

May-June 2004

Ahmadiyya

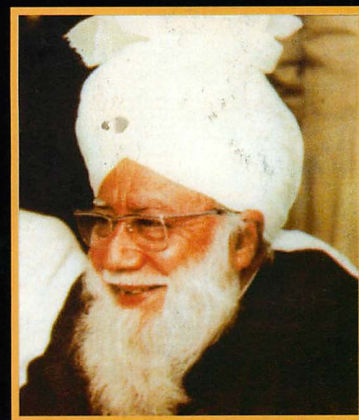
# Gazette

USA

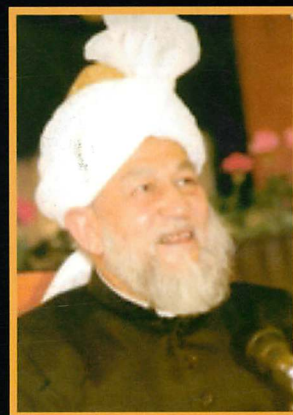
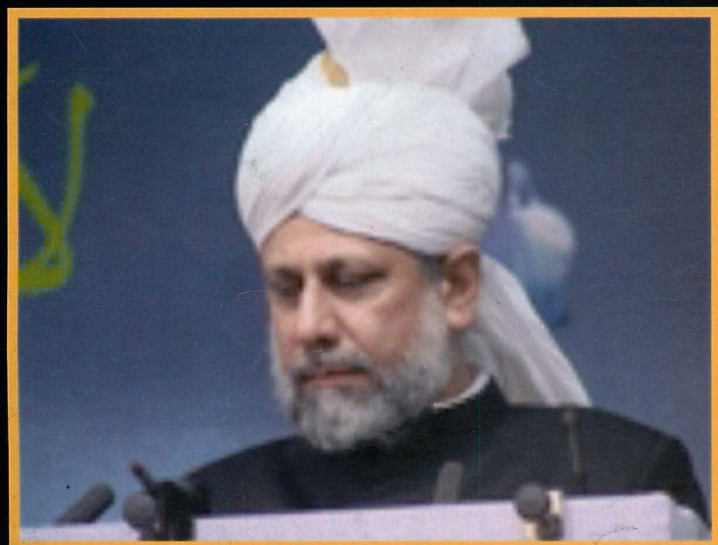
"When I go, Allah will send to you the



second



manifestation



and  
it will  
stay  
with  
you  
forever"

Hadhrat Masih-e-Mau'ood (alaihis-salaam)  
Al-Wassiyat, pg. 7



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## Ahmadiyya Gazette USA

May-June 2004

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## Al-Qur'an

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ  
فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ  
أُولَئِكَ رَفِيقًا

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

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## Al-Hadith

Hadhrat Ali<sup>ra</sup> relates this prayer of the Holy Prophet<sup>saw</sup> regarding his Caliphs following him:

اللَّهُمَّ اَرْحَمْ خُلَفَائِي الَّذِينَ يَأْتُونَ  
مِنْ بَعْدِي الَّذِينَ يَرْوُونَ أَحَادِيثِي وَ  
سُنَّتِي وَ يُعَلِّمُونَهَا النَّاسَ -

O Allah! Have mercy upon my Caliphs who will follow me, who will narrate my ahadith and sunnah and teach these to the people.

(Jamiassaghir by 'Alla-mah Suyuti, Juz 1, p 60)

# So said the Promised Messiah (as)

## Bai'at means total submission to Allah, the Exalted

*He, who marches forward in the path of Allah, is bestowed with great capability and extra-ordinary potential.*

"The bai'at (initiation into the Jama'at) means surrendering one's life to Allah. It means, that on the day of initiation, we sell off our life to Allah. It is totally wrong to assume that anybody who walks with God, suffers any losses by doing so. A righteous and truthful person cannot be a loser. A loser is the one, who breaks his pledge, which he has made with his Creator, and thus becomes guilty of falsehood. He who breaks his pledge, for fear of worldly losses and disadvantages, should remember that at the point of death, no ruler or sovereign would intervene to save him from that onslaught. Soon he will have to face his Maker, and the Judge of Judges would question him, "What prompted you to disregard Me like that?"

Hence, it is vital that each and every believer should truly believe in the Master of the heavens and earth and should repent sincerely. Doubtlessly, such a faith can not be attained without Divine succor. It is God

who instills this determination in the hearts. One should supplicate humbly and fervently, for that favor. He, who marches forward in the path of Allah, is bestowed with great capability and extraordinary potential. A believer is endowed with a force of attraction, which surely attracts others.

I cannot accept it that you, having been blessed with a good measure of Divine love, and subsequently equipped with the ensuing force of attraction, fail miserably to attract the seekers after truth. The question arises what is wrong with your magnetism?

The Holy Qur'an, with reference to Prophet Joseph<sup>as</sup>, says:

"And she made up her mind with regard to him (to seduce him), and he made up his mind with regard to her, (to resist her). If he had not seen the manifest Sign of his Lord, he would have not shown such determination." (12:25)

When Potiphar's wife (Zelikhah) made up her mind to seduce Joseph, he might

have reciprocated, but God's Power protected him from being carried away by passion. Here is a righteous man, Joseph, the Prophet of God, about whom it has been said that Zelikhah would have succeeded in influencing him, but Divine intervention frustrated her evil design.

The crux of this episode is that human love is endowed with an intense force of attraction. Potiphar's wife succeeded in exerting that influence, even on a righteous heart. It is an ignominious scenario that an unfaithful female, should be able to generate such a powerful effect on a strong and staunch heart, but a faithful believer should be devoid of spiritual magnetism, whose origin is Divine love, and practically fails to attract people to accept truth.

This is an untenable excuse that preaching and exhortation fall flat on listener's deaf ear. The real culprit is your weak force of attraction. As long as this spiritual magnetism is not up to the mark, preaching jargon would fail to produce desired result."

(Malfoozat, Vol. 4, P.23)

# FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V <sup>aba</sup>

## Delivered on May 21, 2004 in Germany

After tasha'hud, ta'awwudh and recitation of Surah Al-

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ  
عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ  
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

*Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate any thing with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)*

**Then Hazoor said:**

Allah has promised Khilafat to the Muslims in

this verse but has put some attendant conditions that if you will adhere to them then Khilafat will continue among you. Despite that, the guided Khilafat in the early period of Islam only lasted for 30 years. Towards the final years of that era of Khilafat, the Muslims of that era strayed from the straight path, and conspiracies rose against the Khilafat and this eventually led to the abuse of the Khilafat and then their martyrdom. Then the era of guided Khilafat was temporarily halted, and was replaced by a kind of Kingship rather than a Divinely-guided Khilafat. Allah has men-

tioned all this in this verse, in which He commands, that if people were ungrateful for His favor and were wicked and disbelieved, then they would lose their Divine guidance. Allah does not help those who are evil-doers. Therefore, in any case, for almost 1300 years, Islam passed through such a state and situation where it was governed by a kind of Kingship, and these rulers were generally unjust. I want to digress to address a separate subject, and the point that I want to make is that Allah had given glad tidings to the Holy Prophet<sup>saw</sup>. Based on this, the Holy Prophet<sup>saw</sup> prophesized the advent of Hadhrat Promised Messiah<sup>as</sup> and his Khilafat.

Furthermore, the Holy Prophet<sup>saw</sup> prophesized that this rebirth of divinely guided Khilafat, according to the promises of God, would continue till the Day of Judgement, Insha-Allah.

As it says in the Hadith, Hadhrat Huzaifa<sup>ra</sup> reports that the Holy Prophet<sup>saw</sup> said that the Prophethood will stay among you as long as Allah wishes. Then He will take it away and will establish Khilafat at the level of Prophethood. Then there will be Kingship which will be harmful and people will feel unhappy about this. When that period will end, then according to the other Hadith, the worst Kings will be produced till Allah's Mercy will be bestowed on people. Furthermore, He will end this period and restore Khilafat to a Divinely-guided institution.

So, we are very fortunate that we are witnessing this prophecy being fulfilled at this time and we are not only the witnesses of this lasting Khilafat, but rather we are also those who believe in it and who are benefiting from this blessing of Allah.

There is a Hadith, the Holy Prophet<sup>saw</sup> said, "My followers are blessed people and it will be difficult to tell whether their initial period is better or the ending period is better, because both of them will be a glorious time."

The Holy Prophet<sup>saw</sup> also explained what is

meant by the latter days. Hadhrat Abu Hurairah<sup>ra</sup> states that: We were in the gathering of the Holy Prophet<sup>saw</sup> when Chapter Al-Jumu'ah was revealed. When he recite this verse:

*wa akharina minhum  
lamma yalhaquu bihim*

which means that there will be people who will be born in the latter days, who would be considered Companions of the Holy Prophet<sup>saw</sup>. Somebody asked: "O, Messenger of Allah, who are these people who have the standard and level of Companions but who have not yet joined them." The Holy Prophet<sup>saw</sup> did not reply and the man repeated this 3 times. Hadhrat Salman Farsi<sup>ra</sup> was sitting among them, said the reporter, and the Holy Prophet<sup>saw</sup> put his hand on his shoulders and said if the Faith rises to the Pleiades (a distant star system), then a people among the progeny of Hadhrat Salman Farsi<sup>ra</sup> would bring faith back. What is meant by the latter days is the advent of Hadhrat Promised Messiah<sup>as</sup>, and those who believe in Him will have the level of Companions of the Holy Prophet<sup>saw</sup>. Allah has allowed us to be born in this period and enabled us to believe in Hadhrat Promised Messiah<sup>as</sup> and has promised

those who believe will be given the level of the Companions of the Holy Prophet<sup>saw</sup>. It is also destined, that according to the prophecy described above, that a Khilafat at the level of Prophethood will be established. Furthermore, the Khilafat of Hadhrat Promised Messiah<sup>as</sup> is not temporary but has been prophesied to be a lasting Khilafat.

Now I will put before you the explanation of this verse in the words of Hadhrat Promised Messiah<sup>as</sup>. Allah manifests two types of powers:

Firstly, He shows His power through the hand of the Prophet. Secondly, Allah manifests His power when at the death and demise of the Prophet, people face difficulties and the enemies are in great force and they think that the system of Khilafat will collapse. At that time, even the followers themselves are in doubt and some may lose hope, and some may even renounce their own faith. At this time, Allah manifests His great power a second time and supports the Jama'at and prevents its potential collapse. Those who show patience to the end, they are the ones who witness such miracles. Take the example of the time of

Hadhrat Abu Bakar Siddiq<sup>ra</sup>, when Muslims thought the demise of the Holy Prophet<sup>saw</sup> was untimely, and many of the well-known and established Muslims were in danger of renouncing their faith. At that time, Allah raised Hadhrat Abu Bakar<sup>ra</sup> as a Khalifa, and showed His great power and supported Islam and fulfilled His Promise:

*wa layumakkinana  
lahum diinahunnullaziit-  
tadhzzlahum walayubaddi  
lannahum mimba'di khaufi-  
him amnaa*

“That after fear we will establish them again.”

It happened exactly the same at the time of Hadhrat Moses<sup>as</sup>. When Moses died, there was a great bewailing. It says in the Torah, that at the death of Moses<sup>as</sup>, his followers continued to cry for 40 days. Similarly at the time of the death of Jesus<sup>as</sup>, all of his disciples had renounced him and the faith.

So, Hadhrat Promised Messiah<sup>as</sup> says, O my friends, when this is the practice of Allah from bygone days, that Allah manifests two powers, first to destroy the falsehood of the enemies.

Now Allah will not give up His practice and as I have just mentioned to you, you must not suffer grief. You must not worry because the institution of Khilafat is a necessary step in order for you to see the Second manifestation of the Power of Allah. And it is better for you, because it is lasting, and will continue to the Day of Judgment. The Second power would not come until I depart, but when I depart Allah will send that second power to you, which will continue to be with you, as Allah has promised in *Brahini Ahmadiyya*. That Divine promise means that those who will do good deeds, they are the one who will continue to remain with Khilafat. This promise is not about me, it is a promise for you as it says that ‘those who follow you, I will give them victory over the non-believers till the Day of Judgment.’ So, it is necessary that you face the day of my departing, so that you have the lasting promises, because our Lord is Faithful and He will show you all those promises which He has made with you. There are many problems which will come and it is necessary that the world should continue till all the promises are fulfilled which Allah has given you the

glad tidings of. I was raised like a Power of God and I am a Power of God personified. There will be other people after me who will manifest the second power of Allah. All my followers in all countries should continue to pray so that the second power descends from heaven, and this should demonstrate to you that God is the All Powerful and the Almighty God. It is said that the elders of the people of the world who are pious shall take a pledge in my name. This does not mean that people should not take a stand themselves, but it means that a such time will come. Allah wants that from all the people who are living in various countries, whether Europe or Asia, those who are pious in nature should be established in a single faith. This is the aim of God for which I was raised and sent to the world. You should follow this but with a gentle and good character and fervent prayers.

So, as you can see, the Hadhrat Promised Messiah<sup>as</sup>, has given us the glad tidings of the Promise of God that Khilafat will continue after his demise. There were such enemies who showed great happiness at the news of the demise of Hadhrat Promised

Messiah<sup>as</sup>. But they will never see the fall of the Ahmadiyya Jama'at. The enemy was overjoyed, but as Allah said that after fear He would establish peace in the Jama'at, and Allah has fulfilled that promise.

Hadhrat Khalifatul Masih I<sup>ra</sup> was thought by his enemies to be weak and old. These enemies thought that they would be able to take control of Khilafat and that they would be able to do what they wanted. They felt that due to his old age, Hadhrat Khalifatul Masih I<sup>ra</sup> would not come to know what they were planning. But Allah destroyed this evil conspiracy of the enemy, both internal and external to the Jama'at. Allah did not let this conspiracy succeed. Allah also suppressed any internal mischief, and the world witnessed how easily Hadhrat Khalifatul Masih I<sup>ra</sup> suppressed such conspiracies with great force and destroyed these. Because the election of Khilafat is not decided by the intelligence of man, the intelligence of man cannot know whose power is strong or who has better administrative power. So, Allah had promised:

*Wa 'adallahullaziina  
aamanuu minkum wa  
'amilushaalihaati layastakh  
lifannahum Fil ardhi*

"That the work of raising a Khalifa and the creation of a Khalifa is an Act of God"

Khalifatul Masih I<sup>ra</sup> stated: "No man has ever made me a Khalifa, nor has any Anjuman ever made me Khalifa. Nor does any person have the power to snatch this Khilafat from me. They say that the work of the Khalifa is to lead the prayer or to take bai'at. A priest can do this, a clerk can do this and I don't have a least care for such things. You cannot move an inch away from the command of the Khalifa." With his other addresses and sermons and speeches and the actions that he took, he thwarted the designs of the Anjuman and those who were making trouble. They were suppressed and they were unable to create mischief and all of their efforts were eventually frustrated and were in vain. Then Hadhrat Khalifatul Masih I<sup>ra</sup> passed away.

Then the same people raised their heads once again and they tried to create mischief and tried to create a split in the Jama'at. They did this because they thought that if a Khalifa was chosen it may be Hadhrat Bashiruddin Mahmood Ahmad<sup>ra</sup>. They did

not want this. And Hadhrat Khalifatul Masih I<sup>ra</sup> destroyed this conspiracy. Hadhrat Muslih Mau'ood<sup>ra</sup> said at that time: "I have no desire to become a Khalifa, I am ready to pledge my allegiance to any person who is elected as Khalifa." They knew, however, that if a Khalifa was elected it would be Hadhrat Mirza Bashiruddin Mahmood Ahmad Sahib<sup>ra</sup>. Therefore, they were not ready to accept his offer. They continued to say and insist that a Khalifa should not be chosen and that the decision should be delayed for a few weeks. But the Jama'at was not ready to accept this under any circumstance. The Jama'at wanted to gather under one hand. Eventually, the Jama'at chose Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> as Khalifatul Masih II, and took bai'at at his hand. Even then the opponents thought that since they controlled some scholarly people and the finances, that this decision would not stand.

But Allah showed His Mercy once again and changed the state of fear into the state of peace and destroyed all the hopes of the enemy, and their plans were frustrated. Then during the 2<sup>nd</sup> Khilafat, in 1934, a new conspiracy and

mischievous arose. People claimed that they could destroy the Jama'at. Allah again suppressed this conspiracy and demonstrated that no one could harm the Jama'at. Then there were disturbances in 1953, and there was unrest. When Pakistan came into being, the leaders thought that they could take action against the Jama'at. They said that the Jama'at would come to an end. But then with His Grace, Allah also brought the Jama'at out of this unrest, and the state of fear so that the world could witness that those who are the enemies of Jama'at Ahmadiyya were destroyed. With the Grace of Allah, Jama'at Ahmadiyya rose with new glory and continued to advance. In short, Hadhrat Khalifatul Masih II<sup>ra</sup>, continued his Khilafat for 52 years. Every day brought a new advancement for the Jama'at. The translations of the Holy Qur'an into numerous languages were completed. Many missions were established in Africa, in Europe, and throughout the world. Khalifatul Masih II<sup>ra</sup>, took a personal interest in the affairs of the Jama'at and often gave personal instructions. Because there were no offices, he used to give guidance and instructions to the Missionaries and con-

tinued this progress. Not only in India but also in other countries and in Africa, hundreds of pious souls were enabled to accept Ahmadiyyat. They gathered under the standard of the Holy Prophet<sup>saw</sup>.

So you can see how he made the administrative structure of the Jama'at. He created the office of Sadr Anjuman Ahmadiyya, but he made changes and amendments to mold the office in such a way that the Anjuman would not be a threat to the institution of Khilafat. Then, he spearheaded the establishment of the auxiliary organizations, Ansarullah, Khudam-ul Ahmadiyya and Lajna Imaillah. The whole world saw that Hadhrat Khalifatul Masih II<sup>ra</sup> was able to restructure the organization of the Jama'at in such a way that every section realized their responsibility. People in each section then realized that they were the ones who had to support the Jama'at and therefore they had to create pious changes within themselves. If this realization is developed among people, then no one can harm such people. So, you can see with the Grace of Allah, this auxiliary structure has been established in all countries and are active. Today Khudam-

ul Ahmadiyya Germany is holding their Ijtema. So, this is a result of a great administrative action, which Hadhrat Khalifatul Masih I<sup>ra</sup> took, and an example of how he guided the Jama'at. Then he established Tahrik-e-Jadid. When the enemy was claiming that they would dismantle Qadian all together, it was at that time that Hadhrat Khalifatul Masih II<sup>ra</sup>, established the Tahrik-e-Jadid Organization, and as a result Missions were established in foreign countries. Then there was the Waqf-e-Jadid Organization, which was for the preaching in villages in Pakistan and India. Now these appeals have been instrumental in spreading the message of Ahmadiyyat throughout the world. So much work had been done by Hadhrat Khalifatul Masih II<sup>ra</sup>, however, there were a small number of dissenters in the Jama'at who thought they were capable of leading the Jama'at better than the Khalifa because they perceived him to be only a child. But this same "child" created a great revolution in the world and he fulfilled this promise of Hadhrat Promised Messiah<sup>as</sup> that Allah said to him that "I will spread your message to the corners of the world."

When a Khalifa is established by God or raised by God, he has been chosen to gather all of the people. Among people, it is quite possible that one person is better in one branch of knowledge than another, but when you establish a headmaster you must judge whether he is a good teacher as well as whether he has other qualifications. With someone who has great experience as an administrator and who treats his subordinates well, it is inevitable that you will witness great growth of an organization under his leadership. Similarly you should view the person who is going to be Khalifa for his overall capacities. When Hadhrat Abu Bakr<sup>ra</sup> was chosen as Khalifah, there were many capable people at the time but he was chosen due to God's Will. A Khalifa cannot be chosen because he thinks he has the best capabilities: Only God can elevate someone to the status of Khalifa.

Khalid bin Waleed<sup>ra</sup> had been victorious in battles over thousands of enemies of Islam, and Hadhrat Omar<sup>ra</sup> did not achieve such victory. But when a Khalifa was chosen, it was Hadhrat Omar<sup>ra</sup>. At the time of Hadhrat Osman<sup>ra</sup> there were also other great compan-

ions; some had great qualification and they had victories throughout the world; but Hadhrat Osman<sup>ra</sup> was chosen to be the Khalifa. Some Khulafa can be humble, but you have to treat each one with respect whether he is humble or not humble. Only the person who faces such situations can have this quality.

Hadhrat Khalifatul Masih II<sup>ra</sup>, stated that whoever would be chosen Khalifatul Masih III, he would have good qualities and that if people would continue to trust in and believe in God even if the rulers of the world would clash with him, these enemies would be destroyed. So, we witnessed that whichever ruler clashed with him, they were eventually destroyed themselves. At the time of Khalifatul Masih IV<sup>th</sup>, we witnessed similar events.

In another place Hadhrat Khalifatul Masih II<sup>ra</sup>, has mentioned the adventures of the 6<sup>th</sup> and 7<sup>th</sup> Khilafats. I will put before you its details: he says even at that time for the majority of people in the Jama'at, the person who will be chosen will be acceptable to the Jama'at. However, whosoever will go against the decision at that time will be

considered as rebellious. At that time whoever is elected as Khalifa, Hadhrat Khalifatul Masih II<sup>ra</sup> gives him the glad tidings that Allah will support him, and whosoever stands against the chosen Khalifa, whether the opponents be a great or small person, they will be destroyed and disgraced.

Then he says the meaning of Khilafat, is that for whatever decision is made by a Khalifa, then all the plans and all the program should be changed to conform to this decision. You should know that the only plan which is worth implementing, is that which is spoken by the Khalifa of the time. As long as this spirit is not developed in the Jama'at, then all plans and schemes will be destroyed and unsuccessful.

At the time of choosing the 3<sup>rd</sup> Khalifa after the demise of Khalifatul Masih II<sup>ra</sup>, what happened then? Was there any decline in the Jama'at? No! But Allah according to His promises gave and opened the gate of progress more than ever before. The Missions were increased and multiplied in number and extended into Africa as well as in more places in Europe. In the time of his tour, Hadhrat Khalifatul

Masih III<sup>th</sup>, stated that according to the guidance from God through his dreams, he would open hospitals and schools for the benefit of mankind. Now with the grace of Allah hundreds and thousands of patients have attained health and have been treated. Even great leaders come to these village hospitals; even Government officials come to Ahmadiyya hospitals in Africa. Why? Because the devoted doctors of the Jama'at work passionately and they are also backed by the prayers of the Khalifa. To establish the honor of his Khilafat, Allah responds to his prayers. Those who are working with patience and those who are serving their faith and who are backed by the prayers of Khalifatul Masih, it is these people who have shown great achievements in their treatment and healing.

The Deputy Minister of Energy in Ghana was educated in an Ahmadi school. He then furthered his education at an Ahmadiyya College. Today Allah has given him a great position of leadership in his country. Similarly any people in the Jama'at who visit African countries and offer their services, they will experience the blessings of the prayers of the Khalifa.

Whether they are doctors or teachers, the Jama'at members in these countries are working with great passion. Their thoughts are that whatever they are doing, they have to say prayers and seek Allah's blessings and have to continually request the blessings of the prayers of Khalifatul Masih. The Schools and Colleges in Africa with the grace of Allah are also a means of preaching. One lady came yesterday with her children from Sierra Leone, she said that our family knew nothing of Islam, they were educated in an Ahmadiyya school and that is how she learned about Islam. She is a very sincere and devoted Ahmadi woman. Similarly there are hundreds and thousands of people who not only have been educated in our schools, they have also joined the Jama'at and are sharing in its' blessings.

Then look during the 3<sup>rd</sup> Khilafat, there was unrest in 1974, the enemy then thought that Ahmadiyyat would be destroyed. They declared Ahmadies as non-Muslims and said then at that time it would be the end of Ahmadiyyat. What were the consequences? Many Ahmadies were martyred, and others were

harmed not only in life, but in property and wealth. The enemies set fire to Ahmadies' shops, their houses, and their factories. What happened as a result? Has Ahmadiyyat come to an end? No, But furthermore, it has progressed forward even more than before. Ahmadi fathers were murdered in front of their children, and Ahmadi children were murdered in front of their fathers. Have these Ahmadi families left Ahmadiyyat? No. They are among the most steadfast and most sincere Ahmadies and now many have created even more close contact with the Jama'at. The plans of the enemies of Ahmadiyyat have never succeeded. None one of these families has wavered in their faith. They continue to perform good deeds and live with piety, and Allah has compensated their suffering in their life and property, and they will be rewarded in the next life. But in this world, many have also been given great rewards, in wealth as well as in faith. Allah has blessed them a great deal in their businesses. Many people whose property was worth in the thousands, are now worth hundreds of thousands. Those whose wealth was hundreds of thousands, their wealth is now in the millions. You

thousands. Those who were in hundreds and thousands are now millionaires. You who are in Germany, Allah has given you the opportunity because there was opposition in Pakistan. When you compare your present situation to the old position, there is a great difference. How much Allah has blessed you and how Allah has strengthened you in wealth. This demand that you should prostrate to God more and continue to be a worshipper to God, create the spirit in your progeny and your children because whatever blessings you are receiving is all because of the hardships that you had suffered in Pakistan, and it is the blessing of Allah that now you are sitting in such comfort. You must always remember that the condition of doing good deeds is always there.

Then came the time of Khalifatul Masih the IV<sup>th</sup> came. During the 4<sup>th</sup> Khilafat, the enemies tried again to create unrest and disturbance against the Jama'at, but the Jama'at continued to progress. Once again, Allah changed this state of fear into the state of peace. Within 2 years of the 4<sup>th</sup> Khilafat, after the enemy saw their conspiracy once again being frustrated, they then hatched a new dreadful

plan. They wanted to make the Khilafat as a worthless and useless position, so that the Khalifa would not be able to accomplish anything. They felt that if the Khalifa would not be able to provide leadership to the Jama'at, the Jama'at will suffer restlessness and it would split and would be destroyed. But Allah made His plans superior to theirs and Allah was victorious over their conspiracies. Allah created the means of Khalifatul Masih IV<sup>th</sup> to come out of Pakistan. No one can claim that he was doing it secretly. He openly left Pakistan from Karachi and he flew out during the daytime. His enemies even tried to stop him, but there also Allah had put a covering on their eyes and they could not even recognize him. So, what greater truth can there be to support the Jama'at claims.

When The Holy Prophet<sup>saw</sup> migrated from Mecca, he was treated poorly by his enemies and they had pursued him. The enemies of Khalifatul Masih IV<sup>th</sup>, did the same, and Allah had safeguarded us and our faith and has strengthened it further. Reaching here in the West, Khalifatul Masih IV<sup>th</sup>, strengthened the Jama'at and increased the number

of missions and the Jama'at's humanitarian work was also extended. The propagation efforts of the Jama'at became much more widespread, and then hundreds and thousands and millions of people started joining the ranks of Jama'at Ahmadiyya. Then MTA was established. Enemies in Pakistan had planned to silence the voice of Khalifatul Masih by driving him out of the country, but through MTA that voice has been heard in every continent throughout the world. All the conspiracies and the plans of the opponents have been frustrated. People used to listen to the Khalifa's sermon only in Rabwah, now the voice of the Khalifa reaches every city, every country and every Ahmadi house.

The humanitarian work of the Jama'at has been extended a great deal in Africa. In short, this was a time of great progress. Every day that rose brought new progress and advancement. Sometimes man thinks a time has been reached that no more progress can be achieved. But Allah shows manifestations that man cannot even think of. After the demise of Khalifatul Masih IV<sup>th</sup>, the enemy thought that now the Jama'at will disappear.

They felt this because they could not see anyone who could look after and lead the Jama'at. But everyone has seen the manifestation of God's power. The children have seen and so have the young men. Men and women of the Jama'at have witnessed these scenes of God's great support and power and this has strengthened their faith. Even the non-Ahmadies whether Muslim or non-Muslim have been shown this scene because of it is being conveyed throughout the world. Someone told me in London that we were so amazed to see the system of election of the Khalifa. Then in Pakistan, Dr. Nuri reports that a non-Ahmadi who was a scholarly man often visited him, and used to ask him how Khulafa are chosen. This non-Ahmadi came after the election and said that he had watched the succession of Khalifa on MTA. So as you can see, some non-Ahmadies do not watch MTA openly, but they watch it secretly. This man saw the entire process and he told Doctor Sahib: it was such an amazing scene. Doctor Sahib told him that if he was that moved by it he should accept that Ahmadiyyat is true. He said I won't declare this, but he would admit that Allah is supporting the Jama'at. So

if Allah is supporting the Jama'at then what else are people are waiting for? If there is a covering on their eyes, then it cannot be removed. Now Allah has raised such a person to the position of Khalifa that if you see it from worldly eyes, people would not even give him a second glance. But Allah does not depend on worldly popularity. Hadhrat Promised Messiah<sup>as</sup> says: "Remember that Allah raises the Khilafat, makes the Khilafat, and it is false if one says that the Khilafat is made by man." Furthermore, Khalifatul Masih Hadhrat Maulvi Nooruddin Sahib<sup>ra</sup>, during his Khilafat, continued to lay emphasis on the fact that the Khalifa is raised by God and not by man. In fact, by studying the Holy Qur'an in detail, the raising of the Khilafat is never attributed to man. But to every Khalifa, Allah has promised that He would raise that person to the status of a Khalifa.

Khalifatul Masih IV<sup>rh</sup> said that whosoever is raised to the level of Khilafat, Allah gives him the capacity to be Khalifa. Even if he is ignorant, Allah will grant him knowledge. What it means is that Allah raises the Khalifa Himself. It means that whenever Allah

raises someone as a Khalifa, He gives him His Own Attributes. If He does not give him the qualities, then what is meant by Allah raising the Khalifa Himself? When I look at myself and in my incapacity, Allah knows me better than I do. What little I possess, but for every moment I am reminded of Allah's power. There is a line of a poem by an Ahmadi poet that 'My Lord is enough for him', have not people seen this manifestation. He was referring to the ring of *alai salla-hu bikafin*, which is given to the Khalifa. Besides this, there were 3 rings belonging to Hadhrat Promised Messiah<sup>as</sup>, which were given to his children, One ring on which there was a revelation *Maula bus*, my Lord is enough, which was given to Mirza Sharif Ahmad Sahib<sup>ra</sup>, who was my grandfather. That ring was given to my father and after his demise that ring was given to me. I used to protect it and never wore it, but after the election of Khilafat, I started wearing this ring. So, *Maula bus*, that Allah is sufficient; Allah has given me great blessings and advancement. So, if I were to look at that way, I myself am irrelevant and I have no position. It is Allah who has put the love in the heart of the people

develop such a love.

As Hadhrat Promised Messiah<sup>as</sup> has said that the false happiness and joys of the opponent will be destroyed. How Allah had destroyed their happiness. Now the opponent also make much noises and talk much. But no matter how much stir they do and how much power they use, Caliphate has been given by God. As long as God want it to stay, it will stay but when God desires He will make me to pass and make me to die. No one can do anything ...

When I toured Africa recently, such people who had never seen me they showed such a great love. What is all this? I have seen happiness on their faces. What is this all about? Look at the way they have suffered hardships in their journey and travel. Is it just for worldly display? This is all the love for Khilafat; people came from long distances and Allah had developed the love for the Khalifa in those people living so far away. Allah can create that love and no one can destroy it, no matter how much force and effort they use. On this tour of Africa, I have witnessed the old, women, and all people shedding tears, that

is tears of love when they came to see me. This is all love, which Allah has established in their heart for the Khilafat. Sometimes the children were rushing through security, and they rushed to embrace me. It is Allah who has created this love, and it cannot be created by men. Then when their parents came, they also witnessed the love of their children for the Khalifa. These parents' love grew for their children, because they have embraced the Khalifa of the time. All these things support the truth of the Ahmadiyyat if one only has the eyes to see. If there were people who renounce their faith or they talk of hypocrisy; if an evil man wishes to leave, then he may leave. That person is moving towards an evil end, and that is his destiny towards which he is moving. But consider that for every faithless person who leaves, Allah brings hundreds of true believers and pious souls into Ahmadiyyat. You must remember that Allah keeps His promises, today He is backing this Jama'at and supporting with His Hand this Jama'at of Hadhrat Promised Messiah<sup>as</sup>. He will never leave us, He will never leave us and never leave us! Even today He continues to fulfill the

promises He had made with His Messiah as He did in the previous Khilafat. He is blessing us with His Mercy and Graces as He did previously. Insha-Allah. He will continue to bless us. All that is needed for someone to stumble and destroy himself is to simply ignore the commandments of Allah. Therefore by prayer, by prostrating to Him, by seeking His Blessings, you should continue to bow on His threshold and continue to hold fast to this strong ring. Then no one can harm you in the least.

May Allah enable all of us to do so. Ameen!!!

*(Corrected version of the simultaneous English translation from original in Urdu, Telecasted*

*by*

*Muslim*

*Television Ahmadiyya -MTA)*

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## **ANNUAL CONVENTION, USA (JALSA SALANA)**

**Will be held  
at  
Baitur Rehman  
Mosque from  
September 3-5, 2004**

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## 2004 US SHURA PROCEEDINGS MARK ANOTHER YEAR OF HEAVENLY BLESSINGS

*A Report by Syed Sajid Ahmad, Fargo, ND*

The 2004 Majlis Shura of the Ahmadiyya Jama'at, USA was held at Bait-ul-Jamie' (Beat-ul-Jaamay), the newly built mosque in Chicago, April 23-25. This mosque is the largest of all mosques in the Mid-West of the United States. It's a spacious two-story structure, located in the lush Glen Ellyn area, has separate floors for men and women, with Jama'at and auxiliary offices and kitchens.

Delegates participated from all corners of the country. Guests started arriving a day before, and some stayed until the day after. The reception desk made prior arrangements for pickup from airports and accommodations. Breakfast, lunch and dinner were served to guests along with tea, lemonade and cold refreshing water during the day.

All sessions were presided over by Dr Ahsanullah Zafar, the Ameer Jama'at, USA, except for

the election, which was presided over by Maulana Daud Ahmad Hanif.

All sessions started with the melodious recitations of selected verses from the Holy Qur'an. The shore started and ended with fervent prayers to God Almighty for guidance and support.

### Opening Session

The opening session started after Jumu'ah Prayers with the recitation of the Holy Qur'an by Maulana Zafar Ahmad Sarwar. The delegates confirmed the minutes of the last shore. Maulana Daud Ahmad Hanif conducted the election of the Jama'at's national office holders. National General Secretary, Dr Masoud A Malik, presented the proposals not considered for discussion at the shore with the reasons for their exclusion, and the proposals selected for discussion. National Financial Secretary, Mubarik A. Malik presented the budget.

The session adjourned after the formation of subcommittees to deliberate on the proposals and give their recommendation for the consideration of the general body. During the evening and the next morning, subcommittees met and prepared their recommendations after due deliberations.

### Second Session

The second session started on Saturday morning with tilawat of selected verses from the Holy Qur'an and their translation by Habibullah Bajwa. The first topic of the day was the implementation reports for the decisions of the last year's Majlis shore. Dr. Masoud Malik, General Secretary read out the proposals, the respective directives by Hadhrat Khalifatul-Masih V<sup>aba</sup>, and their implementation status for tabligh, tarbiyyat, and general areas.

Delegates asked questions concerning *rishta natah* and *Waqf-e-Arzi*,

which were answered by the Ameer Sahib USA and the General Secretary.

The next item was the annual reports by National secretaries. After the presentation of each report, delegates presented their concerns, questions, and opinions, which were responded to by the concerned officers.

The *Tabligh* secretary, Ali Murtaza, reported *bai'ats* from varied sectors of the populace, including African Americans, Caucasians, Pakistanis, Latino, Muslims, Christians, Jewish, and from people previously without religion. During the reporting period, more than a thousand *da'een* were active.

The *Tarbiyyat* department is conducting cultural integration pilot program in eight Jama'ats, pre-marital counseling pilot program is being implemented in six regions. The sermon on modesty by the Khalifatul-Masih V<sup>aba</sup> was translated and provided to all Jama'ats.

The *Ta'lim* department held five regional Ta'limul-Qur'an classes. The Ta'lim department also prepared a booklet for the class. The attendance at the

classes was 162 in Baitul Hadi (NJ), 128 in Baituz-Zafar (NY), 120 in Baitul Baseer (San Jose), 193 in Baitul Hameed (LA East) and 160 in Baitus Samee (Houston). The secretary said that the national program should be given priority over auxiliary or local programs and in case a National program is taking place, the conflicting local and auxiliary should be cancelled. The National Ta'lim Programs addresses the whole Jama'at. Programs specifically geared towards the needs of the children are planned and run by the auxiliaries. The auxiliaries may consult the National office as needed.

The *Finance* secretary, Mubarik A. Malik, informed the delegates that the community has exceeded the budgets for both Chanda Am and Wasiyyat for the last seven years. The community has not been able to meet the Jalsa Salana budgets over the years, but has been making steady progress towards the yearly goals. The Secretary highlighted the progress of the community with respect to financial sacrifices during the last ten years. There has been slower than desired progress in repayments of loans to individuals and Jama'ats. Local of-

ficers need to pay attention to the irregular and non-paying members and make a concerted effort to bring them to higher categories of Chanda-paying members.

Answering the questions from the delegates, the Secretary clarified that the information, as to the non-paying status, is collected and provided by the local Jama'ats. It is the responsibility of the local officers to make an effort to improve the status of the Chapter.

In regards to the payments taken as loans to build mosques, the US Ameer Sahib said that the members should inculcate the commendable quality of gratitude (*shukr*) to show that they are good Ahmadies. As a gratitude on the completion of a mosque in a community, the local members should make a diligent and concerted effort to meet their obligations as soon as possible so that the funds may be made available for similar projects in other Jama'ats. Also it is a moral obligation and a desired spirit to pay back any loans as pre-arranged.

He further clarified that the grants and loans are determined on case-by-case basis. Inner cities need

more help. Even in the case of a grant, the local members should consider it as a loan and try to contribute in kind to help out other Jama'ats. Local fund collections should be encouraged to meet the needs with some help from the headquarters to complete the project. Grants and their extent is a matter of judgment.

The **Tahrik-e-Jadid** Secretary thanked all the local presidents for their help in this regard. Thirty-five Chapters increased their collection while only 4 decreased, and 7 did not change. A special issue of the Gazette was published on Tahrik-e-Jadid. Hadhrat Khalifatul-Masih V<sup>aba</sup> sent a special note. Picture of Kings entering a Jalsa was sent to all Jama'ats to aid in collections. The top contributors were Los Angeles, San Jose, Maryland and Virginia. Recent bifurcation of large Jama'ats should help increase Chanda. Lajna and Khuddam provided commendable support to realize increased contribution levels. Advice from the US Ameer Sahib was helpful in collection of a significant amount on the last day of the year.

Secretary **Audio/Video** said that the number of Satellite dishes had in-

creased to 1300. The department is behind in the collection of satellite Fund. New items have been added to the alislam.org site. A lot of people are buying books on line. A new section, children's corner, is being added to the site. Local chapters need to utilize the ahmadiyya.us site more effectively for North American programs. He thanked members of his team.

**Waqf-i-Nau:** Translation of the syllabus for the Waqf-i-nau children has almost been completed. A career planning committee has been set up. Jama'ats should fill out and send the report form so a summary of activities, and status could be sent to International Headquarters. Certificates have been prepared to recognize students passing the tests. Plaques have been prepared to be given to the children finishing a reading of the Holy Qur'an.

**Rishta Nata:** report highlighted the fact that the girls listed in the database were double the number of boys. The report provided data related to marriages.

**Public Relations:** The continuing oppression and persecution of Ahmadies in Bangladesh is an ongoing issue. Every chapter is requested to work

hard to help their brothers.

**General Secretary:** National and local elections were held successfully. Five national amila meetings were held during the year. More than 100 members from 20 Jama'ats participated in the refresher course. The General Secretary stressed that all Jama'ats should be represented in the refresher course.

**Waqf-e-Jadid:** The secretary read the letter sent to Hadrat Khalifatul-Masih V<sup>aba</sup>. Last year's collections reached the mark.

**Isha'at:** More than 30 newspapers, domestic and international, were monitored on a daily basis to scan the news content with respect to Islam. Appropriate action was taken on items misrepresenting Islam. More than 100,000 books and leaflets were published during the year.

The **Property** department report highlighted the completion of the construction of large mosques in Chicago and Houston.

**History and Exhibitions:** The secretary gave the details of the work done to collect and preserve the history of the Ahmadiyya community in the US. The

work being done in the US will be streamlined with the directions from the International Headquarters.

### ***Majlis Khuddam-ul-Ahmadiyya USA***

Majlis Khuddam-ul-Ahmadiyya, has Khuddam and Atfal members in 44 Majalis. The Majlis supported national officers, particularly Tabligh, in their efforts. The Majlis had a record attendance of 780 in its Annual Ijtema. Their annual budget has increased significantly. The members provided more than 10,000 hours of *valuable* (per the US Ameer Sahib) manpower for projects in chapters. Majlis also supported the Al-Hilal and the Professor Abdus Salam Science Fair.

### ***Majlis Ansarullah, USA***

A record 375 participants attended the Annual National Ijtema from 31 Majalis. One of the highlights of the Ijtema was a cooking and serving competition joined by Majalis from various regions of the country. The Ansar Website has been enhanced. 156 Ansar from 27 Majalis contested the two ta'lim tests. A successful leadership conference was held to roll out the plan for the year.

## **Final Session**

The final session started in the afternoon with tilawat of a portion of the Holy Qur'an and its translation by Hafiz Dr Samiullah. This session was dedicated to the discussion of the recommendations of the subcommittees

### **Tarbiyyat subcommittee**

The Tarbiyyat subcommittee discussed the shore proposal "Some of our Ahmadi families (born as well as convert), including the younger generation, are being marginalized into the larger American Society and losing essential Islamic and Ahmadi characteristics. What steps must be taken to bring and keep them in the fold of Ahmadiyyat." The Chairman of the subcommittee, Munum Naeem presented the recommendations of the subcommittee.

Ameer Sahib asked the delegates to give their comments about these recommendations. Delegates opined that the continuous involvement of the youth in the Jama'at work should be encouraged and planned, and they should be assigned appropriate tasks with necessary supervision. The khutba of the Hadhrat

Khalifatul Masih V<sup>aba</sup> on this subject should be brought to focus. The work of the late Hadhrat Mirza Bashir Ahmad<sup>ra</sup>, on the moral training in homes should be consulted by parents and officers alike. Dispersion of knowledge beneficial in this respect, through available media, should be encouraged. A concerted effort should be undertaken to bring back the marginalized members. Building relationship with the Khalifatul Masih is a strong saving factor. Visits by the Khalifatul Masih have played a pivotal role in creating a strong connection with the Jama'at and a live relationship with the Khalifatul Masih. The glue of Khilafat keeps the members together.

Reading of the Qur'an on regular basis, offering prayers in congregation, and remembrance of the Beneficent should be encouraged. Marginalized families or members should be approached with wisdom and compassion. Parents should become a good role model for their children. Lajna gives homework, which keeps girls busy.

Young people can be given chores to keep them occupied with the service of the community. One of the

causes of distraction is the media. The local presidents should be made accountable with respect to contacting the affected members and reporting their progress on the issue. People should be attached to the mosque. We should discuss the social and moral challenges facing the youth. Then use root cause analysis to help them. We should form support groups nationally. This will help them resolve the problems associated with the society which cause moral degradation.

An elderly member of the community recounted his days in the Jama'at during the late 50s and explained what kept him in the Jama'at: We did not know the voice of the Khalifatul Masih; the only thing we knew was his picture. It was a love affair. Elderly people served as guide for the young. Lost and junkies became Ahmadies, and saw in the persons of the fellow members a live example of how to live Islam. These early devotees did not see the Khalifa until 1973 when they made an audiotape of his voice. We should train the new members and should love them.

The Chairman of the subcommittee emphasized

the importance of identifying the root cause to be able to address the issue effectively. Distanced people are the right sources for root cause analysis. Such causes may vary from one individual to the other and from one case to the next. Office holders need to be responsible, and remember the admonition of the Holy Prophet<sup>swa</sup>, that a person who is in charge and does not discharge his duties will not enter paradise.

Ameer Sahib obtained the consent of the Shura body to accept these recommendations with the comments to the extent possible for submission to the Markaz.

### **Finance subcommittee**

The Finance subcommittee discussed the proposed budget for 2004-2005. The Chairman of the subcommittee, Dr. Nasim Rehamtullah Sahib presented the recommendations of the subcommittee on the proposed budget.

Subcommittee recommended that Jama'at should be made aware of the importance of children's classes. Adequate utilization of the Tabligh and Waqf-i-Nau budgets should facilitate the outcome we

all desire. Chanda Jalsa Salana is obligatory. More attention needs to be paid to Chanda Jalsa Salana. More effort needs to be put in to the collection of the Satellite Fund, as year after year there is failure to meet the budget. There should also be adequate emphasis on paying Zakat.

Ameer Sahib asked the delegates to give their comments about these recommendations. Many delegates presented their views and then the proposed budget along with the subcommittee's recommendations was approved to be sent to the Markaz for approval.

### **Tabligh subcommittee**

The Tabligh subcommittee discussed the Shura proposal "There should be an action plan to remove our (USA Jama'at's) sluggishness in the field of Tabligh despite those instructions as were given by late Syedna Hadhrat Khalifatul Masih IV<sup>rh</sup>, and were very clear." The Secretary of the subcommittee, Ali Murtaza presented the recommendations of the subcommittee.

Ameer Sahib asked the delegates to give their comments about these rec-

the message of Islam. We should show people how Islam can solve the social, economic and moral problems in the society. Tabligh surveys indicate that many bai'ats have been initiated through cable TV. Local chapters should make a good effort in utilizing this resource.

Ameer Sahib obtained the consent of the Shura body to accept these recommendations with the comments to the extent possible for submission to the Markaz.

### Closing Remarks

In his closing remarks, the US Ameer Sahib commented: We need to understand the people we are living amongst. Most ideas on Tabligh have been presented before. They need to be implemented more effectively. He thanked all the delegates for taking their time and trouble to travel to participate. He invited everyone to continue working as a team, praying to God Almighty, sending Darood day and night and celebrating the pristine Message of the Holy Prophet<sup>saw</sup>. He also thanked the members of the Chicago Jama'at for their untiring efforts to make this event a success.

## Characteristics of True Revelation

The Promised Messiah and Mahdi<sup>as</sup> have stated the following characteristics of a true revelation:

1. It is revealed at a time when the heart of the recipient, being melted through its ache for truth, flows towards God Almighty like clear water. This is indicated in the Hadith that the Holy Qur'an was revealed in sorrow and should be studied with a sorrowful heart.

2. True revelation is accompanied by delight and conveys certainty in an unknown manner and penetrates into the heart like an iron nail. Its words are eloquent and free from error.

3. True revelation possesses a certain majesty and strikes the heart with power and descends upon it in an awesome voice. False revelation is conveyed in a low voice like the voice of thieves and eunuchs and women inasmuch as Satan is a thief and an eunuch and a woman.

4. The revelation is charged with the power of God Almighty and contains prophecies which are fulfilled.

5. True revelation fosters the recipient's goodness and purifies him of inner impurities and improves his moral condition.

6. True revelation is borne witness to by all the inner powers of the recipient and it sheds a new and pure light on all his faculties and he perceives a change in himself. His previous life comes to an end and a new life begins for him and he becomes a source of sympathy for mankind.

7. True revelation does not finish with only one phrase for God's voice has a continuation. He is very gentle and he talks to him towards whom He is inclined and answers his questions. A recipient of true revelation receives a response to his supplications at one place and at one time though sometimes an interval occurs between two series of revelations.

8. The recipient of true revelation is never a coward and is not afraid to stand up to false claimants of revelation. He knows that God is with him and would humiliate a false claimant.

9. True revelation is the means of acquiring knowledge and understanding for God does not desire to leave its recipient without knowledge and ignorant.

10. True revelation is accompanied by many a blessings. A recipient of true revelation is bestowed honor from the unseen and is given prestige.

(Zaru-ratul Imam, pp 13-19)

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# Deliberations of a Few Important Jama'at Activities

## At Baetul Jaamay Mosque, Chicago

**Syed Sajid Ahmad, Fargo, ND**

Making use of the opportunity of having so many members present from all over the United States, who have come to attend the shore, April 25, 2004, Sunday morning was reserved for a review of important projects and activities. The meeting started with tilawat by Hafiz Mubarak Kukoyi under the chairmanship of Dr. Ahsanullah Zafar, Ameer Jama'at USA. This meeting was broadcast live via internet between Ahmadiyya centers in Silver Spring, MD, Central Jersey, NJ and Silicon Valley, CA. Members in all these centers could see each other and communicate between them.

Falahuddin Shams, president Chicago Jama'at made the following announcements:

- i. Changes in immovable properties should be reported to the center.
- ii. Jama'ats are requested to send a

list of Ahmadi orphans so arrangements for their proper care could be put in place.

- iii. Members wishing to attend the UK Jalsa need to obtain a copy of the package for UK Jalsa and complete the necessary documents to be able to attend.

### ***Humanity First***

Munum Naeem, Chairman Humanity First, introduced Humanity First. It was established in 1992 by Hadhrat Khalifatul Masih IV<sup>rh</sup>. Its purpose is to serve humanity independent of their race or color. The vision is to expand it to exceed the Red Cross. The US Khuddam started supporting it in 1999. Now it has been formally established in the US. It supports preservation of life and dignity. As all officers and workers are volunteers, therefore, there is no overhead and operating costs are low.

Membership fee is \$25. Immediate focus will be schools, blood and clothing drives and flu shots. It has already contributed \$65000 to the victims of the devastating earthquake in Iran. Other planned activities are medical camps, gift of sight, and adopt a school.

The US Ameer Sahib pointed out that the establishment of Humanity First provides an opportunity to collect from non-members. Non-Ahmadies can become members of this organization. We can have collection drives in public and private organizations, corporations, institutions and universities. He also clarified that the purpose is not to direct sadaqat to this fund. To donate clothes to this worthy cause, he asked members to clean, press and put the clothes in bags.

### ***Qaza Board***

Dr. Sahibzada Mirza Maghfoor Ahmad, Chairman, Qaza Board, explained the purpose and

function of the Qaza Board. The level of the activity of the Qaza Board reflects the progress of the Jama'at in discharging their moral responsibilities related to *haququl-ibad*, rights of the fellow beings. He explained the process of establishing a board. Chairman of the board heads the activity in the country. Local Qazis are assigned to hear and give their opinions on cases. The parties agree to accept their judgment. If the judgment is not acceptable to them, they have recourse for appeal to the Qaza Board Rabwah, and then to the Khalifatul-Masih. The Qaza system is responsible for arbitration only and has no authority to impose its opinions. Implementation of the Qaza opinions is carried out through the Amoor-e-Amma department. If a case is going on in a court, it is not accepted by the Qaza department.

### **Information Technology**

Murid Nazir explained the working of the *alislam.org* Website. He informed the delegates that Jama'at magazines and newspapers were being added to the site. Children's Corner was being launched to entertain the needs of the Ahmadiyya youth. He encouraged chapters to main-

tain their sections on *ahmadiyya.us*. An effort was underway to provide the officers of the Jama'at our own email addresses. He requested the members and officers to not to use e-mail for the relay or discussion of tajnid, finance and other sensitive information. He asked the delegates to please visit, *Persecution.org*.

The US Ameer Sahib indicated that the Jama'at was making an effort to maximize the use of Internet to facilitate the achievement of our goals.

### **Public Relations**

Zinda Mahmud Bajwa introduced the activities of the public relations department. He briefly went over some milestones in the history of Ahmadiyyat using public relations to achieve revolutionary effects. He outlined the accomplishments in the US and explained the nature of recent efforts with respect to the persecution of Ahmadies in Bangladesh. He asked the members to consult the Website often and help every way they can. The public relations website on *ahmadiyya.org* has complete information and kits ready to use.

Commenting on the need for quick and effective action, the US Ameer Sahib stressed the need of direct and immediate contact with related officials. We need to develop a system where we have a good working relationship with the local politicians and are in contact with them to be able to mobilize our resources and be effective. We don't have money or voting power but we stand for the just, moral and right thing. This line of action meshes with the interests of the United States. The US has worldwide influence. America is pulling along others. Effort made here affected Pakistan, Indonesia and Bangladesh. Allah will make circumstances easy for you. There are certain things, which can only be done from here.

### **Tabligh**

The last and the most important item of discussion for the day was tabligh. Ali Murtaza pointed out to the lack of continuity, and indicated that most activities involved public events and much less than necessary one-on-one effort.

Delegates enumerated many avenues to explore. You make yourself a model then other people

talk to you then they like you. There is shyness in us. We should approach people with a more common and friendly angle. We need to continuously increase our own commitment first. Personal contacts are important. Connection with schools by arranging lectures at schools and colleges is another way to reach out. Hadhrat Mufti Muhammad Sadiq<sup>ra</sup>, used lectures, seminars, and symposiums for propagation. A symposium per year in a Jama'at can attract 300-400 people. Contact with universities can lead to invitations by professors to lecture in their classes about the common problems of this society and family

The US Ameer Sahib asked all members to take responsibility and to take themselves to task. He observed, if I start contacting everyone personally, it would take a long time to come back to the same person. Invite students to visit your centers. Resources are not there for billboards or radio at the moment. Meetings are fine and can be supported. We are not equipped to address 100,000 people as a result of a cable or a TV program. We need to plan to the extent of our infrastructure.

We are transferring the bookstore to the headquarters to facilitate literature and publications distribution. Public relations (PR) and tabligh are difficult tasks, which involve developing interpersonal relationship, and then conveying the message. Our PR objectives are moral and are in the interest of the country. When we talk to others about our faith, barriers come in. We are advised to take a compassionate. *Ahsan* approach depends on situation.

*wa qul-li 'ibadi yaqullullati hiya ahsan, innashaitan yanzaghu bainahum. (17:54).*

If the manner does not conform to *ahsan* then shaitan comes in. We are also advised to remind and not act as policemen:

*fazakkir, innama anta muzakkir. (88:22).*

Our responsibility is only to convey the message in the best way possible.

*fa la'allaka bakhi'un-nafsaka 'ala atharihim illum yu'minu bi hadhal-hadithi asafa, (18:7).*

There has to be a feeling of compassion within us. One has to be

pained within himself to reflect this stage. When you feel the pain then angels change the hearts on the other side. If we do not feel the pain then the angels are not going to come down the same way we are looking for. Proper follow-up is not done on Tabligh the same way as is done on finance. I will be concentrating much more on Tabligh. He concluded the session by leading collective du'a.

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## Old Issues of the Muslim Sunrise

From time to time, researchers on Islam and Ahmadiyyat desire to consult old issues of the Muslim Sunrise. We do have copies of many of the previous issues but not all of them. If you have any issues before 1998, please send us a list of those issues by mail to:

**Syed Sajid Ahmad,  
305 University Village,  
Fargo, ND 58102  
or by e-mail to**

**muslimsunrise@yahoo.  
com.**

*An Exposition of  
Some Criticisms against*

# Khilafat-i-Rashida

by

MAULANA SHEIKH MUBARAK AHMAD

*"Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; they will worship Me. Then whoso is ungrateful after that, they will be the rebellious". (24: 56).*

Before proceeding with the exposition of criticism against Khilafat, it is important to bear in mind that the institution of Khilafat is the heavenly means of sustaining the unity of Islam and fostering its spiritual strength. The growth and power which Islam and its followers gained during the times of the Khilafat of Hadhrat Abu Bakr<sup>ra</sup> and Hadhrat Omar<sup>ra</sup> need no mention, but when during the times of Hadhrat Osman<sup>ra</sup> certain rebellious ele-

ments made the unholy attempt of destroying the institution of Khilafat and killing its occupant, its jugular importance was brought home by Abdallah bin Salam, an ex-Jewish scholar who had embraced Islam at the hands of the Holy Prophet, who addressed the crowds as follows:

"Hearken ye to my words! The Sword of Allah is still not unsheathed. The angels of heaven have made this town of the Holy Prophet, their abode. Fear God and abstain from creating hardship for Osman<sup>ra</sup>. If you are bent upon taking his life, then beware! The heavenly angels will desert this town and the divine sword will be drawn and will remain unsheathed till the end of days".

The companions of the Holy Prophet may peace and blessings of Allah be upon him, held the firm belief that Khilafat was a guarantor for the growth and power of Islam

and its followers, without which its unity could not be preserved. How prophetic were the words of Osman<sup>ra</sup> when he warned the mutineers:

"If you succeed in killing me, you shall never be able to remain united, nor able to offer your prayers or face the enemy in unity". (Tabri p. 482 Vol. III). .

## The Meaning of Khilafat-i-Rashida

Ordinarily speaking, Khilafat-i-Rashida is understood to mean the period of succession to the Holy Prophet, may peace and blessings of Allah be upon him, beginning with the Khilafat of Abu Bakr<sup>ra</sup> in the 12th year after Hijra and ending with the Khilafat of Ali in the 40th year. However, from a saying of the Holy Prophet, may peace and blessings of Allah be upon him, reported by Huzaifa, it can be construed

that Khilafat-i-Rashida consists of two eras—the first as mentioned above and the second to occur in later days. The Holy Prophet, may peace and blessings of Allah be upon him, is reported to have said:

“Prophethood shall remain among you as long as God shall will. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He shall will and then bring about its end. An unimaginative kingship shall then follow to remain as long as God shall will and then come to an end. There shall then be a cruel rule, which shall remain as long as God shall will and come to an end upon his decree. There will then emerge Khilafat on the precept of Prophethood. The Holy Prophet said no more.”

(Masnad-i-Ahmad as quoted by Mishqat in Babul Inzar-wa-Tahzir).

### **The First Era of Khilfat-i-Rashida**

From this prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, therefore, it is clear that the Khilafat which would come into being after him would consist of two eras—one would follow immediately after his death and between the other would intervene a period of suppressive, oppressive and cruel regimes. The Holy Prophet, may peace and blessings of Allah be upon

him, defined the span of the first era as well. Safina reports that she heard the Holy Prophet say:

*"Khilafat shall reign for 30 years and then there shall be monarchy"*

(Mishkat, Kitabul Fitn).

This is exactly what happened, in that the first Khalifa was Abu Bakr<sup>ra</sup>, the second Omar<sup>ra</sup>, the third Osman<sup>ra</sup> and the fourth Ali<sup>ra</sup>, who were elected to their august offices by democratic means of one description or another and covered a span of thirty years as prophesied by the Holy Prophet, may peace and blessings of Allah be upon him.

### **The Second Era of Khilfat-i-Rashida**

From the citing of Huzaifa<sup>ra</sup> mentioned earlier, it is clear that the Holy Prophet, may peace and blessings of Allah be upon him, had prophesied about the second era of Khilafat-i-Rashida and had said that after the first era a long period of unimaginative, oppressive and suppressive regimes would intervene before the draw of the second era. It is significant to note that the Holy Prophet, may peace and blessings of Allah be upon him, speci-

fied no time limit for the second era, and this, coupled with the words that "the Holy Prophet said no more" occurring in Huzaifa's<sup>ra</sup> report could well be construed to mean that the second era shall last for a long time, or perhaps for ever. This is certainly the view of Hadhrat Ismail Shaheed who was one of the great thinkers and scholars of Islam. After a lengthy discourse in his book "*Mansab-i-Imamat*" he writes:

"Khalifa Rashid is a person who holds the office of Imam and effervesces divine prudence. whosoever is bestowed with this office, therefore, is a Khalifa Rashid irrespective of whether he lived in earlier or present times or comes into being in later days . . . It is not correct to say that Khilafat-i-Rashida was confined to the period of the first four Khulafa, or to its second era alone.

"(Mansab-i-Imamat, pp. 77 and 78).

### **Khilfat-i-Rashida: An Everlasting Era**

Apart from the Quranic verse of Khilafat and Huzaifa's<sup>ra</sup> report of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup>, who is the exponent of Islam in this age, has confirmed the continuance of Khilafat-i-Rashida beyond the earlier era of thirty years. In

p. 6-7, he says:

"Therefore, do not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for you to see the QUDRAT-I-THANIYYA (the second manifestation of Divine Power).

Its coming is the better for you for it is permanent and will not be cut off till the Day of Judgment. This second manifestation will not happen till after my departure." (The Will pp. 6-7).

Furthermore, he writes:

*"Since it is not possible for a man to live for ever, God has planned to keep alive, forever up to the last days, His messengers who bear a mark of distinction over the rest of His creatures. To this end he has established the institution of Khilafat so that the world shall never remain without the blessings of prophethood".*

(Shahadatul Quran, p. 58)

The two eras of Khilafat-i-Rashida were described by the Holy Prophet<sup>saw</sup>, may peace and blessings of Allah be upon him, as 'KHILAFAT ON THE PRECEPTS OF PROPHETHOOD' and he enjoined upon believers to:

"Follow in my footsteps and in the footsteps of Khulafa-i-Rashidin who were fully guided" (Masnad Ahmad bin Hanbal, Vol. IV p. 12'n.

The exaltation of

Khilafat to Prophethood's precepts and so much exhortation of believers to adhere to the institution was necessary because through Khilafat is not only righteousness secured, and the mission of establishing the unity of God, preserving Islam and consummating its beliefs accomplished, but it also leads to the spiritual and temporal growth and strength of the believers.

### Criticism of the Institution of Khilafat

It is natural that equally detractive forces should come into play and these tend to impede the blessing of Khilafat through various obstacles. Through doubts and machinations, criticism and propaganda they try to cause disturbance in the minds of believers and force them away from their goal. History bears witness to the fact that this type of opposition has been faced by both eras of Khilafat-i-Rashida. They were attacked not only by outsiders but also by those professing to be within the fold of Islam but nevertheless have obviously been contaminated by wayward western philosophy and shallow permissiveness and democracies. Some

non-chalant hypocrites to whom any discipline is virile also adorn these galleries. These attacks are of various descriptions, but today we shall confine ourselves to only five of the most important allegations and try to give a realistic appraisal of them.

### I. The Holy Qur'an Promises Collective Khilafat Rather Than Individual Khilafat

The first criticism of Khilafat is that the relevant verse in the Holy Qur'an uses plural nouns e.g. "Allah has promised to those among you who believe" is plural, "That He will surely make them successors" is also plural and so are the rest of the, prepositions used in the verse, indicating that Khilafat is a collective institution rather than an office for an individual.

This misconception arises out of ignorance about the Qur'anic usage and actual illustrations of God's practice in the past which show that quite often promises uttered for a nation are accomplished through individuals. For instance:

*"And remember when Moses said to his peo-*

*ple. 'O my people, Call to mind Allah's favor upon you when He raised prophets among you and made you kings, and gave you what He gave not to any other among the peoples. (Ch. 5: 21).*

Here the address is made to the people as a whole who are reminded of the blessings of having been made kings and prophets, yet it is known that not all the people had been so exalted and there had always been a large populace of ordinary working people. It proves therefore that promises made in a collective sense are deemed fulfilled through individual beneficiaries. This conforms with the interpretation of the Holy Prophet and his companions, may Allah be pleased with them, as well. The Holy Prophet, may peace and blessings of Allah be upon him, is reported to have said:

"I urge you to fear Allah and to listen and obey your leader even though he may be a Negro slave"

*(Masnad Ahmad bin Hanbal: Vol. IV).*

Thus, the person who is exhorted to be followed here is described as an individual leader or Emir. At the time of Abu

Bakr's<sup>ra</sup> ascension to Khilafat there was an argument between the two factions of the community-Ansar and Muhajireen-and it was suggested that each one should have their own Ameer. This was strongly resisted by Omar<sup>ra</sup> and other dignitaries amongst the companions who reasoned that a sheath was never big enough for two swords. Omar<sup>ra</sup> is also reported to have reminded the people of a saying of the Holy Prophet<sup>saw</sup>, forbidding the appointment of two Umara at one and the same time. As a result, Abu Bakr<sup>ra</sup> was elected Khalifa to the Holy Prophet<sup>saw</sup> as an individual and this was held to be conforming strictly to the letter and spirit of the Qur'anic verse on Khilafat. In addition, the verse itself provides support for this interpretation where it says:

*"He will surely make them successors in the earth as He made successors from among those before them . . . "*

That is to say, if in olden times a corporate body was given the responsibilities of Khilafat, one should expect the same pattern emerging now, but if it were individuals who succeeded as Khulafa in the past, the same system would continue henceforth. The words "As he made

successors" have therefore removed all doubts about the authenticity of individual Khilafat and banished the idea of having a corporate body as Khalifa for good. In another place, the Holy Qur'an states:

*"And consult with them on all important matters, but when you have made up your mind then place your trust in Allah" {Al-Imran}.*

That is to say, consultation with individuals or bodies thereof is necessary but once the Prophet has made up his mind, he should proceed with implementation of this decision, placing his absolute trust in Allah. The Holy Prophet<sup>saw</sup>, is reported to have said that this verse was a blessing for his people so that anyone who complied with it would meet with success but whosoever disregarded it would perish. It means therefore that the Holy Prophet<sup>saw</sup>, did not regard this verse as applicable to himself alone but applied it to his successors as individuals, as indeed the word '*SHAVIR*' indicates. A similar wording was applied in regard to the collection of Zakat or poor tax : God addressed the Holy Prophet<sup>saw</sup> saying "Take Zakat from their Wealth". Upon the death of the Holy Prophet<sup>saw</sup>, some

the Holy Prophet<sup>sa</sup>, some people refused to pay this tax saying that the instruction to collect it had been given to the Holy Prophet<sup>sa</sup> and as he was no longer alive, the instruction had lapsed. But Abu Bakr<sup>ra</sup>, the first Khalifa, refuted this interpretation and ascribed the injunction relating to the collection of Zakat as applicable to the successors of the Holy Prophet as well.

In addition, we have proof in God's Own doing for the establishment of individual Khilafat instead of a corporate entity. If He had intended a corporate body to succeed the Holy Prophet, He would have allowed this to happen, but what we witness is the fact that despite tendencies to the contrary, an individual was chosen as Khalifa.

At the same time, it should be borne in mind that the addressing of the Khilafat's promise to the people collectively and the usage of plural nouns in the verse have significant meanings. Firstly, it was intended to convey the fact that Khilafat would not be confined to one or two individuals but would extend to a considerable number of individuals from amongst the followers and the institution would continue in operation up to the last day.

Secondly, it was intended that the believers should realize that the office of Khilafat was not an individual's hereditary right but was to be bestowed upon a deserving individual through popular election latently supported by Allah's hand.

## II. Can Individual Khilafat Lead to Dictatorship?

The second criticism of Khilafat-i-Rashida is that if it means an individual Khalifa, it is likely to lead to dictatorship, for the accumulation of vast powers in one individual's hand, without the corresponding checks and balances available in a corporate body, is susceptible to abuse. This criticism arises out of lack of knowledge both of the institution of Khilafat-i-Rashida and its distinctive characteristics and of the real stature of those who occupied this office in the past.

### Distinctive Features of Khilafat-i-Rashida

The Promised Reformer, the Second Successor to the Promised Mess-iah<sup>as</sup>, has listed the special features which distinguish Khilafat-i-Rashida from monarchical sovereignty and other

powers and I have the privilege of setting them below:

In Islam, Khilafat-i-Rashida has seven distinctive features:

#### 1. *Election*

God says in the Holy Quran : "Indeed Allah orders you to bestow trusts upon those best suited to them". Here the word used is "trusts", but since it occurs in the context of government, it means the trust of government. The method of elections has been left to believers to decide. As Khilafat in those early days was political as well as religious, it was decided by the believers that the election should be held by the companions of the Holy Prophet, who knew the faith well, and also, the person who was well versed in it. It is possible to have different rules regarding elections, according to different times, and had Khilafat continued after the life-time of the companions they would certainly have given consideration to the devising of relevant methods. The point however is that Khilafat is elective and the method of election has been left open to believers.

#### 2. *Sharia*

A Khalifa is under

the yoke of Sharia (Law). He can reject the counsel of his advisers but he cannot ignore the laws of Sharia. Thus, although he is a constitutional head, he is not absolutely free.

### 3. *Consultation*

In addition to the control of Sharia, he is subject to consultations as well. In all-important matters he is bound to consult his colleagues and to follow their advice as far as possible.

### 4. *Morals*

Since a Khalifa is the religious head as well as the leader of obligatory prayers, he feels morally and sub-consciously obliged to lead a righteous path but this situation does not apply to a political leader, whether elected or not.

### 5. *Equality*

A Khalifa is equal to other fellow beings in human rights. He can secure his rights through the judicial system just as people can obtain their rights from him through the same process.

### 6. *Providential protection*

As he is a component of the religious machine, a Khalifa has been

promised providential protection from major mistakes liable to bring about disastrous consequences. In such situations he is assured of God's succor and help against adversaries. This unique position is not available to any other type of leader.

### 7. *Non-political.*

He is not aligned to any political party and his position is that of a father. God says: "When you adjudicate, do so with justice" i. e. a person in the position of Khalifa should exercise complete justice, leaning neither to an individual nor to a party (Al-Furqan, Khilafat Issue, July 1958).

## **Basic Distinction Between Khilafat and Dictatorship**

It is evident from the foregoing that Khilafat-i-Rashida is the end result of an elective process, which has not been defined but left open to suit the prevailing times. Then the person elected has been made subject to the laws of Sharia with the obligation to abide by every one of its injunctions. At the same time it has been made necessary for him to take counsel from his colleagues on all important matters which have a national bearing and

to follow their advice as far as possible, departing there from only in the case of absolute conscience, in which event he can proceed with his own decision placing his trust in Allah. He has his own moral standards to control him, for he is the religious head and leader of obligatory prayers for believers. His mental and sub-conscious frame so composed keep him on the right course under spiritual guidance from Allah. Again, he is equal among fellow human beings as far as individual rights are concerned and this position is hardly applicable to other leaders. He can sue and be sued like any other person. He enjoys providential protection so that God saves him from catastrophic decisions and affords him His help in hours of dire need. Finally, he is above politics and is enjoined to exercise absolute justice, leaning neither to an individual nor to a party.

Having looked at the personal attributes of Rashid Khulafa and having examined the electoral procedure and also having studied the Qur'anic teachings on the subject and the sayings of the Holy Prophet<sup>saw</sup>, it is clear that the seven distinctive features enumerated above are

found in full in the institution of Khilafat-i-Rashida. These features make it impossible for a Khalifa to become a dictator nor is it possible for the system to degenerate into a catastrophic instrument for its people. Indeed the rulers who are bereft of these distinctive features are liable to the evils of dictatorship who feel free to do whatever they will to the utter disregard of law and order and thus lead their people to death and decay. But Rashid Khulafa who are under the laws of Sharia and under obligation to seek counsel from their colleagues become a shield for their people and bring about comfort and prosperity. This is why Abu Bakr<sup>ra</sup> once told the people of Medina that they would be consulted in every matter and nothing would be done without their unanimous consent.

(*Tabri, Vol. I*).

Omar<sup>ra</sup> is also reported to have said:

"O' people, you have certain rights against me which I shall enumerate and which it is for you to secure from me. It is your right that I should not misuse any of the taxes or booties which may be bestowed upon you by God. It is your

right to obtain satisfaction of your rights from me. It is your right to enjoy my protection . . . and that I should look after your families like a father when you are absent on wars".

(*Al-Farooq Omar by Mohammad Husain Haikel*).

Osman<sup>ra</sup> once addressed his people as follows:

"Hearken, I am a faithful follower rather than an innovator; apart from following the Qur'an and the precepts of the Holy Prophet, may peace and blessings of Allah be upon him, I pledge myself to three promises before you. First, I shall follow the procedures and systems agreed by you before my Khilafat. Secondly, I shall seek your advice in regard to any practices for which no procedure has already been agreed upon. Thirdly, I shall control myself against exercising penal proceedings against you unless they are fully sanctioned by the Law of God and the precepts of the Holy Prophet"

(*Tabri, Vol. III, p. 446*)

History fails to find any rulers and dictators rising to similar high morals and making such candid pledges.

## The Necessity of Obedience to Khilafat-i-Rashida

Since a Rashid Khalifa stands in the footsteps of the Prophet in order to complete his mission, to expand his following, to create unity and strength of his people and personally bear the noble characteristics enumerated in the foregoing, it becomes essential that he should be followed completely faithfully. The Holy Prophet is reported to have said: "Anyone who follows my Emir shall be regarded as having followed me but anyone who disobeys my Ameer shall be regarded as having disobeyed Me". The same loyalty was echoed by the elders of Ahmadiyyat upon the election of Maulana Hakim Noor-ud-Din<sup>ra</sup> as the first Khalifa to the Promised Messiah, when they declared: "In future, every command of Hadhrat Maulvi Sahib<sup>ra</sup> would have the same authority as had the command of the Promised Messiah and Mahdi, on whom be peace."

(*Badr, 2.6.1908*).

## Difference between Khalifa Rashid and a Dictator

The big difference between

a Dictator and Khalifa Rashid is that while the former is more concerned about interests of his personal power, the latter is mostly busy in the welfare of his people, and while the world is asleep, he supplicates before his Lord for their well-being. Thus says Musleh Mau'ood<sup>ra</sup>, the Second Successor to the Promised Messiah<sup>as</sup>:

"For you there is a well-wisher who loves you and shares your woes and afflictions and prays for you before God. Other people have none like this available to them. Your Khalifa is concerned about your welfare and intercedes with God on your behalf while others have none to do this for them."

(*Barakat-i-Khilafat*).

It is certainly not possible for any Dictator to show this type of intimate concern for his people, nor to have the desire of suffering nightly inconveniences in prayers for them. This is because the institution of Khilafat belongs to spiritual realms and is bound by the seven special features making it impossible for dictatorship to creep in or evil consequences to crop out.

### III. Elected by People and Chosen by God

The third criticism of Khilafat-i-Rashida from the so-called democrats is

that how can an elected Khalifa be regarded as having been chosen by God? As is known, after the demise of the Holy Prophet, may peace and blessings of Allah be upon him, his companions gathered together at Banu Saïda's place and elected Abu Bakr<sup>ra</sup> as the first Khalifa after considerable discussion. For the Khilafat of Omar<sup>ra</sup>, Abu Bakr<sup>ra</sup> had various consultations with appropriate people, and similarly the third and the fourth Khulafa came to their offices through various electoral methods. To say therefore that they were chosen by God is, for opponents, very difficult to understand.

### Indirect Selection by God

There is no doubt about the accuracy of the argument but we must not forget that the result of elections is in fact indirect selection by God who manipulates the minds of electors to accord with His wishes. It is for this reason that the Holy Prophet, may peace and blessings of Allah be upon him, has directed his followers not only to follow his own footsteps but also those of Rashid Khulafa who are duly guided by God. Had their election not had the

approval of God, the Holy Prophet would certainly not have given such an assiduous instruction for the obedience of Khulafa.

### God's Hand in Indirect Selection

It is by no means against the terminology of the Qur'an to describe something as having been done by God even though human beings might have physically performed it. At the time of the battle of Badr, it was the small palm of the Holy Prophet's hand which threw a handful of dust towards the enemy and which rapidly developed into a sandstorm through the powers of God.

"It was not you who threw the dust but it was God who threw it"

(*Anfal: verse 18*).

The subsequent development of the dust into a sandstorm supports the fact that the throwing of a handful of dust by the Holy Prophet had the full approval of God resulting in the complete annihilation of the enemy, which was then at least three times the strength of the believers.

### God's Hand Moves in the Shadows

In the same fashion,

through the elective powers of His believers, God manifests His choice and subsequently reinforces His approval by lending support and help to His chosen one and by showing various signs through him. For this reason, even though a Khalifa may be a physically weak and fragile person, he succeeds in his assignments with flying colors, all through the Grace and Mercy of God. There should be no difficulty in understanding this phenomenon but for those who require convincing through tangible arguments, we would venture to quote Qur'anic verses and their authoritative interpretations from the Holy Prophet<sup>saw</sup>, his Companions and from the Reformer of this age, the Promised Messiah, in verity of our case.

### **Khilafat Ascribed to Allah**

A study of the Holy Qur'an reveals the fact that Khilafat has always been shown to emanate from Allah, whatever description it might take. In the Holy Qur'an, there are four types of Khilafat and each one of them has been ascribed to Allah.

*"O' Dawood, We have made you Khalifa on*

*this earth" (Sura Sad)*

Dawood<sup>as</sup> was a Prophet chosen by God, but at the same time God had appointed him as Khalifa. Secondly, the people of a Prophet are also described as "Khalifa" in the Holy Qur'an:

*Your Lord is about to destroy your enemy and make you Khulafa' in the land, that He may see how you act" (Aaraf verse 130).*

Thirdly, the descendants of a people are also described as 'Khulafa'.

*"He is who made you 'Khalifa' in the land" (Al-Anaam verse 166). In the fourth place, a section of the faithful has also been given the name of 'Khalifa' e.g.*

*"Allah has promised to those among you who believe and do good works that He will surely make them Khulafa in the earth as he made 'Khulafa' from among those who were before them" (Sura Noor).*

Thus, all the four types of Khulafa have been ascribed to God.

### **Quranic Authority for Khalifa**

From the verses just quoted, it is clear that the

Holy Qur'an lends its authority to, the appointment of Khulafa as successors to a Prophet. Firstly, it is a 'Promise' from God to appoint Khulafa, secondly the Arabic words used bear the assertive prepositions of *LAM* and *DOUBLE NOON*, and this is followed by further assertive promises of giving the Khulafa unusual strength and of transforming disorder into order and peace.

### **Votes Not Enough**

With such 'promise' and 'support' from God it is a complete misreading of the facts that the appointment of a Khalifa merely depends on the counting of votes. With such vehement assertions from God in regard to the choice of Khulafa by Him, with a view to manifesting His Power and Glory, it is not possible to ascribe their appointment to any other source except that of God. The Promised Messiah, describing the Khilafat of Abu Bakr<sup>ra</sup> in 'Al- Was-siyyat' has stated as follows:

"He who remains steadfast throughout witnesses this miracle as happened at the time of the death of the Holy Prophet, may peace and blessings of Allah be upon him, when his Companions were overwhelmed by grief and many of the desert Arabs resiled from Islam. At that time

God Almighty manifested His power a second time and by establishing Hadhrat Abu Bakr Siddiq<sup>ra</sup> as the Successor of the Holy Prophet, peace be upon him, saved Islam from ruin and thus fulfilled his promise: 'Allah has promised those among you who believe and act righteously that He will surely make them successors in the earth as He made those successor who were before them; that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security' ", "5) (The Will pp. 6-7).

Thus, although it were the companions of the Holy Prophet, who had gathered together to elect Abu Bakr<sup>ra</sup> as their Khalifa, his appointment was regarded as having been made by God under the authority of the Qur'anic verse in the foregoing.

### Authority from the Holy Prophet<sup>saw</sup>

From the Holy Prophet, may peace and blessings of Allah be upon him, also we derive similar authority. Aisha<sup>ra</sup>, who was one of the consorts of the Holy Prophet<sup>saw</sup> and about whom he had exhorted his followers to learn half of the tenets of Islam, is said to have related as follows:

"The Holy Prophet<sup>saw</sup> said that he had intended to call in Abu Bakr<sup>ra</sup> and hand him a writing for his Khilafat, so that

after the death of the Holy Prophet, other claimants to the office might not arise, but then the Prophet did not pursue the idea believing that God would not accept the election of any other person besides Abu Bakr<sup>ra</sup> as Khalifa, nor would the believers agree otherwise"

(Bukhari, Kitabul Ah-Kam, Babul Istikhlaf).

It is clear therefore that since the Holy Prophet, may peace and blessings of Allah be upon him, firmly believed that it was entirely the preserve of God to appoint a Khalifa, he declined to issue any writing for the appointment of Abu Bakr to the office.

Similarly, Hafsa<sup>ra</sup>, who was the daughter of Omar<sup>ra</sup> and was also one of the consorts of the Holy Prophet is reported to have said:

"The Holy Prophet<sup>saw</sup> once said that after him, Abu Bakr<sup>ra</sup> shall be the Khalifa and thereafter Omar<sup>ra</sup> would be the Khalifa. I asked how did he know this and he replied that God the Omniscient had told him so".

(Tafsir Qummi, Sura Tahreem).

Furthermore, it is related by Osman<sup>ra</sup>, the third Khalifa to the Holy Prophet<sup>saw</sup>, that the Holy Prophet<sup>saw</sup>, may peace and blessings of Allah be upon him, once told him:

"God will grant you a robe and

hypocrites will try to snatch it from you, but you must never part with it". (Masnad Ahmad bin Hanbal).

The Holy Prophet, may peace and blessings of Allah be upon him, thus gave the tidings of Khilafat to Osman<sup>ra</sup> and at the same time warned him of the demands to step down by certain quarters, but exhorted him to stay steadfast to the office. To the Holy Prophet, on whom be peace, therefore, the office of Khilafat belonged to the preserves of God and it therefore commanded a. appropriate dignity and decorum.

### The Belief of Abu Bakr<sup>ra</sup>

Abu Bakr<sup>ra</sup>, the first Khalifa also believed in the same way. He is reported to have declared: *"God has appointed me as Khalifa among you in order that I may create brotherly unity among you and to establish the faith"*. Abu Bakr<sup>ra</sup> knew full well that after the death of the Holy Prophet, the believers had gathered together and unanimously elected him to be their Khalifa, yet he told them emphatically that his appointment derived its sanction from God as a sign of mercy upon them from Him.

## The Belief of Omar<sup>ra</sup>

Omar<sup>ra</sup>, the second Khalifa, also had the same belief. He is reported to have declared: *"Anyone who needs monetary help, should come to me, as God has made me the Treasurer and Disburser"* (Tarikh Omar bin Khatab, p. 87).

## The Belief of Osman<sup>ra</sup>

The third Khalifa, Osman<sup>ra</sup>, held the same belief. He is reported to have addressed a gathering saying: *"And then God appointed Abu Bakr<sup>ra</sup> as Khalifa, and by God, I never disobeyed him nor tried to cheat him"*. (Bukhari, Kitabul Hijrat-ul-Habsha). When the mutineers reached their climax and demanded Osman's<sup>ra</sup> abdication from the office of Khilafat, he told them emphatically: *"I am not going to part with this robe of Khilafat which God Almighty has bestowed upon me"* (Tabri Vol. V p. 121).

Had Osman<sup>ra</sup> believed that Khilafat had been won by him through the popular vote, he would have gladly acceded to the demands of the people and left the office at their behest. But he refused to re-

sign the office because he believed it to be derogatory to the dignity of God's office of Khilafat to leave it except in consequence of the Will of God.

## The Belief of Ali<sup>ra</sup>

Ali<sup>ra</sup>, the fourth Khalifa, held the same belief, i.e., once the people have chosen a person to be their Khalifa, his appointment is then regarded as having been approved by God. He is reported to have written to Ameer Mu'awia:

"The people who have sworn their oath of allegiance to me are the same who swore a similar oath to Abu Bakr<sup>ra</sup>, using the same formula as before. Those who were witness to the appointment have no option to retract, and those who were absent from the occasion have no right to reject. The consultative voting was effected by Muhajirin and Ansar and once they have agreed to the appointment of a Khalifa as their leader, it attains the seal of God's pleasure and approval".

## The View of the Promised Messiah<sup>as</sup>

The Promised Messiah<sup>as</sup>, who was raised by God as the Reformer of Islam in this age has also given the same verdict corroborating the fact that a Khalifa is appointed by God. In answer to a question as to why the Holy

Prophet of Islam did not appoint a Khalifa in his life time, the Promised Messiah said:

"The reason was that the Holy Prophet, may peace and blessings of Allah be upon him, knew full well that God would appoint the Khalifa because it is His prerogative and there can be no flaw in God's choice. Thus, He appointed Abu Bakr<sup>ra</sup> as the first Khalifa just as He had made him the first believer of Islam" (Al-Hakam 14.4.1908).

In addition, the Promised Messiah<sup>as</sup> says:

"Brethren! As this has been the way of Allah from the beginning that He manifest His powers in two ways so as to wipe out the false joy of the opponents, it is not possible that in this case God Almighty would depart from His established way. Therefore, you should not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for you to see the second manifestation of Divine Power. Its coming is the better for you for it is permanent and will not be cut off till the Day of Judgment. This second manifestation will not happen till after my departure; but when I depart, God will

send this second manifestation to you and it will remain with you forever, according to the Divine Promise which is mentioned in *Braheen-i-Ahmadiyya*". (Al-Wasiyyat p. 7).

The Second Manifestation is nothing else but Khilafat, as is explained in page 6 of Al-Wasiyyat already cited earlier (ibid).

Thus, according to the Promised Messiah, Second Manifestation means Khilafat which follows a Prophet and which is established by God so that its occupant has His blessings and who is in fact His nominee.

### **Stand Taken by Promised Messiah's<sup>as</sup> Khulafa**

Naturally, we are bound by the teachings of the Holy Qur'an and the Holy Prophet and must also follow the beliefs of the Promised Messiah and other dignitaries of Islam, especially the sayings of the Holy Prophet which he enjoined at the occasion of his last Hajj that Muslims follow steadfastly the precepts of his Khulafa. The same stand has in fact been taken by the Khulafa of the Promised Messiah. For instance, Maulana Noor-ud-Deen, the

first Khalifa emphatically declared:

"I have told you repeatedly and have demonstrated it from the Holy Qur'an that it is not the part of man to establish a Khalifa; it is the function of God Almighty. Who appointed Adam to the office of Khilafat? God says: 'I am going to make you a Khalifa on earth'.

"I solemnly declare that God appointed me as Khalifa just as He had appointed Adam, Abu Bakr<sup>ra</sup> and Omar<sup>ra</sup> as Khulafa" (Badar 4.7.1912).

"It is God Who has appointed me Khalifa, and He knows best. No one has the power to remove a Khalifa appointed by God . . . False is the person who claims that he made the appointment" (Al-Hakam 21.1.1914).

"You can derive no benefit by agitating this question. No one will make any of you Khalifa, nor can anyone else become Khalifa in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalifa and God will raise him to this office Himself. You have made a covenant with

me. You should not raise the question of Khalifa. God has made me Khalifa and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If you persist in your attitude then remember that I have with me those who like Khalid bin Waleed will chastise you as rebels. (Badar 4.7.1912)

The Second Successor to the Promised Messiah<sup>as</sup> corroborates the same belief which he solemnly reiterated in a letter as follows:

"I swear by God at whose command lies my soul and Who is he Master of judgment, disgrace and accreditation that I am the Khalifa appointed by God" (Letter dated 1927).

After this solemn declaration, he remained a Khalifa for another 38 years and God bestowed upon him unusual successes and victories.

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## **tahirfoundation.org**

Send your suggestions to further improve the site to:

karimzirvi@yahoo.com

## The Promised Messiah and Mahdi<sup>as</sup> said about Khilafat:

“Allah’s Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power ...

... And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of the world. And the second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you for ever ...”

*(Al-Wasiyyat, pp 6-7, Ruhani Khaza'in Vol. 20, pp 304-305)*

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## Ahmadi Engineers and Architects Association

Under instructions from Hazrat Khalifatul Masih V<sup>aba</sup>, efforts are underway to revive the ‘Ahmadi Engineers and Architects Association’ (AEAA - USA Chapter), which has been dormant for a number of years. A meeting of Ahmadi Engineers and Architects was held during the last annual Jalsa at Bait-ur-Rehman mosque and elections were held to recommend office bearers to Hazrat Khalifatul Masih V<sup>aba</sup> for approval. These recommendations have since been approved by Hazoor<sup>aba</sup>. The new office-holders of AEAA – USA Chapter are:

### Chairman:

Daud Ahmad (daud@dahmad.net)

### General Secretary:

Mujeeb R. Malik (malik@htc-tech.com)

### Secretary Finance:

Nabeel Lughmani (nabeel\_lughmani@yahoo.com)

The Association, through its membership, presents tremendous technical talent in various engineering disciplines and architecture. The mission of AEAA is to employ this talent for the benefit of all engineering projects undertaken by the Ahmadiyya Muslim Community. To accomplish its mission, USA Chapter of AEAA maintains and continually updates a portfolio of all technical and professional talent available in the engineering fields, such as Civil, Electrical/Electronics, Mechanical, Software, Communication, Urban Development and Architecture.

The Center has asked us to provide information on the engineering talent available in the USA. In order to help compile an up to date list of Ahmadi Engineers and Architects, a web page has been setup (<http://ee.lasphost.com/aeaa/usa>). I request all potential members to submit the required information through this web page.

For additional information, please contact either me or the General secretary of AEAA at the e-mail address given above.

**Dr. Daud Ahmad, Potomac, MD**

## WAQFE ARZI SCHEME

### Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih III<sup>th</sup> States:

“There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama’at has forgotten that the members of the Jama’at are also the Murabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama’at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama’at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits.”

(*Report of Majlise Mushawarat, Al-Fazl: November 3, 1966*)

### Every Ahmadi Should Join the Waqfe Arzi Scheme

“The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice.”

(*Al-Fazl: August 27, 1969*)

### A Source of Self-Correction

“The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(*Al-Fazl: February 12, 1977*)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact **Dr. Zaheer Ahmad Bajwa**:

**2141 Leroy Place, N.W.  
Washington, DC 20008**

**Tel: (202) 232-3737**

## A LETTER FROM SADR KHUDDAMUL AHMADIYYA, USA TO KHUDDAM

Dear Khuddam:

Assalamo Alaikum wa Rahmatullahi wa Barakatohu:

I hope and pray that you are in good spiritual and physical health. As you know the distances between our Majalis are great. I have been using various means to communicate directly with the members of MKA USA. By the grace of Allah, Respected Ameer Sahib provided us space in the Gazette for me to connect with over 2,500 members across 3,000 miles.

As some of you may know that the year for MKA USA starts on November 1. Since then we have held two national events and participated in various others. Our 9<sup>th</sup> annual Qaideen Refresher Course (QRC) was held in Boston, MA. The Boston Majlis was a wonderful host and we had a high degree of participation. Our National Muhtamims have the department plans available on mkausa.org. Please visit the site and follow the plans so we can have a concerted effort in all our departments. We also had our 4<sup>th</sup> annual Ahmadiyya Conference of Entrepreneurs (ACE) at Baitul Jaamay in Chicago. We have come a long way in supporting our business professionals in their endeavors by providing this platform.

*Alhamdulillah*, I have had the opportunity to visit many of our Majalis across the country. At the West Coast Jalsa in San Jose, California, I met many of the Khuddam and was very impressed by their service at the 18th West Coast annual convention. Beyond that I was able to visit some Majalis on the East Coast, Midwest and West Coast. As I met many of you I was very impressed with your level of obedience to the Khalifah and Jama'at protocol. I implore you to remember our beloved Hazoor's message regarding Prayer. Please make time to learn Prayers with translation and perform them on a daily basis.

I would also like to ask that you continue to sacrifice your time in the way of Allah. The Khalifatul Masih (successor to the Promised Messiah and Mahdi<sup>as</sup>) is the worldwide Head of the Ahmadiyya Muslim Community. The presence of the Khalifah is a great blessing from Allah for the Jama'at. He is the spiritual leader of every Ahmadi, the beacon of light towards which every member looks for guidance. Whenever, a Khalifah makes a scheme or plan for the community, he does so with Divine guidance and assistance. He is concerned for the welfare of every member of the community. When faced with illness or problems, Ahmadies often write to the Khalifah for prayers, and immediately it seems that their burden becomes lighter.

I would request that you should write letters to Hazoor<sup>aba</sup> to ask for prayer and advice on a regular basis. Please remember Hazoor in your special prayers.

Wassalam,

**Naseem A. Waseem**  
**Sadr, Majlis Khuddam-ul-Ahmadiyya USA**  
**sadr@mkausa.org**

# KHULAFAT-I-AHMADIYYAT

## Hadhrat Khalifatul Masih I<sup>ra</sup> (1841-1914 AD) (Period of Khilafat: May 27, 1908-March 13, 1914 AD)

Hadhrat Maulvi Nuruddin<sup>ra</sup> was the first successor to the Promised Messiah and Mahdi<sup>as</sup>. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father's name was Ghulam Rasul and his mother's name was Nur Bakht. His lineage can be traced back to Hadhrat Umar Binhattab<sup>ra</sup>. His family, from the very beginning, had an immense love for the Holy Qur'an, which Hadrat Maulvi Nuruddin<sup>ra</sup> fully inherited. Possessing vast religious knowledge, Hadrat Maulvi Nuruddin<sup>ra</sup> had a very deep understanding of the Holy Qur'an.

At the age of 25, he traveled to the cities of Mecca and Medina. There he studied *Hadith* and performed *Hajj*. He was a learned scholar of Qur'anic studies, languages and natural medicine. God has given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India visited him for treatment. When the *Maharajah* of Kashmir heard of his fame, he appointed him as his court physician.

For the first time, Hadhrat Maulvi Nuruddin<sup>ra</sup>

heard of Hadhrat Mirza Ghulam Ahmad<sup>as</sup> from a person named Sheikh Ruknuddin of District Sargodha. Soon after, he went to see Hadrat Mirza Ghulam Ahmad<sup>as</sup> in Qadian, who had not yet made any proclamation about himself. Hadrat Maulvi Nuruddin<sup>ra</sup>, at very first sight of him, recognized the truth which he personified. Later on, as soon as he heard of Hadrat Ahmad's claim, he immediately offered to enter into a covenant with him. Hadrat Maulvi Nuruddin<sup>ra</sup> was a most favorite companion of the Promised Messiah and Mahdi<sup>as</sup>, and was the first to enter into *Bai'at* on March 23, 1889.

In 1892, he started the construction of a large clinic in Bhera. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah and Mahdi<sup>as</sup> asked him to stay a little longer, which he complied. After two or three days, the Promised Messiah and Mahdi<sup>as</sup> suggested that he should ask his wife to join him in Qadian so that he should have someone to look after him.

Hadhrat Maulvi Nuruddin<sup>ra</sup> wrote to his wife that she should come over to Qadian. So he stayed on in Qadian and never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah and Mahdi<sup>as</sup>. He established a clinic in Qadian and started giving free treatment to the poor. He taught the Holy Qur'an and its commentary to the children of the Promised Messiah and Mahdi<sup>as</sup> and to hundreds of other students. He also completed translation of the Holy Qur'an. He was appointed President of the Sadr Anjuman Ahmadiyya, Qadian.

The Promised Messiah and Mahdi<sup>as</sup> passed away on May 26, 1908 at Lahore. His body was brought to Qadian. Hadhrat Maulvi Nuruddin<sup>ra</sup> was elected *Khalifah* on May 27, 1908 and later that day, he led the funeral prayer of the Promised Messiah and Mahdi<sup>as</sup>.

During his *Khilafat*, from May 27, 1908 to March 13, 1914, Hadhrat Maulvi Nuruddin<sup>ra</sup> established various *Jama'at* institutions, including the treasury, schools and publications.

He also vigorously upheld the institution of *Khilafat* against a small minority element which wanted to undermine the *Khilafat*. He passed away on March 13, 1914 AD.

Some of the important events of his *Khilafat* are as follows:

**May 30, 1908:**

*Baitul Mal* or treasury was set up.

**March 1, 1909:**

He founded *Madriassah Ahmadiyya*.

**March 5, 1910:**

He laid foundation of *Masjid Nur*.

**November 8, 1910:**

He fell down from his horse and received a serious head injury.

**July 25, 1912:**

He laid the foundation stone of Ta'li-mul Isla-m High School.

**June 19, 1913:**

The Newspaper *Al-Fazl* was published for the first time. In the same time the first foreign mission was established in England.

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## Hadhrat Khalifatul Masih II<sup>ra</sup> (1889-1965)

**(Period of Khilafat: March 14, 1914-  
November 8, 1965)**

One of the prophecies revealed to the Promised Messiah and Mahdi<sup>as</sup> by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>, who at the demise of Khalifatul Masih I<sup>ra</sup>, became the second successor of the Promised Messiah and Mahdi<sup>as</sup> at the young age of 25 years old. Therefore, he was also known as *Hadhrat Musleh Mau'ood*, the Promised Reformer.

He got his primary education in a school in Qadian and then in the Ta'limul Islam High School when it started in 1898. He could not do well in his studies due to his persistent ill-health. His academic career came to an end in March 1905, when he failed the Matriculation examination.

He started learning the translation of the Holy Qur'an and the *Ahadith* from Hadhrat Maulvi Nuruddin<sup>ra</sup>. Moreover,

he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and an eloquent speaker. Thus the following prophecy of the Promised Messiah and Mahdi<sup>as</sup> regarding *Hadhrat Musleh Mau'ood*<sup>ra</sup> was clearly fulfilled in his person:

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

In 1907, an angel taught him the commentary of the *Surah Al-Fatihah*, the first chapter of the Holy Qur'an. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'an.

In February 1911, he founded *Anjuman Ansarullah*. In 1912, he performed pilgrimage to Mecca. In 1913, he started the publication of the newspaper, *Al-Fazl*.

***Election as Khalifah and Split in the Jama'at***

On March 13, 1914, the first successor of the Promised Messiah and

Mahdi<sup>as</sup>, Hadhrat Maulvi Nuruddin<sup>ra</sup>, passed away and the newly born Ahmadiyya Movement was faced with a serious crisis. There was a small faction in the Community, led by Maulvi Muhammad Ali, who wanted to do away with the system of *Khilafat*. During the *Khilafat* of Hadrat Maulvi Nuruddin<sup>ra</sup> these dissenters could not freely give voice to their feelings. At his death, therefore, they openly opposed this system and wanted the *Jama'at* to be headed by an *Anjuman* (Association) rather than a *Khalifah*.

The day after the demise of Khalifatul Masih I<sup>ra</sup> (on March 14, 1914), his Will was read out to some 2,000 Ahmadies, who had gathered in the mosque. In his will, the Khalifatul Masih<sup>ra</sup> had suggested that the Community elect a new successor. Maulvi Syed Muhammad Ahsan<sup>ra</sup> then stood up and formally proposed the name of Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>. After this, the entire congregation shouted, "We second it". Shortly afterwards, all present took the *Bai'at*, or the oath of allegiance, at the hand of Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>, now the Second *Khalifah* of the Promised Messiah and Mahdi<sup>as</sup>.

Maulvi Muhammad Ali, and other dissidents, left the congregation without performing *Bai'at*. In a few

days, they even left Qadian and moved to Lahore where they founded their own organization under the name of *Ahmadiyya Anjuman Isha'at Islam*. The followers of Maulvi Muhammad Ali are commonly referred as *Lahori Ahmadies* and differ with the Ahmadiyya *Jama'at* on two important points:

1. The *Lahori Ahmadies* regard the Promised Messiah and Mahdi<sup>as</sup> as only a *Mujaddid* (Reformer) and not a Prophet.
2. As a consequence of the above belief, they argue that the successors of the Promised Messiah and Mahdi<sup>as</sup> should not be called *Khalifah*.

Today, the members of the *Anjuman* at Lahore are only a very small fraction of the Ahmadi Muslims living all over the world.

The achievements of Hadrat Khalifatul Masih II, *Musleh Mau'ood*<sup>ra</sup>, as *Khalifah* for 52 years are too numerous to mention here, but one of the most important accomplishments was the organization and establishment of foreign missions around the world, including, the United States in 1920. He established the *Tehrik-e-Jadid and Waqf-e-Jadid* schemes to fund missionary work, and the *Jami'a Ahmadiyya* to train

missionaries.

Hadhrat Khalifatul Masih II<sup>ra</sup> organized the administrative body, the *Sadr Anjuman*, of the *Jama'at* into various departments and created auxiliary organizations for men, women, and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qur'an in Urdu, known as *Tafsir-i-Kabir*, and also wrote a short commentary of the Holy Qur'an, the *Tafsir-i-Saghir*. He was also a great orator, and many of his speeches would continue for hours.

Hadhrat Khalifatul Masih II<sup>ra</sup> visited Europe twice. First time, he went to London to attend the Wembley Conference, at which representatives of different religions presented the beauties of their religion. At this Conference, an essay written by Hadhrat Khalifatul Masih II<sup>ra</sup> in Urdu entitled, "Ahmadiyyat, the True Islam" was read, after translation into English.

In 1954, Hadhrat Khalifatul Masih II<sup>ra</sup> was attacked with the intention to kill him. He was badly injured but survived and recovered from the wounds of the attack. However, he still suffered from some ill-effects of the attack. Then he went to Europe for a second time, in

1955, for treatment.

During his tenure as *Khalifatul Masih*, in 1947 at the time of partition of the Indian subcontinent into India and Pakistan, millions of members of the *Jama'at* Ahmadiyya had to migrate from India to Pakistan. At this occasion, *Jama'at* under the guidance and supervision of Hadhrat Khalifatul Masih II<sup>ra</sup> established a new Center at Rabwah in District Jhang.

Hadhrat Khalifatul Masih II<sup>ra</sup> passed away during the night of November 8 and 9 in 1965. Hadhrat Mirza Nasir Ahmad<sup>rh</sup>, who was earlier elected as *Khalifatul Masih III*, led the funeral prayer of Hadhrat Khalifatul Masih II<sup>ra</sup> on November 9, 1965 in the grounds of *Bahishti Maqbarah*, Rabwah, where he was buried by the side of his mother, *Hadhrat Ummul Mu'minin*, Sayyedah Nusrat Jahan Begum<sup>ra</sup>. More than 50,000 Ahmadis from all over Pakistan and from abroad took part in the funeral.

### ***Some of the Writings of the Khalifatul Masih II<sup>ra</sup>***

Tafsir-i-Kabir  
Tafsir-i-Saghir  
Life of the Holy Prophet<sup>sa</sup>  
The Achievements of the Promised Messiah<sup>as</sup>  
Da'watul Amir  
Invitation to Ahmadiyyat  
Islam main Ikhtilafat ka Aghaz  
Tuhfatul Maluk  
Haqiqatun Nabuwwat  
Sayr-i-Ruhani  
Inqilabi Haqiqi  
Hindustan ki Siyasi Mas'ala ka Hal

Paigham-i-Ahmadiyyat  
(*The Message of Ahmadiyyat*)  
Fada'il al-Qur'an  
(*The Excellences of the Qur'an*)  
Hasti Bari Ta'ala  
(*The Existence of God*)  
Mala'ikatullah  
(*The Angels of God*)  
Islam ka Inqilabi Niza-m  
(*The Revolutionary System of Islam*)  
Dibacha Tafsirul Qur'an  
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came back to Qadian after obtaining his Masters degree from Oxford University. Soon after his return from higher studies, Hadrat Mirza Nasir Ahmad<sup>rh</sup> started serving, first as Professor, and then, from 1939 to 1944, as Principal of *Jami'a Ahmadiyya*, Qadian. From May 1944 to November 1965 (i.e. up to his election as

## **Hadhrat Khalifatul Masih III<sup>rh</sup> (1909-1982) (Period of Khilafat: November 8, 1965-June 9, 1982)**

Hadhrat Mirza Nasir Ahmad<sup>rh</sup>, the third *Khalifah* of the Promised Messiah and Mahdi<sup>as</sup> was born on November 16, 1909. His birth was foretold by God Almighty in a revelation to the Promised Messiah and Mahdi<sup>as</sup>:

***I shall give you a boy who will be your grandson.***

(*Haqi-qatul Wahi*, p. 95)

Hadhrat Mirza Nasir Ahmad<sup>rh</sup> became *Hafiz* at the age of thirteen, when he completed the memorization of the Holy Qur'an. In July 1929, he obtained the degree of *Maulvi Fadil* (Religious Scholar), from the Punjab University. In 1934, he graduated from Government College, Lahore.

He married in August 1934. One month later he left Qadian for England for higher studies. In November 1938, he

*Khalifah*, he served as Principal of Ta'limul Islam College, Rabwah.

He also served as *Sadr Khuddamul Ahmadiyya* from 1939 to 1949. From the year 1949, when Hadhrat Khalifatul Masih II<sup>ra</sup> himself took hold of *Majlis Khuddamul Ahmadiyya* as its President, Hadhrat Mirza Nasir Ahmad<sup>rh</sup> acted as *Na'ib Sadr* up to November 1954. The same year he was appointed *Sadr Majlis Ansarullah*. From June 1948 to June 1950, he played an important role in the Furqan Force Battalion, An Ahmadi volunteer force, put at the disposal of Government of Pakistan, for the cause of Muslim freedom-fighters of Kashmir. In May 1955, he was appointed *Sadr of Sadr Anjuman Ahmadiyya* (Main administrative body of the *Jama'at*) by Hadrat Khalifatul Masih II<sup>ra</sup>.

Upon the demise of Hadhrat Khalifatul Masih II<sup>ra</sup>, Hadrat Mirza Nasir Ahmad<sup>rh</sup> was elected to be the third *Khalifah* on November 8, 1965. The eldest son of Hadhrat Khalifatul Masih II<sup>ra</sup> was highly educated and well versed in religious knowledge.

Hadhrat Khalifatul Masih III<sup>rh</sup> launched two major schemes: The *Fadl-i-'Umar* Foundation, which funded the continuation of the projects began by his father Hadrat Musleh Ma'ud<sup>ra</sup>, and the *Nusrat Jahan* Scheme to organize long-term humanitarian efforts in West Africa such as schools and hospitals. Through this scheme, several medical centers and hundreds of schools were set up.

During his *Khilafat*, Hadhrat Khalifatul Masih III<sup>rh</sup> encouraged students to pursue higher education, and established numerous educational institutions. Administrative buildings and mosques were built during his *Khilafat*, including *Masjid Aqsa* in Rabwah, and the *Basharat Mosque* in Spain. It was at the occasion of laying the foundation stone of *Basharat Mosque* he announced the popular Ahmadiyya motto:

**"Love for All; Hatred for None"**

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

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## **Hadhrat Khalifatul Masih IV<sup>rh</sup>** **(1928- 2003)**

**(Period of Khilafat: June 10, 1982- April 19,**

Hadhrat Mirza Tahir Ahmad<sup>rh</sup> was elected Khalifah upon the demise of Hadhrat Khalifatul Masih III<sup>rh</sup> on June 10, 1982. As was his predecessor, he was also a grandson of the Promised Messiah and Mahdi<sup>as</sup> and a son of Hadhrat Khalifatul Masih II<sup>ra</sup>. However, such a relationship is not a requirement of *Khilafat*.

Hadhrat Mirza Tahir Ahmad<sup>rh</sup> was elected *Khalifah* in Rabwah, Pakistan. However, the Anti-Ahmadiyya ordinance imposed on April 26, 1984 by General Zia-ul-Haq, the then dictator President of Pakistan,

made it impossible for Hadhrat Khalifatul Masih IV<sup>rh</sup> to function as the head of his community while remaining in that country. After due consultation he decided to leave Pakistan immediately. Three days after the promulgation of the ordinance, he took an aeroplane from Karachi and came to London where he resided till his demise.

Hadhrat Mirza Tahir Ahmad<sup>rh</sup> was born on December 18, 1928 in Qadian, India. He was educated in India, Pakistan and in the UK, at the London School of Oriental and African Studies.

He was widely traveled and often delivered addresses to audiences, including people from all walks of life and widely different cultures. His addresses and other meetings were often accompanied by "Question and Answer" sessions. He was always ready to respond to questions agitating the minds of his audience on any topic, religious or temporal. His deep understanding of religion pervaded his thinking and his answers.

Hadhrat Khalifatul Masih IV<sup>rh</sup> led the *Jama'at* to new levels of unity, zeal and progress. During the last

decade of his *Khilafat* more than 150 new mosques and missions were established; the Holy Qur'an was translated into more than 56 languages and the *Jama'at* grew rapidly. One of the greatest achievements of his *Khilafat* was the development of Muslim Television Ahmadiyya (MTA). In 1992, on the occasion of the inauguration of *Baitul Islam Mosque*, Canada, his Friday Sermon was broadcast to every continent of the world, for the first time, via satellite transmission. Today, the Muslim Television Ahmadiyya (MTA) has developed to such an extent that the religious programs are broadcast daily, 24 hours a day, and a growing number of Ahmadies and non-Ahmadies are viewing it throughout the world. Hadhrat Khalifatul Masih IV<sup>rh</sup> had done Urdu translation of the Holy Qur'an and had written several books both in Urdu and English. He also wrote a comprehensive book, *"Revelation, Rationality, Knowledge, and Truth"*, which covers various religious topics of interest to modern day people. Every year, at the International Ahmadiyya Convention held in England (In 2001, the Annual Convention was held in Germany), Hadhrat Khalifatul Masih IV<sup>rh</sup> led an initiation ceremony, where individuals who have joined the fold of Ahmadiyyat during the year, formally participated live via satellite transmission. The ceremony is known as the

"International *Bai'at* (Initiation)".

### International Bai'at (Initiation)

At the very early stage of his mission, Hadhrat Promised Messiah and Mahdi<sup>as</sup> received the revelation from God:

***"I shall cause thy message to reach the corners of the earth."***

(*Tadhkirah: English translation, Muhammad Zafrulla Khan, 1976, p 184*)

At that time, it appeared to his opponents an empty boast. Today, as God Almighty has foretold the message of Ahmadiyyat has spread to the ends of the earth, and Ahmadiyyat is spreading like a wild fire.

In 1993, the first International *Bai'at*, at the hands of Hadhrat Khalifatul Masih IV<sup>rh</sup>, took place when 204,308 persons simultaneously accepted Ahmadiyyat via satellite transmission. Since 1993, the number of *Bai'ats* have been either doubling or more than doubling each year. The following is the number of people who entered the fold of Ahmadiyya Movement in Islam in the last 9 years at the hands of Hadhrat Khalifatul Masih IV<sup>rh</sup>:

1993	204,308
1994	421,753
	<i>From 93 countries and 155 nations</i>
1995	847,725
	<i>From 96 countries and 162 nations</i>
1996	1,602,721
1997	3,004,585
	<i>From 96 countries and 221 nations</i>
1998	5,004,591
	<i>From 93 countries and 223 nations</i>
1999	10,820,226
	<i>From 104 countries and 231 nations</i>
2000	41,308,975
2001	81,006,721
	<i>From more than 300 nations</i>
2002	20,654,000

**Total (1993-2002):**

**164,875,605**

### Translations of the Holy Qur'an

The Ahmadiyya Muslim Community endeavors to serve humanity by creating awareness about high morals, for instance, via publications, sermons and other forms of media. Most notable is the publication of the Holy Qur'an -- with translation in 56 languages.

Hadhrat Khalifatul Masih IV<sup>aba</sup> delivered his last Friday Sermon and held his last Question/Answer session on April 18, 2003 at the Fazl Mosque, London. He passed away on April 19, 2003 at 9:30 am due to heart failure.

His body was placed at the Mahmud Hall, Fazl Mosque, London where thousands of Ahmadis, who came from all over the world, viewed his face. Then his funeral cortege was brought to Islamabad, Tilford, where on 22nd April, Hadhrat Mirza Masrur Ahmad, Khalifatul Masih V<sup>aba</sup> led the funeral prayers of Hadhrat Khalifatul Masih IV<sup>rh</sup>, and he was buried. More than 40,000 Ahmadies from all over the world took part in the funeral prayers.

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## Hadhrat Khalifatul Masih V<sup>aba</sup> (1950- ) (Period of Khilafat: April 22, 2003 - )

Hadhrat Mirza-Masroor Ahmad<sup>aba</sup> was elected *Khalifah* upon the demise of Hadhrat Khalifatul Masih IV<sup>rh</sup> on April 22, 2003. Maulana Ataul Mujeeb Rashed, Secretary, *Majlis Shura* has made the following announcement regarding election of the *Khalifatul Masih V<sup>aba</sup>* in the *Weekly International Alfadl* of April 25, 2003:

*"It is announced for the information of the members of the Ahmadiyya Jama'at that a meeting of the Majlis Intikhab (Electoral College), appointed by Hadhrat Khalifatul Masih II<sup>ra</sup>, was held on Tuesday, 22nd April 2003, after Maghrib and Isha' Prayers, at the Fazl Mosque, London. The meeting was presided by Chaudhary Hameedullah Sahib. The members of the Electoral College took an oath of allegiance to Khilafat-i- Ahmadiyya and then elected Hadhrat Mirza Masroor Ahmad<sup>aba</sup> as Khalifatul Masih. All members of the Electoral College took initiation at the hands of Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>. Then permission was granted to*

*the general community members waiting outside the mosque to come inside the mosque. Thus, over 10,000 members, who were waiting outside, around the mosque, took initiation at the hands of Hadhrat Mirza Masroor Ahmad<sup>aba</sup>, Khalifatul Masih V<sup>aba</sup>. May God Almighty accept and bless this election. Amin."*

Hadhrat Mirza Masroor Ahmad, *Khalifatul Masih V<sup>aba</sup>*, who was born on September 15, 1950, is a son of Hadrat Mirza Mansoor Ahmad and Sahibzadi Nasira Begum Sahiba, a great-grandson of the Promised Messiah and Mahdi<sup>as</sup>, a paternal grandson of Hadhrat Mirza Sharif Ahmad and a maternal grandson of Hadhrat Khalifatul Masih II<sup>ra</sup>. In 1977, he devoted his life and worked from 1977 to 1985 in Ghana, first as Principal of Ahmadiyya Secondary Schools and then as Manager, Ahmadiyya Agricultural Farm. Before becoming Khalifatul Masih, he was serving the Jama'at as Nazir A'la and Ameer Muqami in Rabwah, Pakistan.

*Welcome to Ahmadiyyat,  
the True Islam,  
(Second Edition)*

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## Majlis Ansarullah, USA (A Brief Introduction)

**Nasir Mahmood Malik**  
*Sadr, Majlis Ansarullah, USA*

Majlis Ansarullah, USA (MA-USA) was practically established, as a stable auxiliary, in 1981. The late Maulana Ataullah Kaleem Sahib was then the Ameer and Muballigh Incharge of the U. S.A. Jama'at. Dr. Masoud A. Malik Sahib was the first Za'eem-a-A'laa of MA-USA followed by Fazal Ahmad Sahib. In the early 1990s, Hadhrat Khalifatul Masih IV<sup>th</sup> changed the Za'eem-e-A'laa title to Sadr. Dr. Karimullah Zirvi Sahib was its next Sadr followed by this humble writer.

### CURRENT ADMINISTRATION

At the national level, we have a Na'ib Sadr Awwal, a Na'ib Sadr Saf Do'am, 11 Qa'ideen, 2 Additional Qa'ideen, 9 Na'ib Qa'ideen, a Manager Isha'at, and an Auditor. Our National Aamila is diversified, representing various ethnic backgrounds and geographic locations. We have organized our majlis into 10 regions (each headed by a Regional Nazim) and 44 local majalis. About half of these majalis are considered as large (over 25 members) and the other half as small (up to 25 members).

To plan coordinate and manage our majlis affairs, we hold three National Aamila meetings every year (in January, May and September). These meetings are held in large majalis followed by a meeting with local ansar. This allows a productive and efficient interface of qa'ideen with local ansar members. Additionally, we hold three teleconferences per year (March, July, and December) with the National Aamila and the Regional Nazimeen.

To uniformly communicate our national annual goals and to train and motivate the Zo'ama, an annual Ansar Leadership Conference is held in the 3<sup>rd</sup> week of January (after the National Aamila Planning meeting in early January). Such conferences have been regularly held since 2000 and have been found to be very effective in 2-way, face-to-face communication. In this conference, all Ansar Leaders are provided a copy of the Annual Ansar Plan Book which contains all relevant administrative details.

Throughout the year, all Zoa'ma and Regional Nazimeen are expected to send their respective activity reports (electronically or by

fax) on a bimonthly basis. These reports are automatically distributed electronically to all qa'ideen who, in turn, are expected to them and promptly provide appropriate feedback to the Zoa'ma/ Nazimeen for continuous improvement.

We have also developed a dedicated home page on the web. This site has two sections – one open to public and the other password protected for administrative purposes.

### IJTEMA/SHURA

In 2003, we held our 22<sup>nd</sup> Annual Ijtema and 11<sup>th</sup> Majlis-e-Shura (on October 17, 18, and 19) in the Baitur Rahman Mosque, Silver Spring, Maryland. More than 375 ansar from 31 majalis participated in this ijtema, including more than 80 Shura delegates.

### PROPERTY

On May 25, 2003 we opened our first National Office/Literature Storage in a used trailer installed on the Baitur Rahman Mosque premises.

### PUBLICATIONS

We regularly publish a monthly newsletter (*Ansar*) and a quarterly magazine (*Al-Nahl*). Additionally, every year we publish English translation of some selected books (like, *A Letter to a Dear One – aik azeez kay naam khut* – by Hadhrat Chaudhary Zafrullah

Khan Sahib<sup>ra</sup>) and some tarbiyyati and tablighi material.

## TAJNEED

We have more than 1,600 members in the USA.

## DEPARTMENTS (QIADATS)

The following 11 Departments (*Qiadats*) and an Auditor comprise our scope of activities:

- 1) General (*Amumi*): [Qa'id: Dr. Wajeeh Bajwa of Research Triangle Park]
- 2) Propagation (*Tabligh*) [Qa'id: Br. Mohammad Dawood Munir of Houston]
- 3) Training (*Tarbiyyat*) [Qa'id: Dr. Khalil Mahmood Malik of Philadelphia]
- 4) Education (*Ta'leem*) [Qa'id: Br. Salim Nasir Malik of New Jersey-Central]
- 5) Finance (*Maal*) [Qa'id: Br. Kaleem A. Rana of Houston]
- 6) Tehrik-e-Jadeed: [Qa'id: Br. Anwer Mahmood Khan of Los Angeles - East]
- 7) Waqf-e-Jadeed: [Qa'id: Br. Jalaluddin A. Latif of Research Triangle]
- 8) Social Service (*Ithar*) [Qa'id: Br. Khalid Walid of Milwaukee]
- 9) Mental & Physical Health [Qa'id: Dr. Bashiruddin Khalil Ahmad of Virginia]
- 10) Publication (*Isha'at*) [Qa'id: Br. Syed Sajid Ahmad of St. Paul]
- Audio/Video (*Sam'ee wa Basaree*) [Assistant Qa'id Publication: Br. Peer Habibur Rehman of Philadelphia]
- 11) Census (*Tajneed*) [Qa'id: Br. Ijaz Ahmed Khan of Detroit]
- Auditor: [Br. Muhammed Owusu of Albany]

## Establishment of Lajna Imaillah

### The Founding Members

Lajna Imaillah, the organization of ladies of Jama'at Ahmadiyya was founded by Musleh Mau'ood, Hadrat Mirza Mahmud<sup>ra</sup> Ahmad, Khalifatul Masih II on 25th December 1922.

The following ladies were its founding members. Some of them are those pious ladies who belonged to the sacred family of the Promised Messiah<sup>as</sup>. Some are *Sahabiyyat* (companions of the Promised Messiah<sup>as</sup>) and some *Tabi'at*. We would like to publish the names of these venerable pious ladies for record and information of ladies specially the younger generation, men, women and the new entrants of the Jama'at Ahmadiyya.

- Hadrat Amman Jan, Syeda Nusrat Jahan Begum, the holy consort of the Promised Messiah.
- Hadrat Sahibzadi Nawab Mubarak Begum Sahiba, daughter of the Promised Messiah and wife of Hadrat Nawab Muhammad Ali Khan of Maler Kotla.
- Hadrat Syeda Mahmooda Begum, the wife of Hadrat Khalifatul Masih II.
- Hadrat Syeda Amatul Hayy, the wife of Hadrat Khalifatul Masih II, and daughter of Hadrat Mau-

lana Nooruddin, Khalifatul Masih I.

- Hadrat Syeda Maryam Begum, (ummi Tahir), Wife of Hadrat Khalifatul Masih II, and daughter of Hadrat Syed Abdus Sattar Shah and mother of Hadrat Khalifatul Masih IV.
- Hajira Begum, Wife of Hadrat Chaudhry Fateh Muhammad Siyal, M.A., Missionary of Islam.
- Syeda Saliha Begum, wife of Hadrat Meer Muhammad Ishaq (brother of Hadrat Syeda Nusrat Jahan Begum), and daughter of Hadrat Peer Manzoor Muhammad, a very dear Sahabi of the Promised Messiah.
- Maryam, wife of Hadrat Hafiz Roshan Ali.
- Hameeda Khatoon Khursheed, daughter of Hadrat Shaikh Yaqoob Ali Irfani.
- Razia Begum, wife of Mirza Gul Muhammad.
- Kulsoom Bano, wife of Hadrat Qazi Muhammad Abdullah, Headmaster, T. I. High School, Qadian.
- Maimoona Khatoon Soofia, wife of Maulvi Ghulam Muhammad.
- Saaira Khatoon, wife of Hadrat Maulvi Raheem Bakhsh, M.A. (later known as Maulvi Abdur Raheem Dard, M.A.)
- Bushra Begum, daughter of Master Shaikh Abdur-Rahman.

(Ahmadiyya Gazette, Canada, Vol. 33, No. 4, p17)

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# MUSLIM TELEVISION AHMADIYYA (MTA) INTERNATIONAL

**Dr. Nasim Rehmatullah (Cleveland, Ohio, USA)**

*(Speech delivered at the 18th Annual West Coast Jalsa Salana, 2003)*

Silicon Valley is home to a large part of the MTA USA team and seeing them at work the last few days reinforces my conviction and thoughts of Muslim Television Ahmadiyya, some of which I am going to share with you today.

My association with Muslim Television Ahmadiyya began in December 1995 when the late Sahibzada M.M. Ahmad Sahib appointed me to head the MTA-USA Team. It was then that I realized that the privilege and the ability to serve Ahmadiyyat and Islam was entirely dependent on the grace of God and that the Promised Messiah<sup>as</sup> had a big hand in attracting this grace for us.

## MUSLIM TELEVISION AHMADIYYA INTERNATIONAL

MTA is a blessing of the institution of Khilafat and was launched by Hadhrat Khalifatul Masih IV<sup>rh</sup> on April 1, 1996.

This project was

underway, as a result of Hazur's initiative, since 1992. It came to fruition on April 1, 1996 with the expansion of MTA programming to 24 hours a day, 7 days a week.

In his address on April 1, 1996, Hazoor said:

"This is the day that we had been anxiously waiting for. There were number of obstacles and setbacks, however, with diligence, hard work and prayers, we are a witness to this day. God's Mercy and special protection was with us all the way. What we saw and experienced during this journey is a long story and is part of the permanent history of the Jama'at".

If you look around the world, you would note that although there are over 50 Muslim countries in the world and many have great wealth, yet none of these countries is able to come up with a worldwide Muslim television capable of providing quality programming about Islam.

This blessing is bestowed on The Worldwide Ahmadiyya Muslim Commun-

ity through the blessings of the Institution of Khilafat.

*It is Khilafat, which helps MTA deliver quality programs for the worldwide audience.*

*It is Khilafat, which helps MTA deliver Worldwide Friday Sermons, Worldwide speeches of the Khalifatul Masih, Worldwide Bai'at, worldwide prostration of thanks and worldwide prayers.*

MTA is a unique phenomenon. It is a Divine phenomenon.

I would present this phenomenon of MTA by reviewing it under the following headings:

1. Prime objective, describing the purpose of MTA.
2. Journey of MTA International, detailing:
  - A. The history of MTA International.
  - B. The calendar of progress and changing times we went through

- C. Highlighting some of the aspects of beginning of Audio and Video recordings.
- 3. Impact of MTA International
- 4. Legacy

### **Prime objective describing the purpose of MTA**

The prime objectives of the creation of MTA International are:

- A. To proclaim the Unity of God
- B. To unite mankind under the banner of the Holy Prophet<sup>saw</sup>.

MTA International provides for a live and a constant relationship between the Imam and the Jama'at and continues to foster this spirit of unity.

*There was a time when the words of the message of the Imam were transmitted in writing. This took days and weeks. We then progressed to audio recordings and live audio transmission over telephone lines. Now, we see and hear it live via MTA International and for those without satellite hook-up, via alislam.org. All means of communication have come to a head and people far and wide are brought together as stated in the Holy Qur'an.*

**"wa izannofuso zuwwijat".**

And when people are brought together (81:8).

MTA International is a culmination of this developmental process and marks the fulfillment of many prophecies and revelations.

It is generally agreed among all Muslims that the following prophecy will be fulfilled through the advent of the Promised Messiah and Mahdi in the latter days:

"He it is who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over every other religion..." (9:33, 48:29)

**"li yuz hirahu 'aladdeeni kulli"**

MTA International is that great blessing bestowed upon Ahmadi Muslims to be active participants in the fulfillment of this prophecy and in the fulfillment of the revelation to the Promised Messiah<sup>as</sup>.

**"I shall cause thy message to reach the corners of Earth".**

MTA is our instrument of Jihad today. The Promised Messiah<sup>as</sup> said:

"The Jihad of this age is to strive in upholding the world of Islam, to refute the

objections of the opponents, to propagate the excellences of Islamic faith and to proclaim the truth of The Holy Prophet<sup>saw</sup> throughout the world".

### **Journey of MTA International**

The journey of MTA International began over a hundred years ago. The purpose was and is to proclaim or to convey to the peoples of the world the word of God and the word of "rabbil aalameen" as contained in The Holy Qur'an, which is referred to as "zikrun lilaalameen" and as exemplified by the Holy Prophet<sup>saw</sup>, the rahmatullilaalameen.

Our task was and is to propagate the message and invite people to Allah. Today, this also means propagation of the following:

- A. Writings of the Promised Messiah<sup>as</sup> (80 plus books, pamphlets, etc)
- B. Text of speeches and writings of the Khulafa
- C. Audio and video recordings of the Khulafa

Doing all this and at the same time providing for a living contact between the Imam and the people.

We started with the most primitive system of

printing and communications.

By the grace of God, here we are today, utilizing the most advanced system of spreading the word.

**"wa izassuhufu nushirat"**

"And when books are spread abroad". (81:11)

*Nushirat* signifies a quick spreading or a quick dissemination as is done by satellite television and the internet.

This is that time, MTA International complemented by Alislam.org, was created for that very purpose.

Let us trace the history of development of the MTA.

## History of MTA International

MTA International is a heavenly scheme. Its development and evolution was foretold centuries ago.

In reading the Holy Quran and the Ahadith and the writings of other Revered Holy Men in the Umma, there are references and prophecies detailing the means that would be available to the Promised Messiah to propagate Islam and to "make it prevail over all other Religions". (9:48)

**"li yuz hirahu 'aladdeeni kulle".**

A. Hadhrat Imam Baqir (Died 114 Hijri) is reported to have said:

"In the times of The Promised Messiah distances would be reduced. People would be able to hear and see the Imam even though he would be far away".

B. Hadhrat Imam Jaffer (Died 148 Hijri prophesized:

"In the times of The Promised Messiah momin in the East will be able to see and hear their brothers in the West and vice versa".

In addition, in the Bible, we read with reference to the Second Coming of the Messiah, a reference about people being gathered together and the ease of dissemination of the message from Heaven.

All these references point towards today's communication facilities and the ease of communication worldwide, satellite, internet, phone and fax.

The Promised Messiah<sup>as</sup> received a revelation:

**"al arzu wassamaa'u ma'aka".**

"The Heavens and Earth are with you".

In explaining, this Hadhrat Khalifatul Masih IV<sup>rh</sup> said:

"This revelation means that the forces from Heaven will lend you Godly support. You may do your best with what you have on Earth. However, the winds that blow from Heaven will prove decisive".

The Promised Messiah<sup>as</sup> therefore claimed that all these inventions were created for him, to provide him support in his work and to facilitate the fulfillment of his mission.

MTA International is not merely a scientific invention or creation. It was in the scheme of things. It was The Will of God that made it happen. It is the instrument that is provided to facilitate the mission of The Holy Prophet<sup>saw</sup> and his Messiah<sup>as</sup>.

Muslim Television Ahmadiyya is television for all the peoples of the world. It is designed for the betterment of mankind.

## A quick glimpse or brief overview of what finally evolved to MTA

**December 27, 1891**

Seventy-five people gathered to listen to the Promised Messiah<sup>as</sup> in Masjid Aqsa, Qadian (First Jalsa Salana).

**March 25, 1910**

A gathering of 3,000 people listening to Hadhrat Khalifatul Masih I<sup>ra</sup> deliver the Friday Sermon. Four people were deputized and spread through the gathering to transmit Hazoor's message. (*Jalsa Salana was held on this date instead of on December, 1909*)

This process continued till 1936, at which time, for the first time, a loudspeaker was used at Jalsa Salana with about 25,000 people in attendance.

**1937**

At Jalsa Salana, the Jalsa audio was relayed to the Lajna Section.

**January 7, 1938**

First Friday sermon delivered via loudspeaker in Masjid Aqsa, Qadiabn by Hadhrat Khalifatul Masih II<sup>ra</sup>. Hazoor in his sermon said, "That day is not far when a person delivering a 'Dars' in Qadian would be listened to in Java, America, England, France, Australia and Hungary. In fact people throughout the world would be able to listen to him. This would indeed be a revolution."

In his Darsul Qur'an on February 19, 1995, Hadhrat Khalifatul Masih IV<sup>rh</sup> made a note of this and said:

"I was ten years old at

that time. No one could imagine that this prophecy would be fulfilled in my person."

Hadhrat Khalifatul Masih II<sup>ra</sup> made this prophecy on January 7, 1938 and as fate would have it, MTA International services were inaugurated January 7, 1994.

**February 19, 1940**

Hadhrat Khalifatul Masih II<sup>ra</sup> addressed the people on Bombay radio about Ahmadiyya beliefs.

**May 25, 1941**

Hazrat Khalifatul Masih II<sup>ra</sup> addressed the people on Lahore radio station about situation in Iraq. This was relayed by rdio station in Lucknow and Delhi.

**December 1980**

At Jalsa Salana Rabwah, Pakistan arrangements were made for simultaneous translation in various languages.

**January 1, 1985**

Norway State Radio station started broadcasting Jama'at programs.

**March 25, 1989**

First Friday of the Second Century of Ahmadiyyat was relayed to Mauritius and Germany over telephone lines.

**January 18, 1991**

Hazur's Friday Sermon relayed to six countries, including England, Japan, Germany, Mauritius, USA and Denmark.

**June 23, 1991**

Hazoor's Eidul Azhia Sermon relayed to 24 countries.

**July 1991**

Hazoor's address to the UK Jalsa relayed to 11 countries. Translations done in 7 languages.

**July 1992**

Jalsa Salana UK shown live on television.

**August 21, 1992**

Hazoor's Friday Sermons transmitted live via satellite to Europe, Asia, Africa and Australia.

**January 7, 1994**

MTA International officially launched with 3 hours service to Europe and 12 hours service to Asia and Africa.

**April 1, 1996**

MTA International went live 24/7. Inaugurated by Hazoor with live address to the world.

**June 21, 1996**

Friday sermon at Toronto, Canada transmitted worldwide

With two-way audio and video communication between London and Toronto, thus fulfilling the prophecy of Hadhrat Imam Ja'far Sadiq who said:

"During the time of the Messiah, people in the East will be able to see and hear the people in the West and vice versa."

### July 7, 1996

Via global beam, all blind spots in satellite transmissions were removed.

### January 2000

www. Alislam.org with MTA live 24/7. With the launching of Alislam.org MTA coverage was further expanded to people without a satellite dish hook-up.

## A brief word on Audio-Video recordings and evolution in this field

### November 20, 1901

First attempts were made at recording audio. Maulvi Abdul Karim Sahib Sialkoti<sup>ra</sup> recorded a Nazm of the Promised Messiah<sup>as</sup> and recitation from the Holy Qur'an. Hazrat Khalifatul Masih I<sup>ra</sup> recorded a *Dars* on *Sura Al-Asr*. These were not preserved and are not available. No voice of the Promised Messiah<sup>as</sup> was ever recorded. (Phonograph:

"Awaz a rahi hai yeh phonograph say").

### 1951

First recording of speeches of Hazrat Khalifatul Masih II<sup>ra</sup> (were made (by Syed Abdur Rehman Sahib of America) at Jalsa Salana, Rabwah (wire recorder).

### 1982

With the 4th Khilafat began the distribution of audiotapes, Friday Sermons and Q & A.

### 1984

Dissemination of audiotapes worldwide began when Hazoor's Friday Sermons were sent on audiotapes worldwide (From London).

### 1985

Video recording began of Friday Sermons and Q & A.

### 1989

Hazoor's message on video recording. 'Centenary Celebrations'

### 1996: MTA live 24/7

With the inception of MTA International, live presentation as well as audio and video recordings are all available. It is a fulfillment of the wish of The Promised Messiah<sup>as</sup>.

The Promised Messiah<sup>as</sup> said as reported by Hadhrat Maulvi Abdul Karim

Sialkoti<sup>ra</sup>:

"It is my intense desire that I may have a house which is surrounded by the houses of our people and a window from my house opens into each of their houses so that I may have a regular contact with them all the time".

## Impact of MTA International

The impact of MTA International, since 1996, has been as phenomenal as one would expect from a Heavenly scheme.

1. The impact of spreading the true message of Islam has resulted in multitudes joining the fold of Islam and Ahmadiyya over the last six to seven years.
2. The live contact with the Khalifa of the time fosters the spiritual needs of the whole Jama'at and provides for a unified Jama'at under one Imam.
3. Another important aspect of this was our children and youth developed a special loving and close relationship with Khilafat and we saw a whole generation of children grow up on MTA participating in children's classes and

other classes with Hazoor.

The world witnessed an example of this from April 19, 2003 through April 24, 2003 the smooth transition to Khalifatul Masih V<sup>aba</sup>, following the sad demise of Khalifatul Masih IV<sup>rh</sup>. This was a singular moment in Islamic history. Millions watched this live. Millions were amazed at the discipline and unity of the Jama'at. Millions worldwide saw the funeral and burial of Hazrat Khalifatul Masih IV<sup>rh</sup> at Islamabad, Tilford, Surrey, England.

## MTA INTERNATIONAL / WWW.ALISLAM.ORG : A LEGACY

Hadrath Khalifatul Masih IV<sup>rh</sup> has left us a vast treasure of audio, video and text material. Hazoor also left us the tools of MTA and Alislam.org to utilize this vast treasure for the benefit of mankind.

The late M.M. Ahmad Sahib envisioned a searchable online digital library. Work has already begun here in Silicon Valley and in other parts of USA.

For this heavy responsibility, we must organize and consolidate all this material and present it in a user-friendly manner, so people may benefit from it for

years to come.

The inception of The Tahir Foundation was announced by Hadrath Khalifatul Masih V<sup>aba</sup> at UK Jalsa Salana 2003. This work has taken on a new meaning and urgency. May Allah help us prove ourselves equal to the task.

Muslim Television Ahmadiyya is a Divine phenomenon. It is the will of God and blessings of Khilafat that sustain it along with the countless number of people who support its work with their time, effort and financial contributions.

MTA and Hadrath Mirza Tahir Ahmad<sup>rh</sup> complemented each other. It is no coincidence their initials are the same, MTA.

*"subana rabbika  
rabbil izzati aamma yasi foon  
wa salamun 'alal  
mursaleena wal hamdulillahi  
rabil aalameen."*

## What lies in the future?

Advances in satellite and internet broadband technology will further advance and facilitate the message of MTA, the objective being to unite mankind under One God, One Prophet.

I close now, with a passage from the writings of Promised Messiah<sup>as</sup>.

The Promised Messiah<sup>as</sup> says in Al-Wassiyat (The Will).

"It is the will and desire of God that all those living in different parts of the world, in Europe or Asia, all those who possess a righteous nature, He (that is God) should draw them to the doctrine of Unity and gather all His people under one religion. This is the aim of God for the fulfillment of which I have been sent. So, therefore, it is incumbent on you that you strive for this aim, always with gentleness, humility, high morals and prayer...you should all cooperate and work together".

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## Baitud Du'a'

The Promised Messiah and Mahdi<sup>as</sup> got this room built on 13<sup>th</sup> March, 1903 so that he could pray there most intensively and devotedly. By his ardent prayers he invoked special favor of God to enable him to prove the superiority of Islam through arguments and reasoning. He prayed to God Almighty to bless this place and make it a house of peace and security and arm him with the arguments and reasoning necessary for establishing the glory of Islam. He named it *Baitud Du'a'*.

(Darul Aman, Abdul Rashid, Architect, London, UK, p 58.)

## The Secret of The Caliphate's Strength

### Hadhrat Khalifatul Masih IV<sup>ra</sup> said:

"The strength to Ahmadiyya Caliphate originates from two sources. Firstly, the righteousness of the Caliph himself and secondly the cumulative righteousness of the Jama'at. The increase in power and strength the Jama'at is directly proportional to the sum-total of its righteousness as a whole. Likewise high degree of the personal piety of the reigning Caliph, would ensure quality leadership and the inspiration it would instill in the Jama'at. These two aspects, simultaneously compliment each other, in the process of growth and development."

*(Friday Sermon, delivered on June 25, 1982)*

It is God, who appoints a Caliph. The Divine selection serves an important purpose, namely, the exposition of God's will through his appointee, being his representative on Earth (the Caliph). Hadhrat Musleh Mau'ood<sup>ra</sup> in his epoch-making speech, "Sair-e-Roohani" (Spiritual Journey) said:

"Listen attentively and follow me. Whatever I tell you, I say it on God's behest. This is not my voice. It is

God who is addressing you through my tongue. Act upon my advice. May Allah be with you! May Allah be with you!! May Allah be with you!!! May Allah honor you in this world and in the hereafter."

The Above exhortation is not composed of ordinary words. Those, who have heard this majestic message with their own ears, bear testimony that these words, after lapsing of decades, still reverberate in their ears and hearts, and they experience a spiritual resonance. The belief that God appoints caliphs, is not only a theoretical issue, but also has an important practical application. It encourages believers to listen attentively each and every word of the Divine appointee, the Caliph, with view to translating it into action.

The belief that Caliph is appointed by God, conveys to us an important message that we should highly value the great blessing, and should fervently pray for the Caliph of the time and projects and schemes launched by him, for the Jama'at's betterment. Moreover, we should write to him (Hazoor), soliciting his blessed prayers, which are helpful in cementing a personal relationship in addition to other infinite blessings.

### Hadhrat Musleh Mau'ood, Khalifatul Masih II<sup>ra</sup> says:

"Prophets and Caliphs serve as beams and poles which are used for lending support. They are not barriers which block the routes to Divine nearness. They can be compared with props or walking sticks, which help weak and infirm individuals to achieve the goal of God-realization."

*(The Daily Alfazal, dated Sept. 11, 1947)*

### Hadhrat Khalifatul Masih II<sup>ra</sup> (in a speech delivered in 1914) says:

"Only that person can render useful service to the Jama'at, who connects himself to the Imam of the Jama'at (i.e. the Caliph). On the other hand, an individual who is not bound to the Caliph and tends to remain aloof, despite having mastery over various disciplines of worldly knowledge, would not be able to make contribution, better than the kid of a goat."

*(Mansab-e-Khilafat, P. 65)*

### Hadhrat Musleh Mau'ood<sup>ra</sup> further says:

"When Allah honors someone with the high office of Caliphate, his supplications

are granted exceptional acceptance. If his entreaties and prayers are rejected, then that is tantamount to discrediting of His Own choice."

(Mansab-e-Khilafat, P. 65)

### **Hadhrat Khalifa-tul-Masih II<sup>ra</sup> advises:**

"Please pray for me that Allah enables me to remember you in my supplications. May Allah remove all our indolence and make us active and dynamic. My prayers, God-willing, would be more effective and more productive, than the supplications made by all members individually"

(Mansab-e-Khilafat P. 65)

### **Hadhrat Khalifa-tul-Maish IV<sup>rh</sup>, elaborating another aspect of the above point, says:**

"If an Ahmadi does not hold the office of Caliphate in high esteem, and does not have profound love and veneration for the reigning Caliph, his (the Caliph's) prayers would not be accepted by God, in favor of that Ahmadi, rather they would be granted in favor of another Ahmadi, who solicits the Caliph's supplications with humility and sincerity."

(Al-fazal, July 27, 1982)

(Translated by Mr. Lutfur Rahman Mahmood, Austin)

## **IMPORTANT ANNOUNCEMENT FOR WAQFE NAU BOYS**

All those boys who have the blessing and honor of being a member of the Waqfe Nau scheme, and are graduating from their respective high schools in 2004 or 2005 are hereby encouraged to apply for admission in Jamia Ahmadiyya, Canada to become future Missionaries.

Those Waqfeen-i-Nau students who desire to be admitted into Jamia Ahmadiyya, Canada are being asked to forward their parentally approved applications through the local Jama'at president to the National Secretary, Waqfe Nau at Masjid Baitur Rehman, 15000 Good Hope Road, Silver Spring, MD 20905. This will allow the department of Waqfe Nau to prepare for interviews and complete the official admission process.

Please provide the following information in the application:

**Name,**  
**Address**  
**Father's Name,**  
**Phone / Fax Number**  
**Date of Birth**  
**E-mail Address**  
**Waqfe Nau Number**

Please include the high school student's information along with a complete

academic record. It should be noted that the applicant must pass high school with an above average GPA.

All Waqfeen-i-Nau students are requested to continue learning the proper recitation of the Holy Qur'an and are encouraged to recite the Holy Qur'an on a daily basis.

You are requested to learn the languages of Urdu and Arabic to the best of your ability. Furthermore, you are asked to improve your religious and secular knowledge through the reading of Jama'at literature and periodicals such as; the daily Al-Fazal, monthly Khalid and Ahmadiyya gazette. Also, please pay close attention to the life and character of both the Holy Prophet<sup>saw</sup> (and the Promised Messiah<sup>as</sup>).

Please pray to Allah Ta'ala so that He may enable you to benefit from the purpose of your devotion to Jama'at. Ameen.

(Hafiz) Samiullah Chaudhary  
National Secretary Waqfe Nau

2 Wedgewood Drive  
West Patterson, NJ 07424

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## From Sadr Khuddamul Ahmadiyya, USA To All Qaideen and Nazimeen Atfal

I would like to take this opportunity to extend my sincere appreciation to all our Qaideen and Nazimeen Atfal for their remarkable efforts in 2002-2003 in taking Majlis Khuddam-ul-Ahmadiyya USA to greater heights.

By the grace of Almighty Allah, we have an extremely dedicated and knowledgeable team under the supervision of Mohtamim Atfal Tahir Ahmad Sufi to serve Atfal-ul-Ahmadiyya this year. However, they all need your help, support and guidance in carrying out their respective tasks.

Here are some of the major accomplishments in the last several years:

- Atfal classes are held at 95% of the Majalis that have Atfal. Some are holding classes weekly while others are holding classes on a monthly basis.
- Produced an individualized Taleem syllabus for each Tifil to work on.
- Conducted Spelling Bee competition at the National Ijtema. This is a new feature that

has attracted many Atfal.

- Computerized and group setting for the National Atfal Trivia Competition where the Atfal work in a team environment and answer questions that are displayed on an overhead project o
- Able to produce the National Ijtema Syllabus by January/February, thereby allowing the Atfal and parents to adequately prepare for the Ijtema.
- Sir, Zafrullah Khan<sup>ra</sup> Essay competition, where the Atfal submit a paper to answer some questions using a suggested book for reading.
- Sir Abdus Salam Science Fair will now be an annual event at the USA Jalsa Salana in which the Atfal display some exhibits that have been researched.
- Take home national Atfal Tarbiyyat test. This is a closed book session to be held at

the local majlis, but hopefully a comfortable and less demanding schedule like that of the National Ijtema.

- Atfal Tarbiyyat Camp has been initiated this year and will inshallah become a permanent event every year. Some key topics are introduced such as cleanliness and Khilafat. The camp should incorporate a workshop environment also. This event encourages Atfal to develop a relationship with the local Missionaries and the Sadr of Jama'at too. Therefore, Missionaries and some elders are requested to attend these Tarbiyyat camps.
- Online reporting is now available, and the monthly report is a very short form to be filled out.
- Annual Tarbiyyat surveys are sent during the first quarter of the MKA year. To date, we have received 75% of them back.
- Also, as mentioned earlier about the Majlis Atfalul Ahmadiyya team, they have monthly meetings via teleconference to review the status of the

programs.

- There is a National magazine produced by USA Jama'at for the children, which is called Al-Hilal. Many Atfal have contributed to this publication but we need more submissions. Also, there is a quarterly newsletter produced by MKA/MAA USA, which is an interactive newsletter.

I hope you will provide all of us with your advice and support in order to serve you better. Particularly, our editor will need greater participation from you and your parents to make this year a memorable one. Please provide us with any significant news/information about your activities or any individual accomplishment of a Tifl.

Please remember our beloved Hazoor<sup>aba</sup>, our most revered Ameer Sahib and all Jama'at workers in your prayers.

Insha-Allah, together we will strengthen Majlis Atfal-ul-Ahmadiyya USA by solemnly promising that we will always be ready to serve Islam, Ahmadiyyat, the Nation and the Country.

Wassalam,

**Naseem Waseem**  
**Sadr Majlis Khuddam-ul-**  
**Ahmadiyya USA**

## ANNOUNCEMENT REGARDING AHMADIYYA GAZETTE, USA

It is desired by Respected Ameer Sahib and the Editors of the Ahmadiyya Gazette that the standard of the Gazette be raised to the extent that the readers anxiously wait for the arrival of each issue of the Gazette. To this end we need the cooperation of the readers of the Gazette in the following:

1. *Please send us your original articles both dealing with religious and other topics, which may be of interest to Ahmadies in general and to Ahmadies in the USA, in particular.*

2. *Send us announcements dealing with births in the family, marriages, and achievements in various areas, particularly achievements of your children in studies, etc.*

We will acknowledge receiving the articles for publication. Competent reviewers before publication will review the articles. The senders will be informed whether their article(s) is/are accepted for publication.

May God Almighty help us to raise the standard of the Ahmadiyya Gazette.

## ANNUAL CONVENTION, USA (JALSA SALANA)

Will be held at  
**Baitur Rehman Mosque**  
**from September 3-5, 2004**  
Registration will begin on-line:  
**www.ahmadiyya.us**

**starting July 15, 2004**