy of note that his own subsequent exposition of the functions and authority of the Ameer corresponded exactly to the functions and authority of the Khalifa as expounded by Hazrat Khalifatul Masih I.

At the time of his election as Khalifatul-Masih II, Hazrat Sahibzada Mirza Bashirud-Din Mahmud Ahmad was 25 years of age. In the eyes of a worldly person he was utterly unsuitable for the discharge of the great and heavy responsibilities of the exalted office to which he had been called by the almost unanimous voice of the members of the Movement. His health had always been delicate; he had during his younger days suffered from severe granulation in his upper eyelids which for long periods prevented his reading or writing anything. Consequently his attendance at school had been most irregular and he was not able to qualify even as a matriculate.

On the religious side his instruction had been confined to

being taught the translation of the Holy Quran and elementary knowledge of Hadith. It is true that he had had the inestimable privilege of having been instructed in these matters by Hazrat Khalifatul-Masih I, who, instead of forcing anything upon him, encouraged him to think for himself and thus helped him and guided him to educate himself and to develop his God-given faculties in the most beneficent manner.

At the time when he was elected Khalifatul-Masih, the financial resources of the Sadr Anjuman Ahmadiyya had been reduced to almost nil. Though, with the exception of possibly half a hundred people, all those who were present at Qadian on 14 March 1914 had made the covenant of Bai'at with him, yet it was not known what the reaction of the Community at large would be to the question that Maulvi Muhammad Ali Sahib had raised in his tract. It was expected that on the whole the reaction of the Community would be favorable to the Khalifa-elect, but the dissident group had announced that they had the support of 95 per cent of the Community. It had yet to be seen how far their claim was justified in fact. Such was the situation in the estimation of a secular person who had no idea of the positive and powerful assets and resources to which the newly elected Khalifa had access and which were wholly of a spiritual character. (pp214-224) (Reproduced from *Al-Nahl*, Spring 1995)

Hazrat Mirza Bashiruddin Mahmood Ahmad^{ra}

Khalifatul Masih II *"Musleh Mau'ood"*

By Moulvi Bashir Ahmad Dehlavi

Translated by Naseeruddin Shera

The Holy Prophet Muhammad (saw) had given the tidings of the advent of a spiritual, pious and Promised son of the Mahdi at a time when Islam would be at a stage of decline and depression. He had prophesied he would come with a mission to revive and strengthen the Islamic theology and, through him, Islam, would resurge on the surface of the Earth. The Holy Prophet (peace be upon him) called this Holy Spiritual son as the Musleh (Reformer), and the Promised one, and said about him:

Yata-zavajo-wa-yooladu-lahu i.e.,
The Promised Messiah shall marry and will have children.

This was an indication that this marriage would be of a special nature and, through this, Allah shall grant him such children as would be assisting and co-operating in carrying on his mission.

In the context of this prophecy of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), some of his eminent followers had also

prophesized that, on completion of the Promised Messiah's tenure, one of his sons would be bestowed with unique splendour and glory and shall ascend the throne of Khilafat. Hazrat Nematullah Shah Wali, a prominent Muslim saint, prophesied in his famous poem that the coming one shall be the Promised Mahdi and also the Promised Messiah. He also mentioned that this Promised One's name shall be Ahmad and that when his tenure would end, one son of his shall be his true spiritual inheritor and would carry out his mission. In Talmud, the authentic book of Jewish diction - the advent of two Messiahs is mentioned and that the latter one shall be greater than the former and, after him, his son and grandson shall be his successors.

And thus, when the time of the Promised Messiah^{as} came, and the advent of the Promised son, Allah revealed to the Promised Messiah^{as} further details of this prophecy with happy tidings of his ascendance, advancement and achievements.

Hazrat Mirza Bashiruddin Mah-

mood Ahmad^{ra} received his education in the District Board Primary School and, later in 1898, in Taleemul Islam High School when it was started. Nevertheless, in his student life he was never interested in routine book knowledge, and could not succeed in the Government Entrance Examination. This was the end of his formal education, which was not merely incidental, but a great miracle of the Divine Destiny. Incidents later proved that the Lord Almighty Himself wanted to be his teacher. Thus the world witnessed that he not only had intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that, however learned a scholar, armed with whatever worldly knowledge attacked Islam, he would prove to be a mere academic novice. Thus the fulfilment of the divine revelation became manifest. **"Would abound in the Wisdom of the Explicit and the Intrinsic"**

During the lifetime of the Promised Messiah^{as} he had developed a strong desire for religious services, hence when the

Promised Messiah^{as}, during the last days of his life, appealed to the youth to come forward to serve Islam, Hazrat Mirza Bashiruddin Mahmood Ahmad offered himself and soon formed Anjuman Tashheezul Azhaan and under its supervision, started a magazine by the same name, through which the work of religious preaching was carried out. At the time of the Promised Messiah's demise he was only 19 years of age, even at that time, highly convincing and silencing replies to the criticism flowed from his august pen. On 26th May 1908, the Promised Messiah (peace be on him) passed away at Lahore. At that moment this promised son stood by the bed of the Promised Messiah and vowed:

"Even if all the people leave you and I am left alone I would stand by you and would face all opposition to and onslaughts on your Mission."

He kept up his covenant very well, and all through his life never cared for anyone's enmity or opposition, and always actively endeavoured towards the progress of Islam and Ahmadiyyat.

Early in 1911, with the permission of Hazrat Maulana Nooruddin^{ra}, Khalifatul Masih I, he founded the Anjuman Ansarullah, whose members were required to donate some of their time for religious service, propagation of Islam and Ahmadiyyat and to promote mutual amity, love and univer-

sal fraternity. This proved to be a great success in generating zeal and interest in the Missionary and Reformatory work.

In September 1912, he travelled to Egypt, thence to Mecca and performed the Hajj and remained active in preaching Islam and Ahmadiyyat during his sojourn.

In June 1913, he started, "The Al Fazl" a newspaper for the Jamaat in which, apart from the national news, educative, informative, historical, preaching and reformatory articles were published. In a very short time this paper gained popularity not only among our own people but amongst others as well. After the demise of Hazrat Khalifatul Masih^{ra} I, this very newspaper became the central organ of Jamaat.

On 27th May, 1908, on the demise of the Promised Messiah^{as}, when Hakim Maulana Nooruddin^{ra} was elected the Jamaat's first Khalifa, the first man to take the oath of allegiance was Hazrat Mirza Bashiruddin Mahmood Ahmad^{ra}. Hazrat Khalifatul Masih I^{ra}, was very happy with him and used to look upon him with love and respect. During his illness he always used to appoint him as Imam-ul-Salat (person who leads the prayers) and, often, in his public speeches and sermons, used to praise the spirit of his obedience, religious service and his intellectual ability; at times expressing an indication that he shall be the successor after him.

On Friday the 13th of March 1914, Hazrat Khalifatul Masih I (may God be pleased with him), passed away. And on the 14th of March, 1914, at the time of Asr Prayer, in Masjid Noor Qadian, the Ahmadies gathered, where Hazrat Nawab Muhammad Ali Khan, who was a Sahabi (companion) and son-in-law of the Promised Messiah^{as}, read out the will of Hazrat Khalifatul Masih^{ra} I and requested the people to act accordingly and elect someone as his successor. On this Maulana Syed Ahsan Amrohvi proposed the name of Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad. He was hesitant and refused at first, but on the fervid persistence of the people, realised that it was the verdict of Allah and accepted the oath of Allegiance of the Ahmadies and thus became the Second Successor to the Promised Messiah (peace be on him).

The Golden Era of His Khilafat and His Magnificent Achievements

From 14th March 1914 to the 7th of November, 1965, a period of about 52 years, he led the Jamaat, which took great strides, some of which could be enumerated as under:

Propagation of Islam

One of his most important achievements was the founding of a strong system for propagation and preaching of Islam within the country and abroad. Soon after his ascension to Khilafat he announced that his first task shall be the propagation of Islam.

According to his mandate of 12th April, 1914, delegates from all over the country were invited to a Majlis-e-Shoora to discuss about propagation of Islam. In this he expressed his desire that amongst them there should be a band of men who should know various languages so that they could easily propagate Islam the world over. He stressed:

"I would like to see the truth of Ahmadiyyat shine far and wide in the world. This is not difficult to be achieved for our Lord."

For the fulfilment of this task he established Nazarat Dawato Tabligh in 1919, and the Madrasa Ahmadiyya as the basic centre and made efforts for its advancement and steered it from the status of a mere Seminary to a University, and all these efforts were aimed to provide learned religious missionaries. He opened various missions abroad for the propagation of Islam. In 46 Islamic countries Missions were solidly established when he departed from this world. And around them active and sincere Jamaats exist till now.

Quranic Wisdom

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Quran, thus fulfilling the prophecy that through him the glory of Islam and the dignity of Quran would be convincingly established. He said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah has disclosed to him with His special grace through intuition and revelation. (*Tafsir-e-Kabir*, Vol. 6, pg. 483)

He also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that if anyone, with whatever knowledge and following whatever religion, criticised the Holy Quran, he would, by the Grace of Allah, convincingly silence and satisfy him through the Quran alone. He had many a time, thrown challenges to others about writing commentaries on Quranic Wisdom. Though he was not a Prophet, yet no one was ready to accept his challenge. It was his claim that he would interpret new wisdom from the Holy Quran.

In a public gathering in Delhi in 1944, claiming himself to be the "**Musleh Mau'ood**" (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Quran, he declared:

"I do claim now again that even if thousands of scholars assem-

bled to compete with me in writing commentaries of Quran, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth."

The new definition of the wisdom of the Holy Quran, written in his *Tafsir-e-Kabir*, bears undeniable evidence of the truth and validity of the aforesaid claim. The age became convinced of the superiority of his Quranic knowledge. Maulvi Zafar Ali Khan, Editor of "Daily Zamin-dar" Lahore, himself an eminent Muslim leader, writer and a bitter opponent of Ahmadiyyat, while addressing other opponent groups and to concede:

"Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmood till resurrection. Mirza Mahmood has Quran with him, and a deep knowledge of Quran, What have you got? ... You have never read Quran in dream." [*Ek Khofnak Saazish*, by Moulvi Mazhar Ali Azhar, pg. 196]

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:

"May Allah reward the Imam Jamaat Ahmadiyya's effort towards world-wide publication of The Holy Quran and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in de-

tail, the truth and wisdom of the Holy Quran was real unique." [Sidq-e-Jadid Lucknow, Vol. 51, Nov. 18th 1965]

Translation and Publication of the Holy Quran in Various Languages

It was also one of his great achievements that he got the Holy Quran translated in various important languages of the world so that, those who did not know Arabic, the glory and wisdom of the divine book could be made available to them in their own languages. This work was continued in Khilafat-e-Salisa and further in Khilafat-e-Rabia. First of all the English translation of the Holy Quran was published, then its commentary. During his Khilafat, translations in 14 other languages were in progress.

Establishment of Mosques in foreign countries

The main aim of Jamaat Ahmadiyya was to spread the teachings of the Holy Prophet Muhammad (peace be upon him), and by practising it, lead the humanity to the heights of spiritualism and purity. In order to attain this, wherever the Jamaats are formed, Missions and later Mosques are built. The mosques also serve as academies for spiritual knowledge and training. During his Khila-

fat many mosques were constructed in foreign countries as well.

Imparting of moral training

Along with the missionary work he did a great deal towards imparting moral training to the Jamaat. Some of his achievements in this regard are as follows.

He affirmed the Divine System of Khilafat on solid foundations and declared, "**Khilafat is a source and beacon of Divine Light. So hold on firmly to Khilafat.**" Once again he declared,

"Friends, my last advice would be that all blessings are in Khilafat. Prophethood is a seed after which the Khilafat spreads its benevolence in the world around. Hold on firmly to true Khilafat and spread its blessings in the world. Allah would be merciful to you and would bless you in this world and in the hereafter."

In order to consolidate and organise the Jamaat he established the central and regional Anjuman and, for better functioning various important Nazarat were established under the aegis of Sadar Anjuman Ahmadiyya Qadian.

1. Nazarat Dawato Tabligh
2. Nazarat Taleem
3. Nazarat Umoor-e-Aamma
4. Nazarat Bait-ul-Mal and
5. Nazarat Ulia above them to

oversee, guide and direct all sections of the Jamaat. In order to make them capable of successfully shouldering the important assignments and responsibilities of the future, separate organisations were formed in Jamaat:

6. The Organisation of Ansaarullah for men above 40 years of age.

7. The organization of Khudam-ul-Ahmadiyya for youth below 40 years. (15-40 yrs old)

8. The Organization of Atfal-ul-Ahmadiyya for boys of below 15 years. (7-15 years old)

9. The organization of Lajna Imaullah for women.

The Organization of Nasirat-ul-Ahmadiyya for girls. (ages 7-15)

Through all these organizations essential moral and organizational training was imparted to the Jamaat.

Migration of Jamaat from India

In 1947, when the country was divided, along with other Muslims, the Ahmadies also left for Pakistan. In order to ensure their unity, integrity and cohesiveness, a great city Rabwah was built, wherein, offices, schools, colleges and various departments were re-established and re-organised. All the necessities of life were also made available. Hazrat Musleh Mau'oud himself spoke thus of Rabwah: "I am astonished, as to what was the force that brought and inhabited you 'in a place which even the Government had failed to habitate."

Mobilization of the Jamaat for Sacrifices

Hazrat Musleh Mau'ood planned, re-organized and consolidated the financial structure of the Jamaat on a very sound footing by initiating various schemes and appeals for donations and contributions. Some of them are as follows:

1. On 12th April 1914 he appealed for financial donations for Anjuman Taraqqi-e-Islam in order to send his missionaries to all the cities and towns of India for the preaching of Islam. For this he foreset an expenditure of Rs. 12,000 a year. The Jamaat willingly responded to the call.
2. The scheme for the completion of Minaratul Masih - On November 1914, Hazrat Khali-fatul Masih-II (Allah be pleased with him) called on the Jamaat for financial contribution for the completion of the Minaratul Masih. As a result the Minaret was completed in December, 1916. [*Al Fazl*, 28th December, 1916]
3. Call to women to mobilize funds for preaching - In December, 1916, he appealed to the ladies of the movement for donations stating that till now only the men were bearing the expenses of around Rs. 8,000 to Rs. 10,000 a month from which various religious requirements were met, but since the expenditure on propagation in foreign countries was rising, a further sum of Rs. 500 per month was estimated to be required. [*Supplement Al Fazl*, December

16th, 1916]

Allah, gracefully enabled the ladies of the Jamaat to respond to Hazoor's call, and they readily took upon themselves, the responsibility of meeting the extra expenditure.

4. Call to donate for the London Mosque - On 7th February 1920, he called upon the Jamaat to contribute towards the building of a mosque in London and the Ahmadies responded overwhelmingly and willingly. [*Taarikhe Ahmadiyyat*, Vol. 5, pg. 258]

5. Call for the publication of "A Present to the Prince of Wales" - The Prince of Wales who later became King Edward the VIII, came to visit India in December, 1921. Hazrat Musleh Mau'ood (may God be pleased with him) proposed that a befitting gift be presented to His Highness, the Prince of Wales. After this call Hazoor wrote a book "A Present to the Prince of Wales", which conveyed to the Prince the Islamic teachings. Through individual per head contribution of one anna by more than 20,000 members of the Jamaat this book was printed. On the 27th of February 1922, an Ahmadiyya delegation presented the book on a studded silver tray to the Prince.

Participation in the Wembley Conference London

Hazoor, along with a few Khuddam himself went to England to participate in the Wem-

bley Conference. All the Expenses were borne by the Jamaat. [*Al Fazl* 16th July, 1925]

Tehrik-e-Jadid

Through this important scheme many Ahmadiyya Muslim Missions were established the world over. In 1934, the Majlis-e-Ahrar, according to a well laid conspiracy, sent some of its volunteers to create mischief by organizing conferences at Qadian. With a great uproar and drum-beat they announced that they would destroy Qadian itself. The atmosphere in the rest of the country was also vitiated for the Jamaat. The government was also backing these elements. It seemed all the forces had combined against Ahmadiyyat. However, the foundations of this holy Jamaat were laid by the Lord of Heavens Himself, in the face of the strong and piercing winds of opposition, provision to safeguard the meek and delicate plant of Ahmadiyyat was to be made by God Himself. As the nefarious intentions of the Majlis-e-Ahrar unfolded, Allah, through His chosen Servant, initiated a great universal scheme of Tehrik-e-Jadid, which not only brought to naught the plans of the opponents in a very short time the truth of Ahmadiyyat also became manifest and the flags of its spiritual conquest and supremacy were raised high. This scheme was based on 27 demands and contained comprehensive and all embracing provisions by which every member

of the Jamaat was convinced that in order to establish the Oneness of God, to restore the dignity of the Holy Prophet (peace be upon him), to prove the truth of Islam, and to establish a righteous society one had to first bring about a palpable and manifest change in his own life and conduct as well.

Hazrat Musleh Mau'ood (may God be pleased with him), in the beginning, demanded only 27,500 rupees from the Jamaat. The Jamaat in only one and a half months made a cash contribution of 29,712 rupees. In the first year 103,000 rupees, in the second year 110,000 rupees, and in the third year 140,000 rupees were collected. Initially this scheme was optional and for three years only. Later it was extended to seven years; then to ten years. On completion of the ten year period this scheme was further extended by Hazoor to 19 years. In 1953, when the 19 year term ended, Hazoor made it a permanent scheme. Under it the preaching activities were extended to many other foreign countries.

Waqf-e-Jadid

Similarly the scheme of Waqf-e-Jadid was initiated so as to promote missionary and reformative activities of the Jamaat in every city, town and village in India and Pakistan by appointing teachers everywhere. This scheme was introduced on 27th September, 1957.

Tours abroad

Though Hazrat Khalifatul Masih II (may God be pleased with him) was ever busy shouldering the responsibilities of Khilafat, yet Hazoor visited Europe twice. First in 1924, to participate in the Wembley Conference along with 12 companions; breaking their journey at Damascus, Palestine and Egypt halting briefly at each of these places Hazoor reached England after passing through Italy and France. He met Mussolini in Italy enroute. On reaching London his visit was much publicized by the media. In many of them his photographs also appeared. The Britishers welcomed Hazoor with extraordinary warmth and zeal. On 23rd, September 1924, Chaudhary Muhammad Zafarullah Khan read out Hazoor's article in the conference, which was published in the form of a book titled "**Ahmadiyyat the True Islam**". At the conclusion of the reading the hall reverberated with cheers and applause. The chairman praised the success of the article in glowing terms.

During his stay in England, Hazoor laid the foundation of the Ahmadiyya Mosque on the 19th of October, 1924. On this occasion, apart from the British elite, prominent citizens including ministers, ambassadors, diplomats and other dignitaries of Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia and Hungary also participated. Hazoor after an ab-

sence of 4 months, returned home with unique and tremendous success.

The second journey Hazoor undertook was in the first week of April 1955. In this tour, passing through Damascus and Lebanon, Hazoor visited Geneva, and thereon via Zurich, Hamburg and Hague reached London. This tour was mainly for the treatment of Hazoor's ailment which he suffered after a murderous attempt on his life. But Hazoor, despite his illness, opened various missions in Europe. Wherever he went he met people individually and in groups. In Damascus he delivered the Friday Sermon in Arabic, and in European countries in English. During his stay in London, Hazoor convened a historic conference on the Missionaries working in all countries. This was held on the 22nd, 23rd and 24th of July, 1955. In this conference Hazoor emphasized the urgent necessity of expanding the activities of Tabligh-e-Islam, the publication and translation of the Holy Quran, the construction of mosques and the establishment of schools and seminaries to train new missionaries. Hazoor himself attended all sittings. This tour extended for six months.

In the long 52 year span of his Khilafat, various other achievements are credited to him. He guided the Muslims in politics especially during the non-cooperation Movement of the Congress. He devoted his atten-

tion towards the scheduled classes and Harijans and countered the "Shuddhi" movement in Malkanas. During the Simon Commission and the Round Table conferences, he guided the nation through his valuable writings and speeches.

In order to establish peace, understanding and good-will among the communities he laid the foundation of holding regular and frequent "Founders of Religions Day" meetings, in which speakers from various faiths were invited to speak about the teachings of their own religion and founders from one platform.

During the first year of his Khilafat, he wrote a book "*Haqeeqat-ul-Nabuwwat*" in which he said:

"Ignorant men blame us that by believing in the Promised Mes-

siah as a Prophet we insulted the Holy Prophet of Islam (peace and blessings of Allah be upon him). What do they know about the state of one's heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet (peace and blessings of Allah be upon him). And what do they understand, as to how the love of the Holy Prophet (peace and blessings of Allah be upon him) penetrated my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing is more valuable to me than the Imperial throne. The control of seven continents is nothing in comparison to sweeping his house. He is the beloved of the Lord - why should I then not love him? He is the intimate of God so why should I not search for his intimacy? My condition corresponds to the spirit in the cou-

plet of the Promised Messiah (peace be upon him):

"Next to God, I am intoxicated with the love of Muhammad and if this be infidelity, by God I am the greatest Infidel."

It is only the love of the Holy Prophet (peace and blessings of Allah be upon him) which compels me to falsify the belief of the total closure of the Chapter of Prophethood. This is an insult and affront to the Holy Prophet of Islam (peace and blessings of Allah be upon him).

"May Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace." Holy Quran 33:57

(From Al-Islam.org)

An Important Announcement

Regarding Location Change of two Important Meetings

The next National Majlas-e-Amla meeting to be held on March 27, will take place at Houston Mosque, Texas instead of Baitur Rehman Mosque, Maryland. All national Amla members, please make a note of the new location for March National Amla meeting.

National Majlas-e-Shura 2004 to be held on April 23-25 will take place in Chicago. All Presidents, national Amla members and elected Shura members, please make a note of the new location of Majlis-e-Shura 2004.

He Will Be Filled With Secular and Spiritual Knowledge

By

Dr. Mehdi Ali Chaudhry

Whenever Allah has sent prophets to the world, He has given them some clear signs to prove their truthfulness and authority. In this age He has maintained this tradition with the Promised Messiah^{as}. When he asked for a sign in his favor, God Almighty revealed to him:

"A sign of power, mercy, nearness to Me is bestowed on thee. A sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory"

This was the prophecy about Musleh Mau'ood^{ra}.

The basic object of the prophecy was

"So that the superiority of Islam and the dignity of God's Word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all its ills."

This would result positively in a spiritual revolution and

"Those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge there from"

All aspects of this prophecy are so magnificent and have been fulfilled in such a detail that description of any of them requires a great length of time.

This article addresses briefly the part of this prophecy that states:

"He will be extremely intelligent and understanding and will be meek of heart **and will be filled with secular and spiritual knowledge.**"

These words of the prophecy about Musleh Mau'ood indicate that Allah would grant him extraordinary intellectual capacities. God will educate him, and his knowledge and wisdom will not be due to his formal education.

Allah, the exalted fulfilled this

prophecy in the person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad. Khalifatul Masih II^{ra} and blessed him with Quranic and scientific knowledge. So when Hazoor declared himself as Musleh Mau'ood in a series of lectures, in a lecture at Delhi, India on April 16, 1944 he announced that:

"The prophecy of the Promised Messiah about the Musleh Mau'ood, whose fulfillment I want to talk about now, says that he will be filled with secular and spiritual knowledge. This is so clear a sign that it can be tested very easily. I, whom Allah has named as the same person, challenge all the religious scholars to write an exegesis on any passage of the Holy Quran in competition with me. Even if they seek help from any number of people and any number of commentaries of the Qur'an, by the Grace of Allah, I shall be victorious."

Then he said further,
"I challenge that even if a thou-

sand scholars compete with me in writing a commentary on any part of the Holy Quran, the whole world will admit that it is my commentary that is unique in spirituality, truth and verities."

In March 1906, when he had just completed seventeen years of his life, he started the publication of a quarterly magazine, that was named Tash-heezul Azhan (Stimulator of Intellects) by the Promised Messiah^{as} and was devoted to the exposition of spiritual values. Such zeal for the faith and such eagerness in support of Islam are out of the ordinary for youngsters of that age.

He learned the translation of the Holy Quran and Hadith from Hazrat Maulana Noor-ud-Din^{ra}. He independently studied religion, history, literature and various other subjects. His formal education was nominal. His whole academic career was shadowed by repeated failure due to his weak health and came to an end in March 1905 when he failed in the Matriculation (Grade 10) exam. But this failure in formal education became a bright proof of the truth of the prophecy as the knowledge he was given by God was superior to any formal qualification and there was no comparison between the two. In 1907 an angel taught him the commentary of Surah Al-Fatiha. From then onwards, he was gifted with an unusual knowledge of the Holy Quran. In his own words he mentions this

phenomenon:

"I was a person who possessed no secular knowledge, yet God, of His grace, appointed angels for my instruction and by this means made me aware of such meanings of Quran as were beyond the imagination of a human being. The knowledge that God has bestowed upon me and the spiritual fountain that he has burst in my bosom are not mere guess or imagination. Indeed they are so certain and conclusive that I challenge the whole world that I am prepared to compete at any time to anyone who might claim that he has been taught the Holy Quran by God Almighty. But I know that there is no one today in the world besides myself who has been bestowed knowledge of the Holy Quran by God. He has bestowed this knowledge on me and has appointed me the teacher of the world for teaching it the Quran in this age. He has raised me for the purpose that I should carry the name of Muhammad, the Messenger of Allah^{saw} and the name of the Holy Quran, to the end of the earth and may vanquish for ever all false religions that are set up against Islam."

He had such a great knowledge of the Quran that his worst enemies had to admit his extraordinary insight into the Quran. Maulana Zafar Ali Khan, who was a staunch enemy of the Jamaat and Khali-fatul Masih^{ra}, wrote in his newspaper "Zamindaar" addressing the opponents of Jamaat:

"Listen carefully! You and your followers cannot compete with Mirza Mahmood Ahmad. Mirza Mahmood Ahmad has the Quran and the knowledge of the Quran."

This was an extraordinary confession on the part of an opponent who always presented even good things about the Jamaat in a bad manner.

On March 4, 1927, in a convention at Lahore chaired by Dr. Sir Muhammad Iqbal, he delivered a lecture on the topic of "Religion and Science", in front of a large audience. In his remarks Allama Iqbal said,

"I have not heard such an informative lecture for a long time in Lahore. Especially the interpretation of Quranic verses done by Mirza Sahib was wonderful."

He claimed that God had blessed him with the knowledge of the Quran through an angel and announced in his glorious words

"Experts of any knowledge of the world, any professor of the world, any scientist of the world may challenge me and attack the Holy Quran with their knowledge. With God's blessings I can give such an answer that the whole world will admit that his objection is turned down and I claim that I will answer him only from God's Word and will turn his objection down with the help of verses of the Holy Quran."

His commentaries of the Quran have an extraordinary depth of knowledge. For example the shortest chapter of the Quran is Surah Al-Kausar which has only 3 verses. Hazrat Musleh Mau'ood^{ra} has written 157 pages of its commentary which consist of solid knowledge. In the commentary, he has given 18 points in favor of the Holy Prophet's superiority over all other prophets. He also has mentioned the philosophy of the five pillars of Islam and has discussed its attributes in a comparative fashion proving that

ان الدين عند الله الاسلام

[Innaddeena IndAllah il Islam]

He has proved the elegance of Islamic prayers and has discussed 30 points in favor of the Divine Words about the Holy Prophet^{saw}

انك لعلى خلق عظيم

[Innaka laala kholoquin azeem]

At the end of this commentary he has demonstrated the Holy Prophet^{saw} as being Khatam-an Nabiyeen. This commentary of Surah Al-Kausar is an unfathomable sea full of pearls of knowledge and bathing in its pounding waves confers a heavenly peace to one's soul.

During his Khilafat he supervised and published the translation of the Holy Quran into 16 languages.

A salient aspect of "He will be filled with secular and spiritual knowledge" is that his pen has

produced great literature. He has written about 200 books and articles covering a diversity of topics from hard core religious topics like "the Proof of the existence of God", "the Blessings of Khilafat" and "Recognition of God", to political subjects like "Commentary on Nehru Report" and "the Solution of Political Problems". He created some great books on historical topics like "Beginning of the Differences in Islam" and "Life of Muhammad". He also touched upon scientific facts and his book "Religion and Science" is a masterpiece. He has also benefited the Jamaat by producing books like

فرائض مستورات، الا زهار لذرات الخمار.

[Fraiz-E-Mastoorat, and Alazha ar le zooatil khumar]

When we examine his poetry, each verse is so great in content and is perfect on the standards of Urdu poetry that a reader gets convinced that this poetry - full of God's love - cannot be produced by an ordinary person.

The literature he has left behind is a treasure of precious knowledge and is a clear proof of the fulfillment of the elegant prophecy:

"He will be filled with secular and spiritual knowledge."

He was extremely intelligent as was prophesized. This is also manifest from his role in politics during the partition of the subcontinent Indo-Pak. If Mus-

lims had not had his wise advice it would not have been possible for them to obtain a country for themselves. It would take hundreds of pages just to highlight his outstanding achievements and services. Yet I would like to mention his favors to the Jamaat by establishing the organizational structure, and a formal plan and missionary structure to facilitate the propagation of the message of Islam and Ahmaddiyyat to the corners of the earth. All of these are manifestations of his extreme divine intelligence and his quest for service to humanity and Islam.

An asset that God Almighty furnished to Hadrat Musleh Mau'ood^{ra} was his keen intelligence not only concerning spiritual matters but also of matters relating to every aspect of individual communal and national life. In the spiritual sphere he was blessed with a deep and profound knowledge of the Holy Quran which was manifested continuously in his speeches and writings and more particularly in his two commentaries of the Holy Quran, Tafseer-e-Sagheer and Tafseer-e-Kabeer). In the economic and political spheres he displayed a penetrating intelligence and a faculty of appraisal that were astonishing

Every bit of his work is a masterpiece, yet his service to the Quran is outstanding and most prominent among all of his work. While he mentions his services, he also gives us the

good news about Islam and the Quran's bright future. He said:

"Whenever any teaching or doctrine contained in the Quran is made the target of criticism on the basis of some new scientific development, God reveals to me the true answer contained in the Quran. We have been chosen as the instrument for elevating the banner of the dominion of the Quran. Deriving faith and certainty from the words and revelations of God we are demonstrating the superiority of the Quran to the world. Compared with the resources of the world our resources are pitiful. Yet we are assured that in spite of the severest opposition, the dominion of the Quran will be firmly established. The sun may move out of its course, the stars may leave their appointed places, the earth may stop in its revolution, but nothing and nobody can now obstruct the victory of Islam and the Holy Prophet. The dominion of the Quran will be established once more. Men will turn away from the worship of other men and of gods which they have fashioned with their own hands and will bow down in worship to the One God. In spite of the fact that the trend of human society appears to be in directions opposed to the teachings of the Quran, the Kingdom of Islam will be established again and so firmly that men will find it impossible to shake its foundations. "

The fulfillment of such a glorious prophecy in such a perfect

way fills our hearts with pleasure and praise of God, yet at the same time puts a lot of responsibilities on our shoulders. Hazrat Musleh Mau'ood^{ra} mentions the responsibilities of his followers:

"You who are witnesses to this announcement of mine, your foremost duty is to bring about a change in yourselves. You should be prepared to shed even the last drop of your blood for the supremacy of Islam and Ahmadiyyat. You may rejoice that God has fulfilled this prophecy. Rather I say that you must rejoice because the Promised Messiah himself has written to rejoice and romp with joy that after this, light will come. Therefore I neither stop you from rejoicing nor from romping. Do rejoice and romp with joy but I say to you that you should not neglect your responsibilities in these rejoicings.

As God Almighty showed me in a vision that I am running fast and the earth is shrinking under my feet, in the same way He has said about me that I shall grow very fast. Therefore, it is also destined for me that I should move fast in the field of progress. Simultaneously it is your duty also to quicken your speed and shed all indolence.

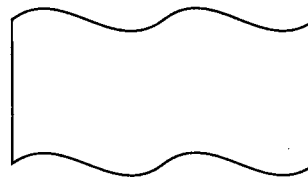
Blessed is he who keeps pace with me and runs along with me in the field of progress. May Allah have mercy on him who is a sluggard and does not move fast due to neglect. In-

stead of moving fast, he lags behind like hypocrites. If you fully understand your responsibilities and want to make progress, then move with me foot by foot and shoulder by shoulder so that we may plant the standard of Muhammad, the Messenger of Allah^{saw} in the hearts of disbelief and wipe out falsehood for ever from the face of the world. God willing that will surely come about. Heaven and earth can pass away but the word of God must be fulfilled. "

Let us analyze ourselves as to how we are fulfilling our responsibilities and what changes we need to bring in our behaviors. Let us give up the laziness right now and march fast to follow the footsteps of Musleh Mau'ood^{ra}. Let us promise to ourselves that:

We will convey the true Islam no matter how hard and difficult journeys we have to perform to do so.

We will certainly show the truth to the world even if we have to shake the earth for that.



The Musleh Mau'ood^{ra} Prophecy

and Its Background

(Basarat Munir Mirza, Ph.D., Athens, Ohio)

Hazrat Mirza Ghulam Ahmad^{as} was born in Qadian, India in 1835. By the time he attained to his adulthood, the Muslim political power in India was for all practical purposes a thing of the past. In the 1860s, the British rule in India had brought with it a strong Christian Church. The Muslims were disorganized and weak. The Church was on the offensive against Islam. The attacks from Hinduism, spearheaded by the Arya Samaj, were designed to eliminate Islam from India. Islam was being attacked from all sides.

Hazrat Mirza Ghulam Ahmad^{as} took up the challenge in defense of Islam against Christian and Hindu attacks. He spent all his time in a forceful defense of Islam. He first started with articles written for newspapers, but by 1881, he had published his monumental works in the form of *Braheen Ahmadiyya* giving solid argu-

ments in defense of Islam. By 1884, four volumes of *Braheen Ahmadiyya* had been published. He had given in these books many revelations which he had received from God. He won acclaim on the publication of *Braheen Ahmadiyya* (Volumes 1 thru 4) in early 1880's.

In addition to the sound reasoning in support of the thesis that Islam was a living religion, Hazrat Mirza Ghulam Ahmad^{as} invited any seekers of truth to come to Qadian and stay with him for some time so they could witness first hand the signs from God.

Foremost among the Arya Samaj was Pundit Lekh Ram Peshawari. He had gone far beyond all norms of civility in using foul language against Islam and the Holy Prophet^{saw} of Islam. Hazrat Mirza Ghulam Ahmad^{as} invited Pundit Lekh Ram to come to Qadian to witness signs of God.

Some Aryas of Qadian wrote to Hazrat Mirza Ghulam Ahmad^{as} in September, 1885, to show them some sign within one year. He agreed to comply. The details of this correspondence are given in *Majmu'a Ishti-harat*, (Vol. 1, pp. 92-96). Early in 1886, he undertook a trip to Hoshiarpur for the purpose of spending forty days of solitary sojourn to spend in worship and prayers.

The Musleh

Mau'ood^{ra} Prophecy

At the end of this 40 day period, he published a handbill on February 20, 1886, giving the revelations from God regarding an illustrious son to be born within nine years of that date. This has come to be known as the prophecy regarding the **Musleh Mau'ood^{ra}**. *Majmu'a Ishti-harat*, (Vol. 1, pp. 97-103) gives the text of what

was published in the newspaper *Riaz-i-Hind*, Amritsar, on March 1, 1886. The prophecy stated:

“... Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit. [this part was fulfilled at the birth of Bashir I in 1887....]. He will be accompanied by FAZAL (grace) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit.... He will be extremely intelligent and understanding and will be meek of heart. [This part fulfilled at the birth of Hazrat Mirza Bashirud Din Mahmood^{ra} Ahmad in 1889....]. I will cause a great increase in thy progeny and will bless it; but some of them will die in early age....” (*Ahmadiyyat, the Renaissance of Islam*, p. 36.).

As the prophecy indicated, this was not to be an ordinary son. He was to be given deep insight in the meanings of the Quran. He was to have world-wide fame. He was to be bestowed with deep knowledge of physical as well as spiritual realms. Many more characteristics of this illustrious son were given in the revelation published on February 20, 1886. In short, this son was to be one in millions, nay, one in billions.

It is not up to a human being to make all that happen. If it came true, it would furnish a shining Sign of the existence of God, the truth of Islam and the truth of Hazrat Mirza Ghulam Ahmad^{as}.

Generally, this prophecy was received with skepticism and scorn. The Arya Samaj leaders intensified their attacks on Islam and on Hazrat Mirza Ghulam Ahmad^{as}.

Hazrat Mirza Ghulam Ahmad^{as} was still in Hoshiarpur when the Arya Samaj leader of that area, Lala Murlidhar, challenged him to a debate. The challenge was accepted and March 11 and 14, 1886 were chosen as the days of the debate. The rules of the debate were agreed upon. The parties were to write down their answers for the benefit of the

public.

The debate ensued but Lala Murlidhar began to renege on his commitments to the rules and on both occasions walked away without finishing the debate.

Hazrat Mirza Ghulam Ahmad^{as} wrote a book *Surma Chasm Arya*, giving his arguments on the topics of the debate: In this book he invited the leaders of Arya Samaj for a *Mubabala* (prayer duel).

The answer to this publication was a spate of leaflets and letters, many of them unsigned, using very foul language and going as far as giving threats to kill Hazrat Mirza Ghulam Ahmad^{as}. Finally, the Aryas of Qadian, with help from Pundit Lekh Ram, came up with a publication in the magazine *Chashma Noor*, Amritsar, in refutation of the book mentioned above.

Hazrat Mirza Ghulam Ahmad^{as} was quick to publish a refutation to the article published by the Qadian Aryas. This came out in the form of a book: *Shahna-i-Haq*.

The prophecy of February 20, 1886, was regarding a son to be born at a future date. Some of the opponents of Hazrat Ahmad^{as} began a malicious

propaganda that he, in fact, had a son born to him just before he made this prophecy, although this was not the case at all.

Hazrat Ahmad^{as}, therefore, published another leaflet on March 22, 1886, setting the record straight that he did not have a son born already some six weeks ago, as wrongly alleged by his opponents. He stated that according to the prophecy, he will have a son within NINE YEARS of the original announcement on February 20, 1886.

Again, some people had the criticism that nine years is a long time. This resulted in yet another announcement by Hazrat Ahmad^{as} on April 8, 1886, emphasizing that the importance of the prophecy is in the birth of a son with specified special qualities rather than the length of the period within which the prophesied son will be born. The good news of the future birth of a special son was due to the acceptance of his prayers. It was not just a prophecy but a grand heavenly sign.

On August 7, 1887, a son was born to Hazrat Mirza Ghulam Ahmad^{as} and was named Bashir. He has come to be known as Bashir I. He lived for

only 16 months and passed away on November 4, 1888. So he fulfilled the part of the prophecy regarding "the guest". However, the opponents of Hazrat Ahmad^{as} created a great commotion that the son promised to him did not live.

This necessitated another leaflet by Hazrat Ahmad^{as} which was published on December 1, 1888. It was entitled "The Truth at the Demise of Bashir". It was printed on green paper and has come to be known as "*Sabz Ishtihar*" (The Green Leaflet). In this announcement, he explained that the prophecy of February 20, 1886 was in fact regarding two sons. One was to come as a guest and was clearly among those children who were to die in early age as given in the prophecy.

God bestowed another son upon Hazrat Ahmad^{as} on January 12, 1889. He was named Mahmood. In the announcement of 1886, the Promised Son was predicted to be born within NINE YEARS. He was in fact born within THREE YEARS, thus nullifying any criticism by Ahmad's opponents that nine years was too long a time. The full name of the son was Mirza Bashirud Din Mahmood Ahmad^{ra}.

It is interesting to note that all these events took place before Hazrat Mirza Ghulam Ahmad^{as} laid the foundations of the Ahmadiyya Muslim Community; before he took a *Bai'at* (initiation) of even the first devotee. The first *Bai'at* was taken on March 23, 1889 when Hazrat Mirza Mahmood^{ra} Ahmad was already a few weeks old.

Counter Prophecies

While all this was going on, Pundit Lekh Ram must have decided to do something more than that. So he went further than that. First, he published his *Takzeeb Braheen Ahmadiyya*, in which he prophesized (pages 307 and 311) that Hazrat Mirza Ghulam Ahmad^{as} will die of Cholera within three years. He further prophesized that no one will be left of his progeny (*Qulliyat Arya Musafir*, p. 501)

Lekh Ram had increased in his defiance. As a reply to the Musleh Mau'ood^{ra} prophecy of Feb. 20, 1886, Lekh Ram had his own counter prophecy. Every positive point in the prophecy published by Hazrat Mirza Ghulam Ahmad^{as} was countered by a negative statement by Lekh Ram who attributed these statements as revelations from God.

Lekh Ram's publication of his prophecy was full of abusive language. Anyone interested can read it in *Qulliyat Arya Musafir*, (Vol. 3, pp. 496-98). Some details can be seen in *Savaneh Fazl-i-Umar* by Hazrat Mirza Tahir Ahmadth (1975, pp. 59-63).

We give here only a few examples of the words used in the two prophecies:

Hazrat Ahmad's prophecy	Prophecy of Lekh Ram
a blessed journey	an ominous journey
You are given a sign of Mercy	you are given a sign of wrath.
O victorious, peace on you	O cheat, woe to you
His name is Immanuel and Basheer	His name is Izrael and mischievous
He will be exceedingly intelligent	He will be exceedingly thick-headed.
He will be meek of heart	He will be very hard hearted
He will attain fame to the comers of the earth	Many even in Qadian will not know him
He will be filled with knowledge; secular and spiritual.	Will be completely devoid of any knowledge.
Your progeny will not be cut off	Your progeny will be cut off within three years.

As can be seen from the above, Lekh Ram had gone quite far in his so called prophecy. He predicted the end of Hazrat Mirza Ghulam Ahmad^{as} within three years with no heirs to propagate his name; and pre-

dicted that after his death, no one even in his own village will remember him.

The three year period of the prophecy of the demise of Hazrat Mirza Ghulam Ahmad^{as} was to end around March 1889. On January 12, 1889, a son was born to Hazrat Mirza Ghulam Ahmad^{as}. This was the son who grew up to fulfill all the predictions regarding the Musleh Mau'ood^{ra} published on February 20, 1886.

The foundations of a new Community were laid on March 23, 1889, when Hazrat Mirza Ghulam Ahmad^{as} took the first Bai'at (covenant of initiation). This was the end of the three year period predicted by Lekh Ram to be the end of Hazrat Mirza Ghulam Ahmad^{as}. Far from being the end, it was now the beginning of a new era, the era of the Promised Messiah^{as}.

Hazrat Mirza Basheerud Din Mahmood Ahmad^{ra}

Hazrat Mirza Bashirud Din Mahmood Ahmad^{ra} was of frail health in his early age and had a severe problem with his eyes. Because of this problem, he did not make much progress in his

schooling and was unable to complete his high school. He was asked by his father, the Promised Messiah^{as}, to learn the Quran and Hadith from Hazrat Maulana Noorud Din^{ra}, the devotee who was the first to take the oath of initiation on March 23, 1889.

On the demise of the Promised Messiah^{as} on May 26, 1908, Hazrat Maulana Noorud Din^{ra} was elected as the Khalifatul Masih I. Hazrat Mirza Mahmood Ahmad^{ra} was 19 years old at that time. He took an ever increasing role in the affairs of the Community but he was always intensely loyal to the Khalifatul Masih I^{ra}.

The Promised Messiah^{as}, in his lifetime, had set up the Anjuman Ahmadiyya and Maulana Muhammad Ali was in charge of the Anjuman Ahmadiyya during the time of Hazrat Khalifatul Masih I^{ra}. The argument put forth by Maulana Muhammad Ali at the demise of Hazrat Khalifatul Masih I^{ra} was that the question of a successor should be shelved for some time and the Anjuman should carry on with the affairs of the Jamaat.

A large number of Ahmadies came to Qadian on hearing of the demise of Hazrat Khalifatul Masih I^{ra}. The gen-

eral consensus was to elect a successor immediately and they unanimously elected Hazrat Mirza Bashirud Din Mahmood Ahmad^r as the Khalifatul Masih II and took *Bai'at* at his hand.

At this juncture, Maulana Muhammad Ali, along with a handful of his friends, left Qadian with the prediction that the Qadian faction will face utter ruin. He set up a rival organization in Lahore. The group is known as the Lahori Group but over the period of time, it has remained stagnant and even today cannot claim more than just a couple of thousand members.

The Musleh Mau'ood^{ra}

The main group, under the brilliant leadership of Hazrat Mirza Mahmood Ahmad^{ra}, the Khalifatul Masih II, grew rapidly into many millions, to be found in most parts of the world.

The high school dropout who was elected as the Head of Ahmadiyya Community, turned out to be a man full of wisdom and knowledge. He fulfilled all the predictions in the prophecy of the Promised Son^{ra} made in 1886. His writings are treasures of knowledge. More notable, however, are his lectures, ser-

mons and other discourses.

The Promised Messiah^{as} wrote so many books in his lifetime that he became the KING OF THE PEN. The Khalifatul Masih II^{ra}, the Promised Son, gave so many speeches, frequently several hours long, and all full of knowledge, that he became the KING OF ORATION.

In the 1930's the Ahmadiyya Jamaat was a small community primarily found in India. The opponents of Ahmadiyyat, led by the Ahrar-i-Islam, were bent upon annihilating this small community. In 1934, the Ahrar were organizing rallies near Qadian and proclaiming that they will destroy Qadian. To counter this threat, Hazrat Khalifatul Masih II^{ra} initiated a new scheme in 1934, the Tahrik-i-Jadid. This exhorts members to live a simple life, shun luxuries, and contribute in a special fund earmarked for the spread of Ahmadiyyat around the world. Under this scheme, the Ahmadiyya Movement grew, under his able leadership, and was established in many countries around the world.

When the Tahrik-i-Jadid was initiated, Hazrat Khalifatul Masih II^{ra} had asked for a small fund of about thirty thousand

rupees. The community responded with pledges of more than a hundred thousand rupees. The Tahrik-i-Jadid is now 62 years old and has an annual budget running into many millions of dollars.

Most Ahmadies were of the opinion that the Khalifatul Masih II^{ra} was the Promised Son predicted in the announcement of the Promised Messiah^{as} on February 20, 1886. But Huzoor never felt the necessity of making such a claim for a long time. In 1940, he said in a Friday sermon:

“People have tried that I should claim that I am the Promised Son, but I have never considered it necessary. It is said that my followers affirm that I am the Promised Reformer and yet I have not made any such claim...” (*Ahmadiyyat, the Renaissance of Islam*, p. 289)

Early in 1944, it was revealed to him in a dream that he was the Promised Reformer^{ra}. On January 28, 1944, he related his dream in detail in his Friday sermon, beginning in the following manner:

“I wish to state something today which I find it difficult to set forth

having regard to my temperament, but as some prophethoods and Divine decrees are involved in making this exposition. I cannot refrain from making it despite my reluctance....” (*Ahmadiyyat, the Renaissance of Islam*, p. 290)

Subsequently, Hazrat Khali-fatul Masih^{ra} made this announcement in meetings called for this purpose in Hoshiarpur, Lahore, Ludhiana and Delhi. The meeting in Hoshiarpur was held on February 20, 1944, in commemoration of the original announcement which was made from the same town on February 20, 1886. The meeting in Lahore was arranged on March 12, 1944. The meetings in Ludhiana and Delhi were held on March 23, 1944 and April 16, 1944, respectively.

We end this discussion with a prophecy made by the Musleh Mau’ood^{ra} about Africa. In January, 1951, he gave a speech at the farewell party in Rabwah, on the departure of Mr. Hassan Atta, the President of Jamaat Ahmadiyya Gold Coast (now Ghana). This was a time when no African nation had gained independence. He said:

“To you, Mr. Hassan, my special message is that in future – I cannot say near future or distant future – I am reading the writing on the wall that there is a great future for your race. God does not forsake a race for all times to come... He gives opportunity to one nation and one continent and then He gives the same opportunity to another nation or continent. Now is your time. You have been oppressed and ruled for a very long time. Rest assured, your glorious time is fast approaching. Peoples were made to think that yours is an inferior race. ... Islam says Europeans, Americans, Asiatics, Africans, and people in far off islands are all equal. All of them have the same power of understanding, learning, memorising and inventing... As far as Ahmadiyyat goes, I assure you that we – and when I say we, I mean myself and all the Ahmadies who follow me – consider all the people on earth as equals.” (Taken

from Ahmadiyya gazette, Canada, October, 1999).

Africa has come a long way since 1951. Ahmadiyyat is rapidly progressing in African countries. The blessing associated with this rapid growth is bound to bear fruit and one day, the prophecy of Hazrat Musleh Mau’ood^{ra} will come true and the African continent will have its glorious time.

To sum up; the Promised Son^{ra} led the Community from 1914 to 1965 and made it into a dynamic world wide organization. This shows that God was on his side. Tremendous obstacles were put in the path of this progress. If God was not with him, the Ahmadiyya Movement would have dwindled into nothing. What more proof is needed by a seeker after truth? The growth of Ahmadiyyat, despite heavy persecution, which is present even today, is a sure proof that this is a Community established by God and it is being constantly helped by God.

Subhanallhi Wa Behamdebi, Subhanallabil Azeem; Allahumma Salley Ala Muhammadin Wa Aaley Muhammad.



Summaries of recent Khutbas

delivered by Hazrat Khalifatul Masih V^{aba}

Jan 2, 2004

The virtue of humility and humbleness

Hazoor^{aba} delivered today's Friday Sermon on *the virtue of humility and humbleness*. Having recited verse 64 of Surah Al Furqan (25:64) that illustrates one attribute of the servants of the Gracious God as that of humility Hazoor^{aba} further elucidated the merits of this quality through ahadith and various writings.

Hazoor^{aba} expounded that the Holy Prophet (peace and blessings be on him) was the most excellent embodiment of humility in spite of the lofty spiritual status that Allah the Exalted had bestowed on him. His teachings are replete with adopting humbleness; he enjoined that one should adopt humility to such an extent that none would feel pride over another. Having declared that he was the chief among all mankind he asserted that he had no sense of pride in it, he enjoined that whoever adopts humility

for the sake of Allah is elevated by God and that this is done in corresponding degrees to the measure of humility one observes. The Holy Prophet (peace and blessings be on him) enjoined that Allah would grant one who chooses to forsake fine clothes only for the sake of humility regardless of being able to afford them the choice to select a 'garment of Imaan (belief)' of their liking. With reference Hazoor^{aba} commented on the unfortunate custom of spending excessive amounts on clothes by ladies in particular during weddings. He admonished against the sheer squander in this and counselled Ahmadi ladies to refrain from such practices. Hazoor^{aba} recounted that the Holy Prophet's (peace and blessings be on him) humbleness was such that he had said that it is not one's deeds that lead one to Paradise, and most humbly he included his own blessed self in the matter of being granted Paradise only by the grace of Allah's covering/shielding and not by virtue of his noble deeds.

The Promised Messiah (on whom be peace) explained that if one wished to seek God one should look in the heart of the meek and the humble. He enjoined love and kindness towards all. Hazoor^{aba} said in the current era the Promised Messiah (on whom be peace) gained exemplary humility by means of his utmost sincere devotion and subservience to the Holy Prophet (peace and blessings be on him) and in turn he taught this virtue to his Community.

Hazoor^{aba} said the individual or communal advancement of the Promised Messiah's (on whom be peace) Community lies in humility for the Promised Messiah (on whom be peace) had received Divine revelation proclaiming: *"He has liked your humble ways"*

Hazoor^{aba} related several Urdu poetic verses of the Promised Messiah (on whom be peace) depicting the virtue of humbleness. Below is an English rendering of one couplet:

*The love of the beloved God is
Truly realized by one who
Negates oneself with humility!
O you who seek the love of God
Do avail of this antidote as well!*

Summarizing an excerpt of the Promised Messiah (on whom be peace) as regards ways and means of adopting humility Hazoor^{aba} said one needs to love in response of hatred, one requires to forgive and cover other's faults, one needs to ever try and purify oneself and engage in self-analysis, hurt no one with one's words, respect one and all and inculcate the habit to saying *Assalamoalaikum*. Hazoor^{aba} said this is no mean feat and cannot be achieved without Allah's grace. Hazoor^{aba} prayed that may Allah enable us to act upon this guidance.

In conclusion Hazoor^{aba} reciprocated New Year felicitations to those who had sent him good wishes and also to others. He wished the entire Ahmadiyya Community a happy new year.

Jan 9, 2004

*Waqf e Jadid, Ten
Years of MTA,
Prayers for Bangla-
desh Jama'at*

Today's Friday Sermon by Hadhrat Khalifatul Masih V covered a few current issues.

Hazoor^{aba} commenced by announcing the new Waqf e Jadid year which started from 1st Jan 2004 and with reference illustrated the concept of spending in the way of Allah expounding the matter as always with Holy Quran, ahadith and various writings.

Hazoor^{aba} recited verse 93 of Surah Aal Imran (3:93) at the outset; it affirms that true righteousness cannot be attained unless one spends in the way of Allah. Hazoor^{aba} said that the Holy Prophet^{saw} enjoined that Allah the Exalted proclaims to mankind to have their riches deposited with Him and then be content for no calamity should ever touch them. These riches will then be returned on the day when their need shall be most desperate. The Holy Prophet^{saw} said that when one gives a single piece of date in the way of Allah with sincerity, it is accepted by Allah with the right hand and [its blessings are] increased to the extent of reaching the proportion of a mountain, he enjoined to only look up to that person who is given wealth by Allah and who spends it in the right cause and

also to one who is granted sagacity by Allah and who employs it to help and educate people.

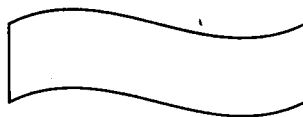
Hazoor^{aba} further elaborated the subject by citing the most excellent inspirational instance of Hadhrat Abu Bakr^{ra} in spending in the way of Allah. From the current era he cited some noble and selfless examples of the companions of the Promised Messiah^{as}. Hazoor^{aba} read some excerpts from the eloquent and spiritually compelling writings of the Promised Messiah^{as} expounding the virtue of spending in the way of Allah, including one of the revelations he had received. It reads: 'Spend in the way of Allah if you are a Muslim'.

Next Hazoor^{aba} gave facts and figures regarding Waqf e Jadid year that ended on 31st December 2003. Hazoor^{aba} said in the year 2003 a total of \$1,880,000 was collected worldwide by the scheme. The leading contribution among countries was from the USA Jamaat which also led in largest donation per capita and also had the distinction of increasing their contribution by 70% from last year. The contributions from Pakistan and Britain were second and third respectively.

Next Hazoor^{aba} announced the completion of the first ten years of MTA transmission. Hazoor^{aba} commended and applauded the work force of MTA who work on a completely voluntary basis and have carried out a most phenomenal job for ten years now. Hazoor^{aba} praised each worker of MTA and said that worldly people could never understand the zeal and ceaseless motivation with which MTA operates because this incentive is drawn from honouring the pledge of 'sacrificing life, property and time' by all workers of MTA. Hazoor^{aba} urged African and Asian Jama'ats to participate in making quality programs for MTA. Hazoor^{aba} said the work of MTA shall ever develop and progress for it is carried out by the Divine Will, that it was started in the era of Hadhrat Khalifatul Masih IV (rahma'ullah) who had said that he had the support of the Lord with him.

Then Hazoor^{aba} informed the Community of the sad and negative situation the Bangladesh Jama'at currently faces. Hazoor^{aba} spoke of the anxious circumstances whereby the clergy of the country seems to be collaborating with the government to legislate against the

Ahmadies. Hazoor^{aba} sent a message of courage and steadfastness to the Bangladesh Ahmadies and told them to engage in sincere prayers. He said the Being of Allah the Exalted is our only support. Hazoor^{aba} communicated to the government of Bangladesh not to interfere in matters of faith and religion and to be mindful of Allah's wrath.



Jan 16, 2004

Benevolence towards Parents

Having chosen the topic of benevolence towards parents for today's Friday Sermon, Hazoor^{aba} began by reciting verses 24 and 25 of Surah Bani Israel (17:24, 25). The verses exhort the paramount significance of showing kindness to parents.

In a preamble to his customary elucidation of subject matter with reference to ahadith and various writings, Hazoor^{aba} stressed the implication of the directive of un-conditional obedience and deference to parents to the selfless hard work they put in with young children, the sacrifices they endure and the physical hardship they, in par-

ticular the mother, bears in bringing up children. Hazoor^{aba} expressed dismay at suggestions made by some that the Jama'at should organize centres for the elderly owing to the fact that certain individuals feel unable to look after their elderly due to work commitments etc. Hazoor^{aba} enjoined to alter this thought process; he said no Ahmadi should entertain this concept.

Hazoor^{aba} related several ahadith illustrating the significance of benevolence towards parents. The Holy Prophet^{saw} enjoined to show kindness and to maintain all ties of kinship with one's mother even if she is involved in shirk (associate partners with Allah) and that the way to exercise benevolence towards parents even after they have passed away is by praying for them, by seeking forgiveness for them, by fulfilling their promises and by practicing benevolence towards their relations and friends. Hazoor^{aba} related the extraordinary esteem and goodwill the Holy Prophet^(saw) showed to his foster parents. Hazoor^{aba} spoke of how he would stand up and lay out his cloak for them to sit on. By stark contrast Hazoor^{aba} mentioned the current regrettable practice of some young children

remaining seated regardless of elders having nowhere to sit, Hazoor^{aba} commented that even their parents do not ask them to vacate the seats. Hazoor^{aba} said the beautiful teachings of the Holy Prophet^{saw} are for implementation and we ought to put them in practice.

Reading from the writings of the Promised Messiah^{as}, Hazoor^{aba} reproved disregarding one's parents in the pretence of attaining social status etc. and young men disregarding their mothers due to domestic discord between their mother and wife. Hazoor^{aba} stressed the obligation upon men in such situations to exercise patience and to bring order with love and affection.

The Promised Messiah^{as} taught us that the reference to the word miskeen (poor, needy) in 17:27 is also to be inferred to parents in that with old age they are infirm and therefore deserving of our benevolence. However, Hazoor^{aba} added that let there be no misinterpretation that benevolence to parents is charity, he said it is an obligation.

Hazoor^{aba} mentioned the case in point of Owais Qerni, one of the only two individuals the

Holy Prophet^{saw} sent his salaam to, the other being the Messiah. Owais Qerni of course would be so engrossed and engaged in looking after his mother that he could not visit the Holy Prophet^{saw}. Hazoor^{aba} cautioned against the error of citing Owais Qerni's example to avoid service to the Jama'at and said that his was a unique instance in that he did not even care for his worldly matters and looked after his mother in a most devoted manner.

The Promised Messiah^{as} enjoined that if God had permitted any other being to be worshipped other than Himself it would have been parents, in that following Divine Rububiyat (quality to create, nurture, sustain) parents have been granted a portion of rububiyat by Allah the Exalted.

Next Hazoor^{aba} informed that the Bangladesh Jama'at is currently holding their Jalsa midst most adverse of circumstances; Hazoor^{aba} asked all to pray for them and that may this Jalsa be blessed.

*Announcement
from National
Tarbiyyat Department*

Pre-Marital Counseling

We have initiated a pilot program for Pre-Marital Counseling, till June 2004, in 5 regions served by our respected missionaries Mubasher Ahmad, Azhar Haneef, Daud Hanif, Inamul Haq Kauser, and Syed Shamshad A. Nasir. At the end of this period, we will review and analyze all the feedback before initiating its implementation in all other jama'ats/regions. *Insha-Allah.*

The objective of these counseling session(s) is to review in detail the 'Islamic Marriage System' and the 'Rights and Responsibilities of the Married Spouses and their In-Laws and Friends' in a compassionate, interactive, and confidential manner. It may take more than one sessions per marriage to achieve this objective. These sessions will be held, preferably with both the prospective spouses and their guardians, at least 3-4 weeks prior to announcing their *Nikah*. *Insha-Allah.*

Nasir M. Malik
National Tarbiyyat Secretary

Humanity First USA: Being Launched into Action

Reported by Arif Humayun

The unfortunate earthquake of December 2003 that hit the ancient city of Bam (620 miles south east of Tehran) in Iran brought untold devastation, loss of human life to the region's inhabitants. Additionally, the quake resulted in incalculable misery and human suffering for the survivors. This magnitude 6.7 earthquake in the middle of winter reportedly killed more than 20,000 people and destroyed more than 70% of the ancient city's buildings, including two hospitals. Additionally, thousands were injured and many more were rendered homeless.

As the world's relief organizations sprung into action to provide relief supplies, the Ahmadiyya Muslim Community was not to be left behind. Hazrat Khalifatul Masih V^{aba}'s appeal for helping the Bam earthquake victims jolted Humanity First into action. Humanity First (HF) is a charitable (non-profit) organization founded by Hazrat Khalifatul Masih IVth to help, safeguard, and preserve human life and human dignity. This non-political, non-sectarian international relief organization was established in the UK in 1995 with

the web address (www.humanityfirst.org.uk); chapters in other countries are being organized. This organization will partner with other groups with similar objectives for improved efficiency in delivering relief supplies to the needy. This report is to highlight the accomplishments of Humanity First-USA (HF-USA), which is in the process of being organized; formal launch is scheduled for April 2004.

Here is an overview of the current status of HF-USA:

1. Application for incorporating HF-USA as a non-profit, charitable corporation has been filed. Approval is expected by summer 2004.
2. Organization structure has been finalized and will be announced at the National Majlis-e-Shura in April 2004.

Even before its formal launch, HF-USA organizers pledged to contribute \$25,000 to the Iran earthquake relief effort in response to Hazrat Khalifatul Masih V^{aba}'s call. Its Executive Committee felt that collecting and distributing this amount, within a few days, especially

during the organization's infancy, would be a major success story. HF-USA organizers sought contributions from members of the Ahmadiyya Muslim Community as that was the group they could readily contact. Results surprised even the most optimistic of the Executive Committee members because HF-USA collection was twice the target amount within a few days. HF-USA contributed in excess of \$50,000 towards the relief effort; more noteworthy is the fact that this amount was collected within a few days. Each Jama'at wanted to excel the other in its collection effort. Chicago, Cleveland and Queens (NY) Jama'ats were the top three contributors with Maryland and Philadelphia being the next two. Each Jama'at did its best to maximize their contributions. Thanks to all for helping serve Humanity First. This was an excellent example of the Islamic teaching exhorting people in "vying to excel others in good deeds".

At the annual convention in Virginia in July 2004, HF-USA plans to conduct three activities: (1) Membership Drive, (2) Clothing Drive and (3) Blood Drive. The objective of the

Membership Drive is to recruit volunteers and that of the Clothing Drive is to collect clothes in good condition which can be distributed to needy people around the world.

A local blood collection agency will help with the Blood Drive. Other HF-USA projects include helping local schools with supplies, volunteers, and funds.

Please pray that Allah accepts this effort and enables HF-USA to fulfill Hazrat Khalifa tul Masih IV's vision and enable this organization to serve humanity without any reservations.

Helping Iraqi Schools

Report by Kashif Zafar,

Khidmat-e-Khalq Secretary Portland, OR Majlis

In the beginning of October 2003, I was talking to a co-worker at work and we were watching CNN on the big screen we have in the center of our facility. The network was continuing its coverage on the War in Iraq and had a story on the children of Iraq who have lost so much in this war. Many of the schools the children attended were destroyed during the war and there were constant looting of supplies being done daily.

As we were watching CNN and talking, my co-worker told me about a website he came across that asks for donations of school supplies to distribute to the children in Iraq. I asked him to email me the website address as I may be interested in making a donation.

Upon reviewing the website, I found that a group of U.S. citi-

zens helped start this program with the vision of U.S. military in Iraq. The goal was to collect supplies around the world via donations, and distribute the supplies to schools and children directly. The inspiration of this concept was Major Greg Softy who is the Armor Squadron S-3 of the 1st Squadron 1st Cavalry of the 1st Armor Division of the US Army stationed in Baghdad, Iraq. The website was very touching as Major Softy had several letters requesting for help and describing the horrible conditions for children in Iraq. Immediately after reviewing the website, I sent out an email to some of the local Khuddam and Ansaar in my majlis (Portland, OR) and some of the national Khuddam office holders as well, presenting a plan to start a collection locally in Portland. Immediately, a flood of

email communication began and everyone was in support of participating in this plan. An idea was brought up by Arif Humayun Sahib to expand this collection and donation to Khuddam Majalis across the U.S. as part of a Humanity First Drill. After obtaining permission from Sadr Khudaam ul Ahmadiyya USA, Faheem Yunus Sahib, our National Khidmat-e-Khalq Secretary Secretary for Majlis Khudaam ul Ahmadiyya (MKA (U.S.A)), sent out an email to various Khuddam Majalis in the U.S. and within the next couple of days a plan was created for 10 majalis in the U.S. to collect supplies to donate and ship to Major Greg Softy in Iraq. By



Major Greg Softy with Children In Iraq

the grace of Allah, within a few days, the project was launched and we were underway.

Each majlis that participated in this project was assigned a Local Majlis Coordinator (LMC). The LMC was responsible to collect specific supplies for their majlis for this project. The following majalis participated in this project: Detroit, Dallas,



Supplies Collected

Phoenix, Philadelphia, San Jose, Baltimore, New York, Portland, Boston, and York. The goal was to collect cash donations and supplies locally from each majlis then box and ship the supplies to Iraq within a 3 week time-frame ending on October 31st, 2003. The target was to provide supplies for 300 children in Iraq. The supplies collected were: Pencils, Papers, Pens, Erasers, Crayons, Sharpeners, Soap, Shampoo, Children Socks, Shoes, Pants, Jackets, and Toys. By the grace of Allah, all 10 majalis completed their assigned collection on time and boxed the supplies, along with a

Cover Letter introducing Ahmadiyya Muslim Community to Major Greg Softy, and shipped the boxes to Iraq. To maintain consistency, each majlis was provided with a standard address label.

Once the boxes of supplies were received by Major Greg Softy in Iraq, the supplies were distributed to the children and schools. Most majalis that participated in this project received an email and/or letter personally from Major Softy from Iraq, thanking the Ahmadiyya Muslim Community – USA, for our donations.

The pictures can be viewed at <http://www.iraqischools.com>.

In closing, by the grace of Allah, the Ahmadiyya Muslim Community Majlis Khudaam ul Ahmadiyya– USA was able to participate in such a noble cause for children in Iraq. An update was provided to re-

spected Ameer Sahib and the national amla members by the MKA USA Khidmat-e-Khalq team. I personally feel honored in being involved in this project and working with very loving and efficient Khuddam across the U.S.A. As the Project Coordinator for the Iraqi School Supply Drive, I would personally like to thank Faheem Yunus Sahib for providing excellent leadership and support; each LMC that I worked with on a local and national level; and for each and every individual that donated supplies for this project. With the dawn of Humanity First USA, we plan to continue helping the indigent by selfless acts of giving both internationally and to folks here at home. May Allah help guide us in our efforts and our thanks to Allah for giving us the opportunity to assist children in Iraq. Ameen.



A Joy of Pencils

Bangladesh Update

(Report from NY News Letter)

Congressman Joseph Crowley and Congressman Gregory Meeks were part of a Congressional delegation which visited Bangladesh from January 10th to January 14th. During their meetings with elected government officials, they criticized the recent banning of Ahmadiyya Literature and violent incidents against the Ahmadiyya Jamaat of Bangladesh.

Representatives of the Jamaat met with both of these Congressmen in New York before they left for Bangladesh. Presentations were made at both meetings to inform them of the situation against the Ahmadiyya Jamaat in Bangladesh. The Queens Mosque is in Congressman Gregory Meeks district and he has visited our Mosque several times in recent years. Letters of appreciation from the Jamaat were sent to both these Congressmen.

The Queens Jamaat has also sent letters to various government authorities in Bangladesh

condemning the banning of Ahmadiyya literature and at the same time a letter was sent to the Opposition Leader praising her strong statement against the government's action.

Please keep our brothers and sisters in Bangladesh in your prayers. For more information on Bangladesh issues, please go to www.ahmadiyya.us.

Bangladesh Jalsa Salana

Our two brothers from New York, Zinda Bajwa Sahib and Rabbie Ahmad Sahib, attended the Jalsa. The following message was received from Zinda Bajwa Sahib at the end of the first day:

"The 80th Jalsa Salana Bangladesh has started. We had a good number of guests from outside the Jamaat from different walks of life. Journalists, former judges, political leaders and lawyers came to show their solidarity. They addressed the Jalsa and

stated in clear words that all actions of the Bangladeshi Government are unconstitutional and unlawful. The morale and spirit of our Jamaat is very high. People have come from far and wide to attend the Jalsa. Law enforcement agencies and administration visited our Jalsa to show their support.

I met with Harry Thompson, the US Ambassador in Bangladesh, in the US embassy in Dhaka along with M. Afzal Chaudhary on January 20, 2004. The meeting lasted for 20 minutes. I enlightened the Ambassador about different aspects of politics and Ahmadiyya activities and asked for his guidance. The Ambassador's advice was to continue doing what we are doing, and to meet with the visiting Congressional delegation to show them the Jamaat's appreciation for what they did during their tour.

My thanks to M. A. Chaudhry for arranging the meeting".

Zinda Bajwa

Bismillah-hir-Raman-nir-Raheem

Ahmadiyya Muslim Jamaat, USA, College Scholarship

(Including Talent-based scholarship, need-based scholarship, educational loan)

A limited number of scholarships/loans are available for Ahmadi students of US Jama'ats to support college education. The goals of this scholarship are as follows:

1. Recognize educational talent amongst Ahmadi students.
2. Encourage and promote pursuit of education among Ahmadi youth, especially amongst whom pursuit of education may be perceived as prohibitively expensive.
3. Make a valid attempt to ensure that an Ahmadi is not kept from achieving his/her laudable educational and career goals due to financial hardship.
4. To encourage more challenging educational endeavors amongst Ahmadi youth that they would normally not consider due to financial constraints.

Kindly send the completed application, through the local President or Regional Missionary, along with the required documents to:

Secretary Scholarship Committee, Bait-ur-Rahman, 15000 Good Hope Road, Silver Springs, MD 20905.

Email: scholarship_committee@yahoo.com (all inquiries are also to be directed to this address).

Dates and Deadlines

Deadline for **receipt** of the application is May 31, 2004 (no exceptions please). Please allow adequate time for mail. It will be appreciated and is strongly recommended to send the application earlier.

The application will be acknowledged within two weeks of its receipt by email or regular mail. If the applicant has not received any acknowledgment kindly contact us by mail or email.

Kindly follow all instructions and consult the checklist to ensure that all required documents are included. Incomplete information may result in your application not being considered for the current year.

Candidates will be notified between July 15 and August 1 of the decision.

Scholarship amount and period.

Scholarships will be awarded for one year for a maximum amount of \$5000 (\$2500 per semester). This will be paid in two installments of \$2500 for each semester. If the applicant is attending only one semester this year then the maximum amount of scholarship will be \$2500. The maximum amount of scholarship will not exceed the expenses itemized in the application or \$5000 whichever is lower.

Scholarship Review Process

Applications will be scored anonymously on merit, financial need and the personal statement. Talent based scholarships will be solely awarded on merit. 50% of the remaining will be distributed as educational grants and the rest as interest free educational loan (*qarz-e-hasana*), payable upon successful employment. Candidate must contact scholarship committee at the start of employment to set up a schedule for repayment. This is important since this amount is subsequently recycled in the form of scholarships or loans.

Scholarship award process

The amount for fall semester will be sent after August 1, and that for spring semester will be mailed after January 1. To receive the amount for the spring semester, following need to be received by Dec. 1:

1. Itemized statement of (with copies of receipts) as to where the previous semester's amount was spent.
2. Accumulative grade point average (GPA) for the fall semester or a letter from the academic advisor/supervisor attesting to the student's good standing.
3. Confirmation of acceptance in the spring semester.

If the scholarship is for a summer semester, one can only apply a year in advance and please communicate with us clearly that you are requesting the amount for summer semester.

*Bismillah-hir-Raman-nir-Raheem***APPLICATION FOR AHMADIYYA SCHOLARSHIP***Assalamo Alaikum.*

The Scholarship Committee is pleased to be of service to you. Kindly complete each section. **Please Print clearly.** Carefully follow all instructions included with each section. Incomplete or illegible application will result in delay that could lead to rejection of your application. Kindly help us by providing complete information by May 31, 2004. You are encouraged to send the application early.

Applicants applying only for Talent based scholarships, need not answer the questions on income and dependents in Section C. However, by filling this section, their application will automatically be considered for need-based scholarships or loans also.

Please check here if you are applying for Talent based scholarships only ☐

Section A: Your details

1. Your name
2. Your membership code 3. Your Social Security No.
4. Your Father's/Parent's name
5. Your Address:
 City..... State Zip Code
- 6 Your email address 7. Your Phone No.
8. Name and address of Educational Institution.
 City State Zip Code
9. Name of Degree/diploma..... 10. Duration of degree

Instructions for Section A.

- Line 1. Please print, first, middle and last name.
- Line 2. Please write your US Jama'at member code. If not available, please apply for one immediately and obtain before May 31. However, do not wait to get the code before sending application.
- Line 3. Please write your social security number. If not available please write N.A.
- Line 4. Please write the name of the parent who is head of your household. If you live on your own, simply write the name of your father.
- Line 5. Please write your address where the check is to be mailed. Please notify us of any changes.
- Line 6. Please write your email address where we can communicate with you.
- Line 7. Please write your telephone no. where we can reach you. Please notify us of any changes.
- Line 8. Please write the name of the college you are planning to attend. If this is pending, then write PENDING. However, this information will be needed before the scholarship can be paid to you.
- Line 9. Please write the name of the degree/diploma you are admitted to. If this is pending then write PENDING. However, this information will be needed before the scholarship can be paid to you.
- Line 10. Please write the expected duration of the degree/diploma in months starting from the current year.

Section B: Your (candidate's) Attestation and Signature

I attest I am an Ahmadi Muslim. All information in this application is true to the best of my knowledge

Signature

Date

Section C: President or Regional Missionary's Recommendation

Please have this section completed by your local Jamaat President. If you do not live in a chapter, please have the Regional Missionary fill this section out.

1. Is the applicant an Ahmadi with a member Code YES..... NO Code pending
2. Applicant is in good standing with Jamaat, YES NO
3. Member has reasonable participation in Jamaat activities YES NO
4. Applicant is reasonably needy YES NO
5. Recommended YES NO
6. Comments

.....

President/Regional Missionary's Signature

President/Regional Missionary's Name

Name of Chapter/Region Date

Instructions for Section C (For President/Regional Missionary).

- Line 1. Please check yes or no in the appropriate column. If the member code is not available then please immediately apply for one and check pending. Membership code will be needed before May 31 for the application to be considered, however the application should be sent to the committee anyway.
- Line 2. Please check yes or no in the appropriate column.
- Line 3. Presidents/Missionaries are strongly urged to seek input of local Qaid/Lajna President and, if applicable, the chanda paying status of the applicant. However, lack of any one of these alone should not result in the disapproval of the application.
- Line 4. Please check yes or no per your reasonable overview of the applicants financial status. This is only applicable if the application is for need-based scholarship/loan. Checking 'No' does not disqualify the applicant from Talent based scholarship.
- Line 5. Please check whether you are recommending or not recommending the application.
- Line 6. Please write comments explaining any item you have answered as 'NO'.

Presidents/Missionaries are requested to send the application directly to the scholarship committee after completing their section

Section D: Financial Need

1. Amount of scholarship applied for (Max. \$5000/yr./\$2500 per semester) \$.....
2. Itemized estimated need:
 - a) Tuition/fees \$
 - b) Books and supplies \$
 - c) Lodging and transportation \$
 - d) Health Insurance \$ TOTAL \$
3. Amount expected from alternate sources (please do not include loans)
 - a) Personal funds \$
 - b) Other scholarships \$
 - c) Other grants \$ TOTAL \$
4. Are you dependent on your parents? YES NO Partially
5. Are you currently working? YES NO
6. What is your/your household income bracket for the last tax year?

<input type="checkbox"/> Less than \$25000	<input type="checkbox"/> \$25001 to \$36000	<input type="checkbox"/> \$36001 to \$48000	<input type="checkbox"/> \$48001 to \$61000
<input type="checkbox"/> (\$61000 to \$74000)	<input type="checkbox"/> \$74001 to \$86000	<input type="checkbox"/> \$86001 to \$99000	<input type="checkbox"/> \$99001 to \$111000
<input type="checkbox"/> More than \$111000.			
- 7 Total number of persons dependent on this income
8. Total number of persons in this household, who are supported by this income who will be college students for this year.

Instructions for Section D

- Line 1. Please write the amount of scholarship/loan you are applying for (max. as noted before).
- Line 2. Please delineate to the best of your knowledge an estimate of these expenses. These are the valid categories of educational expenses for which you can use the scholarship amount.
- Line 3. Please list other sources you have explored and are available to you. Please do not list any loans. Please do not answer questions on line 4 through 8 if you are applying for a talent-based scholarship only. If you fill in this information you will automatically be considered for a need-based scholarship/loan.
- Line 4. Please check yes/no whether you are financially dependent on your parents. If you do not live with your parents but receive some financial assistance from them, then check 'partially' (living away simply to attend college is excluded and counted as living with parents).
- Line 5. Please check if you are currently working to support yourself.
- Line 6. Please check the appropriate box for income. This figure should be the same as filed in the household's Federal Tax Form 1040 as the total gross income. You are not required to attach the tax form. Include your income if you are still financially dependent on your parents and working. Do not include your parents' income if you are only partially dependent on them, but only include the estimated financial assistance you receive from them plus your personal income.
- Line 7. Please write the total number of dependents for the income listed in line 6.
- Line 8. Please put in the number of people whose college education is wholly or partially supported by the income in 6. If a dependent's college education is totally supported by other scholarships or grants, please do not include them here.

Section E: Personal Statement

Please write a personal statement of up to 150 words addressing the following items (you may write it on a separate piece of paper).

1. Your educational and career goals?
2. The reasons for your choice of your educational and career goals?
3. The way the current course will help you achieve your educational and career goal?
4. The alternate sources of funding (other than loans) you explored and the result of your efforts?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Section F: Your Educational Achievements

Please attach supporting documents for each item. Please send original sealed transcripts for GPA scores. Xerox copies are acceptable for other items. Items 1 and 2 apply to all applicants. Item 3 is only for Talent based scholarships.

1. What was your GPA for the last semester?
2. What was your SAT score?
3. On a separate page please list all outstanding achievements, prizes, merit scholarships. Attach all supporting documents. (Only if you wish to be considered for talent based scholarship).

Section G: Checklist

- ☐ All sections have been filled appropriately and completely
- ☐ Section B has been signed and dated.
- ☐ Recommendation has been obtained in Section C.
- ☐ Letter/proof of acceptance to an educational institution has been attached.
- ☐ Previous GPA has been sent.
- ☐ SAT score has been sent.
- ☐ You have made a copy of the completed application for your own records.
- ☐ You have written to Huzoor (Ata) requesting prayers.

Congratulations! You have successfully completed the application. You can now give it to your President/Missionary to be mailed to the following address. *Jazakumullah*. May Allah bless you with success in your educational and career goals!

Secretary, Scholarship Committee
Ahmadiyya Muslim Community
Bait-ur-Rahman Mosque
15000 Good Hope Road
Silver Springs, MD 20905