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*Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani^{ra}*

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March 2014

The Ahmadiyya GAZETTE Masih Mau'ood Edition USA



Nasir Mosque, Gillingham, Kent (UK)

لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

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March 2014

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Masih Mau'ood Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MARCH - 2014



Nasir Mosque, Gillingham, Kent (UK)



Imam Muhammad Saeed Sahib, Missionary Florida and Caribbean Basin Jama'at delivering the invocation at the Ground Breaking Ceremony of The City of Hallandale Beach's fourth park



Muslims for Life Blood Drive Organized by Research Triangle, NC Jama'at

An educational and spiritual monthly publication

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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)
as: alaihissalam
(Peace be upon him)
ra: radhi allahu 'anhu/'anha
(May Allah be pleased with him/her)
rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyadahullahu ta'ala binasrihil aziz
(May Allah support him with His mighty help)
swt: subhanahu wa ta'ala



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Al-Qur'an

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ط وَكَانَ الْإِنْسَانُ
عَجُولًا ۝ وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا
آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ ط وَكُلُّ شَيْءٍ فَصْلَنَاهُ تَفْصِيلًا ۝

And man asks for evil as he should ask for good; and man is hasty. And We have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of reckoning*. And everything We have explained with a detailed explanation (17: 12-13)

Commentary (*Translation and Short Commentary: Malik Ghulam Farid*):

The Arabic expression means that such is the condition of man that while by words of the mouth he prays to God to grant him good, by his actual evil deeds he invites the displeasure and punishment of God. Thus his actions belie his words. The expression may also be taken to mean that 'man calls for evil as he should have called for good.' According to both of the renderings the verse signifies that when nations or individuals attain material wealth and rise to power and influence, they tend to neglect their duties and responsibilities and thus in the very hour of their power and glory they lay the foundation of their later decay and death. The verse may also mean that man invites evil to himself with the same zeal and vehemence as God invites him to good. In this case the act of inviting to good will be taken as referring to God.

Both night and day have benefits to man, but whereas the benefits of the night are subtle and hidden, those of the day are clear and manifest. The verse may also signify that the natural phenomenon of the alteration of night and day helps man to determine dates of the year and to prepare calendars. This phenomenon has also led to the development and progress of the science of mathematics.

Al-Hadith

أَمَّا عِيسَى رُفِعَ وَ هُوَ ابْنُ ثَلَاثٍ وَ ثَلَاثِينَ هُوَ قَوْلُ النَّصَارَى أَمَّا حَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ عَاشَ عِيسَى عَشْرِينَ وَ مِائَةَ سَنَةٍ -

The saying that Jesus^{as} was lifted at the age of thirty-three years is the belief of the Christians. According to the tradition of the Holy Prophet^{sa}, Jesus^{as} lived for one hundred and twenty years.

(Zarqānī, Vol. 5, p 421)

لَوْ كَانَ مُوسَى وَعِيسَى حَيَّيْنِ لَمَا وَ سَعَهُمَا إِلَّا أَتْبَاعِي -

(It is related that the Holy Prophet^{sa} said:) "Had Moses^{as} and Jesus^{as} been alive, they would have no alternative other than to follow me."

(Al-yawaqīt wal-jawāhir comiled by Imām Shi'rānī, p 20/2, Tafsīr Ibni Kathīr bar hāshiyyah (in the margin of) tafsīr fatahulbiyān, p 246/2)

أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى أَنْ يَا عِيسَى! ائْتَقِلْ مِنْ مَكَانٍ إِلَى مَكَانٍ لَعَلَّ تُعْرَفَ فَتُؤْذَى فَوْعَزَّتِي وَ جَلَالِي لِأَزْوَجِكَ أَلْفَ حَوْرَاءَ وَلَاؤِلَمْنَ عَلَيْكَ أَرْبَعِمِائَةِ عَامٍ -

It is related that Allāh the Exalted revealed to Jesus^{as} saying: "O Jesus! Keep moving from one place to the other so that you are not recognized; otherwise you will be tormented. I swear by My Honour and Grandeur! I will marry you with one thousand damsels and make your wedding feast last for four hundred years."

(Kanzul 'Ummāl, p 34/2)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Purpose of Religion

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and bestows upon the righteous every lasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole of a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing his extraordinary signs, or by keeping company with someone who has that experience.

[Naseem-e-Dawat, Ruhani Khazain, Vol. 19, pp. 447-448]

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise, which will appear in diverse shapes in the Hereafter. To be unaware of the true God, to keep away from Him, and not to have any love for Him, is the hell which will appear in diverse shapes in the Hereafter. Thus, the true purpose is to have full faith in Him. Now the question is which religion and which book can fulfil this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future. Of what use then is a religion that is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead?

[Chashma-i-Masihi, Ruhani Khazain, Vol. 20, pp. 352-353]

The purpose of accepting a religion is that God, Who is Self-Sufficient and is in no need of His creation or its worship, may be pleased with us, and that we should experience such grace and mercy as should wipe out our inner stains and rusts so that our breasts may be filled with certainty and understanding. This is not possible for a man to achieve through his own devices. Therefore, God the Glorious, keeping hidden mainly His own Being and the wonders of His creation, for instance, souls and bodies, angels, heaven, hell, resurrection and Messengership etc. and yet disclosing them partially through reason, appointed his servants to believe in all these mysteries.

[Preface to Surmah Chashm Arya, Ruhani Khazain, Volume 2, p. 81]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on January 25, 2013 at Baitul Futuh Mosque, Morden, UK Shermeen Butt

God sent the Promised Messiah^{as} to establish the glory and the high stature of the Holy Prophet^{saw}, and he wrote:

‘God Almighty is not held back from exposition of the claim of the Holy Prophet^{saw}. He came like a sun and manifested his light from every point of view. He who turns away from this true sun, will come to no good. We cannot credit such a one with good faith. Can anyone who is afflicted with leprosy and whose limbs are corrupted with leprosy, claim that he is whole and is not in need of treatment? Should he say so, can we credit him with good faith? Should such a person insist that he cannot arrive at the truth of Islam, despite good faith and despite every effort such as he puts forth in his worldly affairs, his matter rests with God. We have not come across any such person and we consider it impossible that anyone equipped with reason and a sense of justice should prefer some other faith to Islam. Foolish and ignorant people adopt the position under the dictates of their lower selves that belief in the Unity of God is enough, and that it is not necessary to follow the Holy Prophet^{saw}; but it is to be borne in mind that a Prophet is the mother of belief in Unity, who gives birth to it and points to the existence of God. Who knows the exposition of the truth better than God Almighty Himself? He filled heaven and earth with signs to prove the truth of the Holy Prophet^{saw} and now in this age He has sent me and has displayed thousands of signs like heavy rain, which prove the truth of the Holy Prophet^{saw}. What then is lacking in the full exposition of the truth?’ (*Haqiqat-ul-Wahi, Ruhani Khaza'in*, Vol. 22, pp. 180-181– *Essence of Islam*, Vol. I, pp. 10 – 11)

Although we still witness God’s signs today, the companions of the Promised Messiah^{as} attained direct beneficence from his company. They received guidance in their dreams. Some of them saw dreams in which the Holy Prophet^{saw} and the Promised Messiah^{as} appeared as one person. Today’s sermon was based on true dreams of some companions who were guided to accept the Promised Messiah^{as} by the Holy Prophet^{saw} in their dreams.

Hadhrat Mirza Muhammad Afzal Sahib^{ra}: He took *Bai'at* in 1895 and personally saw the Promised Messiah^{as} in 1904. He relates that when he was still quite young his father Hadhrat Munshi Jalalud Din Sahib, who was among the 313 companions of the Promised Messiah^{as}, saw an auspicious dream for three nights. As a result, he entrusted his young son to a friend and went off in search of the Mahdi. Qadian was fairly unknown at the time but somehow his father reached the town of Batala. Someone there put him off the thought of proceeding to Qadian, so he returned home. As he was in the army, he was deployed to Kabul. On his return home, he went to Qadian quite embarrassed and when he was presented to the Promised Messiah (on whom be peace), he asked, ‘are you the same Munshi Jalalud Din who used to write from Kabul?’

Hadhrat Muhammad Abdullah Sahib^{ra}: He took *Bai'at* in 1902 and personally saw the Promised Messiah^{as} in 1903. He relates that whatever he has is through the blessings of the prayers of the Promised Messiah^{as} whose blessed face he saw in a dream when he was a child. In the dream he is flying eastwards like a bird. He

then sees a holy person whose hair and beard is dyed with henna. He relates that when he saw the Promised Messiah^{as} in 1903 he found his face to be exactly as he had seen in the dream.

Hadhrat Rahmatullah Sahib^{ra}: He took *Bai'at* via letter in 1901. He relates that once when *Jalsa* was imminent he engaged in a lot of prayer and also did *Istikhara*. During supplication he felt drowsy and uttered the words: 'O' young people, try that religion is strengthened.' He relates after this experience he attended every *Jalsa* in the presence of the Promised Messiah^{as}.

Hadhrat Khanzada Ameerullah Khan Sahib^{ra}: He took *Bai'at* in 1904 and personally saw the Promised Messiah^{as} in 1906. He relates a dream he saw before visiting Qadian that he and two other Ahmadis are standing in a queue and the Promised Messiah^{as} and Hadhrat Khalifatul Masih I^{ra} are standing in front of them. The Promised Messiah^{as} extends his hand and points to Khanzada Sahib's chest and says to Hadhrat Khalifatul Masih I^{ra}, 'He is of Paradise'. He then gestures to another Ahmadi and repeats, but he does not say anything about the third Ahmadi. In the dream the location changes and Khanzada Sahib sees himself sitting down with four Ahmadis and each one of them is saying, I am a hawk or I am a pigeon or I am a partridge. Just then Hadhrat Khalifatul Masih I^{ra} comes and says that they have not been created to say they are like this or that bird, rather, they should say: *La ilaha illallah Muhammadur Rasoolullah* (There is none worthy of worship except Allah and Muhammad is His Messenger) and repeats it three times. He relates that when he went to Qadian the following year, he found the appearance of the Promised Messiah^{as} and Hadhrat Khalifatul Masih I^{ra} exactly as he had seen in the dream.

During the time of the first *Khilafat-i-Ahmadiyya*, he went to Qadian and received treatment from Hadhrat Khalifatul Masih I^{ra} (may Allah be pleased with him) for 22 days and also saw other doctors. Surgery was suggested to him. There, he saw a dream in which the Promised Messiah (on whom be peace) stands by his bedside at night and advises against surgery. When Khanzada Sahib recounted this dream to Hadhrat Khalifatul Masih I^{ra} he said that it was correct, surgery was not needed. He relates a third dream which he saw after the passing away of the Promised Messiah^{as}. He saw that he is preparing to go to *Jalsa Salana* the next day and the Promised Messiah^{as} says to him to look after Hamid Ali. When he went to Qadian for *Jalsa* he gave some money to Hamid Ali Sahib and wrote to him that he had been instructed by the Promised Messiah^{as} to also look after Hamid Ali. Hamid Ali Sahib was overwhelmed at this and said that Prophets of God are so compassionate; they are even concerned about their attendants.

Hadhrat Mian Meeran Bakhsh Sahib^{ra}: He took *Bai'at* in 1900. He relates that he was inspired to become an Ahmadi when his brother Ghulam Rasool, who was uneducated, became an Ahmadi. In the early days when discussing faith with his brother he used to call him a liar but once home, he would wonder that although his brother was uneducated his points were convincing. Once his brother gave him some leaflets to read which had a great impact on him. He prayed a lot. One night he saw a dream in which he saw a holy person reading a book just outside his house who tells him that it is 'Mirza Sahib's' book which he had brought for Meeran Bakhsh Sahib. When the holy person gives him the book, he says that its font is small whereas the font size of Mirza Sahib's leaflets is large. He is told Mirza Sahib had it published in small font. Next day he passed by Ghulam Rasool's shop and saw a man sitting there reading a book and asked which book it was. Ghulam Rasool took the book from the man and handed it to Meeran Bakhsh Sahib and said he had brought it for him and he replied that he had already received the book in his dream the night before. Meeran Bakhsh Sahib read both parts of the book '*Izala Auham*' and was left in no doubt, as a result he wrote a letter of *Bai'at*.

Hadhrat Muhammad Fazil Sahib^{ra}: He took *Bai'at* in 1899. He relates that his brother-in-law gave him a booklet entitled '*Shahdat ul Qur'an*' (written by the Promised Messiah^{as}) to read. Next morning after *Salat* Fazil Sahib went to a back room of his house and started reading the booklet laying down on bed. He had read three pages when drowsiness overcame him and he saw the Promised Messiah^{as} sitting on the top end of his bed, who takes out saliva from his blessed mouth and puts it in Fazil Sahib's mouth with his hand. Fazil Sahib swallows it. This fills him with rapture and he woke up. This experience enhanced his belief and intensified love of the

Promised Messiah^{as} in his heart and all uncertainties were removed.

Hadhrat Sheikh Atta Muhammad Sahib^{ra}: He relates that he saw a dream in which the Promised Messiah^{as} is strolling on the Batala Road and gives Atta Sahib one Rupee and crosses out the image of the Queen on it and says to him to deposit the Rupee in the treasure. Later, the Promised Messiah^{as} interpreted the dream as the Queen not accepting Islam.

Hadhrat Mian Abdul Aziz Sahib^{ra}: He took *Bai'at* in 1892. He relates that before accepting Ahmadiyyat Chaudhry Abdul Rahim Sahib saw a dream in which he is given a watch or a clock belonging to the Holy Prophet^{saw} for repair. Coincidentally he was given a watch or clock for repair which belonged to the Promised Messiah^{as} and as soon as he saw it he said it was exactly the same as he had seen it in the dream belonging to the Prophet^{saw}.

Hadhrat Ameer Khan Sahib^{as}: He took *Bai'at* in 1903. He relates that he saw a dream in 1902 in which he saw *Masjid Mubarak* in the form of a circular fort filled with humanity. Each person is holding a small red flag and the holiest person among them is on the upper story holding a large red flag. Someone asks him whether he knows who that is. When he says he does not he is told it is his brother from Kabul. The ramparts of the fort have holes in them through which those outside can be targeted but they cannot target those inside. There is a lot of smog and dust outside the fort and visibility is low and mules and donkeys are creating a din making the atmosphere menacing. When Ameer Khan Sahib goes out of the fort he sees dead bodies all around and they are being taken inside the fort. Given the disturbing noise outside, he tries to go back inside but cannot find a door. There is another person who is also trying to get inside the fort and is also looking for the door. He finds out that the Holy Prophet^{saw} is leading *Salat* on the topmost terrace of the fort. Both of them become most anxious to join and in his anxiety Ameer Khan Sahib starts to intone '*Allahu*' as he knew at the time. Through the blessing of this intonation they both take a flight and are able to join the *Salat* on the right hand side of the Holy Prophet^{saw} and in utter gratefulness Khan Sahib weeps profusely in prostration posture. This is where he woke up from his sleep and found that he was breathing heavily and tears were streaming down his face as he continued to intone '*Allahu*' in wakefulness. He was completely overwhelmed by this experience and was enabled to take *Bai'at* after a short period.

Hadhrat Mian Ibrahim Sahib^{ra}: He saw the Promised Messiah^{as} in person in 1903. He relates that before he visited Qadian he saw a dream that he and his younger sister are by themselves at home when there is a knock on the door. There are two persons on the doorstep whom Mian Sahib asks to come in. The courtyard of the house has a rug with chairs and Mian Sahib sits them down on the chairs and asks his sister to make tea. His sister goes to the roof top to collect fuel to make tea and as she is climbing the stairs a large black bull enters the house and seeing those two men promptly turns around and starts to climb the stairs. Mian Sahib starts shouting that the bull will kill his sister. Hearing this first the black bearded guest stands up but the red bearded guest says, 'as you have entrusted this task to me, it is for me to do it.' So, he follows the bull and Mian Sahib also goes upstairs. His sister is saved and only receives some scratches. The bull morphs into an engine on the roof. The guest hits it with a baton and it is smashed into smithereens. They come downstairs and the guests have tea. When they take their leave to go Mian Sahib asks them who they are so that he can tell his father. This is when they both smile slightly; the one with black beard says his name is Muhammad and the other person's name is Ahmad. On hearing this Mian Sahib holds onto the Holy Prophet^{saw} and asks him to advise him. The Holy Prophet^{saw} says something in Arabic which he understands to mean that some days of his life will be spent in comfort. They then leave. Mian Sahib related this dream to his father and they were advised to write it in a letter and send it to the Promised Messiah^{as}. In response the Promised Messiah^{as} said to bring Mian Sahib to the *Jalsa*. In Qadian the Promised Messiah^{as} met Mian Sahib most affectionately and asked him to recount the dream.

Hadhrat Syed Saifullah Sahib^{ra}: He took his *Bai'at* in 1906 and personally saw the Promised Messiah^{as} in 1908. He saw a dream at the age of 12 or 13 in which thousands of people are gathered and there is an Ahmadi mosque. A person is sitting on a six meter high ridge and people are greeting him as they pass by. Someone tells

Saif Sahib that this is the Holy Prophet^{saw}. He climbs on the ridge and says his *Salaam* and the Holy Prophet^{saw} reciprocates. Saif Sahib sits in front of him and wonders that there could not be a better or higher place to be. He asks the Prophet^{saw} that he wishes to take *Bai'at*. The Prophet^{saw} asks him to hold out his hand and holds his right hand in his own blessed right hand and asks him to repeat '*Allahu Rabbi*' which he repeats. This is where he woke up and was very sad that he woke up too quickly. He relates that he ever remembered the holy face; it was imprinted on his mind. A long while later he eventually had the chance to go to Qadian and see the Promised Messiah^{as}. When he set eyes on his blessed face he saw the very face of the Holy Prophet^{saw} that he had seen in the dream.

Hadhrat Chaudhry Ghulam Ahmad Khan^{ra}: He relates that he saw the Promised Messiah^{as} in person in 1908 but did not take *Bai'at*. He took *Bai'at* in 1909 on the hand of Hadhrat Khalifatul Masih I^{ra}. He relates that when he was a student he saw a dream in which he is walking from the school playing field to the boarding house. On the way they see the Holy Prophet^{saw} in a street. He goes up to him, says his *Salaam* and shakes his hand. The Holy Prophet^{saw} is wearing a simple white turban, long black robe and white loose trousers. His skin tone is light brown, he has a wide forehead, straight nose, beautiful eyes and his blessed hair is straight and black. He is of average height and his face is resplendent. Meeting him in the dream fills Ghulam Ahmad Sahib with elation and ecstasy which he felt even after waking up. In fact as he relates the dream he says he can still feel the rapture. He had received *Tabligh* and had accepted the Promised Messiah (on whom be peace) but for some reason he once again became a detractor. So much so that he saw the Promised Messiah^{as} in person more than two years after this dream. When that moment came he found the Promised Messiah^{as} to look exactly as the Holy Prophet^{saw} had appeared in his dream, even his clothes were exactly the same. The Promised Messiah^{as} gestured to him to shake hands. There were a few people in between them so Ghulam Ahmad Sahib stretched his hand as he could not quite reach him, so the Promised Messiah^{as} raised me on his knees to shake his hand.

Hadhrat Abdul Aziz Sahib^{ra}: He recounts that Mirza Ayub Baig Sahib came to him and related a dream he had seen that morning. He said he was saying his morning Prayer when his condition changed. He saw that the Holy Prophet^{saw} is walking briskly. He stops when he comes near Mirza Ayub Baig who asks him where he is going. The Holy Prophet^{saw} says that he is going to Qadian to protect Mirza Ghulam Ahmad. Later, Mirza Ayub Baig wondered what was happening in Qadian that day. In the evening they found out that the Promised Messiah's^{as} house was searched by the police that day in connection with the murder of Lekh Ram.

Syed Muhammad Shah Sahib^{ra}: Recounting the same dream he relates that in the days following Lekh Ram's murder the police was carrying out searches. One day Ameer Khan Sahib and others were offering their *Fajr Salat* behind Mirza Ayub Baig. When *Salat* was over Mirza Ayub Baig told the congregation that he had seen while in the prostration posture that the Holy Prophet^{saw} is dressed in a military outfit and is rushing somewhere holding a sword. Upon asking he says that today Mirza Ghulam Ahmad is going to be searched so I am going to Qadian for his protection.

Hadhrat Ameer Khan Sahib^{ra}: He relates a dream he saw in January 1915 in which kings address Ahmadis and say that they cannot be kings anymore and want to hand over their kingship to Ahmadis but Ahmadis should first try through *Tabligh* to make the public think on their lines. In the dream he starts doing *Tabligh* to Hindus presenting historical facts with reasoning and tells them how at the time of Krishna a metaphorical dangerous war took place and destruction came to pass.

Hadhrat Khalifatul Masih said, "This fact stands even today; any power or any triumph that we may attain will be through *Tabligh* and prayers."

Hadhrat Dr. Muhammad Tufail Khan Sahib^{ra}: He took *Bai'at* in 1896. He relates that after the debate '*Jang e Muqaddas*' which took place between Christians and the Promised Messiah^{as} a large number of people used to gather around his father and discussions would ensue. At the end of the debate the Promised Messiah^{as} had made a prophecy about Abdullah Atham. When only a few days remained to the deadline of the prophecy,

detractors started saying how could a high ranking official like Atham be targeted in this way. Tufail Sahib's father found such conjectures very unpleasant and he would suggest that no assumptions should be made before the set duration expired. When only one day remained his father became extremely anxious that a prophecy regarding the triumph of Islam was not being fulfilled. He started prayer and saw a dream in which a human form is covered with grass and dust so much so that it is not possible to identify the person. Another person is sitting with his face towards the form covered with grass and is taking the grass off, blade by blade with extreme love and care. After a while the person clears all the grass and the dust and from underneath appears a face as resplendent as the sun. In the dream Tufail Sahib's father is informed that this was the Holy Prophet^{saw} and the person removing the grass etc. was the Promised Messiah^{as}. Next morning the detractors came to Tufail Sahib's father and said that Atham was still alive and that 'Mirza's' prophecy had not fulfilled. Tufail Sahib's father told them that Atham had certainly died for his co-religionists and relatives [as he had given up making his usual assertions]. His father told them that until all facts were disclosed they should entrust their doubts and misgiving to God. He also told them had they seen what he had seen the night before they would realize the high stature of the man they were disparaging.

Hadhrat Khalifatul Masih said that the Promised Messiah^{as} was defending Islam and the Holy Prophet^{saw} while the Muslims and their clergy were siding with the others. Today they are taking out rallies to commemorate the birth of the Holy Prophet^{saw} whereas true happiness is in spreading his message and in invoking blessings and salutations on him (*Durood*). Abdullah Atham's death was averted because he had in a way repented but he died after a few years.

The Promised Messiah^{as} wrote about the Holy Prophet^{saw}: 'I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad, (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet^{saw} has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honor of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it. (*Haqiqatul Wahi, Ruhani Khaza'in*, Vol. 22, pp. 118-119 – *Essence of Islam*, Vol. I, pp. 197 – 198)

Such was the lofty stature of the Holy Prophet^{saw} as described by the Promised Messiah^{as}. We should profusely engage in *Durood* and continue to progress in this. We should also try and follow his blessed model and keep improving. Today others are taking our rallies etc. but are not presenting his blessed teachings. The rally they are taking out in Rabwah would probably only be about hurling abuse at the Promised Messiah^{as} and the *Jama'at*. On the one hand is this treatment of our detractors and on the other hand is God's favor on the companions that He showed them the beings of the Promised Messiah^{as} and the Holy Prophet^{saw} as one and thus reassured them. Pure-natured people are being enabled by God to have such experiences even today and as a result of this they are coming in the fold of *Jama'at*. They are adopting true servitude of the Holy Prophet^{saw} by taking *Bai'at* of the Promised Messiah^{saw}. May the eyes of the detractors be opened and rather than be so-called Muslims, may they be real Muslims and listen to the voice of God.

THE PROMISED MESSIAH^{as}: REDEEMER OF OUR TIMES

Mansura Bashir Minhas, Miami

Reading the pearls of wisdom from the writings of the Promised Messiah^{as}, an average reader is left in awe. One is mesmerized upon comprehending his profound words, which encompass ever-lasting wisdom that transcends time. It has been more than a century since the demise of the Promised Messiah^{as} but his books are still relevant, pertinent and remedial for contemporary issues that confront mankind. As the Promised Messiah and Reformer of the Age, Hadhrat Mirza Ghulam Ahmad^{as} was Divinely Guided and his teachings addressed Muslims and non-Muslims and aimed at establishing peace in the world.

As is destined for every Prophet, the Promised Messiah^{as} incurred the wrath of the radicals, who did their utmost to defame him. Yet, these maligning efforts never succeeded and Allah Almighty helped the Promised Messiah^{as} and fulfilled all prophecies relating to him. To date, we witness the success of his *Jama'at* - the army of believers, which is tirelessly carrying forward his torch and spreading his message that is the renaissance of Islam.

As we contemplate the unrest and turmoil in the world, we are constantly reminded of the Promised Messiah's^{as} message, which contains the recipe for world peace. He depicts the world's scenario in these words:

"This world is a place of a thousand evils, tribulations and tri-

als: in all sincerity and steadfastness of heart catch hold of God..." (Kashti Nuh)

Describing where the Muslims went wrong, he said: *"It is a remarkable coincidence that Christians erred with respect to the rights of God, while Muslims erred with respect to the rights of human beings". (British Government and Jihad)*

He explained that the purpose of his advent (contrary to popular belief) was not to raise the sword or any other worldly weapon. Characterizing the traits of the Promised Messiah^{as}, he said: *"Prayer shall be his only instrument and firm determination his only weapon..... His age will be of peace, gentleness and human sympathy". (British Government and Jihad)*

On the contrary, his fiercest opponents in the Muslim world hold opposing views. The forces unleashing tyranny in the world - particularly within the Muslim world - are progeny of the ideological clan that opposed the Promised Messiah^{as}.

The Promised Messiah's^{as} advent in the Indian subcontinent was predestined. It had been prophesied by the Holy Prophet Muhammad^{saw} that the *Imam Mahdi* would descend on a Minaret to the East of Damascus and a *Hadith* validates his Persian descent. Despite the clear fulfillment of all prophecies relating to his advent, many Muslims fiercely oppose the Promised Messiah^{as}.

Pakistan has taken the lead in this regard and its opposition and persecution of the Promised Messiah's^{as} followers is unprecedented. In the process of out-casting Ahmadi Muslims, the country has itself become a poster child for terrorism. Since its inception, it has been held hostage by radical elements. After its founding father, Muhammad Ali Jinnah, all political leaders lacked the will and courage to defend it against the encroachment of extremism and have postured to their whims. Politicians in Pakistan initially surrendered to the Mullahs in order to appease them and fortify their own stronghold on power. However, their repeated shortsightedness has led to the ruin of the country, so much so that every citizen is now beginning to feel threatened by the characteristic bigotry of the *Mullahs*.

Pakistan's story needs to be highlighted in order to shed light on the ills of bigotry that stem from hatred sowed by the *Mullahs*, who not only dupe the masses, but also bring ruin to the society. In Pakistan's case, the damage is serious and ordinary citizens have become pawns in the hands of the *Mullahs*. Some rational minds do scream out at the injustices of the radicals but the tentacles of hatred have seeped far in the society. It is arduous for the common man to muster the courage to challenge the bigotry.

Even the moderates appear confused - they might be lamenting the

wrongdoings of the hardliners but when it comes to the interpretation of religion and what it encompasses, they are mostly at a loss. Many intellectuals shy away from topics of faith and distance themselves from discussions by claiming that they are ordinary people who have no authority to elaborate on matters of faith. This chasm in society allows bigotry to thrive, enables the *Mullahs* to fortify and gives them a free hand to deceive the masses with misconstrued interpretations of the Holy Qur'an. In a society where the *Mullahs* are unchecked and unchallenged, chaos is bound to prevail. Instead of words of God, hate continues to be churned out of the mosques.

Ahmadiyyat is the renaissance and revival of Islam. Allah sent the Promised Messiah^{as} at a time when Islam was confronted with a huge internal turmoil - hatemongers posing as defenders of the faith, unabashedly leashing out venom. The current situation is a literal proof of the prophecy that Islam would one day reach the highest star (*Surayya, Pleides*) and the Promised Messiah^{as} would bring it back to Earth.

A cursory glance at the current world scenario proves this. A century has passed since the Promised Messiah's^{as} demise. His message encompassing the revival of Islam has gained force and is spreading manifolds, all over the world. Citizens of the world are curious to learn more about Islam and in the absence of a cogent response from mainstream Muslims, they are increasingly becoming aware of the Ahmadiyya Muslim Community and turning to its resources and efforts to learn more about the message of Islam.

As the world turns its attention towards Islam, the Ahmadiyya Muslim Community is at the forefront. It is blessed and well equipped with the rationale of Islam, expounded by the Promised Messiah^{as} through his 80 + books. These invaluable writings, coupled with those of his successors (*Ahmadiyya Khulafa*) are a source of continuous guidance. They present the most rational and commonsensical solutions to contemporary issues.

Some in the Muslim world still await a bloodthirsty Messiah who would engage in wars and counter the wrath of the *Dajjal*. If we were to analyze this aspect of the Messiah's advent, we can see the clear contrast between the message of Hadrat Mirza Ghulam Ahmad^{as} and the much-awaited Messiah of the non-Ahmadi. The Promised Messiah^{as} repeatedly stressed that his advent was to lead mankind towards peace. He urged his followers to refrain from evil and be truly compassionate to mankind. He urged them to cleanse their hearts of malice and spite in order to reform their souls.

His opponents, on the other hand project a contrary viewpoint. They have not only wreaked havoc in the world, they are also unleashing their ideology of hate to attack the Promised Messiah's^{as} followers. They deem the propagation of the peaceful image of Islam antithetical to their comprehension of the faith. Their ideology inspires them to spread Islam through force.

This poses a conundrum for the Muslims worldwide. Even though these radicals are repeatedly dismissed as a fringe among the 1.7 billion Muslims, they continue to wield impact due to their barbarism. The absence of a powerful counter

narrative – one that challenges the hateful ideology of the extremists – is exacerbating the situation and these radicals continue to mushroom.

Opponents of Islam capitalize on the actions of extremists to further their hate for Islam. The Ahmadiyya Muslim Community is the only sect within Islam to come up with a cogent and effective rebuttal to the extremists' agenda by highlighting the peaceful message of Islam. Yet, most Muslims remain confounded and find it hard to embrace and acknowledge the Ahmadiyya Muslim Community, as they have been brainwashed to believe that it does not represent Islam.

Whenever radical elements create havoc and bloodshed in the name of Islam, the Western world complains about the deafening silence and apologetic stance of the majority of Muslims. The efforts of some Muslim groups are undermined and tarnished, even though they try their utmost to counter the hate. Mostly these efforts are dismissed due to a lack of coherence and because of an inability to articulate an unambiguous stance on some issues, such as loyalty to the nation, *Sharia* Law etc. Ahmadi Muslims, on the other hand, easily embrace their faith and nation - unapologetically and with pride. They have been taught by the Promised Messiah^{as} to remain obedient and subservient to the country of their residence.

The ideological ancestors of the *Taliban* and *al-Qaeda* have had issues with the Western powers going back more than a century ago. During the British rule, their ilk preached mutiny to the British government by painting it as the enemy. Back then, the Promised Messiah^{as}

urged the Muslims to remain loyal to the British government and refrain from the violent *Jihad*. He advised them to be thankful to the British government for it had granted them the freedoms that they had never enjoyed under other rulers.

We can easily extrapolate this message to apply to the very similar set of issues in modern times. Taliban and other extremist groups are luring the youth by making them believe that their own governments are their enemies. They teach them to revolt and create disorder. Muslims residing in the West are encouraged by the extremists to offer their allegiances to ideological brethren in other Muslim countries, who are perceived to be suffering atrocities at the hands of the Western powers.

Many Ahmadi Muslims residing in the West have migrated from countries with suppressive regimes. They have abundant opportunities to be thankful to their new countries of residence, just like the Muslims of United India in the 19th century. The Western countries and particularly the United States allow freedom of religion and liberty to Muslim Americans. Is it extremely commendable, given the fact that almost a decade ago, a group of Muslims waged a war on the US on its own soil.

Many Ahmadi Muslims who have migrated, including myself, can testify that we are freer in the US compared to our native homelands. There is virtually no persecution, no discrimination and for females no harassment that we would have encountered on a daily basis back home. This is not a small feat, given the fact that our identity—Pakistani Muslim—lends us as easy targets for racial profiling.

American Muslims have a lot to be thankful for. Anyone who tuned into the analysis post the Boston Marathon bombings can appreciate that Americans have come a long way and have educated themselves about Islam since 9/11. The resentment and lack of awareness about Islam - that was predominant post 9/11 - has lessened considerably.

As we delve into the life of the Promised Messiah^{as}, we can easily draw a parallel between his advent in the Indian subcontinent and that of the Holy Prophet Muhammad^{saw} in the Arabian Peninsula. As Arabia was embroiled in darkness in the 7th century, we witness similar conditions in the region of Promised Messiah^{as}'s advent. The bulk of the Taliban and *al-Qaeda* activity is master-planned in this region that has become a hub of terrorism.

The region where the Taliban reside are reminiscent of the Stone Ages and its customs and traditions are barbaric and shameful, particularly in how they treat their women, children and minorities. Flogging women in public for not following Islamic injunctions? Forcibly converting 3,500 Kalash people to Islam from paganism? Shooting a teenager girl in the head point-blank because she insisted on her basic right to attend school? Shooting members of the Armed and Security Forces and giving refuge to the world's most notorious terrorist? These horrendous acts are carried out with sheer impunity in the name of Islam. What a disservice to Islam, which intrinsically is the most liberating for women and the weak and champions basic human rights for all.

This region appears to have lost its soul. Despite embracing Islam

centuries ago, it has surrendered to the extremists. The low point came a few days ago. The government of Pakistan (at the forefront of persecution of Ahmadi Muslims) is now held hostage by these very extremists. It is forced to sit on the negotiating table with the same terrorists who have killed more than 50 thousand Pakistanis. This is the fate of a country that weakened itself by relinquishing itself to its worst enemy. It rebuked the Reformer of the Age and now is fighting for its own survival.

Islam is under attack from the outside and is being criticized by its enemies who are in a haste to paint the Taliban as its true representatives. In these testing times, the Ahmadiyya Muslim Community is busy defending Islam and educating the world. Last week, it organized a Conference of World Religions in London. It offered a platform to major world faiths to come together and share ideas for building peace in the world. This Conference was unique and well received. It allowed the world to see how different faiths can unite for the common good.

As the rest of the Muslim world is confronting the internal chaos, Ahmadiyya Muslim Community is marching forward gallantly and taking a lead in spreading Islam's message. Following the guidelines of the Promised Messiah^{as} of the age and under the esteemed guidance of his *Khalifa*, it is well equipped to work towards peace in the world. Its members have been bestowed with the logical, rational interpretations of Islamic principles – they embrace their faith with pride and simultaneously serve their communities. Allegiance to the Promised Messiah^{as} has endowed them with wisdom and

courage to function effectively in their personal and spiritual spheres of life.

Allah sent the Promised Messiah^{as} as a Reformer of the Age. His teachings and wisdom hold the key to improve the conditions of individuals and also reform the society by ridding it of evils that hamper its progress. May Allah enable Muslims and non-Muslims to pay heed to his profound message and adopt it. May Allah continue to guide those who have already accepted him and enable them to stay steadfast as they carry forward his mission. *Ameen.*

Hadhrat Thaubaan^{ra} bin Buhdud, a slave freed by the Messenger^{saw} of Allah, relates that the Messenger^{saw} of Allah said: "The best money which a person spends is that which he spends on his family, and that which is used to feed the animals (being reared) in the way of Allah, and the money which he spends on his companions who are busy in the cause of Allah."

(Muslim kitabuzzakat bab fadlul nafaqah 'alal 'iyal walmamluk)

Hadhrat Suraqah bin Malik^{ra} relates that the Holy Prophet^{saw} said: "Should I not tell you about the best charity? It is (to take care of the needs of) your daughter who has been returned back to you (a divorced or widowed daughter) who has no one else besides you as an earner."

(Ibni Majah abwabul adab bab birrulwalid wal ihsan ilal binat)

MANNERS IN CONVERSATION

Hadhrat Abu Jurai Jabir bin Salim^{ra} relates: "I saw a man to whom people came for guidance and consultation and whose directives were obeyed by everyone. I asked: 'Who is he?' They replied: 'He is the Messenger^{saw} of Allah.' I said twice: 'On you be peace, O Messenger^{saw} of Allah.' He said: 'Do not say; on you be peace. On you be peace is the greeting of the dead. You should say: 'Peace be on you.' I asked: 'Are you the Messenger^{saw} of Allah?' He answered: 'I am the Messenger^{saw} of Allah, Who, when you are afflicted and call on Him, will remove your afflictions; Who, when you are afflicted with famine and call on Him, will cause food to grow for you; and Who, if you are in a barren or desert land and your mount is lost and you call on Him, will restore it to you.' I said to him: 'Give me some advice.' He^{saw} said: 'Do not revile anyone.' Since then I have never reviled anyone, neither a freeman, nor a slave, nor a camel, nor a goat. He^{saw} continued: 'Do not disdain the doing of the least good; and talk to your brother with a cheerful face. That is part of goodness. Hold up your loincloth half way up to the shank; if you cannot do it, have it up to the ankles. Beware of hanging down the lower garment as it is prideful and contemptuous, and Allah dislikes pride. If someone shames you by pointing out a fault that he finds in you, then do not shame him by pointing out the fault which you find in him, for he will bear the evil consequences for that.' "

(Abu Dawud kitabullibas bab ma ja' fi isbalal izar)

Hadhrat 'Uqbah bin 'Amir^{ra} relates that I asked, "O Messenger^{saw} of Allah! "What is the best way to gain salvation?" He^{saw} replied: "Control over your tongue, your home should suffice you and weep over your sins (pray to Allah through humble entreaties)."

(Tirmidhi abwabuzzuhd bab ma ja' fi hifzullisan)

Hadhrat Thaubaan^{ra} relates that the Messenger^{saw} of Allah said: "Fortunate is the person who has control over his tongue, and his home suffices him and he weeps (remorsefully) over his mistakes."

(At-Tarhib wat-Tarhib - At-Tarhib fil 'azla, p 220 ba hawalah (with reference to) Tabarani fil ausat)

Hadhrat Safwan bin Salim^{ra} relates that the Messenger^{saw} of Allah said: "Should I not inform you about a worship that is simple and easy on the body. It is: Keeping quiet, and having good manners."

(At-Tarhib wat-Tarhib-At-Tarhib fil khulqal hasan wa fadlah, p 183/2 ba hawalah (with reference to) ibn abi al-dunya fi kitab al-simt)

'THE MUJADDID OF THE LAST MILLENNIUM'

[The Friday Sermon of Hadhrat Khalifatul Masih V^{aba} delivered on June 10, 2011. A few additional references and translators notes are added in parenthesis and italics.]

Maulana Azhar Haneef, Na'ib Ameer and Missionary Central East

After reciting *tashahhud* (declaration of faith), *ta'awuz* (seeking refuge from Satan), and *Surah al-Fatihah* and making a remark about the previous week's sermon, Hazoor^{aba} said:

A while ago a child in *Waqfe Nau* class asked if *Mujaddids* will come in the future. It occurred to me that this kind of question arises when it is discussed in homes because children do not conceive of a question like this, or it comes up when some individuals, who wish to create restlessness in the minds of the children and youth of the *Jama'at*, pose questions about the *Hadith* of the Holy Prophet^{saw} that a *Mujaddid* is to appear at the turn of each century.

(Note: the term Mujaddid comes from the Arabic verb 'jadda', to renew, reform, revive, restore or rejuvenate. The word, 'tajdeed' comes from the same root and means renovation, reformation, restoration, or rejuvenation. Thus, 'tajdeed-ud-deen' is the revival of faith or the reformation/rejuvenation of religion and a Mujaddid is one who performs this task.)

Questions relating to this subject have arisen in the *Jama'at* at different times, not by sincere members, but by those who seek to obstruct the *Jama'at*. Hadhrat Khalifatul Masih II^{ra} addressed this matter on various occasions. During the tenure of Hadhrat Khalifatul Masih

IIIth this issue was raised with intense pressure, and he countered it through his comprehensive replies during sermons and other events. *(For instance, his concluding speech during the Khuddamul Ahmadiyya (i.e., the hypocrites and malcontents). Although the malicious activity at present is nothing compared to the attempt to create trouble and difficulties during the era of the third Khilafat, yet since these questions still continue to come up once in a while, I will explain this a bit further.*

In any event, this is an issue that gets brought up, or comes to mind or keeps resurfacing, and a group of hypocritical people remains intent on creating doubt and confusion in some form or fashion regarding the difference between *Mujaddidiyyat* (the agency of a *Mujaddid*) and *Khilafat*. Generally, the discussion is initiated very subtly on a pretext to gain knowledge and understanding, but later it is discovered that the motive and objective was something else. During the time of the third *Khilafat* in particular, it was confirmed that malicious activity was behind the scenes. Nevertheless, Allah the Exalted had given assurance to the Promised Messiah^{as} that He would show the Hand of Divine power in support of the *Khalifas* who would continue to succeed him. *(ref: Al-Wasiyyat, 'The Will', by the Promised Messiah, pp. 5 - 8)*

Thus by His sheer grace, Allah

Almighty has always eliminated these forces of malice whenever they surfaced especially since the majority of the *Jama'at* members never associated or cooperated with them. Although the malicious activity at present is nothing compared to the attempt to create trouble and difficulties during the era of the third *Khilafat*, yet since these questions still continue to come up once in a while, I will explain this a bit further.

There's no doubt that the Holy Prophet^{saw} stated in the *Hadith* that *Mujaddids* will appear in every century for the revival of faith. However based on the wording of the narration, this could refer to one person or a group of people as well. The Promised Messiah^{as} himself advanced this as an argument to substantiate his claim.

At this time, I will present to you some quotes of the Promised Messiah^{as}. Since he spoke and wrote so much more on this subject than it's possible to convey, I will share just a few references, as I said. If these are taken under full and careful consideration, then the matter concerning the future appearance of a *Mujaddid* will be clear and apparent.

On one occasion, the Promised Messiah^{as} said:

"If we look at the world religions, we find that each one of them,

with the exception of Islam, contains one defect or the other. This is not because they were actually false from the beginning, but because, after the advent of Islam, God stopped supporting them and they became like a garden which has no gardener and no arrangement for its irrigation and management. However, God did not treat Islam in this way because He wished this garden to remain green forever. That is why He irrigated it afresh in each century and protected it lest it should dry up.

Whenever a Servant of God appeared at the turn of each century as a Reformer, the ignorant people vehemently opposed him and strongly detested any attempt to correct the errors which had become a part of their habit and custom. Still, God Almighty did not abandon His practice. During the final battle between guidance and misguidance in these latter days, and finding the Muslims in a state of ignorance at the turn of the fourteenth century [*Hijrah*] and the beginning of the final millennium, God once again remembered His Word and revived the Muslim faith.

Other religions were never so revived after the advent of our Holy Prophet^{saw}. Therefore, they all perished and were deprived of spirituality, as a result of which they were infested with a host of malpractices; just as a piece of cloth which remains unwashed keeps gathering dust. People who were deprived of spirituality and were not free from the filth of the desire of their baser selves interfered with those religions in accordance with their selfish motives, and distorted them out of all recognition.”

[*Lecture Sialkot* by the Prom-

ised Messiah, pp. 1- 2; *Ruhani Khaza'in*, Vol. 20, pp. 203 - 204]

In short, the Promised Messiah^{as} is clearly saying that in order to protect the spiritual light which the Holy Prophet had brought, Allah the Exalted raised at different periods of time, various saints and reformers (*Mujaddids*) who continued to spread the true light of faith within their respective geographic areas. This is because Allah wanted to maintain this religion, whereas all of the other religions weren't granted this Divine security and protection, and as a result such contamination entered them that eventually they became corrupt.

The Promised Messiah^{as} said:

“The condition prevailing throughout the ages was crying for the need of reformation everywhere. Owing to this, God has sent at this time that *Mujaddid* who has been given the title, the Promised Messiah, and who was long awaited, and concerning whose advent every Divine messenger had prophesied, and all of the spiritual elect of previous generations had desired to be alive as his contemporary.”

[*Mal'fuzat*, Vol. 5, p. 82, Fourth Edition, 2003]

The *Mujaddid* who he is discussing here is that *Mujaddid* who is the Promised Messiah, who was being awaited. Not a single *Mujaddid's* appearance was being awaited in the light of some prophecy other than the Promised Messiah^{as}. The past Divine messengers had foretold his appearance because his age is the Latter Days in which true faith is to be publicized, and the name of Allah and the message of Islam are to spread throughout the world.

The Promised Messiah^{as} said:

“When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of people and the time was the end of the thirteenth and the beginning of the fourteenth century, then I – in obedience to this command – sent forth the call through written announcements and speeches, that **I am that person**, who was to come from God at the turn of the century for revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth.”

[*Tadhkiratush Shahadatain*, 'The Two Martyrs', *Essence of Islam*, Vol. IV, pp. 31 – 32; *Ruhani Khaza'in*, Vol. 20, p. 3]

This task is the task of a *Mujaddid*, i.e., to preach and propagate the truth, to reform moral conduct, as the Promised Messiah^{as} stated, and to re-establish faith which has disappeared. In one Hadith, the Holy Prophet^{saw} clearly foretold the disappearance of faith, saying, “Even if faith ascended to the Pleiades, then a man from his people would restore faith back to earth.” (*At that moment the Holy Prophet^{saw} had placed his hand on the shoulder of his companion, Hadhrat Salman^{ra}, a Persian. Thus, “his people”, meant the Persians*)

[*Sahih Bukhari*, Book 60. Prophetic commentary on the Holy Qur'an, Hadith 420]

The Promised Messiah^{as} further said:

“The purpose (for which God

appointed me) was that I should... pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the last *Mahdi* whose advent had been Divinely decreed to take place at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose advent had been foretold by the Holy Prophet^{saw} thirteen hundred years in advance, was none other than myself.”

[*Tadhkiratush Shahadatain*, ‘The Two Martyrs’, *Essence of Islam*, Vol. IV, pp. 31 – 32; *Ruhani Khaza’in*, Vol. 20, p. 3 - 4]

Therefore, he was commissioned not only as a *Mujaddid* but also as the *Mahdi* and Messiah, and because of that he additionally had the status of a prophet. He said:

“Who can dispute that the era of the *Mahdi* is the era for ‘*tajdeed*’, the revival of faith, and that the eclipse of the sun and moon is a Divine sign to indicate its onset. That sign, which was to be accepted, has now appeared so accept it.”

[*Hujjatullah*, ‘God’s Final Argument’, *Ruhani Khaza’in*, Vol.12, p. 160]

Regarding the eclipse of the sun and moon (on specified dates in the same month of Ramadhan – see fol-

lowing ref.), the Holy Prophet^{saw} said that they “have never occurred before since the creation of the heavens and the earth” as proof of anyone’s claim.

[*Sunan Dar Qutni*, Part Two, p. 51, Book of the two *Eid* Prayers, Chapter on Prayer during a solar or lunar eclipse]

This is a sign exclusively for our *Mahdi* who has a very exalted station and status. He was not merely a *Mujaddid* but had a much higher rank. One must always remember that the Promised Messiah^{as} isn’t just the *Mujaddid* of the fourteenth century of Islam but is the Messiah and *Mahdi* as well. Although he was sent with the mission to revive faith and impart spiritual guidance (similar in that respect to other *Mujaddids*), he occupied an extremely elevated rank, vastly superior than the rank of *Mujaddidiyyat*. Despite his saying, ‘I am the *Mujaddid* of the fourteenth century’, yet owing to his special commission as I explained, he also was a prophet of God.

Hence the Promised Messiah^{as} said:

“The Hadith of the Holy Prophet^{saw} that Allah, the Exalted shall raise in this *Ummah* a *Mujaddid* at the beginning of each century to revive its faith, is generally recognized to be true and authentic. But, the Holy Prophet^{saw} has given so many glad-tidings as to the advent of the great *Mahdi*^{as} at the beginning of the fourteenth century that it is impossible for a seeker to deny them.”

[*Nishan Asmani*, ‘The Heavenly Sign’, p.34; *Ruhani Khaza’in*, Vol. 4, p. 378]

Moreover he said:

“God has sent this prophet, who is a perfect *Mujaddid*, so that He may demonstrate and prove in this age that all religions and all teachings are naught as compared to Islam.”

[*Tiryaqul-Qulub*, ‘The Panacea of the Souls’, *Ruhani Khaza’in*, Vol. 15, p. 266]

By one measure, therefore, the Promised Messiah^{as} is a great *Mujaddid* of very high and unsurpassed stature, and by another he is a perfect *Mujaddid*, the consummate personification of a *Mujaddid*.

Elsewhere, the Promised Messiah^{as} wrote that whereas the *Khilafat* or *Mujaddidiyyat* of Prophet Moses^{as} terminated with the advent of Prophet Jesus^{as}, but in order to keep the teachings of Islam fresh and vibrant, the Holy Prophet^{saw} gave tidings of the appearance of *Mujaddids* in every century so that they may remove the harmful innovations and un-Islamic practices that may have crept into the faith over the course of a century, and may reform the religion wherever necessary. Whenever weaknesses cropped up, they were driven out, and Islamic history bears testimony that *Mujaddids* kept arising to promote the true teachings of Islam and to maintain its real moral and spiritual order. Thus, in light of his own claim, the Promised Messiah^{as} posed the question, ‘if *Mujaddids* kept coming in the past then why not now during this century (the fourteenth)?’ A *Mujaddid* should also appear in this century.

He further said that other than himself, no one else claims to be the *Mujaddid* of the age, and also to be the Promised Messiah, who is fulfilling the prophecies of the Holy

Prophet^{sa}, and since the Messiah has the rank of prophethood, to be a 'perfect' *Mujaddid*. The Promised Messiah^{as} was a great *Mujaddid* because simultaneously he was the *Mujaddid* of the fourteenth century and the Promised Messiah and *Mahdi* about whom the past prophets had given tidings. This is the point that the Promised Messiah^{as} was making to prove his truthfulness to his opponents who had declared his claims false. Therefore, if we keep in view the unique rank and status of the Promised Messiah^{as} and the Hadith of the Holy Prophet^{saw} concerning the establishment of *Khilafat*, the issue about the coming of *Mujaddids* in the future gets resolved.

In that regard, there is another elucidating statement of the Promised Messiah^{as}. In 'Lecture Sialkot', he said:

"This *Imam*, whom God has designated as the Promised Messiah, is the *Mujaddid* [Reformer] of this century as well as of the Last Millennium.'

[Lecture Sialkot, p. 8-9; *Ruhani Khaza'in*, Vol. 20, p. 208]

The words, "last millennium", signify the final one thousand years. Expounding on this, the Promised Messiah^{as} said that the dispensation of our Adam is seven thousand years and currently we are passing through the final one thousand years.

(Note: In the full reference, he says, "The scriptures of all the Prophets as well as the Holy Quran show that, from Adam to the end, God has ordained the age of the world to be seven thousand years, with one thousand year periods both for light and for darkness. In other words, there is a period for right-

eousness to prevail and a period in which we live is that of light and which evil and misguidance reign supreme. According to the Divine scriptures, both these epochs are divided into periods of one thousand years each. The first of these periods was dominated by guidance during which there was no sign of idol-worship. This was followed by another period, also lasting a thousand years, in which all kinds of idol-worship took root and *Shirk* (polytheism) became rampant and spread in every land. In the third millennium, the foundation of *Tauhid* (Divine Unity and Oneness) was laid afresh and it spread in the world as far as God willed. Then, during the fourth millennium, darkness reappeared; the Israelites went astray and Christianity died right at its birth, as if its birth and death had taken place at the same time.

Then came the fifth millennium, which was the age of guidance. The advent of our Holy Prophet^{saw} took place in this millennium. Through him God re-established *Tauhid* in the world. The mere fact that he appeared in the millennium which had been destined for guidance since eternity is enough to prove that he was from God. This is not only my view, but all the Divine scriptures testify to it. This fact also proves the authenticity of my own claim of being the Promised Messiah, because, according to this division of periods, the sixth millennium is the time of darkness and evil. This thousand year period starts three hundred years after the *Hijrah* (Migration from Mecca) and ends at the turn of the fourteenth century. The Holy Prophet^{saw} had designated those belonging to the sixth millennium as *Fajj-e-A'waj* (the misguided horde). The seventh millennium in

[Lecture Sialkot, pp. 7-9; *Ruhani Khaza'in*, Vol. 20, pp. 208]

In short, we are passing through the final millennium and the Holy Prophet^{saw} called the preceding millennium an age of darkness, after which the Messiah and *Mahdi* would appear and the renaissance of Islam would take place. Numerous *Mujaddids* kept being raised during that one thousand year period of darkness, and *Mujaddids* kept being commissioned in different nations, countries and places. But in terms of their role, they were like small lamps which illumine the immediate surroundings. Their role was confined and limited to their respective times and centuries. Moreover, during some periods, a lot of them were contemporaries. However, this great *Mujaddid* alone has the distinct honor of being declared the *Mujaddid* of the entire Last Millennium. He is honored as a *Mujaddid* not only for a century, but for the last millennium as well.

In one passage, the Promised Messiah^{as} said:

"Since it is the last millennium, it was inevitable that the Imam of the latter days should be born at the turn of this millennium. After him, there is no Imam and no Messiah except the one who comes in his image, for in this millennium the world comes to an end as all the Prophets have testified."

[Lecture Sialkot, pp. 8-9; *Ruhani Khaza'in*, Vol. 20, pp. 208]

The ("one who comes in his image") will be his loyal subordinate and sincere devotee. Of course,

without any question or doubt, *Mujaddids* can come in any century based on the statement of the Holy Prophet^{sa}, and they continue to come and can also come in the future, but only as a shadow or image of the Promised Messiah^{as}. This is according to the following *Hadith* of the Holy Prophet^{saw}:

Hadhrat Huzaifa^{ra} narrated that Allah's Messenger^{sa} said: 'Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with *Khilafat* on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge *Khilafat* on precept of Prophethood.' The Holy Prophet^{saw} then remained silent.

[*Musnad Ahmad bin Hanbal*, Vol. 6, p. 285, *Hadith* 18596]

In essence, once "*Khilafat* on the precept of prophethood" is re-established, it carries out the task of '*tajdeedud-deen*', reviving faith, for the Promised Messiah^{as} said, "I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]."

[*Al-Wasiyyat*, 'The Will', p. 8; *Ruhani Khaza'in*, Vol. 20, p. 306]

To illustrate the meaning of "the manifestation of the second Power [of God]", the Promised Mes-

siah^{as} cited the events in the life of Hadhrat Abu Bakr^{ra} and said:

"This is what happened at the time of Hadrat Abu Bakr Siddiq^{ra}, when the demise of the Holy Prophet^{sa} was considered untimely and many an ignorant Bedouin turned apostate. The Companions^{ra} of the Holy Prophet^{saw}, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq^{ra} and showed for the second time the manifestation of His Power and saved Islam."

[*Al-Wasiyyat*, 'The Will', p. 6; *Ruhani Khaza'in*, Vol. 20, p. 306]

Thus, according to *Hadith*, "*Khilafat* on the precept of prophethood" will be re-established by the Promised Messiah^{as}, who is the *Mujaddid* of the last millennium. From then onward, *Khilafat* itself is to undertake and advance the task of '*tajdeedud-deen*', the revival of faith, which is the task of the *Mujaddid*. There's no doubting the fact that moral and religious training, spiritual reformation and Islamic propagation are taking place under the auspices of *Khilafat*, and we are observing this reality for the past one hundred and three years. Nevertheless, it's quite possible that in the coming centuries, someone may claim to be a *Mujaddid* in line with the *Hadith* on the subject and the expositions of the Promised Messiah^{as}. However this will be contingent upon the person being a devout follower of the Promised Messiah^{as} and a fulfillment of the "second manifestation of God's Power" as the Promised Messiah^{as} explained.

If Allah Almighty so wills, at the turn of a century He can grant the status of *Mujaddid* to the *Khalifa* of that time and have him announce

it. On the other hand, it is evident that since *Mujaddids* kept arising in the *Ummah* without people considering or calling them *Mujaddids* until after their deaths, obviously an announcement of being a *Mujaddid* is not essential. However if Allah so wills then he can have the *Khalifa* announce that he is the *Mujaddid*. It's also clear that every *Khalifa* during his tenure is a *Mujaddid* since he is advancing the mission and work of the Promised Messiah^{as}, i.e., the mission and work of a prophet of God. It's irrelevant whether or not he announces his status as a *Mujaddid* because being or declaring to be a *Mujaddid* does not alter the station of *Khilafat* for it is the primary and foremost station and as I said, every *Khalifa* is a *Mujaddid*.

The function of a *Mujaddid* according to the Promised Messiah^{as} is to eliminate harmful innovations, to perpetuate the true teachings of Islam, to promote moral and spiritual reform and to devise and execute plans for the propagation of Islam. This function and work is being carried out under the supervision of the Ahmadiyya *Khilafat*. In fact, through the organizational structure and administrative system under the Ahmadiyya *Khilafat*, many Ahmadis in addition to our full-time missionaries are carrying out these tasks in their local areas as if they were small lanterns or lamps disseminating light everywhere.

The Promised Messiah^{as} said:

"For the rejuvenation of faith, hundreds of prophets and reformers (*Mujaddids*) were raised among the Israelites during the same periods of time. These Prophets were called *Khalifas* and *Mujaddids* as well."

[*Tuhfa-e-Golarhviyyah*, 'A Gift for

Golarvi', *Ruhani Khaza'n*, Vol. 17, p. 123]

Why couldn't there be thousands in Islam? These words are mine but the underlying meaning is more or less the same.

(Note: *The Talmud, which somewhat like Hadith is the written record of oral teachings and traditions in Judaism, affirms the statement that "hundreds of prophets and Mujaddids" appeared among the Israelites. In one section, someone asks, "Were there no more prophets than these [forty-eight]?" The rabbi replies, "There were actually very many, as it has been taught, 'Many prophets arose for Israel, double the number of [the Israelites] who came out of Egypt', only the prophecy which contained a lesson for future generations was written down, and that which did not contain such a lesson was not written."* [Megillah 14a]

Apparently, the Torah [or Old Testament] only records the life stories and 'lessons' of 48 major Jewish prophets – and 7 women who received revelations – and makes no mention of these other prophets, who purportedly were hundreds of thousands, if calculated by the formula, "double" the size of the Exodus population. Though this appears to be an overly exaggerated figure, perhaps in a broader definition of the term 'prophet', it includes anyone who received revelation, enjoyed nearness to God and served the faith, such as those whom the Holy Quran calls "godly people" and "learned in the law" – ref. 5:45. These people were the Mujaddids, saints, mystics and scholars in Judaism, but may have been classified as prophets by some Jews. Whatever the case, there

definitely was a considerably larger number of Jewish prophets than most people realize, and hundreds at a time were raised for 'tajdeed-ud-deen'.)

Another question that comes up concerns the notion that there was a *Mujaddid* in every century, and that there were twelve *Mujaddids*, one for each of the twelve centuries before the Promised Messiah^{as}, and that the Promised Messiah^{as} was the thirteen *Mujaddid* for the fourteenth century of Islam. On the contrary, the history of Islam proves that *Mujaddids* were raised in every region and locality. This is not a matter concerning only twelve *Mujaddids*, rather there were a large number of *Mujaddids*, many being contemporaries. Wherever the faith needed reformation, Allah kept commissioning individuals for the task. Nevertheless, the question here is, 'Why do we list twelve *Mujaddids* in the literature of *Jama'at Ahmadiyya* and why did the Promised Messiah^{as} also write this?' The majority of Arabs reject the idea that there were twelve *Mujaddids*, especially as noted in the historic list of *Mujaddids* that we Muslims from the Indian sub-continent compile. Most Muslims don't accept this at all. Hadhrat Khalifatul Masih II^a gave an excellent answer concerning this, explaining that Muslims from India think that the twelve *Mujaddids* whose names they put forward were for the entire world, however this is incorrect. He said:

"People have a misunderstanding about the concept of *Mujaddids* that one single *Mujaddid* is sent for all of mankind, although this is absolutely wrong. In reality, Allah Almighty kept raising *Mujaddids* in every country and region. But owing

to nationalism or native preference, people considered the *Mujaddid* of their own nation or group to be a *Mujaddid* for the whole world. However, since Islam is a religion for the entire mankind it was necessary to have different *Mujaddids* appear in every area and nation. Undoubtedly, Hadhrat Syed Ahmad Barelvi Sahib was a *Mujaddid* but not for the whole world. He was only a *Mujaddid* for India. If it is said that he was indeed a *Mujaddid* for the whole world then the question is what guidance did he impart to the Arabs or what guidance did he impart to the Egyptians or what guidance did he impart to the Iranians or what guidance did he impart to the Afghanis? He undertook no task for the guidance of these nations. On the other hand, if the history of these nations is examined then one discovers individuals who were recipients of Divine revelation and communication, and who performed the duty of morally and spiritually guiding their nation. They too were *Mujaddids* in their respective places." Hazoor^{at} stops reading the quote and interjects, 'those individuals, who whether they announced a claim or not or whether someone mentioned anything about them or not, and who fulfilled the duty of providing moral and spiritual guidance and the task of religious reformation, were *Mujaddids* in their respective areas.' Hazoor^{at} resumes, "And they (i.e., the ones from India) also were *Mujaddids* in their own localities. The only real difference is that a *Mujaddid* is greater or lesser in his rank, role and renown."

[*Tafsir Kabir*, 'The Larger Commentary of the Holy Qur'an', Vol. 7, p. 199]

(Note: Stating that the *Mujaddids* had a greater or lesser rank

does not disrespect their status or *Khilafat and Mujaddidiyyat* – An disregard their contributions. In *Exposition*, p. 22 & 24, Islam Int. fact, this is a general principle that Publications, 2008)

applies to every category and class of people, even the prophets. Concerning mankind, Allah says, "We exalt some of them above others in degrees of rank" [43:33] and about Divine Messengers, He states, "These Messengers have We exalted, some of them above others: among them there are those to whom Allah spoke; and some of them He exalted by degrees of rank" [2:254]. The Jews, as mentioned before, only recorded the names and deeds of their highest ranked prophets. The Muslims have done the same in the case of Mujaddids. Therefore, we require a broader definition and better understanding of *Mujaddidiyyat* in order to include all who were and are involved in the task of 'tajdeed-ud-deen', even someone of the lowest rank. To achieve this goal, Hadhrat Khalifatul Masih III^{rh} shared the view of one past Muslim scholar, and said: "Shaikh Muhammad Tahir Gujrati (1509-1578), who was a great divine of the sixteenth century, has given a note on this Hadith (about revival of faith), that instead of being in unison regarding its expression the divines have differed... in recognizing as to who was Mujaddid of which century and who was not; and each sect of them has applied it to its own Imam. Nevertheless, it is more appropriate to apply it to a general expression." Hadhrat Khalifatul Masih III^{rh} then concludes, "Therefore, the best and proper way is to admit that in this Hadith, at the head of each century there is indication of the existence of Mujaddid. Concerning this, many a Jama'at of such divines who would revive the religion for the people and would protect it for the entire world."

"The Mujaddids of India have importance because they belonged to the nation in which the Promised Messiah was destined to appear. In this way, they served as forerunners and heralds of the Promised Messiah^{as}". Hazoor^{aba} pauses the reading and says, 'They preceded him and informed the people that the Promised Messiah was coming. The Mujaddid of the fourteenth century was coming.'

(Note: For instance, Shah Waliullah of Dehli, a Mujaddid of the 12th century, said: "Allah Almighty has guided me to the fact that the last days are fast approaching and the advent of the Mahdi is about to take place." This is found in his book, *Tafheemat-e-ilahia*, and his words resemble those of John the Baptist, who heralded the advent of the first Messiah, Jesus^{as}. He proclaimed, "Repent, for the kingdom of heaven has come near... after me comes one who is more powerful than I." Matt. 3: 2-11)

Hazoor continues the quote, "Otherwise, we don't mean to imply that these are the only Mujaddids and the rest of the world was left completely devoid of Mujaddids. Every person who endeavors to rejuvenate faith upon receiving Divine revelation is a spiritual Mujaddid. Every person who makes any effort for the reformation of Islam and Muslims is a Mujaddid, though not considered on par with a spiritual Mujaddid. Concerning this, many times I gave the example that the Promised Messiah^{as} said, "Aurangzeb" (the Mughal emperor) "was a Mujaddid also though he did not

claim to receive Divine revelation."

[*Tafsir Kabir*, 'The Larger Commentary of the Holy Qur'an', Vol. 7, p. 199]

Thus, the fact of the matter is that there were a great number of *Mujaddids*, possibly thousands of them, whereas there will be only one *Khalifa* at any given time. Obviously, the status of a person who is one during a span of time is greater than that of a person who is one of many during a span of time.

The Holy Prophet Muhammad^{saw} gave *Khilafat* the status of being "on the precept of prophethood." He didn't give *Mujaddidiyyat* any particular importance. The *Hadith* which mentions the raising of *Mujaddids* is as follows:

Hadhrat Abu Hurairah^{ra} narrated that the Holy Prophet^{saw} said, "Allah shall appoint for this community one who will rejuvenate their faith for them at the head of every century." *Sunan Abu Dawud, Kitab al-Malaham, Hadith 4291*)

They've used the singular form in the translation ("one who will rejuvenate") but it also can be translated to indicate a large group because Arab grammarians say that the word, "who", can be used to express the plural form as well ("some who will rejuvenate"); thus implying, whoever will revive the faith, i.e., will reform the degenerate state of the *Ummah* and will promote love and devotion for the religion of Islam and will enjoin offering sacrifices for its sake.

There's talk about the appearance of a *Mujaddid* at the turn of every century or a *Mujaddid* within every century or of *Mujaddids*. If

one reads the Hadith about “*Khilafat* on the precept of prophethood” along with this, it first mentions prophethood then “*Khilafat* on the precept of prophethood”. Then once this Divine favor comes to an end, a monarchy begins which is characterized by tyranny. As long as “*Khilafat* on the precept of prophethood remained in force and afterwards as long as the first generation of Muslims, the ‘*Sahaba*’ or Companions^{ra}, and even the next two generational groups, the ‘*Taba’een*’ (viz., the faithful who met one of the *Sahaba*^{ra} but not the Holy Prophet^{saw} himself) and the ‘*Taba’ Taba’een*’ (viz., those who only met one of the *Taba’een*), remained alive, a full century passed and relatively little decline in the religion occurred. There’s no mention of a *Mujaddid* for that entire duration of time.

The Holy Prophet^{sa} said that a *Mujaddid* will be raised after the first century concludes because *Mujaddids* weren’t needed during that first century. The Holy Prophet^{sa} made a prophecy about the coming of *Mujaddids* after one hundred years. From one perspective, it was as if he were foretelling the end of *Khilafat* and from another as if he were forewarning that an increasing number of malpractices and harmful innovations will enter Islam and that various sects will come into existence. These harmful innovations were of such type and nature that *Mujaddids* had to be raised for removing them, so therefore at that juncture the cycle began of *Mujaddids* coming for the sake of this reformation. As I said, both the Promised Messiah^{as} wrote and the history of Islam proves that during the same periods and times, large

numbers of *Mujaddids* were raised.

However, in this same Hadith, when the Holy Prophet^{saw} foretold the advent of the Promised Messiah^{as} and the Great *Mujaddid* and the *Mujaddid* of the Last Millennium, he conveyed glad tidings of the re-establishment of “*Khilafat* on the precept of prophethood.” He then remained silent. Thus, the system of *Mujaddidiyyat*, which draws spiritual guidance from Allah Almighty and undertakes the task of ‘*tajdeed-ud-deen*’, (the reformation of religion) within a specified geographic area, was necessary up till the time of the Promised Messiah’s advent. Since the Promised Messiah^{as}, who is also the *Mujaddid* of the fourteenth century and the *Mujaddid* of the Last Millennium, has appeared then the system, which is termed “*Khilafat* on the precept of prophethood” and which the Promised Messiah^{as} called the “second manifestation of God’s Power”, must come into operation.

Allah the Exalted continues to guide a wide variety of souls toward the truthfulness of the Promised Messiah^{as}. These are people who have absolutely no connection with the *Jama’at* and are adherents of different religions. They are shown the *Khalifas* in their dreams as confirmation that at present *Khilafat* is the true spiritual system and that ‘*tajdeedud-deen*’, or revival and reformation of religion, is accomplished by joining and working under it because there is no reference about *Mujaddids* in the Holy Qur’an or the *Hadith* (about having a universal mission and establishing a system to reform all of the *Ummah* and the entire mankind). Certainly, one finds mention of *Khilafat* as I said two weeks ago in my Friday

Sermon of 27th May (2011). I had also touched upon this with reference to the Qur’anic verse about establishing *Khilafat* (Ch. 24: v. 56).

Therefore, *Mujaddiyyat* will be a shadow or image of the ‘Seal of the *Khalifas*’ and the *Mujaddid* of the Last Millennium (i.e., the Promised Messiah^{as}) after his advent. The true shadow of the Promised Messiah^{as} is the system of *Khilafat* and it is undertaking the task of ‘*tajdeedud-deen*’ (the reformation of religion) and will continue to do so, God willing.

(Note: Regarding the future of the Ahmadiyya *Khilafat*, Hadhrat *Khalifatul Masih II*^{ra} said: “The *Khilafat* after prophet Moses^{as} was short lived but the *Khilafat* after Jesus in some shape or form has persisted for two thousand years. Similarly, the *Khilafat* after the Holy Prophet^{sa} wasn’t permanent. However, the *Khilafat* of the Promised Messiah^{as} similar to the *Khilafat* of the Messiah of prophet Moses^{as}, shall last for an unlimited period. It is apparent that the Ahmadiyya *Khilafat* shall continue to exist for a very long period, far beyond our conjectures.” *The Daily Al-Fazl*, April 3, 1952, p. 3)

Thus, instead of getting embroiled in this discussion and debate as to when will the *Mujaddid* of the next century come, or whether he will come or not, or whether he can come or not, we should develop firm faith in the prayers of the Promised Messiah^{as} and strive the utmost to advance his mission. We should also keep in mind our own self-reformation and the reformation of our next generation, and save ourselves and our next generation from any harmful practices and innovations.

We must fully adhere to the true teachings of Islam and propagate and promote these teachings everywhere. In this age, information is disseminated through various means and media, such as books, magazines and television channels. As a result, we have the pressing challenge and need to progress in this field. We must dedicate ourselves to this work with great zeal and give it our complete and undivided attention.

The Promised Messiah^{as} has purged Islam of the innovations and erroneous teachings that have crept into it, and the Ahmadiyya *Khilafat* has to try to advance this mission. Every single Ahmadi also must fully focus on this task. Just yesterday or two days ago, I was reading a letter in the mail from an Arab who wrote that he had become disillusioned because of the misbehavior, multifarious innovations and the mistaken views and concepts of the *Mullahs* (clerics). By chance, I came upon the MTA channel and I watched a program imparting the true teachings of Islam. I found out that Prophet Jesus^{as} died a natural death and is not alive in the heavens, and upon hearing this, my heart felt satisfied and content. The man wrote, 'this is because my heart had never accepted the idea even beforehand that anyone could be alive in heavens for two thousand years'. After this, he wrote, 'therefore I am joining the *Jama'at*'.

These are the things that the world is beginning to learn in this age through the agency of the Promised Messiah^{as}. With the passing of one century, there is no need for any new *Mujaddid*. In fact, for the next one thousand years the Promised Messiah^{as} is the *Mujaddid*, as he said

and explained himself, and we need to be his completely devoted and fully dedicated helpers so that having removed any corruption, we may present the true Islamic teachings to the world. Allah the Exalted has provided everything needed to the Imam of the Age, the Messiah, *Mahdi*, and *Mujaddid* of the Last Millennium. Our task is simply to take the message and teachings to the world for the sake of their moral and spiritual education and reformation. Therefore, every person who strives to adopt and spread the beautiful teachings of Islam is assisting the cause of the Promised Messiah^{as} and his *Khilafat*, and is doing the work of '*tajdeed*' (reformation). We need to pay attention to this so that we may be those who cause this mission to advance and progress and who witness the scenes of the victory of Islam. May Allah Almighty grant each Ahmadi the capacity to do so. *Ameen*.

HADITH

Hadhrat Abu Hurairah^{ra} relates that a man said, "O Messenger^{saw} of Allah, my relatives are such that I join the ties of kinship with them and they sever them (relations), and I am benevolent towards them yet they ill-treat me, and I forbear and they are churlish against me. He^{saw} said: 'If you are as you have said, then it is like you throw hot ashes (upon their faces); and so long as you continue this a Helper from Allah will always be with you against them.' "

(*Muslim kitabul bir was-Silah bab silatirrahimi wa tahrimi qati'atiha*)

Hadhrat Sa'd bin Abi Waqqa-

s^{ra} has related: "The Messenger^{saw} of Allah came to inquire about my health when I was struck hard by an ailment in the year of the Farewell Pilgrimage. While talking about the severity of my illness I said: 'O Messenger^{saw} of Allah, you see how ill I am. I am a rich man and no one inherits me save my daughter. May I, then, give away two-thirds of my property in charity?' He^{saw} said: 'No.' I said, 'Then one-half of it, O Messenger^{saw} of Allah?' Again he^{saw} said: 'No.' 'Well then, one-third, O Messenger^{saw} of Allah?' He^{sa} said: 'One-third, and one-third is also too much or great. It is better that you leave your heirs wealthy than to leave them poor, reduced to soliciting alms from others. Whatever you spend seeking the pleasure of Allah, even a morsel of food that you put in the mouth of your wife, you will be rewarded for it.' Then I said: 'O Messenger^{saw} of Allah, Will I be left behind my fellow-companions?' He said: 'You will certainly not be left behind. Whatever you do seeking the pleasure of Allah will raise your rank and status with Allah. I am hoping that you will survive to be a source of benefit for some people and others (the enemies) be harmed by you.' (Then he supplicated): 'Make perfect the emigration of my Companions, O Allah, and do not turn them back on their heels.' " But the one to be pitied was Sa'd bin Khaulah who died in Mecca, and the Messenger^{saw} of Allah felt sorry for him.

(*Bukhari kitabul fara'id bab mirathul banat, Muslim*)

PAY ZAKAT

HADHRAT MUSLEH MAU'OOD^{ra} APPEARS BEFORE THE INQUIRY COMMISSION

Dr. S. M. Shahab Ahmad, Edmonton, Canada

According to *Tarikh-e-Ahmadiyyat* Vol.15, pp.371-78, following are the selected portions from the statement recorded by Hadhrat Musleh Mau'ood^{ra}: These are some of the many questions that were asked of him. Full text of the cross-examination is available from page 371-394

Question: Who is *Rasul*?

Answer: *Rasul* is one who brings a divine message for the guidance of mankind.

Question: What is the difference between a *Nabi* and a *Rasul*?

Answer: As far as the qualities are concerned, there is no difference. The person who brings a divine message is known as *Rasul* and once he brings the message to people, he is called *Nabi*. So the same person can be *Rasul* and *Nabi*.

Question: In your view, how many prophets have appeared since Adam?

Answer: There is no definite estimate about it, but according to *Ahadith* they are 120,000

Question: Were Adam, Noah, Ibrahim, Moses and Jesus messengers?

Answer: There are different opinions about prophethood of Adam but in my view all were *Rasul* and *Nabi*.

Question: Who is *Wali*?

Answer: The one who is dear to God.

Question: Who is *Muhaddath*?

Answer: The one to whom God speaks.

Question: Who is *Mujaddid*?

Answer: The one who is sent to reform and renew. *Mujaddid* is another name of *Muhaddath*.

Question: Can *Wali*, *Muhaddath* and *Mujaddid* receive divine revelation?

Answer: Yes

Question: How do they receive revelation?

Answer: The meaning of revelation is God's words which come down upon its recipients in different forms. One way is that an angel comes in front of him, the second way is that he hears some words but doesn't see any one and the third way is from "behind the curtain" meaning through visions.

Question: Can Gabriel bring any revelation to a *Wali*, *Mujaddid* or a *Muhaddath*?

Answer: Yes, in fact even to other people.

Question: What can be the "subject" of the revelation to a *Wali*, *Muhaddath* or *Mujaddid*?

Answer: Whoever receives a revelation, it is an indication of divine love and future events are revealed to him or he can receive a clarification of the text of a previously revealed scripture.

Question: Did the Holy Prophet^{saw} receive revelations only from Gabriel?

Answer: This is not correct that every revelation upon the Holy Prophet^{saw} was brought by Gabriel. But it is true that every revelation upon a Prophet, *Wali* or *Muhaddath* is brought down under the supervision of Gabriel.

Question: What is the difference between '*Wahi*' and '*Ilham*'?

Answer: No difference:

Question: Did Gabriel bring revelation upon Mirza Ghulam Ahmad?

Answer: I have already stated that every revelation is done under the supervision of Gabriel. From one of the revelations of Mirza Ghulam Ahmad, it seems as if Gabriel appeared to him.

Question: Was Mirza Sahib a *Nabi* in terminological sense?

Answer: There is no terminology for *Nabi*; I recognize that person as a *Nabi* whom God recognize as such.

Question: Did God call Mirza Sahib a *Nabi*?

Answer: Yes

Question: When was the first time Mirza Sahib called himself a *Nabi*? Kindly indicate the date and mention his writing.

Answer: As far as I remember, it was in 1891 when he was called to be a *Nabi*.

Question: With the coming of a *Nabi*, does it mean a new *Ummat* has been established?

Answer: No

Question: Can a new community be established with the coming of a Prophet?

Answer: Yes

Question: With the appearance of a *Nabi*, is it not true that the attitude of his followers change towards others (those who do not believe in him)?

Answer: If the coming Prophet is a law-bearing one, then the answer is affirmative. However, if he does not bring a new law, then the attitude of his followers towards non-believers will be according to how the non-believers act towards them.

Question: In other words, aren't Ahmadis a whole separate class?

Answer: We are not a new *Ummat*, rather a sect of Muslims.

Question: Is the loyalty of an Ahmadi to his government or the president of the community?

Answer: It is part of our faith that we obey the government of whichever country we reside in.

Question: Before 1891, is it not true that Mirza Ghulam Ahmad repeatedly denied that he is not a *Nabi* and that his revelation is not prophetic revelation, rather sainthood revelation?

Answer: He wrote in 1900 that until then he thought that a person can only be a *Nabi* if he brings a new law. But then Allah, through his revelations, clarified to him that bringing a law is not necessary for a *Nabi* and that a person can become a *Nabi* even without bringing a law.

Question: Was Mirza Ghulam Ahmad innocent?

Answer: If being innocent means that a *Nabi* can never make a mistake, then no human being is innocent. Even our Holy Prophet^{saw} is not innocent in this sense. When the word 'innocent' is used for a Prophet, it means that he will never go against the dictates of *Sharia*. In other words, it means he cannot commit any sin, whether major or minor; in fact he does not even commit actions that are deemed undesirable. There have been Prophets who did not bring law – those matters which are not directly related to *Sharia*, a Prophet can make mistake in his judgment.

Question: How would you respond to the question that was Mirza Ghulam Ahmad innocent under any interpretation?

Answer: He was innocent in a sense that he never committed a minor or major sin.

Question: Like other humans, do you believe that Mirza Sahib will also be accountable for his actions?

Answer: This is my guess that people like him will not be accountable for their actions. Our Holy Prophet^{saw} has said that majority of people of his *Ummah*, who are not even Prophets, will be exempt from accountability.

Question: How does death come upon Prophets? Are they accountable in their graves like other humans or do they go straight to paradise?

Answer: In my opinion, it is not correct that Prophets go straight to paradise after their demise but this is correct that they enjoy a special status with God and as Mirza Ghulam Ahmad was a Prophet, therefore God will give him a special treatment.

Question: Do you believe that when a man dies, angels known as *Munkir-o-Nakir* come to their grave to question them?

Answer: *Munkir-o-Nakir* are two angels but it is not my belief that they physically come to the grave to question people.

Question: Why do *Munkir-o-Nakir* come to the grave?

Answer: To advise them of their past actions.

Question: Do you believe that *Munkir-o-Nakir* came to Mirza Ghulam Ahmad's grave?

Answer: I do not have any means to find out about it.

Question: Do you believe that Mirza Ghulam Ahmad got any portion of the *Nur* (light) that God bestowed upon Adam after forgiving him?

Answer: I am not aware of any such theory. There is no mention about it in the Holy Qur'an or *Ahadith*.

Question: Is there any clear cut prophecy about the Messiah and *Mahdi* in the Holy Qur'an?

Answer: They have not been mentioned in the Holy Qur'an by name.

Question: Are *Ahadith* unanimous about the descent of Messiah and *Mahdi*?

Answer: There is no such *Hadith* which denies the appearance of the Messiah. As for *Mahdi*, some *Ahadith* indicate that he and the Messiah are one person.

Question: Do Muslims unanimously agree upon these *Ahadith*?

Answer: No

Question: Do these *Ahadith* not indicate that the Messiah and *Mahdi* will be two separate persons?

Answer: Yes, some *Ahadith* indicate this as well.

Question: In the *Ahadith* mentioning the Messiah and the *Mahdi*, how long after the killing of *Dajjal* and destruction of Gog and Magog will *Israfil* blow the trumpet?

Answer: I do not give any credence to these *Ahadith*.
Continuing the cross examination...

Question: Did Mirza Ghulam Ahmad claim to be the Messiah and *Mahdi*?

Answer: Yes

HADITH

"TOMORROW NEVER COMES"

In Sunan Abu Dawud it is stated that Hadhrat Ibn 'Umar^{ra} said, "On the way to the battle of Tabuk, cheese prepared by Christians was presented to the Prophet^{sa} of Allah. It was said this is a food (cheese) which Zoroastrians prepare. He^{sa} asked for a knife, recited the name of Allah (*bismillah*), and cut it."

Tayalisi relates from Ibn 'Abbas that at the time of the conquest of Mecca, the Prophet^{saw} of Allah saw cheese. He^{saw} asked, "What is this?" They^{ra} told him that it is a food prepared in a foreign land. He^{saw} said, "Cut it with a knife and eat."

It is narrated in Musnad Ahmad and Baihaqi that during the battle of Tabuk, cheese was presented to the Holy Prophet^{saw}. He^{saw} asked, "Where has it been made? They said, 'In Persia and we think that carrion is mixed in it. The Holy Prophet^{saw} said: 'Eat it.' "

Another narration is that he^{saw} said, "Put a knife in it, recite the name of Allah, the Exalted and eat it."

(*Fath al-Mu'in sharh Qurrah al-Ayn babussalat, p 14, matbu'ah (printed at) 1311h Zurqani, sharh almuwahib aladdunya lil 'alamat qastalani, p 335/4*)

SUPPORT HUMANITY FIRST

Ausaf Khan (Houston North)

Tomorrow never comes today I know
Today I live, tomorrow who knows
Don't put off till tomorrow do it today
Tomorrow a concept beyond today
Act on good intuitions right away
Put off till tomorrow the foul play
Say I am sorry, I love you or it's okay, today
Promises for tomorrow are illusive lies
Because when it arrives you will call it today
Don't let today slip away do it today
I had a soul mate, but no more today
Love requires sacrifice, I know that today
Parents, youth, beauty and friends are not forever
Tell them you love them in their living days
Those who did you wrong, forgive them today
Grudge is a heavy burden, why carry it till the last day?
Greed is not good, stop stashing wealth away
Some say; you can't keep it beyond your last day
I say yes you can; just give it away in "HIS" way
You might have to pay toll along the way
It will multiply believe that today
Home is not here, you will know it that day
When Israfil will come to take you away

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "O Muslims! What will be your condition when the son of Mary descends among you and will be your *Imam* from among yourselves?"

Another narration is: "Being one of you, he will lead you in Prayers."

(*Bukhari kitabul anbiya' bab nazul 'Isa bin Maryam, Muslim, Musnad Ahmad, p 336/2*)

"It is just possible that the one who lives amongst you long enough might meet Jesus^{as}, the son of Mary, who is the *Imam Mahdi* and a just arbiter. He will break the cross and kill the swine."

(*Musnad Ahmad, p 156/2*)

WHO WAS RAM BHAJDAT?

Active Official of Arya Dharam and Attorney of Hindus Against the Promised Messiah^{as}

Dr. Mirza Sultan Ahmad

Translated by: Arifa Haleem

When any *Ma'mur* (one commissioned by God) is appointed by God Almighty, the whole world bends on opposing him and such phases also come when even those groups become united and start opposing *Mamur Min Allah* and his *Jama'at*, who previously have ardently been opposing each other and due to this collective opposition very dangerous conditions are created for the *Jama'at* and *Mamur Min Allah* but God Almighty manifests His own Divine Helping Hand and miraculously protects His loved one. There was such a phase in the blessed life of His Holiness the Promised Messiah^{as} when a false lawsuit of attempted murder against him was instituted by the Christian missionary Dr. Martin Clark. The Christian opponents filed a lawsuit against him, *Arya* opponents provided free legal help and Maulvi Muhammad Hussain Batalvi testified, more over the Sikh soldiers also instigated the false witness that he should be firm in supporting the testimony against the Promised Messiah^{as}

But when the witness who was presented by the missionaries was taken away from the custody of the missionaries and police took him in its own custody, he admitted that he was lying and the Christians provoked him to do so and in this way all the conspiracy failed and the law suit against the Promised Messiah^{as}

was discharged.

This important historical incident has got many aspects and even in future much more will be written about it. This is an important question, why at this stage these different groups collectively tried to inflict such type of poisonous blow?

Shortly before the occurrence of this incident i.e., in Nov. 1895 the Promised Messiah^{as} had published his great book "*Sat Buchan*" in which it was proved that Baba Nanak was a Muslim.

In the last days of 1895, the All World Religions Conference was held in Lahore and according to the prophecies bestowed by God Almighty the Promised Messiah^{as}'s article *Islami Asool Ki Philosophy* was considered the best one and even the strangers spontaneously admitted its greatness. It was *Itmam e Hujjat* on all religions. Abdullah Athem Sahib was challenged by the Promised Messiah^{as} that he should swear by God that after the prophecy of the Promised Messiah^{as} he was not heartily terrified and did not approach him, but he did not have the courage to do so and on July 27, 1896 he died. After the fulfilment of this sign the Promised Messiah^{as} published a book "*Anjam e Athem*" which was published in January 1897. On March 6, 1897 within the six years' described period of the

Promised Messiah's^{as} prophecy, Pundit Lekh Ram became the target of God Almighty's wrath and was murdered. These signs of God's victory were enhancing the fury, rage and jealousy of the opponents. So in August 1897 they with mutual planning they instituted this false lawsuit, the summary of which has already been given above. In a murder case, the lawsuit is always filed by the government, so according to the situation of that time Maulvi Mohammad Hussain Batalvi made an announcement that war between the British government and the Promised Messiah^{as} has been started. So in his journal *Isha'atus Sunnah* he wrote about the parties of this lawsuit.

"Respected people, One party of the war is the Christian Government which is a follower of a true prophet Hadhrat Masih Bin Maryam^{as} who resurrected the dead and on behalf of its follower Henry Martin Clark, it has entered into the battle field and the other party is the false and bloody Masih. They along with a big *Jama'at* came gloriously from most of the cities of Punjab i.e., Lahore Gujrat, and Jhelum and gathered in Batala to confront the government and other Christians. (*Isha'atus Sunnah* No.8 vol.18 p.253 -254)

Among the Hindus, the *Arya Samaj* took an active part in this conspiracy. Before the happening of this

incident, the prophecy about Lekh Ram was fulfilled and after the fulfilment of this prophecy regarding Lekh Ram, they were fully prepared to oppose the Promised Messiah^{as}. In order to follow this lawsuit they provided a free attorney and this attorney was Ram Bhajdat.

Ram Bhajdat was an active office-bearer of *Arya Samaj*. He was born in 1867 and belonged to a Brahman family of Gurdaspur. He did his B.A from F.C. college. It is beyond comprehension that he was unaware of the reality of this lawsuit, so it is necessary to examine the affair from this aspect also.

1. What role Ram Bhajdat had been playing during the hearing of this lawsuit?
2. What was his position in *Arya Samaj* and in the religious and political scene of the subcontinent?
Was he a man of unusual importance or was he a man of not any special significance.
3. What were his activities? Due to these activities could he consider the Promised Messiah^{as} a danger to the fulfilment of his objectives?
4. Did he ever have a link with Ahmadiyyat after the happening of this incident? What role had he been playing at the national level after the happening of this incident?

Now in the light of these questions we examine what was the role of Ram Bhajdat during the hearing of this lawsuit.

The most important thing is that like the other active members of *Arya Samaj*, Ram Bhajdat was also against Christianity but he conducted the lawsuit free and without any fee. So Dr. Henry Martin Clark confessed before the court,

“Lala Ram Bhajdat, who is an attorney on our behalf and is present in the court, is an Arya and we have not paid him any fee.” (*Kitabul Bariyya Ruhani Khazain* Vol.13 p.200).

On August 20, 1897, Abdul Hamid confessed in the court that his previous statement was false and that he had brought false charges against the Promised Messiah^{as}. After this confession when Henry Martin Clark made the statement, then in response to the question of the Promised Messiah's^{as} attorney, he said:

“We doctors are missionaries. We have not paid our attorney his fee and travelling allowance.

We do not remember whether we hired Ram Bhajdat as our Attorney or he volunteered himself. We people collectively take action against a person who is a foe of every one. (*Kitabul Bariyya Ruhani Khaza'in* vol.13 p.272)

It is surprising that at this stage the memory of Henry Martin Clark was so much lost that he could not even remember how Ram Bhajdat was hired as an attorney. It shows that behind the scene of his appointment there was a conspiracy and at that time it was difficult for him to explain its circumstances, but this much was known that they all collectively planned this conspiracy.

During the hearing of this case Ram Bhajdat had been playing the role of Henry Martin Clark's attorney. Anyhow the statement of Abdul Hamid was false and mostly there are flaws in the false statements. It was Ram Bhajdat's effort to give such a turn to this statement that it could become believable in the eyes of the court. So when he met Abdul

Hameed in *Anarkali* then on hearing his statement he asked him, was there any other man with you? Until and unless the presence of any other man is mentioned, the court will not believe it because you were not a bird that after the killing you could fly away. On this indication Abdur Rahim, Prem Das, and Waris Din, the companions of Martin Clark told Abdul Hamid that he should give Qutbuddin's name. These three were Christians. Qutbuddin was an Ahmadi from Amritsar and the fabricators of the lies were so over confident that Waris Din wrote down the name and address of Qutbuddin on the palm of his hand with a pencil so that he could remember it. When Abdul Hamid confessed in the court about his lying, he pointed out that the pencil which was used for writing on his palm, now at this time is in the hand of attorney Ram Bhajdat. This shows that Ram Bhajdat Sahib was fully involved in this conspiracy. (*Kitabul Bariyya, Ruhani Khazain* vol. 13 p.263)

In his statement Abdul Hamid answered a question raised by the court and said,

“Before the court hearing at twelve o'clock pm, attorney Ram Bhajdat came to me and said you are not a bird that you could fly away after the killing. After this Waris Din told me the name of Qutbud Din and before my second appearance in the court, Prem Das had written Qutbud Din's address on my hand.

The attorney said to me, whatever question the attorney asks on behalf of the accused, answer it oppositely. I truly and honestly say that Attorney Ram Bhajdat said all these above mentioned words to me. (*Kitabul Bariyya Ruhani Khazain* vol.13 p. 269-271)

Anyhow that phase passed. Ram Bhajdat was a prominent leader of *Arya Samaj* and even after this incident his position remained the same. Politically he was a member of All India National Congress and at the national level he went on contributing significantly even in political activities. In order to participate in the religious conferences of *Arya Samaj* he used to come to Qadian also. (*Al-Hakam* Dec.10, 1907)

In 1905 he was married to Sarla Devi. It is worth mentioning that Ram Bhajdat's wife Sarla Devi belonged to Bengal and from her mother's side she was related to a famous Tagore family of Bengal. The mother of Sarla Devi was the sister of Nobel Prize Winner poet Rabinder Nath Tagore. The Tagore family had a prominent place in *Brahmu Samaj*.

Arya Samaj had also dealt directly with *Jama'at Ahmadiyya* in Dec. 1907, a few months before the death of the Promised Messiah^{as}. An advertisement was published on behalf of *Arya Samaj* that a religious conference will be held in Lahore in which all the speakers related to all the religions will explain the attributes of their religion and whatever will be said, it will be within the norms of decency. This advertisement was sent to the Promised Messiah^{as} also and many humble letters were also written that we are very eager to pay respect and see you. Respected Dr. Mirza Yaqub Sahib also very emphatically said that now the *Aryas* have changed a lot. The Promised Messiah^{as} said, it is very difficult to change a habit because nothing except dirt can flow out of their pens. They will not refrain from blaspheming the Holy Prophet^{saw} and they will mention the Holy Qur'an in an insulting way but respected Dr.

Mirza Yaqub Sahib repeated it, saying that those times have gone and now there is a considerable change in them, but it has proved that it was all a deceit. The *Aryas* planned to deliver their lecture on the last day of the conference and in this lecture they set the worst example of breaking their promise by blaspheming the Prophets particularly the Holy Prophet^{saw}. Why did this thought come to mind that the *Arya Samaj* might have reformed some of their previous ways? About this the Promised Messiah^{as} says,

"I was very happy to read these letters which were written very humbly I thought in my heart that the condition of the *Aryas* which up to this time we have experienced, is that except for their Vedas and four *Rishis* they use abusive words for all the prophets and insult them in every way and in this way they hurt the hearts of billions of Muslims but what a surprise that now their hearts might have been corrected due to a fresh warning which as a result of the audacities of some of their members is implemented as a necessity of the government and they might have learnt a lesson from this warning, and they might have expressed their wish for reconciliation but afterwards we came to know that our thinking was completely wrong. (*Chashma Ma'rifat Ruhani Khazain* vol.23 P.10 -11)

Its background was that earlier in the recent past, many important political events that took place were especially in Punjab. Pandit Ram Bhajdat was of the view that like Congress there are many organizations for the people of all the religions and there are many organizations like *Anjman-e-Himayat-e-Islam* which care for the rights of the

Muslims, but such organizations do not exist which belong to Hindus. For this purpose, in 1906 he founded an organization named *Hindu Shayaak Sabha* and along with his wife Sarla Devi he visited many cities and established its branches in Multan, Jhang, Layallpur and Sialkot also. Then in December 1906, in order to unite the Punjab Hindu politicians on one platform, he established an organization, Punjab *Hindu Sabha* and after this phase political turmoil started in Punjab.

In the beginning of 1907, rallies, processions and protests started to take place. The Punjab Government decided to make changes in the Land Alienation Act of 1900. As a result of these changes more sanctions were proposed for transferring ownership rights of agricultural land to non-agriculturist owners, so that it would be difficult for the *Mahajan* (money lenders) to occupy the lands of their indebted individuals. This class of people was protesting in the city areas and protests were also starting in rural areas because the government was increasing the water tax of Upper *Bari Doab* canal and there was going to be a new legislation about the newly populated villages of Chanab. At this time, Congress leaders, Punjab Hindu leaders and particularly the prominent leaders related to *Arya Samaj* were enthusiastically taking part in this movement and Ram Bhajdat was also taking a significant part in political activities of that time. In Feb.1907, large public meetings were simultaneously held in Lyallpur and Lahore.

Ram Bhajdat delivered a speech in a Lahore gathering and another famous *Arya* social leader, Lajpat Rai Sahib addressed the gathering

that was held in Layallpur *Arya Samaj*. In order to stop this protest all efforts of the Punjab Government were failing. The government arrested the editor and owner of the "Punjabi" journal but the result was that the protests became more aggressive. In March and April this protest gained more strength. The prominent leaders were leading this movement. The Punjab Government got permission from the central government of India for taking special measures. Key *Arya* leaders, Lajpat Rai Sahib and Ajeet Singh were arrested and sent to Burma. Lawsuits were filed on a large scale and the army was called at many places. Governor Ibbetson instructed the officers that the activities of the *Arya Samaj* have become suspicious so be careful about employing them in more government jobs and if there is any doubt about their loyalty then they should be dismissed from the jobs.

On one side, the Viceroy vetoed the proposed rules about the villages due to which the running campaign in the villages ended because their demands were met. On the other side, due to the harsh attitude of the government the running campaign in the cities of the Punjab started reeling and the *Arya* leaders who were in the forefront of leading this campaign were stunned.

Now these *Arya* leaders quickly decided to see the governor and to assure him of their humbleness and loyalty. So under the leadership of an *Arya* leader Lala Hans Raj, a delegation met Denzil Ibbetson, the lieutenant governor of Punjab and tried to assure him that as an organization *Arya Samaj* has nothing to do with these riots but in response to their assurances of loyalty, the gov-

ernor showed cold behavior and advised them to make an announcement and express their indifference to these protest campaigns. So one of the groups of *Arya Samaj* announced its loyalty to the government and another group after passing the resolution announced that *Arya Samaj* is a nonpolitical organization. Many Hindu circles started to condemn the arrested *Arya* leaders openly. Now these *Arya* leaders were becoming the target of reproach from their own party and the opponents. All their audacities had gone away. On one of those days when the leaders related to *Arya Samaj* were demonstrating decency and assuring that in their Lahore gathering nothing would be talked about below the level of decency. They were writing very humble letters to the Promised Messiah^{as} that they were very eager to see him. This was the background which became the cause of hope for his friends that now the *Arya Samaj* will show decency. But why was the previous indecency by *Arya Samaj* demonstrated in the conference that was held in the beginning of Dec. 1907. One of the reasons was that the government changed its behavior and decided to be more considerate to the *Arya Samaj*. In September the government released the *Arya Samaj* prisoners from the Rawalpindi jail and on November 18 they were sent to Burma. Lala Lajpat Rai and Ajeet Singh were released and they reached their homes. Now the *Arya Samaj* leaders were revived. In the last days of November 1907, a delegation of *Arya Samaj* leaders once more met the governor and assured him of their loyalty. This time the governor met them politely and assured them that now they will be treated affectionately and due to some individuals' involvement in

riots the entire nation will not be considered doubtful. After getting a little bit encouragement and patting from the governor, the activists came back to their old nature.

Immediately after this conference in Lahore, many prominent *Arya* leaders went to participate in the annual convention of Congress that was going to be held in Surat. Ram Bhajdat was among those representatives who participated from Punjab and along with them Murli Das also participated in it. He is the same Murli Das who had a debate with the Promised Messiah^{as} and the Promised Messiah^{as} wrote about it in *Surma-e-Chashm*. (*Arya Dharm Hindu Consciousness* in 19th century Punjab by Kenneth W Jones. Published by University Of California Press 1976, p.268-279)

These were the events at the end of 1908, and the Promised Messiah^{as} died on May 26, 1908.

In the last days of his blessed life the Promised Messiah^{as} was writing *Paigham-e-Sulh*. In this book all the religions of India were invited to respect all the religious founders. Hindus should also give full respect to Holy Prophet Muhammad^{saw} and though the Muslims are allowed to eat beef yet it is not obligatory for them, so by being respectful to the feelings of the Hindus, they could also avoid eating beef. This lecture was prepared but it was not yet delivered when the Promised Messiah^{as} died.

On June 21, 1908, after the death of the Promised Messiah^{as}, Khawaja Kamalud Din read this lecture in Lahore University Hall. It is worth mentioning that the announcement of the reading of this lecture and invitation for participation was

extended to many dignitaries who did not have any relation with *Jama'at-i-Ahmadiyya*. At that time, Mian Muhammad Shafi Sahib, the prominent Muslim League leader, Mian Fazal Hussain Sahib, a prominent political personality, and Mirza Jalalud Din Sahib, associated with the Muslim League, were also included in these dignitaries. At this time Mian Muhammad Shafi was General Secretary of Punjab Muslim League and when later at one stage the Muslim League was split into two parts, Mian Muhammad Shafi continued to lead a part of it and afterwards he was also awarded the title of "Sir". Sir Fazal Hussain was a prominent politician of Punjab history and served as a minister of Punjab. He was a member of Viceroy Council of central government of India and was also awarded the title of "Sir". He came to Qadian and on September 14, 1907, he met the Promised Messiah^{as}. On May 15, 1908, during the last days of Hazoor's^{as} life he visited him again in Lahore. (*Malfoozat* Vol.5th p.283, 630)

On June 21 when this lecture was read in Lahore, Rai Pertol Chander Sahib, a Chief Court Judge of Punjab was presiding over this conference and in his presiding remarks he said, "I am thankful to you for the honour that you have conferred upon me by choosing me as a president in such a large gathering. When I was first requested to become a president, because of my official links I hesitated, but then I gave it a second thought and accepted it because this country's betterment and welfare lies in the mutual unity of the Muslims and Hindus and it is also a blessed cause for the government, and in order to shed light on this matter and put it into motion there could not be

any better person than the *Wali* of Qadian."

Many Hindu and Muslim dignitaries were present in this conference. When the lecture was read, the gathering was under a significant impact but due to his sickness, the presiding officer was about to leave. At this stage many friends were of the view that this conference should be continued and according to the proposal of the Promised Messiah^{as}, the Hindus and Muslims who were present on the spot should sign on the pact of peace and the rest of the country should follow it. Some people were of the opinion that it is a very good proposal and just right now the parties should have the chance to think over the proposals in it and prepare a pact of peace. Ram Bhajdat was also present in the audience and on this occasion he behaved quite differently than his past. Whatever he said about it was published in *Al-Hakam* in the following report:

"After the end of this speech, due to his sickness the President of the conference was about to leave Chaudhary Ram Bhajdat who at this time was a participant of the conference, stood up and in very emotional and effective words requested the President and the public that this useful and blessed conference should be continued. If the presiding personality leaves then he should nominate a successor in his place. So Mr. Sheikh Rehmatullah Sahib, owner English Ware house Lahore proposed Rai Narain Das for the Presidency. This proposal was supported and approved. (*Al-Hakam* July 1908 p.2)

Fazal Hussain also wished that if the conference continues then there is hope not only for negotia-

tions but also for a pact from both sides. Most of the friends were of the opinion that at this stage this proposal should be presented to the public and then a proper conference should be held on some other occasion. At this Ram Bhajdat stood up again and forcefully appealed that at this time hearts are being inspired for this good work and the lecture has left a significant impact on the hearts and a special excitement is found about this matter, so this conference should be continued. At this stage Muhammad Shafi Sahib said, in my opinion this conference should be postponed for another time because at this time their natural feelings are being affected and they have not got the chance to think and consider. No doubt the message that has now been read, in principle it is very important, but it is not necessary that at this moment it should be concluded in this conference. So it seems to be appropriate that the conference should be closed now and the public should be given a chance to deliberate over it. After this, respected Khawaja Kamalud din Sahib announced the end of the conference. In this way, the rare opportunity for this type of pact would have been lost forever. (*Al-Hakam* July 1908 p.i-3)

In August 1908, Ram Bhajdat left for England for a few months and on his return he expressed his view that he wanted to apply for the post of governor in the Jammu Kashmir State. He met the Chief Secretary of Punjab and tried to find out that if the Maharaja contacts the Punjab government to get information about him what would the response of the Punjab government be? (*Political Agitators in India* p.97) [Note:- This book is available on Internet Archives.]

Even in that period the *Shudhi* campaign was being run by *Arya Samaj* and *Shudhi* conference was held every year. Once a conference was held in Allahabad to create a link between the running *Shudhi* campaign in Punjab and UP. Ram Bhajdat also delivered a speech there and as a result of this conference in June 1911, the All India *Shudhi Sabah* was formally registered and Ram Bhajdat Sahib was a significant leader of the *Shudhi* Movement. (*Arya Dharm Hindu, Consciousness in 19th Century Punjab* by Kenneth W. Jones. Published by University Of California Press, 1976 p.307)

Ram Bhajdat was taking an active part in the *Shudhi* Movement and just between 1910 and 1912 he converted one hundred thousand people of the *Dom* generation to *Shudhs*. Ram Bhajdat served as the President of *Shudhi Sabah* also. (Religion, Cast & Politics in India By Christophe Jaffrelot p.93, 151) [Note:-This book is available on Google Books.]

Ram Bhajdat was also an activist in the journalistic world and was publishing a journal 'Hindustan' from Lahore. When *Tahreek-e-Khilafat* started in India the political activities in all over India reached their peak. As we have mentioned Ram Bhajdat was not only an active member of *Arya Samaj* but also the key leader of ongoing *Shudhi* movement of that period, but still it is surprising that he was also included in *Tehreek-e-Khilafat*. In January 1919 when a delegate of *Tehreek-e-Khilafat* met the Viceroy, in addition to Ghandi Jee, Ram Bhajdat was also present. Among the other members of this delegation, Ali Brothers, Dr. Ansari, Abul Kalam

Azad Sahib, Saifud din Kachlu Sahib, Maulana Abdul Bari Farangi Mehal were also part of this delegation. (K. K. Aziz, *The Indian Khilafat, A Movement 1915-1933 Documentary Record*, p.64-71)

Ram Bhajdat had a close relationship with Gandhi Jee when in he was arrested in 1914 due to political activities, Gandhi Jee and his family came to see him and stayed in his house as a guest. Before the incident of *Jallianwala Bagh* the political temperature reached its climax, at that time Ram Bhajdat seemed to be active at the political front in Lahore. On April 10, 1919 when the riots were starting in Lahore, at that time on one occasion according to the instructions of a British officer Broadway, Ram Bhajdat tried to disperse the crowd but he did not succeed in doing so and on that day the police opened fire and many people were killed. Even in the later days the political unrest was increasing and a general meeting was held in *Badshahi* Mosque in which at first Khalifa Shujahud Din delivered a speech and read the message of Ghandi Jee and after his speech Ram Bhajdat addressed the meeting. On April 14, after the happening of *Jallianwala Bagh* incident in Amritsar, Ram Bhajdat was arrested. (The Amritsar Massacre: The Untold Story of One Fateful Day By Nick Lloyd p 91-96)

Even afterwards on the platform of Congress, Ram Bhajdat continued to take part in Indian politics. He died in 1924. After his death, his son Deepak Chaudhry was married to the granddaughter of Gandhi Jee. Even now his birthday ceremony is being celebrated in Punjab.

(Al-Fazl April 15, 2013)

Nikah Announcements

Department of Rishta
Nata
www.Rishtanata.us

The Department of *Rishta Nata* would like to congratulate the following couples and their families on their recent *Nikah*/wedding:

1. Ahmad Haroon Malik Sahib S/O Javed Malik Sahib of Columbus, Ohio *Jama'at* and Salma Qudsiya Haneef Sahiba D/O Maulana Azhar Haneef Sahib of Willingboro *Jama'at*. The *Nikah* was announced on May 10, 2013 by Hadrath Khalifatula Massih V^{aba} at Baitul Hameed Mosque, Chino, California. The *Rukhsati* took place on December 28, 2013 in New Jersey followed by *Walimah* reception on January 4, 2014 in Ohio, *Al hamdulillah*.
2. Nadeem Arshad Sahib S/O Noor Ahmed Sahib of Buffalo *Jama'at* and Quratul Ain Sahiba D/O Syed Mubashir Ahmed Sahib of Central Jersey *Jama'at*. The *Nikah* was announced on December 27, 2013 and *Rukhsati* took place on the same day, *Al hamdulillah*.

Members are requested to pray that Allah, the Almighty, may shower His immense blessings on the couples and their families, *Ameen*

PAY ZAKAT

DETERIORATION AND DOWNFALL OF MUSLIMS

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat 'Ali^{ra} relates that the Messenger^{saw} of Allah said: "Soon, there will come a time when nothing will remain of Islam except its name and nothing will remain of the Qur'an except its inscription. Their mosques will be apparently full with attendants but destitute of any guidance. Their religious scholars will be the worst people under the canopy of the sky. The disorder (mischief) will begin from (initiated by) them and will return to them."

(Mishkat kitabu l'ilmul fasluththalith, p 38, Kanzul 'Ummal, p 43/6)

(The Holy Prophet^{saw} said): "My followers will go through a period of severe anguish and anxiety. People will go to their learned men and will find them (like) monkeys and pigs."

(Kanzul 'Ummal, p 190/7)

Hadhrat Tha'labah Buhrani^{ra} relates that the Messenger^{saw} of Allah said, "Soon the world will be deprived of knowledge, to the extent that people will be unable to understand it (the matters of guidance and wisdom). They said, 'O Messenger^{saw} of Allah! How will we be deprived of knowledge while we have the Book of Allah with us?' We would be teaching it to our children. The Messenger^{saw} of Allah said, 'The Torah and Gospel, were with the Jews and Christians but did not avail them anything.' "

(Usdul Ghaba, p 236, vol. I)

Hadhrat 'Abdullah bin 'Amr bin Al-'As^{ra} relates that he heard the Messenger^{saw} of Allah say: "Allah will not take away knowledge suddenly. He will take it away from the people by taking away the real scholars. So, when there will remain no religious scholars, people will take ignorant persons as their leaders; when such ones will be consulted, they will render their opinions without having the knowledge. They themselves will stray away or they will lead others astray."

(Bukhari kitabul 'ilm bab kaifa yaqbidul 'ilm)

Hadhrat 'Abdullah bin 'Amr^{ra} relates that the Messenger^{saw} of Allah said: "My followers will pass through conditions similar to the Bani Isra'il. The similarity will be as a shoe compares with (its pairing) shoe, so much so that if someone in Bani Isra'il has committed openly an immoral act with his mother, there will be someone in my followers who will do the same thing. Bani Isra'il were divided into seventy-two sects, my followers will be divided into seventy-three sects. All of them will enter Hell except one sect. They said, 'Which is this sect. O Messenger^{saw} of Allah?' He^{saw} said, '(Who follow) what I am on and my Companions.' "

(Tirmidhi abwabul Iman bab iftiraq fi hadhihil-ummah, p 89/2, Jami'assaghir, p 110/2 Misri, Ibni Majah kitabul fitn bab iftiraqal umam, p 287)

Hadhrat Abu Sa'id Al-Khudri^{ra} relates that the Holy Prophet^{saw} said: "Surely, You will ape the ways of the earlier people, span by span and cubit by cubit, to the extent that if they entered the burrow of an iguana, you would follow them. We said, 'O Messenger^{saw} of Allah! Are you referring to Jews and Christians?' He^{saw} said, 'Who else?' "

(Bukhari kitabul i'tisam walsunnah bab qaulannabi^{sa} la tatba'in min kana qablikum)

DEATH OF JESUS^{as}

Hadhrat Ibn 'Abbas^{ra} relates that the Messenger^{saw} of Allah said: "Your resurrection will be as a barefoot and naked being, as if you have not yet been circumcised." Then he^{saw} recited the following:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ تُعِيدُهُ، وَوَعْدًا عَلَيْنَا إِنَّا
كُنَّا فَاعِلِينَ ۝

As We began the first creation, so shall We repeat it -- a promise binding upon Us; We shall certainly perform it.
(21:105)

The first one to be dressed will be Hadhrat Ibrahim^{as}. Then some people from among my Companions will be given the record of deeds in their right hand and the others in their left hand. Those who receive the record of deeds in their left hand, regarding them I will say: 'These are my Companions; these are my Companions.' It will be said: 'They had turned their backs on your teachings since you departed from them.' So I will say as was said by the pious servant of Allah, Jesus^{as}:

وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ تَعَذُّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَ
إِنْ تَغْفِرْلَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -

And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things. "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise." (5:118-119)

(Bukhari kitabul anbiya' bab qaulallah wadhkur filkitab Maryam idhantabadhat min ahliha)

Note:

(١) تَمَسَّكَ ابْنُ حَزْمٍ بِظَاهِرِ الْآيَةِ فَقَالَ بِمَوْتِهِ

Ibn Hazm sticks to the apparent words of the verse and said, 'He died.'

(Margin of the 'Tafseer Jalalain' under the verse, *falamma twaffaitani* (when You caused me to die)

(٢) قَالَ مَالِكٌ مَاتَ:

Imam Malik said, "He (Jesus^{as}) died."

(Takmila Majma'al Bahar, p. 286)

(٣) قَالَ ابْنُ عَبَّاسٍ آيَةُ مُتَوَفِّيكَ مُمِيتُكَ

Hadhrat ibn 'Abbas said, "The meaning of the verse مُتَوَفِّيكَ (*mutawaffika*) is مُمِيتُكَ (*mum.ituka*) I will cause you to die."

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ

I will cause you to die and will exalt you.

(Bukhari, p. 6675, vol. 2)

(It is related that the Holy Prophet^{saw} said): "According to the practice of Allah, the age of a Prophet is half that of the preceding Prophet. Since Jesus^{as} son of Mary lived one hundred and twenty years, therefore, I think, I will pass away close to sixty."

(Kanzul 'Ummal, p 120/6, Mustadrak Hakim, p 140)

Hadhrat 'A'ishah^{ra} relates that during the illness in which he (the Holy Prophet^{saw}) passed away, he^{saw} said to Hadrat Fatimah^{ra}: "Each year, Gabriel used to rehearse the recitation of the Holy Qur'an once. However, this year he has rehearsed the recitation of the Holy Qur'an twice and has informed me that each Prophet had lived half of the age of the preceding Prophet; and has informed me that Jesus^{as} son of Mary had lived for one hundred twenty years, therefore, I don't see (anything else) except that I will leave this world close to sixty."

(Al-Muwahib al-Ladunniyya Imam Qastallani, Vol. I, p 42, sharh al-mawahib al-ladunniyyah by 'Allamah Muhammad 'Abdul Baqi Maliki, Vol. I, p 42)

Hadhrat 'A'ishah^{ra} relates that she often heard the Messenger^{saw} of Allah say that each Prophet lived half the age of the preceding Prophet. Jesus^{as} son of Mary had lived for one hundred and twenty years, therefore, I don't see except that I will leave this world close to sixty." It happened also exactly as he had said. Another fact is that Jesus^{as}, son of Mary, lived among the Bani Isra'il for forty years.

(Kashful ghumamah kitabul aman wassulh bab qasm alfi walghanimah, p 317/2)

Hadhrat Jabir bin 'Abdullah^{ra} relates that one month or so before the Holy Prophet^{saw} passed away, he said, "One hundred years will not pass, that anyone living today, will still be alive."

(Muslim kitab fada'il assahabah, Bukhari kitabul 'ilm)

(It is related that the Holy Prophet^{saw} said): "When a servant of Allah adopts humility, Allah raises him to the seventh Heaven."

(Kanzul 'Ummal, p 25/2)

ANTICHRIST

Hadhrat Ibn 'Umar^{ra} relates that the Messenger^{saw} of Allah mentioned the Antichrist to the people and said: Allah is not one-eyed, but hearken the Antichrist is blind of his right eye which will appear like a swollen grape.

(Muslim kitab al-fitan bab dhikaruddajjal wa sifata wa ma ma'ahu)

Hadhrat Abu Bakrah^{ra} relates that the Messenger^{saw} of Allah said: "The Antichrist is blind of his right eye. Between the two eyes of the Antichrist will be written, 'disbeliever', which both the literate and the illiterate would be able to read."

(Musnad Ahmad, p 38/5)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Gog will come out riding a donkey as bright as the moon. The distance between the two ears of the donkey will be seventy Ba'."

(Mishkat kitab al-fitan, p 477 bah± awalai Baihaqi)



MUSLIMS FOR LIFE BLOOD DRIVE AT MEREDITH COLLEGE

Adeelah Sayed, Research Triangle Park, NC Jama'at

The Muslims for Life blood drive held at Meredith College in Raleigh, North Carolina was, *Masha Allah*, a success. While there was a snow day the day before and classes on the day of the drive were delayed, we were still able to get 37 registrations and 30 units of blood. The Muslims for Life blood drive was held at the Cate student center, a building that includes the bookstore and a café and acts as a social location on campus. *Jama'at* volunteers that helped answer questions and take walk-ins included three *Nasirat*, four *Lajna*, a *Nasir* and a *Khadim*. They were helpful in keeping the drive running smoothly and representing the face of Islam.

Rex Hospital conducted the blood drive, and a bloodmobile was set up in the parking lot of Cate Center. Registration for the Muslims for Life drive was done in the lobby on the first floor of the student center, while the actual blood collection was done in the Rex bloodmobile outside. This time, there was also a platelet donation educating done by a Rex Blood Services member to encourage donors to donate platelets at the medical center near Rex Hospital. Due to this, platelet counts were also conducted for interested donors. The blood drive was sponsored by the Muslim Student Association, though they didn't play an active role in advertising for the drive itself. Adeelah Sayed, being the events coordinator for the club, was able to coordinate the Muslims for Life blood drive through the club's name in order to get the events approved.

Advertising was done through the college email, news, and television channel as well as with posters around campus. There was mass communication of the message: "Give BLOOD to Save LIVES! Every 2 seconds someone in the US needs blood. ONE donation can save THREE people!" These lines helped inspire people to overcome their dislike of needles and do something good for someone else; the free Muslims for Life t-shirts offered also helped convince people. Copies of the book, *The Life of Muhammad^{saw}* and other literature was also handed out. The idea of giving back to the community appeals to college students, as university years are the time to figure out the kind of person you want to be and what you want to do with your life. While previous blood drives yielded 40+ pints of blood and the snow delay did cause some complications, with the grace of Allah this drive turned out to be prosperous and an excellent method to promoting Islam as a peaceful religion. *Insha Allah* we will be able to organize more successful blood drives in the future.

Hadhrat 'Umar bin Abi Salamah^{ra} who was a *rabib* of the Messenger^{sa} of Allah relates: "I was a boy under the care of the Messenger^{saw} of Allah, and (while eating a meal) my hand would wander in the bowl. The Messenger^{saw} of Allah said to me: 'O boy! Pronounce the name of Allah the Exalted and eat with your right hand and from whatever is in front of you.' This became my way of eating thereafter." "

(Bukhari kitabul at'imah bab attasmiyati 'alatta'ami wal akli bil yamini)

AN AHMADI IMAM DELIVERS INVOCATION AT GROUNDBREAKING OF A CITY'S PARK

Dr. Khalid Minhas, Miami, FL

The Ground Breaking Ceremony of the City of Hallandale Beach's fourth park of the City Wide Parks Master Plan was held on January 31, 2014. Respected *Imam* Muhammad Saeed Sahib, Missionary Florida and Caribbean Basin *Jama'at* was invited to deliver the Invocation. He graciously accepted the invitation and delivered a heart rendering prayer that encompassed the themes of gratitude and thankfulness in light of the teachings of the Holy Qur'an. *Imam Sahib* began the invocation with *Surah Fatiha*.

It was a moment of great pride for Ahmadiyya Muslim Community Miami that our *Imam Sahib* was the sole invitee from all the faith groups in the city, for the delivery of the invocation. It was a humbling moment that reflects how Allah *Ta'ala* continues to open doors for the introduction of Islam Ahmadiyyat and how the true message of Islam continues to spread. It was indeed inspirational, given the ever rising tide of Islamophobia and the negative perceptions about Islam that continue to simmer all across the US.

Notable attendees included Mayor Joy Cooper, City Manager Renee Miller, Deputy City Manager Jennifer Frastai and Commissioners Michele Lazarow and Anthony Sanders.

The Ahmadiyya Muslim Community has a strong relationship with the City of Hallandale Beach where our mosque Baitul Naseer is located. For the last few years, Miami *Jama'at* has been constantly serving and volunteering in various departments of the City. Most notably, *Lajna Imaillah* has

served regularly at the City's Community Center -Austin Hepburn Center of the Department of Human Services. *Lajna* members volunteer regularly every month and help the Center pack food that is donated to the Center by United States Department of Agriculture. Food is also packed for the Project Lifeline. On the first Tuesday of every month, members of *Lajna Imaillah* pack the food in bags and it is made ready to be donated to the deserving residents of the City the next morning. Hepburn Center distributes the packed food every Wednesday morning. *Lajna* members have also served and volunteered in the Senior Services program at the Hepburn Center. They have served and sponsored meals. In addition, numerous 'back to school' drives have been conducted for the After School Program for the needy and poor families in the neighborhood. This is another program operated by Hepburn Center.

Another venture has been the collection of gifts for the children of Hallandale Beach during the Holiday season. The Miami *Jama'at* has been donating gifts for the last few years. In 2013 holiday season, City of Hallandale Beach invited its volunteers to adopt families for the holidays and collect gifts for them. The Miami *Jama'at* adopted two families (one with 3 children and other with 2 children). At the City of Hallandale Beach's Com-

mission meeting, this act was highlighted and a slideshow was presented with the pictures of the children who received gifts along with the mention of Ahmadiyya Muslim Community.

Ansar and *Khuddam* have also been serving the City (Department of Parks and Recreation) through the 'Adopt A Shore Line' project. They regularly clean up a portion of the beach (A board has been placed at the beach with the Ahmadiyya Muslim Community's name). In addition, members have also participated in the Annual Beach Cleanup efforts where the City of Hallandale Beach participates in the International event called the 'Inter-national Coastal Cleanup Day' every September.

Due to the consistent volunteering and serving of the needy in Hallandale Beach, the City has been recognizing these services and has awarded certificates, plaques, and souvenirs at ceremonies held at Hepburn Center. The City's PR department has also covered the volunteering in the local newspaper, South Florida Sun Times. The Miami *Jama'at* has been regularly invited to the Volunteer Appreciation Dinners hosted by the City for the last few years.

Earlier this month, the State of Florida recognized the outstanding services of the City of Hallandale Beach's Department of Human Services at an appreciation dinner attended by dignitaries of Florida State. Ahmadiyya Muslim Community Miami was invited by the City to attend this event alongside its employees. It was a testament to the fact that the City

considers the Miami *Jama'at* as its valuable partner in the service of humanity. Among the notable attendees was Nan Rich, a Democratic contender for the Governor of Florida. Raja Hayder Sahib represented the Miami *Jama'at* at this invaluable opportunity where the Ahmadiyya Muslim Community was introduced on a State level. *Alhamdulillah*.

Members of the Miami *Jama'at* regularly attend the City's programs, notably Memorial Day and Veteran's Day services every year.

The Miami *Jama'at* has also been regularly supporting and volunteering for "Treats for Soldiers"- a non-profit based in Hallandale Beach. This charity collects, packs and ships packages for soldiers in war zones, mainly Iraq and Afghanistan.

Respected Imam Muhammad Saeed Sahib was invited to a Prayer Service in May 2013. May 2 was the National Prayer Day initiated by the President of the US, The City invited leaders of faith-based organizations to deliver prayers at the service. Imam Muhammad Saeed Sahib delivered prayers for families from the Holy Qur'an. At that occasion, he along with President Munawar Chaudhry Sahib met city officials and other faith leaders. Father James Quinn from St Matthews Catholic Church graciously invited the Miami *Jama'at* to present Islam to his congregation. That led to a 'Muhamm-ad^{saw}-Messenger of Peace' conference at St Matthews Church that was attended by approximately 100 people.

May Allah help the Miami *Jama'at* as they continue to serve their community and spread the true message of Islam Ahmadiyyat. *Ameen*.

Allah

Sabeeh Ahmad Khan, Calgary, Canada

**He is the One of Beauty, the One of Glory
He is The Gracious, The Merciful, and He is the most Holy**

**He is the One of the East, and the One of the West
The One of Most Praise and all of the Good Things left**

**His words are True and Virtuous, Strong and Inspiring
His message came to His Prophets and Messengers, and really make
us astonished**

**His help do we implore, and to Him do we pray
that we can keep Satan away**

**He is the One whom we think about
His respect do we gain**

**To this day we say His Powerful Names
and prostrate in front of Him everyday**

**He is my lord...
ALLAH!**

HADITH

Hadhrat Abu Hurairah^{ra} relates that we were sitting in the company of the Holy Prophet^{saw} when *Surah Al-Jumu'ah* was revealed to him^{saw}. When he^{saw} recited the verse:

وَأُخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

And *among* others from among them who have not yet joined them.
(62:4)

Someone asked: "O Messenger^{saw} of Allah! Who are these people (who have the status of the Companions of the Holy Prophet^{saw}, and yet they are not part of them)? The Holy Prophet^{saw} did not respond to him until he had asked him (the same question one or two or three times). The narrator says that Hadhrat Salman Farsi^{ra} was sitting among us. He said, 'The Holy Prophet^{saw} placed his hand on Hadhrat Salman's^{ra} shoulder and said: 'Even if Faith had ascended to the Pleiades some among them will restore it back to the earth.' "

(*Bukhari kitabuttafsir surah Jumu'ah, Muslim*)

SUBEDAR ABDUL GHAFOOR KHAN OF TOPI, KHYBER PAKHTOON KHWAH, PAKISTAN

Sherali Khan Basharat, Virginia



My dear and respected father *Subedar* Abdul Ghafoor Khan Sahib (*Baba*) was born in an Ahmadi family of village of Maini district Swabi, Khyber Pakhtoon Khwah, Pakistan on November 25, 1922. This village was part of the *Jama'at* Ahmadiyya of Topi. In 1942, his father Subedar Khushal Khan Sahib (*Shaheed*) was martyred while on his way back home after offering *Jumu'ah* Prayers at Topi. My father, who we called *Baba*, attended primary school in Maini. In 1935, his father admitted him in Talimul Islam High School Qadian, where he stayed in Boarding Tehrik-e-Jadid. In his student life, he was loved and famous for his excellence in sports.

During World War II in 1940, *Baba* joined the army. God Almighty had gifted him with numerous abilities. He climbed up to the rank of *Subedar* in a very short time. However, due to some personal reasons he left the Army and started his own

business in Topi (a business center).

In 1947, Hadhrat Khalifathul Masih II^{ra} invited volunteers, especially those with army experience, for the security of Qadian (*Hifazat-e-Markaz*). *Baba* immediately trusted a well-known Hindu shopkeeper with his business and left for Qadian. At the time of his departure my mother was expecting her first child; me. Despite that fact, this man of great faith left her in the hands of his Lord Allah the Almighty with very little provisions.

In Qadian, he worked very closely with Hadhrat Mirza Nasir Ahmad Sahib (Khalifathul Masih IIIth) and Captain Baba Sher Wali Sahib. Under their directions, my father was able to save lives of Muslims surrounded by the mobs of the enemy. Under the directions of Hadhrat Khalifathul Masih II^{ra}, *Baba* became number 175 of the 313 *Darveshan-e-Qadian*. Later in 1948 when directed to come back to Pakistan, he returned with the last group from Qadian. Upon his return, he found that the Hindu shopkeeper had to escape for his life and the shops were looted and nothing was left. That was the most difficult time in his life. By the Grace of Allah, *Baba* somehow managed to start a small shop again and after some difficulties the business once again picked up.

Baba was very particular about paying *Chanda* in a timely manner. I was a very small child but sometimes I used to sit with him in his shop. One day I noticed a small container where he put some coins. The container was marked "*Chanda Tehrik-e-Jadid*." As a child, I wondered what this container was for. My father explained to me the scheme of *Tehrik-e-Jadid* and he also mentioned that the money he put in that container was the profit from the first sale of the day. He successfully instilled in the hearts of his children the importance of paying *Chanda* punctually.

In 1954, when Hadhrat Khalifathul Masih II^{ra} (*Musleh Mau'ood*) was stabbed by an enemy, Subedar Abdul Ghafoor Khan Sahib was called back to Rabwah to enhance the security arrangement of the *Khalifa-e-waqt*. My father once again handed his business to his nephew, the Late Faiz Mohammad Khan Sahib, and left for Rabwah. *Baba* served as In-charge of *Hifazat-e-Khas* (Security of the *Khalifa*) until 1958. During this time he performed his duties so well that he won a special place in the hearts of Hadhrat *Ameerul Momineen*, the Promised Messiah^{as} Family, and *Jama'at* elders. Some incidents of that time that I wish to share with you now will support my statement.

One time Hazoor disciplined my father for an act based on an eyewitness account, but without further inquiry into the matter. My father stated that he was so sad that he refused to take his dinner. In the meantime Hadhrat Sahibzada Mirza Bashir Ahmad^{ra}

conveyed to Hazoor all the facts. Upon that Hazoor reversed his orders. Hazoor was informed that *Subedar Sahib* had not eaten his dinner. Hazoor out of sheer mercy and love sent his own dinner for my father. My father returned the meal and responded that he was not hungry. Hazoor^{ra} replied back, "Tell Ghafoor tonight you will sleep hungry and so will I." What a loving and wise reply! Upon hearing this, my father immediately repented and said *Istighfar*. He quickly sent a message inside the house asking for the dinner and ate it. *Baba* asked for Hazoor to be notified of the fact that he had eaten his dinner. Indeed true was the Prophecy of *Musleh Mau'ood*, "He will be meek of heart." In a lighter moment, Hazoor asked my father that how come his father rose to the rank of *Subedar* (a senior non-commissioned officer rank in the army) in his old age, but *Baba* became *Subedar* at a very young age. *Baba* took advantage of the light moment and replied, "Hazoor, my father accepted Ahmadiyyat late in his life; I on the other hand was born Ahmadi." Hazoor enjoyed this reply very much.

On another occasion, my father found himself at a crossroads and he passed the test with flying colors. The story was that Hadhrat Khalifatul Masih II^{ra} and his entourage was returning to Rabwah from Karachi via train (Chanab Express). At that time the Rabwah Railway Station was not completely developed and there was no proper platform. Getting off the train was a difficult task, even for a young and healthy person. There was a special technique to get off the train safely; one had to face towards the train car and hold the railing carefully before getting off. The protocol for Hazoor's arrival was that first all the ladies, staff, and baggage would disembark from the train. The security staff was responsi-

ble for ensuring that everyone was off the train first. As a courtesy the Railway Department allowed the train to remain at the platform until Hazoor departed it.

Due to the 1954 stabbing incident, Hazoor had some difficulties in his movements. The *Juma'at* prepared stairs for Hazoor just like the one used for airplane passengers getting off on tarmac. The stairs would be securely attached to the train for Hazoor to safely get off. My father stated that on that day, as the train arrived at Rabwah Railway Station, he was busy overseeing the ladies, luggage, and staff's departure when Hadhrat Sahibzadah Mirza Bashir Ahmad^{ra} hurriedly tapped on my father's shoulder, saying Hazoor was having trouble getting off the train and that he was needed there. When my father looked at Hazoor, he saw that there were no AirStairs and Hazoor was hanging from the train's railing trying to get off but was unable to move because Hazoor was facing the wrong way. Hazoor was facing towards the platform instead of towards the train car. Hazoor being upset with botched arrangements had already refused the help of many people. My father ran and grabbed Hazoor in his hands announcing that he had arrived and Hazoor should release the hand rails. Hazoor being upset, asked my father where had he been all this time, and now to stay away from him. My father quickly thought to himself that although it was essential to obey the orders of the *Khalifa* of the time, however, in this situation if he did as Hazoor ordered and left, God forbid Hazoor

could have gotten hurt. *Baba* contemplated that he could later seek forgiveness for his failure to obey Hazoor's orders, but if something happened to Hazoor right then, he would not be able to forgive himself for the rest of his life. So my father then informed Hazoor that he was not moving until Hazoor was safely down. Hazoor understanding the stubbornness of a *Pathan* released his hands and *Alhamdulillah*, safely descended. Once Hazoor sat in his car, Hadhrat Mirza Bashir Ahmad Sahib^{ra} came to my father and hugged him and kissed him on both cheeks.

My father, *Subedar* Abdul Ghafoor Khan, was blessed with many excellent qualities and had a life full of remarkable experiences. He was willing to sacrifice everything he owned for the sake of Ahmadiyyat, without hesitation. His inspiring sacrifices during the events that unfolded in June of 1974 in Topi, Pakistan are explained in detail in his book *SANIHA TOPI*. From 1959 to 1974 he worked in Tarbela Dam, and afterwards, worked at Shahtaj Sugar Mill in Mandi Bahaudin. Upon retiring, my father moved to Hayatabad, Peshawar and resided there until 2000 when he immigrated to the U.S. city of Detroit, Michigan and became an active member of the local *Jama'at*. He passed at the age of 91 on January 12, 2014 and is survived by his wife, 6 children, 22 grandchildren, and 16 great-grandchildren. May Allah grant him a place in *Jannat-ul-Firdous* and enable us to follow his many examples. *Ameen*.

Note added by Ajazr Khan Sahib, Detroit: He moved to Detroit to live with us in 1996. In 2000 my youngest brother also moved to Detroit from Pakistan and our parents have lived with us (sometimes with Imtiaz and sometimes with us. Ajaz)

1,000 AHMADI MUSLIMS ATTEND 28th ANNUAL WEST COAST CONVENTION AT CHINO, CA

Imam Shamshad A. Nasir

It's expected that Christians celebrate and remember Jesus at Christmas time, but who would expect Muslims to celebrate and remember the Second Coming of Jesus in the same month? But, for the past 27 years during the last weekend in December, that has been the agenda for many hundreds of Southern California and West Coast members of the worldwide Ahmadiyya Muslim Community.

An estimated 1,000 members of the Ahmadiyya Muslim Community and their invited guests gathered at the Baitul Hameed Mosque in Chino on Friday, Saturday and Sunday, Dec. 27-29, for the Community's 28th annual West Coast Convention. The majority of attendees came from the US West Coast from San Diego to Seattle. Others came from the southwestern cities of Las Vegas, Phoenix, Tucson and New Mexico. Others came from the US Midwest and East Coast, and still others came from as far away as Toronto, Canada.

The three-day Islamic convention officially began at 1:30pm with the Friday sermon and prayer conducted by Imam Naseem Mahdi, national vice-president and In-Charge of all Ahmadiyya Muslim Community (AMC) missionary activities in the US. The opening session began at 3pm and was presided over by Dr. Mirza Maghfoor Ahmad AMC vice-president.

Opening remarks and a prayer blessing were delivered via live video transmission from the AMC headquarters in Silver Spring, MD, by the national president Dr. Ahsanullah Zafar.

He draw the attention of the members towards the aims of the convention. This was followed by the first speech by NW regional missionary Imam Mubashar Ahmad on "Belief in the Unseen: the Way to Certainty and Salvation." The other speeches from the Friday session were: "The Exalted Status of the Holy Prophet^{saw} as Seal of the Prophets" by Waqas Malik, NW regional vice-president from Seattle, and "The Message of Islam and Our Obligation to Convey It" by AMC national propagation sec. Hassan Hakeem.

Speech topics during the Saturday morning session included: The Challenge of Atheism, How Islam Combats Arrogance, Keeping Away from Foul Deeds, The Obedience of the Companions of the Promised Messiah, and, The Companions of the Holy Prophet Muhammad^{saw}..

There was a separate Saturday morning session in the Ladies' Hall at the same time where Ahmadi Muslim women gave speeches on: "The Attribute of Allah: *as-Sattar* -- the Concealer of Faults" by Saadia Ahmed, "The Life of the Holy Prophet: the Example for All Times" by Sadiqa Rashid Malik, "The Best Provision is Righteousness: Fulfilling the Role of Mother and Wife" by Naila Ahmed, "What Attracted Me to Islam" by converts Dawn Ahmed

and Unber Shah, and "Self-Reformation: the True Mission of the Promised Messiah^{as}" by Monsura Sirajee.

On Saturday afternoon, there was a special public session from 2:00 pm to 5:00 pm that focused on the Holy Quran and the Prophet Muhammad and the Ahmadiyya Muslim Community with speeches on the following subjects: "Infinite Treasures of the Holy Quran" by national Quran instruction sec. Zaheeruddin Mansoor Ahmad, "The High Moral Excellences of Prophet Muhammad (pbuh)" by SW regional missionary and Imam of the Baitul Hameed Mosque, Shamshad A. Nasir, he gave many incidents of the life of Prophet Mohammad^{saw} to be followed in Muslim's life, he also mention Mr Michael Hart's well-known book, "The 100: A Ranking of the most Influential Persons in history." Mr Hart writes: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels..." and "The Contributions of the Ahmadiyya Muslim Community" by Imam Naseem Mahdi.

The final session of the Convention started Sunday morning at 10:00 am and was presided by Dr. N. Rehmatullah national Voice President of AMC and ran until 12:30 pm. The topics of the two remaining speeches were: *Khilafat* (spiritual leadership and governance) in Ahmadiyya Islam, and The Family Life of the Promised

Messiah Hadhrat Mirza Ghulam Ahmad^{as}. The closing address was delivered by national vice-president of the Ahmadiyya Muslim Community in the US, Dr. Naseem Rehmatullah.

The non-political, non-violent and peace-loving Islamic sect was founded in Northern India in 1889 as a reform movement by the Imam Mahdi and Promised Messiah, Mirza Ghulam Ahmad (1835-1908). The Ahmadiyya Community now has thousands of chapters and millions of members in 204 countries. The Community's motto is: "Love for All – Hatred for None." The annual conventions of the Ahmadiyya Muslim Community began in 1891 in Qadian, northern India, the birthplace of the founder, Mirza Ghulam Ahmad^{as}, who was appointed by God as the Imam Mahdi and Promised Messiah. He came to bring all people back to God, to revive the religion of Islam and reinstate its true teachings, to reform Muslims, and defend Islam and the honor of the Holy Prophet Muhammad^{saw} from the foul abuse and false charges of opponents and critics. These continue to be the goals of the leadership and all its sincere members to this day. Since its inception in 1889, the Ahmadiyya Muslim Community has translated the Holy Qur'an into more than 70 languages and now has tens of millions of members spread across 204 countries. They were the first Muslim group to send missionaries to preach Islam in America starting in 1920. They have the world's only 24-hour satellite Islamic TV broadcast that reaches every corner of the earth (watch online at www.MTA.tv).

Ahmadis are the only peaceful, non-political and unified body of Muslims in the world – they are united under a spiritual leader (*Khalifa*) who condemns all terrorism and works tirelessly for peace and interfaith harmony in the world.

VOLUNTEER OPPORTUNITIES IN GUATEMALA

Gift of Health - Guatemala

The Gift of Health program is part of Humanity First's broader vision to reach out and provide primary health care in remote villages, where communities are deprived of access not only to basic rights, but also to preventive and medical needs. The trips are generally one-week long and take place at mobile camps in rural communities of Guatemala. Motivated and hardworking health care professionals, students and general volunteers are welcome to apply - all are welcome, regardless of background or Spanish proficiency. These trips are a great opportunity to serve human kind in need, while practicing and learning Spanish in a real-life setting. Please contact giftofhealth@us.humanityfirst.org for more information about dates or if you are interested in leading a team of student and medical volunteers.

Learn Spanish and Help Others!

Learn and Help Spanish Academy is a leading Spanish academy run by Humanity First Guatemala, offering 1-on-1 customized Spanish courses. In addition to on-site courses in Antigua, Guatemala, the e-Learning program that allows students and instructors to communicate via Skype. With the support of this program, Humanity First Guatemala will be able to carry out disaster relief assistance, human development projects, medical screenings and treatments, and educational programs.

Visit www.learnandhelp.gt to view packages, rates and more information about what we offer. Don't wait to "learn and help" - register online today!

Hadhrat 'A'ishah^{ra} relates that the Holy Prophet^{saw} used to change the bad names.

(*Tirmidhi abwabul adab ma ja' fi taghayyur asma'*, *Mishkat*, p 408)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Each child is born in the nature (of Islam). It is his parents who make him a Jew, a Christian or a *Majusi* (Zoroastrian). An animal gives birth to a normal (complete) offspring. Have you seen (any part of) the animal mutilated (at birth)?"

(*Muslim kitabul qadr bab ma'ni kulu maulud yulad 'alal fitr*)

Hadhrat Ayyub bin Musa^{ra} relates that his father and his grandfather told him that the Messenger^{saw} of Allah said: "No father can bestow on his child a gift more precious than good upbringing."

(*Tirmidhi abwabul bir wassilah bab fi adabul walid*)

REPORT OF THE MAJLIS ANSARULLAHA NORTH VIRGINIA MEETING

G. H. Qamar Baloch, Muntazim Ta'lim, Majlis Ansarullah, Northern VA

The *Majlis Ansarullah* held their Meeting for the month of January at *Masjid Mubarak*, Chantilly, VA on Sunday, January 26th, 2014. Basharat Ahmad Wadhan, *Nazim* VA Region presided. He was flanked by Munir Khan, new *Zaeem*. The meeting commenced with the recitation from Holy Qur'an with translation by Sultan Mehmoud. It was followed by *Ansarullah* pledge by all the participants.

In the meeting, the participants discussed a moral challenge related to physical and emotional betrayal in marriage which is also major cause of increasing divorce rate in America. In the meeting, the participants quoted the guidance from the Holy Qur'an on the subject and learned what and why Allah has warned us about chastity.

The Secretary Education spelled out definition of "Fidelity": "Fidelity in Islam: Meaning the quality of being faithful to one's husband or wife. Meaning the quality of being faithful or loyal to a country, organization, etc. He mentioned about a very singular and most exceptional example of fidelity was set by Sahibzada Maulvi Muhammad Abdul Latif who belonged to a distant land and for whose fidelity the Promised Messiah^{as} says: I realize that some member of my community are still in spiritually weak state. But when I consider the steadfastness and sacrifice of Sahibzada Maulvi Muhammad Abdul Latif, the blessed; I begin to feel more confident about them.

On this occasion, Abdul Hamid

Khan quoted from Holy Qur'an [24: 31] wherein it is said to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do. [5:6]. He also read out sayings of the Promised Messiah^{as} in Urdu on the subject.

The Secretary Education, *Majlis Ansarullah* Northern Virginia *Jama'at* presented translation of the following Ahadith in Urdu: *Hadith* 1: Hadhrat Abu Amama narrates that Prophet Muhammad^{saw} stated that when a Muslim's eye catches the beauty of a woman and he lowers his eyes, then Allah gives him the ability to such worship that he tastes its sweetness. *Hadith* 2: Abu Rehana narrates that he was with Prophet Muhammad^{saw} in one of the battles. One night he heard Prophet Muhammad^{saw} saying that: "Fire is forbidden on that eye that remained awake in Allah's way and Fire is forbidden for that eye which shed the tears in fear of Allah". And then there is mentioned in this narration that fire is forbidden for that eye that gets lowered instead of seeing the forbidden things and it is forbidden on that eye that is gouged in the way of Allah.

(*Sunnan Daarmee – Kitabul Jihad*)

Hadith 3: A man shall never be alone with a woman except that the third party between them is Satan. (*Tirmidhi*) *Hadith* 4: When we study the Hadith of Holy Prophet^{saw}, we find profound guidance to avoid risking behavior and cultivate a chaste culture. For example: The Prophet admonished "Beware! Avoid sitting by the roadside". The people asked, "O Messenger^{saw} of Allah! We can't avoid sitting there as we have discussion there. The Prophet said, "If you insist on sitting there, then give the roads their rights". The people asked, "What are the rights of the road?" He said, "Lowering your gaze, refraining from harming others, returning greetings and enjoining what is good and forbidding, what is evil". (*Bukhari*)

Excerpts from the Promised Messiah^{as}

God has not instructed us that we might freely gaze at a woman outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing etc. But that we should do so with pure look. Nor have we been instructed to listen to the singing of these women and to lend ear to tales of their beauty, but that we should do so with a pure intention. We have been positively commanded not to look at their beauty, whether with pure intent or otherwise. We have been directed to eschew all this as we eschew carrion, so that we should not stumble. It is almost certain that our free glances would cause us to stumble sometime

or the other. It does not behoove a pious person who desires to keep his heart pure that he should lift his eyes in every direction like an animal. It is necessary that such a one should cultivate the habit of "*ghadde basar*" in his social life. This is a blessed habit through which his natural impulses would be converted into a high moral quality without interfering with his social needs. This is the quality which is called chastity in Islam. (*The Philosophy of the Teachings of Islam*, pp 23-25)

In the commentary on *Surah Al-Noor*, Hadhrat Khalifatul Massih II^{ra} writes: Chastity is a moral virtue holds a very high place in the code of Islamic laws that govern relations between the sexes. This *surah* has laid down comprehensive commandments to safeguard and protect it. Islam views even the slightest breach of these laws with extreme disapprobation. So, Ahmadi Muslim boys, girls, men and women should recognize their identity. If they are righteous, they cannot be like other women. They should be modest and decent in their appearance, conduct, and demeanor. They should not behave like other women in the use of cell phones, chat rooms, web-cam, *Facebook* and *Myspace*. Before concluding the meeting, Basharat Wadhan read out *Tarbiyat* Exercises amongst the participants inviting their responses to deal with specific situations with regard to men and women interaction in accordance with the Islamic teachings and practices. The meeting concluded with silent prayer which was led by Sherali Basharat. After offering *Zuhr* and *Asr* Prayers, lunch was served to the participants.

TABLIGH ACTIVITIES

Bashir Uddin Mehmud, Sadr, Fitchburg Jama'at

- By the Grace of Almighty Allah *Ta'ala*, 2013 ended with success and the new year 2014 started with the message for all of us to continue holding the rope of Allah.
- Holding the rope of Allah means to obey our Hazoor^{aba} in every thing good.
- To reform ourselves & our children by offering *Tahajjud*, five daily Prayers, the recitation of the Holy Qur'an with its translation, reading at least one page of *Roohani Khaza'in* to our family members, invoking *Durood Sharif* on the Holy Prophet^{saw} listening to Hazoor's^{aba} *Khutba* every Friday.
- Writing to Hazoor^{aba} once every month.
- Do not hesitate to give the message of Islam/Ahmadiyyat to our neighbors, friends,
- During my 3 days stay in the Hospital (Jan 6-9) for my spine surgery, I gave the message to, almost, every body around me. to all the doctors, nurses, physical therapy personel.
- I was discharged from hospital and came home by taxicab. I gave the message of Islam to the cab driver too.
- At least 5 nurses and physical therapy nurses visited me at home. I did not let them go empty minded.
- On Jan 21st I went to the hospital for the second time. The Nurse practitioner was very friendly. I gave her Hazoor's^{aba} book "THE PATHWAY TO PEACE". She was very happy to receive the book.
- We had *Seeratun Nabi* day on Jan 25th, 2014.
- I delivered our Calendar of 2014 to the Mayor of Fitchburg, to former Mayor of Fitchbur, to the Editor of the local newspaper, and to a state representative.
- I met the Post Master of Fitchburg in his office and gave him the Calendar and Hazoor's^{aba} book "THE WORLD CRISIS & PATHWAY TO PEACE" He was very pleased. His name is James Mills. A 45 years old divorced man.
- Rest of the activities include:. Forwarding "THE MUSLIM TIMES" to all my 116 contacts, Weekly MTA VARIETIES program twice weekly on Fitchburg access TV. One on one *Tabligh* by all *Jama'at* members, Offering prayers in our rented Center.
- Couple of non-Ahmadis join us in *Jumu'ah* Prayer.



Taleemul Qu'an Classes conducted in SE Region

Fazal Urrehman Qureshi, Secretary SE Region

By the grace of Allah workshops for members of **Atlanta Jama'at** and **Miami Jama'at** were held on January 18 and 19, 2014 respectively. The respected national secretary, Dr. Zaheeruddin Mansoor Ahmad Sahib presided these meetings.

The program started with the recitation of Holy Qur'an to inaugurate these meetings followed by Poems. Workshops conducted were very interactive and informative; the full session was also relayed to Lajna side. Lajna actively participated in the program utilizing the audio system.

Dr. Naeemullah Sahib shared his presentation about the correct pronunciation and recitation of Holy Qur'an. He very well engaged the whole audience including children and Lajna members via the audio system. Members of Jama'at were encouraged and motivated after his presentation. Dr. Fazal Ahmed Sahib encouraged audience to read commentaries of the Holy Qur'an written by Hadhrat Promised Messiah^{as} and by Hadhrat Khalifatul Masih II^{ra}.

The quiz on Holy Qur'an was another interesting item. Men's side competed with Lajna side thus making it more engaging. We observed great interest and participation of members on both sides during this quiz competition.

National Secretary Sahib highlighted the importance of Holy Qur'an in our daily lives. He encouraged and motivated Jama'at members to recite the Holy Qur'an daily. Not only recitation, members should also learn the word by word by translation so they can understand the real message of the Holy Qur'an and adopt the message in their daily lives. He asked parents to be the role models for their children. Children always look at their parents silently and intelligently and then adopt the same practice in their lives.

Missionary Khalid Saeed Sahib delivered the final remarks and led the silent prayer in Miami Class. May Allah reward President of Atlanta Jama'at Hazeem Pudhiapuri Sahib and local secretary Arif Ahmed Sahib and President of Miami Jama'at Munawar Chaudhry Sahib and local secretary Mudathir Adedeji Sa-



Inspire | Educate | Mobilize



The official website of the Taleemul Qur'an and Waqfe Ardhi Department in the US

AlTaqwa.us

Your resource to learn, understand, and adopt the Holy Qur'an in your life under the guidance of Hadhrat Khalifatul Masih^{aba}

New Online Classes at Alfurqan.us:

Alfurqan.us is Jama'at USA's online Holy Quran learning website. It offers a wide range of classes in Holy Quran Recitation, Translation and Memorization, for various skill levels and schedules. Following are some of the new classes being offered.

Please visit the website for a complete listing of all classes being offered.

Special Class for National Amilah Members and Local Presidents

THQ301: Basic Translation of The Holy Qur'an (Miftah ul Qur'an) (Urdu)

Teacher: Chaudhary Amin-ur-Rahman sahib -- Fri 8:30pm-9:30pm EST

Class for All

THQ310: Holy Qur'an Translation

Teacher: Imam Irshad Malhi sahib -- Mon to Wed 8pm-9pm EST

Classes for Detroit Jama'at

QT310: Qaida Tarteel ul Qur'an – Tajweed Rules *(For Detroit Aftal & Khuddam)*

Teacher: Dr. Bashiruddin Ahmad -- Mon & Tue 9pm-10pm EST

QTLN306: Qaida Tarteel ul Qur'an – Tajweed Rules *(For Detroit Lajna Ima'illah & Nasirat)*

Teacher: Dr. Sarwar Jahan sahiba -- Mon, Tue & Thu 8:30pm-9:30pm EST

QTLN102: Qaida Tarteel ul Qur'an -- Tajweed Rules *(For Detroit Lajna Ima'illah)*

Teacher: Qudsia S. Lone -- Mon, Tues & Thu 10am-12noon EST (+ additional days/times)

Class for Forthworth Atfal

QY103: Qaida Yassarnal Qur'an

Teacher: Mirza Mahmood Ahmad sahib -- Saturdays 12 noon-1pm EST (11am-12pm CST)

Class for Virginia Jama'at

THQ305: Basic Translation of the Holy Qur'an (English)

Teacher: Imam Rizwan Khan sahib -- Mon, Wed & Fri 6pm – 7pm

Class for Lajna Ima'illah Austin

ARLN001: Advance Recitation of The Holy Qur'an (Urdu/English)

Teacher: Naimah Ahmad sahiba -- Mon & Tue 1pm-2pm EST (12noon-1pm CST)

Class for Dallas Lajna Ima'illah Amilah

QTLN209: Qaida Tarteel ul Qur'an – Tajweed Rules *(For Dallas Lajna Ima'illah & Nasirat)*

Teacher: Faiza Ada Khan- Days Time -- Mon, Tues & Thu 7pm-8pm EST (6pm-7pm CST)

Holy Quran Memorization Classes (Prepare for Ramadhan)

With Ramadhan not too far away, those leading Taraveeh prayers are especially encouraged to take advantage of these classes to improve their memorization. All members are encouraged to take these classes to enhance their salaah.

HQM02: Holy Qur'an Memorization (URDU) *(For All)*

Teacher: Hafiz Masroor Ahmad sahib -- Mon-Thu 9am-10am

HQM01: Memorization of the Holy Qur'an *(For Atfaal & Khuddam)*

Teacher: Naeem-Ullah sahib -- Mondays 9pm-10pm EST

HQM201: Holy Qur'an Memorization Class (URDU) *(For Lajna Imaillah & Nasirat)*

Teachers: Azra Ahmad sahiba & Jamila Butt sahiba -- Tue & Wed 2pm-3pm EST



Stories of the Prophets

Hadhrat Ibraheem^{as} (part II)

Attia Tul Haq, Austin

Once again, Hadhrat Ibraheem^{as} defeated the ideas of polytheists with his simple logic. He beautifully proved that King Nimrod's godhead was merely a hoax. Aside from preaching the unity of God to the townspeople, Hadhrat Ibraheem^{as} had many discussions about this topic with his uncle, Azar. Even though Hadhrat Ibraheem^{as}'s uncle was an adamant idol-worshipper, he was so impressed by his nephew's piety that he gave his daughter, Hadhrat Sarah^{ra}, to Hadhrat Ibraheem^{as} in marriage.

Hadhrat Ibraheem^{as} became very old but was childless. Upon migrating from Ur, he passed through Egypt and was given Hadhrat Hajara^{ra} as a gift from the King of Egypt. Hadhrat Ibraheem^{as} married Hadhrat Hajara^{ra} and this union bore the fruit of a son named Ishmael. Abraham's real name was Abram but after the birth of Hadhrat Ishmael^{as}, Allah commanded that he be called Abraham. Abraham means "father of a multitude" or "father of many nations". When Hadhrat Ishmael^{as} was still very young, Hadhrat Ibraheem^{as} took Hadhrat Hajara^{ra} and Hadhrat Ishmael^{as} to Mecca by the command of Allah. He gave a small amount of provision to Hadhrat Hajara^{ra} and told her to stay there and started to leave. Hadhrat Hajara^{ra} went after him and asked him why he would leave them in such a barren land where there wasn't anything for miles around. Hadhrat Ibraheem^{as} only pointed to the sky as his soft heart full of so much emotion would not let him speak. Hadhrat Hajara^{ra} immediately understood that Allah had commanded him to leave them there and settled down quickly. One is amazed at her depth of obedience and regard for Allah and his Messenger.

Soon her small provision was gone and her young son started to cry profusely. This greatly upset Hadhrat Hajara^{ra} and she ran quickly from the hill of Safa to the hill of Marwah. She did this seven times and at the end of the seventh time when she arrived on Marwah, she heard a sound. She saw an angel strike the ground with his heel and saw water appear there (Bukhari). Allah had saved her and her son from death and had provided them with an abundance of water.

Some time later, Hadhrat Ibraheem^{as} returned to his son. He told young Ishmael^{as} that Allah had shown him a dream in which he saw himself slaughtering Ishmael^{as}. He found Hadhrat Ishmael^{as} to be very compliant and ready to give his life for the pleasure of Allah. Just as Hadhrat Ibraheem^{as} was about to end the life of his son, Allah stopped him by sending him a commandment to slaughter a goat instead of his beloved and only son. And today, Muslims all over the world, commemorate this very incident when we celebrate the happy occasion of Eid-ul-Adha.



ATFAL MATTERS

Welcome to the Majlis Atfalul Ahmadiyya USA section for Gazette. You will find the information on DRC, Taleem-ul-Quran classes and a printable weekly reward/reminder chart. You can print the reward chart and

Daily Reciters Club (DRC)

With the grace of Allah, we have launched the revised automated DRC system to inculcate the habit of reading the Holy Quran daily. Visit <http://drc.atfalusa.org> to signup. Atfal will inshallah get a Lapel Pin after each year.

Online Taleem-ul-Quran Classes for Atfal

Working closing with ALFURQAN team, Majlis Atfalul Ahmadiyya has launched Atfal Taleem-ul-Quran classes. Department of Taleem-ul-Quran is offering multiple Quran classes, ranging from Yassarnul Qur'an Qaida to recitation to translation. Following online classes are available for Atfal. Please visit alfurqan.us for more details.

- Qaida Yassarnal Qur'an (For Kids, Atfal & Khuddam) (7:00am to 2:00pm)
- Qaida Yassarnal Qur'an (For Kids, Atfal & Khuddam) (5:00pm to 11:00pm)
- Qaida Tarteel ul Qur'an (For All) (8:00pm to 11:00pm)
- Qaida Tarteel ul Qur'an (For Atfal & Khuddam) (8:00pm to 11:00pm)

What's Next

- ♦ Atfal Regional Ijtema (Dates varies)
- ♦ Atfal Rally (Dates not announced)
- ♦ Spring Cleanup Waqar-e-Amal (April)
- ♦ National Ijtema (September 2014)
- ♦ A Virtual Tifl Mobile App for Atfal is coming
- ♦ Revised Class formats

SIGNUP FOR OUR NEWSLETTER (ATFALUSA.ORG)



THE TIFL POST

Official Newsletter of Majlis Atfal-ul-Ahmadiyya, USA



For Atfal Syllabus and any Taleem-o-Tarbiyyat related elements, visit <http://taleem.atfalusa.org>

To see what your son did during an Atfal class, visit <http://www.atfalusa.org/class-agendas>

ATFAL DAILY REMINDER /REWARD CHART

Name: _____ Majlis: _____ Month: _____

I	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Total
Offered Fajr Prayer								
Offered Zuhr Prayer								
Offered Asar Prayer								
Offered Maghrib Prayer								
Offered Isha Prayer								
Recited Holy Quran								
Watched / Listened to Huzur 's (atba) Friday Sermon								
Attended Atfal Class # 1								
Attended Atfal Class # 2								
Wrote a Letter to Huzur (atba)								
Watched MTA								
Helped Parents in a home chore								
Studied for School								
Studied for Atfal Syllabus & Exams								
Did Exercise or played an outdoor sports								
Memorized a Quranic Surah								
Memorized a Hadith & a Prayer								
Prayed for Huzur (atba) & Islam								
Prayed for my parents, family & friends								
Prayed before every meal								
Prayed after every meal								
Visited Atfal Website								

Instructions: Give ONE Point per completed activity & record the weekly results into the boxes below. Use a pencil to erase/re-use the sheet.

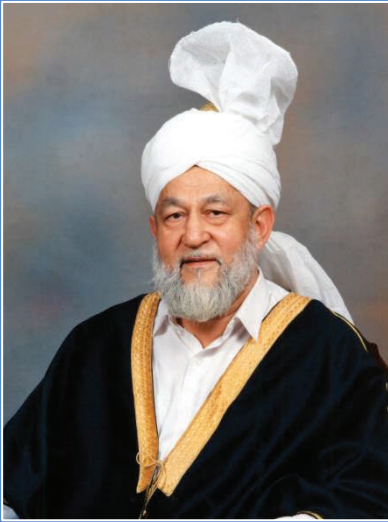
Week 1 Total

Week 2 Total

Week 3 Total

Week 4 Total

Monthly Total: _____



The Beginning

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (RH) envisioned the original concept of Humanity First in his Friday Sermon dated August 28, 1992. Referring to the state of suffering of Somalian people due to starvation and hunger, Hazoor (RH) said that just the thought of the torment and starvation the people are suffering there makes one restless. Jamaat Ahmadiyya has tried to help the people in Somalia. Since relief organizations and means of services are also under the control of western nations, despite all our efforts we have been unable to deliver the aid to them. Hazoor (RH) said that eventually we handed over our aid to the sources of these organizations so that the people of Somalia can be helped somehow. Hazoor (RH) advised all Ahmadis to donate towards helping Somalian people not as Muslims but as human beings.

Hazoor (RH) further said that the time has now come that Jamaat Ahmadiyya should set up its own independent international humanitarian service (Khidmat-e-Khalq) organization similar to the Red Cross, other international or faith based organizations. It would work under the guidance of Jamaat Ahmadiyya's principles of righteousness and justice in serving humanity without distinction of race, religion, ethnic or national origins. Only Ahmadis will not participate in this organization but any noble souls who want to serve humanity will be able to join this organization to serve and will also be able to contribute financially.

(Summarized from the Friday Sermon dated August 28, 1992, Khutbaat-e-Tahir, 11 Edition, Page 593-613)



Members of the Humanity First USA National Team with Hazrat Khalifatul Masih V (ABA)

What We Do Globally

HF-USA established its first Medical Center with 20 beds capacity in Mali in September 2013. It includes in-patient and out-patient general and specialized medical services, pharmacy, laboratory, and mother & child health services. The first baby girl was born at the newly built mother and child health unit on February 26, 2014.



Our medical programs have served more than 200,000 people in the last 5 years. Over half a million people are benefitting as a result of access to trained medical care.



In the last 5 years, we have trained more than 25,000 youth in several skills. HF schools and school support programs benefitted more than 110 thousand students



In the last 5 years, we provided clean drinking water to over 2.5 million people



More than 300,000 people directly benefited in the last 5 years through our disaster relief efforts around the world.

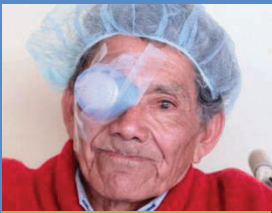


GIVE A MONTHLY GIFT TO HUMANITY

Humanity First USA depends on your tax deductible Monthly Recurring Donations for ongoing support. It enables us to continue to provide educational & skills development scholarships to deserving students, lifesaving medications & treatments to the sick, clean drinking water and food to the hungry.



Here's what your monthly gift to humanity for one year can do...



\$8 can restore 1
person's vision



\$10 can send 1
child to school



\$25 can train 1
youth



\$30 can provide
water to 200 people



\$50 can feed 2 American
families for 1 month

How?

- Donate through Online Banking – just like you use electronic bill payments and set it up as a Recurring Monthly Payment
- Donate online at the Humanity First website using Paypal or Network for Good and set-it up as a Monthly Donation like this

Donation amount: ☒ Make This Recurring (Monthly)

Total:

For More Information

<http://usa.humanityfirst.org>,

Email: info@humanityfirst.org,

Phone: 877.994.3872

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